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The Preacher's Magazine

J. B. Chapman, D. D.
Editor

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The Radio Service

The Editor

Estimates of the value of preaching "over the air" vary. Some think the radio service of major importance and are ready and willing to restrict the regular service in the church—or even leave it at the critical moment to go to a studio for a service. Others think the principal value is the publicity given the church whose singers and preacher take part in the broadcast. The editor inclines toward the latter estimate.

But all agree there is sufficient value in the radio service to make it advisable for any church and preacher to accept any opportunity for a balanced program of activity makes possible. Perhaps many will agree that, after the daily newspaper, the radio is the best advertising medium available to the church. Personally, I think a radio service must be attached to a church, must be of considerable frequency, and must be continued long enough to become a "feature" with radio listeners to attain a place of value.

The radio, like everything else in this world, has its limitations and compensating evils. For example, there are a great many people who are less punctual and regular in their attendance at church than they would be if it were not possible for them to say, "Oh, I hear good sermons over my radio, and find it possible to worship God that way just as well as by coming to church." But there is no substitute for the assembling of God's people together in one place for singing and Scripture reading, preaching and worship. And, incidentally, the radio worshipper is usually more of a receiver than a giver (we all need encouragement to "take part" in the service, especially when the collection plate comes round), and this means but a half-way worship.

But after all has been said pro and con, whenever there is an opportunity to send forth the gospel by broadcasting it over the air, preachers should, and I think they usually do, take advantage of it. This part of the matter is pretty well settled.

But I pass on a few suggestions concerning the radio service which I think are pertinent just at this time:
THE PREACHER'S MAGAZINE

In the first place, the radio service calls for more careful preparation than perhaps any other. And this applies to both the preacher and the musicians. And I am not generalizing—I listen to radio services sometimes that make me blush. And I blush not because the preacher is so limited and the singers so wanting, but because there are so many evidences that they could do better if they would really get ready for their task. As an advertising feature, some radio services remind me of poorly worded and incorrectly written copy announcing the services of the church in the daily press. One speaker recently proceeded to estimate what per cent of the people in the denomination he represented had the blessing which he was preaching. Well, that preacher may have had justification and sanctification, but he certainly did not have what Dr. Godsey used to call "sanctification." The radio service should be well planned and well prepared and there should be something going on every moment.

In the second place, there should also be the way to finance the radio service without making the broadcast principally a begging occasion. An occasional mention of the finances is quite proper; many listeners will take more interest if they are permitted and invited to contribute to the support of the service. But continued and sentimental money appeals degrade the radio service and reflect discredit on the church.

Since those who sing only for entertainment make free use of "spirituals" and songs of light religious content, I believe the radio service that does the most good is the one which majors on old hymns and solid gospel songs, and in which the preaching is on "the common salvation," rather than on spectacular themes. People who are hungry for God and are likely to be reached and helped by a radio service more often than not think of the message in terms of the old-time hymns and the old-time gospel. Of course there are some people who will be pleased with lighter things. There are even a few who will like it if you put up small children to sing and speak. But this is bad for the children and the influence of such a service is passing indeed.

If the radio service accomplishes its purpose it will be heard by a great many people who are in the position of visitors at your service, and just simple justice requires that you shall not take advantage of them or needlessly offend them. And of course derogatory remarks about people who do not agree with us are completely ruled out of the radio service, and the radio commission is exactly right in refusing broadcasting privileges to any who refuse to observe this requirement.

Last Sabbath I listened to an early morning radio service which I could very well cite as an ideal type. The church (in our denomination) which held the service has been broadcasting regularly for three or more years, and all the other conditions which I have named hold as to this service. So I shall speak only of the service itself. As always, the service opened with its theme song, "Holy, Holy, Holy." Then while the pianist played softly announcements were made and the hymns and special songs came along in continuous succession with whatever remarks the announcer had to make given on the background of soft piano music—always one of the most familiar.

THE PREACHER'S MAGAZINE

[Text continues...]

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price $1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1923.
"We have heard it said, 'Amos was no prophet.' But the rich even took delight in wronging the needy and helpless and filled their palaces with the fruit of their violence. Moreover public tribunals were only means of extortion. We listen to the account from Amos himself: "Because of three wrong deeds of Israel, Because of four, I'll not turn it away: Because they sell the small man for gold, The poor man for two shoes. "They beat the head of the low-ranked man, They make the miserable man's knees tremble" (Amos 2:6a, Dahn).

They are keeping up violence And wrongdoing in their towers! And They do not know how to do honestly, The utterance of Jehovah" (Amos 2:10, Dahn).

"For thus saith the lordly one Jehovah to the house of Israel, Who are bringing justice into wormwood, Who are giving righteousness the second place, Who hate the mourner in the court of justice, Who despise any man that speaks the truth: "Because you tread down the lower class, Taking a corn tax from them: "O I know, many are your evil deeds And manifold your sins, Ye enemies of justice, money-snatchers, Who push away the poor in the court of justice" (Amos 5:3, 7, 10, 11, Dahn).

With such conditions prevailing it is little wonder that the prophet called out to Ashdoel and even "thos in the land of Egypt," even though they were heathen nations, to gather together and see what was transpiring on the mountain of Samaria: "So many bewildervations are there, Oppression in its midst!" (Amos 3:9, Dahn).

The very people who had received in the law of Jehovah many injunctions to regard the poor had now lost sight of all these and saw only their own pleasure and increase in riches. Moral and Spiritual Conditions: When we turn to the moral and spiritual conditions of the land we find no brighter picture, yea what is more, it becomes still darker. Through the influence of Baalism there flourished gross immorality. Describing the condition, Geikie writes: "Intercourse with the heathen communities round, the loose morality of armies dissolved after victorious campaigns and dispersed to their homes; the unsupervised self-indulgence and magnificence of the rich, prompting equally unworthy means to indulge it; and the widening gulf between upper and lower classes were ruining the country. Above all the old religiousness of Israel was well-nigh gone. The ox worship of Bethel at which the king worshipped and near which he had a palace foasted a high priest with a numerous staff richly endowed, not poor like the priests of Judea. The whole country was filled with altars abused by superstition as time went on, even the darker idolaties of Phoenicia, which Jehu, the founder of the dynasty put down, rose again everywhere. A temple of Asherah had remained from his day in Samaria and was now reopened. The women once more burned incense before her, as their favorite goddess and decked themselves, with their earrings and jewels on feast days. Silver and gold images of Baal were set up. The smoke of sacrifices to idols rose on the tops of the mountaine and incense was burned to them on the hills under the shades of sacred groves. The abominations of heathenism once more polluted the land. Maldens and matrons consorted with temple harlots and played the wanton in the name of religion; Gigal was given to idolatry; they sacrificed bullocks in Gigal; they transgressed at Bethel and multiplied transgression at Gigal."

With all of this corruption and idolatry, yet on the other hand there were certain expressions of religious zeal and what is more a strong feeling of religious optimism on the part of the people. Kirkpatrick gives us an account of three phases. "The outward ordinances of worship were zealously observed at the various sanctuaries. Sacrifices and burnt offerings and meal offerings and thank offerings and freewill offerings were brought in abundance. New moons and Sabbaths and festivals were observed. The joyous songs of the worshipers sounded in their sanctuaries (5:21b; 4:4f; 8:3, 5, 10). They trusted in the privilege of descent (3:12, 9:7). Was not Jehovah of hosts in their midst? Did they not daily prostrate Him in the manner He desired? Could be possibly desert them? Surely the day, whenever it might come, in which He would manifest His presence more immediately and visibly must be a welcome day of blessing for Israel, and discomfiture for Israel's enemies! (5:4, 18)."

Into the midst of this wealth and luxury, this violence and robbery of the poor, this corrupt and self-complacent religion, the prophet Amos came. Across the carefree influence of the day the voice and crime, the immoral worship and self-confident trust, he sent his message to the coming wrath of Jehovah. The day in which he lived was not the brightest in the religious history of Israel. His was not the easiest task, but un- daunted he performed it. Practical Application: If we note the various phases of life in this period of Israelitish history, we see many lines of parallelism with our own. There is today the same eagerness for wealth, the same mercenary spirit. There are also like issues arising respecting the poor, and also like corruptions, often in the courts of justice. Religion, also while it may not be immediately polluted with the vices of immorality as then, has been so broken down in the church and home that its restraining power is no longer felt, and moral standards have been lowered until one is led to wonder whether all moral obligations have not fallen into the waste. Furthermore there is a self-complacency in religious form and expression without a real heart transformation.

With such conditions present, we might feel that all is without hope. One thing we can rest assured that as in days of old the wrath of God rests upon all that do these things, but it is another issue to assert that there can be no redemption of grace, no reviving power. Despite his fulminations of the coming wrath and judgment of God, the book of Amos closes with a note of hope. Moreover although the days of the northern kingdom were drawing to a close, yet the southern kingdom which had at times been filled with like evils experienced two outstanding revivals before it fell before the captor. Who can say when the cup of iniquity of any people is full?

Leaving the question of the possibility of the reawakening of our land and nation as a whole within the realm of divine knowledge not vouchsafed to us, we can draw from the days of Amos this comfort that if we feel that our day is fraught with great difficulties, there have been others like unto it in the history of the world, and as the grace of God abounded to give the divine message in those days so will it in our day. Moreover as God endowed and inspired His prophet, so will He today. As Amos with boldness stood steadfastly against all the evil of the day, so are we not to compromise with sin. As Amos preached a religion that had moral and ethical content in it, so likewise are we called. As "The Son of God goes forth to war, A kindly crown to gain; His blood has been shed afar: Who follows in His train? Who best can drink His cup of woe, Triumphant over pain, Who patient bears His cross below, He follows in His train."—Hare.

TEMMING MEN TO CHRIST: If the hardest thing in the world to resist is temptation, we should present a vision of Christ that entices men the right way. Real religion dreams dreams and sees visions that intoxicate every bit as much as the license permitted by the will not to believe; only it intoxicates with deeds of kindness, justice, chivalry, love. It answers the insatiable demands of youth and high spirit for freedom from boredom and the pettiness of daily routine, every wth as naturally and undesirably as do dram-drinking, petting parties, gaming tables, or the self-pollutions of lust and license which so often, if slowly, evoke the loathsome Hyde out of the knightly Jekyll which is in us, and, judged by end results, leaves its devotees in hell here, whatever may await up "beyond this bourne of time and space." Paul's life was as full of thrills as Herod Agrippa's; Livingston's and Lincoln's as Jay Gould's or King Charles the Second's. The idea of expecting a halo for so-called self-mortification is bancombe. No working man wants any such rubbish. Personally I loathe the idea; the man who goes around with any such chip on his shoulder is a misfit and should get out.

Christ means to me the best kind of a Friend, as well as Leader, who is giving me in this world ten times—nay, the proverbial hundredfold—as good times as I could enjoy in any other way. Christ's religion to me is primarily for this world, and the New Jerusalem is to come down from heaven on to this earth, and we are
HINTS TO FISHERMEN

By C. E. CROWE

Heaven Will Be a Surprise

It's magnificence will surprise us.
It's unmeasurable area will surprise us.
It's immaterial inhabitants will surprise us.
It's ceaseless activity will surprise us.
It's hallowed and holy atmosphere will surprise us.
It's music and songs of rapture will surprise us.

Someone has written:
"Oh! I think to step ashore
And find it heaven!
To clasp a hand outstretched
And find it God's hand!
To breathe new air,
And that 'celestial air!
To feel refreshed,
And find it immortality!
To step from storm and stress.
To one unbroken calm;
To wake and find it glory!"

How to Use Your Bible

The Bible is like a great medicine chest. There is medicine for all of the ills of life. Here is a quite a list of "medicines bottles" that are worth making use of. Take one down when you need it.

When in sorrow:
Read John 14.
When men fail you
Read Psalm 27.
When you have sinned
Read Psalm 1.
When you worry
Read Matthew 6:4-13.
Before church service
Read Psalm 100.
When you are in danger
Read Psalm 39.
When you have the blues
Read Psalm 34.

When God seems far away
Read Psalm 139.
When you are discouraged
Read Isaiah 40.
When you forget your blessings
Read Psalm 103.
For Jesus' idea of a Christian
Read Matthew 5.
For James' idea of religion
Read James 1:27.
When your faith needs stirring
Read Hebrews 11.
When you feel down and out
Read Romans 8:31-39.
When you want courage for your task
Read Joshua 1.
When you want rest and peace
Read Matthew 11:25-30.
For Paul's secret of happiness
Read Col. 3:12-17.
When leaving home for labor or travel
Read Psalm 121.
When you go on an ocean voyage
When you grow bitter or critical
Read 1 Corinthians 3.
If your prayers grow narrow or selfish
Read Psalm 90.
If thinking of investments and returns
Read Mark 10:17-31.
For Jesus' idea of prayer
For a great invitation and a great opportunity
Read Isaiah 55.

To Be Alive

"To be alive in such an age!

With every year a lightening page

Torned in the world's great wonder book,

Wherein the loosing nations look.

When men speak strong for brotherhood,

For peace and universal good,

When miracles are everywhere

And every inch of common air

Thrills a tremendous prophecy,

Of greater marvels yet to be."

The Decalogue

In this day when there is so much loose living,

So much law violation,

So much disrespect for law,

It is well to call attention to the old Decalogue

That is still in force and as imperitive as ever.

The Ten Commandments as found in Exodus 20:13-17, read in part as follows: Here is a suggestion for a number of timely sermons.

"Thou shalt have no other gods before me.

"Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them.

"Thou shalt not take the name of the Lord thy God in vain.

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God in it: thou shalt not do any work. . . . For in six days the Lord made heaven and earth, and the sea, and all that is therein, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

"Honour thy father and thy mother. . . . Thou shalt not kill. . . . Thou shalt not commit adultery. . . . Thou shalt not steal. . . . Thou shalt not bear false witness. . . . Thou shalt not covet."

The above code is wonderful in its comprehensiveness and simplicity. It has not a command too many and not one too few. It is a perfect guide. Said the wise man, "Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13). Like its author, "the law is holy, and the commandment holy, and just, and good."

The Sermon on the Mount

(Matt. 5:9-12)

1. Introduction

The Beatitudes.

Nine benedictions.

Four refer to our receptivities.
Two refer to our positive experience.
Three refer to our activities.

II. Peacemakers

1. Meaning.
2. Christ the great Peacemaker.
3. The family.

The God of Peace.

Prince of Peace.

Sons of Peace.

III. "PERSECUTED FOR RIGHTEOUSNESS' SAKE"

1. Peacemakers will not always enjoy peace from me.
2. Peace must not be secured by compromising with sin. Cowardice.

IV. REVILE, PERSECUT.


V. REJOICE!

2. Christians a joyous religion.
3. No other religion in the world like it.

VI. Woes Pronounced


Christians the Light

(Matt. 5:13-16)

The following is a "skeleton" of a sermon preached by Charles G. Finney. Mr. Finney left hundreds of these skeletons on record.

1. Sense.

1. Light reveals. Hence truth, light.
2. Christ is God revealed, hence the true light.
3. Souls saved only by knowing and becoming like God.
4. Christ reveals Himself to, and through His people.
5. Hence, they are light and salt. Preserve and save.
6. They know only the true God. Have the same Spirit.
II. To Newer God and True Religion Their Only Mission
1. This expressly appointed them by Christ.
2. Their whole work to glorify God, by revealing Him.
3. This to be the end aimed at in all they do.
4. This work prepares them for heaven.
5. They are light only as they do all for this end.

III. All Christians Are Religious Teachers
1. Not Apostles, Evangelists or Pastors.
2. But necessarily living epistles.
3. The world doesn't read, nor understand the Bible.
4. The church their Bible—practically.
5. This, to them is the light by which they judge.
6. As you teach so they learn.
7. You are constantly studied. How do you read?

IV. Each Has His Calling, Which Is His Department
1. Stationed in all lawful relations of life.
2. Each to be a model, in his calling and station.
3. Illustrations of the Spirit, of both law and gospel as Christ was.
4. Living demonstrations of the truth and power of the gospel.
5. Living demonstrations of the nature, necessity and excellence of the Christian religion.
6. Living vindication of the character and claims of Christ.
7. To do what Christ would in our circumstances.

V. Inconsistent Professors Are False Lights—Spiritual Wreckers
1. Illustration.
2. All false teaching is false light.
3. Either by word or deed, precept or example.
4. Every error in your station, may be fatal.
5. Hence, if your light be darkness, how profound!
6. All habits.
7. Dealings.

VI. Remember
1. What responsibility, assumed a profession.
2. Many think of ministers only, as teachers of religion.
3. You are all teachers who sustain or contradict the pulpit.
4. You complain of inconsistency in ministers—this said.
5. But judging yourselves by the same rule, are you consistent?
6. Do you teach and illustrate true religion?
8. Do you truly represent the God of the Bible and of Providence?
9. Have you fulfilled your mission or is Matt. 5:14, yours?
10. True teaching not always recognized. See Christ.
11. But will ultimately force conviction. See Christ.
12. Can you truly say, "For me to live is Christ?"
13. This, you are bound to truly say.
14. Grace professed seals the obligation.
15. Sinners are stumbled but it is their own fault.
16. "Woe to him by whom the offence cometh."
17. What are your habits of life? Whence—wreckers?

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Some Bird
When a church seeks a pastor They often want The strength of an eagle, The grace of a swan, The gentleness of a dove, The friendliness of a sparrow, And when they catch that bird They expect him to live On the food of a canary. —Record of Christian Work.

Listen
(From Poem on "East Didsbury")
Mountain peaks are God's cathedrals, Streams His organs, birds His choirs: And the thoughtful, awe-struck, listen As hosts above to angels' lyrics.
—WILLIAM WOOD.

Real Values of Life
One day I wandered out upon the road That spans the mad world, near my calm abode Seeking companions in the restless throng That staggered on beneath its varied load. I bore no burden save a rimer's pack That lay as light as wings upon my back; My goal was life, my only task to sing And speed the sun around the zodiac. I hailed a haggard fellow with a pile Of printed stuff—the world's ephemeral life Calling, "Come, listen to a troubadour" He said, "I may have time—after a while."

There passed another in a gorgeous dress, Laden with gems but pale and wornness "Pause, friend," I said, "and listen to the wind."
"Pause" he replied, and lose all I possess?"

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The Warmth of Human Interest
Henry Ward Beecher, walking down a street, passed a newshoys shivering in the cold. Being moved, with compassion toward him, the great preacher bought up his stock, and as he handed over the coin said, "Surely you are cold?" "I was," replied the lad with a gulp, "till you passed, sir." The warmth of human interest had prevailed over the bitter cold of a New York winter night.

