Christ's Life and Ministry
By Dr. Olive M. Winchester

It is with particular pleasure that we announce the completion of Dr. Winchester's book on the Life and Ministry of Christ. Not in years have we come across a volume that so admirably fulfills the requirements of a text book and at the same time is so well adapted for devotional reading.

The arrangement of material makes the book ideal as a text for class room, use or for a Bible study group. Each chapter is divided into several parts with a sub-head for each division. Following every chapter is a list of questions and another of topics for research. Also there is a four and one-half page subject index adding greatly to the value of the book as a reference volume.

While this book is scholarly and manifestly the fruit of painstaking preparation and indefatigable research it is not technical or ponderous in style but on the contrary is very readable and interesting.

We especially commend it to the attention of preachers, Sunday school teachers and all Bible students.

Read this commendation from General Superintendent, Dr. R. T. Williams:

It was my pleasure to read the manuscript of Dr. Winchester's Life of Christ before it went to press. I am delighted with this book and believe it will be one of the most valuable additions to our church publications. Dr. Winchester has a wonderful understanding not only of the life of Christ, but a keen insight into the meaning of Christ's coming. His life, His atonement, and in fact all that Christ means to humanity. I wish it were possible for every member of the Church of the Nazarene to buy this book and read it.

R. T. WILLIAMS.

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THE MEASURE OF THE MAN
THE EDITOR

HOW large may a church be and still be spiritual and efficient? The answer is, It depends upon the caliber of its leadership. Any man should be able to sing hymns and pray in secret. It does not require large caliber for a father (especially if he begins, as he ought to do, before his first children are born) to read the Scriptures and pray with his family. But when a Sunday school teacher stands up before a dozen eager youngsters and talks about the Bible and religion in a colorless and stale manner, he need not be surprised if the members of his class become "unruly" and drop from his class roster. If a Sunday school superintendent runs his program by rote and works all the time as though he were afraid his program will run out before preaching time comes—well, at least it will be some time before a Sunday school under such direction will require larger equipment for its accommodation. And, much more, if a preacher has but a short vision, small mind, contracted heart, and restricted program he can naturally be the leader of but a small group.

Many a merchant who ran a store at the cross-roads where he was janitor, buyer, clerk, bookkeeper, watchman and all, and made a fair success, has gone bankrupt when he moved to the railway town and enlarged his business until it required to be "taken apart," and involved the enlistment of helpers. Likewise many preachers who have served successfully in churches where the preacher was general, corporal and private soldier, fail when given a charge with a multiplicity of organizations necessitating the delegation of labor and substituting the direction of others for personal execution.

Great men are of two general types: those who are great themselves, considered as units; and those who can surround themselves with wise and efficient helpers, and get along with men who are as big as they are. And this general classification holds for business, politics, the church, and wherever things affecting the affairs of men are to be accomplished. It is no uncommon thing for people to come from the presence of notable men, saying, "Why, he was just as common and friendly as though he were an old neigh-
In politics, and it may be in business, it is toward deterring one's position to select his successor and keep some sort of pressure toward the future at something useable. One man is to be right, his judgment is to be right, his membership involves. The relationship between the disciple and Christ himself is that of one who is to be right and who is to be right in his judgment so often that people will learn to value his decisions. This is the hard, long way; but it is the only right way.

But we shall fail of our purpose in this editorial if we do not come to more accurate application. So we shall give what we consider the two outstanding earmarks of caliber.

First, big men appreciate cooperation and are ever ready to give it. Every man is expected to do something, and the wise leader knows this and makes capital of it. But more than that, practically everyone is more or less aware that no one is superior to him in everything, and he responds to the leadership of the man who discovers and makes use of his particular talent. There are some leaders who cannot bear to look upon their superiors or upon those whom they are forced to acknowledge have points of superiority over them. This accounts for the aversion some have for the rich or for the educated or for those possessed of certain talents. There are some people who are simply against anyone and everyone who succeeds, no matter how much merit the success is bought. Then there are the (preachers even) who will find some mortal fault with leading families and by their very attitude finally surround themselves with a crowd selected for its mediocre character. This crowd is not a true cross section of human society. But it delights the small man because he compares favorably with the members of his crowd.

Second, big men refuse to break with their colleagues over trivial matters. In fact, I think it is usually possible to measure a man's depth by the character of things which appeal to his emotions, and to compute his caliber by the size of the things which offend him. A little man is offended by small things. Details and externals and the pronunciation of "shilohettes" loom large with him, while he may overlook righteousness and judgment and weightier matters of the law. In fact a little man will scratch from his book those who fail to "dote the mark" on his private interpretations, although he may join in political schemes to injure the character and good name of those whom he feels should be disposed of. Even Paul was, I think, a bigger man when he wrote, "Some indeed preach Christ even of envy and strife; and some also of good will, whether in pretense or in truth, Christ is preached: and I therein rejoice" (Phil. 1:15-17), than when he parted company with Barnabas over the desire of the latter to take John Mark along.

But how long a list might be compiled in making mention of the instances in which the church has been divided and weakened by the ambitions and contentions of undersized leaders! And on the other hand, how splendidly has the church in all the ages responded to leadership! And really the membership becomes little or big as it consciously and unconsciously takes pattern from the ministry!

EDITORIAL NOTES

Don't forget that the October number of the Preacher's Magazine is to be filled with material relating to the Silver Anniversary of the Church of the Nazarene. While the material is intended especially for ministers who will want it in connection with the celebration, still it will be interesting even to those who are not members of the Church of the Nazarene. And it may suggest methods that will help in any preacher's denominational publicity. And after all, the magazine serves a better purpose in making suggestions than in furnishing "ready-made" material.

It is difficult for some preachers to quit when they quit. A pastor recently told me that he felt his work was done in his present location, and that just as soon as he can find a suitable man whom he can recommend as his successor he will himself be ready for work elsewhere. The range was so close that I did not tell him that this very disposition to select his successor and keep some sort of superintendency over the church is a weakness that District Superintendents do not fail to mark. When there is a vacancy on a district, usually the District Superintendent seeks to make it the occasion for a number of changes which really ought to occur on the district. Then after a number of changes have been made, he may bring in a new man to fill the last vacancy that occurs. In fact the efficient superintendency of a field requires that this shall be done. So when a pastor quits he ought to quit.
I hear some complaints also that evangelists are sometimes inclined to push into the business of the District Superintendent. They hear that a certain church is going to make a change. So they proceed to suggest—sometimes quite openly and forcefully—that a certain friend in some other state will make a fine man for the place. Some District Superintendents do not like that. And you know it is the business of the evangelist to preach and pray and help on with the revival. Let the District Superintendent suggest the pastors, then let the evangelists go and help these pastors in revivals—every man in his own calling, you know.

Last night a pastor asked, "How are the finances of the Preacher's Magazine coming along?" I replied, "Pretty slow. It is being published at a loss. The Publishers have decided to run it on through the present year, but I do not know what they will do after that." "Well," said the pastor, "it must not be discontinued. I believe our preachers would rather pay more for it than to have it dropped. I have been taking a preacher's publication that costs three dollars a year, but I get more out of the Preacher's Magazine than out of that." Of course the Publishers could scarcely charge more than a dollar for a magazine no larger than this one, but we shall appreciate it very much if you will show the paper to a friend and solicit his subscription. We can make it, if we can get enough subscribers.

Evangelist R. R. Sharp of Oshkosh, Nebraskan, writes to comment on the Preacher's Magazine. He says he gets a great deal of help out of it and is recommending it to his friends. In fact he proposed to ten or fifteen preachers in a recent gathering that if they would subscribe for the magazine and report at the end of the year that they are not satisfied, he will refund their dollar. That is backing up his faith with commendable vengeance, and we appreciate his attitude very much.

DEVOATIONAL

THE WITNESS OF THE SPIRIT

A. M. HILL

Many dear children of God, un instructed in divine things, are not duly confirmed in their faith, and at rest about their sonship. They consequently suffer a great loss. They are ignorant of the abounding comforts of the gospel. They lack the stimulus and spiritual uplift which a firm persuasion of their personal salvation might afford. It is well for us at times to canvass this subject thoroughly, for the comfort and nourishment it may afford for our hearts.

Oftentimes in the Roman empire a very talented slave would be given his liberty, and not infrequently would be adopted as son and heir by his old-time master. Sometimes these adopted slaves outshine their benefactors, and made an enduring name for themselves. It was a wonderful transition from servitude to liberty, from degradation to exaltation, from humiliation to honor, from hopeless poverty to ample wealth, from disgrace to dignity, from the cramped conditions of servitude to the privileges of sonship, from indifference and ignorance to the inheritance of a noble name and an honorable estate. But what if the unfortunate slave did not know it? He would still be bowed down in thought, crushed in feeling, and blighted in hope.

Precisely so do God's adopted children, once Satan's slaves, need the blessing of assurance. Nothing can compensate for a lack of the sacred witness that they are "sons of God," "heirs of God, and joint heirs with Jesus Christ to an eternal inheritance, undefiled, and that fadeth not away." If we are really of the divine family we need to know it, both for our own sakes and also for the sakes of our larger circle of influence upon others. All the love and joy and peace of a Christian heart spring from a knowledge of salvation.

The Scriptures everywhere assert that such assurance is attainable. They abound with examples of those who enjoy the enjoyment of it. "Abel had witness borne to him that he was righteous, God bearing witness" (Heb. 11:4).

Before his translation, Enoch had witness borne to him that he had been well-pleasing unto God" (11:5, R. V.). Amongst fearful trials and the most distressing circumstances Job was enabled to say, "But as for me, I know that my Redeemer liveth" (Job 19:25). David, from the depths of his sin and shame, was enabled to say, "And thou forgavest the iniquity of my sin" (Ps. 32:2).

"Bliss above a dreamer's dream" (Ps. 10:1-2). Somehow he had heard from the skies about it, and was very sure.

Hesekiah was in great trouble, and cried to God and got an answer from heaven. In gratitude he put on record these words: "Thou hast in love to my soul, delivered it from the pit of corruption; for thou hast put all my sins behind thy back" (Ps. 38:17). Isaiah himself got a message from heaven: "Lo, thine iniquity is taken away, and thou shalt bear fruit" (6:6). God sent the angel Gabriel all the way from the court of glory to say to Daniel: "I am come to tell thee: for thou art greatly beloved" (9:23).

It was not otherwise in the New Testament dispensation. Sinners were suddenly forgiven, and they immediately received joy for mourning, the garment of praise for the spirit of heaviness. They took their food with gladness. "There was much joy in the city," after a revival. "They went on their way rejoicing," and "rejoiced greatly" (Lk. 15:10). God sent a voice out of the holy place and told him: "Why do you sigh, and why do you cry? Put your voice together, and come near." (Isa. 65:19). The Lord had put him in a place where he might obtain supernatural assurance of his adoption. "I am come to tell thee: for thou art greatly beloved" (9:23).

The truth, then, seems to be this: there is a twofold witness. The children of God have the witness of their own hearts that they are right with God; and added to this, they have the forward witness of the Holy Spirit to their adoption and sonship. The Holy Spirit "bears witness with the human spirit." From this joint testimony there flows a comfortable persuasion or conviction of present acceptance with God, and a sweet hope of future and eternal glory. These fellow-witnesses agree; and their united testimony makes an impression that is quite satisfying to the soul.

1. THE WITNESS OF THE HOLY SPIRIT

Various theologians have tried, seemingly, to belittle this great work and explain it away, or rob it of its worth.

1. For example, it has been held that "the testimony which the Holy Spirit bears to our adoption consists alone in the moral effects which it produces within us." I know that I believe in the Holy Spirit, therefore I know that I shall obtain everlasting life." This is unsound and unscriptural.

2. Another opinion is that there is but one witness, the Holy Spirit acting concurrently with our own spirit. "The Spirit of God," said Bishop Bull, "produces those graces in us which are the evidences of our adoption. He illuminates our understanding and assists our memory in discovering and recollecting those arguments of comfort and hope which have been before drawing the comfortable conclusion that we are the sons of God." With this notion is generally
connected that of the entire imperceptibility of the Spirit's operations as distinguished from the operations of our own mind. It, too, is unscriptural in that it practically denies that the Holy Spirit can speak directly to the soul.

3. Others teach that the Holy Spirit can bear direct testimony to the soul of its acceptance with God but that this is only the privilege of a very few elect souls, the 'pets' of God.

All of these views, and others that might be named, fail short of the manifest teaching of the inspired Word.

4. The Bible teaches that the witness of the direct testimony to the soul to the believer's mind of the fact that his sins are forgiven, that he is reconciled to God, and that the full relation, which was destroyed by disobedience, is now restored by grace through faith." Some have regarded John Wesley's definition as the best ever written by an inspired hand: "By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly speaks to my spirit that I am a child of God, that Jesus loved me and gave Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." This is an excellent definition as far as it goes; but it is not complete, as we shall hereafter show.

Quite similar is Dr. Hannah's definition, who writes, "The witness of the Spirit is that which directly ascertains (affirms) to us the blessing of our acceptance with God, and which, impressing on our hearts a sense of His fraternal love toward us in Christ Jesus, creates within us that great element and principle of the new nature—love to Him in return." The latter part of this definition describes the result of the witness of the Spirit, rather than the witness itself.

Other scriptures than those above quoted describe this witness: "We received not the spirit of the world but the Spirit which is from God, that we might know the things that were freely given to us of God" (1 Cor. 2:12). Isaiah 12:2, "Behold, God is my salvation; I will trust and not be afraid; for the Lord is my strength and song; and he is my salvation." Both passages imply a divine witness.

"The Spirit himself beareth witness with our spirits that we are children of God" (Rom. 8:16). Now a witness is not an intentional deduction of logic, not a process of conjecture, but an implicit testimony, distinctly given.

Moreover, the Spirit witnesses often to what takes place only in the mind of God, not in ourselves. The forgiveness of our sins is something that God does not do in us, but for us in His own heart. We need to know it, and it is one of the "deep things of God," that can be known directly only by communication from the Spirit, without communication from the Word of God, and partly from our own experience. The Word of God says every one who has the fruit of the Spirit is a child of God; experience of inward consciousness tells me that I have the fruit of the Spirit; and hence I rationally conclude that therefore I am a child of God." Dr. Hannah puts it in similar words thus: "The witness of our spirit is that rational inference which, proceeding from a careful examination of the scriptural marks of the children of God, and a satisfactory perception that these marks are produced in us by the presence and agency of the Holy Spirit, confirms us in the grateful conclusion that we are the children of God." III. SOME MIGHT ASK WHY THERE IS A NEED OF TWO WITNESSES TO ONE TESTIMONY

We may be very thankful there are two witnesses. By their consenting testimony they save us from fanaticism and delusion. It is quite possible for human beings to be deceived about themselves. They may be deluded by their own heated imaginations. The devil himself also may counterfeit the Spirit of God and speak lying words to the world, but by their agreement, induce false hopes of safety. The consolations of the Spirit are unknown until there has previously been a hearty repentance of sin, and an utter abandonment of all iniquity, coupled with an acceptance of Christ by faith as the only hope. And in the after life there must appear more and more the fruits of the divine life. The Christian graces must be in evidence. These things in the experience become a matter of consciousness that each son can testify for himself. Where the Holy Spirit bears witness to a child of God of his adoption, He also produces a Christian character. Where this is wanting it is presumption to suppose that one has heard from heaven, or is now in a state of grace. So the witness of our spirit tests the reality of the heavenly witness.

1. We may further remark in this connection that this joint witness is the privilege of all God's children. It is a part of our common salvation, as much as adoption itself. "Because ye are sons, God sent the Spirit of His Son into our hearts crying, Abba, Father." It is a birthright privilege of every child of God. There is a rest for troubled hearts, a peace with God which the world cannot give or take away. It is for all who will trust and obey.

2. But let it be further said, that this united witness of the Holy Spirit and our spirit may be interrupted, or suspended for a time, or even wholly lost. "And unless," says Field, "we learn to live by the faith of the Son of God, and maintain diligence in Christian duty, it is impossible to retain it. The withdrawal of His favor and witnessing presence and peace may be His chastisement for our disobedience." "Vexing iniquities have separated between you and your God, and your sins have hid His face from you" (Isa. 59:2).

3. But there may be other reasons for the interruption and cessation of the witness. Times of severe and heavy trial may be taken advantage of by Satan to insinuate doubts. The mind may be depressed through bodily disorders, or be in heaviness through manifold temptations (1 Pet. 5:8). Dyspnea is peculiarly calculated to depress the feelings and cloud spiritual visions. The reaction from great spiritual excitement and exhaustion, and from intense, overwrought exertion may also be used by Satan to disturb our peace. We say to John and James the Baptist this suffered from spiritual depression.

Furthermore, a saint of God may be afflicted by a melancholy temperament and periods of constitutional depression which prey upon the soul. This is an inherent mental malady which Satan gladly uses to cast down believers and obscure their views and confidence in God. It makes the mind morbid and despondent and unfit to hear the divine voice or see the smile of His face.

4. But there is a cure even for these exceptional times and tempests. It is then that the witness is most needed; and it can be obtained by prayer and the upward look of faith. It is God's will that His children should "abide in His love" (John 15:9, 10); should "rejoice in the Lord alway" (Phil. 4:4); and "in everything give thanks" (1 Thess. 5:18); and "walk in the light" (1:2, and 1 John 1:7); and "joy in the God of our salvation" (Hab. 3:18).

IV. WE WOULD ADD THAT THE HOLY SPIRIT NOT ONLY WITNESSES TO OUR ADOPTION BUT ALSO TO OUR SANCTIFICATION

Indeed even this is not all, for He witnesses to every condition of the human heart. He powerfully convicts the world of sinners of sin, and of righteousness, and of judgment; of sin because
they believe not on me” (John 16:8, 9). All the convicting work of the Holy Spirit is only His witness against sin and the sinner. When a Christianksi, the Spirit sides him for it; as the high priest of the sinner does not. Thou art the man.” When a sinner accepts Christ and is received into the family of God, as we have seen, the Spirit bears witness to the fact. And in the same manner and with the same fidelity and certainty, when a believer receives the sanctifying baptism with the Holy Spirit for a clean heart, it is certified to him from heaven. Thus the Holy Ghost is a witness bearer to all humanity of their spiritual condition.

In proof of the Spirit’s witness to sanctification, let us hear the apostle Peter tell about the experience of Cornelius and his people: “And God, who knoweth the heart, bare them witness, giving them the Holy Ghost, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith” (Acts 10:47, R. V.). Thus it was to that companion scripture, Heb. 10:14, “For by one offering he hath perfected for ever them that are sanctified. And the Holy Ghost also beareth witness to us.”

That, doubtless, was why St. Paul was so “per-suaded,” and so marvelously serene in all the impious charges that were heaped upon him. He had the witness in him, and knew that his “Life hid with Christ in God,” and that a sanctifying Saviour was living in him (Gal. 2:20).

And this was what enabled the apostle John, another sanctified man, to say, “And hereby we know that he abideth in us, by the Spirit which he gave us” (1 John 3:24). “It is the Spirit that beareth witness because the Spirit is true” (1 John 5:7, 9, 10, 11).

The apostles seemed to have no doubt about their own holiness and sanctification. They so repeatedly urged it upon others that they must have been sure of it themselves. St. Paul even called God and men to bear witness to his holiness (1 Thess. 2:10).

