The Imperialism of the Preacher

The Editor

In the beginning God made man “dominion” over the creatures of earth beneath him, and made him “king” of the world. And he made the fullness of this sovereignty pass away with the first choice of sin, like every inherent faculty and possession it still stands either in shadow or in perverted form. Misdirected imperialism has been the cause of practically all the wars of history, and in private life injustice in business and dishonesty and theft and even murder and impurity are largely chargeable to the innate and perverted desire of men to rule over something or somebody.

But there are forms of imperialism that are commendable. When a young man determines to “rule your own kingdom of mind and call no man your master” he is acted upon by very high ideals. To meet these ideals he must awaken from intellectual sleep, break away from slothfulness and apply himself to the best available means for education and moral and spiritual development. Of a man like this Solomon said, “Better is he that rules his own spirit than he that taketh a city.”

The scientific farmer, the skilled laborer, the office specialist, and the organizer of business or finance are all sovereigns in empires that may as well be “holy empires” as otherwise. Their subjects are largely inanimate things, and animate creatures of orders lower than man, but these need man’s headship even as did their brothers before sin came. When a man can make two blades of grass grow where only one grew before he should know the joy of being king in a good and righteous sense. When a man can do a piece of work better than he used to do it, even better than many another can do it, he is a sovereign in his own right, and a true son of Adam, the first king among men. In the office there is room for imperialism over the typewriter, the filing case, and the ledger. In business and finance benign sovereignty becomes the highest dignity and philanthropy. Every man is by right a king.

In the professions empire is on a more subtle plane. The lawyer lights
crime, the physician disease, and the teacher ignorance. Each has the joy of sovereignty, and this is what makes him speak of his work as a “calling,” and what makes him stick to his task even when there are many high bids for changing to something else. This does not mean that they are bent to outside their fellow workers, but that they find joy in exceeding themselves and in seeing somewhat of their purpose realized. To relieve a pain, to save someone from the tyranny of superstition or to help encourage righteousness in the relationship of men is to know the joy of being an emperor.

But the empire of the preacher is, it seems to me, the broadest of them all, because it has to do with the fundamental problem of man’s estate—the problem of sin. There are reformers who are not preachers, but all good preachers are reformers. If the object is to “make this a better world in which to live,” then the preacher has the very best chance there is to do that. And those who would challenge the preacher to become a social reformer, rather than a preacher of the gospel, are shallow in their analysis of what is wrong and needs to be remedied. The preacher is a teacher of the most essential truth—‘the truth which makes men free, and a worker in the highest art—the art of good living. More than all these, the preacher is a “Vicar of Christ” in a sense more full of meaning than that with which the term is applied to the Catholic pope; for he speaks directly to the consciences of men when he preaches the gospel: “In the power of the Holy Ghost sent down from heaven.”

Our object in writing this is to exhort to stronger attachment to the real empire of mind and heart which is our heritage. We never get our hands on brutes and hence that is the end of our suffering. Things are not true because we say them. We say them because they are true. Ours is not the task of compelling men to do good against their wills, but to make them willing to do good. When we have outwitted someone and compelled him to bow to righteousness, we have done what Jesus refused to do when it was suggested that He rule over the nations of the earth without going through the long and painful process of enlightening and transforming them. We cannot save men by disciplining them from the outside. We must have patience to transform them from within by bringing them into touch with divine grace. We cannot rule our subjects by the use of authority, we must win their devotion, by wise and gentle leadership. We cannot compel allegiance by hiding behind the “cloth” of our calling; we must inspire respect and confidence by conduct that is exposed to the light of day. To our office belongs no mysterious emblems and robes of camouflage; we must be kingly if we would be kings. Our empire cannot be described in terms of palaces or thrones or gold or silver; for ours is an empire in which willing obedience is based upon qualities possessed, rather than upon characters assumed. “He is a princey preacher” means that he is in heart and conduct an example of the manhood he extols. If he preaches high and lives low, men have another name for him.

The imperialism of the preacher is a glorious one because it compels him to be a king—not simply to pose as one. It is glorious also because no mutiny can derogue him, so long as he deserves to be king. It is glorious because its law is love, its dignity is righteousness, his subjects are willing and its end is altruistic and not egotistic. And on the background of such essentials, I pray, brethren, that ye may reign as kings (1 Cor. 4:8).

Only what is in an earthly way, baptism is in a heavenly way; God’s work which is done in material form of a spiritual reality.—F. W. ROBERTSON.

Expository Messages on Christian Purity

Olive M. Winchester

The Heritage of Place

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:27).

THERE have been many strange bequests given by man unto men in the history of wills and testaments; there have been many that have had great value, but none in the history of the world have been fraught with greater value than the one we have presented to us in the text. We see a company of men, fervent disciples gathered about the Master. No doubt some of the lurking presentiment and fear that came upon them as they were following the way to Jerusalem was present now. There was deepening mystery hitherto the whole situation; they felt that some dread catastrophe lay not beyond, but they could not tell exactly what it might be. The master was telling them that He was going away, and they were troubled; He was speaking words of comfort, but their minds were dazed and yearning for understanding. In this state of mental confusion, they had so many questions as they flashed across their minds, and Jesus was answering, but all seemed enigmatic to them. As we consider the message of the text we have been given a bequest of peace, a heritage of value, far surpassing the computation in measurement of any human value.

“Not as the World Giveth.”

This peace bequeathed to the disciples was not such as the world gives. When we search to find what may be the peace that the world gives, if indeed it can be considered peace, we note in the first place that it is very dependent on external circumstances. For a nation to have peace it must needs be that other nations have ceased from hostilities, and for an individual to have peace, there must be harmony with those with whom he lives and with those with whom he is associated.

With all of the maladjustments in this crooked world of ours, with the ever surging emotions of jealousy, envy and hatred in the hearts of unregenerate men, and the prevaricated understanding of all these who have grace in their hearts, there are more occasions where peace fails to reign in personal relationships, it would seem, than when it does. Thus it comes to pass that peace that is dependent upon external circumstances is precarious. It can have no permanency or abiding qualities; it is subject to the ever changing and turbulent sea of human emotion as stirred by reactions and adjustments of person and person.

Again the peace that the world giveth is that which comes with gratified desire. Here again the vision is illusory. It is something like hunting for the pot of gold at the end of the rainbow. So often desires cannot be gratified. Eliminating all wrong desires, there are many good desires that cannot be gratified; some ambitious young person may desire an education but because of circumstances not be able to obtain it, so it is with many of the other legitimate desires.

But again when desire is gratified it does not seem to cease its surging; its gratification appears only to enlarge its capacity and heighten for a moment been satisfied, it reaches out for more. When it has captured one sphere, it reaches out for more worlds to conquer. Thus any peace that may arise from gratified desire is for the moment only.

As we view the peace that the world giveth we find that it cannot satisfy the heart of man.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. Subscribers to and by and to the Internet of the Church of the Nazarene, subscribed to and by the Internet of the Church of the Nazarene, authorized December 10, 1926.
it is not based upon a sure foundation. It must needs arise from circumstances that cannot be in this present evil world; therefore we listen with comfort that the heritage of peace promised by the Savior is "not as the world giveth."

"My Peace I Give Unto You" While the peace of the world is dependent upon the presence, the peace of Christ stands in direct opposition in this respect. In the life of Christ the world around about Him seemed ever to be one of turbulence. From the beginning of His ministry there was the hostility of the scribes and Pharisees, and they ever pursued Him with relentless hatred throughout the entire three years culminating in their leading Him to death by crucifixion. Then within His own home there was strife. His mother, loving and tender, failed to understand Him, and His brothers were reactive that He should make His claims open and public; if He were the Messiah they did not believe on Him until after His resurrection. Coming to the band of disciples, with their loyalty and sacrifice for the Master, there was on their part blindness and misunderstanding as to the true nature of Christ's mission. In the inner circle He approached close to the heart of the Master.

Leaving these various groups and turning to the multitudes about and within a settled community of people, they crowd about the door of the house where He has returned from a mission tour through Galilee, no doubt for a little rest. They gather around about as He travels through the country until they run the number into thousands, and He must feed them. He must feed them and speak to them. The word is not casual; they acclaim Him king at one time and then turn from Him in scorn another time.

There was no peace for the Master in the world around about, and Jesus did not promise to the disciples that they would have peace externally either, yea on the other hand He says unto them, "If they have persecuted me, they will also persecute you." Thus it could not be that it was peace of this nature that He bestowed upon His disciples of that age and of ages to come.

When we seek to understand the nature of this peace from the positive aspect, we would note first that it is the peace—this results from conflict. We find Jesus saying to His disciples further on in this farewell discourse, "These things have I spoken unto you, that in them ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcometh the world." Here is a sublime object, that is, when it pertains to spiritual issues; it is a spirit, an attitude, a certain set of mind of thought that centers upon satisfying the spirit nature of mind with times of peace and, I sense instead of that which relates unto God, the Father of all mankind. Christ had the peace which comes with the stilling of all these duties. They had surged around Him with all the might and power that Satan's power could muster; there are the three major temptations recorded for us in the Gospels, and no doubt others of which no account has been given but as a mighty conqueror. Jesus stands forth triumphant. He was tempted in all points like as we are, apart from sin.

The peace then bestowed upon us would be the peace that comes through the conquest of sin in the heart and life; there can be no true peace that is permanent and abiding within until this great crisis has taken place in the heart. It is true that "being justified by faith we have peace with God," but this refers to peace in relationship rather the fullness of peace in the nature. Before He had been ereaced, but being reconciled we have peace. It is true also that peace in relationship brings also a sense of peace within, but experience has found that this peace has not been complete and full, and thus it is that the apostle prays, "And the very God of peace sanctify you wholly." We know that be peace thus that the result of entire sanctification may be wrought in the heart, but may use this special designation for God the Father, God of peace, because only in this wondrous work in the soul does peace enter full and complete.

Not only must there be the conquest of sin in the heart and life, but there must be the subordination of all the natural tendencies which in themselves they dominate to become wrong, these us, say, must be subordinated to one great goal which has for its center one consuming ambition and that is to do the will of God. Jesus said, "Lo, I come, in the volume of the book it is written of me, to do thy will, O God." As He gave Himself for us and learned obedience by the things that He suffered, so must we give ourselves in obedience and in doing so we will find silently, yet with comfort and assurance, peace steplayering into our heart, and we find this heritage an overwhelming experience.

Hanging Fear

In speaking of the peace that He was leaving unto His disciples, the last thought that the Master presents in this text is that because of it they should not be troubled nor should they be afraid. There are two emotions in life which exceed others in their dominance, one is fear and the other, yea on this point, peace that is abiding as long as we keep our hearts in tune with the eternal and ultimate values of life and being.

"Peace, perfect peace, in this dark world of sin? The blood of Jesus whispers peace within."

"Peace, perfect peace, by throning duties pressed? To do the will of Jesus—this is rest."

"Peace, perfect peace, our future all unknown? Jesus we know, and He is on the throne."

Worldly and Expensive Dress

1. Engenders and increases pride.
2. Breeds envy and jealousy.
3. Leads to extravagance.
4. Inflames the hearts of men.
5. Leads to debt.
6. Crowds out better thoughts and feelings.
7. Waste time and money.
8. Is often detrimental to health.
9. Influences others to dress in a worldly way.
10. Excites vain admiration.
11. Robs God.
12. Robs the cause of foreign missions.

We want more sermones in shoes, men and women going up and down the roads of life preaching Christ's departure by their imitation of Christ...CuZvi.
HOMILETICAL

A Preaching Program

Orval J. Nease

March 7—Morning

The Power of a Divine Imperative (Misogyne)
Text—“I must work the works of him that sent me, while it is day; for the night cometh, when no man can work” (John 9:4).

Scripture Lesson—John 9.

Introduction (Luke 10:30-17).
1. The house way in which we regard our Christian obligations.
   a. True of personal religious experience.
   b. True of our sense of obligation to the church.
   c. True of our feeling of responsibility regarding the salvation of others, at home and abroad.

2. This is a day of Christian liberty, “gone to seed.”
   a. We talk of a “hospitaller” gospel.
       This is too often an allusion for our lack of concern for others and we should understand it.
   b. Reformation. We may easily be prostituted to mere license and be an excuse for spiritual laxity and lawlessness.
   c. Christ is our example.
   d. Christ's attitude toward the unsearched should determine our attitude.
   e. Christ was impelled by a thousand invisible motives.

1. The “Must” of the World's Need.
   a. The indefinable “ought.”
      a. One of the strongest words in the language.
   b. Not law, command or custom.
   c. But an inner urge.
      “He must needs go through Samaria.”

2. Christ's sense of world need.
   a. The appeal of human suffering.
   b. The cry of a blind man, Bartimaeus.
   c. The appeal of little children, “Suffer them to come.”

The broken heart of the widow of Nain induced Christ to halt a funeral procession.

March 7—Afternoon

The Preacher's Magazine

2. How easy to shift responsibility.
   a. “I am not gifted along that line.”
   b. “Such work belongs to the pastor,” etc.
   c. “Some other occasion will be more appropriate.”
   d. We ought rather to feel—
      “If it ought to be done, then I must do it.”

3. Longing for opportunities that will never return.
   a. Sins of a past will never recall yesterday's opportunity.
   b. Delayed obedience makes impossible full obedience.
   c. Men are in eternity without God today because some well-intending Christians failed in their duty.
   d. “This is the only generation we can reach.”

III. The “Must” of God's Command.

“The works of him that sent me.”

1. Jesus was sent of God.
   a. Christ knew the Father's urge.
      “I must be about my Father's business” (Luke 2:49).

   b. This is the Lord's Upon men.
      (1) God sent forth the prophets of old.
      (2) God said, “Here am I; send me” (Isaiah 6).
      (3) “Say not, I am a child” (Jeremiah 1:7).
      (4) “So God sends forth men upon His errands today.”

2. Every Christian called and sent of God.
   a. General commission, not to ministers alone.
      “Go ye into all the world.”
   b. The task is responsible for the propagation of the gospel as the clergy;
      c. God does not single out a man or a group of men and excuse all others.
      d. Each competency of some who say, “We are not called.”

Illustration—When Dr. Myel Smith was taking an offering for missions in Pasadena First M. E. Church, one man made the remark at the table that day to the maid who served his lunch, “Let the missionaries sacrifice. That is what they are called to do. It is not my fault that God called them.” This is an excuse to God!

d. Examples:
   a. Peter was sent to Cornelius (Acts 10:19-21).
   b. Paul was sent to Macedonia (Acts 16:1-10).
   c. The church said every preaching of the Word (Acts 18:4).
   d. There was a man sent from God (John 9:1).
   e. “And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ” (Acts 5:40).

2. Obedience or Condemnation.
   a. Obedience dependent upon ability and opportunity, but obedience is required.
      b. You do the church no favor by obeying. The church does the individual a favor by giving a place in which to invest his abilities.
   c. Local churches are too often waterlogged by men who have refused a post of duty at home or abroad.
   d. These become a “drag” on the local church.

Conciliation—

1. The text.
2. The caution.
   “While it is day!”
   “The night cometh.”

March 7—Evening

The King's Reasons—1

"Sold Under Sin"

Text—The blood of Jesus Christ, His Son, cleanseth us from all sin (1 John 1:7).

Introduction:
   The modern mind and the fact of atonement.
   a. Modern mind denies the need of a Savior.
      (1) Sense of human self-sufficiency.
      (2) Self-sufficiency can be cured by education.
   b. Environment and psychotherapy
      (3) Modern mind repudiates to modern mind.
2. What is sin?
   a. Sin is the wilful transgression of the known law of God.
   b. Sin is guilty sickness, a wilful missing of the mark, hallowed (Gr. "hakos").
   c. Sin is a bent or propensity or fault in the nature which causes all men to desire and to commit sin and thus become sinners.
   d. All sin, in the last analysis, is against God.
   e. The moral ruler, who has willed men to be righteous.

3. There is a universal consciousness of sin:
   a. Man everywhere realizes that they are sinners.
   b. "All have sinned and come short of the glory of God."
   c. "There is a universal guilt for sin.
   d. "Guilt is the personal blamelessness that follows the commission of sin."
   e. Liability to punishment is a consequence of guilt.
   f. "This is the teaching of Scripture, the voice of reason, and the verdict of conscience." 
   g. "The soul that shall die" (Ezek. 18:20).

4. What is to be done about sin?
   a. All men seek for deliverance from guilt and pollution.
   b. From the beginning of his supervision to the most enlightened.

II. THE FACT OF ATONEMENT—THE ATONEMENT PROVIDED

1. Human efforts for atonement.
   a. Human philosophies.
   b. Nonchristian and heathen religion.
   c. These leave men with no power to release themselves from guilt and prac
tice.
   d. "Without the shedding of blood is no remission of sin" (Heb. 9:22).

2. All human efforts at sacrifice are unworthy.
   a. For all have sinned.
   b. Sinless sacrifice is necessary.

Conclusion
   a. All sin against God.
   b. "Against thee, and thee only, have I sinned and done this evil."—Davv.
II. THE CHURCH: ITS KEYS

1. The Church sharing with Christ.
   a. The Church's willingness to share the Transfiguration.
   b. A participation in Christ's glory.