Then came a man with bricks upon his head, Pounding blindly his elusive bread.
I cried, "What seek ye all—what wondrous thing— That ye have souls neither to laugh nor sing. Nor hearts to love, nor time to think or dream?"
They said, "We do not know: we serve the king.
"Who is the king to whom your lives are sold? Whence came his power?" I questioned young and old, Seeking for knowledge; and I only heard: "The king is nameless; but his power is gold.
I cried, "Your king is mad! Why, if he knew The difference between the false and true, Between life's kernel and its worthless chaff, Would he not find some nobler use for you?"
They paused, they stared, they sighed; then one by one Resumed the weary race they had begun.
And I— I walked beside them down the road— But went on singing till the clay was done! —ELSIE BARKER.

The Chemical Value of Man
Some chemical expert who loves to go into physical details has computed the value of a human body when resolved into its separate constituent parts. The result is as follows:

The ingredients of a man's physical structure, plus water, are:
1. Fat enough for seven bars of soap.
2. Iron enough for a medium-sized nail.
3. Sugar enough to fill a shaker.
4. Lime enough to whitewash a chicken coop.
5. Phosphorus enough to make 2,000 match tips.
6. Magnesium enough to make a dose of magnesium.
7. Potassium enough to explode a toy cannon.
8. Sulphur enough to rid one of a dose of fleas.
9. This whole collection would be worth 98 cents even now when things are worth three times what they were formerly.

And yet this physical structure is the abode of the Holy Spirit. Says the great apostle Paul, "Your bodies are temples of the Holy Spirit."
"I beseech you therefore, brethren, by the mer-

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SAPIRISM EXPOSED

By Roy L. Hoelker

(Peemed here and there in denunciation of that infamous doctrine of Spiritualism. Call it a sermon or lecture.)

INTRODUCTION: The question, “Can the souls of earth have communication with the spirits of the dead?” This has been asked to often that I feel called upon to give a scriptural answer to it.

In England Spiritualism has made great headway since the war.

Studying the matter as best I have been able, I am compelled to confess:

1. Efforts to communicate with the souls of the departed do meet with response.

2. Spiritualism always a matter of Justice, but as a matter of sheer common sense.

3. For a life of service, the average compensation of preachers in America is less than that paid our alien digtachers. This situation, long endured, is an economic and moral crime. The world has long known that no man can do his best when he is beset with present need and future fear.

Disobedience

(Deut. 28:58, 59)

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest, fear this glorious and fearful name, THE LORD THY GOD;

Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

1. God’s pleasure.

2. Human calamity.

3. Mental.

4. Physical.

5. Moral.

6. The loss of the individual.

What he loses.

Time.

Opportunity.

Pleasure.

7. The certainty and severity of God’s wrath.

II. THE MESSAGE.

He was set over nations and over kingdoms:

1. To root out and to pull down, and to destroy and to throw down.

2. To build and to plant (v. 10).

So the minister of the Word must pull down the stronghold of Satan’s kingdom (Rev. 10:4), and build up the Church of God (Matt 16:19, and 18:18).

III. THE EXCUSE.

I am not qualified for this important duty;

“I am a child.” Young in years, young in experience, young in knowledge, whom shall I meet with? The old; old in years, old in sin, old in the wisdom of the world. I shall meet with the rich, with the noble; with the scorners, with the persecutors. “Who is sufficient for this great work?”

—I am a child. Ah, Lord God! I cannot speak.

IV. THE ENCOURAGEMENT.

1. I send (v. 7).

2. I have put words in thy mouth (v. 7): see also Matt. 10:16, 19, 20.

3. I am with thee, to deliver thee (v. 19).

4. I have made thee a fenced city, and an iron pillar and brass walls against the whole world (v. 11).

“The servant of God is immortal till his work is done.”

RESPONSE.

I. If God sends, how important the mission!

II. A faithful preacher must expect reproaches.

III. But he has many encouragements; and if those will not make him bold, and plain, and faithful in his preaching, let him at least remember this: “Be not dismayed at their faces, lest I confound thee before them” (v. 13).

APPLICATION.

My brethren, these considerations induce me to present myself before you as a plain man in my doctrine, and bold in my Master’s cause. I received my appointment among you with trembling. I was ready to say, “I cannot speak; I am a child.” But God, in His providence, said Go; I have come and the son am but a child, I have come in that “name that is above every name.” Therefore, in my doctrine and exhortation I shall not make a sound, nor disregard the message because it is delivered by a child, for it has the sanction of the Ancient of days. Ye middle-aged, let not your pride of worship and the simplicity of my message; for, though I address you not with enti...
words of man's wisdom, yet I trust it shall be "in demonstration of the Spirit and of power." Ye youth, scoff not; for this shall prove a savour of life or of death. May it prove a savour of life to all, for Jesus' sake. Amen.  

—C. C.  

GREAT TEXTS OF THE BIBLE  
By Basil W. Miller  
"That Christ may dwell in your hearts by faith" (Eph. 3:17). Theme, The Indwelling Christ.  
"... That ye ... may be able to comprehend with all saints what is the breadth, and length, and height and depth, and to know the love of Christ which passeth knowledge ..." (Eph. 3:17-19). Theme, The Measure of the Love of Christ.  
"Therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation whereunto ye are called" (Eph. 4:1). Theme, The Heavenly Calling.  
"Empowerment to keep the unity of the Spirit in the bond of peace. There is one body ... one Spirit ... one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all" (Eph. 4:4-6). Theme, The Unity of the Spirit, and the Unity of the Church.  
"For ye are sometimes darkness, but now ye are light in the Lord: walk as children of light" (Eph. 5:8). Theme, Spiritual Darkness and Heavenly Light.  
"Awaake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).  
Moral Death—Spiritual Light.  
"Be filled with the Spirit" (Eph. 5:18). "Be filled with all the fulness of God" (Eph. 5:19).  
Theme, The Spirit-Filled Life.  
"As the Father hath sent me, even so send I you" (R. V.) (John 20:21). Theme, The Missionary Commission of the Church.  
"But Thomas ... was not with them when Jesus came" (John 20:24). Theme, The Missing Man.  
"But wait for the promise of the Father ..." (Acts 1:4). Theme, The Promise of the Father.  
"We cannot but speak" (Acts 4:20). Theme, The Uncompromising Testimony.  
"... Barnabas ... was a good man, and full of the Holy Ghost, and of faith" (Acts 12:22-24). Theme, The Marks of an Apostle.  
"Dead unto sin: alive unto God" (Rom. 6:2). Theme, No Compromise—Dead or Alive.  
"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).  
Theme, The Farther the Sufferings, the More Incomparable the Glory.  
"Heirs of God" (Rom. 8:17). Theme, The Inheritance of Saints.  
"For we know" (Rom. 8:22). Theme, The Certainty of Christian Experience.  
"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Theme, The Glory in the Commonplace.  
"... Yet show unto me a more excellent way!" (1 Cor. 12:31; also the entire thirteenth chapter): Theme, Love's Way.  

SERMON STUDIES IN HEBREWS  
By W. W. Clay  
IV. The Theme of the Book  
The real theme of the book of Hebrews is not easily discerned, not because it is insignificant or obscure, but because great truths growing out of the main theme are so presented and emphasized that it takes careful thought to discern that these are not the real theme. Some have thought the theme of the book to be warning. It is true that it is filled with the note of warning, and we have already discussed the proposition that this is the avowed purpose of the book. Another great theme is faith. Not only is there that "wonderful chapter, the eleventh, with its repeated definitions and examples of faith," but the third and fourth chapters are the greatest in the Bible in their delineation of the opposite of faith, unbelief. Then too no other book of the Bible gives us a more complete presentation of holiness in both its God-ward and human aspects than this. Still another great subject that perhaps more than any other has been regarded by expositors as the true theme, is the systematic comparison of the old and new covenants.  
But each of these themes, however stressed in the book, fails to connect up in unity with the others. There is another theme, however greater than all these, that leads directly to the consideration of all the others and binds them into one great whole; a theme that rings out strong and clear in the opening words of the sermon, that enters indispensably into the exposition of each new thought, and that holds its place clear to the closing benediction. That theme is found in the text of the sermon, and cannot be stated better than Peter stated it in his words to his accusers in Acts 5:31: "Him hath God exalted ... to be a Prince and a Savior." THE EXALTED JESUS—THE DIVINE THEME. Who and what was this being who was thus exalted? What is the plane of His ministry in this exalted place? How does His position and ministry influence the lives of men? The answers to these questions make up the discussion of this great theme; and out of the consideration of Jesus in His exalted position comes the heavenly illumination of holiness, faith, apostasy and the old covenant with its symbols, all of this making the groundwork for God's appeal for fidelity to the Christian life. With what a fitting statement the writer introduces his theme, a statement that strikes common ground with all believers and that recalls the voices of the past echoing God's messages to men: "God who spoke unto the fathers, hath spoken unto us by his Son." With this brief statement, he leads directly to his text, and his theme: Yet this insistent note of God speaking to men through Christ is carried all through the sermon; and after the inspired writer has thus gone up through the centuries, there every phase of the eternal, exalted ministry of the Son of God, at the close of his sermon he brings us back to the thought with which he started—"See that ye refuse not him that speaketh" (Heb. 12:25).  
And how short is this introduction to the sermon—only three verses, yet these verses not only call us to listen to the voice of God speaking to us, but they are an epistle of all that the writer sees in the text, and lead us to the consideration of his first division of his theme.  
I. He who sits at the right hand of God is the divine Son of God. He is shown to be not a high order of angel, as Pastor Russell has tried to deceive the world into thinking. All through this opening chapter, Christ is declared not to belong to the angels. Angels are servants (vs. 7, 14); Christ is a Son. 
Angels were created (v. 7, "maketh"); Christ is eternal (v. 8, "forever," and vs. 10-12).  
Angels are helpers (v. 14); Christ is the supreme authority over the universe (v. 3). 
Angels are creatures (v. 7); Christ is the Creator (v. 2, 10). Angels worship Him (v. 6); Christ is worshiped (vs. 14, 18). Twice times in the book of Hebrews Jesus is called the Son of God. It is the Son who is the divine Spokesman (ch. 1:2). It is the Son whose kingdom is eternal (ch. 1:8). It is the Son who is to be worshiped by the angels (ch. 1:5, 6). It is the Son who is head of the Church (ch. 3:16). It is the Son who is our great high priest (ch. 4:14). It is the Son who is not only priest but sacrifice (ch. 10:19).  
The key-expression to this division is the phrase, "the brightness of his glory." Four definite points regarding the glory of the Son of God are presented.  
1. The glory of His inheritance. Twice in rapid succession is the thought of Christ's divine hereditary possession. He is called earth and heaven: and as heir he controls all the affairs that pertain to God's dealings with this world, and besides is the center around which heaven revolves. Then another inheritance is mentioned—the inheritance of a name. This is not, as is the case with those who have a great name here, an empty title, a self-imposed importance, or an accidental name, but a character revealed by supreme achievement, a name that is the outstanding of a matchless character of love revealed in victorious suffering, victorious resurrection, and glorious exaltation as the right hand of God.  
2. The glory of His power. His was not the glory of the angels, a glory of helping another, but the glory of a Creator who made the universe (v. 3), and who by planning all the wonderful complexity of the earth with its rich mineral resources, its multiplied forms of vegetable and animal life, and its currents of electrical and other forces; and in addition scattered a myriad of stars around it each pursuing with undeviating precision its mathematical way, laid out for it by this master mind, the Son of God (v. 10). Yet beyond this power of creative mind and act is the power of redemption, referred to in connection with the creation and unfolding of the universe: "When he had by himself purged our sins."  
3. The glory of His eternity. How beautifully the quotation from Psalm 102:15, found in verses eight to twelve of the first chapter of Hebrews, calls our attention to the eternity of the Son of God. All through the book this thought of the eternal as manifested in Christ is to be found. It is a vital part of the author's exposition of his text, with its context, called forth by the word "forever" in the fourth verse in which the text is found. This verse with its "forever" is quoted verbatim five times in the book. Then besides the reference to this verse, eight times in the book the thought of the eternal is applied to Christ: "Thy throne is forever and-
ever" (ch. 1:8); "Thy years shall not fail" (ch. 1:12); "Made like unto the Son of God, abideth a priest continually" (ch. 7:3); "Made ... the power of an endless life" (ch. 7:16); "Continueth ever" (ch. 7:24); "He ever liveth" (ch. 7:25); "Consecrated forevermore" (ch. 7:19); and, "Jesus Christ, the same yesterday, and today, and forever" (ch. 13:8). And at least eight things connected with salvation are spoken of as having God's forever stamped upon them: eternal salvation (ch. 5:9); eternal judgment (ch. 6:3); eternal rest (ch. 9:7); eternal Spirit (ch. 9:14); eternal inheritance (ch. 9:15); one sacrifice forever (ch. 10:12); eternal perfection (ch. 10:14); an everlasting covenant (ch. 13:20).

4. The glory of His deity. This is the crowning glory of the Son, the culmination of His inheritance, His power and His eternity. At the very beginning of the book we have this truth emphasized, as well as introduced in the words, "The express image of his person," and its reality set forth in the words of verse eight, "But unto the Son he saith, Thy throne, O God, is forever and ever." In the same verse rendered "God!" is the word universally used in the Greek for deity. Even Pastor Russell, that great perverter of truth and deceiver of the deity of Christ, dared not face this scripture; and while he has attacked many of the truths of the deity of Christ and has tried to explain them away, he leaves this passage unquoted and ignored; and well he might for it gives the lie to his sacrilegious statement that Christ was simply the highest order of angel, and shows Christ to be God himself, on God's throne, the express image of God's person.

After presenting in the first chapter of the book this fourfold glory of the Son in His exalted place at the right hand of God, the inspired author follows with his first note of warning, not to neglect the great salvation brought to us by this exalted Christ (ch. 2:1-4). Yet in this warning, the current of the thought he has just been presenting pours over the note of warning, and breaks out in reminding his hearers that God the Father bore witness to the message of His Son, and that God the Holy Ghost added His testimony by His miracles and gifts, completing His presentation of the glorious deity of Christ by associating Father, Son, and Holy Ghost in the testimony of Christ II. He who sits at the right hand of God is also the Son of man. (Chapter 2:5 to the close of the chapter.)

The first division of the book of Hebrews is grounded on the opening words of Psalm 110:1, which functions as the text for the book as a sermon, "The Lord said unto my Lord." The second division grows naturally out of the last clause of the text, "Until I make thine enemies thy footstool." Just as he illuminated the first part of his book by a literal passage, so he expands this by interpreting it in the light of another scripture, Psalm 89:4-6, which he quotes in the second chapter, and uses it to bring out a beautiful disclosure of the humanity of Jesus.

1. Jesus partook of humanity to demonstrate perfectly the eternal Spirit. As such, He is our perfect example and the image of what we may be. This scripture declares that Jesus was the fulfillment of that pronouncement in the Psalm which is being quoted, "Thou wilt nudge me a little lower than the angels," and also shows that to Him alone as the pinnacle of humanity belongs the prophecy of the triumph of having all things put under His feet. Some writers led by Bernard Shaw have talked much about the "Superman," a race of superior human beings that will pass through a change of evolution from the present imperfect race. But the Superman has already appeared in the person of Jesus Christ, and the race of supermen will come only as in His likeness we will appear when we come. He comes forth as God and His image live with Him on the earth. (ch. 2:6, 9.)

2. Jesus partook of humanity in order to suffer and die. Only death could stone for sin, and only a man could die for the sins of men. While it took the personality of deity to make an atonement that would satisfy the claims of justice upon so many millions of sinning men, yet nothing but a man could be an acceptable substitute for man (ch. 2:9, 10).

3. Jesus partook of humanity to enter into a perfect relationship with us (ch. 11:1-12). How the inspired writers dwell on this theme, quoting scriptures where Jesus calls His redeemed ones "brethren" and "children," and then states that it was to bring about this relationship that He partook of flesh and blood (v. 14)

4. Jesus partook of humanity in order to bring to man a perfect deliverance from sin and every- thing connected with it—Satan and death (v. 14), bondage and fear (v. 15).

5. Jesus partook of humanity in order to become a perfect mediator (v. 15-18). As a man, He has entered into a perfect sympathy with us because He underwent every form of human suffering, and on the other hand we are drawn to Him because we feel that He knows just how we are suffering.

The keyword to all this section is the word "perfect" (v. 10). This thought is carried on through the book, and its words as derivatives as applied to Christ occurring twelve times. The text by a way of further exposition of the way in which this document to assure believers against feigning go of God. Christ's brotherhood with us, His pride in us as His children, His conquest of sin on our behalf, His power to help us in temptation, are all strong incentives to faithfulness.

Outlines and Studies

A splendid analysis of the first chapter of Hebrews will be found in The Preacher's Magazine for July of 1927, page 11; under the heading, "The Son of God," by R. J. Kiefer, while on page 10 of the same number, under "An Uttermost Salvation," by F. P. Beale, the heading, "I, Christ the Mediator," is a good study in Hebrews. Especially good in the latter study is the point that "Christ is greater than the universe." (Hebrews 1:10-12.)

TEXT: Hebrews 13:8

TEXT: Our Eternal Jesus.

I. A. One man among the hosts of the Bible. A text that cannot apply to anyone who is not deity. Mankind universally marked by change, in being, in character, in taste, in viewpoint, in activities. How often through the changeableness of man we have been disappointed and our dearest hopes blasted. "What a relief it is to come to a place whose assurance that He will not change down through milky ages of the future is the blazing record of a yearning, the enduring personal, in the past."

3. But another great truth, as great, as blessed, as hidden in this text—that the great outstanding characteristic of our religion, whether we look into the yesterdays, the todays, or into God's forever, is the personality of Jesus.

1. His unique personality is the key to the yesterday of the gospel. (a) His personality alone is the worth of His teachings; these, though unique and different from earth's philosophy, are meaningless unless we take into consideration the deity of His personality. (b) And His person. Not alone the fact, but the way He revealed His personality through them. No conscious effort, no striving after effort. Three words at Lazarus' tomb. Three words, and the wind and sea hushed. He knew exactly what He was going to do. He never met a disappointment, never hazarded a guess. (c) Look how His personality shone out in His dealings with men. No man ever loved as Jesus did— the blind beggar, Mary Magdalene, the rich young ruler, His disciples; regardless of their past, or of their standing with others. No man ever asked Jesus pity—wary disciples, hungry multiitudes, a bereaved, mother, a defeated Peter, a doomed city. No man ever hated sin as Jesus hated it—in positive rebuke, in constructive teaching, in exposing hypocrisy, in a stinging of cords. No man ever popularized the Old Testament sin against God if only the heart looked and longed, sin against Himself when they kept on with their malice. No man ever bestowed blessings as Jesus bestowed—not material blessings alone, but rest, truth, life, peace, joy, fulness, cleansing.