In more modern days, the bright saints have had the same blessed assurance, owing to the witness of the Spirit. Let us hear in their own words:

Rev. William Baskwell: “The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that He was the blessing I had been seeking for so long. My soul was all wonder, love, and praise.”

Bishop Hamline: “All at once I felt as though a hand, not feebler but omnipotent, not of earth but of heaven, was laid on my brow. It seemed to press upon my whole body and diffuse all through and throughout an overflowing energy.”

Mrs. Jonathan Edwards: “So conscious was I of the joyous presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body.”

Mrs. Phebe Palmer: “While thus exulting, the voice of the Spirit appealed to my understanding: ‘Is not this sanctification? I could no longer hesitate; reason as well as grace forbade. I rejected in the assurance that I was wholly sanctified throughout body, soul and spirit.”

Dr. Daniel Steele: “Very suddenly, after about three weeks’ diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them for ever on the rock of assurance and strength.”

Bishop Foster: “The Spirit seemed to lead me into the immost sanctuary of my soul—into those chambers, where I had before discovered such delight, and showed me that all was cleaned, that the corruptions were dead—taken away. I felt the truth of the witness.”

A volume might be filled with such testimony, a most tributary of those to whom the possibility of purity in this life. And when we are conscious of having the proper fruits of a cleansed heart, that is the testimony of our own spirit to the blessing.

John Wesley said, “Let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it. And let none rest in any supposed fruit of the Spirit without the witness.” In our being favored with a twofold testimony there is great practical utility, as it is a protection against presumption on the one hand and despondency on the other. Our Maker has placed a double guard around our spiritual and eternal interests. As He has provided that where one body vile mistake an object another sense may correct it; so in reference to the important subject of saving religion—its evidence is placed both in our consciousness of the Spirit’s witness and the conviction of our own judgment. What the Spirit makes evident to our conscience, our own spirit makes evident to our reason.”

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

Chapter II. The Futility of Christianity

The modern age has thrown into oblivion all types of intellectual standards and maxims arrived at by the philosophers and theologians of the past. It has but followed in the wake of materialism, which arose in Germany, France, and England in the seventeenth and eighteenth centuries. The materialist has said, “There is no God, but matter.” The current thinker accepts this dictum as true. It is asserted that early Catholicism established an infallible pope, and that youthful Protestantism substituted for the pope an infallible Bible. The interpretations of both pope and Bible are believed to be made more infallible in case tradition, that long line of Church beliefs and statements, sustained them.

But this modern age of doubts and moral difficulties has overthrown such infallible standards and leaves every man a philosopher who shall work out his own theory of life, matter, finality and eternity.

DISCOURSED INFALLIBILITY

There was no question raised concerning finality as far as Christianity was concerned so long as the pope, tradition, and the Bible were held to be infallible. These became the source of all belief about the true religion and its means of propagation. None ever dared question that the Christian religion was the final one. For was it not based upon Judaism, a revelation from God, and was not Jesus the consummation of that which the prophets of Judaea had proclaimed long ago? The status then was final. The last word had been said. True it was that skeptics like Marcin might doubt the truthfulness of the Bible, but the main current of the mind of the Church ran true to its course.

Theorists might speculate as to the nature of Christ, the content of original sin, the mechanism by which the incarnation and the atonement were wrought, and results of regeneration, and how many angels might dance on the point of a needle, but finality was out of the question.

Materialism which denied the vital concepts of the Church soon made a central attack upon the Bible, tradition, and the pope and all other bodies which were supposed to have spoken concerning the final truth of the religion of Christ. The ground was then thrown open for debate. The battle raged and it came what McGilford might call, “the rise of modern religious ideas.” Into this scheme higher criticism found a basis and its findings, supposedly true, were accepted. Materialism discovered a new ally in the evolutionary theory. The incarnation resolved itself into a myth, and the resurrection a story which was invented by disappointed disciples.

When infallibility was cast away then the thinkers became the fabricators of theories, creeds, diets, theologies became theoretics, and the God of this movement was in no manner connected with the Jehovah of the Bible. Providence was viewed under the new light of the complete reign of evolutionary law. The very foundation of ancient Christianity was undermined, and the new humanism became the battle line.

One can but ask if the intellectual fabric which the elders of the Church have woven into their faith can be so easily overthrown. If the modern mind could be accepted, has there been no reasonableness upon which the beliefs of two thousand years have rested?

WILL ANOTHER RELIGION ARISE?

The pertinent question is, Will another religion arise which will take the place of Christianity? There are three religions which have swept beyond national bounds and are what may be called international. The first of these in point of time was Buddhism, the second is Christianity and the third is Mohammedanism. The last two it is noted are from a common origin, the religion of Judah. Among the three in supremacy of moral content Christianity stands at the height. Judged by its effects Christianity meets the pragmatic test that it produces the most desirable effects both on the individual and the nation. Where it
has been proclaimed and followed none can doubt its supremacy. 

Buddhism is a decadent faith, looking to the past, and is enshrined in customs which bar it from the possibility of demanding the adherence of cultured nations. Hence it cannot stand as the final religion. Mahometanism, when judged by its most excellent, must lose its place in the claim for finality. Moreover each of these shows no signs of maturing into a higher type of religious activity. Hence of the three which lay claims upon internationalism in scope, only Christianity stands as valid.

The next question then is: Will Christianity, the highest type of religious belief existent, be superseded by another, which will be the final religion?

Before we examine the grounds upon which Christianity loses its claims of finality, let us search the horizon for a rising faith. Is it to be found in the jungle of philosophy? Check the field and you will find that the philosophical speculations are no more in advance, as concerns moral content, than those of the Stoics, Plato or Socrates. They might have given us the scientific method of research as taught by Bacon, but they have not altered morals, nor clarified the concept of God. Philosophy might have afforded us the astatic touch of Socrates and Hume, but their revelations concerning the final issues are blank. Kant might have given us the moral law when he summed it thus, "So act that every action, should it become universal, will be beneficial." This is but the Golden Rule of the Master, which in turn is to be found in the writings of early Jewish prophets and thinkers. Nothing new is given.

The religion of experience which Schleiermacher expounded is after all, the religion of Christianity with faith, emotion as its basis. Intellectual theism and personalism are but new names for the old ideas revealed in the Bible as to the character of God. They are intellectual supports where-by revelation is verified.

Was It a New Scientific Religion?

If Christianity is not final, will it be a religion of science? First, whose science will it be? Any one of the dozens of variant thinkers? Edington and Sir James Jeans and their expansion universe, Millikan and Compton with their cosmic microwave background, as the primal source of life and energy, and Einsteinism with its relativity, shall it be? Has science done any more than added to the sum total of applicable knowledge? Has it given a new revelation of morals, or made more definite the code of ethics expounded by Jesus? To these and such questions the answer must be in the negative.

Finally, its very nature is the opposite of the scientific method. This definite experimentation, the statement of a hypothesis, and the final verification, so far as practical, of this hypothesis. The scientist affirms that one cannot believe, for new evidence may be discovered at any time. Notice that Christianity states virtues to which no scientific machine has ever been applied. The heart of the thinker that the world was flat; then came Copernicus, with his round, revolving universe, or of which the world was not the center. Next to manism clarified this; and now is added the theory of Einstein. Whereas we see a constant state of mutation. From it all new knowledge has been afforded, but no new faith, no modern code of ethics which in any manner attains to the perfection of the ethical laws of revelation.

Look wherever else one may and on the horizon of the ages, no new faith, by which vital elements of Christianity, is seen to be arising. "Education may be concerned with morals, but not the religious relationship of man to his Maker. It is in no wise a thing to say about this innate longing which man finds deep within to be in contact with his maker's power. It speaks not to man's inner nature which creates him to bow his head in worship of the unseen. "Esthetics, culture, beauty, art, while they refresh man's longings for beauty, symmetry, they in no wise elevate his morals; but do they satisfy man's religious, spiritual nature.

Let us survey Christianity's claims which validate her finality.

The Incarnation and Finality

Deeper than on the surface it may appear is the relation of the incarnation of Jesus to the finality of His religion. Religion must be made objective by some method. It cannot remain subjective and long exist. There may be a god, but by some method he must come into contact with the human spirit. In the early religions this was achieved by magic, where the priest by weird incantations and fantastic rituals made a bridge between his god and simple people. Myths soon arose which gave a relationship between the two, and thus objectified the primal religious forms.

Note the difference by which Christianity was objectified. First priests and prophets arose who spoke with a sense of authority, if not complete finality, that they represented the true God. Prophecies came in the later centuries which were bound up with the religion of the Jews, from which Christianity was to be evolved. At the appointed time, Jesus Christ was born as prophesied in distant time. He at once claimed the fact that he was God, the Mediator, the Bridge between the Father and mankind. On one hand He was the son of God and on the other He lived for His fellowmen. He gave Christianity a complete objectification.

Henceforth, when any man read His record, could it not be questioned that He believed He fulfilled the predictions found in the religion of the Hebrews. His disciples based their hope of immortal life upon this fact of the incarnation. The deeper we look into the incarnation, when God assumed human form, the more real becomes one's faith in the finality of Christianity.

One objects that in the mystery religions, born of a later age in Egyptian soil, many supposed incarnations are to be discovered. While not denying that supposed, fictitious incarnations might have been claimed by those who followed this mystic way; they in no wise carried with them the divine incalculable energy to long survive in their own clime, to say nothing of spreading and taking root in foreign soil. They left no elevated morals. They shook no empires for the right. Born as a will of the wisp, they withered as Jonah's gourd when the winds of fate and persecution blew. Not so with Christianity which within it bore the marks of conquest, and was destined to circle the globe.

Universal Through Born in Palestine

The fate of Christianity seemed to have been wrapped up with the destiny of Palestine. Here it was born, and its roots went back to this soil for many a century. Its founder never passed beyond its confines. Sprouting in a circle of a very few miles, humanly speaking it should have remained within this circumference. But it did not so do. Its leader was a Jew, yet He carried none of the contradictions of Judaism. It seemed to breathe the pastoral spirit, yet Christianity has been equally at home among the civilized nations where the arts flourish, and science has been born.

It has bred some of the greatest minds of the centuries. May it be noted that the world's outstanding thinkers have sprung from Christian soil. Whence arose Augustine? He tasted the beauty of Christianity under the saintly character of Monica, his mother; and Ambrose, his bishop. Where sprung Anselm, the Church's greatest theologian, father of the doctrine of the atonement? He found the inspiration of his intellect in a monastery. Kant, the father of modern philosophy, was Church bred. Bacon, the father of modern scientific method, was cradled in the church. Schleiermacher, who afforded modern theological method a new impetus, felt the saintly touch of piety in Germany. The greatest inventors are the products of an atmosphere where Christianity pervaded all.

Christianity the Sire of Civilization

Christianity is the lone sire of civilization. It did not exist until the Church through the power of the Holy Spirit was born. The Christ was born of the dimness of the dark ages. Ancient learning as symbolic of Greece, whose glory had faded, and ancient freethinkers, the picture of Rome, are now decadent. The Church alone faces the future, the Church of a laughable present is a laughingstock. Where is found is the civilization of the twentieth century.

It has safely survived the storms of each century. When its crises were beyond its pale in the early centuries, the Apostles answered every argument. When the heretics arose, false doctrine was purged from within. When persecution raged, the blood of these martyrs became the seed from which the new and refined Church arose. When philosophy discredited its claims, under the leadership of such skeptics as Hume, Voltaire, Rousseau, Christianity stood calmly with folded arms, and watched the claims of these men as they were all buried in the dust of forgotten ages. When science vied with it for supremacy, she stood her ground and saw every theory of the doubters for the past century discredited by each arising generation.

Check those lands wherein civilization now appears. In them all you must note that Christianity lays claim to them as her territory. Take Italy, the scene of the Renaissance, the father of modernism, and you will find that the Church has filed claim to it as her land. Take Germany, from whence hailed the Reformation, which gave
a new impetus to all forms of life, and with which the modern age began, and there you discover monasteries, churches, with priests, monks and nuns, dotting the land like breathing spears. Seek for the source of that movement which gave freedom to the slaves, and you will find England giving the world a Livingstone, who probes the depths of slavery, and Wilberforce, who championed the battle.

Whence arose those philanthropic movements? Christian England gave birth to Raikes and the Sunday school. The Red Cross is the product of the same land. When crime was at its height in the eighteenth century, what saved England from a revolution, which would involve the rest of the world? The evangelical revival, led by two Oxford youths, the Wesley brothers. What nations gave birth to modern inventions? The electric light is American born. The automobile is here also rooted. The application of steam to an engine is rooted in England. All of them can soon be discovered to be the product of a Christian land.

However deeply one may probe he cannot find one strain of civilization which has come about in a non-Christian land. If there were no other arguments for finality, this alone would stand sufficient for us.

FINALET AND THE MORAL CODE

Christianity's code of morals sets it supremely above all other religions. It nowhere gives sanction to immorality. It holds the highest place for virtue and does not reward vice. Sin it marks as the transgression of God's law, and obedience is demanded to this law. Reach to the slimy depths of other religions and what do you discover? Buddhism gives you the filth of the Ganges River, with its sacrifices of babes to the crocodiles. Confucianism will lead you outside the walls of one of her Chinese cities, and drawing back the curtains, for a moment, will permit you to look upon those babies left there to die alone. Mohammedanism will lead you into its harems where vice is rampant, and will picture for you a heaven where licentiousness is the rule.

But coco the tales of the modern philosophers, and you see an immortal Voltaire. Read the stories of the pagan poets, and there before you lies a lecherous Burns, a rotten Byron, etc. But take the character of the Christian philosopher. There is the noble Kant. There is the lofty Tolstoy. If you would see Christianity in its moral revolution place the life of a Bunyan, the holy writer, beside that of an Oscar Wilde, pagan, vile dramatist. It is daylight contrasted with midnight.

This is the great danger in modern thinking. In the light of today we hear such men as Eliezer and Russell say, "Cast off the marriage restraint." You hear a Lindsay say, "Give us companionship marriage." Or a thousand and one lesser lights clamor for promiscuous sexuality. But above them all the voice of Christ cried out, "I say unto you—one man and one woman—whence look upon a woman to lust after she hath already committed adultery."

Not once does Jesus' code of morals lessen passionate restrain. Never, as Rasputin, Russia's former "holy devil" used to say in his wild sexual orgies with his male and female devotees, "relax," do the morals of Christ permit a breaking over.

There has never been added one sentence to the Sermon on the Mount, which has enlarged its scope. No one has added a syllable to the Decalogue, or Christ's summation of this law, in his law of love toward God and man. They defy change. There is not one virtue which twenty centuries have brought to light which is not already an accredited entry in the moral code of Jesus. Not one.

For what higher test of finality would one then seek than this? Than these? These stand the noble character of Christ, not touched upon in this article, which is the greatest of arguments for the finality of Christianity. Produce another Christ in a later century than the twentieth? Never through a million years shall this be the answer that is given on every hand. Jesus is His own authentication, His own argument for finality.

Need we then look for another religion which shall be the final one? Its seeds, its germs are nowhere now present to be discovered. Christianity has no rivals, as Christ has no equals. When its theory is practiced there remains nothing lacking in a perfect order. Does one seek for intellectual freedom? Within its confines the mightiest of thinkers have found sufficient bounds for their keenest thoughts and reasonings. Does one wish to live a holier life than it makes possible? The saintliest of men have walked its way, and found perfect contentment. What does it lack? Spiritual energy, character dynamism? It has turned savage tribes, and molded the finest of characters after the Master.

The summation of it all is, Christianity is the final religion, because it stands without a peer, and the verification of the experience of the ages.

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**EXPOSITIONAL**

**MESSAGES FROM ISAIAH**

*The Lord Makes the Earth a Waste*  
(Chapters 24-27)

**OLIVE M. WINCHESTER**

AFTER viewing the nations individually and beholding their glory and splendor in the present, then seeing afar off the doom awaiting them, the prophet beholds the world as a whole and sees the impending catastrophe coming upon the earth. Interspersed with the scenes of judgment there are lyrical passages which express the triumph and joy of the righteous. The thought at times seems to gather dimly around some historical incident, the fall of some great heathen city, but the historical data are not sufficient to indicate anything definite.

The prophecy opens with a very realistic picture; the earth is pictured as a dish which is being turned upside down pouring out its contents while it is to be scoured and cleaned. In this overwhelming catastrophe which will fall on the earth all classes shall be involved, the priest shall share in its fatalities as well as the people, the master as well as the servant, the rich as well as the poor, the merchant as well as the sailor, and all the earth's inhabitants, the giver of life will be the desolator. The desolation shall be upon the whole earth, such has been spoken by the Lord.

Looking out upon the picture once more the same vision of devastation appears, the world, yes even the lofty people therein are languishing.
Because of the sins of the people the earth is polluted. A curse has come upon the world, for the people have transgressed the laws of Jehovah. All the sources of nature are disappearing; vine and olive vanishing like the inhabitants of the earth are languishing; the instruments of music are no longer heard.

After this general description, the thought centers upon some special city, but we are not told, what the city is. It is designated as "the city of confusion," that is, a city where confusion and desolation reign. What inhabitants remain within its walls have shut their doors lest some unwanted intruder should burst in upon them. Without in the streets there is wailing because no longer is there a supply of wine and with it has gone its stimulant for rejoicing. All around about them lies desolation.

But while destruction lies on every hand and the inhabitants of the earth as a whole are under a curse, yet there is a remnant. Just as there remains a few olives in the tree after the harvest and a few grapes on the vines after the reapers have gone through, so shall it be in the earth. Although many of the people will fall under the sentence of doom, yet a few will be left who will lift up their voice in song and shout:

"For the majesty of the Lord! Wherefore glorify ye the Lord in the earth! Even the name of the Lord, the God of Israel, in the islands of the sea!"

But in the midst of the songs of rejoicing are heard other cries coming from the doomed, lamenting because the way is upon them. To them the word of prophecy is declared:

"Terror, and pit and snare upon thee, O inhabitant of the earth! And it shall come to pass that he who fleeth from the noise of the terror shall fall into the pit; and he who cometh up out of the midst of the pit shall be taken in the snare. For the windows on high are opened, and the foundations of the earth do shake. Broken, utterly broken, is the earth: shattered, utterly shattered, the earth; staggering, very staggering, the earth; reeling, the earth reelleth like a drunken man: she swingeth to and fro like a hammock.

In the doom of the earth will be involved the heavenly bodies. Then when destruction has laid its hands upon all these, the Lord of Hosts shall reign crowned with glory and splendor.

Following this gray picture of doom comes another burst of song, a psalm of thanksgiving and praise, praise unto the Lord for the wonderful things that had been wrought and for the judgment executed upon the hostile city, yea, moreover, because the Lord had been unto them, his people, a strong refuge, and had also been a defense for the poor. Then comes a burst of prophecy, foretelling that in the days to come on Mt. Zion shall be spoken a feast for all the nations of the earth, and it shall be that the eyes of their understanding shall be opened, the veil that is now upon them will be removed. Answering this word of joy the saved return with reply with one of the most definite expressions of the hope of immortality found in the Old Testament, "He hath swallowed up death for ever; and the Lord God will wipe away tears from off all faces."

This verse with the first sentence in verse 19 gives us not only the hope of immortality but also that of the resurrection.