2. The Church in Gethsemane.
   a. Watchful.
   b. Suffering.
   c. Praying.

   i. With a earnestness that takes hold.
   ii. With a feeling for others akin to what Christ had.
   iii. With a feeling that comes as a result of seeing another's hurt until it becomes our own.

   b. A moment of suffering and need.
      - The Church's failure in the garden.
      - A lesson in the church.
      - A lesson of the right to reign with Christ.

   c. Prayings together.

III. SUFFERING THE GARDEN

1. Christ did not shrink from Gethsemane.
   a. Gethsemane was Jesus' last hour.
   b. Gethsemane was Jesus' moment of prayer.
   c. The Gethsemane prayer always receives strength.

   a. The Church's willingness to share the Transfiguration.
   b. A participation in Christ's glory.

2. The Church in Gethsemane.
   a. Watchful.
   b. Suffering.
   c. Praying.

   i. With a earnestness that takes hold.
   ii. With a feeling for others akin to what Christ had.
   iii. With a feeling that comes as a result of seeing another's hurt until it becomes our own.

   b. A moment of suffering and need.
      - The Church's failure in the garden.
      - A lesson in the church.
      - A lesson of the right to reign with Christ.

   c. Prayings together.

IV. THE PREACHER'S MAGAZINE

March 14th—Evening

1. The King's Ransom—II
The Ransom Preached

Text: The blood of Jesus Christ, his Son, cleanseth us from all sin (1 John 1:9).

1. The reality of sin.
2. The failure of human efforts to remedy it.
3. A Divine Atonement.
4. The scarlet thread of atonement.
5. Those who pray in Gethsemane know the blessedness of prayer.
6. Gethsemane prayers are ever unanswered.
7. The Father's will.
8. The Gethsemane prayer always receives strength.

March 15th—Morning

1. The Church's willingness to share the Transfiguration.
2. A participation in Christ's glory.
3. The Church in Gethsemane.
   a. Watchful.
   b. Suffering.
   c. Praying.

   i. With a earnestness that takes hold.
   ii. With a feeling for others akin to what Christ had.
   iii. With a feeling that comes as a result of seeing another's hurt until it becomes our own.

   b. A moment of suffering and need.
      - The Church's failure in the garden.
      - A lesson in the church.
      - A lesson of the right to reign with Christ.

   c. Prayings together.

March 16th—Evening

1. The King's Ransom—III
The Ransom Preached

Text: Jesus Christ loved the world, as he gave his own blood for it (John 3:16).

1. A voluntary sacrifice.
2. A sacrificial love.
3. A sacrifice of blood.
4. A sacrifice of life.

March 17th—Morning

1. The Church's willingness to share the Transfiguration.
2. A participation in Christ's glory.
3. The Church in Gethsemane.
   a. Watchful.
   b. Suffering.
   c. Praying.

   i. With a earnestness that takes hold.
   ii. With a feeling for others akin to what Christ had.
   iii. With a feeling that comes as a result of seeing another's hurt until it becomes our own.

   b. A moment of suffering and need.
      - The Church's failure in the garden.
      - A lesson in the church.
      - A lesson of the right to reign with Christ.

   c. Prayings together.

March 18th—Evening

1. The King's Ransom—IV
The Ransom Preached

Text: Jesus Christ loved the world, as he gave his own blood for it (John 3:16).

1. A voluntary sacrifice.
2. A sacrificial love.
3. A sacrifice of blood.
4. A sacrifice of life.

March 19th—Morning

1. The Church's willingness to share the Transfiguration.
2. A participation in Christ's glory.
3. The Church in Gethsemane.
   a. Watchful.
   b. Suffering.
   c. Praying.

   i. With a earnestness that takes hold.
   ii. With a feeling for others akin to what Christ had.
   iii. With a feeling that comes as a result of seeing another's hurt until it becomes our own.

   b. A moment of suffering and need.
      - The Church's failure in the garden.
      - A lesson in the church.
      - A lesson of the right to reign with Christ.

   c. Prayings together.

March 20th—Evening

1. The King's Ransom—V
The Ransom Preached

Text: Jesus Christ loved the world, as he gave his own blood for it (John 3:16).

1. A voluntary sacrifice.
2. A sacrificial love.
3. A sacrifice of blood.
4. A sacrifice of life.
March 21—Morning

THE KING'S WELCOM

TEXT—Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest (Luke 19:38).


INTRODUCTION:
1. Three ways from Bethany to Jerusalem.
   a. Long, circuitous way over the southern shoulder of Olivet.
   b. A steep footpath over the summit of Olivet.
   c. The natural road by which mounted travelers entered Jerusalem, over the southern shoulder of Olivet.
2. The Passover period of purification, the six days before the Passover celebration.
   a. Two vast crowds of people.
      (1) Those journeying with Jesus toward Jerusalem.
      (2) Those within and coming from Jerusalem, who had been attracted by the shouting of Hosannas upon the part of those with Jesus and were curious to inquire regarding the shouting.
   b. The rebuke of the Pharisees.
   d. The Pharisees recognized that the disciples were identifying Jesus as the fulfillment of the promised Messiah (Matt. 21:11).
   e. Jesus accepts the plaudits and thus recognizes His fulfillment of the promise.
   f. Can this be the same group that a little later will cry "Crucify him!"

III. THE HISTORICAL ENTRY INTO JERUSALEM
1. The journey was toward Jerusalem.
   a. Jesus and His disciples had come. Procedure and teaching.
   b. In Jerusalem was celebrated the Passover.
   c. All true Jews, who were able, journeyed toward Jerusalem for this occasion.
2. Jesus was the central figure.
   a. "Who is this?" (Matt. 21:10).
      (1) The throngs in the city who heard the shouting inquire.
      (2) The throngs comes from the disciples like the peals from an echo organ or, the response from an antiphonal choir.
   b. The crowds showed Him kingly reverence.
      (1) Long had Israel looked for a king, and strong within the hearts of the people was the spirit of expectancy.
      (2) The means used were after employed to elevate the king.
         a. The color of an ass, the spreading of garments, the waving of palm branches (see Z Kings 9:12).
         b. The shout of the people indicated their hope.
            "Blessed be the King that cometh in the name of the Lord." (Luke 19:38).
         c. "Blessed be the kingdom of our father David, that cometh in the name of the Lord." (Mark 11:10).
   c. The crowds that thronged.
      a. It is estimated that thousands attended these holy festive occasions.
      b. Phari sees, who represented the rebellious, were there. They found place to criticize religious emotion. Or was it that they saw the tendency to recognize Jesus as Messiah?
      c. The common people. Those ever championed the majesty of Jesus.
      d. The part Christ played.
         a. Gave simple directions.
         b. Modesty and passively accepted the homage of people.
         c. Related the criticism.
         d. Wept over Jerusalem.
   d. Cleansed the temple.

II. THE EXPERIMENTAL ENTRY INTO THE HEART
1. The journey of Jesus in to the heart.
   a. The heart is the citadel of all true religion.
      (1) No outward acts of service or ministries of grace will substitute.
      (2) The Sermon on the Mount places emphasis upon heart religion.
   b. Jesus directs Himself toward the heart.
      (1) In the heart would Christ be deceived? King?
      (2) Passover commemorative deliverance from Egypt.
   c. Within the heart Christ would celebrate our deliverance.
      (3) The Pauline insistence is, "Christ in you the hope of glory."
   d. Christ must be the central figure.
      a. "Who is this?" (Matt. 21:10).
         (1) Our testimonies should declare Him.
         (2) Our lives should demonstrate Him as the delivering Passover Christ.

b. Our voice and life.
   (1) Must proclaim Him King of kings.
   (2) Must exalt Him as Christ of God.
   (3) "Praise is coming."
   c. Our praise and recognition of Christ will confound the critics.
      a. Life and shouting must harmonize.
      b. The place of emotion in worship and religion.
   d. Christ's entry will be marked.
      a. He received the welcome of the common people.
      b. However lowly, He will come.
   e. Christ's coming will be marked by obedience upon the part of those who receive Him. "The Master hath need of him."
   f. Christ will cleanse the temple.

III. THE PROPHECIAL ENTRY OF CHRIST INTO THE NEW JERUSALEM
1. It will be the fulfillment of prophecy.
   a. Christ's entry into Jerusalem was foretold by Ezekiel (Matt. 21:4, 5).
      "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; Behold, the King cometh unto thee; be ye just and having salvation, lowly, and riding upon an ass, upon a colt, the伏 of an ass (Zec. 9:9, 10).
   b. Christ's entrance and entry into the New Jerusalem is foretold repeatedly by both New and Old Testament writers.
   c. Note—In the Old Testament. "By far the greater part of the predictions concerning Christ in the Old Testament are connected, not with His first coming to die as an offering, but with His second coming to rule as King."
      "In the New Testament the coming again of Jesus in glorious triumph "occupies one of its places in every book of the Revelation."—Dr. R. A. Torrey.
   d. Every writer in Old and New Testament makes reference to the second coming of Jesus directly or indirectly.
   e. It will be a day of glorious triumph for the King.
      a. "The seed of the woman shall bruise the serpent's head."
      b. At the second coming the head of the serpent shall be bruised.

1. Christ will be proclaimed King indeed!
   a. Antiphonal choirs of heaven will sing. "Who is the King of glory?"
   b. "Praise is coming."
   c. The Lord strong and mighty, the Lord mighty in battle.
   d. "Who is this King of glory?"
   e. The Lord of hosts, he is the King of glory (Psalm 24).
   f. Psalm 14 gives a prophetic song.
   g. Religious emotion will be at its highest.
      "And I expect to help them make the courts of heaven ring."
   h. It will be a day of joy for the Christian.
      a. High or low; rich or poor; all will participate.
      b. The Passover deliverance from Egyptian bonds of sin will be celebrated.

b. Significant contrasts.
   a. First Entry, there were Pharisaical criticisms.
   b. Then, joyous accord.
   c. First Entry, Jesus must weep over Jerusalem.
   d. Then, all tears will be wiped from the eyes.
   e. First Entry, the temple must be cleansed.
   f. Then, written over the gate, "No sin may enter here."
   g. First Entry, some of those who cried "Hosanna" would soon cry "Crucify him!"
   h. Then, it is Hosanna, Alleluia unbroken eternally.

CONCLUSION
Christ crowned within the heart now will be the credential that will admit one to the Coronation at His final crowning.

March 21—Evening

THE CROSS OF DRASTY

TEXT—And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left (Luke 23:33).

INTRODUCTION:
1. Musicians and artists as well as preachers and teachers have made valuable contributions to the picturing of truth. Graphically have artists painted their conception of Bible incidents making more real and vital the truths they present.
2. Herbert Schmalz has a masterpiece which he has called, "The Return from the Cross." In the foreground is Mary the mother of
THE PREACHER’S MAGAZINE

March 28—Morning
Resurrection Revelations

(Easter Message)

Text: Mary Magdalene came early when it was still dark to the tomb where Jesus was laid. (John 20:1)

SCRIPTURE LESSON: John 20:11-18

INTRODUCTION:

Several days ago while pastor in Boston I had occasion to visit an aged lady of renown. He told us how enwrapped his life had been with the life of his brother. “This is Easter time,” said he, “but how can I not speak of Easter when such clouds of sorrow are upon me?” The aged minister dropped his head for a moment as though in prayerful meditation and so he raised it: I suffered a changed look in his face and this time he said, “Brethren, I remember that Mary of old came to the tomb when it was yet dark and that coming, she received revelations of the risen Lord that brought great comfort to her heart. I too will trust through shadows.”

1. The story that surrounds the text.

2. The Attraction of Christ’s Tomb

1. The tomb was a repulsive place to come.
   a. It is not recorded that the high priest or his subordinates came.
   b. The soldiers remained out of military duty.
   c. The apostles wrapped in disappointment had sought their fishing nets, etc., that their sorrow might be forgotten.
   d. The tomb of Jesus and all that it represented was the stumbling block to modernistic believers and critics.

2. The tomb had an attraction for some.
   a. Mary, as early as early to the tomb with embalming spices.
      (1) Love’s drawing power.
   b. “When it was yet dark.” Disappointment and unbelief had cast its shadow.
   c. Heaven was interested in that tomb and had sent an angel representative to bring the first Easter message.

3. The empty tomb near Jerusalem today.
   a. Tomb of the great today are visited because of those whose dust they contain.
      (1) Mohammed’s tomb.
      (2) The tomb of Christ has more visitors than others.

THE PREACHER’S MAGAZINE

March 28—Morning
Resurrection Revelations

(Easter Message)

Text: Mary Magdalene came early when it was still dark to the tomb where Jesus was laid. (John 20:1)

SCRIPTURE LESSON: John 20:11-18

INTRODUCTION:

Several days ago while pastor in Boston I had occasion to visit an aged lady of renown. He told us how enwrapped his life had been with the life of his brother. “This is Easter time,” said he, “but how can I not speak of Easter when such clouds of sorrow are upon me?” The aged minister dropped his head for a moment as though in prayerful meditation and so he raised it: I suffered a changed look in his face and this time he said, “Brethren, I remember that Mary of old came to the tomb when it was yet dark and that coming, she received revelations of the risen Lord that brought great comfort to her heart. I too will trust through shadows.”

1. The story that surrounds the text.

2. The Attraction of Christ’s Tomb

1. The tomb was a repulsive place to come.
   a. It is not recorded that the high priest or his subordinates came.
   b. The soldiers remained out of military duty.
   c. The apostles wrapped in disappointment had sought their fishing nets, etc., that their sorrow might be forgotten.
   d. The tomb of Jesus and all that it represented was the stumbling block to modernistic believers and critics.

2. The tomb had an attraction for some.
   a. Mary, as early as early to the tomb with embalming spices.
      (1) Love’s drawing power.
   b. “When it was yet dark.” Disappointment and unbelief had cast its shadow.
   c. Heaven was interested in that tomb and had sent an angel representative to bring the first Easter message.

3. The empty tomb near Jerusalem today.
   a. Tomb of the great today are visited because of those whose dust they contain.
      (1) Mohammed’s tomb.
      (2) The tomb of Christ has more visitors than others.
II. The Revelations of the Tomb of Christ

1. Revelations of unbelief.
   a. It is the testing hour which reveals faith or the lack of it.
   b. The unbelief of the apostles revealed (Mark 16:9-14).
      "And they, when they had heard that he was alive, and had been seen of him, believed not." (v. 11).
      "And they went and told it unto the residue: neither believed they them." (v. 13).

2. Revelation of the death of Jesus Christ is today and has been through the centuries the focal point of the attack of unbelief.
   a. Faith shines brightest when contrasted on a background of dark unbelief.
      "When it was yet dark." (1 John 21:18).
      "When he was at Jerusalem." (John 19:1).

3. Revelations of Personal Enrichment.
   a. The believer is always rewarded.
      "And angels appeared unto him." (v. 12).
   b. Comfort of assurance (Mark 16:6, 16; Matt. 28:5, 6).
      "(2) The joy of victory; "He is Risen." (III. The Message of the Tomb)

IV. The Message of the Tomb

1. The living Christ. "He is risen.
   a. "If Christ be not risen, then is our preaching vain, and your faith is also vain." (1 Cor. 15:14).
      "(1) And ye are yet in your sins." (v. 17).
   b. "I am he that liveth, and was dead: and behold I am alive forevermore." (Rev. 1:18).
   c. "Who is he that liveth among the dead? He is not here, but is risen." (Luke 24:5, 6).

2. The Commissioning Christ.
   a. "He shall stand up, and shall send me, even so send I you." (v. 16).
   b. The last word given to them as they viewed His ascension is the promise to return.
      "Receive ye the Holy Ghost." (John 20:22, 22)." (16)

THE IMPORTANCE OF HIS COMING

1. The importance the Bible places upon it.
   a. "Oft do they set aside the gospel." (Mark 16:15).
   b. "Go ye therefore, and teach all nations." (Matt. 28:19).

2. The accompanying Christ.
   b. "They preached everywhere, the Lord with them." (Mark 16:20).

3. The Death Conquering Christ.
   a. "I have power to lay down my life and I have power to take it again." (John 10:18).
   b. "Because I live, ye shall live also." (John 14:19).
   c. "I have the keys of hell and of death." (Rev. 1:18).

CONCLUSION

Christ is the divine Columbus who has explored the uncharted seas of death and has returned to tell us of the new world.

It is the Christian's faith alone that can pierce the shadows of the tomb and find the Christ of Easter.

March 26—Evening

THE LAST WORD

Text—"I will see you again." (John 16:22).

1. Not for death as is often assured. (1 John 2:14).
2. But for His coming.
   "Faithfulness in service." (1 John 2:14).

2. A Strong Incentive for Holy Living.
   "We are not to be caught unawares." (Acts 20:31).

3. A blessing pronounced upon those who look for Him.
   a. "Blessed are they that see me when I am come." (Luke 21:27).
   b. "Blessed are they that shall see me when I shall come." (Luke 21:28).
   c. "Blessed are they that do his commandments." (Rev. 22:6).