4. And the only thing that differentiated His death from many another death was His personality. If He were not the Lamb of God, the atonement for sin, He was merely another one of the millions of earth who have met death unjustly. Unless He were God, His sacrifice can only make our pity but not our love and worship.

II. Our salvation today begins and ends in the personality of Jesus.

1. His words alone insufficient. He who limits the power of Jesus to belief in His word leaves us unsatisfied. Nothing can make me sure that I am not mistaken in my faith but personal contact with Jesus. 2. His example not enough. A little child in Chicago, cripples from birth. He who would say to her, "Watch me, walk as I do," would only mark her. But the great Dr. Lorenz of Austria comes with his skilled fingers, puts the poor hip-bone back into its socket, and thus makes it possible for her to walk. Unless a real Christ can personally give me power to live right, His perfect life would only make me despair.

3. It is the personality of Jesus that makes our salvation real. When you believe, something happens beyond just the working of your own faith—Jesus really touches, makes you over, changes your personality. When sanctified, not so much the absence of carnality, as the fulness of Christ. When healed, not so much relief from suffering as it is the presence of Christ to your physical being. Not blessing, not feeling, not works, not faith, not service, but Christ—a living, loving, lifting Christ.

III. And His personality the key to our forever, whatever it may be.
It is the center, the interest of the coming millennial day. "This same Jesus shall come," 2. In heaven, He is the center. True, no need then for forgiveness or healing nor soul rest. But the happiness of heaven centers in the presence of Jesus. His songs sing praising Him. "His name shall be in their foreheads. "The Lamb is the light thereof."

Conclusion.

1. His word can satisfy my intellect, His blood can satisfy my conscience, but only Christ Himself can satisfy my heart. If you find Him you can be satisfied today, and satisfied forever.

2. Are you satisfied?

DEPARTMENT OF SUGGESTIONS

By D. S. Corley

Evangelistic Themes from Romans

Theme—The Powerful Gospel

Text—"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth (Rom. 1:16).

This text is the key-verse to the book of Romans which is a treatise on the gospel of Christ.

1. Paul was not ashamed of the gospel because of what it was.
   - The gospel makes a proper diagnosis of the disease of man.
     (a) Shows the universality of sin. (The gospel alone does this, no false cult shows sin as it really is.)
     1. Shows the condition of the heathen world (ch. 1:18-2:16).
     2. Shows the condition of the Jewish race (ch. 2:17-3:20).
     3. Concludes that all are under sin (3:9-22).
   - Shows the awful burden of guilt because of sin (ch. 3:20).
   - Shows the fearful outlook of penalty because of guilt (ch. 2:8-9).
   - Shows the impossibility of man to save himself (ch. 3:20).
   - The gospel shows the only remedy for sin.
     (a) The Incarnation of Jesus Christ (ch. 5:15).
     (b) The death of Jesus Christ (ch. 5:7-9).
     3. The benefits derived from the gospel, or the remedy applied.
     (d) Deliverance from the guilt of sin (ch. 5:1; 8:1).
     (d) Deliverance from the power of sin (ch. 6:14).
     (e) The adoption into sonship (ch. 8:15-16).

Theme—How God Sees Man.

Text—"For there is no difference: for all have sinned and come short of the glory of God" (Rom. 3:22-23 with 10:13-14).

Class distinctions and differences are common to us here, but with God who looks on the heart there is no difference.

1. There is no difference; all are under sin in their nature. Men may be born in different places and under different environments, but all have the taint of sin in their nature.
   - The Bible description of this nature (Psalm 51:5; Jer. 17:9).

Illustrations—Hasel, king of Syria, and Eliezer (2 Kings 8:11-13 with 2 Kings 10:22-33). It is said that Nero, emperor of Rome, was such a timid lad that he would not so much as kill an insect; but later he killed his mother and fiddled while Rome burned. Thus sin is there although it may be kept under and hidden for a time.

2. There is no difference, all have sinned—have sin as an act. This is the outcome of the first point, because of a sinful nature, all sin. Who has kept all the commandments? How many have kept their own break in order to be lost?

3. There is no difference, all come short of the glory of God—have the absence of positive righteousness.
   - Some pride themselves that they do not come as far short as others; but the comparison proves the statement of the text, they are coming short. It isn’t how far one comes short, but the fact that he comes short that counts.

Theme—The Just and the Justifier.

Text—"To declare I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Romans 3:26).

1. The righteousness of God as witnessed by the law and prophets (v. 21).
   - The righteousness of God was witnessed in the law.
     (a) By showing His moral law.
     (b) By showing the justice.
     (c) By declaring His infinite holiness.
   - The righteousness of God was witnessed by the law and prophets. The rites and ceremonies of the one and the teachings and predictions of the other bore testimony to the great design of God and also to the absolute necessity there was for the sacrifice and salvation which God has provided.
   - II. The righteousness of God declared in Jesus Christ.
     1. This is declared in the redemption purchased through His blood; thus He was the propitiation for sin.
     2. In the death of Christ the righteousness of God was declared by His hatred for sin in the cross.
     3. In the death of Christ the righteousness of God was fully met.
       (a) The moral law was satisfied.
       (b) The infinite justice of God was satisfied.
       (c) The requirements of God’s holiness were fully met. Thus God can be just and the justifier of that believer.
   - III. The righteousness of God is ours by faith in Christ (vv. 22-25).

1. We are justified. Acquitted and made righteous.
2. We are free from the claims of the law, although not free from obeying the moral law.
3. We are able through the divine assistance to keep the law as a child of God.

Theme—Access by Faith.

Text—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand" (Romans 5:1-2).

1. We have access by faith into justification.
2. We are justified by faith. We are forgiven, declared righteous, and accepted of God through our Lord Jesus Christ.
3. This brings "peace with God." Peace where once His opposites ruled, the calamity is removed, the warfare with God has ceased.

II. We have access by faith into this second grace.
   - "By whom also we have access by faith into this grace."
   1. After one is justified there is to follow by as definite step of faith admittance into this "also" grace. They are not one and the same.
2. Note the similarity of the statements.
   (a) The first statement.
   (b) The second statement.

1. This "also" or second grace is through our Lord Jesus Christ. His mediation and intervention,"By whom also."
2. Faith is also the condition for access into this second grace, "We have access by faith."
3. The Medium by which these blessings are provided is the same, "our Lord Jesus Christ." The Channel through which these blessings are given us is the same, "through him." The act by which we avail ourselves of these blessings is the same, "By faith;" but the experiences are entirely different and distinct from each other.

1. This "Second Grace" described. This grade wherein we stand and rejoice, etc. (vs. 2-5).
   1. A "grace wherein we stand."
      (a) Note this is a "grace," a statement which never carries with it the idea of oblateness through effort, but rather bestowment through the kindness of another. In this case a gift to unworthy recipients which deserve something else.

2. This "standing grace" gives the idea of spaciousness. Not the feeling of being cramped and crowded, but liberty, ample room for development, for standing, for the exercising of our powers. A "grace" where the soul is continually conscious of
God's presence. A "grace" where he is continuously enriched with God's fulness. A "grace" where the life of the possessor is made beautiful through the manifestation of this inward possession of God's fulness.

(b) This grace implies steadfastness—"Wherein we stand." The vacillations of the natural or carnal heart are checked and we may now steadfastly stand. It means more than to continue, for one may continue with faith wavers; but rather resistance, stability, and firmness are implied.

(c) This grace wherein we stand implies "crentness" as opposed to crouching or bowing. Stand erect as men.

A grace which rejoices in a clear vision of future glory. "And rejoice in the hope of the glory of God" (v. 5).

3. A grace in which the presence of the Holy Spirit is manifested. "By the Holy Ghost which is given unto us" (v. 5).

4. A grace "where the love of God is shed abroad in our hearts." "Lifted, put out, into our hearts, until every nook and corner is filled with love. Does this not strongly imply the absence of everything foreign to love?"

(a) This love shed abroad brings rejoicing in tribulation. "We glory in tribulation also."

(b) This love shed abroad enables tribulation to work patience. "So a passive endurance of tribulation, but rather a persistent pressing forward in spite of the tribulation; this works patience."

(c) This love shed abroad enables patience to work experience, or rather approvableness. R. V. Such crentness or approvableness as one who has stood the test acquires.

(d) This love shed abroad enables patience to work hope. A calm yet sure hope that the future will be as the past, the past through Christ has been victorious. In six trials He has been with us, hope assures us that He will be with us in the seventh, and on until there will be no more trouble, for heaven is ours.

THEME—The Second Man. Two "sons of God" which is by one man, Jesus Christ, hath abounded unto many."

The great comparison is made in verses 12 to 21 between Adam and Jesus and their relation to the race of men. They are both leaders of a race, both human; one is man made in the image of God, the other is God made in the likeness of man. Adam is the head of the natural race, or old creation, who through his disobedience and death brought this race down to death and ruin. Jesus Christ is the head of the new creation, the spiritual race, who, by His life, death and resurrection brings man back into union with God and to eternal life. Note the contrasts.

I. The contrast made between the sin and the free gift.

1. Through Adam as the head of the race sin entered into the world, into the race (v. 12).

2. Through Jesus Christ as the head of the new race righteousness and life as a free gift is made possible to the race (v. 17).

II. The contrast made between the guilt and the provision of grace.

1. Through Adam as the head of the race, "all have sinned," and thus brought guilt. Not in any sense that we all sinned in Adam, or that we are in any way responsible for Adam's sin. But in through the disobedience of Adam he became a fallen man, and passed on his fallen nature to his posterity (it is not our fault, but rather our misfortunes); until man is so morally twisted that it is the uniform law of human nature to sin. All do it when probation is presented to them, just as truly as water runs when gravitation permits.

2. Through the obedience of Jesus Christ righteousness was made available to the race, "many were made righteous" (v. 19).

III. The contrast made between penalty and justification

1. Through Adam as race head, because of his sin, death passed upon all men—spiritual death as well as physical death.

2. Through Jesus Christ, the second race head, this penalty was fully paid by His death, and all may have life; both spiritual and eternal life.

IV. The issues presented are personal.

We may choose our relationship. By accepting Jesus Christ man may in Him be set free from the results of the disobedience of Adam. By continuing in sin, he is excluded from the benefits of the works of Jesus Christ. Which will you have?

ILLUSTRATIVE MATERIAL

Compiled by J. Glenn Gould

Christian Assurance
Dr. Frederick Shannon, in a recently published sermon, says there is a "type of assurance which makes the disciples of Christ equal to the emergencies arising in each and all generations. I have seen a few specimens in my own lifetime. The garden was punished, and added to that. He cursed the ground so as to compel man to work. A careful reading of the 3rd chapter of Genesis, however, made me see differently. In the 22nd verse of said chapter, the Lord God said, "Behold, the man is now become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden." What an awful thing it would have been for the human race if God had not sent them forth from the garden. Note the expression—it does not say that God thrust them out or prohibited them, but sent them forth. Suppose they had stayed; suppose they had done what the Lord feared they might do—put forth their hand and eat of the tree of life. Adam would be alive today, Cain would be alive today, and what an awful hardened wretch a person would be several thousand years of age. They say that seldom ever does a man over 70 years of age give himself to the Lord because of the hardening process of sin.

Hardened criminals come forth from the jails and penitentiaries to instruct your minds in crime. What an awful world would it be if men hardened in crime thousands of years were still roaming the earth, for that would, evidently, have been the case had Adam stretched forth his hand and eaten of the tree of life and lived forever. What a kindness on the part of Jehovah to let man expire at a certain age. Is it hard to see the goodness and kindness of God for the coming race in His action in sending Adam forth from the garden?

I am sure that many of my readers have heard the expression that God cursed the ground to punish man for his sin, but the record says, "Cursed is the ground for thy sake." Get it now, "for thy sake." Not cursed be the ground "because of your sin, but for your good—for thy sake." What does it mean? Evidently that man, as a man, could not be left idle, and this is a self-evident fact. I was born in a mining town. Whenever there was a strike where men roamed the streets in idleness, the editor went forth that all the saloons must be closed. Why? Because the people grew weary of it. As the populace to be on the streets with one thousand men idle, and the saloon wide open. Many a sin or question of punishment would be intolerable if it were not, that man has to work. With no sin in his heart he could have lived in the Garden of Eden, picked his bread from the trees and eaten of nature's bounty, but as a sinner, he must now seek his bread by the sweat of his brow. This was for man's sake.

I have heard men give illustrations that I am sure are not true to facts. The preacher who reads this article will recall the illustration of the mother who stood by the bedside of a dying father and husband, and brought recollection between him and an estranged son, and then heard the preacher make the application that Jesus Christ brought a headstrong sinner and an angry God together, but I do not believe that is true to Scriptures. I remember the Scriptures that the atonement was made with God—John 3:16 says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." One of the sacred writers says that we receive peace from God our Father, and He is called "The Father of mercies"; and He says "I will be a Father unto you."

The Scriptures state that "Every good gift and every perfect gift is from above, and cometh from the Father of lights; with whom is no variableness, neither shadow of turning." He is continually referring to His Father. He says "My Father," and the Father which sent me," and "as the Father hath taught me, I speak these things." We marvel at the gentle, tender spirit of Jesus but here He confesses it all from the Father. He says,—"I honor my Father. It is my Father that honoureth me." The people wanted Jesus to show them 'the Father, and He said, 'He that hath seen me hath seen the Father." Jesus Christ was the express image of the Father. When Jesus Christ touched the blind eye, it was the Father touching blind eyes; when Jesus Christ healed the leper it was God the Father healing the leper; when the dead were raised to life and the grim monster death was compelled to relinquish his victim, it was the Father's power that did it. Jesus said "I am the vine, ye are the branches, but the Father is the husbandman." Here is a picture of the farmer tilling, preparing the soil that the vine might grow. Jesus said, "The Comforter whom I will send unto you from the Father." In another place he said that "He proceedeth from the Father," and was called "The promise of the Father." John 16:26, 27, reads "At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you, for the
Father. Himself lovest you." Incidentally, this is the promise on which I got sanctified that morning of a February, 1900. I decided to stay up all night and pray until I knew that I was accepted of the Father, and I was pleading the promises and saying "O Christ, importune the Father in my behalf," and something seemed to say to me, "To the scriptures, to the scriptures." I opened my Bible, and there was this verse, seemingly as big as the sign on the side of a house: "For the Father himself lovest you," and I slipped into the rest of faith on the love of the Father. Oh! that we might preach it more. "God so loved the world." The great heart of God is broken; Jacob mourning over his lost Joseph is a type of the Father; David mourning over Absalom is a type of the Father; God so loved; "God so loved the world!"; "God so loved the world." The very nature of love is to give. God's kind of love will make you and me want to give. When giving to the Father is reluctant, it is because of a lack of God's kind of love in the heart. I am as sure of that as I am that I live. The poet says:

"For the love of God is greater than the measure of man's mind; And the heart of the Eternal is most infinitely kind: If our love were but more simple, we would take Him at His word, And our lives would be all sunshine In the sweetness of our Lord." 

THINK THIS OVER

FIRST church, Chicago, has recently been blessed with a five days' convention with Rev. J. G. Martin, former pastor, preaching every night. He said in one of his sermons that that prince of evangelists, J. Wilbur Chapman, had said that he could not find anywhere in the Scripture after the resurrection of Jesus Christ, where we were asked or encouraged to plead for forgiveness of our sins. The admonition was to confess our sins, and if we confess our sins he was faithful and just to forgive. In other words, forgiveness had already arranged at Calvary. And that humanity's job was not now to ask for forgiveness but to confess our sins. He then went on to say, "To whom shall we confess?"-not to the preacher, for he has not learned always to keep those things in his breast. He is tempted and betrayed into telling someone else, and for the same reason reason ought not to be made to any member of the church, regardless of how pious they are; nor to the church, as a whole, as I have seen some men foolishly do trusting my ministry, and I am sure, on a moment's thought anyone will be convinced that this is the wrong course to pursue. Why should a man burden a church of several hundred members with the sins that he has committed? They cannot help him; it does not help him to tell the church. The only reason for confession of sin is that forgiveness may be granted. To whom then shall we confess? To God for God alone can forgive sins." This, I am sure, is worthy of consideration. Though I had never heard it before, I believe J. Wilbur Chapman is right.

Brother Martin then took up the question of chronic seekers at an altar, and candidly, brother, is not the altar overworked, in your humble opinion? Has not the evangelist, sometimes, laid too much stress on a person's coming to a public altar? I am not saying he has, I am simply asking the question. I believe he will pay to think on these things. Brother Martin illustrated him by the people of a man traveling across the country in an automobile and gets a puncture in his tire, there are two ways to get it repaired. One is to run into the next town on a flat tire and go to the first garage. Well, we all go to God for the sidewalk garage, but he says there is a better way. Drive up to the side of the road, jack up the car, remove tire and tube, put on a patch, inflate your tire, let down your jack, and drive into town and not a soul in the town will know that you even suffered a reprieve for a time. Then he made his application. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."-right at the side of the road; right in the office where you work; right in the home where you live, seek God for pardon immediately. Why wait until the following Sabbath and walk up the aisle and throw yourself prostrate at the mourner's bench, and have the world look on and say, "There he is down again.

Can't you see that automobile coming into town on a flat and everyone seeing only the flat tire? No matter how beautiful the car, their attention is attracted to the crippled wheel, whereas had he drawn up to the side of the road and repaired his puncture, he could have sailed through town at twenty-five miles an hour, and hear the people say, "What a beautiful automobile he has." I am sure the reader can get the application. I have prayed with people, and so have you, my brother pastor, and they have asked God to forgive them, and I am sure, and you are sure, that they were sincere, and we know if they were so sincere God heard them, but that would not do. That night at the service they walk out, go down to the altar before several hundred people, and why? Let me go back to the automobile. Here is a man that is afraid to trust the work of a handy-kite at the side of the road, and though he patches the puncture, puts air in the tube, goes into town, but still persists in going to a garage, having that tire torn off and having the garage man look at the patch. In other words, he has repaired the puncture but still persists in going to the garage and paying out money for nothing. So the man who goes to Christ immediately when he slips and falls and sins, and then goes to an altar is doing as unnecessary a thing as a man would in going to the garage after having repaired his puncture.

Another thing Brother Martin said is that God seems to hate the spirit that shifts the blame of one's failure on another. Adam blamed Eve, Eve blamed the serpent, but God blamed the people. David said, "I have sinned." It has always been a grave question in my mind why God seemed to punish Saul so severely and to forgive David, so freely, and I am satisfied that a careful reader of the Scriptures will see that every time that David failed, said, "Lord, I am the fellow; I have sinned." I have done wrong, but some of these other characters who seemed to receive such severe punishment were always trying to shift the blame on someone else.