Commenting on this last truth, Skinner says, "The doctrine of the resurrection here presented is reached through the conviction, gradually produced by the long process of revelation, that the final redemption of Israel could not be accomplished within the limits of nature. It became clear that the hope and aspirations ungrounded by the Spirit in believing minds pointed forward to the great miracle here described, and thus the belief in the resurrection was firmly bound up with the infallible hopes of the future of Israel (cf. Rom. 11:15). The idea is exhibited in a form which is immutable in the light of New Testament, teaching, but it practically represents the highest development of revelation on this subject."

After the announcement of the truth of immortality in chapter 25 there is another lyrical outburst, a song of rejoicing:

"Lo, this is our God; We have waited for him, And he will save us:"

"This is the Lord; We have waited for him, We will be glad and rejoice in his salvation." Then the chapter concludes with a brief prophecy against Moab depicting this nation's humiliation.

"Higher and higher rise the notes of praise and rejoicing and chapter 26 opens with a veritable psalm of joy: "We have a strong city; Salvation will be appoint for walls and bulwarks. Open ye the gates,"

That the righteous nation which keepeth truth may enter in. Thou wilt keep him in perfect peace, Whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever. For in the Lord Jehovah is a Rock of Ages."

Then the song continues telling how the Lord bringeth down those who dwell on high but the way of the up uplifted he shall direct, and the prophet writer identifies the people of Judah with himself in the expression of a heartfelt longing for the presence of Jehovah.

With this lyrical passage at the beginning we have in the remaining part of the chapter alternating the voices of the saved and the voice of the prophetically spectator. The prophetically spectator describes for us those who have failed to heed the word of Jehovah, who do not discern His working lines who only pray when trouble is upon them and they are under the chastising of the Lord. On the other hand the saved rejoice in that peace is ordained for them that the borders of their land have been enlarged.

The closing chapter of this section in the Isaiah prophetic opens with the announcement of judgment upon world powers under the figures of leviathan the swift serpent and leviathan the3 crooked serpent, and the dragon that is in the sea; then comes a very tender lyrical verse depicting God's love and care for His own.

"A vineyard of wine, (sth. ouf.) I the Lord do keep it; I will water it every moment:"

"Lo, any blot, I will keep it night and day," Then in verses 7 to 11 comes a call to the nations to repent. In analyzing this passage Skinner gives as the thought content first a question then the ground of hope. "Has Israel suffered the extremity of divine punishment as its oppressors have done (3)? There is a ground of hope in the moderation displayed by Jehovah in His chastisement of Israel; the prospect of ultimate reconciliation is held out; and this hope will be realized when all the monuments of idolatry are reared from the land (9). At present the city lies desolate, a witness to the sinful blindness of the people and the estrangement of its Creator (10, 11)."

With an intervening verse which makes reference only to a particular city that shall become solitary, the closing portion of the chapter dwells first upon the darkness that is resting upon the people, their lack of understanding, that a remnant shall be gathered out, one by one shall they come, they shall come from Assyria and from the land of Egypt and they shall worship in the "bald mountain at Jerusalem."

After making a brief survey of these chapters, it might be well to dwell a little upon the nature of the content considered. Though no one can read them but what they feel that these chapters form a distinct section differing in thought from the rest of the writings of Isaiah. The subject here is one that recurs in prophetic literature, namely, the "day of Jehovah." Whenever this theme becomes the center of thought there is always an announcement of doom for the wicked and salvation for the righteous. These two features characterize the last chapters.

The writing of a work of art like the book of prophecy is not the idle literature that deals with the subject of judgment. It has not the highly wrought features of some of the more distinctive apocalyptic passages as Daniel, but it has distinct traces of this class of writings.

While it has evidences of apocalyptic tendencies, yet unlike many of the apocalyptic writings it has interpersed very frequently lyrical passages which rise in thought and poetic expression equal to anything found in prophetic literature. These introduce a strong religious tone to Skinner observes, "In religious importance and lyrical quality the chapters are second to nothing in the prophets. Two great truths in particular, the universality of salvation and the hope of immortality, stand out with a clearness and boldness of conception nowhere surpassed in the Old Testament."

Thus it is that while at the first reading of this section there seems to be much difficult to understand and much that does not convey many suggestions to the mind, that only a few outstanding passages which in themselves contain precious nuggets of truth make an appeal, yet after intensive study there is an ever opening vista of truth and the reader grows the chapters. Then does the reader go back to meditate upon them and fix the pictures upon the mind, finding the truths written therein from his thought and also realistic pictures of god general principles.

HOMILETICAL SUGGESTIONS

When we seek for homiletical material we would naturally turn to some of the lyrical portions. One text that has ever been the solace
of Christian hearts down through the ages is that in 36:3:

"Those who keep him in perfect peace, Whose mind is stayed on thee, because he trusteth in thee.

A theme might be, "The secret of perfect peace," and divisions could be: the secret lies in a fixed mind, in trust in the Lord, in allowing Him to keep us. Then the providential care over the children of God is clearly brought out in the little song of the vineyard (27:2). This vineyard is watered, it is protected from harm, it is watched by night and by day.

If one wishes to follow another line of thought one could select those passages which show the

bemusing power of sin upon the faculties of man so that he cannot discern the working of the Lord; this is expressed at different times throughout the section, one particular statement is found in verse 11, chapter 17:

"For it is a people of no understanding."

Still another line of thought may be developed from portions of this section and that is the overwhelming judgment that is to come upon the earth. The very first verses of chapter 21 bring this out and other sections may be chosen. It may be that a sermon from some of these passages might add in power instead of preaching on the subject of the judgment from the texts that have been so frequently used.

HOMILETICAL

JULY

L. T. Corlett

There is only one special day in this month which receives any special recognition of the church and that is Fourth of July. This is not a religious holiday, and yet in its celebration there is always brought to the serious thinking person the part that religious convictions had in the founding of our country. The ideas of freedom is prevalent around this day and the basis of all freedom is found in the Bible. In the phase of Christian experience, spiritual freedom and liberty are inseparable from the Holy Spirit, so a series of outlines on the personality, administration, and operation of the Holy Spirit has been provided. There is always need in a holy, or church to bring to the thinking of the members, the importance of the work and administration of the Holy Spirit and messages of this type are generally appreciated by those who believe in this doctrine and stand for the principles of the church.

July 2—Morning Sermon

The Holy Spirit (John 16:7, 8)

I. Introduction

1. Portion of Christ's parting message.
   a. Makes the coming of the Holy Spirit the center of all things.
   b. Dependent upon Christ's going away.
   c. Christ's death was not enough.
   d. He insisted upon the necessity and importance of the Holy Spirit to carry out these things in the heart and life of the disciples.

II. Manifestation of God in the World

1. Dispensation of the Father.
   a. From creation to Christ.
   b. First period an age of government by conscience, the rest under the Mosaic law.
   c. Primarily an intellectual worship in outward ceremonial religion, mainly over a corrupt heart.

2. Dispensation of the Son, Jesus Christ.
   a. Extended unto Day of Pentecost.
   b. Worshipped primarily in respect to the man Jesus.
   c. A number entered by faith into the spiritual realm.
   d. A higher type of worship and superior to the former.
   e. Combined an inner worship with some things of outer membership.

   a. From Pentecost until the present age ends.
   b. Highest type of worship.
      (1) Deals primarily with spirit and soul, the governing parts of man.
      (2) Bring union of all members to center in worshiping God.
      (3) Changes the heart, life and prompts right service.
   c. Jesus taught this to the woman at the well of Sychar.

III. The Administration of the Holy Spirit

1. In the Old Testament.
   a. Instruction (Deut. 10:20).
   b. Teaching to do God's will (Psalm 34:11).
   c. Gives the fear of God (Isa. 11:2-3).
   e. Gives a new heart and prompts hearty obedience (Ezek. 36:26).

2. Christ worked with the Holy Spirit in doing what He did.
   b. The Spirit came upon Him at baptism (Matt. 3:16).
   c. Jesus testified that His ministry was through the Spirit (Luke 4:18).
   d. Offered Himself through the Spirit (Hebrews 9:14).
   e. Christ talked much about the Holy Spirit (John 14:6).

4. The Holy Spirit centers the details of the gospel in the heart and mind and man instead of in Himself.
   a. Talks of Christ, not Himself.
   b. Operates on the nature of man.
   c. Interests individuals in propagating the church by calling their attention to Himself.

IV. Christian People Should Be Careful to Center Their Thinking and Working in Through the Holy Spirit

July 2—Night Sermon

Fearing God (Luke 23:40)

I. Introduction

1. Setting of the text.
   a. A man so accustomed to fault-finding that he does so in the hour of death.
   b. So hardened at heart that the hour of death does not bring respect for eternal values.
   c. Today we have a generation that does not pay much attention to God.
   d. The thought of God is not in their minds.
   e. The feeling of responsibility to God is foreign to their thinking.

II. What Is Meant by Fearing God?

1. Placing God in His proper position.
   a. "Lord, remember me."
   b. A man must honor Him as God to receive His benefits and blessings.
   c. A man must recognize His sovereignty for his own welfare.
   d. Respect Him.

2. For His knowledge.
   a. He sees and knows the heart,
   b. He sees and knows the heart,
   c. He sees and knows the heart,
   d. He sees and knows the heart,
   e. He sees and knows the heart,
   f. He sees and knows the heart,
   g. He sees and knows the heart,
J. The Spirit is the source of Revelation to the Church.
   a. He inspired the writers of the Bible (2 Peter 1:21).
   b. He is the Revealer of Truth (John 14:26; 16:13).
   c. He is the seal of the true identity of Christ (1 Cor. 12:3, 4, 7).
4. The Holy Spirit calls persons for the ministry of the Church and empowers them.
   b. Peter mentioned this on the Day of Pentecost (Acts 2).
5. The Spirit is the source of life to the Church (John 7:37-39).
6. The Spirit is the source of liberty in the Church (2 Cor. 3:17).
7. The Spirit joins with the Church in extending the invitation of the gospel (Rev. 22:17).
8. The Spirit is in the Church:
   a. Fire that purifies and warms, making a clean church.
   b. Oil that enables the machinery of the Church to run smoothly.
   c. The well of water that makes the Church to be like a watered garden.
   d. The Dove that broods over the services.
   e. The Guide who leads the Church into proper activities and service.
   f. The Teacher that opens the pages of Holy Writ.
   g. The Comforter that makes the Church a victor.

IV. THE CHURCH SHOULD SEEK HIM, ABIDE IN HIM, HONOR HIM AND PRAISE HIM.

July 9—Night Sermon

God's Visit (Job 31:14)

I. INTRODUCTION
   1. Job reviews his life and makes some conclusions.
      a. Arguing his standing before God.
      b. Reproving his counselors for their attitude toward his relationship to God.
      c. Implies that a person feels good or bad when thinking of God's visitation according to the character of his deeds.

II. JOB GIVES A LIST OF DEEDS THAT WOULD MAKE HIM UNCOMFORTABLE WHEN GOD VISITED HIM
   1. Walking in a wrong manner (Job 31:5, 7).
   2. Walking with vanity.
   3. Practicing deceit.
   4. Gone out of the right way.

III. SIMILARITIES AND THE TWO SPIRITS
   1. Both Spirits and Guiders.
      a. The spirit of the world leads to death and destruction.
      b. The Holy Spirit leads into all truth and life (John 16:13).
   2. Both spirits demand a complete consecration.

3. Concerning the state of the individual.
   a. The spirit of the world holds the individual down in the material things about him, causing despondency, discouragement and the blues.
   b. The Holy Spirit keeps speaking of the things of the kingdom of God and of Christ, centering the thoughts of the person in them, lifting the individual to the plane where they see things as God sees them.

4. Regarding freedom and liberty.
   a. The spirit of the world, especially in the traits of carnality, robs of freedom and brings the soul and body into bondage and captivity to sin, sell other people and the devil.
   b. The Holy Spirit regents and sustains liberty regarding position, station, state and attitude of others (2 Cor. 1:17).

5. Concerning faith.
   a. The spirit of the world generates doubt, fears and unbelievel, especially in the moral and spiritual realm; says, "It can't be done!"
   b. The Holy Spirit prompts faith, stimulates faith and helps toward growth.

1. He speaks of the character, power and greatness of Christ, inspiring each one to have full confidence in Him and trust Him.
2. Many in the Bible were spoken of as "being full of the Holy Ghost and faith." In their works and results.
   a. In the processes.
      (1) The spirit of the world is weakening in all of its means and methods.
      (2) The Holy Spirit is strengthening in all processes and ends (Col. 1:27-28; Eph. 1:17-23).

b. In the results.
   (1) The spirit of the world is destructive, the very essence of deceit and falsehood, degrading in all of its operations and ends.
   (2) The Holy Spirit is purifying in all of His operations and results.

IV. WHICH SPIRIT DO YOU WISH TO CONTROL YOU?

July 16—Night Sermon

The Certainty of a Religious Experience
(1 John 5:14)

I. INTRODUCTION
   1. Salvation is a reality. 
   2. Purchased at tremendous cost.
   3. Provides a real experience in this life.

II. CERTAINTY OF A RELIGIOUS EXPERIENCE
   1. By the direct testimony of Christians.
      a. I know that my Redeemer liveth (Job 19).
      b. John (in 1 John 3:2, 14).
      c. Paul in the following passages: (1) Acts 20:19: (2) 2 Timothy 1:12.
   (3) Phil. 1:20, 21; 1 Cor. 2:2.
   2. Also a certainty in death and the life that is to come.
      a. Assurance of a dwelling place (2 Cor. 5:1).
      b. Assurance of an abundant entrance (2 Peter 1:10, 11).
      c. Comfort in death (2 Tim. 4:6-8).

III. HOW DO WE GET THE CERTAINTY?
   1. By the consciousness that we have met the conditions laid down by God (1 John 1:9).
   2. By the witness to our own hearts by the Spirit of God (Rom. 8:9, 15, 16; 1 John 3:24).
   3. By the manifestation of His life in our life (Romans 5:5; John 4:8; John 2:3, 15).

IV. THE CERTAINTY OF RELIGIOUS EXPERIENCE IS INERadicable.
   1. Every person can know it.
   2. Most knowable thing in life.
   3. Do you know it?
THE PREACHER'S MAGAZINE

July 23—Morning Sermon.
The Spirit-Filled Life (Eph. 5:18; John 16:7, 8)

I. INTRODUCTION
1. Christians can be filled with the Spirit.
   a. Just as clear that they can't leave the
      Spirit by an act of appropriating
      faith as that they received Christ that
      way.
   b. It is sinners that accept Christ for
      justification, but it is as sons that the
      believers accept the Spirit in sanctifica-
      tion.

II. CHARACTERISTICS OF THE SPIRIT-FILLED LIFE
1. A sealed life (Eph. 1:13).
   a. A seal of ownership and holiness(2
      Timothy 2:19).
   b. Consenting with heretofore and alto-
      gether the Lord's and He gives the Spirit
      in His fulness, as a seal of the com-
      pletion of the covenant.
   (1) Utter devotion and consecration
      in recognizing His complete own-
      ership opens the way for the
      Spirit to trust the child of God
      with Himself.
   c. Holiness—separation from sin and
      filled with God.
      (1) A life given irreversibly to sep-
      aration from sin.
      (2) A life that emanates from the
      Spirit who dwells within.

2. A filled life (Eph. 5:18).
   a. The indwelling of the Spirit marks a
decisive and most important crisis in
   the Christian's life, judging from the
   story of Paul's conversion and later
   baptism into the Spirit.
   b. It quickens every part of man's na-
      ture.
   c. The Spirit in the heart becomes a
      fountain source of God in the life
   (1) Life spontaneous in godliness—
      With His love motivating the mot-
      ors, purposes, plans and view-
      points; with His strength em-
      powering for every needed ser-
      vice.
   (2) A passive activity—out of a
      yielded will, the cleansed heart,
an activity as of one wrought
   upon and controlled rather than
   of one directing his own affairs.

3. The Spirit in the heart is as oil in the
   whole being of man.
   a. Oil is used for light—illumination
      (John 16:13; 1 John 2:20-27).
   b. Under the old dispensation no person
      was prepared for the service of the
      Lord without first the application of
      the anointing oil. The same is true of
      the Holy Spirit.
   c. Oil is used for healing (Zech. 13:1).
   d. Oil is the symbol of gladness.
      (1) Psalmist speaks of oil which
      makes the face to shine; and
      describes Christ as anointed with
      the oil of gladness above His
      fellow.
      (2) The Holy Spirit anoints with the
      spirit of joy and He radiates in
      the life with the reflected glory
      of the indwelling God.
   e. In this high-paced age oil is used to
      lubricate and reduce friction to a
      minimum. The Spirit will do that.
   f. The Spirit-filled life is the earnest of
      things to come (Eph. 1:13, 14).
      a. The Holy Spirit is the forerunner
      of the fullness of God's con-
      version in Christians' lives.
   (1) All that we are to be and enjoy
      God brings us now in a limited
      sense, yet heaven will be just
      more of what He brings into the
      soul.
   g. The Spirit-filled life is:
      a. A new development of insight
         into the love of God.
      b. A new direction as we are with inner
         and eternal movements of redeeming
         goodness and power.

III. THE SPIRIT FILLS THE BODY WITH HIS PLEASURES
1. He wants to make you feel that
   which is already true for you in our
   glorified Lord.
   2. Each child of God should hunger and
      long for the best gifts.

July 23—Night Sermon
Protecting the Fountain (Proverbs 4:23)

I. INTRODUCTION
1. A time when treasures and things of
   worth are in danger.
   2. The wise man admonishes and commands
      each individual to keep the heart.

II. EACH INDIVIDUAL IS RESPONSIBLE FOR HIS HEART'S CONDIMENTS
1. The sentinel of their treasure house.
2. The guard of their citadel.
3. The custodian of their rights.
4. The governor of their actions.
5. The judge of the directions.

III. WHAT IS TO BE PROTECTED?
1. Not the things which most people are
   taking the best care of.
   a. Wealth.
   b. Real estate.
   c. Reputation.
   d. Business.
2. The heart.
   a. The center of man, the seat of the
      affections, the fountain head (Matt.
      12:34; Prov. 23:7; 1 John 3:14).
   b. Where the heart man believeth unto
      righteousness (Rom. 10:10).
   c. The part of man that regulates spiri-
      tual experience and state.

IV. HOW CAN A PERSON KEEP THE HEART?
1. Place it in God's care and let Him keep it.
2. Watch it with all diligence.
3. Keep it ever in the place where the favor of
   God is assured.

July 30—Morning Sermon
The Co-operation of the Holy Spirit
(John 16:7, 8)

I. INTRODUCTION
1. The beauty of the gospel of Christ is in
   its complete operation.
   a. First in experience.
   b. Then in spiritual development.
   c. The Holy Spirit is the agent in both
      of these.
   d. Christian living is a co-operative life.
   2. Purity of heart and holy living are requi-
      sites or conditions of His co-operation.
      a. He is holiness and works in and at His
      best with those who are holy.
      b. The Spirit cannot work with sinful
         lives. Like He does in holy lives.
      c. It would be approving and condoning
      sin.