H. THE CERTAINTY OF HIS COMING

I. The Bible is explicit at this point.
   a. The word of Christ Himself on the night of His crucifixion was, "I come again and will receive you unto myself; that where I am, there ye may also be." (John 14:3)."
Prayermeeting Suggestions for March.

Lewis T. Corlett

A Successful Revival
(2 Kings 5:14-16)

1. PALLMART - Was a Little Uncertain as to Whether God Would Do It
   a. Lack of Knowledge Hinders God (Hoses 9:8)
   b. Covered sin and unconsciuos sin hinder God (Psa. 66:18)
   c. Lack of spiritual fervor finites God (Amos 4:1-3)

II. People of God Will Receive When the Revival Comes
   1. Fresh appreciation for God.
   2. Union of the saints.

III. Prayer Will Bring the Desired Results

The Riches of His Inheritance
(Exod. 19:17-19: 11-18)

1. SPOOK OF TWO INHERITANCE
   a. "Our Inheritance" (v. 15).
   b. "His inheritance" (v. 18).

II. THE THINGS THAT GOD EXPECTS TO SEE COME OUT OF HIS INHERITANCE IN THE SAINTS
   a. The eyes of your understanding being enlightened.
   b. By the spirit of wisdom and revelation in the knowledge of him.
   c. An increase in spiritual perception.
   d. The vision to be intensified.

II. THE STRENGTHENING OF THE INNER MAN
   b. The soul life to be built up.
   c. Motives to be clearer, constancy to be keener, the outflowing of spiritual values more prominent.

D. MANNER OF THIS DEVELOPMENT
   a. By His Spirit of Him.
   b. Rooted and grounded in love.
   c. Christ dwelling in the heart by faith.

III. ALL OF THIS TO BRING A CERTAIN KNOWLEDGE
   1. The hope of our calling.
   2. To comprehend the breadth and length, height and depth of the love of Christ.
   3. To know the greatness of His power toward us.

The Making of a Christian

1. His birth (John 3:7).
3. His food (Matt. 4:4).
The Christian's Daily Dose

The motto is taken from 1 Tim. 4:7—Exhort thy children. The saying follows:

1. A little patience—once a day.
3. A minute of unskillfulness.
4. A dash of perseverance.
5. One kind word—possibly two.
6. A word of appreciation to somebody.
7. An enticing—occasionally for someone else.
8. One get ofVVini—do not let alone.
9. A noble thought—perhaps a text.
10. A little prayer—for a friend in need.
11. A sudden smile—where it can do some good.
12. A snatch of song—or hum a tune.

The Sovereign Lord

"Who convinseth me of sin?" (John 8:46).

"I am the door" (John 10:9).

"I am the way" (John 14:6).

"I am the good shepherd" (John 1:14).

"I am the bread of life" (John 6:35).

"I am the vine" (John 15:5).

"I am the Son of God" (John 10:36).

"I am alive eternally" (Rev. 1:18).

God's Presence

(Exodus 33:11, 12)

I. Prophets' Message to Encourage Spiritual Aspirations

1. Humanity tends to substitute form for godliness.
2. People sometimes depend on past blessings.

II. God's Presence

1. Conditions that bring the Divine Presence
   a. A self-sacrificing interest in God's work and in God's kingdom.
   b. Helpfulness to others.

2. Characteristics of the Divine Presence
   a. Light shall break forth, as the morning.
   b. Thine health shall spring forth speedily.
   c. Thy righteousness shall go before thee.
   d. Divine guidance.
   e. Results of God's presence
      i. Build up the waste places.
      ii. Repairing the breach.
      iii. Restorer of the paths to walk in.
      iv. Laying the foundations for future generations.

IV. Every Christian Should Yearn to Live Continually in God's Presence

(20)
This "world to come" is more durable than the tissue and earth of this world. There is a tissue, terra-cotta pottery of which we are all made, will dissolve and be gathered for a minute of quicker passing lifetime, can satisfy. Man is bigger, in the "image of God," than can be satisfied with a passing world, where the "image of God," that he shall fold them up in a garment, and that he shall remain. And the world to come shall remain, and the things that remain after the material earth and heaven are folded up, these are the things that are put in subjection to man. In this "world to come" is more durable than the material world. It overarches the fullest history of the earth and its denizens. It is not measured by earthly standards, for its fall of all empires are thought nothing with it. Such things as a material world afford, thrones which must pass with the world itself, these are too fleeting, too cheap, for such conquest as is depicted in this second chapter, where we see the Son of God, joining Himself to the race of men, that He might put in subjection the world to come.

The whole subject of man's dominion harks back to the creation. When God created man He gave to him dominion over the whole of the dominion, and that such dominion as full control of things entirely are a mark of dominion, even though the processes of such dominion he himself is brought into a deep and lasting bondage to such things as sin, guilt, fear and death. In the first chapter of the book of Genesis we have glimpsed God in the splendor of His deity, and we have seen Him in His humanity. We will not be able to see His humanity here. We refer our readers to any good theology where the matter is ably presented. The only things we insist on are these: Christ was divine, Christ was human, He was human in two but one. Not God united with humanity, not humanity united with God. Not man some time and God some time. God, not man, however entwined with gifts and graces of the Spirit, can fill the gap of meditation. Nor does it seem that there was any other way to save the race without the incarnation of the Son. We have the incarnation, the process, of which is the blending of the human nature and divine personality into one personality, and the purpose of which is to deliverance of the race from bondage that they may fill their proper place as conquerors, and not slaves in the world to come.

The teaching of chapter two is to the effect that the incarnation is complete. It is complete in the sense that the creature, the Son of God, they are it. It is complete in the sense that all humanity is in it, God did not merely touch humanity at its highest points, He entered into its lowest places. He took on humanity's every human characteristic. What, an incarnation there is in this chapter? This is not a dainty handling of a pastoral situation, in which the clothing of the Divine with humanity "lower than the angels," and "subject to bondage," and gripped and hopeless in the hand of death and sin.

We wish we could get this picture, of the tumult of the incarnation, more clearly into view. Who can describe what happened when the Christ of chapter one brought all of God to humanity? "In him dwelleth all the fulness of the Godhead bodily." Who can describe what happened when the Christ of chapter two brought all of humanity to God? All of God mixed with all of humanity in the incarnation, and, through the process of the death of Christ for every man, reproduced the whole race from bondage, and back to God. Not only from bondage, but back to God.

Incarnation furnished the world's Redemption. Through that event God placed all His power in the hands of the church to help. He placed. His holiness against our sin, His eternity against our time, His obedience against our disobedience, His love against our rebellion, His courage beside our fear, His righteousness against our guilt, His inimitability beside our littleness, His purity beside our impurity, His patience beside our impatience, His strength beside our weakness, His triumph beside our defeat, His merit beside our demerit, Himself, all that He is, beside us, all that we are. Here is the world's Redeemer, Jesus Christ, the Son of God, humanity's flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil, and deliver them that were all their lifetime subject to bondage.

The Christ of the New Testament is the one who puts subjects under the moral influence of humanity, and the externalities of God's world to the come. This is the world of the New Testament, when the voice of God has spoken again by His Son, stops for all time a further development of the Old Testament, system of types, etc.

It also establishes the strictly material kingdom of this world. There is a teaching of Christ our King, the throne of the present Jerusalem, in a reign of universal world peace. We do not wish to discuss that here, only to say that this idea is not what it is commonly stated, that of which we speak," for in chapter one is the plain declaration that the heavens and the earth are things of time, as compared with eternity, and God. God and Christ, and God and that He shall remain. But He shall remain. And the world to come shall remain, and the things that remain after the material earth and heaven are folded up, these are the things that are put in subjection to man.

In chapter two we see Christ, the Son of God, the Christ of chapter one, the Christ with limitations, with failings, with defects, we see Him joined to the defeated human race, a race under bondage to sin, fear, and death, joined to this race by way of the incarnation, and joined to the race in order that He might become the Captain of their salvation, and deliver them, who through fear of death were all their lifetime subject to bondage. That He may be their Saviour, and bring them victoriously into their proper position in the world to come, where there shall be no fear, no death, no life. That is the teaching of this chapter, and the conquest is far greater than can be measured with material yardsticks. It includes a conquest of the realm of guilt, fear, death, suffering, and unto a victorious holiness; and its time duration is more lasting than the earth and heavens which shall perish, and be folded up, it continues even to all eternity. In that world to come may we be conquerors.
**PRACTICAL**

Why I Share the Christian Hope

C. B. Strang

I SHARE the Christian hope because I believe it is consistent with a normal expectation of what God ought to do for us. I believe the present Christian life ought to be one of service and progress, and a life of joy. One cannot be a Christian without living a life in service of others, if by Christian we mean that we pattern our lives after Christ's life. No one would be satisfied, who is normal, to stand still in any line of endeavor, so we naturally expect the Christian to have some progression in his life. Joyfulness should characterize the life of any real Christian who is making some progress toward his objective. If these are values that may be realized here, it seems only natural to expect that they shall not continue with death. If there is no life after death, God is only mocking the human race, and especially is He mocking those who call themselves Christians, as there is a distinct craving in their hearts for immortality. When we attempt to tell ourselves that death ends all there is immediately an inner protest from the depth of our being.

Then, again, the very nature of the Christian's God warrants his belief in immortality. The God of the Christian has ever been pictured as one who "is from everlasting to everlasting." In addition we believe Him to be a personal God. Our personality is of necessity somewhat like His because He is our Creator. If, then, He is to live on, we have the hope of eternal life also. We believe that life hereafter depends entirely upon His divine will. We cannot conceive of this God whom we worship allowing us to perish in death.

I share the Christian hope of immortality, because of the teaching of Jesus. He plainly taught that men should live after death. He predicted His own resurrection, and if we believe in that, and I do, then it gives us hope of being resurrected and of having immortality. The Bible says that "He became the firstfruits of them that slept." If we interpret this correctly it means He became the first of His kind, but it gives us hope of being next in order and of sharing immortality with Him.

Dying men, by the thousands, have testified to dying grace and a brighter hope of immortality as the hour of death approached. These testimonies cannot be discounted.

I do not believe that my service shall end with death. I believe that in the future life I shall be better equipped to serve than I have been here. I believe that after we lay aside the body of flesh, that sometimes encumbers us so greatly, we will be better fitted to serve.

I believe that just as we have made progress here we should expect to make it in the future life. I believe in the future life because it suggests a larger universe in which to make progress. The universe from which man came was a small one. He came from the womb, from a life of necessarily small proportions, into a universe of larger possibilities, and I believe that the step into the next life will be a step into a still larger universe.

Then, too, I believe that the joy we share here in a small way, is a token of the greater joys we shall share in eternity. It seems only fitting that there should be a reward for faithfulness. It seems only natural that a transcendent joy should lie ahead of us.

I believe that God guarantees a future life to the Christian by the very nature of His own life; through the life of His Son; and through the Scriptures. No one has ever returned to tell us about it, but through faith I believe in it.

Again, this hope is not the hope of only a few scattered people, but wherever we find Christians, they are characterized by this hope for blessings on this earth, and for future blessings in eternity.

Plain Words to Preachers

John W. Goodwin

The preacher and his sermon

The pulpit is the preacher's throne. Here is where he reigns. Here he should be at his best. This is the place where he should shine. Here is where people judge him as a preacher. He should never enter the pulpit in a careless manner. He should have something to say, say it, and then quit. A preacher in taking a text should never want to wrest the Scriptures. His text should be the foundation of his sermon.

What about a starting point? Sometimes it is made by good results, but as a rule he should stay by the fundamentals. There is no excuse for good sermon. Our doctrine is well defined and God has promised the help of the Holy Ghost.

The sermon is a Christian effort. It differs from common sermons, in the fact that it is based upon the Word of God. Its aim is salvation. Christian preaching is the voice of a living speaker. The history of sermon making will show us that in the scriptures preaching was explaining the Scriptures and teaching the people. In Augustine's time we have the first real sermon making. In Luther's time we have the first modern sermon making. There are three great laws fundamental to sermon making. First, there must be a basis, a foundation, a text. Second, the natural division should clarify the text. Third, there should be unity as to purpose.

What is a good sermon? It must be well studied and well thought through. A good sermon will have some of the following properties. First, it should be evangelical. A message from God to human hearts is evangelical. Second, it should be systematic. Third, it should be inspired, and give a lofty vision of Jesus Christ. Fourth, it should be full of freshness, both of thought and language. Fifth, it must be moderate length. An ordinary sermon in the pastorate ought to be from thirty to forty minutes in length, and never over fifty. It would be well for young preachers not to preach more than twenty minutes the first year or two in the beginning of their ministry.

Should sermons be repeated? Some of them never! I have preached some sermons for the first and last time. But why not repeat a good sermon? It is said that George Whitefield could preach an impressive sermon better after he had preached it forty times. Good sermon texts sometimes it is made by good results, but as a rule he should stay by the fundamentals. There is no excuse for good sermon. Our doctrine is well defined and God has promised the help of the Holy Ghost.

The sermon is a Christian effort. It differs from common sermons, in the fact that it is based upon the Word of God. Its aim is salvation. Christian preaching is the voice of a living speaker. The history of sermon making will show us that in the scriptures preaching was explaining the Scriptures and teaching the people. In Augustine's time we have the first real sermon making. In Luther's time we have the first modern sermon making. There are three great laws fundamental to sermon making. First, there must be a basis, a foundation, a text. Second, the natural division should clarify the text. Third, there should be unity as to purpose.
and recommended by some to be reserved for
many years. Taking a passage and expounding
it would seem to require the confidence of years.
But exhortation should be interwoven through all
preaching. Our expositions might be described as
taking a text and developing it from the context.
It has the elements of an exposition. It is
recommended by many to be one of the most helpful methods.

We might suggest a simple outline from an
old text, for example, 1 Peter 1:15, 16, God's
command to holiness. The introduction might
be too lengthy and possibly might consist of
a correction of ideas as to holiness or what it
is. The nature of the promise is, "He that
shall walk in holiness."

"Another shall substitute for him," God's promise is. "I will open the windows of heaven."

A great preacher was asked how he could
preach such wonderful sermons; he replied, "I
must therefore enter into the pulpit, making excus-
es, hoping to get sympathy from the people. Better
say nothing and do your best. If unp repared,
then go on and do your best to please the Lord.
For the Lord is the one who calleth you to preaching.
It is useless to excuse yourself to the people,
for this might produce criticism and destroy ap-
preciation on the part of some. Otherwise
I might never know the difference. If the preacher
can have God's smile, he needs only to do his
best.

The postscript affords a great opportunity for
study and biblical research. The people have a
right to expect good sermons.

The natural conversational tone of voice is
useful aides to the hearers and much appreciated by
good listeners. A strained pitch of voice and poor
pronunciation sadden many a godly sermon.

Good sermons are generally born by
inspiration — the heart must be moved in the
desire to help someone, and not pumped up from
a sense of duty to fill up the time.

Sermon making is a great art, but much like
trying to make a man with only bones, a mere
skeleton without the living spirit. The breath of
life must be breathed into our sermon outlines,
or they will become frightful skeletons in the
pulpit. I trust no snowmen, for many churches are
cold enough already. I would prefer a fireplace sermon, even if much of the heat
was hot up the chimney. But the breath of life
will make them live. Let us then study to put more life into our efforts, it
may be they will become attractive.

Good illustrations will often make even a poor
sermon sparkle, which otherwise might be very
commonplace. Stock illustrations are sometimes
good, but those fresh from experience are generally
more effective. Such good illustrations are often
too hard to get. Some preachers are often tempted
to manufacture by their own imagination stories
in which they take a part. It would be far better
to follow the example of the great masters of
illustrations by parables. A parable is a short,
fictitious narrative of a possible event in life
read of the natural laws of life. It is not always necessary to state that the illustration
is a parable. It may be introduced as a day-
dream, or not at all.

The method of contextual "on the
life of God. "another shall substitute for him,
which is God's word as revealed in
the lives of people which never did occur.
In telling experiences of healing one should be
helpful to relate established facts. Ethan
Springfield, Mass., was one of the most
remarkable men of faith I have known, and had
hundreds of genuine incidents of healing recorded,
but he would never record a case of healing
until one year had passed, and the
healing could be established by fact.

In relating illustrations it is better to bring
the incident or fact directly, without any elabora-
tion or alteration. An incident or some
historical fact of the Bible beautifully told carries
great force in illustrating truth.

