NOTICE TO THE RESEARCHER

At the time of microfilming, no issues of the following volume had survived with any cover. It is not known whether a cover was or was not used for this volume.
The Preacher's Magazine

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Editor

VOLUME 8
JANUARY, 1933
NUMBER 1

The Matter and the Spirit of the Sermon

By the Editor

There is a distinction between the sermon and the message, you know. There may be a clear argument and a weak message, or there may be a clear, strong message and but a poor sermon. For the sermon refers to the matter and the form of the preacher's address, while the message is the heart and soul. The preacher preaches a sermon, but he delivers the message. It should never be and is never delivered. It is like there is a distinction between the matter and the message. In a sentence, there is a wide distinction between the sermon and the message.

At a conference of preachers in Cincinnati, years ago when William Chapman was holding meetings in that city, one of the preachers asked the great evangelist how he found material for such evangelistic preaching. The evangelist replied that any good preaching becomes evangelistic preaching when it is permeated with the evangelistic spirit. He said that he planned to preach a sermon or a theme that would clearly and undeniably be considered as evangelistic theme. He said that he knew how the theme was scriptural, and that the people needed to hear it. That evening he preached on such a theme as a part of his ministry and the people were power and his spirit and the revival continued unabated. It is of course any preachers that the preacher not give attention to the material of his preaching. It is not enough to be heard, but the message he brings to the mind of man. It is not possible for a preacher to hold the attention of his people unless he himself is a thinker and comes to the pulpit with his mind well filled as well as well trained. Still the matter of the sermon to him is less by far than the matter of the spirit of the address.

It has long been observed that the people consciously or unconsciously accept the spirit of the preacher. If he is harmonious and enjoyable, it will become likewise "happy" in the form of their religion. If he is speculative and emotional they will become like him. They will adopt his way of life. And if he is truly spiritual and fervent they will give themselves to prayer and to searching for the will and revelation of God.

The Pastor and His Denomination

By the Editor

The other day I received a letter from a preacher who has never, to my knowledge, served a church as pastor or served any particular curricular in service upon our denomination. But his health is not good now and he is not employed and he wonders if I would be willing to help him with his health. Our church will help him, if it can, but it would be much more helpful to others like him if this letter was made up about twenty years ago. If he had seen the importance of co-operating with his denomination and had given that cooperation in the time, the denomination would have known him better and would have had more ability, to bear his burdens with him. He is almost a preacher expects help from the ministry, especially his superintendents, to help him get a new location when "the house falls down on his head," and he must "move on." But if that same pastor, in the days of his popularity, was known to be unduly given to criticism and was not able to adopt the plans of the church for the enlargement of the work, it is just naturally more difficult to find him a good location.

I speak from experience in the Church of the Nazarene. I have yet to approach a District Superintendent with the following statement without getting some kind of a response: "Brother A——— over here on a neighboring district is going to move. He is a loyal brother and successful and prosperous." He attends the District Assemblies and District Conventions, and it is always ready to contribute to the measure of his ability to all the programs of the district and general church. He finds a way to enjoy his budget, and plays fair in taking on his share every time. He is a distinct and denominational man, as well as a good pastor. When I find him able to say something like this, I know that I have had a District Superintendent say, "I need that man. I do not want to lose the man I have. He is not a home mission man, however, and if I could get a church started, he could take it and I could involve myself with the matter, and include this intermediate one. There is room for only one successful for any man who attempts to work alone, and the character of all "founder-guided" service which is possible to undenominational and interdenominational service is such that it does not appeal to an man who loves to see different results. A big cross and much publicity is very pleasing to many. But our observation is that these are often the services paid for by an indefinite number and the service is known to be that they do not satisfy a good man on the end of his days. And one of the pathetic sights one sees is that of a man grown old in a form of service which was largely venerated, attempting to change to a more permanent form from his life.

Membership in and loyalty to a denomination are not directly connected with the question of personal salvation. But they are connected with usefulness and success in the service of the Lord. The difference between a man and an army is that the army is organized. But by the mere fact that there is this difference, an army of little is equal to a mob of a thousand in fighting ability. In all that I am saying, I am not thinking of a mere blind and servile surrender to the power of the church. The church is a living organism. In spite of all that I said of individual, intelligent and wholehearted cooperation which is possible only when two or more men have thought their problems through and arrived at the same conclusion and have then set in purpose "to keep the unity of the Spirit in the bond of peace." Just let the fact be noted that a preacher is poor and "goopy" and faith-finding and non-operative and there is little anyone can do to save him from himself. He is digging a pit and the devil is that he must fall into it.

A preacher had better find the denomination in which he can work wholeheartedly, and then he had better work that way from morning until evening.

Devotional

A Standard for the People

By A. M. Hill

"This last is the view that I hold, that it may be displayed because of the truth." (Phil. 4:1)

"Right up until the last time that I knew, the Lord had been in my heart in the work. I knew in the heart of God, the salvation song... and they shall call them the happy people." (Hos. 14:9, 10, 12).

There seems to be perfectly in us and the issues in which we live. The banner is going to be discarded; the balance of the various elements of the banner should be displayed to the earth because of its truth. This is the salvation song, and it is truth. It is a people that seeks and prays that they may be receptive and know the salvation song, ... and they shall call them the happy people. (Hos. 14:9, 10, 12).
to a people to be displayed to all the earth because of its truth? Have not some authors, editors, missionaries, evangelists, publishers, superintendents, secretaries, presidents and professors had a definite call to lift up a definite standard of Christian living that will in time develop a people that will be called in love, or branded in hate, "The Royal People?"

Certainly the time has come, and the people are here. Denominations bear witness. Vast holiness conventions give evidence. Annual and quadrennial assemblies testify. Groups of thrift and ever growing colleges, weekly religious papers, and vast publishing houses and missionary movements that really move, are monumental facts, proving that God has kept His word, and holiness, even though maligned by Satan and hated and opposed by the sons of Bellal, is nevertheless here.

It is certainly proper to make plain to those who have been misinformed or unwisely prejudiced on this subject what God’s standard really is. Many are inclined to go to one of two extremes: either to place the standard too high, or too low. John Wesley once said, "If I set the mark too high I drive men into needless fear; if I set it too low I drive men into hell fire." The truth lies between the extremes.

1. NOTE WHEN THE STANDARD IS TOO HIGH.

1. When you make it mean absolute perfection in the external life as measured by human judgment. I have heard it said in prayer meetings, "Show me an individual who has a perfect life and I will believe the doctrine." I know a sight of the class who were written in the same way. There probably was never a person in the world who, in the judgment of those around him, lived a perfect life. There was a man once—the Lord Jesus Christ—who did live before men a faultless life—"holy, harmless, undefiled, separate from sinners." But His own brothers and sisters seemed not to appreciate Him until He rose from the dead and ascended to heaven. The people among whom He lived and for whom He died had no use for Him, and declared that He had a devil and was mad. They finally nailed Him to a cross to be rid of Him.

Now if Jesus, the Holy One, could not live a life that would gain the approbation of men, nobody else need ever expect to do it. The only way to secure the applause of all men is to lower your standard of living till you are out of harmony with God.

A man once lived whom God pronounced perfect—it was Job. But the devil reviled him, "Oh you have greatly blessed him and he is serving God. Why can you not get out of you? But take from him his wealth and he will curse you to your face." The Lord said unto Satan, "Behold, all that he hath is in thy power: only on himself put not forth thine hand." The devil went forth in glee and stripped him of his flocks and herbs, his sons and daughters. But Job still amid the wreck of his wealth and exclamation, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord!"

The devil returned and said, "Yes, but put forth thine hand and afflict him, and he will curse thee to thy face." "Very well," said God, "I am in thy hand: Do your worst, only spare his life." So Job was smitten with unutterable physical agony and suffering for many days. His wife, who ought to have been a help to him, bade him, "curse God and die." His friends that came to comfort him, armed with a foolish theory that a man could not be without a God who would not try him, began to slander him and torture his heart, and exhorted him to lay aside his hypocrisy and confess his sins. But Job declared he would die before he would give up his profession of righteousness. And as to his confidence in God, he said, "Though he slay me yet will I trust him." In the end God enforced the moral integrity of Job, and made his accusers come forward for prayers. The truth is, we judge by outward appearances, and God judges by the heart. We see the acts of others, affected by errors of judgment, misinformation and limitations of faculties. But God looks beyond all these to the inner being and the motives of the heart. Some people cannot see much in the character of Job today. His contemporaries couldn't. They thought he was an old hypocrite. The devil had no confidence in his perfection; but God had confidence in it, and that settled it.

Infallibility is not a fruit of grace and never was and never can be. Human judgments make no allowance for human frailties or limitations; but "God knoweth our frame and remembereth that we are dust." God said to Abraham, "Walk before me and be thou perfect." Why didn’t He say, "Walk before Sarah and Lot and the immortal three hundred servants, and the Canaanites, and be perfect? Oh, all of them, even old Sarah, might have had their private doubts about it, but Abraham might live and measure up to God’s standard, if not to man’s. So when you make the standard of holiness to mean living an external life in which men can detect no flaw or blemish, your standard is too high.

2. We make the same mistake when we make holiness to mean exemption from temptation, or the possibility of falling. People are often heard to ask, "How can people who are free from sin be Christians?" The question can be at least silenced by asking others: how were our first parents, Adam and Eve, in their sinless ignorance, tempted? How was the Holy Son of God tempted who never had sin? We are told in the blessed Book, "We have not a high priest that can not be touched with the feeling of our infirmities but one that hath been in all points tempted as we are, yet without sin" (Heb. 4:15, 16). We may say, a word about this remarkable verse. The words in the parentheses above are not in the Greek, but were inserted by the transactors, probably a grave mistake. It makes better sense and is true to fact to insert the one word, "in," after "who." He was tempted in all points like as (those without sin)—like all holy people are tempted. "If he suffered, being tempted," and so can holiness people, whether some critic can explain it or not. But He did not sin, neither do we need to sin.

Others ask, "How is it possible for people to sin who have had all depravity taken from them by sanctifying grace?" We meet that question, also by another: How was it possible for a third part of the angels to sin? They may have dwelt in heaven in perfect holiness a million years, for ought we know; but somehow they found it possible to sin and fall. So the Bible and sad human experience make it perfectly manifest that it is still possible for holy beings to fall.

But it is a matter of great joy and devout thanksgiving that the sanctified are not so liable to fall as they were before sanctification. The reason is plain. The carnal mind is the devil's mind. It is enmity to God and everything good. "It is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." This devil's mind is a traitor. It is in the heart of man's soul steadily opposing every heavenly influence of the Holy Spirit, resisting every good resolution, nullifying every solemn vow, chilling every passionate longing for betterment, defeating every prayer, blighting every aspiration, slaying every holy hope. It will not be trained into submission to the sweet will of God, but is forever breaking out into stubborn rebellion. The simple reason is, it is the malignity of hell, the disposition of the bottomless pit. Therefore, he who has the carnal mind still infesting him will fall far more easily than he who has a clear heart, and is filled with the Holy Spirit.

II. SOME PUT THE STANDARD OF HOLLINES TOO LOW. THEY DO IT—

1. Who denies two works of grace, and call justification and regeneration holiness. Justification is that governmental act of God by which, on condition of the sinner's repentance of sin and faith in the atoning Savior, He pardons his sins, remits the penalty, restores him to the divine favor, and treats him as if he had never sinned.

Regeneration is the work of God and man cooperating, for which man resolutely turns from a life of self-gratification and makes the supreme choice to live for the glory of God and the good of being, having been indited thereunto by the Holy Spirit, who graciously inclined him to the love of God and holiness.

But both of these blessings, which are contemporaneous, are not all that a soul needs, nor all that God has provided for us. He still says to those who have been justified and regenerated, "This is the will of God, even your sanctification" (1 Thess. 4:1). For a man can be justified and born again; and still be infected with fierce appetites and lusts, left over from his old nature and wicked life.

Sanctification is that work of the Holy Spirit whereby the justified and regenerated soul is cleansed from his depravity and made holy. Whoever denies or opposes this second work of grace lowers God's standard of salvation.

1. Those also do it who teach in a superficial way two weeks of grace, but deny that the Holy Spirit can or does cleanse the heart of its inbred sin in this life.

Moody taught "The Holy Spirit for Service," but denied His cleansing. Torrey followed and taught "The Holy Spirit for Power," and put this in one of his books: "There is a line of teaching on this subject that leads men to expect that if they receive the baptism with the Spirit the old carnal nature will be eradicated. There is not
a line of Scripture to support this position." Now listen to Acts 15:8, 9, "And God who knew the heart, bare them witness, giving them the Holy Spirit... cleansing, their hearts by faith in Jeshua."

Now why did that dear brother so rashly contradict the inspired Word of God in regard to such a vital truth? Oh, he was blindly riding a fad, and dodging the scriptural doctrine of holiness, and pleasing the arch enemy of all truth.

In contrast with the above is this from K erswick, "No man can be free from sin while in this life... Sin must indwell us to the last moment of our lives." Another taught, "It is ever taught and ever taught that the very last hour of our lives is fraught with corruption within every man which defiles his very best deeds and give to his holiest efforts the nature of sin.

Surely here is an unhallowed brand of holiness, 'which is not free from sin to the very last hour of life!' It certainly is not the kind Peter held up in 1 Peter 1:15, R. V., 'Like as he who hath called you is holy, ye yourselves also holy in all manner of living.' (10th verse) "because it is written, Ye shall be holy for I am holy." Let us seek God's kind.

MESSAGES FROM ISAIAH—THE STATESMAN PROPHET
By OLIVE M. WINCHESTER, THE D.

The Prophet's Call

"Holy as thou, O Lord, is none; Thy holiness is all sublime. A drop of that unboundless sea Is ours, a drop derived from thee."

—WEISLEY

Among the prophets of old there stands one figure which rises above the others; his vision of God is more serene; his sense of sin more profound; his outlook on the world more extensive; his proclamation of salvation the more universal and his delineation of the coming Messiah the more complete. This was the prophet Isaiah.

It was in the year that king Uzziah died that the prophet received his call. Uzziah had been an able ruler, strong in war and in peace. Through his military conquests his fame spread abroad even to the land of Egypt. He reorganized his army and provided better equipment, so that his forces of defense were increased. He improved the country, building towers for the protection of his flocks and herds and cultivating the land for the production of grapes. From a religious standpoint he was devoted to the worship of the God of his fathers. While he was guilty of one transgression near the close of his life, yet throughout his reign the worship of Jehovah had been maintained. Yet with the incoming of prosperity into the land naturally many evils would fall in the wake. Jerusalem was on the throne in the northern kingdom which likewise was enjoying a period of prosperity. In both kingdoms there was fast-developing an idle rich class which bore itself in hauteur toward the poor of the land and indulged itself in many luxuries. Moreover also in Jerusalem was the tendency to observe elaborate ritualistic ceremonies while the real essentials of righteousness and truth were neglected. It was in the midst of such conditions that the word of the Lord came to Isaiah.

A Vision of God

As the opening words of the vision which Isaiah saw break in upon us, we see at once the most absorbing thought of the vision. We are not told what dwelt within the temple; it was not revealed. He beheld it in vision uncrowned. It may have been, yea, it is quite probable, that Isaiah had gone to the temple at one of the hours of prayer, and lingering in communion the Lord appeared unto him in glory and majesty. It has ever been that deeper revelations of divine truth have come to God's children as they have lingered in His presence; so it no doubt was thus with the prophet.

As he stood there in the presence of God, his whole soul upwound and lost in wonder, his spirit rising in exaltation to heights that it had never experienced before, there comes before him the wondrous vision. As Hastings describes, "The scene which Isaiah beholds in the heavenly palace of Jehovah's sovereignty, is modeled upon, but not a copy of, His earthly temple at Jerusalem: I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple." The comparatively small adytum of the temple on Zion is indescribably expanded, the lofty throne takes the place of the mercy-seat, the skirts of the royal mantle, falling in ample folds, fill the space about and below the throne, and conceal from the beholder, standing beneath, the unapproachable form seated upon it. The two colossal cherubim whose extended wings overshadowed the ark in the holy of holies, are absent, and there appears instead a choir of living creatures, encircling the throne: 'seraphim stand above him: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.'

While many of the prophets had sublime conceptions of God, yet none attained to such sublimity of thought as Isaiah. A man's view of God colors his whole viewpoint of life. Is it not altogether probable that the vision of God received by Isaiah on this day in the temple determined his conceptions of deity and worship throughout all his ministry? He saw the Lord "high and lifted up." He saw deity transcendent, exalted in glory and majesty. Then he saw the train filling the temple. God was sitting in the temple; its place filled and filling every part. Herein the prophet caught the vision for the house of God. It was to be filled with the presence of God. What a contrast to the temple at that time filled with worshippers who even though they brought their sacrifices had iniquity assaulting in their hearts.

Not only did the visions comprehend the majesty of God, His transcendence and also His immanence in the midst of His people in the temple; but it revealed His glory. The angelic figures, ever symbolic of divine glory, were in attendance. They called one to another, "Holy, holy, holy, is Jehovah of hosts." Curtis says that the holiness of God is a more profound truth than His exalted or holy name as an attribute of deity, observes that it denoted fundamentally a state of freedom from all imperfection, specially from all moral imperfection; a state, moreover, realized with such intensity as to imply not only the absence of evil, but antagonism to it. It is more than goodness, more than purity, more than righteousness; it expresses beside the recoil from everything which is their opposite. This is the state which the word hears throughout Scripture. But it was not in the temple that the glory of God was thus manifested it extended out through the whole earth. The manifestation was not limited to the Jewish economy, but comprehended all men. In Isaiah as in no other prophet there is expressed the thought of the universality of salvation. It was here that he saw the whole earth filled with the glory of God, and caught the vision of universal hope for mankind.

