

NOTICE TO THE RESEARCHER

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The Preacher's Magazine

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Editor

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NUMBER 1

THE MATTER AND THE SPIRIT OF THE SERMON

By THE EDITOR

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

At a conference of preachers in Cincinnati, years ago when Wilbur Chapman was holding meetings in that city, one of the preachers asked the great evangelist how he found material for so much evangelistic preaching. The evangelist replied that any good preaching becomes evangelistic preaching when it is permeated with the evangelistic spirit. He said he planned to preach on a theme that very evening which ordinarily would not be considered an evangelistic theme. But he said he felt that the theme was scriptural and that the people needed to hear it. That evening he preached on such a theme as a pastor might use on a Sunday morning, but there was power and pathos in his appeal and the revival continued unabated.

It is of course necessary that the preacher shall give attention to the matter of his preaching. It is not possible for one to preach instructively unless he is himself also a learner. It is not possible for a preacher to hold the attention of his people unless he himself is a thinker and comes to the pulpit with his mind well filled as well as well trained. Still the matter of the sermon is second in importance to the spirit of the sermon.

It has long been observed that the people consciously or unconsciously absorb the spirit of the preacher. If he is argumentative they will soon become likewise "heady" in the form of their religion. If he is speculative and sensational they will become likewise. If he is ritualistic and formal they will take on his ways. And if he is truly spiritual and fervent they will give themselves to prayer and to searching for the will and revelation of God.

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There is something incongruous about the situation when the pastor comes up to the District Assembly and reports that he is in fine shape spiritually and is loyal to the program of the church, but his people are backslidden and will not co-operate. One would have to doubt the efficiency of the pastoral office to be able to accept this, unless the pastor is just a newcomer on that particular field.

But it is a mistake to suppose that some particular line of instruction will establish the people and keep them spiritual and fervent. It is as true now as ever that "the letter killeth, but the spirit giveth life." Who is a good preacher? Oh, there are various standards by which it is customary to measure preachers, but I think we have said enough when we have said he is a good preacher who preaches "as a dying man to dying men" in the unction and fervency of the Spirit. For even though the matter used by such a preacher may be commonplace, the spirit which possesses him so largely compensates that all men will testify that a prophet is among them—whether they hear or whether they forbear. May I not ask that we all look carefully once more into the question of the spirit of our preaching?

THE PASTOR AND HIS DENOMINATION

By THE EDITOR

The other day I received a letter from a preacher who has never, to my knowledge, served a church as pastor or made any particular contribution in service to our denomination. But his health is not good now and he is not employed and he wonders if it would be possible for the General Church to help him. Of course the church will help him, if it can, but it would be much more able to help him and others like him if this brother had waked up about twenty years ago. If he had seen the importance of co-operating with his denomination and had given that co-operation in time, the denomination would have known him better and would have had more ability to bear his burdens with him.

Of course almost any preacher expects his brethren in the ministry, especially his superintendents, to help him get a new location when "the house falls down on his head," and he must "move on." But if that same pastor, in the days of his popularity, was known to be unduly given to criticism and slow to adopt the plans of the church for the enlargement of the work, it is just naturally more difficult to find him a good location.

I speak from experience in the Church of the Nazarene; I have yet to approach a District Superintendent with the following speech without getting some kind of a response: "Brother A— over here on a neighboring district is going to move. He is a loyal brother and successful in his work. He attends the District Assemblies and District Conventions, and is always ready to contribute to the measure of his ability to all the programs of the district and general church. He finds a way to raise his budgets, and plays fair in taking on his share every time. He is a district and denominational man, as well as a good pastor." When I have been able to say something like this, I have had a District Superintendent say, "I need that man. I do not

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have a place for him just now. Could he fit into a home missionary program and raise up a church? I have a good man on the district who wants to move and should move, and if I had a place for him, I would take this pastor of whom you speak. I do not want to lose the man I have. He is not a home mission man, however, and if I could get a church started, he could take it and build it up."

Of course I know there are higher motives in the Christian service than mere denominational loyalty. But I know also that higher motives may and should involve and include this intermediate one. There is room for but small success for any man who attempts to work alone, and the character of all "broad-gauged" service which is possible to undenominational and interdenominational service is such that it does not appeal to a man who longs to see definite results. A big crowd and much publicity are very pleasing to many. But our observation is that these are often the bribes paid for an indefinite testimony and shallow methods. And our further observation is that they do not satisfy a good man on to the end of his days. And one of the pathetic sights one sees is that of a man grown old in a form of service which was largely veneer, attempting to change to a more permanent form late in his life.