Earnestness

It was my privilege a few weeks ago, to attend a meeting of the Blue Ribbon Store, who are fighting the chain stores in our city. I saw several hundred men and women stand for one and one-half hours listening to a speaker denouncing the chain store system, and urging his hearers to stand together in their effort to counteract the influence of the chain system. The earnestness of the speaker held their closest attention, and I confess I coveted him for Jesus Christ, and coveted his spirit of earnestness for the ministry. I then listened to a man give a Thanksgiving address. You may have noticed that there was no passion; there was no pathos, but just a few glistering generalities, and some of the generalities did not even glister. I am more satisfied than ever that earnestness is a commendable quality for a preacher. The hearers are quick to discern whether a man feels what he says or not. I know, personally, that if I have stayed up until 2:00 or 3:00 o'clock in the morning praying and meditating, and letting God examine my heart to my earnestness and the seriousness of standing between the living and the dead, I can feel my message gripping the people as it does not at other times. I am constrained to say that earnestness is not only a commendable, but I think an essential qualification for the preacher.

PERSONALITY

I read with interest the editorials of two religious papers recently. One of these writers would say, "Rev. So-and-so, has said, or Prof. — has so declared," and there seemed to be very little of his own thought in the whole editorial. The other one, while I knew he was quoting in places what he had previously read, so mixed it with his own personality that we discovered it much more readily, and read with interest everything he had to say. This makes me wonder: if it is not better for a preacher to feed his thought and give it out mixed with his own personality, than to use even finer language but seldom saying anything himself. Think this over.

PRESCHING TO THE DYING

Some of our readers will remember hearing of that great man of faith, Dr. Cullis, of Boston. I had the privilege of preaching in the Cullis Consumptive Home in that city years ago. One of our women went there to die, but God marvelously healed her, and when I was out to California this summer I had the joy of seeing this good woman sitting in the front seat at the campmeeting, still rejoicing in the Lord. She arranged for me to preach in that Home one evening when I was pastor at Lynn. I do not know if the building is still standing, but I will never forget the service. The inmates roomed upstairs and came down one flight to the dining room. There may be a psychology in that for it was understood that when they got too weak to go downstairs to sit at the dining table, they were moved over to another section of the building, and received their meals in their room until they could no longer walk. At that time there would fight to the very last in an effort to get downstairs and sit at the table. A pecular
If you ask me for it, you can have it." He said, "Don't be foolish; we are talking seriously." I said, "I mean it, brother. If you ask me for this 50c piece, I will give it to you." He smiled and turned away, and I turned to another fellow sitting on a bench, and said, "If anyone will ask me for this 50c piece, I will give it to him." It was such an unheard-of proceeding that no one made a move for possibly a minute. Then one fellow said, "Well, if you are a preacher and trying to help us, you should not lie for 50c, so here goes," and he reached out and took it out of my upturned hand, whereupon the man to whom I had been speaking and trying to teach the lessons of faith, said, "My! I didn't think you meant it." Then I made my application, and said, "Don't you see, I can lie, but the Scripture says 'God cannot lie,' and he got upon his knees and I really believe he found the Lord. His faith touched the promise.

Again let me repeat

If our faith were but more simple
We would take Him at His word.
And our lives would be all sunshine,
In the sweetness of our Lord.

WHAT THE WRITERS HAVE TO OFFER

SIN AND THE NEW PSYCHOLOGY, by Dr. Barbour, is the title of a recent book issued by the Abingdon Press. I bought the book when it was first published and read it through immediately. We have all begun to think that the fundamental doctrines of the Church are being cast off for the newer modes of thought. Psychology has taken the place of conversion, philosophy that of the

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

BY BASIL W. MILLER

What the writers have to offer

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FOUR LETTERS

February, 1934

05-06-12

THE PREACHER'S MAGAZINE
FACING HUMAN BEHAVIOR, by H. A. Overstreet (Norton), is another contribution to psychology which is of interest to the preacher. The book is the result of a series of lectures given at New College which have been published in the free spoken style and not in the heavy manner of psychology. Hence it is easy reading. It is full of interesting suggestions. For instance, he treats the problem of capturing the attention in this manner: What can we get others to attend to controls their behavior. To control the conduct of others there must be: movement in our actions or arguments, suspense—"keeping the people guessing" the outcome—the same elements from us as speakers must go out that we would bogart in the audience, a challenging technique, and a shocking technique. His chapter on "Crossing the Interest Dead-line" should be read by every preacher. Briefly he says, start with concrete situations; start with something which makes a difference; begin with an effect needing a cause; or with a cause implying an effect; present a conflict; or use the shock technique. Here is excellent material for ministers to use in working out the introduction to their sermons. After all the interest dead-line is somewhere during the first five minutes that the preacher is on his feet. To fail here is to fail entirely.

The chapter on Fabrication Habits is very interesting. Another name for the same line of thought would be "Technique of Escape from Reality." Day-dreaming is an example of what is meant by this. One starts a career, or an activity, and is unable to carry it through to a successful conclusion. What does he do? He evades reality, and escapes through some habits of day dreams or such like. First he may become a romantic hero—someone of great importance due to a romantic ideal. Or he may fabricate a set of superiorities, make him feel that he is the group and his thoughts and his methods are the superior. Or his way of escape may be through the "sour grapes" method—everything is wrong; everybody is hopeless, etc. Or the opposite may be true, the Pollyanna type. These are just modes of escape from reality. The devil through escape techniques may develop an ego superiority in his church work. Sometimes escape from reality comes through the suffering hero technique. Everybody hurts him; the world is against him; he is the hero all right—but born to a lot of suffering and misunderstanding. This chapter alone is worth the price of the book.

For three years now I have been gathering material for three books on psychology for the preacher and the church school worker. I have finished one—Psychology for Workers with Adolescence. Herein I have tried to cover the field of adolescent psychology and apply the findings of this science to the problems which the worker with young people meets. The next one is to be Psychology for the Preacher. Here I am considering the general field of the work of the ministry, preaching, visiting, publicity, writing. Some of the chapter headings are: The Minister as a Psychologist; Social Psychology and the Minister; Psychocare and the Problems of the Ministry; New Psychology, Complexes, Sublimation; The Psychology of Suggestion for Ministers; How to Control the Emotions; Techniques of Escape from Reality; Keeping Mentally Fit, Psychology of Writings, and the Preacher; the Psychology of Public Speaking. The past three years spent in gathering this material have been most interesting and profitable. The last one is to be Psychology for Church School Workers. On this I have not done much work, except the general reading.

As I See It

Are We Twenty Years Behind? During this past summer two men, both leading men in their activities in the church, made the statement to the writer that as a church we are twenty years behind the other denominations. Or that the status of the people at the present time is that of the other denominations of some twenty years ago. Hence in building our program, our training courses, or teaching materials, our course of study for ministers must aim at level twenty years lower than that of the other denominations of the present time. I have thought about this for several months now, and this is the conclusion I have reached. It is an insult to the intelligence of the denomination to place us back there. We are on a par with the current denominations from every standpoint! With here and there exceptions, our laity in the city, the country, the North or the South, are on a par with the average laity of this section and status. I have gathered churches in the East and in the West, in the North and the South, in large cities and in the country, and it is but natural through the various groups and congregations and as I met the other congregations of the various denominations we were fairly well matched in size for age and in the size of our choir, school, church school—level as theirs. My working groups filled on the average just as important places as theirs. At Pittsburgh, where I was in contact with some twenty other denominations in our community, my people filled positions equal to any of theirs. From a small congregation five or six were in banks; the same number as secretaries, private secretaries in the largest concerns in the city; an engineer in the American Sheet and Tin (U. S. Steel) Corporation; school teachers; high school and university students, etc. The same is true here in New York City, and also in San Diego, California.

Our church school workers, and Y. P. S. workers are on a par with theirs! They are not below the average. Here in our section of New York City—Richmond Hill—just this past fall my school received the largest church school school banner at the union meeting. Studying the various groups I find that ours matches theirs. I also believe outside of a few denominations which are noted for their culture—some of the Presbyterian bodies, for instance, which require the A. B. and the B. D. degrees of their preacher—that our ministers match theirs! We are not twenty years behind them! Go to the South or the North, to the cities or the country, and you find among our 2,000 pastors those who are proportionately as well trained as their fellow-ministers.

From the point of numbers more Nazarene young men and women are trained in our colleges for Christ's work, than of any other denomination. One thousand and over of our young people are now in our schools training for God's service. When other denominations are not training enough ministers to fill their pulpits, we as Nazarenes have a third more ministers than we have pulpits!

The practical bearing of the discussion is this: If we look upon our preachers as twenty years behind the others, we will write our training courses with the gauge set twenty years behind our age. This will be disastrous! We cannot f
one moment afford to lower the highest possible standard of training for our preachers in the great task of saving immortal souls. Have we yet heard of any who feared to take Miley or Rabbot in Theology, or Horst in Church History, or Angell in Psychology? These texts are written up to the highest standard. So it must always be.

Again, if we look upon our church school workers as being just twenty years behind the other groups, our texts and material for them will be twenty years lower. This likewise will spell suicide! When we for one moment write down to our workers, we are falling to bring them up to a higher standard. Our training texts, or lesson materials, cannot afford to be less than the best. For remember, what we put into our church school teachers, we will reap in our students.

ents in the school! If we are satisfied with a flabby training, with adulterated doses of material in our texts and helps, then similar results will be found in the work of our church schools. Our texts cannot afford to be one iota less in standard of material included, in type of writing, in scholarship, than those of the other denominations. We must match course for course Methodists, Baptists, Christians, Congregationalists.

Again I repeat it, it is an insult to the intelligence of our hundreds of trained ministers (for our schools during twenty years have poured out streams of trained preachers into our ranks), or our hundreds of high school and college trained faithful Y. P. S. and church school workers, to even imply through our training courses and other materials that we are not on the par with other denominations.

"Miley's Theology Is Out of Print." And a good thing that it is! When we as Nazarenes have in our course of study texts which are true to our fundamental positions then it will be far better for us. Miley, while a classic system of Wesleyan theology, does not fit our current needs, nor state our fundamental doctrine of entire sanctification as we teach and believe it. Every time a minister studies Miley on sanctification he is liable to be led astray. Of course if a careful and accurate statement of this doctrine is not vital to the work of our ministry, then Miley is all right. It is high time that we write our own texts for our courses of study. Dr. Elyson is certainly to be commended for his noble attempt to write himself the teacher training course for our church workers. This is a step in the true direction. Such must be done for every text in our courses of study where they do not absolutely state our doctrines. There was a time when it was necessary to adapt texts from other denominations for our courses of study because our publishing house was unable to carry the heavy expense of bringing out such works, or because we did not have men sufficiently well trained to write them. But not so any more.

NEW YORK CITY

FACTS AND FIGURES
By E. J. Flecking

The following figures were recently released by the Federal Census of Religious Bodies: j Out of every 100 persons over 13 years of age in the United States, 55 are church members. Five women are members to every four men. 52 per cent are in rural churches and 48 per cent are in the city churches. 214 denominations are listed, more than half of whom have over 100,000 members. Three out of every ten are Roman Catholics with 13,300,000. The Methodist Episcopal church comes second with 3,700,000. The Southern Baptist third, with 3,330,000. The Negro Baptists have 2,900,000. The Jews, 2,430,000. In proportion to population, church members are most numerous in the East and South while it decreases as we move Westward. The Protestants are in the majority in every State except Utah. Church membership is increasing almost exactly with the population. The number of Sabbath school scholars is 21,000,000, as compared to 24,740,000 in the public schools. The parochial schools are growing rapidly, but the Roman Catholic Sabbath schools are declining. Three out of every eight ministers in the eighteen leading white denominations and three out of every four of the three leading Negro bodies are not graduates of either college or seminary. Church property is valued at $3,840,000,000, but many churches did not report. Parsonages are valued at $500,000,000. The Roman Catholic and Jewish school property is valued at $7,000,000,000.

The Boston American commenting on the financial situation states that last month American industries paid out $475,000,000 in dividends. A year ago last month they paid out $339,000,000. A net gain of $136,000,000 over last year.

THE VISION AND THE TASK

The Editor

Dr. Clark, of Brooklyn, went off to rest and to sit in unnoticed in a Christian Endeavor Convention. He heard a young woman say, "A task without a vision is drudgery; a vision without a task is a dream; but a task with a vision is the hope of the world," and he returned to say this one germ of thought was worth all the trouble and expense involved in attending the convention.

There are perhaps other ways of stating it, but this is, at least, one good way of saying what we would like to say regarding the preacher and his work. Let us think of the extremes first: drudgery and dreams! How dismal the results when stated in this form. We have heard of the workman who watched the clock and stopped with his hammer in midair at the first blast of the five o'clock whistle. Well, the preacher who counts the days until he will get to the vacation or who accepts every excuse for getting away from his parish is not happy in his work. His task is drudgery. He is minus a vision. But that other preacher who lives on emotion and expects success to come without conditions is but little less to be pitied than is the drudge. There must be a combining of the two elements.

Friends used to remonstrate with Dr. Breese, it is said, because he was careless about taking recreation and cared little for vacations. His answer was, "My work is my recreation. I get plenty of exercise in pastoral calling. The demands of preparation to preach keep my mind fresh. The very act of preaching and of taking part in other forms of worship gives me the sense of change that men seek when they go to the mountains. There is no monotony with me."

Perhaps Dr. Breese was more fortunate in this regard than every preacher may be expected to be, but there is something in being so possessed with a vision that makes one pretty indifferent to the wear and tear which loom so large with those to whom work is a drudgery.

There is no work that is so hard as looking for work, and none that pays smaller wages. The preacher who has zeal and fervor, but no plan, no meth-
EDITORIAL NOTES

Rev. F. W. Fetter quotes from A. J. Gordon as follows: "The minister is not only a herald, but a witness. He must tell what he knows; testify to that which he has tested and proved by testing; and because experience limits his testimony he must aim at a constantly richer and deeper experience in order to give a testimony correspondingly convincing and persuading.

"The piety and purity of a Christian community will be found to be in exact proportion to the intelligent respect and reverence in which the office of the minister is held, and by which it is magnified."  

One of the pastor's problems is the financing of the church. There are extremes, of course, but the rule is that the pastor who invites pressure from district and denominational leaders and who preaches and practices faith and seeks to carry his part of the whole load will find more possible to get along under his local burdens. The preacher who begins to cut his budget for outside service will find reaction when he tries to put pressure on his local expenses. The whole gospel for the whole world is the whole task of the whole church.

We appreciate the kind commendations that come in from our subscribers from time to time, and we trust none will quench the impulse to say any good thing possible. But we also appreciate suggestions and criticisms. We want to make the magazine as helpful as possible and sincerely appreciate any help you can give us.—EDITOR.

Have been taking the Preacher's Magazine for three years, and have but one comment to make—it's the best on the market, regardless of the price.—NEAL C. DERKE, Rogert, N. D.

EXPOSITIONAL

EXPOSITORY MESSAGES FROM HEBREWS
Olive M. Winchester

The Message of the Gospel Attested (Heb. 2: 1-4)

AFTER speaking of the new and higher revelation given in Christ Jesus, a higher revelation because mediated through a son rather than through prophetic medium, higher because from the angels made known its content and declared its truths by precept and example, after emphasizing all this, the, sacred writer finds seizing his mind the apprehension of danger. There is the danger of the general trend in human nature which is to drift away from the higher ideals to the lower. All human effort for higher achievement must be by persistent purpose and execution, yet man cannot seem to hold himself continuously with this objective before him. He tends to forget the higher and choose the path of least resistance following the impulses and urges of his natural tastes. This trend was ever manifested under the revelation of olden days and "every transgression and disobedience received a just recompense of reward," so the writer ponders in his mind the fact that under the fuller revelation a greater punishment will await. He thinks of the attestation of the gospel truth and the consequent result if one turns aside from its message. The gospel truth is witnessed to by every form of evidence that any revelation has received and stands pre-eminent in its authority.

AUTHORITY ARISING FROM A PERSONAL REVELATION

In its origin the gospel came as the message of Christ to the world. It was not an enactment of a law which always has a sense of the impersonal and carries with it a frigid atmosphere, but it was a personal revelation bringing to man a full revelation of the Father and centralized with the joy of love which stirs the heart of man and moves it to its depths.

When we seek for authority in righteous living and the Christian ideal none higher can ever be reached than the person of Jesus Christ. Authority resides in His teaching as the highest in its standards have been set before the human race. Standards which no human thought has reached without supernatural guidance. If we seek for evidence that herein we have the ultimate in ethics for the human race, we need only to study the context of the sermon on the Mount and note the attitude to be taken toward persecutors, the exhortation that love is to be comprehensive in that it includes one's enemies as well as one's kin, then the Golden Rule which admonishes that we should do unto others as we would that they should do unto us. Speaking of the Sermon on the Mount and especially of the two injunctions which relate to nonresistance and love of enemies, Johannes Weiss states, "In the foregoing precepts we have simply the utterances of a more earnest moral sensibility; here we have the language of exultant and heroic enthusiasm, not meant to be judged by commonplace standards. In lieu of the typically Jewish principle of retaliation, which was applied in both legal and personal affairs, namely, "eye for eye, tooth for tooth," Jesus demands the entire renunciation of self-defense or self-vindication. Nay more; it is not mere tranquil endurance that He enjoins, but a readiness to present to the assailant the other cheek, to give more than what is asked, to surrender the cloak as well as the coat. But the distinctive feature of the passage in the Sermon on the Mount is that the demands are made without any reason being assigned or any subordinate aim proposed, precisely, indeed if their authority must have been perfectly self-evident to the disciples."

Not only in the Sermon on the Mount but in all the teaching of Jesus we find truth set forth with authority and finality which is evidenced in the standards inculcated and the manner of teaching. Listening to the messages, the people noted the presence of authority and tasted upon it, and officers sent to apprehend Christ remarked, "Never man spake as this man."

But it was not only in the teaching of Jesus that authority reigned; the fact is the authority in the teaching goes beyond the utterances themselves and radiates from the person of Christ. That is the appeal of the ethics of Jesus.
reflection will reveal the unusual difficulties that lurk in a subject like the present—the 'Ethics' of Jesus, or, of the Gospels. Even the unbeliever, is aware that we cannot in strict sense speak of the 'Ethics' of Jesus at all—in the sense, that is, of a doctrine systematically developed according to principles, and exhaustively applied to the facts of life. For His was a scientific or methodical spirit; His significance lies rather in the realm of personality, in the unique, peculiar way in which men and things moved Him, and in which He reacted upon them. Hence we need not look for either an orderly arrangement of, or even an appreciation of, the greatness in, His ethical ideas. From the drama of His life we are unable to compile a system of morals, but we may see how a great personality creates a moral standard by what He does and suffers, and how He elucidates it in His words.