It is a source of great strength to be able to,
correctly quote Scripture, and use the Bible as
the foundation of expressed thought. I have
studied the sermons of John Wesley to discover,
if possible, his strength. Wesley did not seem to
use what ridicule would call eloquence or beau-
tiful rhetoric, or even lofty expressions. But he

Lights and Shadows of a Preacher's Life

General Superintendent Emeritus H. F. Reynolds

As Jesus entered into a certain village in Sa-
maria, there met him ten men that were lepers
and bade him cleanse them. One of them
was a leper, and as he was a Samaritan, he
would not venture to come near, but said,
Master, have mercy on me, and as they went
they were cleansed (Luke 17:11-19). Again we
find recorded another remarkable case where
Jesus healed the man of leprosy, and as his
friends could not get the sick man in at the
door of the house where Jesus was, he let him
down through the roof of the dwelling, the
man, [Mark 2:1-12]. In these accounts we mention no
mention of remedies is made. But if we will read John
9:1-38, we find recorded another remarkable case where
Jesus healed a blind man, that Jesus spoke on the
ground and made (ointment) clay of the spittle
and anointed the eyes of the blind man with clay,
and said unto him, Go wash in the pool of
Sheolos. . . . He went his way therefore and washed and came seeing; . . . this caused much
discussion . . . but in the twenty-fifth verse we
look and see it on the boil, and he recovered.
This indicates that God healed with a remedy
(2 Kings 20:1-7).

(27)
A few days after Pentecost Peter and John went up together into the temple at the hour of prayer. "A certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to beg alms from them that entered into the temple; who seeing Peter and John go into the temple asked an alms. And Peter said, Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up, and walk. And he took him by the right hand and lifted him up: and immediately his feet and ankles received strength. And when he saw it, he fell down, and worshipped them. And said, Now, Lord, I am weak: as it pleaseth thee, show me mercy. And when he had received of Paul's hands what things he was to speak, he went in unto the temple, and walked, and entered into the temple with them, walking, and leaping, and praising God. And all they that sat in the temple, at the principal quarter of the city, beheld him, and saw him walk, and hear, and see: and they took knowledge that it was Peter, which had fastened up and sold. Then knew they that it was Peter, which had healed Cornelius and his kindred," Peter declares that it was through "faith in Jesus' name" that the man received "perfect soundness," and it is worthy of note that it was without remedy. Also in Acts five, is a statement that would indicate that the Christian Church might expect bodily healing, as well as the salvation of the soul; for, by the hands of the apostles, were many signs and wonders wrought among the people, and believers were more added to the Lord. Multitudes of both men and women brought sick unto the streets and laid them on beds and couches, that at the least shadow of Peter passing by might overshadow some of them. Then came also from far and near, round about unto Jerusalem, bringing sick folk and them which were vexed with unclean spirits, and they were healed every one. Here we have the true objective which causes us as a denomination to stress medical missions, namely, that we may be able to save souls, as well as to heal bodies. The nearest we come to the use of remedy in our case is the shadow of Peter.

It would seem quite clear that the gift of healing was extended to the Christian Church, as it continued to increase. In Acts 19:11 it was recorded that "God wrought special miracles by the hands of Paul: so that from his body were delivered unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." In this case the nearest to any remedy was the garment, or a handkerchief, that Paul had worn from his hands. However, we should not, and cannot, jump to the conclusion that Paul did not believe in physicians, or that it is quite possible that he esteemed the body highly. In 1 Corinthians 6:19, 20, he says, "What? know ye not that your body is the temple of the Holy Ghost which is in you? ye have not your own: For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." From various statements in Paul's writings we have reason to believe; that in some of his evangelistic efforts he had Luke, whom he called the beloved physician, travel with him. He also states in 2 Timothy 4:17 that Luke's presence is with him. After a brief but forcible conversation with the broken-hearted man, I asked him if it would be agreeable to him if I went into the house. To this he readily consented, indicating some-thing of the sorrow of his heart. Finding my wife beside the bed where she and the mother of the very sick child were, after a few moments I asked her if she would be agreeable, if I offered a brief prayer, to which both the man and the wife bowed their heads, being too full of emotion. The Holy Spirit surely helped me to pray short and to the point, during which, I said, "O Lord, our heavenly Father, we believe that if Thou wilt heal this precious little girl her parents will give their hearts to Thee. Please heal the precious girl, for Jesus' sake, Amen." We drove back to our parsonage, praising God for sending us to the home of the sick girl, and for the kind reception received, and for an answer to prayer. For we believed God had heard prayer for the sick girl. The next day some of the people of the village came, and the sick girl had a turn for the better. In a short time the child fully recovered, and sure enough the parents began to come to our church. Not long afterward both mother and father were gloriously saved and united with our church; and later he became a member of the official board. The remarkable healing of the child became the talk of the town and for miles about.

Many years later, when I was holding a District Assembly of the Church of the Nazarenes during the day, an evangelist of wide reputation was holding revival meetings at night; one night in the early part of the series, a middle-aged woman whose bearing and strength indicated that she was well educated and moved among a good class of the citizens of the city where the assembly and revival were being held, came to the altar. As the workers at the altar sought to help her they learned from her own lips that she was seeking prayer that she might be delivered from a demon which she had been possessing her for some time. The helper told her to pray and she responded by saying, "Every time I try to pray the demon begins to put words into my mouth, and I do not understand them, which is more of a froher." The woman continued to attend the revival services, and also continued to come (the Gar- plaint) of the other workers went near her. As I noticed the woman continued to be a seeker at the altar, and no worker went near her, I began to say to myself, "Why don't some of those altar workers, or the

(28)
The Man Who Explored Hell
E. Wayne Stahl

A reading of Dante's "Inferno" to which is added some of the poet's experience after he emerged from the regions of the lost.

CANTO VI
(a) My consciousness, which had ebbed because of compassing for the afflicted spirits whose pitiful story I had heard, throbbed back again. Then surging up of other souls in torment met my sight; on every hand around me, no matter in what direction I looked, there were scenes of woe. I had arrived in the third circle.
(b) Here is demoralize's everlasting rain, with no cease of its howlings and chill. - Hell immense, dark water, gusts of snow, fill the nether, mortal air. The soil which received the beating of this storm gave forth an odor horrible.
(c) A vast crowd, creature, Cerberus, a many-headed dog, savage and prodigious, roars through his three throats at the crowd in the flood below. His fierce eyes glitter bloodily; the gory hair about his mouth is sooty. He has an enormous body: his hands are furnished with claws with which he grips the wicked dead, tears away their skin and pulls off their arms and legs. Seething about under the pouring rain they make a shrieking like the howling of dogs. They seek to protect themselves on one side; continually these depraved, tormented ones hammer themselves about.

(d) - When infuriated Cerberus, horrible-as a gigantic serpent, saw us, he destined his jaws, his awful teeth were seen; all his body shook while he stood and heaving took up some of the soil which thereinto his all-engulfing throats. As a dog who howls from hunger and is quelled when he receives his food, and greedily devours it, so chased the insatiable Annunziat of that infernal monster, who roars so dreadfully at the spirits that they long, in vain, to lose their power to hear.

(e) We walked on them as they lay extended, free down, upon the earth, thrown down by the violent rain. All remained prostrate, but one, who came into a sitting position as soon as he saw us near. He said to me:
"(f) You who are conducted through hell's shadows, can you remember me? You were born before I died!"

(g) My answer was, "Your suffering, it seems, has so changed your appearance that I am unable to recognize you. But make yourself known to me, you who dwell in such a place of sorrow, and know such anguish, which may be greater than other, torment, but which cannot bewitch somehrome."

(h) He replied, "In a happier time I lived in that city that runs over with glutony, Glos-tors; that cursed sin, brought me here, where that rain beats upon me and sorely wearies me. I am not the only one being punished for gluttony in this place: All these others were guilty of this vice and suffer as I do."

(i) Then I spoke these words to him, "Your woe causes me weeping, but inform me what shall happen to the man of my Florence, the city of farthest and discreet."

(j) He answered me, "Before three years have been completed the two factions will come to war; one will be defeated and driven out of the city with much damage. In that city are only two towns; and they are not esteemed by the other citizens. In their hearts covetousness, jealousy, and haughtiness have lighted the fires of death."

(k) He ceased and I spoke again, "There are certain nites and hours which enclose the woe of all the world. Also! Divine vengeance which piles high the added punishments and torments which then met my sight."

(l) Does sin have its destruction? How grievous is this dancing of the damned! They were more in number here than any multitude I had met before. With yells of pain they were pushing enormous weights with their chest. Then they beat one another, and afterward turned and forced the weights back over the road over which they had come, at the time they were shouting re-proaches to each other. So they moved on around the fearful circular region, still shrieking their accussing chorus.

(m) My director said to me, "There will he be unto the last blast of the angelic trumpeteting. Even their adversary shall appear in glorious array. All of these spirits will immediately go to the graves where their bodies are buried, and be united to them again. Then their sentence of eternal punishment shall with thunder divide the skies."

(n) Slowly we traversed the filthy fen, composed of souls and rain, conversing briefly on the life beyond the know. I questioned my whose fate I eagerly seek to learn, whether they taste celestial sweetness, or partake of the infernal poison.

(o) He replied, "They inhabit a darker region. A variety of transgression puts them far down in the black gulf. If to such a depth you go, you may discern them there. When you are on the delightful earth more one line of you to speak of me to its people. My speech is done."

(p) He looked at me a moment, with his staring eye; bowed his head, and then fell down upon his unseeing associates.

(q) My director said to me, "There will he unto the last blast of the angelic trumpeteting. Even their adversary shall appear in glorious array. All of these spirits will immediately go to the graves where their bodies are buried, and be united to them again. Then their sentence of eternal punishment shall with thunder divide the skies."

(r) After the mighty judgment day shall the agonies which these suffer be greater than less, or of the same severity as they are now?"

The Man Who Explored Hell
E. Wayne Stahl

(To be continued)
The Nazarene Hymnal

In the days of the old Methodist Circuit Riders, the traveling preachers always carried the Bible and the Hymnal. The supply of other books must of necessity be very limited.

The Hymnal of the Church of the Nazarene should have an important place in the library and church of every minister of the Church of the Nazarene.

Here are Seven Points of Emphasis Calling Attention to Some Outstanding Features of this New Hymnal:

1. Contains the most famous and useful hymns combined with the highest grade gospel songs obtainable. There are seven hundred and three numbers.
2. Has all the songs and hymns topical alliedly arranged under headings, embracing numbers for use in all departments and for all occasions of the church.
3. True to the fundamentals of the evangelical faith, no taint of "Modernism.
4. Compiled and edited by Elder Lil Lens, well known writer of sacred music. He has had the assistance of over five hundred pastors, evangelists and other Christian workers in the preparation of his monumental work.
5. Has a choice selection of Responsive Scripture readings, a table of contents and a complete index of titles and first lines.
6. Printed on excellent paper from clear type plates and having a special reinforced binding that insures an unusually long life.
7. Offered at a lower price than most books of this size and type.

Prices: Single copy, postpaid, $1.25. A hundred, not prepaid, $5.00

Order Coupon

NAZARENE PUBLISHING HOUSE,
1913 Troost Avenue, Kansas City, Mo.

Please send me following name and address copies of GLORIOUS GOSPEL HYMNS. Charge account.

Cash Enclosed $

Name

Address

---

Reverence in the Church

The Editor

LIBERTY is a premium in our churches, and we have to take care that it does not deteriorate into license. Usually there is demonstration of one kind or another in a spiritual meeting, but we must watch that demonstration shall not become a substitute for spirituality. Most of us preach in plain church buildings where the light is bright, the windows are clear or white, the instrument which leads in the music is a piano, and the seats are "benches" or opera chairs. It is therefore the more important that we must guard against the intrusion of a secular atmosphere in which reverence can easily take root. Ministers who have the assistance of robe choirs, pipe organs, arched chancels and church architecture have to war against deadness and formality. But not many of us have their problems to meet.

Perhaps it would be useless to suggest that there is advantage in clerical garb. Not many of our ministers would know how to get started to wearing clerical garb on Sunday morning. But it does seem that all of us could afford to stick to dark colors for the pulpit on Sunday morning. In most of our churches we could make suggestions about the arrangement of lights, the seating of the choir and some other simple matters that would assist considerably in improving the tone and make the meeting house seem more churchlike.

But I am thinking now especially of the preacher's own example. The service of the church is pre-eminently a service of worship. Part of the service, as the prayers, the hymns, the offering, and the testimonies is going out toward God. The other part, as the scripture reading and the sermon, is revealed and comes from God to us. If the "going out" part is made the occasion for exhibitions of various sorts in which erratic "song leaders" carry on a choir practice or effect a demonstration of entertainment. Or if it is a time when special musicians exhibit their art, at least that part of the service is worse than lost. If the minister moves about in a nervous and dramatic manner, indulges in whispered conversations with a brother minister in the pulpit or makes erratic remarks, he should not fall out with the young people for "disturbing the service."
Those Physical Attractions

J. LOWELL GEORGE

When it should be my lot— or privilege to choose a life companion, two features immediately stand out in my thinking as factors which would, to a greater or less degree, have a bearing upon my choice. The first would be the spirit of the individual, and the second would be the natural physical attractiveness of that individual. The spirit, being the inner character of the person, is the most important, naturally, and much has been written concerning personality. Physical attractiveness might be classed as a luxury, a desired asset, something which can add to personality and aid one in making immediate contacts with people; in other words it is an attraction. Yet how much more am I made to admire that individual who may be more or less unattractive but who is able to add to his or her attractiveness by neat, nonextravagant and becoming attire.

Traveling as we have this summer, singing and speaking in some forty-five different churches over Colorado and northern California, a few things have made themselves known to me. Someone has said, "If you wish to find the Church of the Nazarene in town hunt out the building which looks the most like a barn." A harsh statement, but how true it is in so many cases!

Upon seeing a church building with no paint to speak of, no shrubs, flowers or lawn, broken window panes, a church building dusty and untidy on the inside, a listless willow and with an odor which makes a person wish he were elsewhere, causes me no wonder when the people say that it is hard-to-get anyone to attend the meetings. I think that it is not a disgrace to have a poor church building but when the physical attractions of that building are in direct contrast to an individual the result is tragic.

If "cleanliness is next to godliness," let us practice it. Let us put some extra time on seeing that the church building is clean and attractive inside and out. Spend a little money, if necessary, for paint, shrubs or whatever is needed. It is certain that if the church building is made attractive to the outsider and he begins to show interest in the "church made attractive," it will be a paying proposition. It is true that the church without the divine blessing of God upon it offers nothing to the sons and daughters of the Spirit-filled church is the means of drawing the unsaved to Christ, so are the physical attractions of the church building an aid in drawing people to the house of God.
fragment, marred and distorted and at times vitiated, eithet great degree, but it indicates that its source bespeaks better things.

FREE CREATIVE WILL

We find that our text is prefixed with the statement, "And God said, Let us make." All through the narrative in the first chapter of Genesis we have either a direct "Let," "Let there be" or we have the creating and the making of different forms in nature and in the world of living creatures. God, as a free creative will, calls in being matter and life with the word and on the other He shapes these original entities into various forms in nature and the animal world and in man.

In man we see this power, not to be sure in extent, but similar. How often have we stood in wonder at the creations of man. We call them creations because they are such wonders of skill. They are not in reality creations, for creations imply the bringing into being that which had no existence previously, but because of their marvelous functioning they appear to be creations. In the realm of science what wonders are wrought! In the world of Literature how does the mind of man work pouring forth products of active thought.

When we come to the choice of the good it is true that the will of man here is not free unaided, but through preserved grace and the assistance of the Holy Spirit or rather would we say that the assistance of the Holy Spirit is the manifestation of preserved grace, man can make the choice of the good unto life eternal.

Here again then we have the present status of man as indicative of his original status. If now he is unable to accept the gifts of mercy and thereby enter into communion with God his Maker, would we not conclude that originally he was created with this power in greater measure endowed by sin. Or the other hand there was need of the sustaining power of the Holy Spirit, for man is a dependent creature in his relation to the Godhead and ever has been, but his creative willing could operate more sensitively and within it a greater impetus for the good.

AN IMMORTAL SPIRIT

As the ultimate act in the creation of man in our account given us in this early narrative we see the imbreathing of God in the lifeless body formed from the dust of the ground and man becomes a living soul. If we follow the major stages in creation we find first the creation of the earth and it's history and then we find the creation of a new stage of life when the animals are brought into being and finally there is the third major creative act when man is immined by this breathing. Accordingly we may read: to assume that while man in his body may be like the beasts that he bears his Maker being that transcends and abides unto eternity. This fact is borne out in other passages of Scripture.

The image of God then stamped on man is not only in the functioning powers of his person but in the very nature of his person. As endowed with the faculty of knowing and with the possibility of a free creative will, we have certain functioning powers, but when we come to this imbreathing we have to do with the very being of man, his spirit nature; man is like unto God in that he is a spirit being.

A HOLY BEING

Thus far in our thought we have been discussing for the most part the natural image in man. It is true that sometimes there seems to be a crossing from the natural image to the spiritual image. This must needs be so for man is one; he functioning in various ways, but he is essentially one, therefore one cannot departmentalize him. But man is not only possessed of a natural likeness in his being and its functioning that bears the image of Him who created him, he also bears the spiritual image.

In that man bears the spiritual image it must needs be that man came forth from the hand of his Creator as a holy being. We read that God looked upon all that He had created and said it was good. Now while the term 'good' does not seem to convey unto us ordinarily such a high type of virtue as holiness, we must remember that the designation good is somewhat of a relative aspect. Anything is good in its particular field and relations, and man could not be ultimately good, standing as he did in relation to God, unless that attribute included holiness.