II. MANNER OF HIS CO-OPERATION
1. Through the Spirit experience is wrought.
   a. Born of the Spirit.
   b. Witness of the Spirit.
   c. Sanctified through the Spirit.
   2. He leads in the right manner to develop-
      ment in spiritual things (Gal. 5:22, 16, 17).
   3. The Spirit manifests the love of God in
      the individual life (Romans 5:5).
   4. He will guide into all truth (John 16:13).
      a. Regarding God.
      b. Regarding rules of living.
      c. Regarding relationships to others.
      d. Regarding service (Acts 8:29).
      5. The Spirit will aid in the time of crisis
         (Matt. 10:20).
      6. The Sword of the Spirit is the Chris-
         tian's defensive weapon (Eph. 6:17, 18).
      7. Spirit co-operation in the prayer life.
         a. Appoints the prayer.
         b. Encourages to pray.
         c. Helps to get the prayer through (Rom.
            8:26).

III. HOW TO SECURE THE GREATEST CO-OPERATION
   OF THE HOLY SPIRIT
1. By wholehearted obedience.
2. By seeking His welfare and interest.
3. By using the laws of the Spirit and fol-
   lowing His leadership.

July 30—Night Sermon
Knowing God (1 Chron. 28:9)

I. INTRODUCTION
1. A charge.
   a. To a young man from an old man.
   b. From a warrior to a novice.
   c. From an experienced king to a young
      prince.
   d. From a veteran to a striving youth.
   e. From a father to a son.
   2. Advice that each one of this generation
      should heed.

II. WHY HAD GOD GIVEN THIS ADVICE?
1. A desire for the welfare of his son.
2. A desire for the happiness of the people.
3. A desire to see obedience to God.

III. KNOW THOUGHT OF THE GOD OF TITH FATHER
1. A command for acquaintance.
   a. One God—not any.
   b. Not just historical knowledge.
   c. He already had.
   d. Not parental religion.
   e. He inherited that.
   4. A definite personal knowledge.
   5. A direction of that knowledge.
      a. Serve Him with a perfect heart and
      willing mind.
         (1) Beyond the sphere of the natural
         man.
         (2) Beyond the world, the flesh and
         the devil, who are against it.
         (3) Note the emphasis—a perfect
            heart and willing mind.

IV. WHY SHOULD A MAN KNOW GOD?
1. Because God knows man.
2. Because God is seeking for man.
3. Because there are rewards for the efforts.
   a. "If thou seek him, he will be found of
      thee."
   b. "If thou forsake him, he will cast thee
      off forever."

V. A PERSONAL MATTER
1. "Know thou."
   a. Demands personal consideration.
   b. Requires immediate attention.
   2. Do you know God?

Go on your knees before God. Bring all your
idols; bring self-will and pride, and every evil
lust before Him, and give them up. Devote your
heart and soul, to His will; and see if you
do not "know of the doctrine."—H. W. BRECKENR.
Soutley wrote a life of John Wesley and took the
printed book to an old Wesleyan woman and
asked her to read it and tell him what she thought of it. When she handed the book back,
she said, "Sir, thou hast nothing to draw with
and the well is deep." How could Soutley under-
stand the mind and work of Wesley? You would
not expect Benedict Arnold to write the life of
George Washington. The following is a portion to write
the life of Dwight L. Moody.—Dr. C. L. Goodell.

**Kpt by the Power of God**

There was a time when Napoleon felt adequate
to the task of keeping himself. He had won
victory after victory. So thoroughly had he swept
everything before him that he declared that God
was on the side of the strongest battalions, that
is, that God was not a factor to be reckoned with at
all. He himself was sufficient. He could ignore
God. In the grip of that idea he marched on Russia. Under the same impression he went to
war with Austria in 1809, and the 12th of April, the
end was disaster. Napoleon could not keep himself.
His crown slipped from his brow, and his scepter
slipped from his hand. And all he had was
nothing but the old pair of military boots that he
insisted on having upon his cold feet when he
died.

Some years ago a man was arrested in far-off
Abyssinia and thrown into jail. It so happened
that the man arrested was a subject of the Brit-
ish empire. It was six months before the news of
his arrest reached London. A demand for his
release was sent out. That demand was ignored.
Ten thousand men were then put upon trans-
ports and sent to the rescue of this one British
subject. They landed at the nearest port, marched
seven hundred miles, battled down the prison
doors, and brought him out to enjoy citizen liberty.
I suppose he appreciated it never before the fact
that he was a part of the British empire; that he
was kept by the power of Great Britain.

But these are straying from the topic. One of the
famous battle-criers of the text (1 Peter 1:5) are far more fortunate than he. They are kept by the power of God. They are in the keeping of Him in the hollow of whose hand "are the paths of the" earth. How secure they are! How free from fear! They are not as safe as men and nations can make them, they are as safe as God can make them. And that means absolute and perfect security. Therefore, they have a right to rejoice in their security with joy unspeakable
and full of glory.—Dr. Clotis G. Chappell.

**Things that Matter Most**

A great character in American history was that
man of storm and thunder, Andrew Jackson.
Perhaps no man in American history ever re-
ceived so much adulation and so much execu-
tion and malodigest. When he was dead and gone
from the scene, it was found that he was a prodigal
at Nashville to end his days, he had back of him the memory of the great
victory over Wellington's veterans at New Or-
leans, his death when the western and western
States. Yet, in those sunsets days at the Her-
mitage, these were not the things of which he
was thinking, nor were they the things in which
he took delight. To show how he felt, he had written to the Hermitage who entered his room, relate
how they would find the old man sitting before the
fire, in one hand his Bible and in the other
hand a miniature of his beloved Rachel. On her
tomb, near the Hermitage, on a bright spring
morning, with the trees white with blossoms and the
mocking birds singing in their branches, I
read the inscription which Jackson composed, his
beautiful tribute to the companion of thirty-five
years: "Here lies the remains of Mrs. Rachel Jac-
kson, wife of President Jackson, who died the
twenty-second in December, 1848. Age 61 years.
Her face was fair, her person pleasing, her tem-
per amiable, her heart kind. A being so gentle
and virtuous, slender might wound but could
never wound. He who leaves her to the arms of her
husband, could but transport her to the bosom of her God."

What the old warrior took comfort was not in
the buzzes of the multitude after his marvelous
victory at New Orleans, nor the recollections of
his eight years of absolute power at Washington;
but rather the affection and devotion of his be-
loved Rachel. There, in the realm of the heart,
not in the realm of things, are to be found the
abiding satisfactions of life.—Dr. CLARENCE E.
MACAINEY.

**The Power of Conscience**

Here is a story told by a well-known French-
man. He was not a theologian, but an artist.
He had studied life along the boulevards of Paris.
He shows us a man who had been in prison nine-
teen years and yet was not in prison, because
he had found a new way of life. There were
an assumed name made a fresh start. He became
prosperous and happy. He was the mayor of the
city where he lived. He was using his wealth
to do good, to do the needs of the unfortunate. One
day another man, who strongly resembled him in
personal appearance, was arrested and brought
into court. The officials said that this man was
Jean Veilhan (his prisoner's vanity). They were about to send him to the
gallows for having broken jail. Then the question
came to the real Jean Valjean, "Shall I allow the
law to take its course, or shall I tell them that
I am the escaped convict, and suffer the conse-
quencies? Would it be right for me to give up
this honor and, prosperity which I have won by
heroic effort? Would it be right for me to leave
there, destroying, not only his family, but his
friends? This other man will soon die anyway,
—and I had best live on in freedom as a generous
public benefactor, rather than to go to prison
again as Jean Valjean?"

This question troubled the imprisoned man,
and finally he determined it all out and decided
that it would be best to let the old man go to the
gallows in his stead. "Then," the author says, "there came a loud burst of hideous
laughter. There was a cruel, mocking
laugh—laughter was the soul laughing at itself
in the horror of its defeat. He could not endure it—
he went to the courthouse and proclaimed himself
Jean Valjean. And his soul, which had been
walking in darkness through those strange,
hard hours, saw a great light.—Dr. CHARLES R. BROWN.

**The Light in the Valley**

The world knows Ramsay MacDonald as
the first labor prime minister of Great Britain; his
neighbors and friends know him also and
regard him as the author of a memoir to his
wife which has reminded us of some—one
and there hardly could be higher praise—of Professor
George H. Palmer's Life of Frederick violin
Kimbrough. One could not do better, or
more, than to make the following passage:
It was Mrs. MacDonald's desire to write
about it in the way in which great souls like
her—like life and death is still as old
the faith in which our fathers lived and
died. "Her faith stood the test to the end.
When she knew, that she was close by the opening gate
way of death, I asked her if she desired to see
anyone who would speak to her of what was to
come. 'That would be too much,' she
said. 'I have been so happy, so
happy, and so long sitting in
peace; I have been very good to me in giving me my work,
my friends and my faith. At the end of the day I go gladly to Him for rest and shelter.' She was
convinced that life and time were not the
same substance of experience, and went away
to see, to start on a journey which,
beginning in darkness, would proceed through light.
She would hold my hand, she said, till
to those who had gone before gave her greetings."—Dr.
C. W. GILKES.

**The Sacred Cup**

Some years ago there lived in a thatched cottage
in England a man who was given a poor high-
living widow. It was a poor home, but on a cup-
board was an old cracked cup, covered with a
glass globe, as though it were an object of consi-
siderable value. That old cup had a history.
Years before, one autumn day, a carriage with
a lady inside stopped at the door of the lonely
cottage. The lady, a kind lady, a little water, and
then she left. After her departure, the woman
in the cup. To the old woman's astonished
she afterward learned that the lady who had
used the cup was queen Victoria. When the lady
left, it was thought that the cup had been a
bargain made in the dim of the old cup con-
ceptualized it and made it an object of great value
to the old widow. Since Christ's lips have touched
the cup it has become sacred to us.—Rev. Wil-
liAN HAV.

The Master's Touch

The day that I was graduated from college
there stood on the platform a beautiful young
woman going out to a great life and this is her
history:

She was the granddaughter of a Methodist
preacher. In the little village where she lived they
noted her sweet voice and they said, "We love
to hear you sing; stay with us always." But oth-
ers said, "You might go to a neighboring city
and take a few lessons. Perhaps you would be
worth twice that little money for singing in the
church." Others said, "If you would go to
Boston and take a longer course, you might come
back to a larger church. But perhaps you might
have a still greater opportunity." She heard the
voice and she went to Boston and Eben Tourgee, the
great leader of the Peace Jubilee, heard her sing. He
said, "You have a more beautiful voice than I
have ever heard one like it. If you will take me
take this, I will give you the best instruction that
America can offer and when that is done, I will
send you to the greatest master the world could
offer me." She said she had kept his promise so
well as America could, was graduated from
Bose ton University College of Music. As she finished singing the
student said, "You have one of the greatest
voices that has ever been heard upon this
earth, that has ever been heard with savors of applause. Later she left the city.
I did not know what had become of her. As a
matter of fact, Tourgee sent her to the greatest
master of singing in Europe. Year after year she
stayed on, giving herself without stint to the de-
velopment of all her musical power under the
direction of the master. At last America wanted
that voice to come back and New York said to her:
"We will give you $1000 for five minutes of song." The dif-
ference between Lillian Norton, that great voice of the
International, and that great Norilda, queen of
song was in the teaching of a master.

When young people come to me and ask what
they shall be and what they shall do, I turn
to them and say, "Put yourself in the hands of
the Master. Only He who gave you your powers..."
knows their full possibilities. Only He who has fashioned your life can tell the high and holy purpose to which it may be given."—Dr. C. L. Goodell.

SPECIAL SERMONS FOR SPECIAL DAYS

BASIL MILNER

Communion Sunday

CLOSED DOOR FELLOWSHIP

Text: When the doors were closed... Jesus came (John 20:19).

Introduction: The glory of divine fellowship. Moses visited with God, Isaiah met with the Holy One of Israel. The disciples glimpsed at Jehovah's glory on the Mount of Transfiguration; we may likewise know the glory of communion with God. Mark the method:

1. The Closed Doors. Jesus demands that we (1) shut out the world; (2) shut in self with thoughts of God; (3) invite self to an examination; (4) expect holy fellowships.

2. Jesus came... When the doors of the heart are closed (1) Jesus always comes to commune; (2) peace from this fellowship results; (3) the heart is elevated to the scenes of holy communion and transfigurations; (4) In it all visions of the world are transformed into visions of God, as Isaiah had in the temple. 3. The Wonderfulness of the Message—Peace. Closed door fellowship always affords (1) peace as when Jesus came and said, “Peace,” (2) blessed contacts with the divine which make heaven more real and tangible than earth; and (3) power for righteous conquests of sin.

Conclusion: If you would know the joy of this fellowship with Jesus you must close the doors of the heart to the world.

In Remembrance of Me

Text: This do in remembrance of me (Luke 22:19).

Introduction: Note the scene: The last supper, with Jesus seated and eating the common meal. Conversation centers around things of the kingdom. We are commanded to observe the Communion in remembrance of Christ’s life and death. Do this:

1. In Remembrance of My Humility. Christ’s humility, the pattern of our piety—Christ’s lowliness the mark of our discipleship—Christ’s meekness the example of our daily walk. Observe this sacrament that you may shape your life thus.

2. In Remembrance of My Purity. (1) His purity is the assurance of our holiness; (2) the example of our righteousness; (3) the only pathway by which we can gain fellowship with Him; and (4) the mold by which our lives are to be fashioned. Remember my holiness, He says, and thou holy.

3. In Remembrance of My Fellowship with the Father. (1) Christ commended with the Father, so must we. (2) He fellowshiped with a heavenly kingdom, not a worldly, so we are commanded to do. (3) He lived only for the sake of God’s will, and so are we asked to do.

Conclusion: The beauty of this communion service is that we may look back to Jesus on the cross, forward to Him on the throne, and as ever abiding in human fellowship with us.

THE MINISTRY OF SINGING

Text: And when they had sung a hymn, they went out into the mountains of Olives (Matt. 26:30).


Introduction: Through singing heart release is gained. The heavy strain of life’s burdens seems to be lifted by song. Men sing in the night of trouble, and the day of joy. Some of the songs touch the heart, and no Christian service is possible without it.

1. Song Gives Concluding Touch to Communion Time: Just after the supper, a season of communion, Jesus and disciples sang. In communion with God we shall sing songs of glory and joy: When at the family altar lift up the voice in song; at the communion table, if you would have Jesus with you, sing; in the services

2. Song Creates Atmosphere of Worship: Song (1) touched the mind with solemn thoughts; (2) puts the atmosphere of worship and meditation upon the soul; (3) creates a heavenly contact; (4) lifts the entire spiritual nature above the sordidness of life.

3. Song, the Strength Giver: (1) In face of temptation, sing a hymn. (2) When burdens are heavy, lift up the voice in rejoicing; (3) when death is near, listen as the saints sing.

Conclusion: The hope of the church, the disciples, and the entire course of Christian history, all hung on the destiny of this one hour, so they concluded it by singing a hymn. Then tune your soul to sing. Arise and go singing.

God's Call to Fellowship

Text: For God hath not called us unto uncleanness, but unto holiness (1 Thess. 4:7).

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

A FEW years ago in an all day meeting we gathered for a closing prayer around the altar of the church. The pastor of the church was present and we asked him to lead in prayer. In his prayer he prayed for his church, and finally came to praying for himself that he might receive the baptism with the Holy Ghost. He seemed to find some degree of victory and testified that he believed he had received entire sanctification.

After the service was over he told me his experience. Evidently he had been well instructed in second blessing holiness, and had prayed it earlier in his ministry; but had become confused while taking the course of study required by his denomination. The books he had read, looking forward to ordination, had undermined his faith and well-nigh destroyed his hope of salvation. He was fighting a great battle with himself and his denomination that afternoon. Holding our hand while he motored toward the shelves of books he asked, "What shall I pray?" He was well-nigh giving up the ministry. The best we could we told him that if God had called him to preach He had also called him to preach something. And what we told that brother preacher we believe, God has not only called us to preach, but to preach something.

That which we preach is important. If it is the most important part of our ministry. Just to talk about any old thing is not what we are commissioned to do. A poor preacher who preaches "Thus saith the Lord," comes nearer doing what he is called to do than an able and attractive speaker who entertains with fine language and brilliant oratory but who misses the mark in the hearts of men. We once heard of a speaker who was reported as saying nothing, but saying it so well that he pleased the people. How useless such good ability is when it conveys no message of salvation to dying men.

Last night on a train we saw a large sign across the front of the car in which we were riding. Everybody who faced the front could see it. I wondered just what I would put in that space if I had it for a month for advertising my church. I feel now that I would like to use that space to say something like this: "I could say that
I am the best preacher in the world, but that would not be true. But I can say that Jesus Christ, the Son of God, was born to die, and that is the truth, and means everything." Better be a little preacher with a big message than a big preacher with nothing to preach.

Probably every preacher gets discouraged with himself at times. Most of us preach more poor sermons than we do good ones, considered from the viewpoint of discrimination. But even a poor sermon does not whip a man who has had a message of salvation to tell, and has told it the best he could. The message instead of the sermon delivery is the encouraging thing about our preaching. We all can have a great message, a great truth, a great Jesus, to tell about.

If we can't preach very well about a great subject that we know something about, we would do worse if we gave up the good subject for a poor one that we don't know about. If we trade off knowledge for guess-work, we do better to keep silent. There is nothing that makes even a poor speaker more impressive than sincerity in telling the gospel story. The gospel itself is attractive even when it is poorly preached. There is nothing else in the entire range of material for pulpit or platform use that is so useful and so helpful as the gospel of Jesus Christ. It furnishes room for every emotion, and gesture. It is so simple that it is easily told, yet so profound that the most studious and logical minds have not touched its depths. It supplies the subject for the greatest oratory, and the greatest appeal to human thinking. There is nothing that can take its place.

THERE seems to be a growing popularity for the independent tabernacle method in place of the regular denominational church way of doing things. The ones who are conducting these tabernacle movements are men who for the most part were trained and educated in the denominational schools. At least they began their ministry under the help and inspiration of some church. The change they have made from the church method to the tabernacle way is revolutionary. Evidently they believe in what they are doing, and are convincing quite a few people that they are right, for they are getting a following.

We are wondering just what it is, that is behind this tabernacle movement. Is it that the denominational church has such iron-clad rules and regulations that these men have found themselves hamperekd in the work of God? Has the church machinery become so ponderous and complicated that it is discouraging? Has the program of church finances become so extensive that these men are unable to gladly assume what the church said was their responsibility? We have thought about this thing, and have felt for the godly men who are overburdened with church programs. Can it be that the church machinery has been an actual hindrance to the work of Christianity? Has the church overhead become so heavy that the foundation is giving away? Have church plans gotten in the way of the Holy Spirit, and are ministers asked to save a program at any cost, even at the cost of the original purpose of the church?

If the heavy church program, with its complicated and burdensome machinery, has anything to do with these men leaving the church for the tabernacle method of work, then it is past time for the church to cut down on its program of finances and social service, and give its ministers more opportunity for revival meetings. We heard of one minister who was so cumbered with the church program that he left his church in order to go into religious work.

The Church of the Nazarene can well take a little time to consider the dangers of too much machinery. Holiness people are the most independent in the world. They are a willing people, liberal and consecrated. They will give till it hurts for any cause that God puts on their hearts. But we do well to remember that it was too much legislation on the part of older denominational churches that caused the Church of the Nazarene to come into existence. We came out from under the pressure of legislation to find liberty to serve God and carry on His work as our hearts prompted us, and under too much pressure we will do it again. Loyalty to church is strong, but loyalty to God is stronger with the holiness people.