When we view the life of Christ as lived here upon the earth, we see embodied such heights of personal living that forever sets the seal upon authority in moral and religious truth. This supremacy the writer of Hebrews brings out when he says that the Gospel originated in words spoken by "the Lord," not our Lord, but the one and Christ whom all mankind, sovereign in the world of nature and sovereign in the moral and religious world, because Christ was the Lord here upon earth and is now seated upon an eternal throne above all powers and creation. Son of God, therein lay the authority of His message and therein lay the danger of drifting away.

**Authority in the Christian Consciousness**

While authority in the gospel message lies supremely in the person and teaching of Jesus Christ, there is also authority in the consciousness of those who listened and who found its life upspringing in their hearts transforming them into new beings. One of the supreme tests of this day and age in the mind of man is the pragmatic which asks the question, "Does it work?" This is the test to which the gospel was submitted from its beginning.

As we look upon those early followers of Jesus Christ, amidst the maze and perplexity of their thinking regarding the person of Christ, His office and mission, and their erroneous views concerning the kingdom of God, we find a dynamic power functioning and impelling them ever onward. The heights they reached at times were not always maintained; the common plane of Christian living seems at times not to have remained within the realm of their experience, yet they moved ever onward with their faltering and falling. They showed ambition and vindictiveness, but still they were learning, and when the day of Pentecost was fully come there came a clarifying of their thinking and understanding of the nature of the kingdom of God, the work of Christ, and along with this new understanding came also a new endowment of power in their hearts. From henceforth with no uncertain sound they gave witness to Christ and His message of truth, some of these sealed their testimony with a martyr's death. Thus does the writer of Hebrews say the word was confirmed unto them by that heard it.

But we can carry the testimony of the Christian consciousness farther, since we stand at a viewpoint of historic perspective that takes us down through the centuries. There were the believers those early days that numbered one hundred and twenty at the conclusion of the ministry of Christ, but soon increased until the province around about were peopled with Christians and heathen, sacrifices neglected. Or did the Christian movement go finding its way into Egypt, North Africa, then into Britain, England, and then it brought the same testimony that the gospel message was true because it proved such in the lives of men. So has it been through the ages many have been those who have borne witness even unto death that the supreme and final authority for Christian life and living is found in the revelation given by Jesus Christ.

By many means and various lines of endeavor this hope in Christ and finality of truth has been battled against, but still it has remained steadfast. Persecution has beaten against this stronghold only to make the adherents cling the more tenaciously to their faith. Indeed, it has come with its blighting pall, but has found itself baffled amid its arrogance. As one has expressed it: "They tried to take You from me, They said You were but an idle myth, A delusion and a childish superstition; When I prayed they mocked me, And when I worshipped You they called me mad. But O my Master—I have met You and I know It is true! I have heard You in the stillness of the night, And in the infinite silence I have beheld Your glory; In the hour of pain I have felt Your comforting hand. How can I doubts You whom I know?"

**Another Occasion at the Time When John the Baptist began to wonder whether Christ was the one who was to come or should they look for another and sent messengers to Jesus to make inquiry, "Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (R. V.). Thus it would seem that the Master regarded His mighty works as testimonials concerning Himself. Further, when Philip brought Christ on the evening of the Last Supper, to show unto them the Father, Jesus made answer, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father... Believe me that I am in the Father, and the Father in me: or else believe me for the works sake." If Christ therefore regarded the miracles as valuable from an evidential standpoint, there must be validity in their attestation. To one who believes in the supernatural and regards the moral and religious as the supreme values in the universe, the interruption of the order of nature is no barrier to faith if that interruption serves the greater end and sets forth the glory of the person of Jesus Christ and His work in the hearts of men. The fact is the imposing of a greater and higher order of life upon a lower is bound to bring some unusual outbursts of life. The more so is this true when all the miracles had some moral purpose or end in their working. Never for display of power and for personal ends in or of themselves did Jesus work a miracle; always they had for their objective the alleviation of human suffering or to bear testimony to His divine commission and work.**

The continuance of the power to work miracles remained with the disciples, bearing witness to their divine commission and to the fact that the Christ whom they served was in might and power. Added to these miraculous gifts were other manifestations and outpourings of the Holy Spirit, dynamic infillings and expression of the third person of the Holy Trinity, These infillings stirring within hearts were the urges which impelled these early disciples on to courageous teaching and individual witness. Even more than the miracles did these infillings bear witness to the fact that a great salvation had been vouchsafed unto them.

Thus with, fitness does the exhortation and
warning come to the first generation of Christians, an exhortation and warning which have echoed down through the centuries and will echo to the end of time, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should drift away" (Hebrews 2:1-3). Yes, moreover, there is appended to this warning the question, "How shall we escape if we neglect so great salvation?" We need to give the more earnest heed that we do not turn aside from a salvation that has the supreme testimonials to its validity and efficacy, from a salvation brought unto us by the Lord of heaven, a salvation found ever adequate to all the sin of the human race, a salvation which ever has expressed itself by a dynamic power in the lives of men.

HOMILETICAL

SERMONS FOR JUNE
H. B. Machen

JUNE IS an interesting month. While in many places the public schools and colleges close in May, yet June is noted for its bacchanale and commencement exercises. These furnish a splendid opportunity to reach the young people and to win them for Christ and the church.

Children's Day is another interesting event in June. We should make more of it than we do many times. Jesus never failed to give the children proper recognition during the days of His public ministry.

Another very interesting day in June is Father's Day. This comes on the third Sunday and presents an opportunity to pay a special tribute to our "fathers" and to emphasize the importance of their God-given place, built in the home and in the church.

JUNE 3—Morning Sermon

Theme: An Unfailing Foundation.


Text: For other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. 3:11).

INTRODUCTION

In May, 1889, there occurred at Johnstown, Pa., one of the worst disasters in the history of the Keystone State. The city, while built upon high ground, is surrounded by mountains and the Conemaugh River flows through the town. On the day of that awful disaster the people were startled by the cry, "Run for your lives; the great South Fork Dam has broken!" Looking up the valley they saw that mountain of water sweeping forward carrying everything before it. Two thousand, two hundred and nine people lost their lives.

Why? Because the engineers in building the dam had failed in measuring its strength under certain conditions.

In the fall of 1911 there occurred at Austin, Pa., a similar disaster. In the fall of 1909 there was completed the construction of a great concrete dam. A few months later a number of large cracks were seen in it. The engineers were called back and instructed to investigate the cause of the cracks. They soon found the dam had been built on a porous rock foundation and it was not long until both the dam and its foundation moved forward several feet. In the fall of 1911 it burst, costing the lives of some 400 people. It was not built upon a solid foundation and failed to stand the test.

One of the most interesting and most helpful parables of our Lord is found in Matt. 24:27-28: "Therefore whensoever ye hear these sayings of mine, and do them, I will liken unto you a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The purpose Jesus had in giving this parable was to set forth that what is true of buildings and material things is also true of life and character. Those too must be built upon a solid foundation. Maclaren has said, "Today's wealth may be tomorrow's poverty; today's health tomorrow's sickness; today's happy companionship of love to- morrow's aching solitude of heart." But I am glad he added, "Today's God will be tomorrow's God if we worship the true and living God." "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

I. He came, in His incarnation, as Emmanuel, God with us.

1. He came clothing Himself with humanity (John 1:14). More than 600 years before Isaiah prophesied concerning His birth. (Isa. 6:6 and 7:14). In Matt. 1:23 we read, "And thou shalt call his name Emmanuel, which being interpreted is, God with us!" Blessed incarnation!

2. He came to dwell among men. He walked with our first parents in the Garden of Eden. He met with the old patriarchs, prophets, priests and kings when they built their altars unto Jehovah. He dwelt with Israel, His chosen people. He came in the fulness of time as the Branch. He walked with them to dwell among men. He has come today to abide with us, making our bodies the temples of the Holy Ghost.

3. He came and made Himself His glory. They watched Him as He walked the shores of Galilee healing the sick, feeding the multitudes and addressing the people. They watched Him the night of His Transfiguration. They watched Him the day of His triumphant entry. The night of His betrayal. The day of His crucifixion. They beheld Him the day of His resurrection! They watched Him the day of His ascension!

11. He came to establish a spiritual kingdom in the hearts of men.

1. To destroy the works of the devil. From the foot of an old rugged cross flow streams of omnipotent power.

2. To bring about a reconciliation between God and man. Sin had separated man from God. Without Christ, and the atonement would have been hopelessly lost.

3. To make us a kingdom of priests and kings unto God. We have become the sons and daughters of God, heirs of God, joint-heirs with Christ. The same glory that the Father hath given Him, He hath given us!

III. He came to offer men an unfailing foundation upon which to build for time and eternity.

1. He established a church that has stood for 1900 years. It has weathered every storm. It is more than an organization—it is an organism! An organization through which God works. Multiplied millions today testify to a heart-felt, personal experience of salvation.

2. Many have rejected Him. The church of His day, the Jewish church, rejected Him. The curse of God fell upon them. The world and modernism are rejecting Him today.

3. What foundation are you building upon? (Matt. 7:24-27; 1 Cor. 3:11).

When Balboa stood upon the heights of Panama and saw the great Pacific for the first time, 'what a discovery it was!' But how much greater was the discovery made by Peter and John and the disciples that day they cried, "Thou art the Christ, the Son of the living God!"

JUNE 3—Evening Sermon

Theme: A Grave Danger.

TEXT: They turned back and trusted God, and limited the Holy One of Israel (Ps. 78:41).

INTRODUCTION

The text makes three statements. They turned back—they trusted God—they limited the Holy One of Israel.

The Psalm as a whole presents a recapitulation of some of the historical events of Israel. But it is more than a recapitulation. It is a Gospel to Israel and a warning to the Church and the people of God of today.

I. Israel turned back!

1. They turned back from Kadesh-Barnea. One of the most incidentals of Old Testament history. The "Fall," the "Deluge," the "dispersion" were sad incidents but the turning back from Kadesh-Barnea was one of the saddest incidents of Old Testament history.

2. They turned back from the Promised Land. The place promised to their Father Abraham. A land God had prepared for them. They refused to accept God's gift to them.

3. They turned back from the Promised Land. The place promised to their Father Abraham. A land God had prepared for them. They refused to accept God's gift to them.
June 10—Morning Sermon

Theme: An Invitation.

Text: Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God (Luke 18:16).

Introduction

The text introduces a number of themes. How wonderful the Word of God is. It is exhaustingly, It is always new.

I. The text presents an invitation—a very wonderful invitation.

1. The Word of God is one great invitation. It opens with an invitation. Creation was an invitation to a life of fellowship and companionship with God. The fall brought forth a second invitation. An invitation to return to God. The Old Testament is one continuous invitation repeated over and over. The New Testament is an invitation. An invitation brought to a climax in Matt., 11:28. Pentecost was an invitation. The Book closes with an invitation (Rev., 22:17).

2. The text is an invitation to little children. Psychologists tell us the most important years of the life of a child are from one to three. The impressions made at that time are the most lasting. They do more to determine the child's future than any other period of life. Jesus understood this and said, "Suffer little children to come unto me." They

3. An invitation that must be emphasized. What a challenge! What a responsibility! To the church, the Sunday school, the Young People's Societies, the parents.

II. It is an invitation not to be forbidden.

1. The disciples disappointed Jesus. Multitudes had been thronging Him. He had been healing the sick. Some brought their children that He might lay His hands upon them. "The disciples rebuked them." It disappointed Jesus.

2. The disciples failed to understand Jesus. I knew a prominent minister some years ago who said God is not moved by our prayers for little things. He was wrong. God hears every honest cry. He hears the cry of a little child.

3. The disciples deserved the rebuke they received. "Suffer the little children to come unto me and forbid them not." See to it that they have a proper place in the church. That they are recognized and encouraged.

III. It is an invitation that is a revelation.

1. Of the kingdom of God. "For of such is the kingdom of God." Not all are children—but all must be childlike. Have the heart of a child. Trust God as a child trusts the parent.

2. Of the condition of entrance (v. 17). What a lesson! Of the way of salvation. It is so simple a little child may come. It is so wonderful the most profound philosopher is amazed.

Many are refusing to let Jesus Christ play upon their hearts and lives.

We cannot tell you how much we appreciate the Preacher's Magazine—Joseph J. Gough, Illinois.
June 17—Morning Sermon

Theme: The Prodigal Son.


Introduction

The Parable of the Prodigal Son is considered by many to be the greatest of all the parables of Jesus. Multitudes were precious upon Him at the time to hear the Word of God. Among those who came were two widely separated groups. One group was made up of publicans and sinners. The other group was made up of scribes and Pharisees. The parable was spoken largely for the benefit of these two groups. The parabolic represents the publicans and sinners. The elder brother represents the scribes and Pharisees. The father represents our heavenly Father.

I. The prodigal was the victim of a worldly ambition.

1. An ambition to get away from home. He was restless and dissatisfied. His father had plenty. He had wealth and hired servants. But life there was monotonous to the prodigal. He had visions of the world beyond.

2. An ambition to enjoy the pleasures of sin. He wanted to try the ways of the world. At first he had money and friends. Step by step he plunged into sin.

3. An ambition that led to disaster. He wasted his substance in riotous living. He soon became a bankrupt financially, morally, physically and spiritually.

II. The prodigal became a humbled penitent.

1. He saw himself and was heartbroken. Jesus says, "He came to himself." Uncle Bud Robinson puts it in this unique way, "He lost his money, his friends, his reputation, his self-respect, his coat, his shirt, and then he came to himself."

2. He repented of his sin.

It was Carlyle who said, "The most divine act a man can perform is to repent of sin." What was the greatest act in the life of David? Was it the killing of the giant Goliath? Was it the writing of the Psalms? Was it the building of a great kingdom? No, it was his repentance of sin. David had sinned. He had wandered into a far country. He was gone for one whole year but God sent the prophet Nathan to see him and David came to himself and confessed and repented! The prodigal was ready to repent.

3. He arose and went to his father. He said, "I will arise and go to my father." Doubles the devil tormented him every step of the way. Picturized to him his condition, his disgrace.

III. The prodigal received a royal welcome home.

1. The father saw him coming. He ran to meet him. What a time they had! The son trying to conceal while the father was weeping on his neck and flying orders to his servants.

2. Such is the love of God.

"O love that will not let me go,
I rest my weary soul in thee.
I give thee back the life I owe,
That in thine own bosom keeps.
Its flow may richer, fuller be!"

June 17—Evening Sermon

Theme: The Wrath of God.

Text: The wicked shall be turned into hell, and all the nations that forget God (Ps. 9: 17).

Introduction

One of the needs of the day is a balanced preaching. The whole Bible is a succession of contrasts. Contrasts between the love of God and the wrath of God. God has two faces; emphasize both sides. Tonight our theme is "The Wrath of God."

I. The wrath of God is enkindled against the wicked every day.

1. The psalmist declared in Psa. 7: 11; "God is angry with the wicked every day." God loves you. He gave Jesus Christ to die for you. He does not hate you but He is angry with you. The parent does not hate the child that does wrong but is angry. God demands and insists that we recognize and honor Him.

2. In Titus 3: 12 we read: "He hath bent his bow and made it ready." The picture is that of an archer with his bow and arrow. The arrow is fitted in the string. The bow is bent and aim taken.

He never misses the mark. His arrows are the instruments of death.

3. Again in Psa. 7: 12 we read, "If he turn not, he will whet his sword." If he turn not. If you do not turn from Satan and sin and the world. It must be an actual turning. One must come out from the world and be separate from it. He must leave Egypt and cross Jordan.

4. "I will laugh at your calamity" (Prov. 1: 26).

"I have called ye and ye refused; I have stretched out my hand; but no man regarded; but ye have set at nought all my counsel, and would none of my reproach."

Now "I will laugh at your calamity; I will mock when your fear cometh." These are fearful words coming from the lips of God.

II. The truth of God will soon break upon you.

1. It broke upon the antediluvians. They ignored God. They laughed at His warnings; at Noah. But the day came when God destroyed them.

2. It broke upon Sodom and Gomorrah. The people were living in sin; much the same as our great centers of population today.

3. It broke upon God's chosen people Israel. They disobeyed again and again. At last He withdrew His presence and allowed their enemies to come upon them.

It will break upon men today. I have seen the results of a cyclone in the South. No words can describe the awfulness of such a disaster. But God has warned men faithfully that if they reject Him the day will come when His wrath shall break upon them with sudden destruction.

III. The wrath of God is an everlasting wrath.

1. The wicked shall be turned into hell. A place of everlasting separation and punishment.

2. We stand at the cross-roads tonight. Which way will you take?

3. What is your decision? God demands an answer.

4. Will you meet Him in mercy or judgment?

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June 24—Morning Sermon

Theme: The Heart of the Gospel.

Scripture Reading: John 3: 1-21.

Text: John 3: 16.

Introduction

Someone has said a text without a context is a pretext. There is much truth in the statement. It is always dangerous to isolate a text, to detach or separate it from other portions of scripture. There is the danger of misunderstanding a text. This is the cause of many of the false "isms" of the day. They contain truth but not the whole truth.

Again, there is the danger of losing the strength of the text. For example take the text before us today: John 3: 16. Many would argue it is complete within itself, but the context adds much to its beauty and strength.

I. What do we find in the context?

1. Two outstanding characters, Jesus and Nicodemus. Jesus had just entered upon His public ministry. He was gathering His first disciples and having His first converts. Nicodemus, a Pharisee and ruler of the Jews, held one of the highest offices in the land. He came to Jesus by night to discuss with Him the greatest question that ever challenged the attention of men.

2. An account of the conversation (discussion) that took place. Nicodemus was an honest inquirer after truth. He came reverently.

3. Jesus in the context went on to define clearly the position of the believer and that of the unbeliever. An unbeliever, Jesus said, is under condemnation now (vs. 18, 19). The believer is free from condemnation (v. 16). Paul makes the same statement in Rom. 8: 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.
June 24—Evening Sermon

Theme: The Glory of the Cross.

Text: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6: 14).

Introduction

The churches of Galatia were founded by Paul. They were organized during His second missionary journey. He visited them once or twice after that. False teachers were soon at work among them. They endeavored to destroy their faith in Christ. It is surprising how much easier it is to tear down than it is to build up.

Many Galatians soon lost their first love. They lost their vision of Christ and the great essentials. They began to lean again toward Judaism with its ritualism and rites and ceremonies.

The heart of the apostle was broken. He warned them of their danger and pleaded with them to return to the Lord. The Epistle is brought to a close and a climax in the words of our text.

I. Paul understood the meaning of the cross.
1. The cross was a stumbling block to the Jews. They could not understand it. They looked for a Messiah to come and to establish a temporal kingdom. One who would throw off the yoke of bondage. But Christ came to establish a spiritual kingdom in the hearts of men.
2. The cross was foolishness to the Greeks. To them it was the symbol of weakness. They looked upon it with contempt.
3. The world saw a man crucified.
   a. Paul saw the Lamb of God.
4. It was understood by Paul.