A Vision of Sin.

Looking upon the purity of the divine righteousness and seeing the manifestation of the divine holiness, with the trembling of the foundations of the temple and filling of the house with smoke, there stole into the heart of the prophet a sense of sin. When we 'tarry in the presence of God and receive a vision of His holiness, then is it that we begin to see ourselves, and the hidden sins of our heart are revealed. He realized his own sin and the sin of the people. He would confess both. But acknowledging his sin, straightforward one of the seraphim flew with a living coal from off the altar and touched his mouth saying, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." The Syriac Fathers are said to be the reason for the burning coal flying to the lips of the intermediate Son of God; and we may well see a profound fitness in the symbolism. The burning coal in Isaiah's vision purged away his disabling uncleanness, and inspired him with the will and the power to obey.
A Vision of Service:

With his heart prepared the prophet was now ready to hear the call of God to service. The fundamental requisites to prepare him for such a call had been given, namely, a profound vision of God, a deep understanding of the attributes of the divine Being, and a vision of self and the inner recesses of the heart. Thereupon he was prepared to hear the voice of God as it comes with its challenge to Christian service. In this instance, the call was extended through a question, "Whom shall I send, and who will go for us?" There lay out before the prophet a need summoning him to response. It was not a command that was given, but the call of need. Straightway he makes answer, "Here am I; send me."

Not only did the prophet need the preparation for this call of God but he needed such a vision that he might be strengthened to meet the call as it unfolded in its results. He was not called that many might listen to his word and hasten to its summons, may, rather on the other hand, he was called to tell the people that while they were hearing yet it was not with understanding heart and while they were seeing they did not really enter into the full perception of the truth. His mission in proclaiming the real nature of righteousness and worship would not bring response from the people, but it would make them more dull of hearing and their hearts the more unresponsive.

As he views this calling, this turning of a people from the message that he was sent to proclaim, there is little wonder that the prophet made inquiry, "Lord, how long?" In the mind no doubt there would be the questioning if throughout his ministry this would be the only result that would be attained, would there never be a turning unto the Lord, would they never worship Jehovah of hosts? How long would this endure? Then comes the answer, "Until cities be waste without inhabitants, and houses without man, and the land become utterly waste, and Jehovah have removed men for men, and the forsaken places be many in the midst of the land." There is no relief in the dark picture. On and on he must proclaim his message but yet the people will not hear and this will continue until the land shall be desolate, the people will be removed from hence for their sin and iniquity. The only suggestion of hope is that there may be a remnant, a holy seed left from all the ruin and wreckage. As Kirkpatrick remarks, it was a crushing task. Then speaking of the nature of the mission and the doom upon the people, he says, "It is a stem sentence. But the nation was already insensible, deaf and blind. God's message must fall upon unperceptive ears, and it is a fixed law of the divine economy that calls to repentance, messages of grace, all good motions and impulses, do harden the hearts of those who will not hear. Judgments which would no doubt hear and repent. But the nation as a whole was spiritually dead. Isaiah's ministry would but confirm the obdurate mass of the people in its obduracy."

Thus the greatest of all prophets looked forth upon his calling. He had no vision that his messages should go forth down through the ages bringing their notes of hope and faith, sounding forth from the prophetic era like a gospel theme. He saw visions of Zion redeemed in a future time, but he saw only a few followers to listen to his message in his own age. Yet he did not shrink from the call. Being given by God, vouchsafed with a vision of the divine glory with a revelation of the most profound divine attributes, he accepts its summons no matter how great the task.

**HOMILETICAL SUGGESTIONS**

This passage has many texts useful for different themes. There is first the tribute of the seraphim, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." From this text one might preach upon the subject, "Holiness, the supreme attribute of Deity." From this thought one could build the fact that holiness as the supreme attribute of Deity would necessarily demand that holiness be the goal in the redemption of man. Another text is found in verse 5:

where Isaiah exclaims, "Woe is me! for I am unclean; because I am a man of unclean lips." Here we could have as a theme, "An awakening consciousness to sin." As divisions we could note the cause for such awakening, the knowledge that it entailed and the remedy. Then if one should desire a missionary text, verse 8 would serve the purpose well. Here we have the voice of the Lord extending the challenge, the response and the completion.
I. IN

II. A SETTLED DETERMINATION (1 Cor. 2:12)

1. Keeps God first.

2. Grows the proper viewpoint of humanity.

b. Stabilizes the life.

II. OBEDIENCE TO GOD (Acts 26:19; 24:16)

a. A desire to please God, and a purpose to follow Him.

b. Kept God on His side, assured him of God's favor and blessing.

IV. COMPLETELY HIDDEN WITH CHRIST IN GOD

a. Recognized his body as the temple of the Holy Spirit (1 Cor. 6:19, 20).

b. Crucified with Christ (Gal. 2:20).

c. Risen with Christ, hidden in Christ (Col. 3:3).

V. PROPER OBJECTIVES

a. The extent and benefit of trials, troubles, afflictions, etc. (Rom. 5:3-5; 2 Cor. 4:17, 18).

b. Service to God.

1. Promised strength (Phil. 4:13).

2. Labors together with Christ (1 Cor. 3:5).

3. Ambassadors for Christ (2 Cor. 5:20).

c. Service for others (Romans 314, 15).

VI. PROPER CONCEPTION OF DEATH

a. A vanquished enemy (1 Cor. 15:55-57).

b. Entrance into heaven and rewards (1 Tim. 4:6-8; 2 Cor. 5:1).

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January 8—Morning Sermon

1. The following are some of the things in which we can find strength:

II. THE SOURCE OF STRENGTH—God

a. What is He?

1. Everlasting God.

2. Creator.

3. The Lord—Sustainer, Provider.

4. He has unlimited strength both to power and endurance.

5. There is no end of searching of His understanding.

b. What He has done.

1. In the universe:

(a) Created the ends of the earth.

(b) Measures the waters in the hollow of His hand.

(c) Comprehended the dust of the earth in a balance; weighed the mountains in scales and the hills in balances.

(d) Strengthened the heavens out as a curtain.

(e) Sustaining life.

2. To His people:

(a) Walked with Enoch.

(b) Gave the promised land to Abraham and his seed.

(c) Gave the details of ruling a nation.

(d) Told Joshua how to take a strong city and conquer a land.

(e) Many other illustrations in biblical history and present experiences.

c. What He promises to do.

1. Feed His flock as a shepherd.

2. Gather the lambs in His arms and carry them in His bosom.

3. Gives power to the faint.

4. Increases strength to those who have have no might.

III. HOW CAN HIS CHILDREN DEARLY CONTINUE STRENGTH FROM HIM?

a. Walking upon Him.

"They that walk upon the Lord shall renew their strength."

b. Depending upon Him.

2. Letting Him live in and through the life.

Making this devotion a daily, hourly, momentary matter.

"As thy days, so shall thy strength be."

January 8—Night Sermon

1. INTRODUCTION

a. Closing of the Sermon on the Mount.

b. Three contrasts in the proclamation of the laws of His kingdom.

1. Two ways—one broad and leading down to the abyss of destruction; the other narrow and leading up to the shining heights of life.

2. Two trees bearing good fruit, the other bad fruit; by which Christ would teach that conduct is the manifestation of the character within.

3. Two houses which are considered in this message:

a. A person's life is shaped and guided by his attitude toward the sayings of Christ. "Whosoever heareth and doeth... and everyone that heareth and doeth them not."

b. The outward deeds are inward processes brought to light.

c. Revealed their truthfulness and faithfulness.

1. One wanted what was hidden to be as good as what was seen.

2. The other wanted the outside to seem good, to appear well, but was content to allow himself to try to deceive himself and others in the hidden thing.

3. It took the storm to show their true character.

d. Reveals their purposes of life.

1. One takes the path of least resistance for present appearance and temporary beauty.

2. The other takes time to dig deep and strike the rock; build for eternity and for permanent worth.

e. Each had to live in the house he built for himself.

f. Their relation to the storm.

1. The reaction to tests, trials, conflicts, etc., is the real test of character.

2. Under stress, one stood, the other failed.

3. Under trial, the one endured, the other fell.

4. Here is the test of religion, character, and the uncovering of what has been done in the past.

III. WHAT ARE YOU BUILDING?

a. Will regulate whether you stand or slip under stress.

b. Told by your attitude to the sayings of Christ.

c. Take Christ as your foundation and follow His plan for a life and character that will stand.

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January 15—Morning Sermon

1 Timothy 1:6, 13, 14, "Stir up," "Hold Fast," "Keep."

I. INTRODUCTION

a. Paul's desire for Timothy's progress.

b. Christ's desire for all Christians.

II. STIR UP "STIR UP the Gift or God" (v. 6)

a. Anything can become common by continual use.

1. A tendency to lose interest, many things today.

2. Most unusual things can lose their interest, unless something is found in them to awaken fresh interest.

b. When a keen sense of appreciation for the things of God is lost, doubt, fear and spiritual weakness begin to enter.

1. This is contrary to God's gift (v. 7).

2. The child of God must continue to find new and fresh things in the gospel to be safe.

c. Do not depend upon the other person to stir you, Stir yourself.

1. Read the Beatitudes and stand alongside of them.

2. Read the 13th chapter of First Corinthians, and test the temperature of your love.

3. Read the book of James and put the measure on your service.

4. Shake yourself, disturb yourself, move yourself.

III. "Hold Fast the Form of Sound Words" (v. 13)

a. In stirring hold fast to what you have, know the doctrine and keep it.

b. Be careful of your speech for it is easy to talk salvation away.

1. Hold fast to what grace you have, and more will come.

c. Paul proceeds with his definite knowledge (v. 12).
IV. KEEP

"That good thing which was committed unto thee, keep by the Holy Spirit" (v. 11).


1. The churches which treat the doctrine of the Holy Spirit lightly grow cold spiritually.

2. Ask the same to be done of individuals (Matt. 23:38, 39).

(a) Who is "He that cometh in the name of the Lord?" (John 14:26; 15:26).

b. Why is it important to place the Holy Spirit in your most prominent place?

1. He is the One who convicts (John 16:8).

2. He is the One who regenerates (John 3:5). (Titus 3:5).

3. He is the One who sanctifies (Eph. 1:13, 14; Rom. 15:16; Heb. 10:14, 15).

4. He is the One who teaches, makes known, comforts, interferes, strengthens, brings all things to the Father for us. (Read John 14, 15, 16.)

c. The Spirit of God is the only One who can make the individual victor over the spirit of the world.

V. DURING THOSE THINGS WILL DEVELOP AND SUSTAIN SPIRITUAL LIFE.

January 15—Night Sermon

THE GOOD WAY

Jeremiah 6:16)

I. INTRODUCTION

a. Life is a journey.

1. There are a number of divisions to the journey of life.

(a) There are seemingly parallel roads; crossroads that turn off at various angles. (b) The happiness of each person depends upon the way he takes.

b. The problem in life is in choosing the good way.

II. WHAT IS THE GOOD WAY?

a. The words of the text are a lighthouse to the weary mariner; as a star in the night; as a signpost to the weary traveler; and as a guide to direct the journey of life.

b. There is a way that is traversed by every life regardless of the generation or century in which they are born.

c. It is called an old road.

1. Not in antiquity or out of date; but in duration, existing for a long time, not worn out nor decaying.

2. One cannot be transplanted from one to another generation. (a) Does not refer to transplanting of customs, manner of life or work.

(b) No one would want to go back to the old manner of life.

3. Each person in his generation should seek to find the good Way that has satisfied those of preceding generations.

(c) Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me."

(Note: The promises to bear the burdens and labor with them resultless of time or variety of conditions (Matt. 11:28, 29).)

4. This is the way that leads to the eternal life. (a) "The new and living way" (Heb. 10:19-25).

5. John said, "He is the light that lighteneth every man that cometh into the world" (John 1:9).

III. WHERE IS THE WAY?

a. Hebrew words suggest that it is a hidden way.

1. All things of worth in this life are a little obscure.

(a) Precious metals and gems are only found by searching.

2. The command is to stop and look. (a) One may pass by without seeing it. (b) "Consider"—search, exert an effort to find it.

b. It is near, can be seen from where you are now.

1. No person need to go away from where he is situated to hear God's voice, or know His requirements.

2. Anyone who will stop, consider and look will know what God desires him to do.

3. They may have to quit the things they are doing, or the places they are frequenting if they go with God, but they see and know His requirements while situated as they are now.

IV. STOP NOW IN YOUR PERPLEXITY AND DIFFICULTIES AND ASK FOR THE GOOD WAY

a. Consider your present situation, your future happiness, and your eternal destination.

b. Ask for God's plan and then follow.

January 22—Morning Sermon

OUR SUFFICIENCY

(2 Corinthians 3:5)

I. INTRODUCTION

a. Insufficiency of humanity.

1. Most dependent of God's creation.

2. Dependent throughout life.

b. Especially in spiritual living.

II. "OUR SUFFICIENCY IS IN GOD"

a. Sufficient in experience.

1. God can regenerate any and everyone and remove sin from the actual life.

2. God can sanctify wholly.

3. No lack in settling the sin problem after God finishes.

4. Each individual can have as good experiences of grace as any of the saints of history.

b. Sufficient in the hour of temptation.

1. Promises that no one shall be tempted beyond his ability to resist and stand (1 Cor. 10:13).

2. He is sympathetic to all who are tempted (Hebrews 4:15, 16).

c. Sufficient in the hour of perplexity, disappointment and affliction.

1. God promises grace to sustain His children in the worst conditions (2 Cor. 4:7, 9, 16, 17).

2. God is able to supply needed grace (2 Cor. 9:8).

d. In the hour of conflict.

1. The Christian advised not to fear (2 Chron. 20:15).

2. God will give victory (Deut. 20:3, 4).

b. Sufficient in the hour of crises and emergency.


2. Isa. 59:19.

f. Sufficient in the hour of prayer.


2. Promises that the Holy Spirit will assist in prayer (Rom. 8:26).

I. Life's Heaviest Burden Is Sin

a. Memory of sin.
1. Somewhere, no one can escape in this world.
2. Something that stays with a person at all places and at all times.
3. Something no other human being of this world can remove.
   (a) Man can find some relief from all other burdens except this.
4. Something that will stay with man through death.
   (a) All others leave him then.

b. Judas felt this.

c. This crushes ambition, aspirations, encouragement, hope.

III. Secret of Safety Is to Acknowledge

1. In all thy ways acknowledge Him, and He shall direct thy paths.
2. Acknowledgment means to admit, concede, confess, own.
3. Admits His Lordship.
4. Concedes His rulership.
5. Confesses personal dependence.
6. Own Him as Savior and Lord.
7. Places God first.

January 29—Night Sermon

SAFE PATHS

(Psalm 3:5, 6)

1. Introduction.
   a. Need of the hour is certainty.
      1. Most people are uncertain and unrestful.
      2. Depending upon self or human leadership.
      3. There is a way whereby each person can find certainty and an assurance of safety.
   b. Lies in a God-directed life.
   c. Text gives assurance that He will do so—"He shall direct thy path."

2. THE SAFE PATH.
   a. Text implies that man is to find safety chiefly through his heart: "Trust in the Lord with all thine heart."
      1. The heart is the center of man.
      2. "Keep thy heart with all diligence for out of it are the issues of life."
      3. Man is more apt to be right by following the dictates of his heart than that of the mind.
   b. The heart is controlled by an inner light and an inner voice.
      (a) John 1:9.
      (b) Isa. 30:21.
      (c) Christ will make every effort possible to get every soul to listen to His pleadings and His guidance.
   c. Dangerous to lean to one's own understanding.

January 29—Night Sermon

SAFE PATHS

PROVERBS 3:5, 6

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THE PREACHER'S MAGAZINE

III. THE BY-PRODUCTS OF SOMETHING, DEEPER

1. Gifts.
2. Fellowship.
3. Fearless witnessing.
4. Persecution.

IV. PENTECOST MEANS THAT GOD COMES TO DWELL

a. Jesus becomes living and real.
b. The Holy Spirit brings life, power, truth, love.


Theme: "A Promise Redeemed"

I. GENERAL CONDITIONS

1. For all.
   a. Sons and daughters.
   b. Young men and old men.
   c. Bondmen and handmaids.
   d. Whosoever shall call.
2. Result.
   a. Prophecy or preach.
   b. Visions and dreams.
   c. Show wonders.

II. THE PROMISE MADE POSSIBLE

1. Jesus lived.
   a. Son of God.
   b. Approved by miracles.
2. Jesus crucified.
3. Jesus resurrected.
4. Jesus exalted to the right hand of God.
5. Jesus had received the Holy Ghost and shed Him forth.

III. THE PROMISE REALIZED IN THE INDIVIDUAL LIFE

1. Repeat.
2. Mentioned for all.
3. Should be gladly redeemed.

Theme: "A Steadfast Continuation"
Text: Acts 2:42.

1. INTRODUCTION

1. There had just been 3000 added to the 120.
2. This describes the ideal church life.

II. A CONSISTENT STEADFASTNESS

1. A constant attention to a thing.
2. Many lack in this today.

III. THE APOSTLES' DOCTRINE

1. Spiritual life comes from doctrine as flowers come from seeds.
2. Desire for fuller knowledge is basis for life.
3. A study of doctrine brings:
   a. Depth of experience.
   b. Spiritual strength.
   c. Spiritual health. Many sick from riding waves of doctrines.
4. They received, retained and acted on the doctrine.

IV. FELLOWSHIP

1. A bond of union—cement and stones.
2. The Episcopate being reformed for a Baptist revival in a Presbyterian church.
3. Separated from the world—ship in sea but not sea in ship.

V. BREAKING OF BREAD

1. The same as saying grace.
2. Worship in the home.
3. A common meal brings men together.

VI. PRAYERS

1. Spontaneous outburst.
2. They prayed for:
   a. Increase of grace for themselves.
   b. Establishment of the truth.
   c. Extinction of the kingdom.