But back to the tabernacle movement. Is it because of a desire for independent leadership on the part of some men that this movement is growing? Are the men who are at the head of these tabernacle men who could not get along within their churches? Could they not get along with anybody or anything, or are they too big to stay with the humdrum, slow-moving body of regulars? Or is it that they are honestly trying to reach men who otherwise would not be reached? The church has lost its grip on the world of sinful men to an alarming extent. Use

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THE PREACHER'S MAGAZINE

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Do you of the above questions cover the case? Or is the tabernacle movement one of those strange emergency providences that God himself is instituting in the world to fill a need that is not otherwise being met? Any way we look at it the movement causes contemplation. The most we can see about it now is that it has many possibilities, and many dangers.

We remember hearing a good brother outline a very complicated program for taking care of some part of the work of the church. When he had finished quite a few people who could not just follow him through the intricacies of the plan asked him quite a few questions. After discussing the matter for a while, he asked, "Don't you think my plan a good one?" Someone replied, "Your plan may be good, it might do what is needed, but it is too complicated. If it is so complicated, that I can hardly understand it, it is altogether too difficult for me to explain to the people when I get home. It is too difficult to get over to the ones we want to interest." And that answer contained a good bit of truth and a lot of sense. Any program that is difficult for leaders to understand is much too difficult for a working program, to be presented to a church full of people not familiar with the whole subject.

Simplicity of program is one of its strongest points. It may be that the matter considered has a strong appeal. It may be close to the hearts of the church; it may be a work very commendable, and the people want it done, but if the method of doing it is not simple it frequently will fail.

Church programs, local, district and general, offer great opportunities for complications, and duplications, but for the sake of everybody's everything, should be kept as simple as possible. There are only a few items in the general budget, a few more in the district, and some in the local. The difficulty is not in considering these items out of each budget. That is easy and simple. Neither is the difficulty in finding how much each item needs. The difficulty arises when we have to arrange some suitable plan that will enlist all our resources, and meet all the demands of the budget. We have to consider the feelings of these various groups of givers who eventually will be our cause of success or failure. If our plans are simplified, and the matter is placed before these groups in simple language that all can understand, it has a good chance of success. But if we are complicated, hard to explain, hard to understand, difficult to execute, then they probably will fail.

We mention the various budgets because they afford a good example. The District and General Budget reaches about every group there is in the church, and simplicity of plans will go a long way toward their success. Getting the matter of the budgets before the various groups is a matter that should be considered quite thoroughly. To begin with, these various groups are organized for a purpose. Each group feels a special burden or concern for some particular thing, and they do not care about the other affairs of the church. But it does mean that as a group they are centered around that particular part of the church work. Take the Sunday school group. They are loyal to the church as members; but when it comes to something that as a group they would like to do it probably will be something in the line of Sunday school work. If they take on an extra work it will probably be only after they have seen their Sunday school through. They may take the support of a missionary, or take an offering for our schools or colleges, but unless this is urged upon them with unusual force, they will not do it until the Sunday school is taken care of. The same holds true of the groups of young people, W. M. S., deaconesses, junior. The difficulty is not in getting these groups to do more work, but in getting them to do, but to present a program that in a simple way enlists these groups, and makes them feel that they want to do it.

Everything in the budget, so much to be raised, so much for each item, so much from each church. That is simple when you say it fast. Very easy. But what about the Young People's Societies?
What is their part? What part will appeal to them? They will have to help if we raise it all, and they want to help. How much, and for what? What about their own money? We must have them, they want to help. What appeals to them? How shall we raise our budget?

Simplicity, thou gem of programs, shine forth!

We presume that most holiness preachers want to feel that their sermons are somehow of special interest. They want to preach just the message that the Lord would have them give, and they depend quite largely on prayer and inspiration to learn just what they should preach. They feel that they want a sermon born from above rather than one fished from the pages of history or science. The element of revelation is desired, the revelation of the proper text, the meaning of the text, something new and fresh about the text, or some new thoughts that can be expressed by the text. They would like to preach with these new things fresh in their minds, and with the glory of their discovery still glowing in their souls. We think this desire for newness in sermon material is legitimate and much to make a sermon interesting, for if it is interesting to the preacher it is likely to be interesting to the congregation.

We think it would be a great trip out to California. We are told that there would be much to see and hear, and wonderful scenery after we got there. We have had a number of short automobile trips that brought us through much beautiful country, and pleasant villages, but have never been to California.

But with all due regard for the sights across the country, we are pretty sure that a microscope and a square yard of our own back lawn would show about as many interesting things as a flying trip across the United States and back again. The insect world is tremendously interesting. Chemical compositions, minute formations of crystals, varieties of colors in vegetable and the whole realm of microscopic things offers an interesting gallery of things that are as wonderful as anything one could see in a cross country trip. An observing scientist with a microscope would probably see more in one square yard of anybody's back yard than I would see in traveling to California and back again. They say I would not want to come back, but I'll put the back again in for good measure. The point is what observation is what counts. Some men can see a great deal in a small corner, while others see but little traveling a big one.

That about holds true with reading the Scriptures. Some see a great deal in a small sentence, others can't find much in the entire Bible. Perhaps the person who studies slowly sees the most. The psalmist tells us to "Walk about Zion." Don't run, or race around "an automobile," go slow, walk. There are massive towers of prophecy and vision that we are invited to count. Take a good look at her bulwarks, they are founded on eternal truths, and the gates of hell shall not prevail against them. There are many palaces within Zion that are offered for consideration. Here is the resting place for the weary warrior who has been on the tower or fighting at the bulwarks. These are wonderful palaces with floor boards made of the promises of God, and the ceiling is the smiling face of the Father. How beautiful is the position of the milliant saint who is invited into Zion's palace, places his feet on the promises and looks up!

The people of this parson section seem crowded for time. They are all on the rush. They have the rush habit. It sap their vitality, drains their nerve energy, drives many of them insane. They go so fast they don't enjoy much, or see much. And, so far as the things worth while are concerned, they don't have much. We suppose that what is true here is true in other places. Too big a supply of thrills ends in a flop. Religion is no exception. It takes time to get religion. It takes time to live it, time to enjoy it, time to make its use of value. Some have almost rushed the religion out of them. Religion is a pushing thing but not a rushing thing.

Sometimes we feel as though we would like to give the rushers, and fast drivers a microscope and set them down beside some of the worth while things of Zion and have them stay there till they are thrilled in the presence of things they had missed for many times and failed to see for lack of time. And we would like to take the microscope away from some who have been sitting so long that they have not moved fast enough to leave a trail. Microscopists, fast drivers, observation. Anyway let us keep awake if we can, and keep our eyes open.

SUBJECT: To the Crown Via Temptation.

TEXT: James 1:12.

Temptation to sin is not from God. Temptation springs from our own desires. James gives a list of those things that cause some of the ground of temptation.

1. Tempted to doubt. Double-minded, wavering.
2. Tempted to not walk in the light. Goes on after beholding his face in the mirror. Not a door of the work.
3. Tempted to be a respecter of persons. Respects the wearer of gay clothes and disrespects the poor.
4. Tempted to consider yourself saved because you keep so many laws. The man who offends in one point is guilty of all.
5. Tempted to depend on faith without works, or works without faith. They go together.
6. Tempted through the tongue. Only grace can make the tongue.
7. Tempted to live for earthly gain. Life is a vapor, as a fading flower.
of the great American army, and of the Allied Forces. And what pastor in the midst of a conflict with the enemy has not felt his moral fiber strengthened, and heart encouraged by the thought that he was a part of an army 100,000 strong, all determined on victory.

God hath brought us to the kingdom for such a time as this. We have our problems, we are all mindful of this, but we will solve them by the help of the “Great Head” of the church and a loyal, united people.

As to the pastor’s responsibility to the general program; here, as in nearly every phase of the work of the church, he is the key man. The attitude of the pastor toward any program of the church will be reflected in his people. Should he assume a careless attitude regarding the budgets, he will soon have a church that does not pay them, and will have created a condition that will be most difficult for some faithful pastor who follows to change.

If our foreign interests are not clearly and wisely presented, his people will be sending their means through channels outside our denomination, much of which money may be unwisely used. If the pastor is not loyal to our denominational college, his young people will be attending other schools, some of which may not be in sympathy with the doctrine of the church. Let the pastor neglect our church paper and his people will have a narrow vision of the work of the church and will be reading whatnots in the line of religious literature.

It is imperative to the success of our movement that the pastor be a Nazarene. Not in the sense of narrow-sectarianism, but in such wholehearted loyalty and co-operation that we might merit the statement made by Wesley regarding the early Methodists, “They were all at it and always at it.”

We would not belittle other religions bodies, but feel that God has given us a great task, which requires our best and united effort to accomplish.

While the pastor’s membership remains with the local church of which he is the pastor, yet his entire effort and influence must not. No matter how great the local task, or how pressing the local needs, he must remember his vows, he has joined the whole church. The pastor should join the church by choice, should remain within her ranks for the same reason. He should accept her doctrine and endorse her program.

In building a church in a new field, and having somewhat the feeling of a missionary, I believe I have come to appreciate more fully the general church and its influence. The church literature informs people to the friends, makes friends for the church, helps to indoctrinate and enlarge the vision of our people and makes it easier for the pastor to preach the glorious gospel. The reports of victory on a thousand battlefield, help much in securing volunteers for the local company.

We must not look too much to the victories and accomplishings of the past, only as these will serve to increase our faith and confidence in God for present and future victories. Using the words of David, “The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.”

Allow me as a pastor to state a few reasons why I seek to assume my responsibility to the whole church, some of which may seem of a selfish nature. First, I feel that I need the inspiration, counsel, and advice of my leaders, I need the fellowship of my brethren. Then, too, the time will come when I shall feel that I have served my time with the present local church, I want to be a part of the whole church program, that other doors and fields of service may open to me. I also am thinking of my children. I am not alone concerned that they shall know and serve the God of their father, but that they shall also find in the church of my choice a place of shelter within its fold, a field for service within her ranks. I think of the day when I shall be journeying toward the sunset. I want that I may not only feel that I have “fought a good fight and kept the faith” but I also have kept faith with the whole church. The chief reason, no doubt is, I want to keep my conscience clear before the “Great Head” of the church.

God has given to us general leaders who are men full of the Holy Ghost and faith, men worthy of our confidence and fullest concurrence. To succeed we must have great leadership, but leadership demands co-operation. With this and a mighty faith in God, we shall win the day. If Jesus tarries, the tomorrows should be the days of the greatest victories and progress in the history of our movement. With the exception of finances, we are better prepared for the task than ever before. This is the only generation we can serve, the opportunity is ours, the field is before us, there remains yet very much that is possible. Let us go at once to possess it for we are well able to overcome it. If we as a people retain the blessing that makes and keeps us one, and keep the anointing of God upon us, that our lives and service may be fruitful, nothing will stop us.

The pastor’s responsibility to the local and district program has been ably presented, but let me include with that the responsibility of maintaining in his own heart, and seeking to create in the hearts of his congregation, a spirit of loyalty to the general church and all its interests.

If the pastor throughout the whole movement will loyalty and wholeheartedly co-operate in the local, district, and general task, we will take the day for God and the church. Thus we will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

SENDING SUNSHINE TO DISPEL THE SHADOWS

J. W. Montgomery

One of the most essential elements in the life of a minister is the ability to dispel darkness and gloom with ‘sunshine’. Scores of discouraged souls will make good if they know someone is interested in them and boosting for them. Where one good person will turn from the path of right through a desire for the wrong things of life, ten will lose their way through discouragement, and the dark shadows of life.

A few words of sympathy from a stranger encouraged a young English lad to fight on, master his studies, and become a famous author. His teacher said, “He is the most stupid boy in school, and I cannot drive a thing into his head.” The visitor who heard the remark made opportunity to speak to the lad. He said, “My boy, you may be a great scholar some day. Try hard, and keep on trying.”

It sounded like the voice from another world. The boy had so often been told he was a stupid, “good-for-nothing” until he had come to believe he had no place in the world, and if possible, no hope. He kept thinking of the kind words of the stranger until he decided to show his teacher and classmates that he did have something worth while in him. He was later known throughout the nations of the earth as the famous Dr. Adam Clarke, who after 23 years of hard labor by day and by night gave us the great commentary on the Bible.

Opportunities for scattering sunshine are never lacking, but those lost today will not return tomorrow. They are gone forever. As ministers it seems we should strive to cultivate the art of encouraging those who are about to lose in the fight, and seek ways to send rays of sunshine to dispel the shadows from the lives of those whom we serve.

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THE PREACHER'S ATTITUDE TOWARD HIS TASK

The Editor

The preacher was eccentric, although quite gifted. In the course of his sermon he described his own call to the ministry. He told how he rebelled against the divine intimation until his health was broken, his spirit depressed, and his mind caused to reel. In the extremity, he yielded and took up the holy calling. Then he asked of his audience, "Did you ever have an experience like that? If you never did, then you have never been called to preach." An earnest young man came to me the following day and asked if I agreed with the preacher's deduction. I answered quickly that I did not. I told him that I thought one in a rebellious attitude much more likely to miss the divine leadings than one who stood ready, saying, "Here am I, send me."

The young man went on to say, "My father was a preacher, my mother was a preacher. I have always prayed and hoped to be a preacher. I have actually desired it. I have hesitated because I was not certain of the will of God in the matter. But I have not drawn back. Any time that God makes it clear to me I shall be glad to preach." I assured the young man that his attitude was commendable, and that it would in no wise hinder him in finding out God's plan. I do not know hard that occurred during the years that immediately followed, but, anyway, that young man, not so young any more, is and has been for many years, a successful pastor in the Church of the Nazarene.

The work of the ministry is not to be taken lightly or assumed without clear divine leading. But there is no reason why a man should put up his wisdom against God and argue that there is a mistake in his being called. And there is less reason for a man to put up his preference against the divine plan and hesitate to do any work that God wants him to do. For an untrained sea the good mariner has neither great love nor great fear.

Spurgeon has been quoted as saying he never entered the pulpit but that his knees smote together for fear. And well it is that any man should feel and acknowledge the heavy responsibility of "standing between the living
and the dead." But I think there are evidences also that Spurgeon loved the work of the ministry and that he took it up with joy while he was yet a youth and pursued it with unfailing enthusiasm until the end of his life. No one can read the annals of the great preacher without discovering that his perennial freshness sprang somewhat from his ever present joy in being able to preach a gospel that saves men from sin. It is possible for a doctor or a surgeon to take up his calling with joy. Casual observers may suppose that he loves to think of giving bitter medicine and cutting on people with a knife. But no, the doctor thinks of the suffering he will relieve and of the health and joy he will bring to others. His interest is not in his medicine and his knife. His interest is in the people whom he is set to help in their times of pain and trouble. Likewise the preacher would not encourage sin that he might preach a Savior. But the curse of sin is everywhere apparent, and his joy is in presenting the cure.

I think it was Jowett who said the Sabbath was the best day of the week with him. He loved to awaken early, and with his first conscious moments he was in the habit of thinking, "Well, this is the Sabbath! Soon the bells will be ringing, calling the people to the house of God. I am soon to have the great privilege of preaching the Word of Life to the people. Some who are lost will hear the Word at my mouth and be saved. Discouraged people will find comfort, and I shall be able to help the people in their desire and effort to draw nigh unto God." I have been thinking of this matter of the preacher's attitude toward his work, and have been studying preachers with this thought in mind. My conclusion is that the vast majority of those who are making a success of the work are those who love it and find joy in it.

A few blocks from where I write these words today is a man who was once a very promising leader. Today he is dying an ignoble and forgotten death. He has been a good, clean man all these years. When he was young he answered the call to preach, but reluctantly. When the family increased he "dropped out for a while" to go into business. He tried to bargain with God. He proposed that if the Lord would prosper him and let him gain certain stakes he would then give all his time to the ministry. There came a day when he was appraised as possessing forty thousand dollars worth of property. But he kept on. His children drifted into the world, his fortune slipped from his fingers, and today he is practically dependent upon public charity—the victim, I think, of a reluctant obedience. He might be dying, even if he had given himself wholly to the ministry. But how different would his situation be if he had been just in that case as in this. But if only his poverty were the reward of a good purpose perseveringly followed, rather than the outcome of a checked and desultory devotion to the holy calling?

But I am about to drift from my course. For I am not thinking in terms of warning. Rather I am thinking of that attitude of holy joy that makes it possible for one like J. E. Vance to say in his "latter years" that he has had "lots of fun fighting the devil." For I think that what he really means is that those passing inconveniences and trifling tests of which some make so much have but the weight of clay upon them. He has gone against the abiding comfort that comes to one who comes to the twilight hours with the consciousness of a day's work faithfully done. I do not ask you if you are doing your work as a preacher faithfully. That would get too close to the line of salvation and damnation. I ask if you find joy in it. I ask if you find heavy feet when you make your pastoral calls. I ask if sermon preparation is irksome to you. I ask if you are driven continually by a sense of duty, running heavily like a machine short of oil. Or do you find that the joy of the Lord is your strength? And I am not speaking of a duty here or there that you may especially like or dislike. I am speaking of the whole work of the minister. Can you truly say that you would rather be a mediocre preacher than a star anything else? Does the privilege of being engaged in a work backed by a tremendous motives and reward by such enduring wages fill you with thanksgiving and praise to God? If it does, let no man take this joy from you. You are better for it in terms of the service you can render, and at the end of the way, your case will be fully vindicated by the great Master Preacher of whom it was testified, "Thou hast anointed him with the oil of gladness above his fellows."

EDITORIAL NOTES

The old-time circuit rider, was always prepared to supply his people with proper reading matter. And the preacher of today will do well to give much attention to the distribution of good literature. The fact that there is so much reading matter of a secular or doubtful nature is but another argument in favor of diligence in securing subscriptions for the church paper and for distributing books and tracts supplementing the spoken message of the church and preacher.

"Dr. Glover says Celsus compared Jesus with those impostors who for a copper coin or two would "drive devils out of men, and blow away diseases, and call up the souls of the dead, and set people free from every sort of spiritual torments and daily torments of sin and evil that are not here." To Celsus, I presume, Jesus was only another such charlatan. But the truth is that Jesus is the miracle worker of which the others are imitators. He actually does what the others only pretend to do.

The task of educating the people on tithing and keeping them stirred up to do what they know they should do along this line is a task that is never finished. At last it is not finished for long at a time. The Layman Company of Chicago has proved itself a splendid institution in the matter of furnishing material to help the pastor with this work. I therefore take the liberty of inserting their Special Offer of Tithing Literature, as follows:

"The unusual partnership proposition described in pamphlet No. 38—"Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards.

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THE SANCTIFYING LAMB OF GOD
A. M. HILLY, D. D.

Behold, the Lamb of God, which taketh away the sin of the world (John 1:29).