We see then in the dawning of creation not some creature emerging from the darkness half man and half submerged with the trappings of animal heritage, but a man glorious in his being with the stamp of the divine upon him. If the poet could speak of man as he saw him fallen and vilified by sin, saying:

"Thou hast crowned him with glory and honor:
how much more could it be said of man in the beginning? and shall not this beginning of the life of man on the earth set him a norm and standard for man as he is to be when redeemed by grace?

Thus we behold man as he stands coming from the hands of God. What God would have man be, He makes His nature undamaged and untainted by evil, holy and righteous challenges man down through the centuries to accept the offers of grace that he may be renewed unto the image of Him who created him.

HOMILETICAL

A Preaching Program
Oryl J. Nease

April 4—Morning

God's Good Man

He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord (Acts 11:26)


INTRODUCTION

1. The Bible considers "good" a superlative title.
   a. Well done, thou good and faithful servant.
   b. In modern times the title good in dispute.
      a. It has come to mean an insipid, colorless, anemic, passive character.
      b. The word has fallen among thieves and has been robbed of its vestments.

   (1) The gentleman about town who is a half fellow well met but none too careful about his morals at times but is smiled upon and called a "good" fellow.
   (2) The "good" man in plays, on the stage, and on the screen in novels and in conversation has been the "holier than thou" sort of person too often using his staid form of goodness to hide meanness.

   (3) The "good" man has been the brunt of jokes until the term good has not only been robbed of its true meaning but has too often become undesirable.

   1. The title "good" is a title of strength.
      a. Has blood, bone and heroism in it.
      b. It means all that Christian means.

   2. The Bible declares that Barnabas was a good man.

   Why does the Bible call Barnabas "good"?

I. BARNABAS WAS A MAN WITH A LARGE HEART

1. We first hear of Barnabas giving his all to the church (Acts 4:36, 37).
   a. He evidently was a reasonably well-to-do man (v. 37).
   b. Was in Jerusalem during Pentecost.

   (a) Caught the contagion of pentecostal spirit.
   (b) Gave himself as he had.

   2. Barnabas recognized God as owner.
   a. Recognized that the cause of God had a claim on his possessions.
   b. Recognized that possession was not ownership.
   c. Does God require that every Christian give all?
      a. Yes, in the sense that he recognized that he is God's steward.
      b. Yes, in the sense that he held himself and his God entrusted possessions subject to the will of God.
      c. Yes, in that he handles those possessions as a trust from God.

   "A man can be liberal and not good, but a man cannot be good and not liberal."

3. Barnabas helped make up the first missionary party.

- "Separate me Barnabas and Saul for the work whereto I have called them." (Acts 13:1-4).
- a. The world's first missionaries.
- b. Every missionary station today is a silent monument to that first missionary party.

IV. BARNABAS WAS A MAN FUL OF THE HOLY GHOST

1. This describes his other characteristics.

- a. Being filled with the Holy Ghost he was, led by the Holy Ghost (Acts 13:2).
- b. A Spirit-filled man is a believing man!
- c. A Spirit-filled man is a man of a world vision.
- d. A Spirit-filled man is a man of a large heart.
- e. He was genuinely spiritual.
- f. Not surprising to have the inspired writer conclude the history of this man with, "And much people was added unto the Lord."

CONCLUSION

1. Some things we may never possess,
- a. Genius, great talent, etc.
- b. Goodness may be ours,

2. Let us continue to be the best citizens.
- "Goodness" is the finest flower that grows in the soul's garden.
- Goodness and faithfulness the basis of future reward.

---

April 4—Evening

THE GARDEN WITH THE BROKEN WALL

I went by the field of the slothful, and by the vineyard of the man void of understanding: and, lo, it was all gone over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down (Proverbs 24:30-32).

INTRODUCTION

1. The Bible is a picture book.
- a. The oriental mind thought in pictures and thus expressed itself in allegories, metaphors, similes and illustrations.
- b. The Greek and Hebrew languages in which the Bible was originally written are picture languages.

2. The writer of Proverbs in the passage of our text pens the picture of the morally slothful.

- a. It is a real picture.
- b. It is a modern picture.

- c. Read the lesson in this picture. Read the lessons it teaches.

"The man in the garden with the broken wall."

---

April 11—Morning

THE DESERT ROAD TO GAZA

And an angel went before them, and drove asunder the thick darkness and为您

SCHOLARSHIP

1. Since Paul was one of the foremost of the early Christians:
- b. A lay preacher whose persistent message was Christ (Acts 8:5).
- c. Many were the miracles done by him (Acts 21:8).

2. As he returned to and Philip the Evangelist (Acts 21:8).

3. The divine annoys to Philip.
- a. To leave the revival in Samaria.
- b. To follow the desert road to Gaza.
- c. He seeks and preaches "to a man of Ethiopia."

Let us note three meaningful suggestions:

1. Highways to Gaza

- a. Gaza, an old Philistine city.
- b. Three roads led to Gaza.
- c. The road to Egypt still runs through it.
- d. Three roads led from Jerusalem to Gaza.
- e. The road to Gaza was the shortest, straight road for those bent on business.
- f. Another road was the path for those of leisure and sight-seeing intent.

3. The third road by the desert was more circuitous where heavy caravans wound their way.

4. But all led to Gaza.

- a. Life's journey, through all through all.
- b. Some are called to travel through other "deserts of life."
- c. Some have heavy burdens that load them down.
- d. Some are called to the desert road of sorrow, loneliness, and struggle.
II. TRAVELING THE DESERT ROAD
1. The tired one is a long road.
   a. It is often the way of suffering.
   b. It is often the way of heartache.
   c. It is often the path of tears.
   d. Suffering, heartache and tears always bring
      the solemnity of life.
2. The desert road is a rough, hilly road.
3. Three roads to a hot, dusty road.
   a. Arid plains of temptation.
   b. Heavy burdens to bear.
4. The desert road is a long road.
   There are so many hills to climb upward.
   Although I am longing for rest,
   But He who appoints me my pathway,
   Knows just what is needful and best.

   "I know in His Word He has promised
   That my strength it shall be as my day.
   When I get to the end of the way." —CHARLES D. TELLMAN.

III. COMPENSATIONS ON THE ROAD
1. Renounce the satisfactions of obedience.
   a. It is God's way for me!
2. Provides a place of distinctive service.
   a. Remember, others are traveling this desert road.
   b. They may not be able to interpret life's disappointments.
      in terms of the Father's will.
   c. Tons with the Ethiopean eunuch (Acts 8:30).
3. You may be sent this desert road to
   interpret God to men (v. 15).
4. You may be told to keep this way to proclaim Jesus
   (v. 25).
5. Consequences that Christ also traveled the desert road.
   a. His was the lone way.
   b. The way of suffering.
   c. The way of the Father's will.
   d. The desert way often brings us to an oasis.
      Springs by the highway of life.

   CONCLUSION
   God's way is the best.
   For God's way leads home.

   April 11—Evening
   A MAN WITH A PAST
   Jesus answered and said unto her, If thou
   knewest the gift of God, and who it is that saith
   to thee, Give me to drink: thou wouldst have asked
   of Him, and He would have given thee living
   water (John 4:10).
   Read carefully, John 4:1-45.

   1. THE MAN ON THE WELL CARRIED
   a. An old man and Jacob.
   b. A young man, tired and alone.
   c. A woman with a past.
   d. The wells of Abraham and Isaac (Gen. 26:15-25).
   e. The well of Jacob's well.
   f. The wells of Abraham and Isaac (Gen. 26:15-25).
   g. The well of Jacob's well.
   h. The wells of Abraham and Isaac (Gen. 26:15-25).

   2. THE TRAGEDY OF IGNORANCE
   a. The Intervening "If.
   b. The blind effect of ignorance.
      a. The woman knew not the Christ.
      b. He was nearer to her than He had ever been before.
      c. Perhaps nearer than He would ever be again.
   c. Ignorance may be willful.
      a. "No one to blind as he who will not see."
      b. The Christ who knows.
   a. He knew this woman.
      a. He must go through Samaria, (v. 4) for this woman.
   b. He knew her shattering romances.
      a. "Orange blossoms dipped in pitch."
   c. He knew her long heart.
      a. She brings her empty water pitcher.
      b. She longs to be pure again.
   d. He knows all men.
      a. The longing of the human heart.
      b. Christ said, "Sir, we would see Jesus." (John 12:21).
   e. The appeal of the Christ.
      a. An appeal to the woman.
      "If thou knewest."
   b. An appeal to the woman.
      "If thou wouldst have asked of Him, and He would have given thee living
      water."
   c. The appeal of the Christ.
      a. Go call thy husband and come hither (v. 16).
   d. The appeal of the Christ.
   a. Jesus' tactful approach.
      a. Go call thy husband (v. 16).
   b. The woman's evasion.
      a. (1) A half-truth—"I have no husband."
      a. (2) A theological argument. "Where should men worship?"
   c. The woman's willingness.
   a. "I will perceive thou art a prophet" (v. 19).
   b. . "Tell me all things that ever I did" (v. 16).
   c. The woman loses her past.
      a. Her testimony (v. 30).
   b. She was a believer (v. 30).
   c. She had the well (v. 30).
   d. The woman's old waterpot.
      a. "The woman then left her waterpot" (v. 28).

   CONCLUSION
   1. In oriental cities where water is scarce the water-peddler cries, "The gift of God; who
      will buy?" We cry, "The gift of God; who
      will buy?"
   2. It is said that on the desert men in search of
      water will separate just the distance a man's
      voice will carry. If water is found the
      cry is passed from man to man, "Water," "Water," We pass along the cry.

   April 15—Morning
   THE CLOUD BELOW THE HORIZON
   And he said, to his servant, Go up now, look
   toward the sea. And he went up and looked, and
   said, There is nothing. And he said, Go again
   seven times (1 Kings 18:43).

   SCIENCE READING—1 Kings 17:1-17; 18:14-46.

   INTRODUCTION
   1. A national crisis had arisen in Israel.
      a. Ahab was king over Israel.
      b. Ahab had caused Israel to sin (1 Kings 16:30).
      c. Baal worship was prevalent.
      d. A three-year drought had brought much suffering.
      e. God was dealing with Israel.
   2. A most crucial period in Elijah's life.
      a. In answer to the prayer the prophet
         the heavens gave rain.
         a. (1) Elijah had denounced Ahab and Baal
            worship.
         b. Elijah was fed by ravens of the brook
            Cherith.
         c. Elijah entertained at the house of the
            widow of Zarephath.
         d. Nation was angry with the prophet.
      b. The fire on Mt. Carmel (1 Kings 18:17-40).
         a. The fire on Mt. Carmel (1 Kings 18:17-40).
         a. (1) The failure of the prophets of Baal.
         b. (2) The fire had fallen upon Jehovah's
            altar.
      c. The people turn to God.

   3. The fire on Mt. Carmel (1 Kings 18:17-40).
      a. (1) Elijah had promised rain
      b. (2) The king was notified the drouth was
         ended.
      c. (3) The sound of an abundance of rain (v. 41).
      d. (3) Alone on Mt. Carmel Elijah prays for
         rain.
      e. (4) Elijah's servant looks for clouds and
         reports repeatedly, "There is nothing."

   THERE IS NEED FOR A FAITH CONTENT TO BE JUST FAITH.
   1. This age is characterized by self-confidence.
      a. The world demands demonstration.
      b. Days of scientific observation.
      c. Prediction of rain based only on barometric readings.
Men boast their ability to read the sky.
Some in religious circles are confident of their ability to read the prophetic signs.
2. Faith makes its stand upon the promises.
   a. Faith believes the promise because it believes the God of the promise.
   b. Faith cherishes the promise and waits expectantly.
   c. Faith is the inner evidence of the answer.
   d. The world needs faith that is content to be just faith.
3. Real faith has no question marks.
   a. Some talk of the faith, that inquires.
      (1) Certainly faith need have no fear in facing facts.
      (2) There is something unsatisfactory in such an attitude of faith.
   b. Uncompromising, confident character.
   c. Faith often itself the challenge of contradictory reports.
(1) Send out a servant to scan the sky.
(2) Don't hold your faith as lightly as to endanger it by a negative report.
II. FAITH CONFRONTED WITH CONTRADICTORY EVIDENCE
1. Elijah was not praying by the barometer.
   a. Prayed looking into a cloudless sky.
   b. There is no doubt, a white square flag was floating upon the staff of the weather bureau on Mt. Carmel. Do not pray until the flag changes some say.
   c. The servant scans the sky.
   d. Tradition declares that Elijah's servant was the son of the widow of Zarephath whom he had raised from the dead.
      (1) "There is nothing."
      (2) "There is nothing."
      (3) "He was sure before he looked.
      (4) "There is nothing."
      (5) Carefully formed conviction.
      (6) "There is nothing."
      (7) Utter weariness.
      (8) "No larger than a man's hand."
   c. The faith of the prophet cried, "Go again.

(10)

(1) "There is nothing" will chill the blood of anything less than genuine faith.
(2) "Go again, there is a cloud forming out there."
(3) "Go again, some clouds hang low on the horizon.
(4) Real faith not dependent upon signs.
   a. Signs are not given as the cause of faith.
   b. In the face of every denies God may for a time withhold signs.
   c. It does not take, a large cloud to satisfy faith.
   d. Without even looking at the cloud himself, the prophet cries, "Go tell Ahaz.
   e. God's promises are better than signs.
   f. What want we more than God's Word?
   g. The church must take a bold stand upon the promises.
   h. Don't thou believe?
   i. Then listen for the rain which can be heard in the very promise itself.
III. FAITH SEES THE CLOUD BELOW THE HORIZON
1. Failure is an unknown thing for faith.
   a. Say you, "There is nothing?"
   b. "Look again."
   c. The confident church bales at the report, "There is nothing."
   d. The church cannot, we have God's Word!
   e. We are expected to presume upon the promises.
   f. The world awaits a confident church.
2. Faith must stand without the cloud.
   a. Delay is not denial.
   b. Do not confess delay and denial.
   c. Remember, God has spoken.
   d. I am not called upon to explain the actions of God.
   e. I am called upon to believe Him.
   f. When I believe Him, any need to explain Him vanishes.
   g. "Not in God because of the cloud, but faith in the cloud because of God."
   h. You may think God does not hear you.
   i. And withhold the gift you seek.
   j. Then learn to trust His silence.
   k. When the Master does not speak.
   l. Let your faith now courage, for His promises are true.
   m. Just remember on the morrow.
   n. He'll take you through, He'll take you through.-JAMES V. REED
3. Faith also the pride.
   a. The cloud below the horizon.
   b. The message of faith.
   c. "The sound of abundance of rain."
   d. The world has always stood in respect of the character of genuine faith.

(11) Illustration-Blind man with split tongue clay upon his eyes, stumbling toward the pool.
   Paul, at midnight in shipwreck, cries, "Sirs, I believe God."

Conclusion.
We honor great scholars, great inventors, etc. It is time we honored great believers.
"Say you there is nothing?"
Go back again and again! For there is God!

April 18—Evening.
THE MAN NAMED LEVI
And he asked him, What is thy name? And he answered, saying, My name is Levi; for we are many (Mark 5: 9).

I. The lesson story (Mark 5: 1-20).
   a. Gadara "controlled the mountain on which it was built and the country and seaport down to the sea."
   b. Gadara was inhabited by a half heathen folk, who raised swine for Roman soldiers.
   c. Christ, crossing the Sea of Galilee for rest, found a demoniac whom he healed and made a missionary.
   d. Christ's miracles were very often twofold.
      a. Miracles of bodily healing.
      b. Miracles of soul-healing.
   e. Mark 2: 1-12.
   f. Christ's miracles of bodily healing are always illustrative of soul-healing.
   g. The miracle of the tom-dweller of Gadara was twofold and is illustrative of soul-healing.
II. THE CONCLUSION
1. A confession of his own condition.
   a. "We are many" (v. 9).
   b. He acknowledged his heart to be possessed of uncleanness.
   c. Jacob's confession "I am a man of unclean spirit" (Gen. 37: 17).
   d. The word of Christ.
      a. "To the demoniac, 'Come out of the man, thou unclean spirit'" (v. 8).
      b. To the woman found in adultery, "Neither do I condemn thee; go and sin no more." (John 8: 11).
      c. To the repentant thief, "To day shalt thou be with me in Paradise" (Luke 23: 43).
III. THE CONFESSION
1. The condition.
   a. Possessed by an unclean spirit (v. 2).
   b. No expression better describes the human heart without Christ. The human heart is God's temple and has been usurped by uncleanness.
   c. "An unclean spirit."
      i. Unholy words and deeds arise from uncleanness (Prov. 23: 7).
      ii. The heart is the home of uncleanness (Mark 3: 22; Luke 6: 45).
   d. Possessed.
      i. Controlled by uncleanness.
      ii. United by nothing.
   2. Dwelling among the tombs (v. 3).
      a. The place of isolation.
      b. The place of contamination.
      c. The place of fear.
      d. The place of death.
   3. Unleashed by uncleanness.
      a. Man's attempts to control sin.
      b. By binding (v. 3).
      c. Legislation and incarncation do not cure sin.
      d. To tell After (v. 4).
      e. Education and reformation do not tame sin.
   b. History holds the record of man's attempts and tragic failures to control sin.
II. THE COMMAND
1. The man recognizes Jesus afar (v. 6).
   a. This ability to recognize Jesus was his hope.
   b. The fact of his ability to recognize Jesus was God's disclosure of his condemnation if he failed to go to Jesus (v. 7).
2. Christ speaks with authority.
   a. Only Christ has authority in the presence of sin.
      i. "All power authority" is given to me in heaven and earth (Matt. 28: 18).
      ii. "He taught them an one having authority" (Matt. 7: 29).
   b. Christ and Christ alone has power.
      i. (1) To forgive sin (Luke 5: 24). (2) To make the unclean clean. "I will be thou clean" (Luke 5: 13).
      ii. To enable men to be sons of God (John 1: 12).
3. The word of power.
   a. To the demoniac, "Come out of the man, thou unclean spirit" (v. 8).
   b. To the woman found in adultery, "Neither do I condemn thee; go and sin no more." (John 8: 11).
   c. To the repentant thief, "To day shalt thou be with me in Paradise" (Luke 23: 43).
b. "And also concerning the swine" (v. 16).
(1) Commercial interests were affected.
(2) That revival cost too much.