THEME SUGGESTIONS FROM MATTHEW

Submitted by Edwin G. Benson

Almsgiving (16:1-4).
The way to reward (6:16-18).
The model prayer (6:9-13).
Treasuries in heaven (6:20).
The light of the body (6:22).
Dual servant-ship impossible (6:21).
The first concern (6:33).
On judging (7:1-5).
Results guaranteed (7:26).
The two ways (7:13-14).
Entrance by deeds not words (7:21).
Be thou clean (8:3).
Infinitesimal and sicknesses (8:17).
A great calm (6:26).
Wrong conception of values (6:34).
Sinner called to repentance (9:13).
Old and new garments (9:16, 17).
The hem of His garment (6:20).
According to faith (9:29).
The uneventful harvest (9:17).
The lost sheep (10:6).
The destroyer of souls (10:28).
Confession and denial (10:32, 33).
Household foes (10:36).
The great paradox (10:39).
A reward guaranteed (10:42).
Deeds that convince (11:4).
The least in the kingdom (11:11).
The preferred (11:25).

NOTES AND OUTLINES

By W. G. Schneider

Text: John 3:16.


Martin Luther called this text "The Little Bible."
I. God loves the world. The world may be the battlefield of the universe, the Waterloo of the Ages.
II. God's love.
III. He loved so that He Gave His Son
   a. Only begotten Son.
   b. Think of my giving my son to ransom a criminal! But God did more.
IV. And God offers His reconciliations, His highest blessings, on terms that we can meet—Whoever believeth in Me hath eternal life. Our worth is a natural factor. We believe mother, father and God. There is life for a look. Sin makes us doubt God. Give up sin and you can have faith for salvation.


1. Christ same in nature and makes the same moral and spiritual demands of us.

II. He is the same in power. "He can save and He can heal!"
III. He is the same in love as when He saved the Magdalene and restored Peter. "Yes, Jesus cares."
IV. He is the same in readiness to respond to calls for aid. Examples: the ruler's daughter, Peter walking on the water, the thief on the cross. If you are sinking, call. If you are dying, pray.

Theme: Why do Some Church Members Act Like Sinners?

I. Perhaps, because they have never been converted.
II. Perhaps, because they have fallen from grace.
III. Perhaps, because indwelling sin takes advantage of them.

Theme: "Moses."

Introduction: Synopsis of Children of Israel from Jacob to Birth of Moses.
1. His birth.
2. His deliverance.
3. His education.
4. Forsoaking Egypt and fleeing to the desert.
5. He returns for the children of Israel.
6. The plagues.
7. Crossing the Red Sea.
8. Sinai.

Theme: Manasseh, a Sinner.
Text: 2 Kings 21; 2 Chron. 33.
1. He sinned against great light—Hetezkiah and Hephzibiah were his pious parents.
2. He sinned boldly and openly.
3. He led others to sin.
4. He was a hardened sinner.
5. His sin was punished.

Theme: The Progression of Sin.
Text: Gen. 3:1.
1. She was tempted.
2. She was unwilling.
3. She was tired.
4. She was ready.
5. She was an example of sin.

Theme: "The Vengeance of God."
A MISSIONARY MESSAGE
By U. T. Hollembach

Text: The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest (Luke 10:2).

Introduction: The crop is the millions of souls that should be gathered into the kingdom of God. The harvest implies that the time for such gathering is now come—harvest is just before the parching of the crops.

I. HARVEST INFORMATION
1. It is great—and by the increase of population in the earth it is growing greater.
2. It is very late. Millions have died outside the great granary of salvation already.
3. The grain is falling down. Like the wheat crop, which is lost when once it falls down, so souls are lost when they fall by death.
4. Some of these souls are related to us and should give us extra concern.

II. A SAD FACT
The labourers are few. Few in number, Few are equipped, Few are concerned.

III. OUR CONSEQUENT DUTY
1. Pray God to send labourers. If we cannot go we can pray.
2. Be willing to go if He calls for you to answer your own prayer.
3. Be willing to help God answer our prayers by:
   a. Giving our means to send others:
   b. Giving our children for labourers if required;
   c. Praying God's blessing upon the labourers.
4. Prayer is the greatest exercise of the soul but is never a substitute for works.

THE LOST CHRIST
By U. T. Hollembach

Text: And they found him not (Luke 2:45).

Introduction: Many have not now the joy of having the living present of Christ within. The church has lost the living presence of Christ; substituting a fancy ritualism and a dead requiem for the presence of Christ.

I. LOST CHRIST IS PRECIOUS AND CAUSALLY PREROGATIVE
They supposed He was in the company.

SELF-SATISFACTION IS A SURE SIGN OF SUPPOSITION. THE SALVATION OF THE SOUL SHOULD NEVER BE LEFT TO GUESS. IF ONE CANNOT AFFORD TO HAVE A SHODY TITLE TO A HOME, SO HE SHOULD NEVER REST TILL HE CAN READ HIS TITLE CLEAR TO SANCTIONS IN THE SKIES.

II. WASTENING
They went a day's journey. The blackened life is not first, but the presumptuous heart. The heart breaks from faith to presumption before the outward life leaves the track. Beware of the heart's deviations.

III. TIME LOST
The day's journey must be returned, and another full day lost in seeking. 1. Sought in the wrong place. Their kindred and acquaintance. They may be no assistance. They are often a great hindrance.
2. Time lost can never be recalled. Backslider loses time forever. They would never catch the three days.

IV. RECOVERY IS POSSIBLE
They found Christ:
1. Right where they had last Him. Your neglected duty marks the spot of your backsliding.
2. He had not left them—had left. Christ never forsakes first.
3. Light rejected, becomes dangerous.
4. Persistent faith and seeking will be rewarded. You may return to the Christ and He will return to you.
5. Three days seeking required to recover one day's loss. Christ is seeking the opportunity to forgive.

OUR FATHER'S BUSINESS
By U. T. Hollembach


Introduction: What is the Father's business? Evidently the spreading of truth concerning the kingdom of Christ. Christ was discussing truth with the doctors and lawyers. So we are called to disseminate truth in all lands.

I. WE MUST BE ABOUT OUR FATHER'S BUSINESS BECAUSE WE ARE ADOPTED CHILDREN, AS CHRIST WAS A REAL SON OF GOD.
If we are born again our family relationship is that of children. Christ is the elder Brother. He should be about His Father's business, so should we be.

1. The truth needs dissemination as much as ever.
2. Error is everywhere rampant and increasing.
3. The truth is the thing that can make men free.

II. THERE IS INDIVIDUAL RESPONSIBILITY—"IF...."
1. Note can say there is nothing we can do.
2. We can speak the truth.
3. We can live the truth.
4. We can help print and publish the truth.
5. We can assist others to spread the truth.

III. THERE IS THE ELEMENT OF NECESSITY—"MUST...."
1. Must be about the business to be worthy of sonship.
2. Must be because of the needs of the fast-dying world.
3. Because of the shortness of our lifetime and time.
4. Because we must give an account.
5. Because of the great rewards awaiting the laborers.

THE DIVINE ARTIST
By U. T. Hollembach

Text: He will beautify the meek with salvation (Psalm 149:4).

I. THE ARTIST AT WORK
Painting is superficial. The Lord beautifies outwardly and inwardly. He saves and sanctifies. Not a print, but an inlaid, richly colored picture.

II. THE ARTIST'S MATERIALS
He needs only one—salvation.
Different colors: White linen is the right-eousness.
1. Red—blood of Jesus.
2. Blue—truth and loyalty.
3. Never uses yellow.

III. THE ARTIST'S RAW MATERIAL—THE MEEK
Anyone can have this Workman apply His skill, if you (he) will humble yourself therefore in the sight of the Lord.
The same "meek" shall inherit the earth. He will beautify the meek and then finally give Him the earth to roam in to show the world it is His.

IV. THE ARTIST'S JOY OF SUCCESS
He takes pleasure in His people. God saves and sanctifies us that He might have joy in us. He wants us to submit to the beautifying process so that He may admire the results throughout eternity.

THE NEW BIRTH
By U. T. Hollembach

Text: Ye must be born again (John 3:7).

I. YOU HAVE BEEN BORN WRONG
1. Infantile proof.
2. Youthful proof.
3. Adult proof:
   a. Inward conviction. Many wish they had never been born at all; everyone has wished he had been born different.

II. YOU CAN AND MAY BE BORN AGAIN
The necessity proves the possibility. Provision through the atonement. "As Moses" etc. (v. 14).

III. RESULTS OF BEING BORN AGAIN

FISHERS OF MEN
By U. T. Hollembach

The river—life, or the life of sin.
The hook—conviction by truth.
The bait—the gospel of Christ.

"Pulling up the line—regeneration which is a transformation "out of the kingdom of darkness into the kingdom of God's dear Son." Many fishermen in the spiritual world stop with getting the fish out of the river and on the bank. Fishers of men go farther.
The fish must be internally cleaned—so we preach entire sanctification.

THE PERIL OF SUBSTITUTING SUPPRESSION FOR ERADICATION
By U. T. Hollembach

Lesson: Judges 1 and 2.

Note: They let some victories and the consequent gladness resulting therefrom keep them from going on to complete eradication. So Christians seeking holiness should not let a good feeling or relief or blessing stop them from pursuing that "holiness without which no man shall see the Lord."

Heaven gives us friends to bless the present Kent;
Resumes them to prepare us for the next,

THE WAY TO GAIN A GOOD REPUTATION IS TO CONCEAVER TO WHAT YOU DESIRE TO APPEAR—SO "CHASTE."
ed, and can it will be your best officers and teachers, who will respond to intelligent leadership. If it should happen that one or two unprogressive people should be chosen, it still follows that all these members of the Sunday school board are the ones to whom the pastor must first sell his ideas for teacher training, for really, days, for vacation schools, for efficient business methods, for Sunday school evangelism. How important that the pastor be always present at the meetings to know first hand the plans of the others for the work, and to have some well thought out ideas to present, some new method to place before them.

In leadership training work, there is large opportunity for the pastor's personal leadership. Often the pastor will be asked to teach the class, and in that case he can avail himself of the opportunity to impart not only the facts of the text book, but a vision and inspiration for the work. But where he is not a teacher he can put his enthusiastic endorsement back of it; both by public emphasis and private counsel he can encourage his people to participate in this training; and by arranging an appointment or exercise for those who have earned a Certificate as Diplomate he can both emphasize its importance and put within the hearts of others a desire for the same training.

The pastor may help solve the problem of securing capable teachers by emphasizing the call of God to this work. Every pastor should be on the lookout for new recruits for the teaching staff. We have emphasized the call of God to the ministry with its opportunities for service and its rich rewards, and through such emphasis God has often spoken to young people, and they are today in the pastorate or in the evangelistic field. We have presented the needs of the missionary field and many as a result have gone to the foreign field as missionaries, doctors, nurses and teachers. But how seldom do we present to our people the call of God to the Sunday school work, with its tremendous opportunities for soul winning, its wide influence on the evangelistic work of the church, and its rich rewards both now and in the day when God shall give us rest? Not only should this call be presented from the pulpit, but it ought to be made a subject of personal advice to many a young man and woman, even those in their early teens, to listen to God's voice in the matter and to begin to prepare for this work, by taking leadership training courses, by entering the weekly teachers' class, by watching others teach and by acting as substitute teacher when opportunity offers. Of course such encouragement should be given only as the pastor and superintendent plan and work together. In some schools the pastor is given a class of those who have offered themselves as student teachers, and the lesson a week in advance is studied not alone with reference to its spiritual content, but directing thought toward teaching the lesson in the various classes, so the pupils will be ready at any time to act as substitute teachers; not only will they develop skill in lesson preparation and teaching, but they will catch from their pastor the teacher his vision and his passion. Of all the classes in the school this is pre-eminently the one that affords a distinctive leadership opportunity. In some schools it may be necessary for the pastor to be a teacher of one of the regular classes; and there may be in the pastor's teaching class of men, or of young people, or even of the juniors, a great opportunity for spiritual influence, but in such work there is no element of leadership of the work as a whole, and it may tie the pastor down so as to detract from his leadership. Even the class of student teachers will hinder him in watching over the

**THE PASTOR'S CHURCH SCHOOL FIELD**

By W. W. Clay

**IV. Leadership Contacts**

In the actual work of the pastor in the church school field, there are many avenues through which he can exercise this leadership. First, there is his influence on the church as a whole. The church must become Sunday school minded or it cannot succeed in building an efficient and far reaching Sunday school. The pastor must bring to his people the importance of the work, the necessity for the best methods and equipment, and the relation which the success of the Sunday school sustains to the success of the church along every line. He must educate and inspire his people until they will attend, cooperate, and enthusiastically push this part of the work just as they do a revival service or a tent meeting project. To accomplish this, carefully prepared sermons that can be as truly evangelistic and result in the salvation of souls as much as a revival message, yet presenting the claims of the Sunday school work, should be preached, giving the people a definite, intelligent, impressive vision of the opportunities and importance of the work. There will not only mold the thought of the people but put the pastor before them as a real leader.

The pastor ought to show his interest in the work by attending every Sunday school convention where his people have some definite responsibility. The bigger the church and the more talented the pastor, the more reason why he should be there—to get help for one thing, for the man who doesn't think that he gets anything from such a convention has failed somewhere, either in not giving it the attention beforehand to make it a success, or in lacking a vital interest in the work—but to help, to put emphasis on the work before his own teachers and workers. Again, he should be in attendance every time at the Sunday school session. Real Sunday school leadership is impossible for the man who fails to attend regularly no matter what his excuse. The preacher who has delayed his sermon preparation and his praying till he finds it necessary to steal the Sunday school hour for these things has fallen into a bad habit to say the least.

Then try what the preacher says in his announcements before the people at the church service will do much to show them what importance the pastor places on Sunday school work, and to plan earnestly for a plus emphasis on Sunday school attendance, helpful appreciation of the work being done, and the demonstration of his own enthusiastic interest will go far toward securing helpful cooperation and active participation of the whole church. The pastor who will watch for opportunities to show his sincere interest will find many—at rally day occasions, at holiday times, at picnics and class meetings, and at meetings of the workers of the Sunday school.

Another important leadership contact is the personal relation that the pastor sustains to his superintendent. It is possible they ought to be an intimate horn of a common responsibility that will give the pastor a large place in the management of the school, not as a dictator, but by counsel and suggestion. There should be frequent informal conversation with the Sunday school superintendent, learning his plans and presenting to him well thought plans for future effectiveness. In fact, every plan the pastor has for this work should first be sold to his superintendent. Then, too often it happens that the superintendent gets but little appreciation for what he tries to do; and a little sincere praise from the pastor will do more to hearten him than anything else, and at the same time, create an atmosphere of confidence that will make it easier for the pastor to secure his endorsement of your plans and enlist him in carrying them out.

The local church school board affords a splendid leadership contact. At the meeting when this board is elected, without entering in any sense into electorating, the pastor ought nevertheless to make the church feel that only those who are the best informed, the most interested, and the most active in the work of the church should be elected on this board. When the church has the right vision, this sort of people will be elected.
school as a whole, and for that reason is better taught at some time when the Sunday school is not in session. As far as possible he should keep himself ready for helpfulness and sympathetic observation of the school as a whole.

When it comes to the pastor acting as superintendent, the situation is different for here he is in a place of real leadership. There are instances where pastors have taken the position of superintendent and have made a splendid success in building up their school and through it building the church. A notable instance is that of the First Christian church of Canton, Ohio, where the pastor, Rev. P. H. Welshem, has been for many years the superintendent of the Sunday school, and has through his leadership been able to build up his school until it became one of the largest in the United States with several thousand pupils, and has kept it for years at this high mark. But not every pastor has the leadership qualities that would make him outstanding in the place of superintendent. The faculty of attention to details, the study necessary to carry on the many elements of the work, the discerning, unifying, and truth to others, all are widely different from the work of the pastor, so that while most pastors would make good platform managers of the Sunday school on Sunday they fail to have the training, the aptitude to make it a success. How much better if another can be found who can be trained for the work, and who can give his attention to carrying out the many details of the work, and leave the pastor free for the larger work of planning and supervision.

In the Sunday school teades the pastor can find real occasion for leadership development and activity. He can be an observer of the work of the school. If the school is departmentalized, he can visit it and observe the work of each teacher without entering the class and disrupting the class interest and attention. If he is tactful, he may occasionally sit in with a class, keeping himself in the background where he will not embarrass either teacher or pupils. He should always be prepared to serve as teacher for any class from the junior up to the oldest adults. Always present, with a word of greeting for every boy and girl, taking part reverently in the worship services, giving a word of encouragement to each worker, happily interested in everything that is going on, the pastor will be recognized, not as a visitor, but as the real force that guides the work of the Sunday school.

THE IMPORTANCE OF LEADERSHIP

B y MELLA J. BROWNE

The church of tomorrow depends upon the leadership of today. The church of today is what the leaders of yesterday have made it. The early leaders of the Church of the Nazarene have built well and have laid a foundation for a great church but the building erected will depend upon the leadership of today.

The Church of the Nazarene has within its membership, a great group of young people over forty thousand in the Young People’s Society and many thousands more in our Sunday school. This young life is a tremendous power that cannot be curbed or quenched but must be directed into the channels of greatest usefulness for Christ and the church. The responsibility of directing this power falls upon the leaders of the church.

The leadership of yesterday will not do for today. We are living in a peculiar age; an age of high tension, an age of efficiency and specialization and a young people’s age.