Perhaps no more wonderful words ever came to the ears of man. They have a world-wide and infinite significance. They sum up all previous revelation of salvation to the world, and include all future gospel of grace. John Baptist must have been inspired to have expressed so much truth and so important in so few words. Here is

1. The Divinity of Jesus.
2. His character—the "Lamb" of God, "holy, harmless, undefiled, set apart from sinners and higher than the heavens."
3. His mission—to bring salvation to a ruined world. Flesh and blood could not have revealed such far-reaching truths to John. They must have come direct from God.
4. Jesus is here put up to us as an aton- ing Christ, the vicarious sacrifice for the world's sin. He is called the Lamb of God. It does not mean merely that He was meek and gentle and innocent and pure. He was all that in His beautiful human life. His character was above reproach, and no type was too gentle and pure to set it forth in our thoughts. But something far more important is taught here than the beautiful, natural disposition of a mere man. Lovely as He was in an example which has endeared Him forever to the heart of the race, yet man needed more than an example of sweet nature and innocence.

"We must not content ourselves with the sentimentalisms which some superficial teachers have supposed, to exhaust the significance of the expression. "We must follow up the stream of speculation to its source to know what this metaphor means.

1. It is manifest from Scripture that God Him- self taught sinful man how to approach Him ar- more properly in nature: it is the way by way of sacrifice. "Without shedding of blood there is no remission. "The blood is the life." And as the life of man had been forfeited by his sin, so, if the sin- ner is spared from the penalty of death which hung over him, there must be a vicarious sacri- fice. An atonement must be made in the shed blood or poured-out life of the substitute. This substituted sin-bearing who took our place and suffered in our stead was Jesus Christ, the holy Son of God.

Cain and Abel came before the Lord. "Cain brought of the fruit of the ground," Abel brought of the firstlings of his flock. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts:" but "faith cometh by hearing, and hearing by the word of God." Abel's faith, therefore, must have rested on some revelation of the divine will. So all the innocent lambs and beasts ever sacrificed were only types and shadows of the real sacrifice. He who was all prophetic of Him. With manifest properity, therefore, the inspired prophet could point forward to Him and say, "He was led as a lamb to the slaughter, and as a sheep before her shearsers is dumb; so he opened not his mouth. He was wounded for our trans- formations, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . Jehovah hath laid on him the iniquity of us all."

Now, men made sacrifice of their own hands to express their sense of their own need. Somehow how they must confess their own unworthiness, their sense of guilt and their desire of pardon.

2. God made a sacrifice of His Lamb, and thus expressed His need. It must be done in harmony with divine law and the necessities of moral government, and the demands of public justice, and in a way compatible with holiness. Objectors to the atonement tell us that God is an omnipotent Sovereign and can do as He pleases, and forgive unconditionally. We answer that as a moral Sovereign He can forgive only in some way that will protect all the moral interests of His throne. Others tell us that God is a Father, and parents forgive without atonement. Again we answer that God is a moral Ruler, as well as a gracious Father. "Here is the vital yet utterly neglected distinction between the earthly and the heavenly Father, and what God might do simply as a Father that He cannot do as a moral Ruler. The Scrip- tures decide, and reason acquires therefrom, that it is only through the atonement in Christ that God can properly forgive sin." For

1. God must honor His law which the sinner has disdained by his shameful transgression. If He forgives sin, He must do it only at such expense to Himself that the whole universe will see that His law is still sacred in His sight.

2. He must protect His government. The gov- ernment of God is the most sacred interest of the moral universe. The welfare of all holy beings depends upon its eternal security. Sin is rebellion, and as such tends to destroy the government. If punishment of sin is remitted, something else must take its place that will answer the ends of govern- ment as well. That something else is the atone- ment of Christ. The redemptive sufferings of Christ were not the punishment of sin, but were such a substitute for the rectoral office of penalty as renders forgiveness, on condition of repentance of sin and faith in the atoning Savior, consistent with the requirements of moral government. The vicarious suffering of Jesus Christ turned away the anger of God and protected His law and government of God as well as the infliction of the penalty upon sinners would have done it.

3. If God does forgive sin, He can do it only in such a way as will protect His own honor before and ennobling universe. The prime necessity of an atonement was, therefore, in God himself. He was compelled to protect His own character—

a. By showing His hatred of sin. Nowhere else was there ever made such an exhibition of divine wrath against sin as on Calvary. In the awful agony of our Sin-bearer is seen the shaming guilt of our sins.

b. There, too, God showed His sense of justice. He must not, cannot set aside the claims of jus- tice against the sinner, without suffering Himself in the sinner's stead. It is only after He had given His only-begotten Son to die for us that He can Himself be "just, and the justifier of him that hath faith in Jesus" (Rom. 3:26). By the self-imposed sufferings and sorrows of Gethsemane and Calvary God has let the universe forever know that "judgment and judgment are the habitua- tion of His throne."

c. If God displays His forgiving love for sinful beings He must show regard for all holy beings and for His own holiness. It could only be done by way of the cross. "God set forth Christ Jesus to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of sins." (Rom. 3:25). What, then, is the atonement by "the Lamb of God?" The atone- ment is that governmental expedient by which Christ suffered vicariously for us to preserve the integrity of God as a moral Ruler, to protect the interests of His government, to display His hatred of sin and His record for His law and justice, while at the same time He can show His love for the sinner and be just in offering pardon to all who repent and believe. "It is a provisory sub- stitute for penalty in the interests of moral govern- ment."

II. LET US CONSIDER THE PHRASE, "THE SAVIOUR OF THE WORLD."

It shows the fall of man. God never created the world a fallen race with an eager appetite for sin. To believe it is a reflection on His infinite holiness. "The sin of the world" is the sin which all the world has. All men do not steal, or lie, or lie about their credit, or kill, or commit any other sin. But all are born with "the sin" in them. The lesson defines it as "a principle of cause of sin," "pravity to sin," "sinful propensity." This is what the Greek noun means in the singular number with the article before it—"the sin." It occurs twenty-nine times between Romans 5:12 and 8:20. Lange says, "The sin" denotes sin as a power or principle which reveals itself in heredi- tary corruption." Dr. Whedon says, "By 'the sin' many understand the state of sin (sometimes called corruption) into which man has fallen as a nature. And no doubt there is a state of evil as well as evil action which in Scripture is called sin ('the sin'). Sin is not in action alone; there may be a permanently wrong and wicked state of mind." Dean Alford says, "The kind of sin spoken of in this whole passage is both original and ac- tual. God says, 'The apostle is speaking of the principle of revolt whereby the human will rises against the divine in all its different forms and manifestations.' He again calls it 'the cor- rupt inward disposition.' Augustine and Calvin make it mean, 'Original sin, or natural depravity.' Kuppe, Oldenburger, Webster and Wilkinson say it means, 'Sinfulness; sinfulness personified; a sin- ful disposition.' With such a wide endorsement in the world of scholarship we are sure of our ground, and we shall see exactly what Jesus—"the
Lamb of God" undertakes to do for us, and what sanctifying grace can effect in this life.

Now, our sins which we voluntarily commit are innumerable in variety and number. Whence came they? They are all a viperous broad pitch with this fertile mother, called in the text "the sin of the world." It is this that prompts to and indwells all the sins the human world has ever committed. "The sin" urges rebellion against God, excites to falsehood and deeds of crime. It expresses itself in outbreaks of temper, greed, avarice, selfishness, covetousness, uncleanliness, iniquity, blasphemy, and every moral evil. It came "by the fall." It is the work of Satan in the heart. Only one mightier than Satan can deliver us from its contaminations. If Jesus cannot do it, then we are forced to the awful conclusion that Satan was able to plunge the whole race of man into an abyss of moral ruin from which the omnipotent Christ is unable to deliver us. The assertion of such a thing would be akin to blasphemy. Not Satan indeed was mighty to spread the curse over the world, and induce our race to sin, generation after generation. But, thank God, our power is mightier yet. He is Almight; He is able to save to the uttermost, and remove every taint of sin from the heart.

Notice what cannot be done with "the sin"

It may be mortified, or graven over, and hated, and fought, and striven against, but:

1. It cannot be repented of. No man can rationally repent of that for which he is conscious that he is not to blame, and of that for which he knows he is not responsible, and of that which intuitively knows he could not help. Repentance for such a condition would mock common sense.

2. It cannot be pardoned as actual sins are. David prayed concerning his actual sins, "Blot out my transgressions; hide thy face from my sins." But of the "sin" he prayed: "Behold I was brought forth in iniquity; I was not born in iniquity." (Ps. 51:7)

3. It cannot be subdued and controlled. Because the mind of the flesh is enmity against God;

for it is not subject to the law of God, neither indeed can it be." Men tried to bind and tame the man possessed with an unclean spirit. "He was often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man could restrain him, but he was driven out before the Lord." (Mark 5:4.

A great number of people are industriously enmeshed in the binding and taming business, but the method will not work. The pert up devil within laughs at the chains of good resolutions and heroic efforts to be mild, and works at all restraint. The thing utterly refuses to be edicted into good behavior.

In August, 1931, a lion-tamer named Locente, entered the cage of a lioness in a show in Paris, when the animal suddenly sprang upon him, and mauled him about the body and face with terrible blows from its claws. The lion's nature, by all the training, had not been educated out of the line of this satanic thing in us only by its death.

The elder Dr. Tyng, of New York, was the spiritual leader of the Episcopalians of the city. He was one time addressing his large Sabbath school, telling them of that strange something in them that resembled in disease the wild hearts. Sometimes it was cunning like a fox, sometimes it was subtle like a snake. Again, it would exhibit the fierceness of hungry wolves, or be as blood-thirsty as a panther, or as selfish and glutinous as a hog, or as fervent as a tiger.

There was a porous, feverish body in the audience who greatly annoyed the doctor, who relented him several times, and at last told him very sharply to "sit still." Instantly a little girl rose up, leveled her index finger at the great man and said "Tiger! No greatness, no usefulness, no culture, or title, or ecclesiastical prominence furnishes the slightest assurance that this internal beast will behave itself. Only Jesus can take it in hand and give permanent deliverance.

IV. JESUS, BY HIS ATONEMENT, PURIFIED FOR TAKING AWAY "THE SIN"

"Behold, the Lamb of God which taketh away the sin of the world." The Greek verb translated "taketh away" means "bear, carry," "take away," "remove," "destroy," "kill." The definitions cannot be too strong to meet the longing of our poor hearts. In Romans 6:6, we are told that "the evil thing is crucified," put away, "abolished," "destroyed," "anihilated." In Eph. 4:22, we are told that it can be "put off." In 2 Tim. 2:21, we are taught that it can be "purged out," "eliminated." In Col. 2:15, we are assured, "he can be "killed at once." This is blessed news. The gospel has no sweeter message to give. We need a deliverance that is complete, such as befits an usurious Savior to give.

Perhaps no one has stated this truth more eloquently than Dr. Macken, of Manchester. He says, "The thing that the world wants is to have sin dealt with, dealt with in the way of conscious forgiveness, dealt with in the way of trying up its source, and delivering men from the power of it. Unless you do that, I do not say you do nothing, but you pour a bottle full of cold water into Vesuvius, and try to put the fire out with that. You may educate, you may cultivate, you may reform, you may set political and economical arrangements right, in accordance with the newest notions of the century, and what then? Why, the old thing will just begin over again, and the old miseries will appear again, because the old grandmother of them all is there, the sin, that has led to them. Now do not misunderstand me, as if I were warring against good and noble men, who are trying to remedy the world's evils by less thorough methods than Christ's gospel. They will do a great deal. But you may have high education, beautiful refinement of culture and manners; you may divide out political power in accordance with the most democratic notions; you may give everybody a 'living wage,' however extravagant his notion of a living wage may be. You may carry out all these panaceas, and the world will grow still worse, because you have not dealt with the top-root of all the mischief. You cannot cure an internal cancer with a plaster upon the little finger, and you will never stamp the world's wounds until you go to the physician that has balm and bandage, even Jesus Christ that takes away the sin of the world. I profoundly distrust all these remedies for the world's misery as in themselves inadequate, even whilst I would help them all, and regard them all as then blessed and powerful, when they are consequences and secondary results of the gospel, the first task of which is to deal by forgiveness and by cleansing with individual transgression (and the sins). (Exposition of John, vol. 1, p. 47).

V. THIS DELIVERANCE MAY BE YES, MUST BE, OBTAINED BY FAITH

The Holy Scriptures are perfectly explicit on this point. In Acts 15:8, 9, we are told that God gives the Holy Spirit "cleaning their hearts by faith," and in Acts 20:16, Jesus tells us that men "may receive remission of sins and an inheritance among them that are sanctified by faith in me." In Gal. 4:14, we are told that we receive the promise of the Spirit through faith. We have the "fulness of the Spirit by faith." Rev. G. Grubb said, "Another of Paul's ways in Christ was the fulness of the Spirit, the thorough, definite reception of the power of the Holy Spirit to sanctify, to purify the heart, to drive out the demons that dwell there, the lusts that mastered, the false desires that conquered him, the Holy Spirit that brought in the holiness, the purity, the gentleness, the humility and the longsuffering of Jesus, and made his heart into the kingdom of heaven, which is righteousness and peace and joy in the Holy Ghost." The Lord did it suddenly for him, and He can do so now.

Let it be clearly understood that this blessing is not obtained by growth; you cannot grow into it. It is obtained by faith like pardon, and whatever is obtained by faith is obtained at once. Would we be satisfied to have God forgive us our sins gradually, one today and another tomorrow, and a third the next day? At that rate the list would not be completed in ten thousand years. And want to be just pardoned at all and immediately; and that is God's method. And He cleanses the heart in the same way. The sanctifying Holy Ghost cleanses the dross of the heart in a moment of time, and sets us free from "the sin," and so makes us holy.

VI. WE ARE NOT RESPONSIBLE FOR BEING BORN WITH SINFUL DESEASES, BUT WE ARE RESPONSIBLE FOR KEEPING IT, AFTER GOD MAKES KNOWN HOW WE CAN GET RID OF IT.

Life will never be the same again to any Christian who hears distinctly God's call to holiness. It becomes one of those critical hours when destiny is settled. The mountain-top vision creates the crisis of life, and puts it to be higher or lower. The seeking soul comes face to face with absolute surrender, full consecration and the death of the carnal mind. If one shrinks back, then, the end will be spiritual destruction. If persisted in, the light refused will be followed by the oncoming of darkness and death.

Will you turn away from this truth that God has provided for you a full and complete salvation from all sin, of every form and kind? Will you continue oblivious to the fact Jesus prayed for your sanctification? (John 17:17)?
MESSAGES FROM ISAIAH

THE various groups of the prophecies of Isaiah gather around some great theme or some great historical event. We have had the series of prophecies that centered around the Syro-Egyptian invasion of Judah when the weakling time, Man, refused to listen to the counsel of the prophet, and now we come to another group of prophecies that have as a background another important historical movement.

The Historical Setting

The zenith of the Assyrian power was reached in the reign of Sargon, 722-705. During this time, Samaria was taken and the northern kingdom overthrown. Sargon had subdued Aram and allied kingdoms to subjection. He also had suppressed an insurrection in Syria. Moreover, he carried a campaign into the interior of North Arabia. The nations all along the coast of the Mediterranean felt his iron grip. Characterizing his rule, Robertson Smith says: "The energy and talent of Sargon, the consolidation rather than the unlimited extension of his empire, effectually put down every movement of independence on the part of subjects and tributaries, and even the united nations of Egypt and Ethiopia no longer ventured to measure their strength with his. The nations groaned under a tyranny that knew no pity, but they had learned by repeated experience that revolt was hopeless whilst his thrones of empire were held in firm grasp.

The opening chapter has in its preface a warning upon the destruction of Ephraim and its fate is depicted. Next the prophet turns to draw a picture of the hosts in the southern kingdom. Like those in the north strong drink has taken away their judgment and understanding. They were like unto their northern brothers in this respect and also in their effort to take refuge in an alliance with Egypt. The last king of the northern nation brought the wrath of the Assyrian king.
That rule this people which is in Jerusalem.

Because ye have said, We have made a covenant with death;
And with hell are we at agreement;
When the overflowing scourge shall pass through, it shall not come unto us:
Such as we have made lies our refuge,
And under falsehood have we hid ourselves.

Thus it was, and they were swallowed up of wine, and through strong drink are out of the way.
The priests and the prophets have erred through strong drink,
They are swallowed up of wine; they are out of the way through strong drink;
They err in their judgment and stumble in judgment.

Not only did Isaiah comment upon the profi-
gateness of these magistrates of Jerusalem, but he
burst upon in their scenes of revelry. Looking
up from their cups and in their drunken brawl;
call out, as they see him:

Whom shall he teach knowledge?
And whom shall he make to understand doctrine?

They that are weaned from the milk,
And drawn from the breasts,
For precept must be upon precept, precept upon
precept;
Line upon line, line upon line;
Here a little, and there a little.
They reproach the prophet with the questions as
who are those that prophesy should be continually
secured?
Are they merely infants who have just
been newly-weaned? Then in mockings
words they iterate the persistent repetition of the
message of reproof with which the prophet had
followed them. But Isaiah nothing drunkest turns to
them with a solemn warning. Jehovah would
speak to them with the tongue of a strange
people.

They had refused the line of action that
would bring rest, so the word of the Lord would
be unto them as they had said the admonition of
Isaiah was to them.

Precept upon precept, precept upon precept;
Line upon line, line upon line;
Here a little, and there a little.

Thus it was that the word of the Lord would be
a monotonous, intolerable, yet unavoidable, suc-
cession of judgments.

A COVENANT WITH DEATH

In the first address to the nobles we have prin-
cipally the announcement of judgment for their
mocking resistance of the counsel of the Lord.
In the second the prophets are more specifically
to receive, which they had formed. Moreover
here also we see the depth of their scorn and sac-
rifice.

Wherefore hear the word of the Lord, ye scorn-
ful men,
IV, REWARDS FOR OVERCOMING COMMON TRIALS

1. A crown of life.
2. Immunity from the second death.

August 6—Night Sermon

A DEATH NOBODY SHOULD NEGLECT
(Eccles. 12:13)

I. INTRODUCTION
1. The text is the conclusion.
2. From experience.

2. A duty that everybody should consider.

II. FEARING GOD IS A DEATH NOBODY SHOULD NEGLECT
1. Because of the limitation of all other duties.
   a. All other activities satisfy for the present (Eccles. 6:17).
   b. Fulfillment of other duties just brings present enjoyment.
   c. Because it is for his welfare.
   d. Man does not know what is best for him (Eccles. 6:12).
   e. Man does not know what shall be or when it shall be (Eccles. 8:7, 8).
   f. Man needs his heart controlled and motivated properly and he will follow (Eccles. 11:9-10).
   g. Man will have to face the actions and deeds of life (Eccles. 12:14).

III. FEARING GOD AND OBEDIENCE: HEM IS THE ONLY SAFE PATHWAY OF LIFE AND DUTY
1. In this path man is guaranteed guidance (Prov. 3:5, 6).
2. By fearing God man is assured of deliverance, “For he that fears God shall come forth of them all” (Eccles. 7:12).
3. Best to begin in youth (Eccles. 12:1).

August 12—Morning Sermon

OVERCOMING TRIALS

I. INTRODUCTION
1. An active church that had failed.
   a. Had a great reputation for activities.
   b. They were proud of the name.
   c. A church may be active and yet dead.
2. THE CAUSES OF THE FAILURES
3. Works were not perfect.