2. They began to say (v. 17).
a. The prayer for Jesus to leave.
b. This prayer was answered.
c. History does not record that He ever returned.

V. THE CONSECRATION
1. The prayer of the cleansed man.
a. What he might do with him (v. 18).
b. Characteristic of all who are cleansed.
2. The command of Jesus.
a. "Go home to thy friends and tell them" (v. 19).
b. This is the method of the gospel.
3. The obedience.
   "He began to publish in Decapolis how great things God had done for him" (v. 20).

CONCLUSION
The home of demons became the home of Christ.

April 25—Morning
Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee (2 Tim. 1:6).


INTRODUCTION
1. A call to memory.
   The danger of forgetting former experiences; the danger of reputability, and former achievements.
2. The heritage of Timothy.
   The faith of his grandmother, Lois.
   The faith of his mother, Eunice.
3. "The faith that is in thee."

1. The Inner Fire
   "The gift that is in thee."
1. The "gift" within.
   a. Some have interpreted this to mean the "gift of prophecy"—of preaching.
   b. Others, the gift of the Holy Ghost.
   "It was customary for the apostles to lay their hands on those who received the Holy Ghost.
   c. Others declare it refers to the "unfeigned faith." Which his mother and grandmother possessed.
2. This verse a climactic verse and brings to bear on Timothy the heart of the entire exhortation.
3. It is less than the sum total of God's grace shed abroad in the heart and represents the believer's conclusions of divine favor.
2. Paul refers to his inner testimony as though it were latent fire.
   a. "Stir up"—renew, kindle.
   b. Old Testament writers looked upon this fire as an intangible force.

1. God appeared to Moses in burning bush.
2. God dwelt amidst His people in the pillar of fire.
4. Jeremiah's word, "God burned as fire in his bones." (Jer. 20:9).
5. New Testament refers to God and inner grace in similar terms.
6. John Baptist preached that believers should be "baptized with fire.
7. At Pentecost, "seven tongues like of fire" sat upon the believers.
8. The writer of Hebrews declared that God "maketh his ministers flames of fire." (Heb. 1:7) and that "God is a consuming fire." (Heb. 12:29).
9. Men of the impassioned heart are to be rightly understood when they speak of God and God's grace within the heart of terms of holy fire.
   a. Quakers talked of the inner light.
   b. Seth C. Rens and John T. Hatfield insisted "we must have the fire.
   c. Dr. P. F. Breese was ever insisting that the church individually and collectively must "get the glory down."

II. THE SMOKELESS FIRE
1. Paul did not accuse Timothy of;
   a. Putting out the fire on the earth.
   b. Adultery.
   c. Not to admonish him to seek new gifts.
2. Paul admonished Timothy to rekindle the fire already.
   a. A smoldering fire is an inactive fire.
   b. A smoldering fire may extinguish itself.
   c. The fire should have:
      (1) An open draft.
      (2) Clinkers, ash, and dead materials removed.
      (3) And plenty of fuel added.
   d. Too many modern holiness people have banked their fires.
   e. A "banked fire" is a fire held in reserve with the minimum of activity preserved for the night.
   f. Covered with ashes, a "closed draft, to keep it inactive. A confession of the fire is over."
   g. Too many Christians are living with banked fires.

III. THE RENEGING FLAME
1. The holy fire needs to be burning brightly.
   a. No power to operate the machinery of life and of the church when the fire is fading with slow and low.
   b. No warning influence that will melt its way in a cold world.
   c. No consuming fire to burn the dross and debris that life's experiences accumulate.
2. Let the holy flame burn.
   a. An impassioned love for God and men.
   b. A living faith that lays hold of God and His promises in a grip of steel.
   c. An unshrinking service that expands itself for a lost world.
   d. A heart of faith that burns its way to enlargement of the heart until all the world is encompassed within a benevolent and loving heart.
3. Brethren, it is time to rekindle the fire.
   a. History demands it.
   b. A dying world needs Christ.
   c. Christ has commanded and committed us to give men.
2. Men are dying faster than they are being saved.
   c. The hour of the soon coming of the Lord urges it.
   d. "At such time as ye think not, He cometh." (Mt. 24:44)
   e. (3) What is done must be done quickly.
   d. The only generation of Christians can reach is this generation.

CONCLUSION
1. It is evident Timothy heed Paul's advice.
   a. He flung himself against the need of a world.
   b. He became a missionary who followed Paul to the last.
2. Shall we heed the call for renewed flame.
   a. A banked fire is a fire held in reserve with the minimum of activity preserved for the night.
   b. Covered with ashes, a "closed draft, to keep it inactive. A confession of the fire is over."
   c. Too many Christians are living with banked fires.

April 25—Evening
All men seek a hiding place.
Judgment also will I lay to the line, and rightewousness to the plumb line; and the hou shall depart away the refuse of lies, and the waters shall overflow the hiding place (Isa. 28:17).

INTRODUCTION
Some facts are universally true.
1. Amid learned and unlearned of whatever race or clime.
2. Certain physical, mental and moral needs are universal.

II. FALSE REFUGEES AND HOW TO DESTROY THEM
1. The nature of sin is to deceive.
   a. To the devil's archdeceiver.
   b. Deceived Eve in the garden (Gen. 3).
(3) Must testify in death.
(4) Must be derived from the Word of God.
   “A man with the Lord!”
   b. These terms should be used before a promised hope of heaven is to be relied upon.

III. False Refuges Swept Away
   "The sad shall sweep away the refuge of lies and the waters shall cover them.”

1. Life’s flood waters:
   a. Adversities and perplexities.
   b. Reverses and disappointments.
   c. Crushed hopes and bereavements.
   d. Does your refuge stand the test of life?
   e. The hall of coming judgments.
   f. Are you willing to present your refuge to the Lord?
   g. Will it stand the scrutiny of judgment?

Illustration—The text sounds like a picture of the deluge. The deluge is God’s picture of world judgment. God will bring down the last strong swimmer.

Conclusions:
   Christ is the true refuge.
   1. No one promises like Christ.
   2. “I am the way, the truth and the life.”
   3. “Come unto me all that labour and are heavy laden.”
   4. No one is able to perform like Jesus.
   5. “Therefore go and save them to the uttermost that come unto God by him” (Heb. 2:5).
   6. Illustration—Israel had seven cities of refuge provided. Christ is our City of Refuge.

Christian Warfare
Melza H. Brown

1. Warfare is our charge (1 Tim. 6:12).
2. Kind of warfare (1 Tim. 6:12).
3. Our enemy of war (Eph. 6:11).
4. Kind of weapons (2 Cor. 10:4).
5. Our armor (Eph. 6:10-17).
6. Our career (Rom. 9:23).
8. Session of life:
   b. Life of hardship (2 Tim. 2:3).
   c. An example (2 Tim. 2:20).
9. The victory assured (1 Cor. 15:24-26).
10. Overcomers:
    a. Shall eat of the tree of life.
    b. Crowned of life.
    c. Eat of hidden manna and given a new name.
    d. Have power over the nations.
    e. Clothed in white raiment.
    f. Made a pillar in temple of God.
    g. Granted privilege of sitting with Christ.
11. The soldiers home (Rev. Chapters 21, 22).

(14)
I. Increasing the Light

(Proverbs 4: 18)
1. By Increasing the Source of Light. This is not necessary for the Christian as God is the Light.
2. Drawing Nearer the Light. The Christian can do this.
3. Removing Obstacles that would hinder the light reaching the person in its entirety. The Christian must do this.
4. By Walking In the Light. The true child of God is doing this.

II. The Saint's Relationship to Christ

1. His workmanship (Eph. 2: 10; Isaiah 43: 21).
2. Temples of God (1 Cor. 3: 16).
3. Friars of God (1 Peter 2: 9).
4. Servants of God (Rom. 6: 27; 1 Cor. 7: 31).
5. Friends of God (John 3: 14).
7. The Shri of His Fold (John 10).
8. The Branches in the Vine (John 15).
10. Ambassadors (2 Cor. 5: 20).

III. Teach Us to Pray

(Luke 11: 1)
1. A Question
   a. Is it proper to pray?
   b. Expresses a desire.
   c. Pray when you need to.
   d. Right in your relationship, “Our Father.”
   e. The same kind of thing in verse 4.
   f. Prophecy depend on: Give us, forgive us, lead us.
2. Do not give up easily, importune.
3. Blending in the need. Christ as a Saviour

IV. The Purpose of Missions

1. To share “the Good News” (Mark 16: 15-20).
2. To save men from sin (Heb. 2: 1-4).
3. To transform life (2 Cor. 3: 17, 18).
4. To lift life’s level (Titus 2: 11-14).
6. To create “New Men” (Eph. 4: 20-32).

V. Missionary Heroes

1. Men of Faith (1 Cor. 3: 1-9).
5. Men of Unshakable Zeal (2 Cor. 12: 14-21).

VI. Bells of Blessings

(Psalms 33)
1. The Goodness of the Lord—Ever New (v. 5).
2. The Word of the Lord—Ever True (v. 4).
3. The Work of the Lord—Ever Good (v. 6).
4. The Counsel of the Lord—Ever Stands (v. 11).
5. The Eye of the Lord—Ever Seeing (v. 18).

Sermon Outlines

SUCCESSFUL CHRISTIAN LIFE

MELBA H. BROWN

Text—Joshua 1: 9
1. No one should desire failure.
2. God never intended we should fail.
3. Failure means eternal loss.

SUCCESSFUL CHRISTIAN LIFE

1. Foundation secure.
   a. First principles correct.
   b. Regenerated and sanctified.
   c. Sin settled forever.
2. Consecration eternal.
   a. Should never need another.
   b. Fixed heart. A life’s purpose.
   a. Called to be saints.
   b. A calling doesn’t assure success.
5. Needed diligence, application, constancy.
6. Increase our investment.
   a. Put more into the business than we take out.
   b. Question is not what we can get out but invest.
   c. Invest time, talent, money, effort, thought, devotion, life.

4. Take an occasional inventory.
   a. It is too late to check up on the stock of grace.
5. Some should have taken inventory sooner.
   a. How much is your stock in grace lost today?
   b. Is it going up or down?

THE PREACHER’S MAGAZINE

THE CHURCH-IN-LIFE

A. Life—What It May Be Made
   1. A failure.
   3. A stepping-stone.
   4. A stumbling-block to others.
   5. All influence.

IV. Life Must Come to a Close

We should live that when our summons comes, we may be able to look back on a life well-spent.

1. Some people live so that they are not missed when they die.
2. We should live a life so that when we take our departure, the world shall be a little darker because our light has gone out, and just a little colder because our warm, loving heart has ceased to beat.

5. Who is greatest?
   a. He who does the will of God as Jesus said at close of Sermon on the Mount, “May not ride in fine cars or live in fine houses. Must be healthy, helpful, must know, must tell, must do.”
A Wise Master-Builder

W. W. Glenn

1 Cor. 3: 10

Introduction
Paul likens the Christian life to a building. Each individual is a builder and the foundation is Christ. He estimates it is important how we build because the building will be tested by fire. He says, every man will be rewarded according to his effort in building. The text also shows that we become builders through the grace of God which is given to each of us. A glorious privilege indeed—to be furnished with the material, the opportunity to build, and then be rewarded for our building. Although a great privilege, it entails great responsibility. Some things entered into Paul's life that made him a wise master-builder.

1. A RUGGED FAITH in God (2 Tim. 1: 12).
   a. Know whom he had believed.
   b. Conviction necessary. Reason people do not stand; they were not really convicted. Jesus said, "It is hard for thee to kick against the pricks," etc. A man experiencing real conviction does not care to go over the road again. Feel pains of hell!
   c. Met Jesus (read to Damascus). This essential! It changes his whole life. "Behold he prayeth." Persecutor changed to a saint!
   d. Knew how to build (Gal. 2: 20). This is essential. Dead to self; No self-will.
   e. Tool of God's hands. Fits for service (2 Tim. 2: 21). It is the motive power, the dynamite.
   f. Knew how to build (2 Tim. 1: 12).

   a. Deliverance from the people.
   b. Salvation of sinners.
   c. Sanctification of believers.
   d. Obeyed the call (Acts 26: 19).

3. LABORED MORE ABUNDANTLY (1 Cor. 15: 10).
   a. We must labor (1 Cor. 3: 9; 2 Cor. 11: 23).
   b. We are just what we are by the grace of God plus our own use of that grace.

4. PRESSIRED TOWARD THE MARK (Phil. 3: 14).
   a. Supreme aim of his life. "This one thing I do" (Phil. 3: 13).
   b. What was this mark?
   c. The whole will of God (Phil. 3: 12-14).
   d. The celestial city (Phil. 3: 20; 21).

5. HE HAD A GOD-GIVEN, CONSUMING PASSION FOR THE LOST (Rom. 9: 1-3).
   a. Great heartache, continual sorrow. So much so he wished himself accursed.
   b. Put himself to great sacrifice for souls (1 Cor. 9: 19-22; 1 Cor. 10: 33). Went out of his way to win souls.

6. Will you sit idly by and permit the last to pass?
   a. This is the question (Gal. 2: 10).
   b. The harvest is past and I am unsaved.
   c. My opportunity is gone forever.

7. Opportunity

Melba H. Brown

1. The value of opportunity.
   a. My opportunities have been my chief asset.
   b. Many have longed for them; they passed.
   c. Rothschild's great fortune was built by the seizing of an opportunity. II. 42, in "bottles of Heaven.
   d. A man became cattle king in Texas by seizing an opportunity.
   e. Opportunity is often not appreciated.
   f. Many make no use of opportunities.
   g. Some却用 for the wrong.
   h. Many never see or recognize them.
   i. Some ruin their opportunities by delay or foolishness.
   j. Wasted opportunities.
   k. Means to have and lost to have.
   l. Waste to have and waste to never have.
   m. Once wasted can never be regained.

8. In Order to Win Christ

NEGATIVELY

1. We must not have confidence in the flesh (v. 3-5). Blood or station will not avail. Morality not enough (Rom. 7: 18; John 1: 11-13; Rom. 7: 25; Rom. 8: 8).
2. We must not have confidence in the righteousness of the law (v. 9). (Prov. 16: 2; Prov. 20: 6). Man likes to exalt self. (Note: Rich young ruler.) Logistical righteousness!
3. We must not have confidence in good works (v. 6). (Titus 3: 5-8).
4. We must not have confidence in ceremonies (v. 5).
   a. Baptism—a seal of the covenant, same as circumcision of the Old Testament (Gal. 6: 16). Sacraments, foot-washing, etc.

9. POSITIVELY

1. We must trust Jesus Christ (v. 7-8).
   a. Everything is changeless (ver. 7).
   b. Here is perfect surrender. Our plans, ambitions, will, ecclesiastical standing, etc. Paul a member of Sanhedrin! no doubt studying to be a rabbi. All swept away who were not Jesus.

10. To Whom Do We Owe It All?

W. W. Glenn

Phil. 3: 8

1. To know him (v. 10).
   a. Greek definition: "To absolutely know; to be aware of; to feel; to perceive; to understand."
   b. Know Him in the power of regeneration, "in the power of his resurrection!" (Rom. 6: 4; Eph. 2: 1; 2 Cor. 5: 17; 1 Tim. 3: 16; 2 Tim. 2: 10). This is the righteousness by faith (v. 9).

b. In entire sanctification "and the fellowship of his sufferings" (v. 10). 

11. The Purpose of Winning Christ

1. Attain unto perfection (v. 15). "Care heart-forward. Living for God alone (v. 20). Live here, now, as we will in heaven. Oh the shallowness of today! Any little gust of pleasure, down people go! Paul said, "None of these things move me," etc. (Acts 20: 22-24). Rooted! Reason people fail; they are not looking at the invisible (2 Cor. 4: 16-18).
2. Attain unto the resurrection (v. 11), (Rev. 20: 6).

b. This glorifies Christ (Heb. 2: 11-13). It is this that will cause Him not to be ashamed of us over there.