The Church of the Nazarene demands leaders, but certainly not of the old type. A leader in the Church of the Nazarene must be more than a good man, although goodness is essential, he must also be more than a talented and intellectual man. Many have been disappointed because the church did not seem to appreciate their ability or learning. The one predominant characteristic of the Church of the Nazarene demands of its leaders is success. Regardless of what other favorable things may be said of a man unless he can succeed the church has little time or place for him. While this has been true as a denomination it must be true also locally. We must have Sunday school superintendents who are more than good men or women but who can succeed. We must have Sunday school teachers, Young People’s presidents and other leaders who can succeed.

The work is always more important than the worker and any church that will sacrifice a Sunday school class for the sake of keeping a would-be teacher who is a failure should repent, for surely such action is a sin and means the loss of souls.

Perhaps someone would ask, “What is success in leadership? Is success numerical advancement?” I am sure we would all say that just gaining numbers is not success. Neither is entertaining the people a success. Many churches seem to think if they can entertain and hold the people in their services that they are succeeding.

As the Church of the Nazarene we must keep clear of this rut and realize that regardless of how many people we entertain or keep employed we may yet fail, for a church is not for such work.

Success in religious leadership is to fulfill our calling of do the work for which God gave leaders to the church. The Word tells us in Eph. 4:11-12 the calling of leaders; First, for the perfecting of saints. Leadership that does not lead people into a clear, definite, knowable experience of perfect love is a failure. Leaders must have this experience themselves before they can lead others into the same, so it is absolutely necessary for a religious leader to have the baptism with the Spirit.

Second, for the work of the ministry. Every leader is to minister to the people. A Sunday school teacher is to do the work of the ministry in the Sunday school class. Every leader is to minister to the needs of the people in his field; minister to the discouraged; minister to the lackl.instagram; minister to the saved; minister to the saints.

This will take study and prayer and strength and we are prone to throw off the burden and responsibility of such taxing work, thus tiring in the need of churches of keeping proper leadership.

Third, the leadership is for the edifying of the body of Christ. Does our program edify? Does it build up in the faith? Does it encourage steadfastness? Is our program constructive or destructive? Anything that does not edify has no place in the program of a spiritual church.

Fourth, the leaders are to bring us all into unity of faith and knowledge. There is a great need of this in our church. We are a young denomination, we have grown rapidly, our people have come from everywhere with all kinds of doctrinal backgrounds, and one of the great tasks of the leadership of our church is to bring this people into a unity of faith until we all believe the same things, stand for the same doctrines, have the same vision, and are going the same way with the same objective. There is a great need for doctrinal preaching and doctrinal teaching in our church today and the leadership of our local churches must be qualified for teaching the doctrines for which we stand.

Fifth, the leaders are given to the church for the building of character and teaching the people the knowledge of the Son of God until they can come unto a perfect man, unto the measure of the stature of the fullness of Christ. We must not only have boys and girls, men and women, who are saved and sanctified but they must be established in the faith and then they are no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men; and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love may grow up into Him in all things, which is the head, even Christ. Our people must know what they believe and why they believe it. They must be able to give to every man a reason for the hope which is in them. They must be able to stand in the faith and not be carried away every time some false movement comes to the community.

Sixth, and last, the leaders are to organize the church into a body fitted together and compacted by that which every joint supplieth, according to the effective working in the measure of every part, making increase of the body into the edifying of itself in love; and this body is to be from Christ who is the head of the church. May the Lord of the harvest give us leaders, not only as a denomination in general, but in our churches, who have a vision of the local church, and also a determination to fulfill their calling.

SELECTIONS FROM JOSEPH PARKER

Selected by A. H. EGGLESTONE

T he Christian preacher is largely dependent upon the Bible. Without it what message has he? what unique authority? what standard of appeal? By approaching the Bible from the standpoint of the preacher’s actual service we may see how pastoral experience may become a criterion and an annotator.

THE DISCOURAGEMENTS AND OPPORTUNITIES

Are you present in difficulties just now? Are there no friendly faces shining upon you? Come, then, let us talk together, and let me be your older brother. I have been just as much cast down as you can possibly be, yet I have lived to sing in the warm light and take the gift of peace from the right hand of Christ. The Sunday School of the Christian Church clearly saw that His servants would often be in trouble. So He laid for them a rich store of comfort, one of the very first comfortings being the lesson that is to be drawn from His own experience. The servant is to be as his Lord. H
the Master of the house has been called Recluz- 
bull, how can they who are of His household 
escape ignition? Did not the people take up 
stones to stone Him? Did He not go to places 
that refused to receive Him? Had the Son of 
man where to lay His head? By thinking these 
possibilities or characteristics of saithood. 

By MELLA H. BROWN

T HE apostle Paul in the letter to the Ephes-
ians church is trying to show these Ephes-
ians Christians just what the Holy Spirit 

These people were saints or sanctified Chris-
tians. A Christian is a person who has been 
born of the Spirit who has been glorified and 
made a new creature in Christ. Paul says to these 
Ephesians, "You hath he quickened who were dead in 
trespasses and sins." This makes plain that 
these people were alive from the dead and that a 
glorious privilege to be made a living, vital 
Christian by the Spirit of God. We believe 
these people had received another experience. 
In the first chapter and twelfth verse and also in 
the thirteenth verse he says, they first trusted in 
Christ, but that also after this they were sealed 
with that Holy Spirit of promise. This 
experience referred to by Paul is the sanctifying 
experience or holiness of heart perfected by the 
Holy Spirit, the Sealer of hearts.

The fourth verse of the same chapter tells us 
that we were chosen to be holy before the 
foundation of the world, so this is no new doc-
trine. But though it is old, yet it is glorious 
and true. 

Now in verse seven Paul says, "We have re-
demption through his blood, the forgiveness 
of sins," but in verse nine he also says, "Having 
made known unto us the mystery of his will." 
Then verse ten he gives us to know what that 
secret is; that He planned in Himself. "That 
in the dispensation of the fulness of times, he 

you will take heart and begin again. Do not 
give up your work. Write your letter of resigna-
tion, and write it very strongly and even vehem-
ently and then place it most carefully in the mid-
te of the file, the devil's post office for the 
knave's letter. Why should a faithful man be 
faithless? You were not called to the ministry 
by the will of man, but by the will of God. 
In all thy ways acknowledge him, and he will 
direct thy paths." A minister must have no 
self. He must be his Lord's loving slave: In such 

"Are they ministers of Christ? I am more; 

in labors more abundant, in stripes above measure, 
in prisons more frequent, in deaths often. Of the 

ews five times received I forty stripes save one. 
Thrice was I beaten with rods, once was I stoned, 

thrice I suffered shipwrecks, a night and a day I have been in the deep; in 

journeyings often, in perils of waters, in perils of 

robbers, in perils by mine own countrymen, in 

perils by the heathen, in perils in the city, 
in perils of the wilderness, in perils in the sea, 
in perils among false brethren; in weariness 

and painfulness, in hunger and thirst, in fast-

ings; often, in cold and nakedness; 

Yet we are tempted to resist because some 

man has given us a palabra, a word of myself 

when I think of this possibility. What did the 

apostle do with all his sorrows, disappointments, 
sufferings, and infirmities? He turned then to 

good account. He made capital of them. Oh, 

listen to this hero-martyr: 

"I take pleasure in infirmities, in reproaches, 
in necessities, in persecutions, in distresses for 

Christ's sake: for when I am weak, then am I 

strong." 

If we are in the apostolic succession we will do 
the same. "If I needs must glory, I will glory in 
the things which concern mine infirmities." Paul 
thus made failures into successes. They brought 
him nearer to his Lord. They helped him toward 

Gethsemane. He said, "My strength is sufficient 
for thee; for my strength is made perfect in 
weakness." 

Our weakness gives Christ an opportunity to 

show the power of His grace. He does not al-
ways save us from trouble; He always saves us 
in it. "We are troubled on every side, yet not 
distressed; we are perplexed, but not in despair; 
perspected, but not forsaken; cast down, but not 
destroyed." That we are "not destroyed" is a 
proof that we shall be saved. "With the Lord, 
a negative may mean a positive. Are you de-
stroyed? Is your root consumed with fire? Is 

there no remnant of strength? Let us look to 
our Lord and Expect His incoming to our hearts 
every moment. "Though he was crucified through 
weakness, yet he liveth by the power of God." 

"If we be dead with him, we shall also live 
with him: if we suffer, we shall also reign with 

him." Now read the twenty-third Psalm, and tell me if 
it is not the Word of God uttered from the 

human side.

POSSIBILITIES AND CHARACTERISTICS 
OF SAINTHOOD

of mysteries and secrets of God; to live out in the 
fathomless love of God. The must of us, as sanctified 
persons, live so shallow and so easily satisfied 

THE PREACHERS' MAGAZINE
spiritually that we never enjoy the better and richer things of the experience of holiness.

2. He prays that the eyes of their understanding might be enlightened. Here I like Waymouth again, "That the eyes of your heart being enlightened." The heart has eyes, as well as the body, but how darkened most of them are with the clouds of earthly things, the haze, dust, and smoke of the world. We allow our worldly associations, business, and so many other things to do darken our heart eyes that we see so little spiritually. Paul is praying that all this may be swept away and the eyes be enlightened.

3. Next, Paul tells them in this prayer why he wants their eyes enlightened, that they may see some heart visions. "That ye may know what is the hope of your calling." That ye may know what is the hope which His call brings to your heart. Oh what treasures there is to this hope! The hope of dying forever with Him, of being His representative here, of having eternal dominion reigning with Him, of out-distanting death, trouble and temptation and becoming a pillar in God's eternal kingdom. If we could only see the hope of our calling we would rejoice press on heavenward and the devil's best would look worthless.

Another of these heart visions which the apostle desires they should have was of the riches of Christ's inheritance in them who were saints. I wish we could all see what an inheritance Christ has in the saints. What every saint is worth to Him. Our inheritance is in Christ but His is in the saints. How can we talk about Christ without a heart vision of what He means to us? Things are valuable according to cost. What did Jesus pay for saints? What did it cost Jesus to make it possible for you to get sanctified? The deepest humiliation that man could suffer. The sacrifices of the Old Testament were mostly offered on the altar in the tabernacle or temple, but not so the sin offering. This sin offering was not fit to be brought in the temple, but was carried without the city, or without the camp to the dump and burned. Now to sanctify man Jesus must become a sin offering, and to do this He suffered without the gate that He might sanctify His people with His own blood. He went without the gate in deepest humiliation as under to die in the city, but without the camp in disgrace, and reviled, He became our sin offering to make possible the destruction of sin in us. If you ever get a vision of what you cost as a saint you will not call yourself "a poor weak worm of the dust," nor will you be afraid that Jesus is going to give you up and cast you away on the slightest attack of the devil.

Things are also valuable according to the effort put forth to attain them. Things obtained without effort are worth what they cost. What effort Jesus put forth to obtain us even after He had bought us with His blood again things are valuable according to the place we prepare for them. A slave can be housed in a shack, but the king's bride must have a palace. Well, heaven was good enough as it was, for angels but Jesus has come to prepare a place for His saints and is coming again to receive them unto Himself.

May the Lord open our eyes to see what we are worth to our Lord. Man, you cannot afford to lacklofe. You are worth too much to Jesus and you must go through for His sake.

These are a few of the possibilities of a sanctified life, as opened up in the first chapter of this book and the remainder of the book is a continuation of the same. How can we be satisfied to dwell on Jordan's bank with all Caesar to be explored and taken by just getting our feet upon the land? Shall we go on? Most assuredly.

"Our government rests on religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity—these can be lost without loss to the results of a Divine Grace. "We do not need more national development. we need more spiritual development. . . . We do not need more government, we need more religion. . . . We do not need more of the things that we see; we need more of the things that are not seen."—President Coolidge.

"To religion we owe our civilization, and to the Church we owe our religion. All there is in the world today that is worth while comes from men filled with, and from groups actuated by, these fundamentals of Integrity, faith, industry, brotherly love and other factors which come only through God. . . . The people of America have not the bankers to thank for their security and prosperity, but rather the preachers and the churches."—Roger Babson.

HOW TO PREACH HOLINESS
By U. T. Holness

A few times in my life there have come to me such unfathomable thoughts from God that doubting would be almost an impossibility. I was very much discouraged one time, a few years ago, with the work of evangelization; thinking there were so few results. I went to God for guidance; whether I should put it or go on in this work. This was in the little city of Kenton, Ohio. Rev. N. B. Herrell, who was then District Superintendent, will recall the circumstances. God gave me such a special answer. I went and such floods of victory that I shouted for joy for nearly half a day. The Lord spoke plainly, saying, "Son, I have anointed thee! Knowing my own ignorance, I said, "But Lord how shall I preach holiness?" And as clearly as if an angel spoke from heaven came the words ringing in my soul: "Preach that it is scriptural that one would have to become an infidel and not believe in it; so plain that one cannot keep out of the insane asylum and not see it; so essential that he believer will backslide if he does not get it; and so logical that one would have to go to hell to get around it." My whole soul answered, "I will, Lord, I will."

COVER MY DEFENSELESS HEAD

It was Sunday evening on board an ocean steamer, and the passengers had met in the cabin to sing hymns. One gentleman, hearing a very rich and beautiful voice behind him and having his memory stirred by it, turned suddenly around, and asked the singer if he had been in the Civil War.

"Yes," was the answer. "I was a Confederate soldier."

"Were you at—on a certain night?"

"Yes, and a curious thing happened that night. The hymn recalls it to my mind. I was posted near the edge of a wood, on sentry duty. It was dark, and cold, and about midnight, when everything was still, I found myself homesick, tired, and afraid. To comfort myself I began to sing this hymn."

"All my trust on Thee is stayed."

"All my help from Thee I bring;"

Cover my defenseless head.

With the shadow of Thy wing.

"It brought me into a better frame of mind. Prince came down upon me, and all the rest of that long night I had no more fear."

"Now," said the other man, "listen to my story. I was a Union soldier and I was in the woods that night with a party of scouts. I saw you. My men had their rifles focused upon you. They were awaiting the word to fire. But when you sang—"

"Cover my defenseless head.

With the shadow of Thy wing."

I said, 'Boys, lower your rifles. We'll go home.'"—Pittsburg Gazette.

NOT BY MY STRUGGLING NOR YET BY MY TEARS

A drowning boy was struggling in the water. On shore stood his mother in an agony of fright and grief. By her side stood a strong man seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move. By and by, the desperate struggles of the boy began to abate. He was losing strength. Presently he arose to the surface, weak and helpless. At the strong man leaped into the stream and brought the boy in safety to the shore.

"Why did you not save my boy sooner?" cried the boy's mother. "I could not save your boy so long as he struggled. He would have drowned us both to certain death. But when he gave up and ceased to struggle, then it was easy to save him."

"To struggle to save ourselves is simply to hinder Christ from saving us. To come to the place of faith, we must pass from the place of effort to the place of accepted helplessness. Our very efforts to save ourselves turn us aside from that attitude of helpless dependence upon Christ which the one attitude we need to take in order that He may save us. It is only when we "cease from our own works" and depend thus helplessly upon Him that we realize how perfectly able He is to save without any aid from us."—H. McCurdy.

"Unless our civilization is redeemed spiritually, it cannot endure materially."—President Wilson.

"The need of the hour is not more legislation. The need of the hour is more religion."—Roosevelt.

Every man has in himself a sentiment of undiscovered character. Happy is he who acts the Columbus to his own soul. —Sir J. Stevens.
OFTEN people want to write a letter to a newspaper, but they don't know what to write about. Here are some ideas to get you started.

1. Write about a recent event that made you think or feel something.
2. Write about a place you have visited recently.
3. Write about a book, movie, or TV show you have seen.
4. Write about a hobby or interest you have.
5. Write about a current news story or issue that you care about.
6. Write about a personal experience that you have had.
7. Write about a recipe you have tried.
8. Write about a recipe you have tried.
9. Write about a recipe you have tried.
10. Write about a recipe you have tried.

Remember, the key to writing a good letter is to be clear, concise, and genuine. Your audience will appreciate your honesty and effort.

--B. MACGREGOR
THE ART OF KEEPING ALIVE

THE EDITOR

IT IS difficult to define a “live church” in words, but we all know when we meet one, and we all wish we could produce and maintain one. We wish it so much that we may be tempted to substitute shallow enthusiasm and noise for that deep-flowering reality which we have seen somewhere or concerning which we have dreamed. But things have the habit of costing more if they are worth more, and this applies to spiritual matters quite as much as to economical.

The casual observer and light thinker is likely to classify dead churches as those which make use of a “ritual” in their services. But then he faces the immediate difficulty of being unable to present all nonritualistic churches as live churches. And if a church is dead it can cover its deadness with a ritual; whereas, the nonritualistic dead church is as gruesome a corpse not enshrouded in a casket. But the classification is not correct any way. For while it is likely that the great majority of churches which make use of the ritual in their services are formal, there are so many which follow no order at all which are dead that the mention of the ritual largely loses meaning. I do not care to argue the case either pro or con, but I may assert that I personally believe there is something of a middle ground, and that a moderate use of the ritual helps rather than hinders in the exercise of the functions of life in a church.

Of course the beginnings of life are in the new birth in the preacher and in the church, and we need say no more than that preachers raise up churches, rather than churches raise up preachers, to locate the prime responsibility. The preacher in the pulpit and the members in the pew must be “twice born” people if the church is to be a live church.

But it was not our thought to discuss things which are quite so fundamental. We would approach our subject by saying we think it often happens that the preacher and the members started as twice born people and yet were unsuccessful in the attempt to develop a live church. It is a paradox that a
A preacher who is personally alive may pastor members who are personally alive and between them they may maintain a church that is dead. This does not mean that dead people may maintain a live church, for, after all, there are many rules that won’t work both ways.

John Wesley found three things necessary to the maintenance of a spiritual church: first, the people must have definite, personal spiritual awakening and induction into the knowledge of the Lord. Second, they must be indoctrinated. And, third, there must be adequate and adapted means for the people to express their spiritual vitality in words and deeds.