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3. Works were not perfect.
III. HOW TO OVERCOME SHORTSIGHTENESS

1. "Hold fast that which thou hast."
   a. Present possessions make a good foundation and a splendid beginning for greater things.
   b. Present confidence in God, in personal experience and in divine assistance are absolute essentials for future progress.
2. Catch God's interest.
   a. God recognizes the weakness of His children and opens the door for them.
   b. Many people are content to stand still but God's command is "Go forward."
3. God promises protection and deliverance (v. 10).

IV. REWARD FOR OVERCOMING SHORTSIGHTENESS

1. God will make the person useful. ""Will make him a pillar in the temple of my God."
   a. Able to bear burdens and carry loads.
   b. Also to beautify the temple of God.
2. Give the sign of His ownership.
   a. Write upon him the name of my God.
   b. Also of the city of God.
   c. Give him a new name.

August 20—Night Sermon
A PREPARATION THAT EVERYONE OUGHT TO MAKE
(Acts 4:12)

I. INTRODUCTION

1. Humanity wrecked by sin.
2. Preparation is necessary to set it right.

II. SIN IS THE CAUSE OF THE SEPARATION FROM GOD

1. Sin is discord.
   a. Man must make preparation to leave sin and obey God in order to have harmony of mind and peace of soul (2 Chron. 12:14).
   b. Sin is soul sickness and man must prepare to get healed by Christ.

III. MAN WAS MADE TO ENJOY GOD, BUT GOD CANNOT ENTER A REBELLIOUS HEART SO MAN MUST PREPARE FOR HIS COMING (Matt. 3:2).

IV. MAN NEEDS TO PREPARE TO MEET GOD YOU IN HIS PRESENT STATE HE IS NOT FIT TO LIVE WITH HIM

1. With sin in the heart and life he is ashamed to face God.
2. Only the clean and the holy can live with God.

V. MAN MUST PREPARE IN THIS LIFE IF HE WOULD LIVE WITH GOD IN ETERNITY

1. This is the time of probation and preparation.

(14)

THE PREACHER'S MAGAZINE
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1. Be careful when he moves others to do evil, accede. He is after your soul. Be wise! Keep sweet!

God's Word

I. TELL US HOW TO GET SAVED AND SANCH

II. TELL US HOW TO BE KEPT

III. TELL US OF OLD PATHS.

IV. TELL US OF THE SPIRIT.

V. TELL US OF THE SPIRIT.

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L. TELL US OF THE SPIRIT.
The purging of the heart and the fulness of the Spirit are the negative and positive parts of the same work of grace. They are stated separately for the sake of clearness. There are not three blessings—just two!

4. Equipment for holy living (Acts 8:17). "Our need is not goers, nor doers, nor sayers, but "be-ers." This first and the others will follow.

5. Qualification for witness-bearing (Acts 6:3). "That we may be born again."


Conclusion:

John—Jesus
Birth—Baptism
Pardon—Parity
"We must be born again."

"Be ye holy, for I am holy." (18)

THE PREACHER'S MAGAZINE

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

The Way of Escape

Traveling through the mountains of Norway, or in other rugged countries, I have often looked at the formidable barrier of mountains in front and wondered where the road could find a way through the great rampart. The mountainer would not disclose itself until we were almost up against the face of the cliff. Then the road wound its way through the pass. The path was always there, no matter how lofty or rugged the mountains. So for the tempter's soul there is always a way out; a way of escape, if he will take it. All that temptation can do is to present a man a choice, and let him decide whether he will hew and hodge himself or conquer the temptation and decorate himself. Temptation is man's opportunity for evil or for good. Of itself, it is nothing until connected to the will of man.—Dr. C. E. Macartney.

My Meat is to Do His Will

A man whose heart is really in a thing always has a large surplus in his doing. There is a wide margin around the limits of his necessary tasks. He is so full of the thing that he inevitably runs over on all sides. There, for instance, are two students of chemistry. One of them goes through the textbooks and lectures because his course of study requires it. He learns what is set him, while he would much rather be studying the classics of history; and he passes his examinations without construe, but without special credit. You ask the professor about the other student, and his eye kindles. "That fellow! Why, chemistry is meat and drink to him. It is hard for me to give him enough to do. He keeps ahead of the lectures all the time." And as you watch the young man, you see that he is forever hanging about the chemical lecture room. He is, in intimate terms with the professor. He stays after hours, and asks questions. You go to his room, and you find that he has set up a laboratory of his own, and is dabbling in acids and working over retorts every spare moment he can get. It is just as much his duty as his fellow student to complete the chemical course; but the duty is more delicious to him, while it is mere drudgery to the other.

You recognize the same difference in the religious life of two men. There is one of them who never fails in any duty, so far as you can discover. His contributions are regularly given, he is regularly present at the services of the church, he is punctilious in doing the work assigned him, he is regular in family worship. Do not understand me to despise all this. Far from it. It is excellent, praiseworthy, and the man is worthy of much respect and confidence. And yet you feel in him the sense of exuberance. You do not feel that duty moves upon an overmastering necessity. No enthusiasm seems to get into his accurately drawn squares of moral obligation. He reminds you of a neat, tightly made casket, which gives out its contents at just such a point and at just such a rate when you turn the faucet. But now and then you meet a man who reminds you of one of those wide-open reservoirs which you come upon now and then on country roads. You hear the purr of the stream as it comes down from the hill above the road, mingling with the voice of the breezy pines, and running into its reservoir with a current that keeps the water forever tumbling and bubbling, and the old, mossy trough is always brimming; there are always little streams trickling down the sides and forming pools underneath, and here and there you find a crevice where a jet comes spouting out under the strong pressure which strangles the oaken sides. So you find this man equally punctilious with the other, yet more than punctilious, doing all that is required, yet bubbling over into spontaneous activity, carrying into the forms of duty something which fills them out and makes the duties themselves look richer.—Dr. M. W. Vincent.

First Be Reconciled

Almost all lovers of art are familiar with Leonardo da Vinci's great picture, "The Last Supper." His biographer tells us that while at work on his great masterpiece the artist quarreled with a man and vowed to take vengeance upon him. While in this vengeful mood he sketched the face of Judas; but when he started to paint the face of the Master he found that he could not give it the expression he so desired until he had gone to the man against whom he had vowed vengeance and sought his forgiveness. When this had been done he was able to finish the picture. The Holy Communion can be marred for you by a gibe or another sin. "First be reconciled to thy brother, and then come and offer thy gift."—Dr. G. B. F. Hall. (19)

THE VALUE OF A SOUL

During the World's Fair in Chicago there was one place in the Manufacturers and Liberal Arts Building—in the Tiffany exhibit—that one could never approach, day or night; where the building was open because of the great crowd gathered around it. I was there time and time again, but could never get at the place; I always had to stand on tiptoe and look over the heads of the crowd. What were they looking at? Nothing but a cone of purple velvet red, placed upon an axis and toward the apex of the cone a large, beautiful diamond of almost priceless worth. It was well worth looking at. I have never recalled that scene but the thought has come to me that the single soul of the greatest Jasper on the streets of the most degraded woman, of the most ignorant boy or girl on the street, is of infinitely more value in God's sight than ten thousand gems like that.—Dr. R. A. Torrey.

Resting Under Burdens

A few years ago while climbing the gray slopes of Lebanon on a fiery hot afternoon in July, I came to the vicinity of a lime-kiln where men were employed in gathering the hot lime from the kiln, and throwing it into huge bales half as large as a cartload of hay and then carrying these swayingly prickly burdens to the lime-kiln half a mile away. So many trying, unsustaining occupations could be conceived of than the cutting and hauling and carrying of these dry and dusty prickers on that waterless, treeless, hilly slope under the blazing Syrian sun. While thinking that such labor and toil seemed almost too heavy for the human frame to bear, my attention was caught by one of the huge thorn bundles motionless by the wayside and to my heart's delight there lay the thorn-gatherer asleep by the side of and under the shadow of his burden! I have never ceased to wonder who taught him that secret of bearing his burden of thorns. That picture of instead of fading from my memory, has become to me a little parable of life. "Every man must bear his own burden." Some of us have burdens of responsibility as parents, as masters, as teachers; others have burdens of infirmities, of temptations, of poverty, of stumblings but a hard heart it is true; yet there are sure to be times when the burden grows almost too heavy to be borne. Many a time I have said to my own heart: "Do as the thorn-gatherer taught you," and often I have told my
The Air we Breathe is Love.

Shelley has a phrase which expresses the atmosphere of Jesus' kingdom of God, when he speaks of "realms where the air we breathe is love." We see a fish out of water apparently gasping for breath. It lives from too much air, and from air coming to it in a form it cannot utilize. Frankly, how would you and I fare in "realms where the air we breathe is love"—such love as the New Testament points to in the cross of Calvary? Could we do business in it? Or are we accustomed to only such diluted quantities that we should be fish out of water in an office or a factory or a store where it was the atmosphere? Could we function as citizens in it? Or are we so used to national selfishness and personal self-interest in forming our opinions on public questions, that we should gasp for breath? Could we worship in such a church pervaded by it? Or are we so habituated to the vastly reduced amounts of the redemptive spirit of Christ that permeate through the churches with which we are familiar, that we should be entirely out of our element in a congregation which thought strongly with the mind of Jesus and spent itself with His self-giving to bring lives under His mastery? And this is only another way of asking: Could we breathe in God, who is love, as Christ was love?—Dr. Henry Storke Cottin.

The Guilty Conscience Needs no Accuser.

The guilty mind is, in torment without conception... A man was killed in West Virginia. He was last seen to leave a saloon with two brothers who had a shotgun with them. One of these brothers was found at home asleep and the other could not be found. The first brother was tried and convicted upon circumstantial evidence and given a life sentence. He steadfastly maintained his innocence. Seventeen years later the other brother confessed to an officer in Oklahoma that he had committed the murder after his brother had left him and the other man, and that innocent brother was serving a life sentence in West Virginia. He was brought back to Mingo County. The brother was brought from the penitentiary to the courthouse. At the meeting of the two brothers, which was extremely pathetic, the younger said, "Brother, I have done you a great wrong. You have been in prison, but I have been in hell for seventeen years."—Dr. G. W. McDaniel.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and, if necessary, to make use of them for the help of others.—John Ruskin.

Only One Gospel

Do you not agree that we do not have need of any "new gospel" with which to win this weary, smiling world? You recall that a few years ago there was created a considerable stir by the publication of a booklet, written by a noted schoolman, the booklet being entitled, "The New Religion." Its coming was hailed with many a trumpet. We hurried to the book stores for it, immediately after its publication. But lo, there was nothing new about it! The author had borrowed its impotent platitudes from the Greek philosophers, and it was as arid as the desert of Sahara. Carlyle was right when he called all such gospel "the gospels of dirt." They have no dynamic, no adequate power, no redeeming and representative power. Christ crucified, the power of God in winning the world to him, and there is no other power that can do it. The unbearable yoke upon men is sin. The primary tragedy of man's existence, his guilt, his degradation, his loss of peace, is, not sin and poverty, but the primary tragedy of this world is sin, and man's fundamental need is the need of a Savior and Redeemer from sin. In Christ and in Him alone we have once for all, that adequate Savior, Christ crucified, the power of God.—Dr. G. W. Theobald.

Making a Minister

Part 1: Hill.

W e can think of quite a few factors which go a long way toward making or breaking a church. But the things that probably are nearest the center of these groups are the doctrines and the minister. Sometimes a minister with a strong personality will be able to build up a congregation even though he does not pay much attention to doctrine. But his work will lack the enduring, quality of sound doctrine, and when he is dead and gone his work will be likely to follow him. On general principles, we would accept a church that is built around sound doctrine rather than one built around a man with a strong personality, because when the minister goes out of the picture the doctrines will remain, and will be the foundation on which the church can continue her progress of education.

Comparing ministers and doctrines, the preference is strongly in favor of doctrine. Men change—truth remains. Men die—truth lives on. Men may fall and sin—truth never turns from the track. Men may be called to another field of work; truth remains full force in the church. Any man, who builds around himself rather than the doctrines of his church is bound, sooner or later, to be disappointed. Probably no man ever looks as big a swath as he thinks he does, and if he did his abilities must be diminished somewhat with the years, and bring his proud powers into the dust, and bring the natural consequence of disappointment. On the other hand, if he puts his best efforts into establishing people in the doctrines of his declining years will reward him with multitudes of people established in the faith, still carrying on the glorious battle which he once led. But we know that the combination of minister and doctrine is not always easy to find. Some ministers who evidently are as good as gold do not seem able to get the doctrines of the Bible and their church into the hearts of the faithful, still carrying on the glorious battle which he once led. But we know that the combination of minister and doctrine is not always easy to find. Some ministers who evidently are as good as gold do not seem able to get the doctrines of the Bible and their church into the hearts of the faithful, still carrying on the glorious battle which he once led. But we know that the combination of minister and doctrine is not always easy to find. Some ministers who evidently are as good as gold do not seem able to get the doctrines of the Bible and their church into the hearts of the faithful, still carrying on the glorious battle which he once led.
sanctification so that men may get sanctified wholly, to teach Jesus till men believe in Him, to tell of heaven until the redeemed see it as their eternal home, to teach the little children so that they will know how to get saved, to comfort the aged so that they will be sweet in their declining years, to base every aspect of life on the teachings of Jesus is the minister's job.

We ought to be able to do these things. We have plenty of help. The material of our grandest hymns, the scope of Bible texts, the living examples of Christians, the promised power of the Spirit—all these, and more, can help establish people in the faith, and build them up in God. Think what a great effect the singing of the old familiar hymns has on the minds of people through the ages! There may be a temptation to pass them up for the jingle of a southern spiritual. The spiritual may have a message, but for the most part it is hidden in the catchy air. And though it arouses a pleasing emotion, it cannot reach the depths of the spirit, to produce such lasting good as "How firm a foundation, ye saints of the Lord, Is laid for your faith, in Him excellent World!"

Give us the old-time hymns to build up the souls of men. Let us have the great doctrines of Christianity preached to our hearts. Let us know how to live so as to please God. Let us have depth and sense. If our people are not well built under our ministry we owe it to them and to ourselves to find the reason and correct it.

We have heard evangelists say they can have a revival anywhere. Some who have said this have only said it, not intended it. Some have said it in a way that could not be taken literally. We do not think they were to blame because they did not, neither do we think the church where the meeting was held was always to blame. Some who have failed to have a revival have blamed the pastor or the church, and the pastor and the church in turn have blamed the evangelist, possibly neither were to blame, and possibly both contributed toward the failure. The fact remains that some who have revivals in some places do not have them in others, and that another man has had a revival in the place where some otherwise successful evangelist has failed.

Jesus did not have a revival everywhere He went. He had all the qualifications for evangelism, methods, personality, power, prayer, truth, sincerity, discretion, love, simplicity of speech, and the like. He had a revival. He walked the camp with the drawn sword. It is not always revivals as we know them that follow Him. Sometimes came out of the wilderness to fire. The ground swallowed up some who were offensive. They were a change of a bad and vicious nature, but not a revival.

We may have the presence of the Lord all the time. That is His promise, "As I am with you always." We may have Him when we go to the regular Sunday morning service. His presence may be displayed in revival power, and some may kneel at the altar. His presence may change some falling children to a brave warrior, or lift some burden from the heart of a discouraged pilgrim. We may preach our last and plan our best with the full expectation that the presence of the Lord will make all the plan of redemption, and that all grace will flow during the divine visitation.

Once in a while we hear of a minister who has surrendered his credentials to his assembly, or conference. That means that his certificate of ordination has been taken from him, for some cause. We always feel sorry for that person, and pray for him.

But we are thinking of that other kind of surrender of credentials. We are thinking of those men who are in good standing in their church, and have excellent relations with the assembly, and their brethren in the ministry, but who, although they are in the active ministry, have surrendered their certificate of ordination, that certificate that God wrote on their hearts when He said, "I know thee, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." This most precious and inclusive commission they have surrendered to the ecclesiastical powers, that be, and have contented themselves taking orders from church officials rather than from God.

I think that every minister takes for granted that the ordination which the church offers him is but a recognition of that higher ordination which he already received from God. By appropriate services the "Call to the ministry" is recognized by the church, and the man is placed in a ministerial relationship with his brethren, both clergy and lay. To accept this recognition which the church offers him is of greater meaning than that first great commission. Some say that a ministerial nature can properly hold a higher place in a minister's heart than his call to preach. No action of men, even though they be his ministerial brethren, can ever supersede that divine commission.

And yet how many there are who seem more concerned about getting fixed in a good church relation than they do about obeying that first great calling. They almost demand a place to preach. They want a church that is all built, and is large enough to give them their fair living. They want to stand in well with the big leaders of the church, want to be recognized, praised, advanced. To us this whole attitude of place seeking is sickening and disgusting. Preaching is not a money-making business. It is not a flattering, palaverizing, boot-licking business, that seeks only to get into the good graces of some higher up. Preaching is a divine commission, a challenge to the best there is in us. When we seek to please men, we lose our surrender of credentials. The certificate of God's ordination has been given up, yielded to some subtle demand of the devil, a shield of brass has been accepted for a shield of gold.

We seriously doubt the ability of anybody or anything to get a preacher out of divine order if he stays close with God, and pays heed to his divine commission. Some good men doubtless have gotten out of the will of God for a time, to their own grief, and the sadness of others; but of the cases of which we know it was when they paid too much attention to what men thought and too little to what God said. Some cases are extreme. Against all the feelings and leading of a preacher's heart and conviction he has allowed himself to be translated by church machinery and lands in his new frame of out of God's call. As that, of spirit as he can be, and still feel that he is a child of God. He surrendered his commission.

The Bible tells us that there is a crown of life for those who overcome. Overcome what? We judge it means to overcome everything that hinders our full obedience to God. God has given us the preaching job then let us do it.

Last some think we are revolutionary, we would like to testify to the great help and blessing that has come to us through the ministerial
THE EVANGELIST
A. S. LONDON

SUNDAY school evangelism enhances the religious life. The revival is logical, natural, and properly conducted, successful. In nature it corresponds to the harvest, but it is no more of a detached or unrelated thing than the harvest. The harvest of any kind of a crop is not an accident. The harvest of the climax of a process. Nature's method is a process with a climax. This is God's method, and it is true in grace as it is in nature. The revival meeting is the climax of seed-sowing. The Old Testament is a book of revivals. The prophets were national evangelists. They called the people to repentance and to works of righteousness. The New Testament is also a book of revivals. John the Baptist introduced a revival after a long religious deaht. Jesus was a revivalist. He emphasized doing the will of God today.

The apostles were evangelists. The history of the Church is a history of revivals and evangelists. Revivals break the monotony by introducing the unusual. They open up avenues for Christian service. The revival concentrates on one thing—the winning of men and women, boys and girls. Jesus called young men and women to immediate action in turning to the Savior. The evangelist ought to be a specialist. He should know as much as the pastor, and more. He is a specialist in fundamental things of the ministry, and should have the best of training. The Church needs not fewer but more and better evangelists. The evangelist and the revival meeting are necessary in the program of Sunday school evangelism. But they cannot take the place of all evangelists in the Sunday school. The pupil is not wholesome until such conditions exist. The Sunday school is the important part of the evangelistic field. The revival rarely reaches beyond its boundary line.