Suggestions and Illustrations

A. L. Parrott

AFTER more than twenty years in the active ministry, I am still convinced that it is the greatest calling any individual can have. There is a fascination and holy joy about it that thrills one beyond anything my poor heart has ever experienced. I love to preach the glorious gospel of the Son of God.

It would be untrue for me to say that during these years, I have not experienced hard, dry, dull and seemingly God-taken services but those have been the exception and not the rule. Just last Sunday night in our regular evening service God was present to help the preacher pour out his soul in sermon and exhortation and at the close of the service seven fine young and middle-aged people knelt at the altar and prayed through to definite victory. As we listened to the shouts of victory around the altar and heard the ringing testimonies of those who had prayed through that night we found ourselves asking the question in our own mind, "Why are not all the services fruitful like this one?" What was it that made that make it a success above the ordinary? Many
contributing factors came to my mind but I am going to mention one thing. My own heart was stirred and greatly moved upon by the Holy Ghost. It seemed that my very bones were on fire and I poured, literally poured, out my soul before the people and God honors that something we call passion and soul burden. Brethren, my hardest job is to keep from preaching with a cold heart. Nothing but prayer and waiting before God will bring about the passion for souls, but without it preaching ceases to be preaching and is merely lecturing. My observation is that God usually does not and will not move upon my audience in about the same measure that He has moved upon my own soul. As we approach the place Paul reached when he said "I could wish myself accursed for my brethren," God begins to work in our midst. I want to more and more feel some of the compassion that Jesus felt: That is what the good shepherd does, "He gives his life for the sheep."

Special Days

In the matter of suggestions, I shall follow the same method that I sometimes follow in my preaching, preach to myself and let the audience listen in on the message.

I feel I can make more of special days if I will only let them and try to use them as a means of reaching those who are somewhat interested in our work. They have read in the general church advertising about the various denominations and are interested and perhaps will come to our church on a special occasion when it would be hard to reach them in an ordinary way. Now we do this in our revivals, but usually then an evangelist is there and the visitor gets an entirely different opinion from what he would in one of our regular services. There are thousands of hungry people who want what we preach and if we can but get them under the influence of the gospel it will prove to be today as in Paul's day, "The power of God unto salvation." Most of these special days such as Mother's Day, Boy's Day, Thanksgiving and numerous others will lend themselves to an evangelistic message like ours and it will be so different (or should be at least) that the visitors, many of them, will want to come back again.

Soon our great Easter service will be here. True we are going to have a General Budget meeting then and this will embalm our church that might be visiting our churches on that occasion. In fact it might be a means of tying them to our work as nothing else apart from genuine salvation could. It is a known fact that if people put their money into a cause they feel they have an interest in that cause and will want to know about it from time to time. The offering should be an enthusiastic, whole-hearted affair on the part of our people. That will impress the "outsider" until he will naturally fall into line of march and be one of us in the great Easter offering. For one, I am going in to make this and other special days a time for rallying our friends and getting in a larger crowd and thereby living more people up. I believe that I shall plan my service leaving room always for the Holy Ghost to have full right of way, but on the main I shall know what I am going to do, how I am going to do it and when I am going to quit. I do not want to make the mistake of thinking that my friends or the friends of my members who have been invited out to hear me, will not know the difference between a well planned and properly balanced service and a hit and miss sort of program where loudness is depended up on "put it over." Sure I want to be free in the Lord, but I have learned by experience that God blesses me more when I know what I am about than when I depend upon the inspiration of the moment to enable me to get the message. I believe that visiting friends get the idea that I am making my sermon as I go or getting it from the inspiration of the people in the pew.

Then, too, I am going to continue my life-long practice of quitting when I get through and about the same time every Lord's day. Many of my people come on street cars or buses and if they miss "their car" they have to wait perhaps half an hour to get another and I have found if they do not know when or about when they can get out of the service they do not come. Then, too, some of them work in business or have a member of the family who has to have his meals on time, and if I preach too long and that person has to go to work without the meal —well, brethren, this ought not to be.

Illustrations

Devotion is a great thing—devotion to a cause or to an individual. To be wholeheartedly devoted to God is what all of us want.

A little more than thirteen years ago a young man near me in Illinois fell down a stairway, not seated, but broke his back. In a little while the ambulance came from the Saint Anthony Hospital in

Rock Island to rush this young man off for an immediate operation in the hope of saving his life. Somehow this young man's collie dog got into the ambulance and rode along with his master to the hospital, and would have gone right into the elevator and up to the operating room, but was refused by the Interne. When the young man saw that his dog could go with him no farther, though in the midst of great pain, he pat- ted his faithful dog on the head, and told him to lie down and wait for him for he would be back in a little while. The faithful dog seemingly grasped the situation and lay down by the side of the elevator shaft while his master was hurried off to room for the operation. That night the young man died and his body was taken by the undertaker down another elevator. And although thirteen long years have come and gone, that faithful dog is still lying beside the elevator shaft at Saint Anthony Hospital in Rock Island, Illinois, waiting, waiting, waiting the return of his master. It was told me by a friend who had seen the dog, that for a long time after the young man died every car that came down that elevator shaft this dog would jump up and join the men and friends. The dog is old and decrepit now, but the hospital authorities may now allow him to stay by the shaft in obedience to the command of his master and his faithful vigil until he dies.

Sometimes the colored folks get their words mixed up, but usually their meaning is not so bad. A few years ago there lived in Springfield, Illinois, an old colored woman who knew the Lord. Rev. William Ashbrook, one of our charter members who has since gone to heaven, used to get Aunt Mary to wash for him. Brother Ashbrook, when taking and bringing the clothes, often talked to her about Jesus and religion. One day Aunt Mary became ill and was dying. She sent for Brother Ashbrook to come to her bedside. After Aunt Mary told him her experience and had a time of rejoicing, she requested a song.

"What do you want me to sing?" inquired Brother Ashbrook. "The old lady quickly re- sponded, "Brother Ashbrook, I want you to sing that old song 'Blessed Insurance Jesus Is Mine.'" Brother Ashbrook sang as she had suggested, "Blessed Insurance Jesus Is Mine," and Aunt Mary shouted the victory and soon went on to heaven. Yes, Jesus is insurance, not an insurance company, but real insurance that consumes the material, but the fires of hell that burn but never consume the soul.

A few weeks ago as I was passing through St. Louis, they were dragging the Mississippi River for two bodies of people who had recently drowned. A lady had fallen into the river, and was drowning. Her husband, eager to save her, threw himself into the muddy waters and they both went down to death. Some of you are now no doubt thinking of dragging others down with you. The poor lady could not help it, but we can; for Jesus stands ready to throw Himself into the turbulent waters of death and save everyone who will let Him (Ez. 21:11).

Many times men and women are in the very arms of death and do not know it until closed in upon. A few years ago a well-known theater building in New York City collapsed under the weight of four feet of snow. In that audience that night was an old miner whose ear had been trained for years in listening for sounds denoting danger. When he heard the notes of death (others paid no attention to them) instinctively he sprang to his feet and ran for the closest exit. As he went out the door he looked back over his shoulder and saw the orchestra director swinging his baton, not conscious of the fact that above him was dust and feet from the falling build- ing. He with hundreds of others was buried under the debris and wreckage of the Knicker- bucker Building. Likewise many are singing and dancing to the tune of death but are unaware of his near approach.

"Seek ye the Lord while he may be found, call upon him while he is near." The recent heavy rains in and around Waco, Texas, remind us of a story that is told of a disastrous similar flood a few years ago. Heavy rains had swollen the little river that separated east Waco from west Waco. In that same street a few days ago the water was fifteen feet deep. In these low-lands in the former flood a young Jesu was asked to get into the rescue boat and be taken to safety. "No, I stay with my business," he said, and refused to go. In a little while his pitiful wail "Help me, Lord, help me," was heard for another rescue boat to come after him. "No," replied the head of the rescue party, "he had his chance, and now we dare not risk our lives to save him. He should have let us save him when we were there, and wanted to take him to safety. Nobody is to blame now but himself!" The little Tew died screaming for somebody to come. He stayed with his business too long.
Dealing with Seekers at the Altar
E. T. French

In What Respect Is the Minister a Priest?

This subject is of great importance as it has to do with the destinies of men. A success or failure involves eternity. I never have considered myself competent for this work, much less able to instruct others.

"I think it will not be out of place for me to say that my supply of literature on this subject is limited. I have read some good articles but failed to preserve them. I have but little available material outside of the Bible. The question arises, "Does it give us instructions as to how to conduct our altar services?" The fact of the case is, there is nothing said in the Bible about altar services as such.

We might at this point ask the question, "What is the purpose of the altar services?" My answer would be, "It is our method of helping souls through to God." Now, while the Bible makes no mention of altar services, we do have some instances of different ones dealing with seeking souls. We have the case of the young man with Jesus Christ the altar worker, Peter cost with Peter as the worker, the Ethiopian eunuch and Philip, and Nicodemus and Christ.

These Bible facts may give us some light on the subject and answer questions as they arise.

My first suggestion is perhaps not worth mentioning. It is just this, "Give the seeker, especially the seeker for holiness, plenty of room." What could be more distracting than to have one person upon each side of a seeker with arms around him or her? We want a seeker to sit in touch with God, and if there are two or three persons crowding in it draws the attention and is confusing. The tendency is to get the human touch instead of the divine. This can be nothing else than confusing. Give the seeker plenty of room.

One outstanding problem at this point is to keep the proper person at this work or to keep improper persons from giving counsel at this critical time. There are some who rush in where angels fear to tread, and this to my mind is one place where this happens. I still believe too much talking is confusing to the seeker and care should be taken to avoid it. I presume it would be wise for an evangelist or pastor to train his workers. Sometimes pastors and evangelists do not agree, but all controversy should be avoided, especially while an altar service is proceeding.

"I had an altar full of seekers, and could have things go according to my judgment, there would be no talking with seekers at first. I would let God have the first opportunity. It might be that they would get through without any personal help from the human, which without doubt would be much better for them. I think the altar services are overworked anyway. It seems to be easier for many people to offer suggestions and counsel than to get down to business and pray against the terrible opposition of Satan. It ought not to take a lot of instructions for the average seeker in our church services. There probably are some exceptions which will be recognized if a little sanctified judgment is used.

I am convinced that if we could have more of the Holy Ghost-power manifested, we would have less trouble at our altars. Seekers would be more interested and anxious to find relief. It would mean a strong faith upon the part of the church with the preaching of the gospel. We need more of what struck Saul of Tarsus on his way to Damascus; good, old-fashioned conviction for sin.

The first thing I would do would be to urge the Christian people to pray, not so much for the seekers at first, as to pray for the Holy Ghost to break up the resisting force of Satan. I may not be understood, but oftentimes at my own altar and meetings I have observed an almost impassable rock of spiritual resistance. Praying is not easy. No one seems to think he has the burden of prayer. Some are waiting for somebody else to lead, others seem to think at this time it is their mission to talk to seekers, a much easier task. It seems harder sometimes to get believers to pray than it is to get seekers to pray, yet it is to my mind of great importance to clear the atmosphere as much as possible. Few people seem to care for the task.

Coming to the matter of dealing with seekers the first thing is to find out what they are at the altar for. We stand for two works of grace, two objectives, the one for salvation, the other for entire sanctification. To be consistent we should find out what the seeker is after. This would save some confusion in the praying of people if they would listen and heed. I have heard folks pray for sinners that they might be sanctified: I know that our wisdom is rather meager, but I think the Lord would be pleased to have us use what we have, especially around the altar.

It would be well at this time for someone, possibly the pastor, to pray definitely for the seeking soul following any information that may have been given. The seeker is asked to pray for himself. It is well to remember that there is a terrible battle on. The forces of hell are challenged and we need not expect victory without a battle. The believer or worker should accept the fact that much of the fighting must be done by himself. He ought to do it as the seeker is a stranger to any such exercise. If there is ever a place we need spiritual warriors, it is right here at the altar of prayer. Yet it is hard to get believers to do much even in the face of so great a need.

After a prayer or two for the seeker, urge him to pray for himself. This may not be easy, especially a seeker for holiness. I well remember my own experience at this point. How the brethren tried to get me to pray, but for some reason, I know not what, I seemed almost impossible for me to open my mouth in prayer. It may require some time to get a soul to break away in prayer.

It may bring some surprise when a seeker begins to pray from his heart. Perhaps when you asked him if he was saved, he said, "Yes." But when he begins to pray, he asks the Lord to forgive him and save him from his sins. This of course gives more information as to his real need and how to work for him.

It is often difficult to get a seeker to pray. I sometimes think that this is because of lack of conviction, and I wonder if it would not be just as well, in the long run, to let him go with the understanding that if he will not yield he cannot be saved. This might result in a greater respect for the church and Christianity. This is a place, however, where we must tread carefully. A soul is in the balance. Here is a great demand for patience and kindness, but firmness. If greater conviction could be produced, much of the trouble would vanish.

From the Bible illustrations of dealing with seekers, there seems to be an absence of any prolonged pulling or coaxing to get folks to pray or believe. Take the case of the young man coming to Jesus: He was a very hopeful seeker. He came earnestly inquiring the way of salvation, evidently intending to get saved. He made an impression upon the Savior. Jesus loved him. He was obliged to tell him that he lacked one thing and he also told him what it was: "Sell all thou hast and give to the poor." The young man weighed the matter and decided the price was too great and refused to follow the instructions and went his way. So far as we know, there was no remorse or coaxing to pray through or any other solemn appeals. It may be that we are probably not to say that under such circumstances the altar worker was a failure and evidently did not know his business. Jesus, according to that record, lost the case. Take any of the Bible illustrations and that same absence of conviction is noticeable. The Bible recognizes the free moral agency of man and insists upon his yielding to God.

One object that should be kept in view is leading the seeker to accept the demands of God. He absolutely must yield. If for salvation he must surrender and repent, forsaking his sins. If he is seeking sanctification he must consecrate his entire being to God and die out to the world. If there is no yielding there is no salvation. No matter what the claim is unless there is yielding, the sinner repeating, and the believer consecrating, there is no victory. The demand upon the seeker should be immediate yielding unto God. His ways should be pointed out and then we should insist that the seeker walk in these ways.

There is but little hope for a seeker if he refuses to pray as a seeker and pray aloud at that. My observation is that scarcely ever a person acts through who refuses to pray for himself. I do not consider it wise to give him encouragement to believe that he has not received anything. The
real difficulty is refusing to yield to the will of God.

One of the Bible conditions for salvation is the confession of sins. If we confess our sins he is faithful and just to forgive us our sins. This should be recognized. In dealing with seekers but the question is, to what extent? Some have said every sin must be acknowledged in public; it must be dragged out and owned up. I am satisfied that this can be overdone. I believe that unless God lays the sin upon the heart of the seeker that it is not necessary to do more in public than a general acknowledgment of being a sinner. If there is a sin against a fellowman it should be acknowledged to him; if against the church, confess it as publicly as the sin is. I believe there is a limit to public confession. Take the case of the Samaritan woman at the well. All she did was to own up that she was guilty of what the Savior accused her and said, "Come and see a man which told me all the things that ever I did." The Ethiopian eunuch did nothing in the line of public confession or to the evangelist Philip. Take the case of Pentecost, no public confession was related.

The confession should be done but unto God and not unto man unless it is in order to obtain help to straighten out some wrong deal or sinful act of the past. The publican prayed, "Have mercy upon me, a sinner." He was accepted and went down to his house justified. The jailer said nothing about his sins in public, but believed on the Lord Jesus Christ and was saved. The prodigal son had his confession all learned by heart, but his father gave him scarcely time and opportunity to get it out. Thus it appears clear from Scripture that sins were to be confessed unto God.

In regard to entire sanctification, there should be the confession of carnality or a wicked heart. But the works of the flesh manifested in his life should be left for the Spirit to deal with. There is a place for confession and it should not be neglected. I see no grounds from the Bible that it should be neglected.

I was in one meeting which was disturbed more or less by young people throwing things about the church, especially during prayer. But the entire company came to the altar before the meetings closed. We refused to pray for them until they confessed openly that they had disturbed the meeting and were sorry for it. There was sufficient conviction on that meeting so they did all we asked them to do. The next meeting in another place the brother attempted some of these things but they would not work.

I am satisfied that the minister is not a priest in any sense that the seeker needs to confess his sins to him. If he does, his help or guidance to make something right.

I do think it is well to ask a seeker if he will now give up his sins, if he will turn from them; in fact, if he will repeat, for unless he does there is no salvation for him.

... With the seeker, for holiness is the question of consecration. How far can we press the seeker along this line? I am not sure, but I think perhaps the case before you might have something to do in settling this question. Years ago there was more pressure brought to bear upon the seeker than now. Such questions as, "Will you put your business on the altar, your home, your family, your husband, your wife and money?" or "Will you go to Africa?" were asked of the seeking soul. We do not hear that now, at least to the extent of other years. Personally, I believe that a worker should pray for wisdom along these lines. If this is the work of the Holy-Spirit, we will not help matters much by trespassing on His field of activity. It does seem that the harder a seeker deals with himself the better he will get along with God.