Now the first factor needs no emphasis or enlargement—we are all sure on that point. But the second factor is a more exciting matter. How shall the preacher indoctrinate the people? An occasional “doctrinal sermon” may help, but it is not sufficient. There must be a way found to permeate the very atmosphere with the fundamental theses of the Christian faith. There must be no necessity for maintaining “attachments” for doctrinal construction. Doctrine must be inherent in the warp and woof of the whole fabric of the church so that its place as an essential can never be disputed. Sensations on detached morality and on natural immortality and on life as unrelatable to Christ are detrimental in that they train the people to think like pagans and make Christian thought unnatural. No matter what the occasion, the preacher must determine to know nothing but Jesus Christ and Him crucified. Preaching in the spirit of debate and speculation makes no contribution to the establishment of the people in the doctrines of God. The preacher may wisely avoid fields in which his own thinking is immature, but the things which are everywhere and all the time believed among us must be preached always and preached as they are in truth, revelations of God. Some who testify that they have been sanctified wholly and hold that they are “holiness preachers” seldom get people into the blessing, and a study of their methods often shows a fault in the manner of holding and presenting. If holiness is to the preacher a thing apart, he will scarcely make it an indispensable to the people, no matter how vehemently he may make his occasional trials.

But the third member of the Wesleyan triad is perhaps for us the one most difficult to practice. I have heard a preacher boast that he did not “hold” the meeting, but simply “turned it loose.” Well, as a reference to some particular service this method is fine. But as a regular custom it is a failure. I have been attending and taking part in “people’s meetings” now for more than thirty years, and I think I have never been anywhere where there was not at least one or two persons who would take advantage of a “free” meeting to talk or rant and to turn liberty into license. Old Brother Ballard used to sit in the meeting during some long recital of details concerning an experience more or less recent, and when the ordeal was finished, he would pick up right lively and in a tired voice call out, “Come on now children, some of the rest of you try it a while.” But perhaps the average preacher would not dare be quite so drastic. As a matter of fact, the average preacher would not dare be quite so drastic. I mean that keeping alive is an art, and by adding that it is an art that requires constant practice and continual experimenting. If any preacher thinks he has found the art for maintaining a live church, let him continue his program for at least a half a generation and by then he will no doubt adopt many revisions.

Dr. T. R. Glover, in his book on Paul of Tarsus, observes that Paul required everything to square with Christ before he passed upon its value. He was not carried away with Epiphanism, sacerdotalism, tongues, visions, or any other thing. He asked, “Is it essential in bringing us to Christ? Is it according to the mind of Christ? Will it help win others to Christ? Will it cause us to know Christ more fully?” And when these questions were answered, Paul’s position was known, for his touchstone was, “God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world.” Now and then Paul exposed his near-prejudice either for or against a matter. But his method of testing everything finally by the mind of Christ saved him from error and caused him to drive down a narrow road as remarkable for its sanctity as for its righteousness and piety. Dr. Glover does not exhort, but this seems to be a good time for the exercise of that special gift.
THE SOURCE OF REAL BLESSEDNESS

A. M. Hills

(Matt. 5:3-12)

The first word of the greatest sermon ever preached, by the greatest preacher that ever lived, was “blessed.” Jesus went up upon a poverty-striken, restless, discontented mass of people, all seeking by some means or other, self-gratification, happiness. But He, with His deeper knowledge and more spiritual insight, opened his mouth and taught them, a heavenly way services, and having your name on deep water, to the extent that you come to love and serve God, and love and serve one another. Happiness is the delight that comes to you from the things that happen to you, from without. Blessedness is the bliss that wells up from the innermost fountain of joy, in the depths of your own soul. An illustration will make it plain.

Paul and Silas had a revival in Philippi and cast the evil spirit out of an endued fortune-telling damsel. Her master raised a riot, and had Paul and Silas cruelly beaten with many stripes, and their feet were made fast in the stocks. Their backs were rushed and bleeding. They could not stand up; they could not lie down. They could not sit down without excruciating pain. There was not much happiness in such a situation. But the blessedness of holiness and the conscious presence of God thrilled their hearts and made them chant their praises till heaven heard; and to the uproar of human voices was added the dissonant of an earthquake and the old prison walls rattled, and heavenly joys overflowed right there.

Yes, health and wealth and physical delights, and earth and dancing, and games and races and folly can make people thrill with happiness; but it takes holy character and God to awaken in the soul the blessedness of heaven.

The in flowing Son of God made no mistake. He knew what blessedness was, for He had known it for myriad of ages, in the bosom of the Father. And He also knew the divine order of the steps that led to it, the royal highway to bliss.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven. In other words, blessed is the individual Christian who longs for a higher life than he is at present living. Blessed is he who has been aroused by the Holy Spirit to a sense of his sinfulness that he is living below the standard of piety, and does not measure up to the measure of the stature of the happiness of Christ. Blessed is the woman who suddenly becomes aware that her religion is a mere matter of rites and forms and ceremonies, of attending services, and having your name on the church roll, and filling an office in the Ladies Aid Society.

2. I was once lecturing in a southern city. After the sermon the leading lady of the social queen of the town and wife of the leading citizen of the place rose and astonished everyone by saying, “You all know me, that I have been a member of this church for years and my outward life has been above reproach. But in this service I have waked up to the fact that I have not had a distinct smile from my Saviour’s face in ten years, and I am determined to live no longer.” She broke for the altar. Her husband followed her; and many more. A great revival swept the place. The consciousness of her poverty of spirit was the first step to blessedness in many lives. No one will ever seek and pay the price for a clean heart as long as they feel quite comfortable and satisfied to be without it.

3. Blessed are the meek: for they shall inherit the earth. The meekness of the Christian is not the type of meekness that we are so prone to think of. It is not what is superficially called gentleness, but a grace that is deeper, a grace that is rooted in the soul. It is not the meekness of the person who is embittered and is meek out of weakness, but the meekness of the person who is strong in the Lord and in the power of His might.

4. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Here are the most intense cravings of the physical being used as a figure to represent the deep longings of the soul for holiness. When anyone gets in this state of mind, he is getting very close to the pentecostal blessing. The world and its prizes shrivel into the veriest babbles of emptiness. What sinners and worldly people eagerly seek are now scorned; he cries for God; he wants to be like Jesus. “More like Jesus would I be, more of His love who died for me.”

5. Blessed are the merciful: for they shall obtain mercy. He is so conscious of his own shortcomings and frailties, that he is anxious and pitying and sympathetic toward the failures of others, which is very like the forgiving spirit of the Master himself. Mercy is the exercise of benevolence toward the unfortunate and guilty. When Christians get there they will be tender and thoughtful, and have the spirit of forgiveness toward everybody, willing to overlook other people’s faults and iniquities, and especially see their own. Then, after that state of heart is reached, but not before, God gives a great promise: “For they shall obtain mercy.”

This little booklet opens the door of heaven’s mercy wide open. A very river of divine grace pours forth.

“The love of God! Broad as the ocean; deep as the sea! It availles for all men. It avails for me!”

6. Blessed are the pure in heart: for they shall see God. Sanctified at last! Here is a character which God’s Spirit on every occasion that was so wondrously poured out at Pentecost; and so many, many times since I “Cleansing their hearts by faith” then (Acts 15:8, 9). And doing the same now.

“But,” someone says, “I don’t understand sanctification.” No, and you did not understand “regeneration” until you were regenerate; and then you did not understand all the mysteries that are about. But the just reasons for sanctification do not understand it, and they will not understand it until they get it.

I preached twenty-three years supposing that I knew it all and I didn’t grow into it. I discovered that nobody else did. On a more careful study of the Holy Word I learned that, on complying with certain clearly defined conditions, we obtained sanctification instantly by faith. Then I went to work diligently to comply with the prescribed conditions. I found to my joy that blessedness that the Holy Spirit did not deceive or disappoint us. “Even when complete, it may not bring the world, consist with many an error that is forbid and element, yet it enables us to live without offending God, so as to maintain for us the permanent fulness of the di-
vines approbation. And when the heart is clean, the eye is clear to see God in every providence of life.

7. Blessed are the peace-makers: for they shall be called the children of God. "The moment your heart is made pure it is full of peace. And wherever you go you will carry such a deep restfulness and quietness that you will commend it, and recommend it and spread it abroad.

Now there comes a turn of affairs. Up till now nobody objected to your religion. You could feel as if you were a skeleton and your heart was as black as the soot as a result of a lack of love and of the thirst for God and godliness in your secret closet devotions, and no one will go out of his way to molest you. If you ever get a clean heart, and keep mum about it, and stay in one of the old line churches and pay handshakingly to support a backslidden preacher who swears tobacco juice, and rides the lily goat and reviles holiness and you resolutely keep your lips sealed in cowardly silence about what the Holy Spirit has done to cleanse your heart, everything is still lovely, and you are yet counted as an acceptable member of the devil's crowd.

But the very day you break the silence to glorify that Savior who subdued the blood for your cleansing, and to honor the Holy Spirit who applied the cleansing to your moral being, the war is on, and hell is let loose.

8. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven.

People are not persecuted for their goodness, but for their testimony. A hero of the devil is being widely spread even by good men and religious papers, viz., "Get as holy as you please; but keep silent about it." Even dear Moody was caught by the cheap trick of Satan, as the following clipping from a Boston paper sent to me, quoting Moody will show: "When you think you're holy, look out. And let me tell you, when a man really does get holiness he doesn't need to blow a horn. Folks will find it out by themselves."

Probably all his public career that famous man never said anything more foolish, more harmful or more unsympathetic. Jesus said, "When the Holy Spirit is come upon you, ye shall receive power; and ye shall be my witnesses... to the uttermost parts of the earth." Jesus went to Calvary because of this testimony to bring the Son of God. St. John the beloved says, "I was banished to the isle of Patmos for the word of God, and for the testimony of John Christ."

Madame Guyon spent fourteen years in the dungeons of France because she would testify to full salvation. John Wesley was mobbed up and down England because he taught and bore witness to works of grace. John Fletcher, Wesley's great friend, testifying to having lost his sanctification five times by falling into the devil's trap and falling to testify. After that discovery the course of his Christian life was as steady as the march of a planet. At his funeral Wesley testified, "There lies the holiest man I ever knew; and I never expect to see another his equal this side of heaven.'"

Frances Willard received the blessing in Evanston and was called to Lima, New York, to preside over General Wesley's funeral. She was advised by a Methodist doctor of divinity not to testify there on account of Free Methodists. It was cruel advice. She afterward wrote, 'I kept still until I found sundae had nothing in particular to keep still about.'

The Church of the Nazarene exists today because Dr. Breeze would not cease to testify to please some backslidden ecclesiastics. John the Revelator was informed that the saints in heaven overcame the accuser of the brethren "by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11).

Living saints, do not betray your Savior and Sanctifier by refusing to testify to the great salvation, and so miss the blessedness of being persecuted for righteousness' sake.

My life is one long, daily, hourly record of unavowed prayer. For physical health, for relief from mental overstrain, for guidance marvellously given, for error and dangers avverted, for eternity to the gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life and my poor service, I can testify with a full and wondering heart that I believe God answers prayer. Prayer is the greatest power God has put into our hands for service—praying is harder work than doing (at least I find it so), but that way lies the dynamic to advance the kingdom—Mary Slessor.

MESSAGES FROM ISAIAH

"A People Laden With Iniquity"

By: Olive M. Winchester

"A People Laden With Iniquity"

ARRIVING with Isaiah in the temple of the Lord we saw the majestic vision, the prophet's sense of his own sin and the people and the response to the call given despite that the prophet was only one of apparent failure with simply a remnant to preserve the seed of faith in the land. Coming to the first chapter of Isaiah we see the prophet's sense as the master preacher. He had confessed his own sin while in the temple, now he arranges the people for their sin. This chapter has been called by Ewald, 'The Great Arrangement,' and no better title has ever been found.

A REBELLIOUS PEOPLE

In opening the formal charge against the nation, Isaiah calls heaven and earth to witness this anomaly. A people in rebellion against the Lord their God. Like tenderly loved children they had been the objects of solicitous care, but they gave no feeling of gratitude in return. Yet, they possessed not the instinct of the dumb beast. 'They also knew their owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.' Thus the first indictment against the nation is that of Insensibility and Ingratitude.

Then with increasing intensity of denunciation, the prophet exclaims, 'A sinful nation, a people laden with iniquity, a seed of evildoers, children that deal corruptly.' They had not simply been carelessly indifferent in their failure to the loving care of Jehovah, but they had heaped to themselves sin and iniquity until they had become a race of evil-doers. So multiplied had been their transgressions and so deep-seated their sin that the wrath of the 'Holy One of Israel,' their God, had been aroused against them. They have by their sins separated themselves from their God, and have turned away.

Then from the plain words of declaration, an appeal is made by interjection, 'Why should ye be stricken any more?'

EXPOSITIONAL

The Preacher's Magazine
served the hours of prayer. But again comes the word of the prophet; he calls the people to listen and be inquired as 'a spokesman of Jehovah.'

"To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of burnt offerings of rams, and the fat of fed beasts: And I delight not in bullocks, or of lambs, or of beasts.

When ye come to appear before me, Who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me.'

So responsive was this invective against the sacrificial system of the Hebrews that it has been concluded that the implication is that the system did not exist at the time under the form of a divinely established method of worship, that it was not until the post-exilic days that such a ritualism was introduced with divine sanction. This supposition also carries with it the transferring of the major part of the books of the Pentateuch to a later date and refers the priestly legislation to the post-exilic times. But such an inference is not justified. While the prophet was denouncing in no uncertain terms the worship of the nation, yet it was not the worship in its rites and ceremonies as such that he condemned. The discourse continues:

"The new moons and sabbaths, the calling of assemblies, I cannot endure. Iniquity and solemn meetings" (R. V.)

In this last line we have the explanation of the invective. The underlying cause for his repudiation of the sacrifices and religious festal occasions lay in the fact that they did not represent the pure worship of Jehovah; they constituted simply form and ceremony while in the heart there lay hidden sin and iniquity. Were we to conclude that this renunciation of their rites of worship precluded the existence by divine command any such forms until a later date, we would of necessity have to infer that prayer was also not yet instituted by divine sanction for we read further:

"And when ye spread forth your hands, I will hide mine eyes from you: Yea, when ye make many prayers, I will not hear." "

Driver in commenting on this passage states, "The defence which the nation is supposed to offer, that the temple services are maintained with splendor and regularity, and that thus all religious obligations are completely discharged, is indignantly disallowed by the prophet; no ritual, however costly and elaborate, can supply the place of sincerity of heart and integrity of purpose; God indeed accepts such service from His worshippers, but only as the token and expression of a right mind."

A CALL TO REPENTANCE

Contrasting with this empty worship the call comes to observe the essentials of true worship. True religion, as outlined here exists in two phases, personal as it relates to self in cleansing ourselves from evil and ceasing from its acts, then objective as it relates to others seeking that justice be meted out to the oppressed and that the fatherless and the widow be protected. Thereupon comes the plea:

"Come, now, let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; Though they be red like crimson, they shall be as wool.

If ye be willing and obedient, ye shall eat the good of the land:

Ye shall be devoiced with the sword: For the mouth of the Lord hath spoken it.

The call to man is to think, to consider, to reflect upon his ways and doings, to arouse within himself the stirring of a better man. As George Adam Smith says, "The pressure and stimulus of the prophecy lie in this, that although the people have silenced conscience and are steeped in a stupidity worse than ox or ass, God will not leave them alone. He forces Himself upon them; He compels them to think. In the order and calmness of nature, apart from catastrophe or seeking to influence by any miracle, God speaks to men by the reasonable words of His prophet. Before He will publish salvation or intimate disorders He must rouse and startle conscience. His controversy proceeds alike His peace and His judgments. An awakened conscience is His prophet's first demand. Before religion can be prayer, or sacrifices, or any acceptable worship, it must be a reasoning together with God. . . . The first chapter of Isaiah is just the parlance of the awful compulsion to think which men call conscience. The stupidest of generations, formal and hearted, are forced to consider and to reason. The Lord's court and controversy are opened, and men are whipped into them from His temple and His altar."

AN IMPRESSIVE JUDGMENT

Although every effort was used to arouse the conscience of this inefficient and imperishable people, yet response was not given, and the prophet in an elegiac refrain depicts the sin within the capital city which is representative of the nation as a whole.

"How is the faithful city become a harlot?
It was full of judgment; righteousness lodged in it: But now murders.

Thy silver is become dross, Thy wine mixed with water:

Thy princes are rebellious, and companions of thieves: Every one loveth gifts, and followeth after rewards:

They judge not the fatherless, Neither doth the cause of the widow come unto them."

There was the time when the city was governed in righteousness, and justice administered in her courts; but now the rulers have become corrupt and accept bribes; in consequence the widow and the fatherless find no protection in the courts. The city had deteriorated; she had plunged into the depths of sin and iniquity like the woman who plays the harlot. Thus it was the sentence of doom lay upon her. Those whom Jehovah foretold called their children are now regarded as adversaries. The time had come when vengeance would fall upon them. By the purging of severe discipline the city would be restored to its former glory.

"And I will turn my hand upon thee, And purely purge away thy dross, And take away all thy tin: And I will restore thy judges as at the first, And thy counsellors as at the beginning: Afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, And her converts with righteousness."