There is no other kind of Christian work which makes greater demands upon the spiritual, intellectual, and physical attainment of the student than that of the evangelistic field. In order for a person to meet these demands there is required an exceedingly high type of Christian character and experience. Such ought to be intellectual training, wisdom, and common sense to present the gospel successfully, and a physical vitality that can meet difficult and trying conditions.

THE PREACHER'S MAGAZINE

The fundamental requirement of the evangelist is a vital, personal religious experience. There is no substitute for this one requirement. Jesus Christ is to be to every evangelist, the Way, the Truth, and the Life. He is to be the embodiment of the gospel He seeks to reveal to others. He is to be a representative of the Christian religion. He is to use no clay-trap methods. There ought not to be any question concerning his moral life. He must be a true son of the Father.

The evangelist should pay particular attention to his personal appearance; be absolutely honest in all business dealings; practice self-control, and be mentally alert. He should have a sense of humor; be able to mix and mingle with all classes of society; be free from feelings of inferiority, and clean in his social and personal habits. The evangelist who is known to be tricky in his methods will not long be trusted by the public.

The evangelist must deal with the fact of sin in special revival meeting. He has before him the one living in the making. To young people sin does not seem very bad, because few of them have seen the finished product. Indeed, some fine young people think that temporary indulgence will never become a spiritual sin. They are afraid people will think them to be prudish, so they flit with sin.

The evangelist ought to preach in such a manner as to show that sin brings its siege early in life. Sunday school pupils must preach that sin brings its siege much earlier than death. Sin does the work of God, weakens principles, lowers ideals in the lives of young people, destroys the "vitality for life's best and highest things." Christ is the Bible, wreck's life's future and defeats life's best endeavor.

The evangelist must exalt a gospel that will deliver from all sin, and seek for immediate activity in the lives of young people in turning to the Savior. Pastor and teachers have sown the seed, and the revival is to reap the harvest. The evangelist is to seek the co-operation of pastor, teacher and personal workers in saving the pupils who are lost. He is to preach Christ so the children will find Him. He is to teach the young people to have a horror for sin and to avoid with firm resolution all its forms and influences.

The evangelist must preach repentance. Many young people have an erroneous notion of just what is involved in repentance. They think that being sorry for wrong doing is all there is to repentance. They must be made to see that physical sorrow for sin is not adequate unless it is radical. There are two words in the New Testament translated "repent." One means a revolu-
tion of feeling, the other an act, but he did not mean to the person he dealt injured. The other word used for repentance goes far deeper, carrying with it a change of mind, and a complete change in the whole life. He is to preach a conversion which changes the whole character. He is to use such methods as will bring too much emotion and too little rational and volitional powers of change.

The evangelist must preach and urge young people to seek and obtain the experience of entire sanctification. He must show that holiness is soundness and wholeness, and is to the spiritual life what higher education is to the intellectual life. It is the highest and best for the soul life. He must cause youth to understand that it is heart purity and not morality in Christian experience. It produces holy character. It gives a reverence in the life, and extends to the whole life in character and conduct. He ought to teach that this experience can be lost by carelessness, worldliness, or sin.

The evangelist must guard his words so that he will not destroy by his careless or inadequate speech the very thing that he has come to teach. He must guard against certain hobbies of his own thinking. He must be tender, a prophet, teacher, and Christian. He must have a compassion for the discouraged parents, hope for the little children, and patience with all. His message should be brief, clear, direct, and deal with fundamental things. He must urge all Christians to church membership, and show that the best way to fix religion in character and make it practical is to set it to useful service.

CAPITALIZING ON YOUR SPARETIME READING
BASIL MILLER

The task of every growing minister calls him to the realm of books. There is no escaping the fact that if we would develop our intellectual abilities, and we must recognize that the foundation of our work is the intellect, we must constantly be living with books, literature, the Bible. It is from these that we need to seek the things we need in order to build our own life. Spurgeon says, "The man who never quotes will never be quot-
ed," can be paraphrased thus: "The preacher who never reads will never be read."

Now at fresh, the intellect, the flow of language fluent, it takes content with readings of a varied nature. But after one has continued this course as far as his absolute needs are concerned, there comes the necessity of using the spare time reading to an advantage. Who is that minister that does not know how joy of reading works for relaxation? When he is free from the demands of the pulpit, when the spirit wanes, and the body is weary with much coming and going, that does not like to take down a favorite friend, turn through the latest magazine and strikes something that will rest him, body and soul?

It is during these times that one can capitalize on his perusal of books, stories and articles.

CAPTALIZING YOUR ACTIVITIES

The demands which rest upon us are so great that we must look well to the by-products of all that we engage in. These by-products can be of inestimable worth to us, if we but capitalize on them. Notice how this can be done. Are you out of a pulpit, down in a small congregation, amid God's great out-of-doors? Suddenly do a thought of the grandeur of nature strike you, and of the majesty of nature's God? Take out your pencil and jot it down. Are you in the busy maze of city life, visiting some sick friend, and out of the blue comes an illustration of God's beneficence? Write it down—remember, in the pulpit this may be the "window which will let light in on your sermon."

Are you reading a short story? Suddenly you are struck with a trait of the leading character, his childlessness, or his sinness toward all that is beautiful in life. Mark it well. For the minister above all else he must be a vivid portray of character and a delineator of the human types. All that you do will throw into the stream of your thought grist for your pulpit mills. Look for it and use it.

GRIST FOR YOUR PULPIT MILLS

Your spare time reading will do this very thing for you. Naturally the minister enjoys reading sermons by the elite of the ages. Behind near-by your favorite armchair that volume which is stimulat to the mind, relaxing to the body. Out of the blue you find a new text. Do not pass it by, but mark it for future reference. Take that recent Scottish preacher, George H. Morrison, whose sermons bristle so grandly with inspiration. They are not deep nor theological nor do they task the intellectual capacities with their hidden meaning. Not the hidden dimensions, that will increase your ability to think a text through to the bottom, carefully carry out to a happy conclusion a theme, and reach a telling climax. For developing the knack of outlining a theme or text, you can afford to reach for some volume of sermon outlines. They will rest your mind, while not being wholly a nugget. But my spare time grist rolled toward that end.

Years back while reading Jowett, I found a phrase with the words, "the deacons of one's character." Never before had the idea fastened itself upon me. But from it came a sermon or two, and an article, later to be woven into a book along with other character sketches. Just spare time activity, that was all.

Fifteen years ago a friend asked me to read a series of books by a popular writer of the yesterday. It bristled with illustrations of character achievements. Here and there ideas and thoughts ran through my mind. Not about the book, but with that grist still growing upon me. The result was thirty or forty inspirational articles, a book of an inspirational nature, a series of inspirational addresses to young people, and a sermon or two. Just a by-product of spare time reading.

Wherever you may be you can find the same grist in your leisure hours of reading. But you must be alert to discovering, preserving, and later on the alert for opportunities to use it. Jowett made it a constant practice to be on guard in all his readings that never a telling phrase, a beauti ful phrase, or a new word arrangement escaped his notice. Quickly would he copy them, and at the very earliest moment he would use them in a sermon, on a friend; or throw them into the book he happened to be working on. For this reason, the gems which flash from any one of his volumes of sermons are very numerous.

READING FOR SERMON OUTLINES

The preacher who does not read, other's sermons, other's outlines, will not develop the ability nearly to one's own, and make it look like a skeleton. That is the trouble with that dusty old volume which we all read but put aside—call homiletics—it tends to make one's outlines all bones, and instead of showing a form of beauty when one preaches, you are presented with a skeleton from the preacher's study. Nevertheless you will discover that when you have an hour to yourself, if you will develop the habit of reaching for a volume of sermons, checking through only the outlines, finding the hidden dimen sions, that will increase your ability to think a text through to the bottom, carefully carry out to a happy conclusion a theme, and reach a telling climax. For developing the knack of outlining a theme or text, you can afford to reach for some volume of sermon outlines. They will rest your mind, while not being wholly a nugget. But my spare time grist rolled toward that end.

You will discover much mental relaxation in the sermons of the modern age. You may not agree with all you find in them, but the modern mind is reached a little differently from that of two hundred years ago. If you doubt this, try next Sunday a preach word for word a sermon of Wesley's. Or take Whitefield as your leader. Or read Edwards' "Sinners in the Hands of an Angry God." Then the modern sermons will throw your mental machinery into gear with this change in demand. Take such men as Shoemaker of New York, or one that made radio fame, Poland of the national youth conference. You will find herein outlines a little different in content, shaped of meaning but never used by yourself, and a new light on many old subjects. After all the substance may not change, but the form does.

Then allow your mind a little relaxation among those moderns that you are, while not turned to this, new form of attack of the old problem. Wesley and Luther, Whitefield and Finney, would have laughed to scorn the modern ten-minute address. But this age demands that every minister be home just as much with a brief space of time as with the hour and a half of our religious ideas. Then may your spare time aid you in developing this ability.

UTILIZING FICTION

Every minister should read fiction. It is here that you will become acquainted with the best character portrayals of the ages. You must be able to read the lines of a sinner's character, and a description of a saint's life, will be of great benefit to your sermons. Then read fiction as a background for character picturing.

You will discover that the fiction writer knows a great deal about form of material that would benefit the minister. Notice his opening. He thrills you at once, or catches your attention in the first paragraphs, or worries your mind with a mystery in the first few lines. But let the preacher start out. He groans through a text, quoting and quoting it a few times, gives its location, says something about the author, and when the psychological moment has passed by he starts in on a long harangue by way of introduction—and by that time the congregation has gone galumphing into the leathers. Then he wonders why it is that he must wake them up by loud yelling, desk pounding, etc. He has a message and he must preach it—an hour and ten minutes in length—and he wonders again why the folks won't return for the second dose of his sleeping potion?

Read fiction and care for your leisure. Take a little of your leisure and relax with a magazine. Note that you read only what interests you. Check why this is. There is action from the start. There is a well interwoven sequence of scenes, persons and activities. There is a thrilling climax. And when it is all over you have been transported to a new realm, and sit in a daze. The difference between this and your preaching is that they sit in a daze—sleap.

Notice the dead line which fiction has. In the first few lines your attention is caught—if it gets the writer know you will turn the page to another story. "Go on two thou thou shame," and do likewise in thy sermons.

In that fiction you will absorb the art of using illustrations. Fiction is all illustrations, as most of our sermons are all theory. We must combine the two. The fiction writer learns that he must make his characters picturesque, so that the reader do likewise in thy sermons.

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ing your piece with graphicness, and when you are through you will sit down. The writer never knows when a word is "done many times and doesn't know it," as the westerner said.

The writer knows that he must reach a definite climax, just one, and soon finish. The preacher, if he will read these men with care some time when he has a spare hour, and go to the pulpit to check his sermons for useless delay, and worthless verbiage, he can find ways to preach that usual three-hour discourse in a thirty-minute sermon. He must begin as his leisure reading has shown him how, with a zest; he must enter into his subject, with graphic details; he must keep his message moving from one high peak to another, and in a few moments he will be ready to present his climax, and is done.

Capitalize, then, preacher friend, on your spare-time reading. Here are but a few things that will accrue from these moments of relaxation which you once thought wasted. Ours is a tremendous task, that of keeping pace with the modern age, of transforming it in terms of the noble gospel which is our's, and of molding it after Christ. We must be content to let the age go by unaflected. We must learn from it, how better to present our truths so as to reach its heart.

THE VALUE AND METHOD OF EXPOSITORY PREACHING

GEORGE L. MOFFY

I. THE VALUE OF EXPOSITORY PREACHING

F. B. MEYER says, "Expository preaching is the consecutive treatment of some book or extended portion of Scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has thought and wrestled and prayed until it has yielded up its inner secret and the spirit of it has passed into his spirit." Dr. H. E. Knott defines the expository sermon as, "An effort to explain, illustrate, and apply the Scripture to life. Its purpose is to help the hearers to find in the sacred writings the true interpretation of life."

The value of such a type of preaching is at once apparent.

It arouses a greater interest in the Word of God among the people, leading them to read and study the Bible more for themselves. The Scriptures are not dead; neither have they become uninteresting to the people. Although many hundreds of years have elapsed since the closing of the New Testament canon, yet the teachings of God's Word are still applicable to modern life. They are preached skillfully and unctuously, will draw and hold the attention of the masses as they have in the past. Therefore good expository preaching will usually increase church attendance.

Expository preaching feeds God's people. It establishes their faith not merely on mere suggestions, as is so too common today, but rather on the eternal truth of God. It will tend to strengthen their faith, increase their love and enhance their hope in Jesus.

This type of preaching also enables the preacher to speak with conviction and authority. There are so many question marks and men's comments mixed up with preaching these days that many people have been led to discount it and even doubt precious truths.

This method of sermon preparation will, if used correctly prevent the preacher from riding a hobby. This is fatal to the usefulness of a pastor and the spirituality of his people. Truth is many-sided—so is God's Word. If only one side is presented then it becomes a perverted truth; and half truth or part truth is the worst form of error. The expository preacher will be more likely to preach a well proportioned gospel than the one who uses the topical or thematic method.

Then, too; God has promised that His Word would not return unto Him void but would accomplish that wherein He sent it, "It is quick, and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." God honors His Word and it always brings forth fruit. Consequently the more one can sow it in the hearts of men the greater will the harvest be and the greater the permanency of the results.

Finally, it is a real blessing to the preacher. It leads him into a deeper knowledge of the Scriptures and, if the light is received and obeyed, will also lead to a closer, more intimate walk with God. God's Word is two-edged. It cuts both ways; the preacher and his people.

This is a highly beneficial type of preaching cannot be overlooked by any earnest preacher who desires to make full profit of his ministry and use the most effective means to bring the message of salvation to immortal souls.
254 THE PREACHER'S MAGAZINE

II. Works Without Love Are of No Profit
1. Speaking in languages without love is empty.
2. The gifts of prophecy, understanding of mysteries, knowledge and great faith are nothing without love.
3. Benevolence and martyrdom without love profit nothing.

III. How Love Works in Everyday Life
IV. Love Is Superior to the Gifts of the Spirit Because It Endures
V. Love Is the Greatest Thing in the World

A third type is the selection of two or more consecutive verses which form a unit of thought. Some passages well suited for this are: Romans 8:25-35, the inseparability of the believer from the love of God; Galatians 5:19-22, the works of the flesh; Galatians 6:23-26, the fruits of the Spirit; Ephesians 3:14-19, the fullness of God in the heart of the believer; Ephesians 6:10-18, the whole armor of God. The parables and miracles of our Lord are also excellent for exposition. The following is a sample outline of this kind of sermon:

Theme: "The Essentials of Christian Character."
Scripture: Matthew 5:3-12.

I. INTRODUCTION
1. Christ's teachings of what believers should be in themselves.
2. Nine Beatitudes arranged in three groups, each group a trinity; the first and second of each are opposites and the third is the result of blending the first and second.

II. EXPOSITION AND APPLICATION
   a. Poor in spirit.
      (1) Renunciation of self for Christ.
      (2) The reward: Higher values, spiritual life and power.
   b. Merciful.
      (1) A sharing and bearing of the world's hurt and sin in order to cure it. We renounce ourselves for others.
      (2) Reward—comfort—a reinforcing of the heart.
   c. Meek.
      (1) Teachable.
      (2) A combination of the first two, the power and decisiveness of the renounced and the passion that feels the sorrows and sins of men, and gives itself to service.
   (3) The reward—inherit the earth.

2. Group two.
   a. Hungry and thirst after righteousness.
      (1) In possession of the first three virtues can seek righteousness without becoming pharisaical.
      (2) The reward.
   b. Merciful.
      (1) With others: their lack of righteousness, needs righteousness to keep it from being spineless.
      (2) Reward.
   c. Pure in heart.
      (1) Righteous inwardly, and merciful toward others, it seeks law and shows love.
      (2) Shall see God.

3. Group three: A vision of man and his need.
   a. Peacemakers.
      (1) Purity becomes peacemaking; a purifying, winsomely aggressive force so a man may fall in love with God.
      (2) Reward—children of God.
   b. Purified—righteousness' sake.
      (1) Men love sin; anyone who disturbs them will be hated.
      (2) Reward.
   c. Rejoicing in revilings, reproaches, and persecutions.
      (1) The Christian rejoices.
      (2) The happy warrior.

III. CONCLUSION
1. The Beatitudes begin with self-renunciation and end leaping for joy.
2. The world's contrast: Begins with self-sufficiency and ends with dull disillusion and cynicism.

I am indebted to E. Stanley Jones' book, "The Sermon on the Mount."

The last type is the single verse that naturally divides itself. Some verses that can be used this way are: John 3:16; John 14:6; 1 Corinthians 1:30; Philippians 4:8; 1 Timothy 3:16; Revelation 21:8.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

It is the glory of God to conceal a thing: (Prov. 25:2) God hides the things of earth, the good things, the best things, gold, silver, diamonds, all. The things that men prize highest are hidden in the depths and are hard to get hold of. Education, knowledge, are not picked up on the). (Proverbs 3:9) It takes toiling, sweating, burning the midnight lamp, to gain even a passing education. Spiritual things must be diligently searched for if they would be possessed. The psalmist says, "Clowns and darkness are round about him." Isaiah 45:15, says, "Verily thou art a God that hidest thyself." He must be sought after with all the heart, if He is to be found.

I. L. FLYNN

Sin in the Camp

"There is sin in the camp, thereof are none."

Is it in me? Is it in me?

There is cause in our ranks for defeat and delay.

Is it, O Lord, in me?

Something of selfishness, garments or gold,

Something of invidious in young or old,

Something why God doth His blessing withhold.

Is it, O Lord, in me?

- Answer to Modernism

"The answer to modern eugilists of Buddhism and Confucianism is India and China; the answer to the papal claim of infallibility is Spain and Italy; the answer to the eulogists of pure reason and the Bible overthrow is France during the Revolution and Paris during the Commune, and Russia today: Christendom, contrasted with the heathen world, is a short but conclusive reply to all advocates of universal and ecletic religion."—ABRITT.

"Quitting Sin"

You may quit all sin and still be an abomination unto God. Your being is warped, twisted and crooked. (See Jeremiah 14:15-18)

What Two Individuals Said

Commodore Stephens declared at Norfolk, Va., in April, 1862, "Our country: in her intercourse with foreign nations, may she always be right, but right or wrong, our country!" Edith Cavell, just before her execution by the Germans as a spy during the World War, exclaimed, "I perceive that patriotism is not enough."

Christ's Sacrifice

I read a while ago where a writer stated that the business Christ did was to reveal sin. He came to do more than that. He came to destroy sin and root it out. The time He is located in the heart. (See Jeremiah 17:9; Mark 7:21-23).

Day of Atonement

In Leviticus 23:26-31, Israel is told how to keep the Day of Atonement. They were to afflict themselves. Not to mutilate themselves, but deny themselves the comforts of life for a while. Some think they were to fast from even to even. They were to lay upon their sins, their carnal

What Diamonds Are Made Out Of

"Alunina, common earth, can become oriental ruby, topaz, amethyst, sapphire or emerald. Sillimanite can become diamond. Why not the body become equally luminous—i.e., luminous? That which is designed to be a temple of the Holy Ghost ought to be fit."—H. W. AMES.

The Morning Trust

A moment in the morning.
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land;
It will linger still before you
When you seek the busy mart,
And like flowers of hope will blossom
Into beauty in your heart.

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