How much can we do by way of urging a soul to believe the Word? I do not think that there is as much difficulty with a seeking sinner at this point. We would all agree that it is proper to show him from the Scriptures that he is included in the plan of salvation, and show him some promises in the Word of God for him, hold on for him to see his privileges and lead him to accept them.

... There appears to be more-difficulty with the seeker to believe the Word. I do not think there is any difficulty, in the sense of discrimination, a failure to see that it is holy or hell. How much can we urge a seeker to believe? How about these until questions that are so often thrown at a seeker? Do you believe that Jesus can sanctify? Do you believe that He will? Well, then, when will He sanctify? The poor soul cannot say anything else but "Now." Yet the heart has not grasped the truth and the experience has not become a fact in the life, even though the worker looks around with that confident, satisfied expression which seems to say, "I got him through." I do not know which is the greatest object of pity, the seeker or the worker.

There is a serious danger at this point, namely, the leading of the listener and leaving the heart. There is the possibility of a seeker's accepting the doctrine and teaching but failing to grasp the real experience. This might bring some measure of joy and satisfaction as it is impossible to make any move toward God or in obedience to God without resulting in some emotional reaction bringing a measure of contentment and peace.

This would result in a formal lifeless experience—none of the gravest dangers to holiness and the Church of the Nazarene. There is a heart experience, a soul experience, an experience that affects the entire being and brings congruency with holy fire and soul victory.

There is a way through to victory and happy is the seeker who prays through until he realizes it. Happy is the worker who can lead a soul along until he reaches this. This is a delicate place. There is a work right in here that the Holy-Spirit will never be done. We may talk the seeker into saying that he believes; we may sing until he says he believes; but that is not sufficient; his faith must lay hold of the promises of God until the Holy Ghost touches him and he knows it is done. Emotional and feeling will be a secondary matter. He knows it is done because it is done. That settled consciousness of a completed work is worth more than all else and we should not be satisfied with anything short of that.

Suppose we have a seeker that does not seem able to grasp the promise for victory: what can be done? This is an important place it seems to me, and much urging may lead into the "take it by faith" error. I believe it is better to give them time to settle up with the Lord. I have heard a number of good, sanctified folk say that they were several days getting through to God. I am of the mind that if a soul is in earnest he will come back and if he is not, nothing is gained by prolonging the altar service. Stay with him as long as he wants to stay and do anything. I am satisfied that the danger of losing him is less in letting him go than in urging him to claim beyond his consecration and submision.

When the altar service is over, ask all to testify to present attainment. If you have reason to believe that they really got something urge them to testify, using Bible terminology.

A Message to Daughters
J. L. ROBY

It doesn't pay to take the devil's arsenic. Nor let it sit around.
The best thing to do with such poison—is
To pour it on the ground.
Too many innocent ones, can't guess just why we doubt.
Nor do they think it proper when we pour instead of shout.
God is not dead, nor does He lie, like human beings do.
His promises yield a million fold; His Word is ever true.
So let the devil have his say—just outside your head.
Just take a mental attitude that to him you are dead.
Reckon that all the cares of life are hanging on the cross.
Let God be true; and all else false—count it refuse and lost.
The way to win is not to sin, in thought or word or deed.
If you really believe that God is true, this little message heed.

A Note from a Preacher
In Mitchell, S. D., four large churches united for Sunday night services during the summer—Methodist Episcopal, Baptist, Congregational, Presbyterian. Altogether they have 2,700 members. A recent Sunday they had eighty-six in attendance. Rev. Wise preached to eighty-eight and has a membership of sixty. I believe it pays to preach holiness hot and take offerings. God helps us to keep it up.—B. V. SEAL.
The Minister As a Servant of the People

William N. Harrington

If then will be a servant unto this people this day, and will serve them, and answer them, then they will be thy servants for ever (1 Kings 12:7).

FIRST, let us consider the minister as a man; secondly, as a man in politics; thirdly, as a man of efficiency in preaching the Word; fourthly, as a man removing prejudice and winning the loyalty of people.

I. The Minister as a Man

In the first place—to follow the sermonic habit—the preacher is a man. He has a man’s work to do in the world, and he needs a man’s heart of courage to get it done. Why should it be thought that the pursuit of goodness is an enterprise suited to pale and colorless individuals or that the proclamation of righteousness requires a thin and tenuous voice, an apologetic voice, and an assumed and strained manner that is neither natural nor becoming? How does it happen that the preacher should be caricatured as an utterer of horrors, way-behaved, shrunken and stricken creature, whose object attitude invites a kick and whose mournful countenance, in its complete lack of intelligence, suggests neither the repose of the soul-less sphynx nor the pathos of blank idiocy, but rather the sickly, constrained and embarrassed features of the gawky and provincial? Is it so that the comic papers represent us? I am inclined to believe that this notion of the preacher has its rise in superstition and ignorance. The preacher in the apostolic church walked like a man, delivered his message in the language of men and moved across the stage as a strong, vigorous, commanding personality.

Peter, Paul, James, John—each is a clearly marked individual and stands erect with “bare, bold brow” and feet firmly planted on the solid earth. When these men preached, their audience said, “They are turning the world upside down.” Their presence was electric with power and the energy of the elemental forces of nature was in their words and work. They had about them no atmosphere of weakness. They were as commanding generals on the field of conflict. It was not until eclecticismism was born that the preacher was changed from the flaming herald and passionate evangelist to the religious official, belonging to an establishment, having an easter individuality, supposed by many to be endowed with peculiar and magical powers and having a sort of monopoly of heavenly and spiritual things which could be bestowed on others only through his priestly offices. Gradually, in this way, the preacher was farther and farther removed from the world of man until in the average thought he came to belong to another world and to have only the remotest connection with the affairs of this terrestrial existence. And so the preacher presently becomes a heavenly saint, who does not dwell in the sides and who is not at home on the earth. It does not take long to have this strange figure—at first revered, it may be, as being possessed of peculiar and magical virtues—it does not take long, when the thought of the preacher as a minister has supplanted the thought of him as a priest, to have this strange and uncanny figure converted into ridicule and caricature. And so the cartoonist finds in the preacher a model after his liking, and right well has the model been used.

If one is asked to talk about his work, he is not only pleased, but he feels himself to be master of the situation. He knows his work. He thinks in terms of his work. If he be a true working man, his work in a very true sense is the revelation of the man. Allowing for the exaggeration, a shoemaker is likely to measure the world by shoestings, a grocer to think in terms of tea and sugar, a carpenter to put his universe together with the rule of thumb. The preacher can talk “shop” with the rest. And this leads me to ask, “What is the preacher’s work?” Answer might be made that he is the messenger of religion, or to employ the very expressive figure of Ralph Conom, he is the “sky pilot.” But when you begin to think of what religion means—that it has to do with life and the use of all things, it appears in all provinces of thought and activity for its territory—you will see that the preacher is a messenger of religion, a man in charge of a territory, an individual and must touch life in one way or another at almost every point. The preacher by the very requirements of his office and work must be cosmopolitan. It is strange that a different conception of the preacher should be entertained. Generally, however, he is regarded as provincial in that his range of thought is limited by certain subject matter denominated religious, as contradistinguished from all the real and vital matters of human pursuit and endeavor, and consequently, the world at large conceives of him as necessarily narrow in his tastes and sympathies and service. The explanation of this view of the preacher is founded in the entirely false and contracted conception of religion entertained by the average man. The religion of Jesus Christ has to do with all men and all things, and with all of a man—body, soul and spirit. And he who would proclaim that religion must be a man of the world in a very different sense from that in which it is used.

II. The Minister as a Man in Politics

Should the preacher enter politics? Certainly not as a profession, but in the proclamation of righteousness he must necessarily have to do with the politician and with the affairs of government even as in proclaiming honesty, purity, love, he is declaring principles that touch every business and vocation of life. The preacher cannot be sidetracked during the week or given to understand that his business belongs to Sunday and the church. Every day is his day of opportunity; every place is his field of service and duty; all places, if they be entered in the spirit of his Master, furnish him with a pulpit.

When the minister as a servant of the people, rightly views the political duties of a Christian citizen they immediately become as truly religious as any which he is called upon to perform. In fact in their influence and bearing upon the welfare of his fellowmen they are reckoned with his weightiest responsibilities and, if I may be permitted to say so, it is only by a narrow, provincial, false idea of religion that he can lower his plane of life in politics and still think himself innocent.

The belief that there are two distinct and separate departments to Christian life, in one which God is to be recognized and confessed, while in the other all the vilest and wickedness of the world is to be winked at and considered permissible, is a wretched hell born deception. No grade of honesty, no controlling motives are right in a political campaign which would be wrong in the pulpit. If the minister of the gospel be a citizen and a true servant of the people's he owes to his country the duties of citizenship.

"Render therefore unto Caesar the things which are Caesar's" (Matthew 22:21).

Nor is he, in any just sense, less religious when in the discharge of these duties than when he is praying for the salvation of sinners or the sanctification of believers.

Holy Writ reveals God fully as much at the helm of secular history as He is at the helm of that which we deem church history. He is immanent in both. In fact the distinction made between secular and church history is more in name than in reality. All history is church history for it is the record of the progress of the kingdom of God in the midst of worldly antagonisms.

The external conditions of the church are largely shaped by the course of political events, and he who cares intelligently for the fortunes of the church, as a true servant of the people, must also care for the political affairs of his country.

He cannot be otherwise than intensely interested for the character of its rulers and its laws. If providence be to him a reality, he will be a servant unto the people this day, and will serve them and answer them, and speak good words to them. Then they will become his servants forever. In other words he will be a man of earnest words and brave deeds in every effort to bring the national life into harmonious relationship with the government of the Divine Ruler.

There are brethren of the cloth with the notion that they are to protest against sin just so long as it is kept separate and apart from politics, but are to cease their reproofs, denunciations, and warnings whenever it crosses the invisible line and becomes a political question. This notion is false and selfish as its author, the devil.

Brethren, when vice organizers and nullification parties to its support, the voice of the minister should be raised the louder. We must deal with sin as sin.

"We are not our own; we have been bought with a price." We represent not our own, but God's side of the controversy with wrong.
are holy men. We stand firmly and uncompromisingly for the laws, warnings and proclama-
tions of heaven. We speak good words, for the glory of our God and the deepest interests of the
people. Our ministry is not confined alone to the
sanctuary. It is not quite so much priestly as it is prophetic. Slightly viewed as followers of Christ Jesus, our ministries constitute the
prophetic order and office under forms adequate
and suited to the present day and age.

The prophets of the Old Testament in action
illustrate the part that the modern ministry
should play in public affairs. They taught that
God had to do with politics.' They warned the
masses, rich and poor, learned and illiterate,
governing and governed that sin made national
by government sapection would wreck and ruin
the nation.

"Righteousness exalteth a nation, but sin is a
reprisal to any people" (Proverbs 14:34). They
admonished unfaithful magistrates, and dis-
figured kings. Drunkenness, bribery, oppres-
sion of the widow and the fatherless, turning
aside the needy in judgment, favoring the rich
from fear of power or from hope of reward were
rebuked with no uncertainty. They showed dis-
honesty in business, selling worthless or injurious
articles in trade, and they warned the professing
church of God to keep clear of the sin of helping
the ungodly.

When carnal politicians, regardless of the gen-
eral good of the people, sought to control politi-
cal affairs for personal benefits they raised, their
voices against their diabolic schemes, oft at the
cost of disgrace and bodily injury. They never
embraced the notion that they might exempt
themselves from this unpleasant task because of
the discomfort or inconvenience involved. They
denounced as false prophets teachers who spoke
alone for that which brought personal place and
favor. They carried a "burden of the Word of the
Lord" to the nation, and such in principle are ever the true messengers of God to man.

The backslidden saying that "ministers should
preach the gospel and keep out of politics" in
so far as it is not mere "clap-trap" and make shift,
reveals a lamentably narrow conception of
what it is to preach the gospel.

That is an unadulterated gospel which restricts
itself to doctrinal dissertations and the logical
homilies, and gives no place for instruction cen-
tering the relations of God and His government
to social and national life.

Christ is not only the Savior of the world, He
is the "King of kings, and Lord of lords." 
(To be continued)

The Pastor's Scrap Book
I. L. FLYNN

Let it Pass
Be not swift to take offense;
Let it pass! Anger is a foe to sense;
Let it pass! Brood not darkly o'er a wrong
Which will disappear ere long; Rather sing this cheery song:
"Let it pass! Let it pass!"

For I am the Lord, the God of all the earth: to me the heavens and the earth belong; for I will vindicate the cause of the afflicted, and will save the needy; I will angry all the time-white a cloud and raise up a storm against the earth; I will destroy the throne of the enemies of the righteous; I will save the tabernacle of the poor. (Psalms 89:14-16)

Use Your Head
A woodpecker pecks out a great many specks
of sawdust
When building a hut.

He works like a negro
To make the hole bigger
He's sore if
His cutter won't cut;
He won't bother with plans
Of cheap artisans
But there's one thing
Can rightly be said:
The whole excavation
Has this explanation—
He builds it by
Using his head.—Skr.

They Never Came Back
C. HAROLD RIFTER

I T WAS a beautiful morning in midsummer.
We had cast our lines in the Neosho River
before sunrise. For four hours we had watched
our lines with that expectant diligence charac-
teristic of the sport of angling. We had landed
with worms, liver, doughballs, and rabbit
cuts; but the fish would not bite. The sun rose
higher and higher in the east, and the chances
for catching fish that morning became more and
more remote. At last, leaving my line far out
across the river, I laid my rod upon the
bank and walked downstream to chat with a
companion. We had exchanged but a few words
when I chanced to look back in the direction of
my line just in time to see my rod and reel
leap into the air and then plunge into the water.
Breathlessly I ran to the spot where I had left
the rod. I stared helplessly into the now
quiet water. A feeling of remorse crept over me.
The fish for which I had waited for four long
hours had come when I was off my guard and
had gone taking my rod with it. The fish was
gone and would never come back.

The day was dry and hot. A Kansas wind had
been blowing all day, and everything in the
city was covered with a film of dust. There
were seats for two hundred and fifty people;
but it was to be a week-night service and the
attendance would scarcely reach fifty. No one
would sit on the back seats on the right side of
the church. The janitor was in a hurry; he
dusted all but a few back pews. A well dressed
stranger entered the church. He lighted his
match and made his way straight to the dusty
pews. Before sitting down he took a white handkerchief from
his pocket and wiped the dust from the seat.
The stranger never came back.

Rain had been coming down in torrents all
Sunday afternoon. The pastor had made a drive
to a nearby city, and because of a muddy detour
had been delayed. He arrived at home just a
little while before time for the evening service.
Only the faithful few could be expected to at-
tend church a night like that. With little
preparation of either mind or heart he slipped
an old outline into his Bible and went to the
church. Ten strangers were at the service that
night. The preacher was unprepared. The
strangers never came back.

Personal workers had been trying for weeks to
get John, a young man of eighteen years, to at-
tend the Sunday school. He came one morning.
The regular teacher was absent. A substitute
teacher took the class who was utterly unpre-

(28)
Pulpit and Pew
B. H. POPE

COME TO THINK IT OVER

It was said of President Theodore Roosevelt that someone happened into his office and there was all of his mail piled up, and other important matters which demanded his attention. But Mr. Roosevelt said, "I like my job." Oh, that we preachers will be so in love with our work that we will give ourselves unerringly to the great task of winning souls to Christ. This will make our work easy.

"I take a good text so that if I preach a poor sermon my audience will not forget what my text had to say."

After all, the text is just a peg upon which we hang our message. It may be hard to confess it, but many of us take a text and preach from it and never get back to it. It might be said of us, "They went everywhere preaching."

This is no day for spectacular preaching on catchy themes. The people are waiting for simple texts and plain messages, for, after all, the world is full of common folks, and in the days of His flesh, they heard Jesus plainly. The days have not changed much, at least humanity, is the same today.

THE PULLING PREACHER

Preacher, are you willing to be the kind of a preacher for Christ and His Church as the willing and working horse is for his master? This will describe our case: "Now a plow was not a race horse, a high-stepping carriage horse, a hunter or a polo pony, but a steady, everyday work horse, plugging along from dawn to dark. His job was right there with four feet on the earth, doing any circus stunts or looking for ribbons at a horse show." I wonder if we qualify? Let us die, if we must, in our harness and at our post of duty.

THE LEADER

Theodore Roosevelt said, "The leader for the times, living whatever he may be, is but an instrument to be used until broken, then cast aside; and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeited in order that victory may be won."
Matthew Henry's Commentary

A new edition; six volumes, durably bound in cloth. Every Bible student will appreciate the unfading freshness, the clear analysis, the spiritual force and the evangelical richness of these comments.

Persons with satisfactory credit ratings may purchase these commentaries with a down payment of $3.00 and monthly payments of $1.00. No extra carrying charges.

Price for the six volumes, $15.00 (Delivery charges extra)

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.