In the sweep of judgment over the land the transgressors and sinners shall be destroyed and with them all that forsake the Lord. Others shall awake to the folly of their idolatries and be ashamed to engage in such worship. Like other peoples they had worshipped nature in different forms, such as sacred trees and sacred wells. As they looked upon the falling leaf of the oak and felt that the divine life, within the tree was dying and as they looked on the spring of water and saw its flow subside and there was no life in the deep water of the well that thereby the life of the god within was dying, so should the belief in all superstition die within their own hearts. The strong among them, the powerful man who gave himself to idolatry would be like the coarse and broken part of the flux and his work as a spark; all would burn together, and there would be no power that could quench the flame. Thus the city of Zion with her insensibility and ingratitude, with her deep-rooted sin and burden of iniquity, with her diseased body politic, with her rebellious princes and corrupt magistrates shall by the judgment of God be purified as ore in a furnace and once again shall become the faithful city. Righteousness shall lodge in her. So in this living the people to the fundamentals of Isaias distinctly set forth, the nature of true worship, the doctrine of the remnant, the ideal Zion to come.

HOMILETIC SUGGESTIONS

In seeking for tests verse 2 is suggestive. "Hear, 0 heavens, and give ear, 0 earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me."

We could set forth two contrasting thoughts, God's loving care and man's rebellion. Then in verses 16, 17, we have essentials of repentance: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed; judge the fatherless, plead for the widow." First there is the seeking to cleanse oneself from all evil habits, then there is the turning from all evil acts, further there is the purpose to know the good and finally there is the adjustment of a right attitude. The fundamental teachings of Isaias distinctly set forth, the nature of true worship, the doctrine of the remnant, the ideal Zion to come.

"In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them, but the Spirit himself pleads for us in groanings which cannot be uttered. And he who searches the hearts knows what is the mind of the Spirit, because he makes intercession for the saints according to the will of God." Rom. 8: 26, 27 (Weymouth's translation).

Not knowledge or information, but self-realization is the goal. To possess all the world's knowledge and lose one's own self is as aweful a fate in education as in religion.—John Dewey.
1. Recognize God's ownership of all (Psalm 24:1).
2. Present the matter of financing the church as part of worship.
   a. The Jews counted bringing the tithes and offerings a vital part of worship.
   b. Just as much a part of God's work as prayer, Bible reading, praise, and testimony.
3. Use all means to maintain a proper motive in raising budgets.
   a. Not just to excel some other church.
   b. Not just to appear well in the sight of others.
4. A vital part of promotion of God's program of world evangelization, a fervent desire to help meet the need of humanity.
5. Relate finances to God so that the offerings increase the spiritual tone of the service.
   a. The taking of an offering should be such a part of worship that the people feel more spiritual at the close of the offering than at the beginning.
   b. Man transfers material things to spiritual values by giving to the cause of God.

III. REWARD OF THIS ATTITUDE
1. Finances lose their fear and become an asset to the church.
2. The Individual Christians receive a sufficiency of grace in all things (2 Cor. 9:8).
3. Finances are impressed by the heart's cooperation and the spirit of joy in carrying the load of finances.

February 5. Evening Sermon
The Mission of the Christ (John 18:37)

I. INTRODUCTION
1. Christ's defense while on trial before Pilate.
2. Christ came into this world with a purpose to accomplish and a mission to fulfill.

II. THE MISSION OF CHRIST
1. To complete revelation.
   a. God spoke prophetically by His prophets, now speaks through His Son (Hebrews 1:1).

III. CHRIST CAME TO PROVIDE A MEANS WHEREBY MAN COULD HAVE GOD'S VIEWPOINT IN ALL THINGS
1. Provided salvation to deliver man from sin.
2. Provides grace to sustain and preserve man.
3. Man must yield to Him before he can receive His benefits.

February 12. Morning Sermon
Nehemiah, (Read the First Chapter)

I. INTRODUCTION
1. Nehemiah was in a strange land—captive and a slave.
2. He was in a comfortable position.
3. Better favored than most of his brethren.
4. Had a good position.
5. Felt like he was missing something important in life.

II. HIS STEWARDSHIP
1. He felt obligated to inform himself.
2. He asked about Jerusalem and the Jews there (Chap. 1:2).
3. He left his position from Jerusalem did not give him an excuse to be ignorant regarding its condition.
4. He took upon himself a burden for the welfare of his people (Chap. 1:4-11).
5. He had a sympathetic ear and a tender spirit.
6. Felt it his privilege as well as his duty to pray about them and for them.
7. A courageous adventurer.
   a. Before the king (Chap. 2:1-8).
   (1) Made his plea.
   (2) Outlined his plans.
   b. In Jerusalem.
   (1) Served without pay.
   (2) Encouraged the people in the midst of the rules (Chap. 2:20).
   c. Against the enemies of the Jews.
   (1) Set a proper example to the people (Chap. 4:6, 14).
   (2) Standfast and faithful in the midst of opposition (Chap. 6:3).
8. Won a joyful victory (Chap. 8:9, 10).

III. AN EXAMPLE FOR PEOPLE TODAY TO FOLLOW
1. Each Christian is responsible to inform himself regarding the work of the Lord, both at home and in foreign fields.
2. The child of God is obligated, as well as having the joyful privilege, of carrying a burden for the work of the Lord.
February 12, Evening Sermon
A Sure Foundation
(Isaiah 28:16)

I. Introduction
1. Text is preceded by a warning to Jerusalem.
2. So many times in the prophets God, in warning His people of their evil ways, reminds them of His ample provision for deliverance.

II. The Foundation
1. To be laid in Zion—the spiritual Church (cf. 1 Cor. 3).
2. A stone—unity, not many or just any—a specific stone.
   a. The solidity of the foundation.
   b. The is referred to several times in the Bible as a stone.
   c. He is the one through whom all the processes of salvation bring man into proper state before God.

Illustration—In the Congressional Library there is a copy of the Constitution of the United States that is rather uneven and upon first notice it looks to be a careless arrangement but upon closer study, the fate of George Washington stands out in outline having been made in the writing of the Constitution. Thus it is with Christ, what may seem to be strange in the plan of salvation is but bringing out what He did for humanity.

3. A tried stone.
   a. Engineers always try the stones for their foundation to insure stability and permanency.
   b. Christ has been tried from all sources.
      (1) His enemies tried Him from the time of birth, through a great variety of circumstances, until He was crucified in the tomb.
      (2) His friends tried Him and He healed their sick, raised their dead, pardoned their sins, comforted their souls and gave them a hope of something better.

4. A precious cornerstone.
   a. The stone which the builders rejected has become the chief corner stone.
   b. The cornerstone was for the purpose of binding the building and foundation together.
      (1) It informed and beautified the building.
      (2) The cornerstone today is used to let people know what the building is and when it was built.
   c. Christ is all of this. He binds human souls with divinity; upholds them by His strong arm; adorns and beautifies them with His presence; and He it is whose name they bear.

5. Sure foundation.
   a. "A Lamb slain before the foundation of the world.
   b. "I am he that liveth and was dead, and behold I am alive forevmore, Amen, and have the keys of death and hell."
   c. "Upon this rock will I build my church and the gates of hell shall not prevail against it."

February 15, Morning Sermon
(1 Thess. 1:3)

I. Introduction
1. Man serves someone.
   a. He makes his own choice of masters (Jn 24:15).
   b. Cannot serve two masters at the same time (Matt. 6:24).

2. Experience of grace prompts service.
   a. Implants a desire to express what has been received.
   b. Service necessary for proper appreciation of the grace received.

II. What Service Can a Christian Render?
1. Worship.
   a. Christ stated that the Father seeks people to worship Him (John 4:22).
   b. The hall of fame in Hebrews eleven lays first stress on those who were above the ordinary in worship.
   c. Christians made a kingdom of priests so they can better worship (1 Peter 2:5).
   d. Worship keeps man in tune with God and keeps God in connection with the daily practical life.

2. Witnessing.
   a. Jesus stated those receiving the Holy Spirit would be witnesses for Him (Acts 1:8).
   b. The purpose of Christ's working in His children is that they should show forth (1 Peter 2:20).
   c. The Christians are ambassadors for Christ to represent Him in this world (2 Cor. 5:20).
   d. A true witness delivereth souls (Proverbs 14:25).

3. Work.
   a. The Christians are workers together with God (1 Cor. 3:9).
   b. A work of faith, a labor of love (1 Thess. 1:3, 6).
   c. Soldiers for God.
   (1) Not defending God.
   (2) Fighting with Him as the Captain (1 Sam. 17:47; 2 Chron. 20:15).

III. How Do I Serve?
1. What motive controls my service?
   a. Illustration—A fable is told of a group of dogs talking together. One old dog was very boastful of his record as a runner. In the midst of his boasting a bare run by and he gave chase. After some time he returned without the hare. The other dogs made fun of him for losing out after he had bragged so much. He answered them, "It was this way, the hare was running for its life, while I was only running for my dinner." For what are you serving God?

2. What influence does the example of servants give?

3. Does my service increase my spiritual powers?

February 19, Evening Sermon
"Who Is He?" (John 9:35, 36)

I. Introduction
1. Biblical setting of the text.
2. An honest question to which the Master gives an answer.

II. Who Is He?
1. He is the One of whom Moses and the prophets wrote.
   a. Promised in Gen. 3:15.
   b. The One of whom Jacob spoke in Gen. 49:10.

III. Who Is He Not?
1. He is not a root out of dry ground or the Master gives an answer.

2. Is He just a teacher or is He the Son of God?
3. Is He just a teacher or is He the Savior of men?
4. Your vision of Him will regulate what He can do for you.

c. The One of whom Moses wrote in Deut. 18:15-17.

d. In the twenty-second Psalm David gives a picture of His suffering.

e. The One of whom Isaiah spoke in so many parts of his prophecy.

f. Micah told His birthplace, Daniel spoke of Him as the Messiah, Jeremiah as the Saviour of His people, Zechiah told of His triumphal entering into Jerusalem, Malachi spoke of Him as the Sun of Righteousness.

2. He is the central theme of the New Testament.
   b. The Father testified about Him at His baptism (Matt. 3:17).
   c. The One who set aside the law of nature at the marriage at Cana.
   d. The One who gave the miraculous draught of fishes.
   e. The One who spoke "Be thou clean" to leper and he was whole.
   f. The One who healed all manner of diseases.
   g. The One who stillled the tempest on Lake Galilee.
   h. The One who raised the dead.
   i. The One who fed the multitude with five loaves and two fishes.
   j. The One who comforted His disciples.
   k. The One who was crucified for the sins of the world.
   l. The One who lifted the angels at His coming again.
   m. The One who Paul said should have the pre-eminent in all things.
   n. The One whom Peter spoke of as the living hope.
   o. The One the Revelator saw as the Coming King of Glory.

3. The testimony of the hymn writers:
   a. Newton—"Amazing grace, how sweet the sound," etc.
   b. Cowper—"There is a fountain filled with blood," etc.
   c. Wesley—"Jesus, Lover of My Soul."
   d. Ray Palmer—"My Faith Looks Up to Thee," etc.

4. "Who is He Not?"
February 26. Evening Sermon
The Second Coming of Christ
(Acts 1:10, 11)

I. INTRODUCTION
1. The same Bible which prophesied so literally of Christ's first coming also speaks of His second coming.
2. The prophecies of the Old Testament made many references to it.

II. THE CALL TO SALVATION
1. The call to salvation: "When He had called them, He gave them power and authority over demons, to cast them out..." (Matt. 10:1).
2. The call to fellowship: "God is faithful, by whom ye were called into the fellowship of His Son Jesus Christ our Lord" (1 Cor. 1:9).

III. THE MANIFESTATION OF THE LORD JESUS
1. The appearance of the Lord Jesus: "Then Jesus spoke of it to a number of times..." (Matt. 16:27; John 14:1-3).
2. The testimony of the apostles: "As the time of the ascension (Acts 1:9, 11), an angel is yet to cry about it (Rev. 4:19, 7, 8).

III. THE MANNER OF HIS COMING
1. A personal coming: (Acts 1:11; 1 Thess. 4:17).
2. A visibly visible coming (Heb. 9:28; Rev. 1:7).
4. In power and great glory (Matt. 24:30).
5. Sudden and unannounced (Matt. 24:44; 1 Thess. 5:2).

IV. PREPARATION FOR HIS COMING
1. Commanded to be ready and watching (Matt. 24:44).
2. In peace and without spot before Him (2 Peter 3:14).

GOD'S CALL TO MAN
By MELENA H. BROWN

1. The call to salvation: "When He had called them, He gave them power and authority over demons, to cast them out..." (Matt. 10:1).
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THEMATIC OUTLINES FROM ACTS

1. THE LARGER MAN AT THE GATE
   1. Jim Beautiful—most costly of all.
   2. At the door of the church but no help.
   3. People expect help from the church.
   4. Was in this condition from birth.

2. DISCIPLES STOOD TO HELP
   1. Paused to help even though on their way to religious service.
   2. They many run on to perform formal rites—hit and run drivers.

3. DISCIPLES CALLED ATTENTION TO THEMSELVES
   1. They knew they had the true power.
   2. Their lives would bear inspection.
   3. They had something real to give.
   4. They had to give what they had—carnality or spirituality will out.

4. PROGRESS OF THE WORK
   1. Lifted him up.
   2. "Leaping up."
   3. "Stood."
   4. "Walked."
   5. "Leaping and praising God."

5. CHRIST REJECTS
   1. Are formal.
   2. Are astonished at spiritual results.
   3. Lack power to help others.

THEME: Repentance and Conversion

1. MAN MUST REPENT
   1. Jail repeated in dust and ashes (Job 42:5, 6).
   2. David truly repented (Ps. 51:1-12).
   3. Confessors of guilt.
   4. Acknowledgment of transgression.
   5. Realization that transgression is against God.
   6. Fear that God will leave before He pardons.

2. MAN MUST BE CONVERTED
   1. God does the turning (Jes. 31:18).
   4. Preserving (1 Cor. 4:15).
   5. Afflictions (Ps. 18:54).
      a. Changes attitude toward God.
      b. Changes life.

THEME: The Saving Name

1. HUMANITY HAS ONE GREAT NEED
II. MANY QUESTIONS TRY TO REALIZE THE NEED
1. Many say, “Catch suckers like we did.”
2. The test for the remedy.
   a. Does it allow supernatural power?
   b. Is it scriptural?
   c. Does it provide a complete cure?
III. THERE IS SALES-MANSHIP OR A NAME
1. The name stands for a person.
2. Other names must not be included.
3. There is no other name.

THEME: Companionship with Jesus
I. INTRODUCTION
1. The same man healed.
2. Peter’s sermon.
3. Peter before the Sanhedrin.
II. A COMPANIONSHIP THAT TRANSFORMED
1. Some unlearned and ignorant men could stand before the Sanhedrin unafraid.
   a. They assumed that personal contact had made the difference.
   b. The coming of the Holy Spirit gave them inward communion with Jesus.
   c. This communion is for all.
   d. This is a companionship of conversation.
III. THE CHARACTER THAT IS PRODUCED
1. To be with Christ is to be Christlike.
2. Character is produced by experience of the truth.
3. Freedom from fear of man.
4. Over a man’s sermon.
5. The impression that that character makes.
   a. Things done are different from the natural.
   b. Not natural for unlearned men to address Sanhedrin.
   c. Not natural for men to court death.
   d. Not natural for men to be angry or impatient.
2. Their love for one another.
   a. God’s grace was upon them.
   b. Distribution to every man as he had need.

THEME: The Directing Voice.
I. INTRODUCTION
1. Paul wrote to Timothy.
2. Timothy was in charge.
3. The word of God is in charge.
4. The word of God is in charge of the heart.
5. The word of God is in charge of the unbelievers.
6. The word of God is in charge of the church.
7. The word of God is in charge of the world.
8. The word of God is in charge of the saved.
II. CHARACTERISTICS OF TIMOTHY
   a. Of a good report—this was first—was necessary to have confidence of the people.
   b. Of a good report—this was first—was necessary to have confidence of the people.
   c. Of a good report—this was first—was necessary to have confidence of the people.
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   u. Of a good report—this was first—was necessary to have confidence of the people.
   v. Of a good report—this was first—was necessary to have confidence of the people.
   w. Of a good report—this was first—was necessary to have confidence of the people.
   x. Of a good report—this was first—was necessary to have confidence of the people.
   y. Of a good report—this was first—was necessary to have confidence of the people.
   z. Of a good report—this was first—was necessary to have confidence of the people.

THEME: The Preacher’s Magazine
I. INTRODUCTION
1. Saul was making havoc in the churches.
2. The disciples were scattered everywhere preaching.
4. People will give heed when Christ is preached.
II. CHARACTER AND LIFE OF SIMON
1. A Jew using magic and sorcery to gain money.
2. People believe him to be power of God.
3. He recounted the reality of Philip’s preaching.
4. Went with the crowd to see his face.
5. Was interested in the miracles and signs which were done.
III. TRIED TO COMMERCIALIZE THE GOSPEL
1. Offered money to receive power to give the Holy Ghost.
2. This proved that he was not sincere in believing Philip.
3. The gospel is not for sale.
   a. This would mean that only the rich could receive.
   b. This would make it fashionable and popular.
4. Men have tried to buy God out since then.
   a. Come my way.
   b. I’ll get saved if—.
5. Simon is now name for corrupt practice.
IV. THE HEART ATTITUDE DETERMINES RELIGION
1. Holy Ghost comes as a result of the heart being right.
2. Observation of ordinances may help heart to be right.

THEME: Forgetting for Light
I. INTRODUCTION
1. The Ethiopian—country—how came proselyte to Judaism—purpose of being in Jerusalem.
2. Philip’s commission—had preached and baptised: in Samaria—was told to go south unto the way that goeth down from Jerusalem to Gaza—was obedient.
II. THE MEETING
1. The eunuch was sitting in his chariot and reading—most people talk about their affairs of the week while traveling rather than read further in the Bible.
2. Philip instructed to go near and join the carth—many people want to wait for proper introduction.
III. THE CONVERSATION
1. Philip asked if he understood—should be anxious to explain the Bible and not our theories.
2. “How can I except some man should
J. IV. THE PLACE OF READING IN THE SCRIPTURES
1. Acts 15:2, 8.
2. Eunuch could not understand this.
a. Someone as a sheep led to slaughter.
b. Someone as a lamb dumb before his shepherds.
c. Someone who did not open his mouth in self-defense.
d. Someone whose judgment was not fair.
e. Someone whose life was taken.