II. Paul gloried in the cross.
1. In the work of atonement.
2. In Christ as our great High Priest.
3. He built his entire ministry about the cross.

III. Paul gloried in the power of the cross.
1. Addressing the Romans he said (Rom. 1: 16).
2. It is the power of the blood. There is nothing the devil hates more. But the Bible says we wrote.
   a. Redeemed through the blood (Eph. 1: 7).
   b. Justified by the blood (Rom. 5: 9).
   c. Sanctified through the blood (1 Jno. 1: 7).

3. Has the blood been applied to your heart?
   a. The promises to Israel were, "When I see the blood I will pass over you."

   Some years ago in Gary, Indiana, there was a little new-born with a crippled leg. The people knew him as Billy. Billy had a hard time to get along. His poor little body was undernourished. One evening Billy saw in the papers a little girl who had been terribly burned. "Her only hope was to have a supply of new skin grafted over the terrible burns," the doctors explained the danger. Billy was willing. The operation was performed and the skin grafted. The leg was then removed. Billy came through from under the anaesthetic but pneumonia set in. The nurses and physicians did all that could be done, but his poor, undernourished body could not stand the strain.

   As Billy was dying he asked, "How is the little girl?" "She is fine, Billy; you have saved her life." "Then I am satisfied," he answered.

   Billy had not died in vain! But has Jesus Christ died in vain for you?

PRAYER MEETING SUGGESTIONS — JUNE
L. T. CORLET

What God Is to the Christian

(Psalms 18: 2)

My Rock—For Stabili ty.
My Deliverer—For Strategy.
My Trump—For Salvation.
My High Tower—For Situation.

Getting the Most Out of Religion

Ezrah—Walked with God (Gen. 5: 24).
Nehah—Obedied God (Gen. 6: 9).
Abraham—Believed God (Gen. 12: 1-4).
Daniel—Utterly abandoned himself to God in reckless daring (Dan. 1: 8).
Paul—Kept the goal in sight (Heb. 12: 1).

June 24—Evening Sermon

A Good Missionary

(Matt. 28: 19)

One who has a certain knowledge of God.
One who has a clear definite knowledge of personal experience of salvation.
One who sees the great need of the salvation of men and women.

One who has a burning passion for the lost and dying of every hand.

LEARN TO DO WELL

(Ia. 1: 14)

1. Learn
   a. Be a beginner.
   b. Be a student—ignorance is not innocence.
2. Bible Study
   a. Systematic reading.
   b. By subjects.
   c. By incidents.
   d. Devotional reading.
   e. Make some part yours each day.
   f. "It is a tremendous responsibility to own a Bible.
3. Prayer
   a. Regular.
   b. Sincere.
   c. Definite.
   d. Victorious.
4. Service
   a. Seeking the welfare of others.
   b. Building up the cause of Christ.

Together

(1 Thessalonians 4: 16, 17)

Together with Him in the air (1 Thess. 4: 17).
Together with Him in heaven (1 Cor. 15: 51).
Together with Him in glory (John 17: 22).
Together with Him in marriage (Eph. 5: 25-27; Rev. 19: 7).
Together with Him in the kingdom (Rev. 20: 6).
Together with Him in love (John 17: 26).

Volunteers

(Proceedings 6: 8)

He waited upon the Lord.
He confessed his own need.
He saw the need of others.
He prayed about it.
He realized he must help.
He volunteered.

Christ and the Believer

Christ within the believer (John 3: 3; 1 Cor. 12: 3).
Christ before the believer (Heb. 12: 2).
Christ beneath the believer (1 Cor. 15: 46).
Christ beside the believer (John 14: 16).

One who has a clear vision of the work of God.
One who sees the great need of the salvation of men and women.

Confidence that He delights in His children asking for His help.
Trust that asking will obtain what God has to give.
Dependence upon God to give just what is needed at the time it is needed.
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Victory

Every man in his place (Judges 7: 21).
Signifies:
Obedience.
Interest.
Vision.
Fulfillness.
Victory.

FOURFOLD RELATIONSHIP OF THE CHRISTIAN

1. Believer Relation to Christ.
   a. The vine and the branch (John 15: 1-10).
   b. Uter dependence.
   c. Love (1 John 2: 10; 3: 14).
   d. Helplessness (1 John 3: 16, 17).
   e. The world (Acts 1: 8).

2. Believer to the Word.
   a. Do not love it (1 John 2: 15).
   b. Witness to the world (Acts 1: 8).

3. Man Who Did a Small Thing—Andrew
   (John 4: 40-42).
   a. He brought Simon Peter to Jesus.
   b. He brought the lad, with the five loaves
and two fishes, to Jesus.
   c. He introduced the Greeks to Jesus.

4. Believer to a worker.
   a. Have no record of any sermon he preached.
   b. He did not occupy what was called an
      important place.
   c. He was content to get his men.

3. First Home Missionary.

SEED THOUGHTS

W. W. BAKER

Subject: Consecration

Text: Romans 12: 1

INTRODUCTION:

This kind of a sacrifice cannot be made by
sinners. The "bride" are called to make it.
The sinner cannot make it because it will take
the assistance of God's divine grace to make it.
We cannot make it unless we love God and sin-
ers don't love God. Remember what God said
to Abraham after he obeyed in not witholding
his only son. "Now I know that thou lovest
me."

If we do not love God, it will be hard to
make this sacrifice.

1. God commands us as Christians to make
   It.
   a. "I beseech you therefore, brethren."

2. We should make it because we have
   made it a failure, in Maiming ourselves
   when man undertook to manage himself,
   he fell from God.

So great was this that it brought to his
life sorrow, pain, hardship, bitterness
and death. But God can manage us better than we ourselves.
At least man did not suffer these things be-
fore he undertook to manage himself.

We need to come back to God to complete
consecration that God may again manage our
lives.

3. We should wholely consecrate ourselves to
   God that we might have fitness for service.

Man needs more than natural equipment
for God's service. He may be talented, edu-
cated, and able to do many things. Yet man
needs a supernatural equipment.

1. He needs power.
   a. Illustration: Peter denied his Lord be-
      fore Pentecost, but after Pentecost spoke
      with such power and holy boldness that
      men cried, "Who is this man, to do this?"
      They could not resist the words with
      which he spoke.

2. He needs divine inspiration.
   a. The Holy Ghost inspired His people to
      testify, pray, preach, work. How differ-
      ent are the prayers, testimonies and
      preaching of those who seem to be in-
      spired under the blessing of God.

3. We need zeal for service.
   a. The Holy Ghost will give us zeal.
      He will take the "big /t out of the spiri-
      tual life and put within us a /uh go /.
      Think of the zeal the early church had
      after Pentecost.

4. We need His Spirit in all His fullness for
   service.
   a. That will put more life and blessing and
      Spirit in our songs, prayers, worship and
      testimony.

5. Consecration will bring into our hearts a
   "perfect love" for service.

The reason many people find it hard to
suffer, sacrifice, and work, is because they
do not love God and His cause enough.
Carnality is opposed to our loving to do
things. But when God sanctifies us, He
puts within us a "perfect love" and we

find it easy to do things for God. Sacrifi-
cing then becomes a pleasure. Suffering
for the one we love becomes a joy, not a
labor, not a martyrdom. Toil is a delight, not a
wearisome matter.

4. CONSECRATION LICENSES GOD TO USE US AS
   HIS OWN PERSONAL PROPERTY
   a. He can use us like a holder in sending
      us anywhere, to do anything and to stay
      just as long as He pleases. Even hard-
      ship and death will not stop us from go-
      ing.

5. CHRISTIAN CONSECRATION IS THE ONLY HOPE
   OF THE SAVES OF REAL, SPIRITUAL WORK
   IN THE EARTH.

We read of a crowd back in Israel, a part
of which "went to battle" while the remain-
"Stayed by the staff." We need both classes if God's work prospers
in the earth.

1. We need those who will go to battle.
   a. The preacher, the missionary, the other
      special workers.

2. We also need those who will "stand by
   the staff.
   a. Stand by the staff when it rains, snows,
      shines, when attendance is small, when
      the revival is or is not on, when people
      are interested and interested.

   b. Stand by the staff and pray, weep, fast,
      labor and put themselves to the trouble
      of making God's message known.

6. CONSECRATION MAKES GOD RESPONSIBLE FOR
   US.

   a. We are God's property, therefore
      He has a right to protect us.
      b. Protect us from the enemy.

   The psalmist said, "I will not fear what
   man doeth unto me." We are God's
   property and God will protect His own.

2. Consecration makes God responsible in
   giving us the victory.
   a. Over the world, the flesh and the devil.

   b. In fighting our battles.
   c. In giving Israel victory in their battles.

3. Consecration makes God responsible for
   giving us soul health.
   a. The people who have the best spiritual
   health among His people are those who are
   those who "all is on God's altar of sacri-
   fice laid.
   b. There is not a "spiritually sick" one
      among them. They can feed on "strong
      meat" and eat three times a day. Some
      people have a hard time getting through
      one sermon on Sunday morning.

   This crowdl is able to labor hard for
   the Master. They can "run and not be
   weary, walk and not faint," etc.

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b. The "glow" of spiritual health is seen
   upon their countenance.
   c. They can stand endurance.

7. VII. CONSECRATION MAKES US RECIPIENTS OF
   God's Best
   a. No good thing will He withhold from us
      that walk uprightly.
   b. God gives us the best in this life.
   c. They receive the best when His life is
      over.

VI. A CONSECRATED LIFE IS A GLORIOUS LIFE
   TO LIVE.

   a. A life of being blest and made a blessing.
   b. One will live thee and thou shalt be a
      blessing," is what God told Abraham.

   c. A life of prayer.
   d. No crowd on earth praise God like those
      wholly consecrated.

   e. A life of contentment.
   f. Paul faced death all the days of his life,
      yet he said, "I have learned in whatev-
      er state I am therewith to be content."
   g. The three Hebrew children seemed
      contented in the furnace fire.
   h. Daniel seemed contented in the lion's
      den and even martyrs of the early church
      seemed contented to burn at the stake.

II. A life of happiness.
   a. The happiest people on earth are God's
      people. They are happy when things go
      well and when it does not go well. They
      are happy in sorrow, in trial, in hardship.

   b. This stream of happiness flows on under
      every circumstance of life.

   c. A life of spiritual growth.

   "The best way to advance in spiritual
   things is to get sanctified. That which
   hinders growth is removed.

OUTLINES ON ST. JOHN THREE

Roy 1. HULLENBACK

Christ's Heavenly Connection and Earthly
Ministry


I. CHRIST'S HEAVENLY-CONNECTION
   a. He declares He came down from heaven
      (v. 13).
   b. He was even then, in heaven (v. 13).

   This testifies to His omnipresence and His
   deity. He was heaven's King, and was bet-
   ter acquainted with that place than any
   other man.

   c. Because of this He could have told Nicod-
      emus of "heavenly things" had He so desired.
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I. THE MOTIVE—"God so loved."  
1. It was divine love which prompted salvation.  
2. This love was not sentimental but evangelical.  
3. Love did not ignore the penalty of His law, but provided One to bear the penalty in our stead.  
   a. Modern concept is, "God is love, why do we need a saviour?" But the Scripture teaches, "God hath loved, behold what love!"  
   b. By this do not understand that Christ must in actual form undergo the same kind of problems that we would. It is the infinite value of the sacrifice that makes it a satisfaction.

II. THE DESIGNS  
1. This is so fittingly expressed in verse 17: "For God so sent not his Son into the world to condemn the world, but that the world through him might be saved."  
2. What is included in this word, "Saved"?  
   a. Deliverance from all that is meant in that word "pardoned."  
   b. The gift to our "eternal life."  
   (1) Having lost this life, we must be rescued to receive it.  
   (2) Doesn't simply mean eternal duration, but eternal partaking of His divinely inbred Spirit. We will live as long as He lives!

III. THE CONDITIONS—"Belief on him."  
1. "Whoever" does not indicate universal salvation. All souls may perish in spite of Christ's death.  
2. To be benefited in a saving way, a personal appropriation of Him as our salvation is necessary. This is not simply a mental assent to the fact of His holiness or deity, but an act of trustful reliance upon Him as our Savior.  
3. The only thing necessary for any soul to be hopelessly condemned and to eternally perish is to fail to believe: "He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of the Father."  
   a. Note these words: "Condemned already."  
   b. Whatever else you have besides Him, or whatever else you do besides believing on Him avails nothing! Morality, good works, church membership, religious ceremonies avails nothing!  
   c. It is salvation in Christ or not at all.  
4. The condition is a simple one that all can meet if they have heard of Him.

Light and Condemnation  
(Exposition of St. John 3:16-21)  
I. THE INSTRUMENT OF MANIFESTATION—"Light."  
1. To say, "Light is come into the world" is to say that God is come into the world, for "God is light."  
2. This light has shined universally. It has not come into the world simply to illuminate a small corner. Christ said, "I am the light of the world." John said Christ was "that true light which lighteth every man that cometh into the world."  
II. THE DOUBLE ACTION OF LIGHT  
1. It makes a twofold revelation: (1) Reveals God; (2) Reveals man's sin.  
2. It has two effects: (1) Condemnation; (2) Salvation.  
3. Whether light condemns or saves depends upon our love or hatred of it.  
   a. "He that doeth evil hateth the light and keeps away from it."  
   b. But he that doeth truth cometh to the light—"because he hates sin.

What you do with your affections—what you love or hate—is what counts.

4. Are you coming to the light of pulling away from it?

THE DISPENSATIONAL CLOSE.  
MELIA H. BROWN  
Every dispensation has closed with judgment.  
Isaiah cried, "Watchman, what of the night?"  
Every watchman should be able to give an answer.

Jeremiah said, "Alas, alas, for the day is great; it is even the day of Jacob's trouble."  
This day of trouble is the Great Tribulation Period. Jesus tells of that day in Matthew 24.  
The tribulation to be especially severe upon Israel (Dan. 12:1).  
Zechalsh says, "Two parts shall be cut off and die, but the third shall be left therein."  
Distress of nations. Men's hearts shall fail them. Men shall seek death and not find it. We already hear the murmurings of the volcanic forces which shall shake our social, industrial, and religious institutions.

1. The judgment will be the natural ripening of sin. The central heart reaches its fullest possibility in iniquity. For her grapes are fully ripe (Rev. 14:18).  
2. There have been other ripenings of sin in the past.  
   a. The antediluvian world.  
   b. The cities of the plain.  
   c. It will be the result of satanic power.  
   d. Tribulation will be Satan's hour.

3. The seat, power, authority given by the beast to Satan.  
   a. Deadly quagmire of moral pollution.  
   b. The crooking of frog spirits.  
   c. The oppression of human authority.  
   d. Antichrist shall reign.

4. The time of God's judgments upon the wicked.  
   a. Treading of the winepress.  
   b. Seven seals, seven trumpets, seven vials.  
   c. Battle of Armageddon.

The great supper of Almighy God for the fowls.

When men shall pray to rocks and mountains.  
When men shall be like when the covenants of the Holy Spirit shall be removed. "He who now letteth will let until he be taken out of the way, and then shall that wicked be revealed."  
The shadow of the dragon's wing hanging over the world today.

The tribulation a fixed period (Matt. 24:29).

5. Salvation is the only hope of Israel, that whosoever believeth in him, should not perish but have everlasting life (Jno. 3:16).

I appreciate The Preacher's Magazine more and more. The last few numbers have been especially good. The last two alone are worth a year's subscription.—Jack A. Carter, Texas.
Making a Minister
Paul S. Hill

Impressions from a Sunday Morning Service
Last Sunday morning I sat as a listener and worshiper in the pew while another conducted the morning service. The reason for the privilege of sitting among the laity in the church was one of health, and a period of rest given to me by a kind church. I tried to take full advantage of my privilege and analyze the service the best I could from a layman's viewpoint.

The church building was clean and cheerful. There was an atmosphere of wholesomeness that was radiating from the building itself, and was intensified by the body of spiritual people who came to worship the Lord on Sunday morning. I suppose that a very excellent service would have been held, and that the Lord would have blessed it just as much if the church building had been less cheerful, but it seemed to me that the cheerfulness of the church building added to the beauty of the service, and I thanked God for the building.

The service began with two fine old hymns that everybody knew and sang. They gave a fine medium for expression to a worshiping soul. There was no levity or religious joking, but a spirit of freedom in the Lord during the singing of those opening hymns. I noticed a few tears, and one young woman had her eyes closed and her hand raised just about as high as her head. She did not seem to be trying to get blessed, but just unconsciously manifesting the fact that she was happy in Jesus.

After the two hymns had been sung there was prayer, by a minister who is a member of the church. He prayed in the Spirit, simply, tenderly and in a manner that showed that he was frequently in prayer. As I listened to him I was impressed with the certainty with which he made the promises his. He expressed no doubt, nor implied any difficulty.

After prayer there was a beautiful song, by the junior choir. 'About twenty young girls sang to an attentive and appreciative congregation.' Again I noticed tears, more this time, and some of them from parents who are availing themselves of the opportunity the church affords them to instruct and influence their children in the way of godliness.

I do not just remember all the order of service. It was very informal and yet regular. I have been pastor of that church for sixteen years and yet I could not tell just what was coming next. The direction of the service was entirely in the hands of the minister in charge that morning, and the response from those taking part in the order of service was prompt and glad. There was a visiting soloist who sang beautifully of Calvary and freedom from sin. The choir sang a triumphal number, that lifted the whole spirit of the meeting another notch toward heaven.

And then came the sermon. When the choir had finished I was under the impression and very deeply so, that so far as I was concerned I would have to be a better preacher than I ever had been. It seemed to me that only a truly good sermon, not to say a great one, would anywhere near fit into the service after a preliminary service like the one of Sunday morning. How deserving the people were. They were there to worship God in the Spirit. They had furnished a beautiful church building. They had given ready response to any call that had come to them that would help make the service one of helpfulness. They had prepared for the service during the week, especially the choir. They had brought their children to the service with the object of helping them toward God and heaven. I have been their pastor. I have loved them, prayed with and for them; visited them when they were sick; married their young people, baptized their babies and buried their dead. But never did the importance of my ministerial position impress me more than it did that morning when it was time for the sermon.

What an atmosphere for preaching! What an opportunity 'to lead people to finer and deeper spiritual truths.' Only a sermon of rare proportions would be suitable after such a beginning. It was no atmosphere for nonsense. Joking would have been out of place. Scolding or railing would have been a sin. A sermon without a spiritual aim would have been a waste of time. A sermon that showed self-seeking on the part of the preacher would have been a gross misdemeanor.

What was demanded by the entire congregation was a sermon with a spiritual background, with an uplift in its scope and a solvity in its fabric that only a truly godly man with the Spirit of God on him could preach.

How glad I was when the preacher announced his subject as the 'Value and Care of the Soul.' Step by step he led us into a realm of thinking where values were not rated in earthly possessions. His illustrations were simple and brief yet telling. We saw the man who possessed a city block the day before the earthquake in San Francisco, but who was compelled next morning to join the bread line. We saw the uncertainty of time with its fleeting passions and joys. And then we saw the soul, worth more than all the world, redeemed by the precious blood of Christ, and safe only in Jesus and keeping.

Returning from the service I thanked God for the feeling I had within my heart that I had been to church. And I am more than ever impressed that I should preach better sermons. God help me.

The Ministerial Desire to Be Lift Above
It would be a strange thing indeed if a minister had no idea of what he was trying to do with his ministry. The evangelist has a definite aim in his evangelistic ministry, and the pastor has just as definite an aim, though his methods may seem shrewd, and the purpose of his ministry not so evident to a casual observer.

The minister must accept his ministry to the conditions and circumstances that surround him. There is a good deal of give and take in the matter of preaching, but with even the most adverse circumstances the minister must hold to his objective. Some of the circumstances that disrupt give birth to the feeling in the minister's heart that he would like to be able to work at his task as he feels he should in order to accomplish what he has set out to do.

Many think that the minister's life is an independent one so far as doing about what he wants to do in the spiritual business is concerned. But some of us who have had a few years experience know that there are many interruptions to our preaching business, and that frequently we are asked to turn from our main line in order to fill a demand from some source or another that seems very appropriate and just, but which to us is a stop in our work until we get the matter over with.

Take for instance the pastor and his objective. He knows his people, his town or city, his congregation. He is familiar with the needs of his people. His objective is to build them up in the things of God, and through his ministry of holiness to bless them and make them a blessing. To this end he prays, calls and lives and preaches his sermon. It is not a mistake to believe that the truths that help the minister will also help his people.

But there are many interruptions. Take for instance the more or less common demand for sermons on the anniversary days of the church. There are Christmas, Easter, Palm Sunday, Ascension Sunday and Pentecost season, which take five Sunday mornings and some Sunday evenings. Then there is a list of great church leaders whose birthdays are frequently observed, such as Luther, Wesley and Bunyan. These are three, but the number could be increased to include General Booth of the Salvation Army as well as many others. There is also a list of national heroes whose figures in the patriotic program of the country and the church. Sermons on Lincoln, Washington, and in the South, Lee, are frequently demanded by patriotic organizations as part of the minister's preaching program. Following these there is a list of national days that claim the preacher's attention, Independence Day, Memorial Day and Thanksgiving Day. The list grows longer but still must be added Bible Sunday, usually using material supplied by the Bible Society, and a Sunday for representatives from the Anti-Saloon League, The Lord's Day Alliance, The Red Cross, Fire Prevention Week and Accident Prevention Week, to say nothing of the local clean-up week. Beside these there is a list of belo

(10)
Some years ago I used to pass over a lonely country road beside some ruins of old houses. There was quite a group of them covering a few acres of ground. They had been made of logs for the most part, but some had been sawed lumber. They were all in such a state of ruin that they could hardly be discerned from any great distance, and frequently I was nearly past them before I realized that they were there. For a long time they were a mystery to me, but upon investigation I learned that there had once been a good-sized village there with a post office and store. The houses grouped around a mill where lumber was sawed, but with the lumber industry closed because of the scarcity of logs the people had moved away and the houses had crumbled through disuse.

As I think of them now it seems that they represent the times of the ministry of Isaiah. He was to preach "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." It wasn't a growing proposition for Isaiah. It was a rather dismal outlook.

It must be there is a difference between having revivals everywhere and having the presence of the Lord everywhere. Of course revivals come from the presence of the Lord, but Isaiah had the presence of the Lord but his crowd got smaller all the time.

I have wondered how I would like to have been the minister for that little sawmill village and known that the time was small, the time was the time, and finally close up. I wonder if I would have stayed, Isaiah did.

But Isaiah did something else. He preached coming judgment until it came and the land was desolate, and then he preached "revival" "return" coming of Christ. And he did once more all he wrote a book for the generations to come. He kept in touch with the departed people, and in his prayers and sermons remembered them. Isaiah was the biggest man of his day. It took a big man to stand the test like that. A little man would have run away. Any worth-while man could see more than empty houses would have gone, but Isaiah saw the situation in a big way. He saw them coming back. It takes a man of real faith to believe for a revival when his crowd is getting smaller all the time.

The cause of Isaiah's waning crowd was the growing strength of evil in the nation. In that respect the present day preachers are like him. We are preaching in a sinful day, and sin is carrying many away from the church. What shall we do? Get discouraged, compromise, try clap-trap methods, put on shows to hold the people? No. We must keep on preaching and believe for revivals. If we don't have big words, we can have clean ones, and they are the only kind that will stand the test.

But we must not be content with small crowds. We must get the message of Jesus to the people. If we must preach to small crowds then let us be faithful, but let us always expect revivals of God's work, and let us be very thankful that the ministry of holiness is constantly increasing and not getting smaller.

PROBLEMS OF THE DISTRICT SUPERINTENDENCY

By a District Superintendent

T HE superintendency of the Church of the Nazarene is a very peculiar institution. Ours is a superintendency with but very little genuine authority. It is to be questioned whether or not we have all the authority the superintendency mans, and yet, our work is not to be authoritative as much as it is to be inspirational, by example, by precept, and other measures that the Lord may give.

It has been argued and rightly, that our superintendency is one of the main links of our entire church. It may not be the strongest, but undoubtedly, it is the connecting link between the church as a local body, and the church at a great general institution.

District superintendency, while not to take the place of the General superintendency, has its difficult and joyous task, the keeping together of the congregations and the general church.

A remarkable thing has been accomplished when the District Superintendent by watching his message, keeping in direct contact with his pastors and, through them, with his churches, holds together a unit of the great Church of the Nazarene. What a rich reward it is to know that we have much of persuasion, and if the District Superintendent can find access to the hearts of the pastors, he will thereby find access in a large measure to the hearts of the people.

In writing these notes, it has been requested that a number of experienced District Superintendents state some of the information about which the readers desire to know. These are to be actual experiences. There comes to my mind the experience of a District Superintendent who recently attended a certain service where an individual shook hands with him, and with great joy expressed appreciation of his ministry, his efforts in promoting the work of God, and closed saying, "Brother, we love you, appreciate you, and believe in you as a leader in the Church of Jesus Christ." This was especially joyful, because during a period of service in the same church the situation was such that this work hardly had been said. Although the Superintendent had not changed, the pastor had, and by that pastor's attitude the attitude of his people had likewise changed.

Problems arise from the difficulty in every peculiar fashion. Oftentimes a District Superintendent finds himself between the upper and the nether stones, hardly knowing what to do. But rather than cause someone in the church or in the ministry to be embarrassed, he bears the brunt, and for the time being, seems to be bearing a tremendous load of responsibility and sometimes almost of guilt, until time has cleared up matters too delicate to be explained.

The visit of the District Superintendent is not a quarterly meeting visit, nor is it a visit wherein he dictates the plans and policies of the church, it is the case in some ecclesiastical bodies. Rather, the normal purpose of his visit is to encourage to leave behind as he goes an inspiration to do bigger things for God, and to carry on the whole program of the church in the larger and better way.

It has been the experience of this District Superintendent that the best method for entertainment is to always put himself in the hands of the pastor. Even though the pastor may at times not be in touch with all the ministers in favor with all of the members, it is yet always better for the Superintendent to keep in favor with the pastor and allow him to provide entertainment, thus saving the Superintendent any embarrassment as to where he shall go or with whom he shall stay. If the pastor sends him to his friends, then it is the pastor who assumes the responsibility. If he has not the opportunity to speak to his brothers, the idea that the Superintendent may be able to help there, then again, the Superintendent can do better work if he is under the jurisdiction of the pastor.

The District Superintendent is more or less a trouble-shooter or shock-absorber for the church. He is more than that. He carries with him to his brothers with the idea that these problems have been adjusted, the minister saved, the church united and the work going forward to the glory of God.
sun look but as melodious today. If the Superintendent rushes to the scene on the first call, in all probability he will find a mountain; whereas, if he can wait thirty days, he will, no doubt, receive a letter from the pastor telling him that the matter has been ironed out and that he need not come at this time unless he desires to come for a service.

One of the heart-rending problems of the District Superintendent is involved in the letters he receives almost every week from men who seem to be wrongly led. The Superintendent will receive anywhere from three to a dozen letters almost every week and these letters have been definitely led of the Lord to take pastoral work on that particular district. When he reads the letters, the Superintendent is well aware that something is wrong, for at that time there is not a single open church on that district, and no likelihood that any will be open for some months to come. These men, though they may be perfectly honest and worthy of pastorate, will be disappointed because they seem to feel that their leadings are false. The Superintendent sits with bowed head and heart, knowing that he cannot deny them in their desire because there is no opening on the field.

The joy of the District Superintendent is to have pastors who are happy with their congregations, and congregations who are rejoiced to have their pastors as leaders. It is the desire of every District Superintendent to work on this line so far as is possible, but when a congregation finds this impossible, he sets forth to do the very best he can.

As the time of year approaches when pastors are being called and churches are making arrangements for changes, it may be well to set down a few experiences regarding the matter as viewed from the Superintendent's standpoint. This matter of getting the right pastor for the right place is certainly the greatest field of usefulness in the District superintendency. On many occasions it has been our prayer that we might meet the church board relative to the calling of a pastor. Just now there comes to mind an occasion where a pastor had been voted out. He was a good man and apparently there was no reason for his being voted out. When we visited the church board and began to talk about a successor, it became known in a very few minutes that a number of the church board were settled upon a man to succeed the pastor. When the man's name was mentioned we discovered that he was the evangelist who had held a meeting just a few months prior in this same church, and who had clearly and definitely made it known that he would accept the pastorate if he were called. Of course he was very careful to state that he was not considering it as long as the pastor remained, but if there should be an opening he would be in the market for the pastorate. Not until we threatened to veto the nomination and throw the matter into the hands of the Board of General Superintendents did they back down from the proceedings and finally call another man. Later that same church board saw the wisdom of our advice and admitted that they would have made a serious mistake.

We know of another case where a pastor was called to a pastorate and after having accepted it he negotiated with another church with a view to bettering himself. He even suggested that if this could be done he would not want the Superintendent to know about it. This pastor little realized that he was engendering a spirit of distrust to himself rather than to the District Superintendent.

In sitting with the church board in the matter of nominating a pastor the District Superintendent is dealing in the most delicate, most sacred, and yet most dangerous proposition of anything for which he has to account. In the first place, he must be loyal to his conscience, to the church, and to the man who are looking to him for work and a place of usefulness in the church. When he begins to talk to the church board about men, names of individuals will be discussed and matters brought up, which, if carried out to the public and the merits or demerits spread abroad, might cripple some good, useful man, who would not, perchance, fit in that particular field but who would be a success in some other.

Among the first questions that will be asked by the church board is this: “Whatif the District Superintendent has met with them for the purpose of nominating a pastor will not be the questions we would ordinarily expect, such as: “How good a preacher is he?” but will likely be, “Is this man a hard worker?” “Will he visit the people or will he be a recluse and sit in his study, come to his pulpit and go back home?” The demand is for a pastor who will be a cross-section of his church. Not above them nor below them, but a man who will be one with them. It is true that he must be a preacher, for nothing in our ministry can take the place of a preacher; but to be a preacher and yet fail to be a man among men will cause him to fall as a pastor.

Another question that will be asked almost on the heels of those just mentioned is, “How about his family? Are they, if not Christians, at least converted, and is the present in the church the scene that they will stand by it rather than knock against it? Will they bring reproach upon it, or will they be an addition to it? Will they dress in worldly fashions and act despotically, or will they be kind and gentle?”

Some time ago a pastor was recommended to a District Superintendent. It was stated that he was a very wonderful preacher with great ability in dealing with men. When asked about his family it was stated that his wife was not a Christian. Not only was she not, a Christian, but her general demeanor was worldly in her dress, her work and her company. In fact she was not in any way fitted to be a preacher’s wife. When this man did not secure a pastorate in the district he felt hurt, and accused the District Superintendent of not being loyal to him and not supporting him. However, the Superintendent must have a clear conscience in recommending men, and although he could recommend this man, when it came to recommending his family it could not be done, so the church would not call him. Hence, this acquired liability on the part of the preacher caused him to fall and to finally leave the Church of the Nazarene.

Another question the church board will ask, if their problem is a hard financial one, is, “Can he handle the finances?” Regardless of the fact that a man may be a good minister and a good preacher, if he fails in this respect many churches cannot accept him as pastor, for they must have a man who will get into it and feel that the job is his job.

When a man accepts a pastorate, he accepts it as it is, not as he would like it to be, not as it would have been had he done the work. When he goes into a pastorate he must recognize that that job then becomes his. It is neither courteous, ethical nor right for him to say that he did not create the problem, for if he accepts the place, he accepts the problem. It is the superintendent’s business and desire to help him in every way possible to succeed.

Another problem common to District Superintendents is that of keeping men in the places where they are best fitted to serve. Many good men are fitted to serve in small places but could not work in a large city, yet they fail to recognize their limitations, and sometimes feel that the Superintendent has not advanced them at last as they should have been advanced, when the fact is, they can do well in a town from three to five thousand people but would fail entirely in a great city. Another thing, many men are good home missionary workers, where there is practically nothing, dig out a church and leave the field with, perhaps, a fine building, but cannot stay longer than one or two years. Many times they feel that because this has been accomplished, they should go to a still larger field, when the facts are, their trials, experiences and everything about them fit them to be home missionary workers and the church can it will be built outside them.

The hardest man to deal with is the ambitious man. I mean by that the man who has ambitions to go into fields that he has not yet qualified himself to reach. This type of man often fails to reach the goal he sets by his own conning. In nearly every case he will blame the District Superintendent. Some time ago an experience came to me like this: “I went to a certain place to look about the pastorate, and upon arrival, talked with the pastor who was leaving. He told me about his desire. He said he had planned to go to a certain place. He stated further, if you will do your duty and help me, I can have this pastorate.” Whereupon I said, “My beloved brother, do you want to know the facts regarding this place?” He replied, “I do.” Then I had to tell him this sad story. I said, “My brother, I recommended you for this pastorate, and upon doing so, they told me that had been held by a man who did socialize more than a man who was industrious.” (It was an exchange meeting which had been held so that this man might try out the field, and the people have a chance to look him over. It was his desire, his thought and hope that by so doing he would obtain the pastorate.) But I said, “Brother, when I presented you name, the lady who were entertained arose and said, ’I like this man as a man, but I do not think he would make a good pastor for our church.’” One of the board members asked why. “This man,” said, “Who thought of it, from the time he gets up in the morning until he goes to bed at night, talks about certain socialist views that he has in the political world. He makes it very clear that he is not in line with any of the political policies of the day except the socialist program, and I am sure that if he were

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to come as pastor he would exploit his views in this matter. I do not feel that we want such a man as pastor of our church." The man asked me this question, "Have I not just as much right to be a Socialist as you have to be a Prohibitionist?" I said, "Yes, you have a right to be a Socialist, as much as I have to be a Prohibitionist, if you are willing to pay the price for being so; but here it is the popular idea to be a Prohibitionist, for we believe that there is a moral element involved. On the other hand, we cannot see the wisdom of a socialistic political program, and the Church of the Nazarene is not a Socialist church. Therefore, if you are willing to bear the feeling that the people may have, you may be whatever you choose; but just the same, you have forced yourself out of this particular pastorate by doing so." I do not think this man had thought it through and given consideration to the fact that his intense and continuous conversation on this particular political view had really circum- scribed his usefulness and practically driven him from the ministry, but such was the case. There is no Superintendent that could help him.

I think the man who had studied so deeply and read to widely upon certain prophetic views that he found himself without a pastorate. His name was mentioned to the church boards of several different churches. On each occasion they said, "We like the man, but do not care to have a man as pastor who constantly dwells on one special line of truth. We want a well-rounded, evangelistic man, one who believes in and preaches on salvation as he does on any kingdom outside the Kingdom of Jesus Christ. We would rather have a man interested in the kingdom of Christ than in any side-line truth." This man was turned down by these church boards, not because he was bad, not because he was inefficient, but because he was centered in one side line. I am sure that this man blames the Superintendent, feels that the Superintendent could have done more for him; and yet, the Superintendent has presented his name on several occasions only to have him rejected because of these side-line views. Last week I heard a Su- perintendent say in a public address, "Beware of the specialists." The Church of the Nazarene seems to be so well centered, and so well housed in the middle of the road that it has no time for men who desire to take side-linns and run all over the ditches and deal in speculative subjects. One of the sad problems of District Superintendents is to know exactly what to do with men of this type. They are good men. They love God, but they have been per-verted to their own undoing. It makes it all the more difficult because they charge their whole affair to divine leading. Hence we cannot get to them to talk with them about their problems. We must stand by and see them die in their own ef- forts when we would gladly help them if it were possible.

Every District Superintendent has a heart-longing to do something for every preacher in his dis- trict, and to get every good preacher in his district that he can secure. His heart is filled with a di- vine love and friendship for the men of like faith. Friendship born of giving, not getting. "Therefore he does not go to see what he can get, but goes to help the preachers, to stand by in the hour of need, do everything he can to help adjust matters, and carry forward the work of God in connection with a happy, satisfied minister who loves to push the work of God feeling that they have in the District's Superintendent a true friend at all times. Even in some of the most difficult times the Dis- trict Superintendent, if he really has his work at heart, is a friend to the preacher. He repays him for the nights of travel, the days of toil, to see the smile come upon the face that a few momen- tens before was covered with furrows, as a result of some new plan suggested, or word of en- couragement spoken. It is his joy and delight to see preachers grow in the ministry and advance in the work of God. He knows that as the pastor grows, the congregation will grow. As congrega- tions grow they will multiply, and we will have more and better churches, be able to advance the work of God on more fields, and get more people saved. Heaven be brighter and hell will be depopulated by the work and efforts of preachers who are encouraged.