V. PHILIP PREACHED JESUS UNTIL HIM, AND USED THE SCRIPTURE AS A TEXT
VI. THE ETHIOPIAN ACCEPTEBD IMMEDIATELY—BELIEVED WITH ALL HIS HEART AND WAS BAPTIZED
1. Did not hesitate to accept.
2. Many people are yearning after light.
3. It is more dangerous to receive light and turn it down than not to receive.

THEME: A chosen vessel

TEXT: Acts 9:15, 16.

I. THE CHOSEN VESSEL
1. Definition
a. Vessel means the means by which an act is done.
b. Chosen means choice or excellent.
c. God chooses His vessels or plans His work.
   (a) God has a definite plan for His work and His people.
   (b) God's plan is to fit the best in the right place.
   (c) The vessel must submit.
   (d) Other chosen vessels.

II. THE PURPOSE OF THE CHOSEN VESSEL
1. To bear Jesus' name before the Gentiles.
2. To bear Jesus' name before kings.
3. To bear Jesus' name before the children of Israel.

III. TO BE A CHOSEN VESSEL MEANS SUFFERING
2. 2 Cor. 11:23-28.
4. Phil. 1:29.

BUILDING

TEXT: The removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain (Heb. 12:27).

INTRODUCTION
This is a world of building.
Many great structures erected:
1. The engineering world.
   a. Cathedrals, monuments, bridges, systems, factories, etc.
2. Business world.
   a. Corporations, trusts, chain markets, industries
3. Political world.
   a. Governments, states, nations.
   a. Clubs, lodges, organizations.
5. Religious world.
   a. Evangelicals, denominations, church bodies.

Discussion
We are all builders.
1. Many are building homes.
2. Some are building a fortune or estate.
3. Some are building a name.
4. All are building a character.
   a. Not all of the same kind.
   b. A good character worth building.
   (a) The essentials for building such.
      (a) A goal, a definite aim.
      (b) Sure foundation.
      (c) Jesus Christ, the Rock of Ages.
   (d) Good material.
      (e) Not light and trashy.
   (d) Perseverance.
      (a) Build, build, build.

Christians are building
1. A character for eternity.
2. An experience.
   To build one worth while takes time and patience.
   Job is a monument of grace.
   He did not become such in a moment.
   The test of your experience is how much you can stand.

God's people are a tried people.
3. A personality.
   I am what I am.
and practice, education, purposes in life, etc. We can honestly say we tried to help and encourage every one of them. However, of all that applied only a few, and some, I am sure, never came back again. Most of them were of good quality, clear eyes, a firm handshake, and evidently possessed some educational advantages. Nearly all professed to be sanctified wholly. But they either were mistaken in their call, or else were disobedient to it. We hope that such persons found just what they actually wanted, and that they have been of help to them, and applied themselves to the task.

While the "call" to preach may be the turning point, yet we are sure that there is a before, and after preparation. God has something to do with the life of the minister before He calls him, and He continues to have something to do with his life after He calls him. It would seem that every man that God calls to preach should honestly desire to be as good a preacher as he can be, and should gladly avail himself of every opportunity to get help and accept such improvements as may be in his position as a minister. It stands to reason that man who is a minister should want to be as good a minister as his abilities will permit. There isn't much that can be said about the before preparation of the minister, but a great deal can be said about the after preparation. The preparation of the preacher before his "call" is tangled up in the influences and surroundings through which the man passes as child and youth. It is in this field that the unseen and unrecognized hand of God, in providential working, prepares the preacher for his concern ministry. Just where the future preachers are now is impossible to say, but we may be sure that the hand of God is shaping the events of their lives so they will come down to the calling point somewhat equipped. Paul said he was "made a minister," and we judge that about the last thing Saul of Tarsus expected to do was "to preach Christ, and the resurrection from the dead." But in spite of all his bitter opposition he was being "made," and when the "call" came it found him "a chosen vessel!" and "deiter both to the Greeks, and to the Barbarians; both to the wise and the unwise," and with "As much as in me is--ready to preach the gospel." God had been preparing him when he did not know it. He was a student, a Bible scholar, theologian, logician, scientist, linguist, Romani -ceived before he ever thought of preaching. God had thought of it, but Saul had not. When the "call" came, and God took him away from the people of light above the brightness of the noonday sun, and "shining in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ," and put him put back together again, with the "scales off his eyes," and "obedient to the heavenly vision," straightway he preached Jesus, that he was the Christ.

Just what Saul would have made of this preparation unless he had been a preacher, is impossible to say. The only way we can judge is by the record of his opposition to the Church, and if he had used his wonderful abilities in this direction he probably would have mowed a big swath for a short time, and then his sun would have sunk against a gory background of bleeding martyrs, and his memory would be that of a man whose gigantic mind and abilities were "vilely cast away."

Every man that God prepares, and calls to preach, should preach. He should preach if he wants to save his own soul for God, and heaven. He should preach if he wants to escape a life that is a failure from every viewpoint of God and man. He should preach in order to save the years of his lifetime and the soul of his eternity.

Passing over the "zero hour" of the call, when God and the prospective preacher come to grips, let us state at once that there is a lot of after preparation necessary, regardless of how much has preceded the call. If Paul went through a lot of preparation before he was called, he went through more afterward. His first installment of preparation was at the feet of Gamilbel, his second received in jails, shipwrecks, dangers, and from the comfort and strength of the Holy Ghost. It took more than his education to complete his preparation for the ministry. If he had failed in the school of hard knocks his ministry would have been destroyed. This seems to us important, for we believe that very many able men have failed as ministers just because they did not stand the test that the experience of preaching brings. Perhaps they failed because they thought that an education and a "call" was enough to carry them clear through. They knew it all the first time they preached. They felt the glow of a full consecration to God and the ministry, but they discovered, when it was possibly too late, that they needed some more "making."

Those who came before the examining board are asked, "Do you promise to take the 'course of study'?") Usually someone on the examining board supplemen that question with an expla- nation something like this: "We are glad that God has called you to preach, and we are sure that if God has called you to be the best preacher it is possible for God to make it out of you. Now here is a course of study. The course is not heavy, and you can easily manage it, and we know there are things in this course that will help you to be a better preacher than you will be without it. Study hard and come back next year with such a good record that we will be pleased to pass you along. God bless you and give you a good year!" And that is the last the examining board sees of some of them. They just don't show up again. Stumped at the first stage of the "after" preparation, some continue a year, some dwindle out later on, and a big majority of us who have been enrolled have just sort of petered out later on and our ministry is mostly failure because we stump in the "after" preparation.

Some time ago I read in a magazine that comes to me in many texts in the Bible from which to preach. It then went on to explain how certain subjects which could be used as sermons have certain texts that should be used when these subjects are preached. That is, each subject has its own great text, that is, that text that has been used another that one robs the minister of his mightiest weapon. Other scriptures might be used, of course, but that one great text provides a full foundation for the subject, and is the place where the sermon should begin, where it should be developed and where it should stop. It gave a few illustrations of great texts, such as John 3:16, Matt. 28:18-20, etc. Some texts presented dealt with such subjects as "The Sovereignty of God," "Faith," "Grace," "Perseverance," "Heart," with a brief suggestion of how this "big" text should be used, and why it should be used when that particular subject is presented in a sermon.

The result of reading the article was perhaps just the opposite of what the author of it wished; for I began to read my Bible to see if there were a great variety of texts that I should use. I am sure that John 3:16 is a classic, that it is possibly the biggest text in the whole Bible that a preacher could adequately deal with that text so as to preach its contents, he surely would preach a sermon. But for my part I get lost in it, and when I get out of it, if I bring much of it with me it is accidental. I would rather take a lesser text and preach some little text and preach almost nothing. Well, as I said, I began to look for texts, not the classics, but the ones nearer my size. I opened my Bible at random and read. "Now the days of David drew near that he should die." That looked like a good text to me. I continued reading. And he charged Solomon, his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man." It seemed to me that a good text would be, "I go the way of all the earth." Another good text for me was, "And he charged Solomon his son, saying, Be thou strong therefore, and shew thyself a man." Great preachers may be able to confine their texts to the classics, but most of us lesser preachers use whatever we can, and do so profitably. That tells us that if we tried the big ones all the time, God made David as well as Saul. But Saul's armor did not fit David. David with his sling and stones did more damage to the enemy than big Saul with his big gun and just whip. David would have been big enough to fill Saul's coat of mail is not known. He knew enough not to fight in it. We may put on big texts, and clothe our thinking with them, and preach from them if we can, but let us not be discouraged with the lesser ones.

But how are we to tell just what is the big text? To me the big text is the one that impresses me the most at the time. Until the text looks big I am not ready to use it. There may be a bigger one for the subject, but this is the biggest one to me. We should preach from a text that is big to us, and the bigness of it should appear at the background of our sermon.

The Bible is full of texts. Every page has them. Even in the genealogies appear characters that can be used. It seems to us that man we would if many of these texts can be used with good effect.

"Paul had three pictures for the Church—the family, the human body and the temple of God—every one of them implying a new unity in all with great diversity of function."—Dr. Glover.
Rev. Parsons and Rev. Noble crossed each other's pathway in Jacksonville for the first time. These men were about the same age and had equal experience in the pastorate. Both had been well trained for their work. Rev. Noble spent three happy years in Jacksonville, which was his first pastorate. The church grew from a small membership to a large and enthusiastic congregation. The people were happy and prosperous. Old debts of long standing had been liquidated. The Sunday school had grown from seventy-five to two hundred in average attendance. In the midst of such progress and advancement Rev. Noble received a call to another church in a strategic center of population. However, he was getting a church that had run down and was sadly discouraged. The membership was small and straggling. Yet this young minister felt the call was in the will of God.

The people of Jacksonville were very much devoted to their pastor. Of course everything had not moved along without some difficult situations. There was a small group of people who desired a change, but in the face of this situation, Rev. Noble had been recalled for another year. But while this bustling minister had his resignation to his faithful flock there was much weeping. However the people accepted his resignation; feeling, perhaps, the matter was from the Lord. The farewell service was one to never be forgotten in the Jacksonville congregation.

The new field of labor was quite a distance from the city of Jacksonville. It took the moving parson and his family exactly four days to make the trip. Upon arriving in Park Center, the new pastor discovered that there was no furniture in the parsonage, and that no definite preparations had been made for his coming. There had been no appearance of his picture in the Park Center Independent. Therefore the people of this splendid city knew nothing of the coming of the new pastor. The congregation was discouraged, and had entertained the idea of having a pastor for only half the time for the new year.

But in the face of the poor reception Rev. Noble preached on the first Sunday morning from Paul's message to the Galatians: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." There was gracious rejecting among the small congregation that had gathered. Oh, how the chilled hearts of the people were warmed. The people were so blest and encouraged that at the close, Rev. Noble asked them to form a body and co-operation in putting across a great spiritual program for the church. In the evening, a much larger congregation was present. There were some four or five solos in the altar. The service closed with a shout of victory in the camp. This discouraged people had dwindled down to a membership of only fifteen resident members. But even if the membership was small; the church building was a nice frame building with a modern six-room parsonage, and the idea was good.

The first effort of the new minister was to put on a genuine revival. In exactly three months from the date of his coming Evangelist Lumberman was on the ground preaching repentance and all the cardinal doctrines of the Bible. But there was so much excitement in Park Center over the recent oil boom that it was next to impossible to attract the people to church. Thousands were there from all sections of the country. The streets were literally streaming with people. In addition to the small crowds much confusion among the members. It was during this revival that Sister Jacobs and Sister Franklin buried their hatchets to never dig them up again. This brought great rejoicing among the people. At the close of this revival ten new members were received into the church, and the evangelist was well remembered for his labors.

Immediately following the revival Rev. Noble was exceedingly busy visiting the members, and also in visiting the new people he had met during the revival. The crowds began to increase in the regular services. The Sunday school attendance was greatly on the increase and the offerings had more than doubled since his coming. A number of new members had been received into the church since the revival with Evangelist Lumberman. Many new people were praying through in the regular services. The prayer-meetings had doubled in attendance and interest. On a never-to-be-forgotten Sunday morning a splendid young man came into the church. He was discouraged and ready to end his life. He had recently lost his wife and was despairing of life. But on this memorable morning this broken-hearted young man came to the altar and prayed through and was later elected as president of the Young People's Society. He made a splendid leader for the young people.

Rev. Noble joined the Park Center Ministerial Alliance. A letter preceded him from Jacksonville recommending the new pastor. He had not been in Park Center very long until he was elected president of this organization. And because of his increasing popularity in the city he conducted services in all the public schools and in the three denominational colleges.

In the late summer Rev. Noble planned a big tent revival, with an enthusiastic evangelist and his wife. The revival was extensively advertised as the pastor was an ardent believer in advertisement. The surrounding communities knew about the revival. Seats were arranged for: a large attendance, even in the face of criticism from some of the members. On the first Sunday night all the seats were taken. Rev. York, the evangelist, was a devoted church booster. A great revival broke out in which more than two hundred people were converted or sanctified wholly. The revival netted fifty-four new members for the church. Rev. Noble was a strong believer in revivals and salvation work. However, he planned for only two revival campaigns each year. He was a sincere supporter of his evangelistic work.

During the first year seventy new members were received into the church. The Sunday school increased from one hundred to two hundred in regular attendance, and all the District and General Budgets were raised in full.

The recall meeting had been announced for Monday night two weeks hence. When the evening arrived there was a large representation of the membership present. Rev. Deerfield, the faithful District Superintendent presided with dignity and poise. The vote was taken and the tellers were excused to count the ballots. In less than three minutes the tellers returned and reported that Rev. Noble received every vote. So amid great jubilation the pastor graciously accepted the call for another year.

Three years have rapidly passed by. The interest has grown and multiplied until a larger building is needed. The pastor appointed a building committee to consider the erection of a new building. The committee consulted an architect who drew some practical plans. The plans were presented to the congregation. After some alterations the plans were accepted. Rev. Noble asked the church to kindly disburse the building committee with thanks. He felt that the plans could be better worked out by himself and the building contractor than for too many to participate. The church very graciously complied with his wishes. In less than thirty days the new building building had actually begun. The building was to be erected with solid brick with adequate Sunday school rooms and a spacious auditorium. It took six months of wise planning and ardent labor to complete the building. The pastor and his able assistants raised nearly five thousand dollars among the business men of the city for the new structure. The opening day in the church was one of spiritual power and blessing. Rev. Noble had secured one of the General Superintendents to preach the opening sermon. The Sunday school attendance on this occasion was eight hundred and twenty-five, and the spacious auditorium was packed to the doors with interested people. On this occasion a large sum of money was raised to put new pews in the building. The pastor was very careful not to overload his congregation with a big debt. After all local bills were paid on the building, the church owed only nine thousand dollars.

Some few weeks after the opening service in the new building an unusual thing happened in the Park Center congregation. Rev. George was an elder in the church. He had mixed up with another member of this church. In the mix-up Rev. George was critically shot and lay in the local hospital for weeks. But through medical skill and the prayers of the saints his life was saved. It looked as though the accomplishments of the past years would come to naught.

But the pastor used rare judgement and the matter was worked out without losing anything. Reconciliation was brought about between the two brethren. The congregation was beautifully united again. This was a new test to Rev. Noble, but he stood up under the test like a veteran. The membership of the Park Center congregation had now grown to the second largest in the state, and the Sunday school was without question the largest in the state. The building was packed to the doors every Sabbath. There were more than thirty preachers in one month in the regular services. The Sunday school attendance was now three hundred and fifty every Sunday. Its various departments were well organized. The Woman's Missionary Society had grown beyond human expectation. This splendid organization was a bulwark of the church's future. New building, and some twenty-five dollars a month
THE PREACHER'S MAGAZINE

on the General Budget. The N. Y. P. S. had grown from a discouraged band of ten to a membership of one hundred. These young people were helping pay the District Budget. Rev. Noble had gone with his young people on outings, and played with them, chummed with them, sympathized with them and prayed and went over them until he had led them to Jesus Christ. This crowd of youngsters did not believe there was another program, earth-like, like theirs. They were spiritual and happy. When an invitation was given for people to come to the altar they streamed into the congregation and gathered out the unsaved and led them to the Lord. Once when a revival was in progress in this church a number of this group brought a young man to the altar while the evening offering was being taken. They prayed him through to victory and it did not interfere with the offering.

Rev. Noble was nearing the close of his fifth year in Park Center. He had received a number of invitations to other churches. He all but accepted one in another state. But his people pulled on him with such devotion that he declined the call. The membership of his church had grown to two hundred and fifty. Every department was well organized. All financial obligations were paid each month. The pastor's salary had been doubled in five years. The District and General Budgets were also doubled.

The success of Rev. Noble in Park Center was no mere accident. It was no mere streak of luck. In the first place he was a man who loved people. Some people called him "the warm-hearted parson." This young man literally lived with his people in their sorrows and in their joys. He devoted his afternoons to visiting. He visited his people and the outside friends of the church. Yes, he was a congenial man to work with. He was not contentious, but was easily entreated. He was a pastor who refused to let things come to an issue in his church. He was a man of vision. He saw difficulties before they arrived. He was that type of humanity who could freely mix with his people and not lose his dignity. He did not permit himself to be mixed-up in little things. He was a great contrast to overlook the faults and shortcomings of his people. He was deeply spiritual. He spent much time in prayer and the reading of the Bible. In fact he never neglected his devotional life. He had a burning passion for the lost. He was intensely evangelistic. He had a burden for souls. He preached for results. He was a preacher and a devout student. The pulpit was the throne of his power. When people listened to him they went away with something to think about. He had a knack of knowing the secrets of men's hearts. He knew how to approach people about salvation. He was a capable leader. And the people were not afraid of his leadership. They trusted him as a leader with their lives. He looked well after his own obligations. He did not live above his income.