THE ART OF MAKING GOOD
W. B. Walker

IT IS no small matter to make good in the ministry. The call to preach the gospel is no guaranty that one will succeed in this calling. There are great costs in order to make good. We have many preachers who can hardly get a church, yet we have churches looking for successful pastors. Without a doubt the pas- tor is the keyman in the local church. There is no bigger job than being a successful preacher. It seems to me that if we would make good in

the ministry, we should be men of vision. A vi- sion is prerequisite to all progress in business, in art, in literature, in education and religion. The dreamers of the world have been the leaders in every age and in every land. They have brought the new out of the old and we are indebted unto them for the product and possessions of civilization. Every great structure of wood or stone or steel was first the vision of human beings. Every great painting or sculpture was first a mere vision. And no person will build his life larger than it appears in his own plans and specifications. Therefore, every individual is the "architect of his own fate," and every preacher should draw plans with a vision of his possibilities. Yes, we must have a vision of our possibilities in the work of the ministry. We will neither carry, the work of the church beyond our vision. We should lay great plans and expect great things.

And along with this vision of our possibilities comes the sense of responsibility. Who can reckon on the possibilities that are wrapped up in one human soul? Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" They will stagger us as we go about our task. For in this great work of the ministry we are not dealing with the perish- able things of this life, but we are dealing with individuals or personalities who will never die. The preacher must give about his task with a tre- mendous concern for the perishing millions of earth. He should carry a burning passion for souls—a yearning to bring the lost to Christ, the lost to the blessings of entire sanctification and the developing of Christian character. Oh, for a ministry that has a vision of God, a vision of our responsibilities!

Furthermore, if we would make good, we must learn to be good stayers. No business man can succeed in one year. The efficient school teacher cannot build up a good school in one year—it takes time. The physician must remain in one lo- cality for several years to establish a commendable practice. The lawyer must also stick to one job and to one place for years to build up a great law practice. I think we are all agreed that it is equally as important for our pastors to stay in one field many years to establish strong centers of holy fire. The men who are establishing strong churches, making new good stayers, they will take longer than one year to determine wheth- er a man is a success in his field of labor or not. It will take the lapse of years to tell the story.

There is absolutely no better way to develop our preaching ability than to remain in one church for years. One young preacher was asked why he refused to remain longer than one year in his church, as he had made wonderful progress. Here is his answer: "To be perfectly frank, Dr. Wil- liams, I have run out of soap." He meant that he had run out of sermons. Happy is the preacher who has preached his last prepared sermon. No preacher will really grow until he preaches all his prepared sermons and has to work hard to prepare others.

The man who has been a long pastorate will greatly benefit the preacher's children and his church. The preacher who moves every year or so works a mighty handicap on his children. A preacher should be able to stay long enough in one place to enable his children to make advancement in their school work. I believe the long pastorate is mighty fine training for a church. Since there are some people who want a change in pastors every year, it would be very fine training for such a crowd. If one pastor could stay for several years, but on the other hand there is a danger in staying too long with one church. When should a pastor consider making a change? Should he stay until his work has begun to drag and lose interest? Or should he consider making a change before the hotter part of the year, when he knows he should consider making a change when the people cease to respond and co-operate with his leadership. Why hang on when the church has ceased to grow, and your vision has been realized? I suppose it is a great thing that some people stay until the work begins to lose ground, because the program has been run with such intensity that the average preacher cannot hold it at such a height. It is far better to take a church that has run down a bit than to take one at the height of its progress. I have observed through these years, that the more intense pastor remains a much shorter time in one field than the pastor who runs his program with less intensity. Brethren, we must find a logical place to bow us out a kingdom and stay until the kingdom has been heaved out. Do not stay too long and tear up all the good you've done. Do your job and do it well, then move on—move on.

Again, if we would make good, we must be deprived of that great thing that would be a person of genuine sympathy. There are two dis- tinct types of personality that stand out in his- tory. Alexander the Great, the Caesars, Nero and
The kaiser of Germany represent one type. They were devoid of sympathy, and their very presence in the world made untold misery and caused men to shed seas of blood. Oliver Cromwell, Alfred the Great, George Washington, Robert E. Lee, Abraham Lincoln and Woodrow Wilson represent the other type. They were the unemotional kings of the world, not by the prepotent power of power, but by the influence which they exerted. The world has, always gone forward or backward in morals and in everything good according as one or the other of these types has ruled.

The word "sympathy" is undefinable. A preachers asks a little boy to define love. He was unable to define that fathomless and undefinable word. Then the preacher asked him if he ever saw love on exhibition. The boy smiled and answered in the affirmative. I cannot define this mighty sympathy of which I am speaking, but I have seen it on display. It enables the preacher to put himself in the place of his people: It makes him able to get another man's point of view, and to see life as he sees it. It saves him from harsh judgment, unkind words and unfair treatment of others. It is sympathy that humanizes and socializes and softens life for all of us. It causes the preacher to feel the heart of those who cry out hopeless and to feel the preacher feeling it too. The wise preacher will know his people's joys and their sorrows, and will "rejoice with those that do rejoice and weep with those that weep." Sympathy is imperative in the life of the preacher.

Yes, sympathy inspires confidence and trust and affection. It was the prophet of God who told his staff by the hand of his servant upon the dead child, but the child remained dead. Then the prophet drew near and stretched himself upon the boy. He put mouth to mouth, heart to heart, and hand to hand on the child and brought it back to life. And my preacher friend, it is only when we apply that personal sympathy upon others that, we bring them back to life and hope. Sympathy is the breath at close range that imparts life. It quickens, regenerates—reforges and saves. It is the heart and brain implicated in salvation. No preacher who is all brain and no heart can successfully pasteur a church or bring a lost world to the Lord. No blaze of intellect, no range of scholarship, no brainy talk can make a strong winning personality. Only heart-qualities can do that.

My preacher friend, I am sincerely pleading for

The right attitude toward a revival has much to do in the matter. If either the church or the preacher is unconcerned and looks or thinks in a passive way it will be hard to get the congregation to move. Not only must we have right attitudes, but we must prepare the soil for the seed. If we go out and sow seed on unprepared soil the birds of the air will gather them up or the grass and briars will choke to death all that may spring. The soil is prepared by agitation. Unless the farmer goes into the field with his tractor or draft horses and literally stirs the ground and loosens the opposition there will not be much harvest. You must get things loosened up so that the seed is sown it will find place to take root. And further, the soil is prepared. They until your own soul is mightily stirred, until you find your own heart really broken over the lost. We have too many heartless, passionless preachers. To such the ministry is just a profession like medicine or law, and they seem to just live for living. Oh, for more men like John Wesley, John Knox, Martin Luther, Charles Finney, D. L. Moody and Dr. Bresc who really carried a passion for souls! A passionless, prayerless church and ministry have all-nigh damned the world.

Motives have much to do with preparation for the revival. Only God sees and knows motives. We must have members, but that is not the motive for a revival. Is it our reputation or is it souls? Is it the budget or is it the glory of God? I fear sometimes to think of meeting the Master to give an account. He knows all the heart, even the secret of the motives. God helps us to get started right at this point. Motives! Motives! Motives!

Why do we seek to win men to Christ? It each person is only counted as another addition to the congregation, or a pewholder, or a church subscriber, you are only a seller of goods, a promoter, a booter. There is no lasting incentive for you or those whom you influence. The motives you have urged are the same as any sales man would use to sell a bill of pools; the same as the politician to get you to join his party and vote his ticket; the same as the student uses to get you in his fraternity, or a clubman for his club. We have quite enough in the church who come under such conditions and were led by such motives. There is no depth of soul surrender, there is no mighty conviction, there is no sense of sin and need of salvation, there is nothing to hold a man when the voice of the leader is silent. You must be the voice of God to that man's soul. His decision is for eternity, a decision for himself and his children and their children's children.

You must not bundle your work—no halfway convictions, no divided allegiance. A thousand half-hearted people are not equal to one whole-hearted Christian. If you only win a man to be an attendant at church, or a pew-holder you may have done him an incurable harm. He may let his efforts stop at that and become impenetrable against actual decision. The great motive and purpose of evangelism was disclosed when the coming of Jesus was prophesied: "His name shall be called Jesus, for he shall save his people from their sins." There are teachers of Psychology who tell the story about the soul of sin and guilt. Such an academic utterance may pass when men have had no experience, but to those who have sinned in childhood and felt the seige of guilt hardly matched in maturity, all such words are the vapors of an impoverished imagination.

If we are able to get along comfortably with ourselves; if we all need to do about sin is to wave it aside and forget it; men may be satisfied with some system of philosophy. If there is no difference between him that serveth God and him that serveth Him not; if forgiveness is not a necessity and men do not have to reap what they sow, perhaps one road is as good as another. If a man can get along pretty well without Christ and without hope, then why bother with revivals and preaching the gospel either at home or abroad, either to the Pharisees or the Magdalenes, who are found in all nations and all lands?

Henry Ward Beecher once told to one of his dearest friends, "Do you know what my deepest feeling is when I face my audience?" "No," answered his friend, "what is it?" Beecher replied, "Compassion." Oh, he continued, "we must be endlessly, incompletely compassionate."

The Bible is bound with a crimson thread. There are sixty-six books and their messages differ, of course, but there is a common note running through them all. It is the story of God's method in winning a wayward world. I am looking at the Book, not with the microscope of the petty critic but with the broad view of Him who inspired it. If you want to know how the Church came to be, read the first chapter of John. There you are at the fountain head. A leader of the church, who has not only written history but made it, affirms that the secret of Wesley's great work was a changed spiritual life of England was "appæaseless soul hunger." After that never to be forgotten day, the 24th of May, 1738, a new life was begotten in John Wesley. After that Burnell says of him, "He became out of 1200 practical tools" and that the sword never cooled in his life as long as he lived. At 88, 'in age and feebleness extreme,' he is preaching his last sermon and this is his text, "Seek ye the Lord..."
while he may be found: call ye upon him while he is near." So it is true of him that he did evangelizing."

John Knox, "Give me Scotland, or I die." No man has ever amounted to much in the spread of the kingdom of God who did not feel the thrill of it.

Richard Watson Gilder, with singing robes around him, sends out his challenge to the church: "Incessus thy prophets, Lord! Give strength to smile.
Shame to the ingard and the shath—
Give them the yearning for human souls
That burned in Wesley's breast."

Secrets said, "Strange that we spend so much time in getting money and so little on those to whom we are to leave it." You English take great care of your goods, but you throw away your children. Evangelism is the foremost work of the Church; all her other activities are of value chiefly to the extent that they aid in making Christians truly Christlike: in bringing non-Christian children to the Christlike confession: Him as Savior and Lord: to devoted service in His name.

There will be personal preparation on the part of the pastor himself. He will have a definite plan which will fit into the general program of the church and be a vital part of that church. The plan will be presented to his board with an effort to get their hearty support and approval, and to enlist them in carrying it forward to success. We suggest the following:

A house to house canvass of the community:

Names of the children in Sunday school who are not saved:

Parents of children in the school that do not attend church:

N. Y. P. S. students who have friends who are unsaved, compass their salvation

Use all methods and means to win men to Christ.

CLOSING ILLUSTRATIONS

EDWARD PAUL

D. R. TALMAGE met a funeral procession on a country road. He asked some of the particulars of the death. He was told that three days before, on Sunday, this man and his hired hand had worked all day putting hay. After they had loaded the last load, it began to storm. They were driving into the barnyard in a heavy rain. The man made the statement that he had robbed God of one day, He was immediately struck by a bolt of lightning and instantly killed. The hired hand was crippled for life.

The night that the Iroquois theater was burned there was noticed in the crowd of spectators some of the leading preachers of Chicago. They did not seem to be in the least frightened. One of the modestly dressed actresses: One line in the play said, "Holt has frozen over." Among those who laughed when this supposed joke was said were these same clergymen. Soon, however, it was noticed that the curtain was on fire. In the mud rush for the doors, many were crushed to insensibility and those who could not get through the doors blocked by burning bodies were taken to the next world by a fortnight of the burning fires of hell. Among the charred victims were several of the preachers.

A husband of a splendid young lady became angry with the parents of his wife. He gave orders for his wife and children never to speak to them. When the children would speak across the fence to their grandparents they were punished. The wife took sick. The mother was refused permission to see her sick daughter. The wife grew worse and died. The husband denied the parents the privilege to see the remains of their daughter. With threats of a loaded shotgun he succeeded in scaring them away; it was not safe to try to see their dead daughter. While the funeral service was held at the house of the young people the parents held a service at their house but without a corpse. These funerals were held on one Sunday. After the funeral was over, the neighbors began to talk of white-capping one as mean as the young man had been. This disfavor in the eyes of his fellow-men and former chums preyed on the mind of the young man until on the following Friday he took his own life and was hurled from the same house on the next Sunday. This is an example of what sin will do when it is given full control of an individual.

An infidel in New York said, "Show me a hair in the palm of your hand and I will show you a Christian." A short while afterward, at the age of seventy-four he died. His last words were, "I am in the flames, pull me out." Lord Byron who had all that money could buy made the statement that he had had only eleven happy days in all his life. He wondered whether he would live long enough to complete an essay on the greatest of all. He laid down and died without ever becoming part of that statement that he had robbed God of one day.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

Writing for the Newspapers

DOUBTLESS it is the desire of every minister to reach as many people in the community in which he labors as possible. He looks around to see how he can make a larger contact. He realizes he reaches only a minimum in his pulpit. He cannot visit everyone. Some would refuse to hear him if he should attempt to call on them. He cannot reach the people through his members, for only a few will visit, invite or tell others of their minister and services. Bulletin boards reach only a few. Weekly bulletins are limited in their scope. All the above are avenues to reach the public, and ought to be resorted to. But, and I do not hesitate to say, the newspaper is the greatest medium today to reach the largest number of people. I believe the newspaper outclasses the radio for reaching the public. Seeing makes a greater impression on the mind than hearing, where the hearer does not see the speaker.

The question with most ministers is, How can I "break" into the newspaper? I say "break" into the newspaper; for the large town and city editors must be "broken into." This is not because the editors are prejudiced so much against us. Certainly you will find some who are. There are other reasons why the average newspaper does not open its columns to us. First, we are still an obscure people, small and insignificant in numbers and church property. Second, not many of the "rulers"—leaders—have joined us. Therefore we lack the "prestige" that the worldly renowned bring to the body with which they affiliate. Third, we almost lack a definite name: "church of the Nazarene?" Surely to us a most beautiful name, but the world usually draws back from our name. Years ago I was selected by the jury commission to serve on the grand jury. The district judge asked the usual questions of the panel. Finally he looked at me and asked, "Are you a minister," I believe. Do you desire to use your profession?" I told him I knew no reason why I could not serve. He started to mark me approved, when he again asked, "What church are you a minister of?" I replied, "Church of the Nazarene." He gave me a searching glance, then switched me to the petty jury. "He did not want a fanatic on the grand jury." Fourth, and I think the biggest reason of all: The average preacher, Nazarene or other, does not know—now does not know—how to write for the newspaper. We have many excellent preachers who can write good articles for their own church papers, who could not get an article in the newspapers. I do not mean they could not get an article in the papers over their own names, almost anyone can do that, but they have never been done in a case of defending some moral issue, or attacking some evil that is of a general nature.

Now I have made the charge that the average preacher cannot write an acceptable news item for the newspaper, nor make a report without its being rewritten by the newspaper man. Why is this? Nearly all preachers try to reach through a news item. The editor cares nothing for that, for he knows the public cares nothing for that kind of news. The newspaper is a section—industry—and it is an institution today—and for that reason they desire to give the public what the public wants in the way of news. If you have real news, the editor wants it. But it must be news. News is the extraordinary. Hence, costly, one of the greatest editors America ever produced, once said, "You ask me what is news? News is the unusual. If a dog bites a man, that is not news, that is a common occurrence. But if the man bites the dog, that is news, is an unusual thing.

Every publisher desires his paper to reach the largest number of readers possible. For that reason he pays thousands of dollars a year for special features. When Lord Northcliffe entered the newspaper field some fifty years ago, he confronted with the problem of what to feature in his papers that would so appeal to the public as to increase their daily circulation beyond the million mark. And that is the problem of every newspaper man. "How shall I reach the most newsworthy readers?" If you will write an article that the editor thinks the public will read, he will grab for it. Now church news is limited in its sphere. But there is enough happenings around any local church to keep an item in the paper every week, every month, every year. Indeed, the old pastor drops in, all these can be woven into a news story of worth.

MEETING THE OFFICE FORCE

When you reach your new work, subscribe, or otherwise, get hold of all the local papers of gen-
How to Write News Items

Study the form and style of each newspaper. Some newspapers always prefix "Rev." with "The." That to us is a small matter, but to that paper it is its style. After you become acquainted with the office editor, ask him to help you in getting your matter in suitable shape for publication. Keep a copy of your news items, and compare the printed article with your copy. If you write the headlines for articles, follow the newspaper's policy. Tell in a few words what is contained in the matter that follows. Count the number of letters that will make a line.

In writing your news item (I mean in reporting an assembly, convention, or any gathering, or local happening that would be considered "news"), make the opening sentence tell some important feature and follow that with a detailed, but brief, statement of the event. Now let us suppose we are reporting a service at the Church of the Nazarene:

Rev. Bud Robinson Tells Life Story

At Church of the Nazarene
Rev. Bud Robinson of Pacifica, Calif., a well known (you could say, nationally known) evangelist of the Church of the Nazarene, gave his life story last night to a crowded house at the Church of the Nazarene. Rev. Jason Blank is the pastor of the local church and made splendid arrangements to take care of the large crowd that was in attendance.

The Rev. Mr. Robinson began his life story by quoting the sixty-fifth chapter of Isaiah. (Now go on with your story.) Do not sign your name to it as reporter, for if you do, you lose most of the value of your news item, unless requested to do so, by the editor. Write the news just like you believe the editor would like it present and writing it. Do not try to quote the speaker verbatim throughout your article, only touch some of the high points. But always have a connecting link in your story. You can close by saying, "The Rev. Bud Robinson leaves (or left) today at 10:30 a. m. on the Santa Fe for Kansas City, where he is engaged for a two weeks revivals meeting.

A news item well written and conforming with the style of the paper will be more quickly accepted than one the editor or reporter must write. You see the value of writing your articles.

Use good, everyday newspaper language. In writing figures spell all figures under ten, then study your local paper on the other. We believe these few suggestions offered here will help you if carefully noted.

William H. Leach says it takes six things to make a great preacher. Here they are:

1. A divine call that will not be evaded.

2. A consciousness that he has a message for hungry souls.

3. A well-grounded knowledge of God's revelation to men.

4. The passion for souls that will not let him rest.

5. An enthusiasm for work that makes his task joyous.

6. Praying laymen to hold up his hands.

No man can safely go abroad that does not love to stay at home; no man can safely speak that does not willingly hold his tongue; no man can safely govern who would not cheerfully become subject; no man can safely command who has not truly learned to obey; and no man can safely rejoice but he who has the testimony of a good conscience. - Thomas Kempis.

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong." - Abraham Lincoln.

I consider The Preacher's Magazine indispensable to me in my work and feel that I can better sacrifice something else rather than to fail to get this helpful paper each month. - M. G. Bassett, Indiana.