Yes, he had excellent judgment. He was a man who could hold his equilibrium in crises. He did not go to pieces when things were going wrong. When others were losing their balance and poise he was cool and deliberate. He was next in his attitude and winsome in manners. He was courteous in his attitude toward others. He was a capable executive. He had three faces. He had one face in the board meeting, another face in the preaching services, and still another in social fellowship gatherings. He was a waiter—a plodder. Yet he was intensely enthusiastic in performing his duties. He had deep-seated convictions, but was not hard-headed. He was a firm believer in the glorious fundamentals of Christianity, but was accommodating. He knew the secret of getting along with people. He succeeded in Jacksonville, but it did not puff him up. He did not go to Park Center to thrive on past experiences. He did not embarrass his Park Center congregation with a weekly relating of how things were done in Jacksonville.

Then he had a real preacher's wife. She was a capable leader, but seldom ever left. She was unassuming and retiring in disposition. She was profoundly interested in the progress of the church, but said little about how things should be run. She loved the Lord and did her best to make the parsonage a real place to live. She was a neat housekeeper. She busied herself in creating a right atmosphere in the parsonage. She was "a power behind the throne." She felt it her biggest duty to strengthen the hands of her husband. She was not only among the people. Her husband had no broken fellowship to mend because of her bad judgment. The sisters of the church were constantly seeking her advice in difficult matters. She was a booster, but not a dictator. She was the smiling and sympathetic woman of the manse.

Rev. Noble was also loyal to his denomination and his program. He paid the budgets and all the bills of the church. His preaching was with emotion and power. When he preached the people felt it. They felt the thrill of God's message and the glow of his warm heart. He absolutely put his soul into the message of God. He preached for results. And the people were moved to action. He had the power of adaptability. He knew how to adjust himself to bad situations. He was at home with both rich and poor. He did not believe that the pulpit was the place to get back at people. He did not gather the unpleasant things during the week and then pour them upon the people on Sunday mornings. He refused to cross people until he had to do so. He agreed with people in nonessentials in order to get them to cooperate with him in essentials. He was not touchy and easy to get his feelings hurt. He was not easily discouraged—he was tremendously optimistic. When he did a thing for God you could feel him. He was a weeping prophet. He always kept a larger task before his people than they could accomplish. He did not permit his duties to drive him to action, but he pushed his duties. He was a great director, but not a dictator. He put others to work. He did not try to fulfil every office in the church. He was an organizer.

"The pastor and his people were rounding out the fifth year's work. Thousands of dollars had been raised during the year. The District and General Budgets were paid in full; pastor's salary and all local obligations were also paid up. The pastor had been recalled for the sixth year. Delegates had been elected to the Annual Assembly in Hollow Rock. Fifty new members had been received into the church during the year. Every department was functioning beautifully. Unity and harmony prevailed among the members, and souls were being saved through the regular services. Upon arriving at the seat of the assembly Rev. Noble was asked to consider the District Superintendent of his district. Of course he had given the matter no consideration before coming to the assembly. He told the brethren that if they wanted him he was the servant of the people. On the Friday morning when the vote was taken for a Superintendent he received the second highest vote, and on the next ballot he was very gracefully elected. He accepted the new position with a test-stained face. He took the leadership of a large district in membership and responsibilities. Our friend begins this new line of work with the same faith and determination that he did in the past."
THE SECRET

There is also suggested in the background the secret of the wonderful life, the ideal life. The secret is found in prayer. I am glad for that selection in some this morning, "Ever Will I Pray." If we are to be an efficient Christian ministry we must live on our knees, that is, live in the spirit of prayer, independent of the posture of the body for that matter. We must walk and talk with God. If we do there is no danger of failure. There may be mistakes, but God will overcome for our good and for His glory. There is no doubt regarding the ultimate outcome of the Christian ministry if the prayer life is kept up. We have that wonderful scripture, "He went up into a mountain alone." He spent many nights there alone with God, the Father. When there was some great responsibility bearing in upon Him He made His way to the mountain alone with God and if the great Master, our Christ and Savior, had need for this aloneness with God, how much do we in the trusting problems and the challenging difficulties which come in our labors, whether as pastors, evangelists or in any other office in the ministry.

The Call

As to the message proper, we have first of all, the call. "He called unto him whom he would." The call to the ministry is divine and human. God called whom He would. It is the prerogative of God to call. "No man taketh this hon- or upon himself, but he that is called of God, whom God calleth." We cannot choose it because we may desire such a vocation, Bishop Simpson puts it very nicely when he says that a man may desire to enter upon a medical career; he may wish to be a lawyer; and so on; but if he has the call of God upon him, he feels that he must be a minister. That imperative "must" bears upon him. With him it is not so much a matter of choice, but a matter of divine imperative. God in His own wisdom has placed His hand upon the work of the ministry. This inward argument is, "I must preach the gospel," He may argue against it, and around it, but ultimately, there is that inner urge within, "Woe is me if I preach not the gospel."

The Ordination

Then follows the sacred ordination performed by Jesus Christ himself. There is a sense in which that sacredness is needed today, and if we enter this sacred calling and ordination in the same spirit as did the early primitive ministers, God, will put the same sanction upon it as He did in the long ago.

The Human Touch

There follows that call and ordination which might be termed "the human touch." He called them and ordained them that "they might be with him." There is a pathetic touch here. He wanted some to be with Him. With all the consideration of His deity and of His ability to meet the crushing circumstances and the great difficulties that His ministry, we find that during that ministry He sought for the human touch, human sympathy. You recall that in the garden He took with Him three a little nearer. "Could you not watch with me one hour?" was His gentle reproof, and it spoke of His desire for cooperation and sympathy. Thus it appears very clear from the context that it was not solely a matter of their spiritual uplift, but there was a need from His standpoint. He desired their fellowship, their cooperation, and any human sympathy that they might be able to give during this time when His precious body, which had never known physical disease, became so crushed by the pressure of temptation that every pore in it became an open wound and forthwith came sweat as it were drops of blood falling down to the ground. No human mind can conceive of the physical, mental, and spiritual agony of Christ in Gethsemane. He wanted some persons to be with Him. brethren, there is the ministry of intercession.

The Preparation

"That they might be with him, and that he might send them forth." There is here the idea of association, impartment and power, not led to impartation. He imparted to them of His very self.

They knew what He did, heard what He said, and felt the touch of the Almighty Christ. They received of Him, and thus were qualified to go out and proclaim Him; a proclamation by word and by radiations, glowing the Christlikeks. One might suggest the order here, association, impartment, exaltation and presentation.

Christ is the Teacher, "Learn of me," and He is the lesson, "I am the truth." "Learned Christ." He is the teacher. He is the truth. He is the lesson. "Learn of me, for I am meek and lowly in heart." "As the truth is in Jesus," and for its application we must finish the verse, "that ye put off concerning the former conversation, the old man which is corrupt, and put on the new man."

I want to say, friends, that Jesus Christ put emphasis where it behooved. There are a lot of things not mentioned in His teaching, because they are included in other things. They had that blessed association with the Master under trial that gave them qualification for the trials that after the Master, we have to face. When a minister has gone through the mill, the mill of trial, he can help others. They would see the Spirit, the Master exhibited in temptation and misrepresentation. They would receive of Him, and he be that in whom God can most completely exhibit the same spirit under similar circumstances. They thus received an education that could not be received in any other way.

Preserved ministry, we have to be, with Him through life and through the Word. We have to hear His words, see His doings, and feel His touch. It is an alarming fact that there are scores of young men going out into the ministry without this. One cannot get this in college degree. With all due respect to that aspect of a minister's qualifications; and although such a preparation is necessary and beneficial, there is a personal instruction from Christ, by association, observation and receiving from Him through the Spirit, without which we are absolutely helpless in our ministry. We want the best standing educationally. We want to be the best spiritually, splendid educational attainments with the deepest spirituality is the glorious combination we should desire.

The Proclamation

"That he might send them forth to preach." It might be suggested not to go out to proclaim a theme. We can be true to that theme after being with Him, and associating with Him. There are many subjects for Christian preaching, but one theme, and it is found in the words of Paul, "We preach Christ crucified," the Person and the cross. Whether touching the home, the political, the national aspect, or any other problem on which a preacher may be duty bound to deal, they all center in the one theme; Christ and the cross. He is the solution. Paul knew that very well for he brought all problems to the Christ and the cross.

Our theme then, brethren, is the Redeemer; one Man who died for us; one blood, that is efficacious; one sacrifice that is equal to the needs of humanity, "Christ crucified." We are not called to trifle with incidents. We are called to emphasize the Person and His accomplishments. It is more or less useless for a man to harp even at modernism. We are to exalt this wonderful Christ, and get people ready to live, ready to serve, ready to suffer, ready for the trumpet's call at any moment.

The source of the message we are called to proclaim is the Word. We have the living Word, the living Christ, and the living Word is audible. You cannot separate them without a tragedy. One of the notable failings of the day is an endeavor to separate the written Word from the living Word. The living Christ and all His accomplishments are the Word as written through the written Word. That means life. One of the avenues by which we might be filled with the Word is to know the living Word. We have to be filled with the heavenly manna to preach the glorious message of God and to bless this twentieth century with the apostolic gospel.

With regard to the message, it might be suggestive to say that Paul's commission has that outlined very beautifully. His parchment reads, First, "To open their eyes." Secondly, "To turn them from darkness to light." Thirdly, "From the power of Satan unto God." Fourthly, "That they may receive forgiveness of sins." Fifthly, "An inheritance among them which are sanctified by faith that is in me."

Paul received this commission not from men but from the Lord. The highest theological seminary he attended after his conversion was the Arabian desert. The Lord was President of that seminary and the Holy Spirit the Instructor.

Brethren, we are up against stone blindness today. There are people right in our midst and over our land who know no more about the gospel than men and women in Central Africa.
By burning logic, a godly life, and the sword of the Spirit that cuts both ways; by such a qualification we can carry out the commission outlined by Paul.' Brethren, we can by God’s help do it. If the devil tells you you cannot, he is a liar. God who has called us will equip us for our work.

As to the illustrations, of the message proclaimed, well—what depends upon the preacher himself. If, he is Christlike he will be a good illustration. If he is not, his might as well split.

Here is the order: God called, God qualified, God sent, God honored. Though the Church may be the human avenue it is all of God. Oh, it is so, my brethren, for us to individually feel, and be able to say, “God has called me, ordained me, fitted me to preach the gospel. God has brought me into contact with the greatest Teacher that ever graced the earth; has imparted to me full salvation; given to me the great Executive in the Godhead; has placed his sacred hand upon me in ordination’.

Is that the way you feel? With that blessed consciousness we shall look beyond the difficulties, and not fear what God sent us. I man said, ‘I have put so many years in the church, and now I am without a church.’ That is sad, I grant, but there should be a conscious standing before God that the years have been put in for Him. Should we find ourselves without a church home, that is, speaking of that branch of the Church militant to which we might be affiliated, we are in the mystic body, spiritual and bound for the Church triumphant. Bless the Lord! We shall have a good society up there when we are through here.

Let us be true to God, Brethren, to be used of God is the greatest honor that can come to any man. It is not, after all, a matter of what people may think and say; it is a matter of what God thinks about us. It is so restful to have His appreciation.

Then there is that blessed appreciation which arises from the fact that you have helped some person. You may have to forget your own weariness in order to help someone else. You may have to forget your own burdens and harasses and take the burden of some weary soul and bless him and do it as though you had no burden at all yourself; but He who sees and knows will give you the satisfaction of knowing that He has been used by Him. When Mrs. Wm. Booth, wife of the founder of the Salvation Army, the fact she is said to have been the [founder] died, people from every phase of society walked by her casket with tears. They were heard to say, “Through the instrumentality of that godly woman, I was led to Christ.” It has been said that she was never a moment without suffering in her last years, but she talked on for souls, often it is said, arising from her bed, dressing, going and preaching to some gathering. Then return and retire in pain. Brethren, there are discouraging fields of labor and the devil will try to discourage you before you start; but go forward in God’s name. The fact of a Christlike man taking up his residence in any locality will speak volumes. God alone knows what it will mean if you will be true.

I read the ordination vows over again this morning: “If any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue.”

Then the prayer for that divine qualification.

“The Lord pour upon thee the Holy Ghost for the office of a minister in the Church of Christ, and he thus a faithful dispenser of the same in the name of the Father, the Son, and the Holy-Ghost.”

Let us use this morning a personal preparation, a personal qualification for the great work to which God has called us. You, brethren, who are to be ordained this morning, exalt the Christ, exalt the blood, exalt Calvary’s accomplishments, honor the Holy Ghost, be optimistic, and God will give you a wonderful ministry even in this twentieth century.

Let us pray.

“The financial effort of the Church has been too often an attempt to realize a coin crop from those who are not interested in hearing any kind of religious fruit, ‘religious money’ above all things. Consequently it is with struggle and with toil that a bare existence is eked out. But the cultivation of the soil first, the addition of certain elements to the ground necessary for growth, will produce far greater harvests than all other agitations. A tree without fruit yields nothing, no matter how vigorously it is shaken.”

—Herbert A. Bosch.

“Aaron was only six weeks old, the main harbinger of his life just two months. His father was a Cheshaw. He was a school teacher, having been educated by his uncle. The Cheshawes were also a family of traditions. An S. K. J. Cheshaw was among the early founders of Free Methodist. He headed the publishing house for a number of years. An uncle of Aaron’s mother was a civil engineer who laid the first railroad in the United States.

Aaron was born in Dowagiac, Cass County, Michigan, on February 4, 1848, the same year the Michigan Central Railroad came through Dowagiac. The builder of that railroad boarded at Aaron’s home while it was being built.

When Aaron was only six weeks old, the main street of Dowagiac was opened. He, sitting upon...
This he did, receiving $2,800 a year for his first pastorate. The church was fifty years old when he came to it, and during the ten years he remained the membership was practically doubled. He held revivals in the surrounding churches and kept one going all the time in his own church. During these ten years Aaron was enabled to win about five hundred and fifty souls to Christ. We must remember that he was not yet sanctified.

At the end of ten years, he accepted a call to a pastorate in Pittsburgh, Pa., which he held for six years. From this church he went to Olivet College. His pastorate there was a short and unpleasant one.

Two college professors had been aspiring for this pastorate as a stepping-stone to the presidency of the college. When Aaron came they said, "He shall not succeed!" These men fought him until the end of eighteen months. Then a church meeting was called. Ninety per cent voted for Aaron to remain, but the other ten per cent were so decidedly against him that he felt it better to leave. This he did. He then entered the general evangelical field, carrying on in this capacity for about five years.

The power of Finney's preaching had been following him all this time. In December, 1837, Aaron could resist the woesings of the Spirit no longer. He consecrated his all and became sanctified wholly. With this experience came the real turning point of the ministry. Aaron was free. It was the beginning of his usefulness. He has won sixteen thousand souls to Christ; trained eight hundred missionaries, missionaries, and Christian workers; written thirty-five books and two thousand and fifty-two articles for the Christian press.

When asked what he considered to be the greatest accomplishment of his life, he answered without a moment's hesitation, "I believe time will show my Christian Theology to be my greatest work."

Dr. Hills has been an evangelist, pastor, writer, teacher, traveler and college professor. Today he carries on in the capacity of college professor, teaching Christian Doctrine, Homiletics and Greek.

We would count a man most impractical who would refuse to enter into the rich blessings which come out of his faithful cultivation of the soil because he does not understand all the mysteries connected with the unfolding experiences in his work. He has seen the result of agriculture and at once believes he will secure the same result if he shall meet the very same conditions. This is exactly what a man does; if he really desires a spiritual harvest. Too many do not really desire the spiritual growth, for they see that fruit-bearing will mean cultivation and pruning; therefore they make the unseemly and inexcuseable excuse for not doing their plain part that they do not understand it all. The work of a man who prays is as sure as God's will is made known and reveals the work of a man who plows. In both cases alike man's fidelity or failure will have much to do with his possession of God's blessings. God's promise is clear both in nature and in character. The facts are here to prove that as men enter into the fullness of the prayer life, they are as surely blessed as when they enter into the farm life. Every honest man must hold to the side of the facts and make the most of them, waiting for light upon mysteries.—H. A. Johnstone.

PREACHER'S MAGAZINE COMMENDED

I am herewith enclosing you a check for two dollars for my own subscription and for somebody else's. I know it is a struggle to keep this magazine going, but there is no one thing that the Publishing House is doing that is of greater worth to our preachers than putting out this magazine.—E. O. Chvalant, Ill.

Keep on with the excellent work of the Magazine. I really "wince" between copies—they have been a great blessing to me.—Neal C. Dick, Cal.

In a personal letter in which he says he and his church are 100% behind the Suffering Offering, and all the program of the denomination, Dr. Henricks, pastor of our First church in Stockton, Calif., gave me a brief account of his pastoral activities. He and his church set off for themselves the task of visiting every home within a radius of ten blocks of the church to invite people to the revival in which the pastor himself was the evangelist. There are about four hundred blocks within the territory, and in carrying out the plan, Dr. Henricks himself visited over 1,000 homes. While making these visits, 3,000 bulletins, 1,500 cards, 1,000 copies of the Herald of Holiness, 1,000 copies of "They Cross Roads," and 1,000 "What the Church of the Nazarene Is and What It Stands For" were distributed. This is, I suppose, a better pastoral calling record, and it brings results in increased attendance and the ingathering of souls and members for the church.