Membership in and loyalty to a denomination are not directly connected with the question of personal salvation. But they are connected with usefulness and success in the service of the Lord. The difference between a mob and an army is that the army is organized. But by the mere fact that there is this difference, an army of fifty is equal to a mob of a thousand in fighting ability.

In all that I am saying, I am not thinking of a mere blind and servile surrender to "the powers that be." No self-respecting man could submit to such a plan as that. Rather I speak of that intelligent and whole-hearted co-operation which is possible only when two or more men have thought their problems through and arrived at the same conclusion and have then set in purposely "to keep the unity of the Spirit in the bonds of peace." Just let the fact become known that a preacher is sour and grouchy and fault-finding and nonco-operative and there is little anyone can do to save him from himself. He is digging a pit and the decree is that he must fall into it. A preacher had better find the denomination in which he can work whole-heartedly, and then he had better work that way from morning until evening.

DEVOTIONAL

A STANDARD FOR THE PEOPLE

By A. M. HILLS

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psalm 60:4).

"Lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh. . . And they shall call them, The holy people" (Isa. 62:10, 11, 12).

THIS seems to be prophetic of us and the times in which we live. The banner is manifestly the standard of holiness which should be displayed to all the earth because of its truth.

"Behold thy salvation cometh," and it shall result in a people so distinct and peculiar that they shall call them "The holy people!"

Has not the gospel of full salvation come? Has not the banner of holiness been committed.

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to a people to be displayed to all the earth because of its truth? Have not some authors, editors, missionaries, evangelists, publishers, superintendents, secretaries, presidents and professors had a definite call to lift up a definite standard of Christian living that will in time develop a people that will be called in love, or branded in hate, "THE HOLY PEOPLE"?

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

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

I. NOTE WHEN THE STANDARD IS TOO HIGH.

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

Now if Jesus, "the Holy One" could not live a life that would gain the approbation of men, nobody else need ever expect to do it. The only way to secure the applause of all men is to lower

your standard of living till you are out of harmony with God.

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

The devil returned and said, "Yes, . . . but put forth thine hand and afflict him, and he will curse thee to thy face." "Very well," said God, "he is in thy hand: Do your worst, only spare his life."

So Job was smitten with unutterable physical agony and suffering for many days. His wife, who ought to have been a help to him, bade him, "curse God and die." His friends that came to comfort him, armed with a foolish theory that a good man could never be so afflicted, began to slander him and torture his heart, and exhort him to lay aside his hypocrisy and confess his sins. But Job declared he would die before he would give up his profession of righteousness. And as to his confidence in God, he said, "Though he slay me yet will I trust him."

In the end God endorsed the moral integrity of Job, and made his accusers come forward for prayers. The truth is, we judge by outward appearances, and God judges by the heart. We see the acts of others, affected by errors of judgment, misinformation and limitations of faculties. But God looks beyond all these to the inner being and the motives of the heart. Some people cannot see much in the character of Job today. His contemporaries couldn't. They thought he was an old hypocrite. The devil had no confidence in his perfection; but God had confidence in it, and that settled it.

Infallibility is not a fruit of grace and never was and never can be. Human judgments make no allowance for human frailties or limitations; but "God knoweth our frame and remembereth that we are dust."

God said to Abraham, "Walk before me and be thou perfect." Why didn't He say, "Walk before Sarah and Lot and the immortal three hundred servants, and the Canaanites, and be per-

fect"? Oh, all of them, even old Sarah, might have had their private doubts about it, but Abraham might live and measure up to God's standard, if not to man's. So when you make the standard of holiness to mean living an external life in which men can detect no flaw or blemish, your standard is too high.

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

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

But it is a matter of great joy and devout thanksgiving that the sanctified are not so liable to fall as they were before sanctification. The reason is plain. The carnal mind is the devil's mind. It is enmity to God and everything good. "It is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God." This devil's mind is a traitor in the citadel of one's soul, steadily opposing every heavenly influence of the Holy Spirit, resisting every good resolution, nullifying every solemn vow, chilling every passionate longing for bet-

terment, defeating every prayer, blighting every aspiration, slaying every holy hope. It will not be trained into submission to the sweet will of God, but is forever breaking out into stubborn rebellion. The simple reason is, it is the malignity of hell, the disposition of the bottomless pit. Therefore, he who has the carnal mind still infesting him will fall far more easily than he who has a clean heart, and is filled with the Holy Spirit.

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

1. Who deny two works of grace, and call justification and regeneration holiness.

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

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

But both of these blessings, which are contemporaneous, are not all that a soul needs, nor all that God has provided for us. He still says to those who have been justified and regenerated, "This is the will of God, even your sanctification" (1 Thess. 4:3). For a man can be justified and born again; and still be infested with fierce appetites and lusts, left over from his old nature and wicked life.

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

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

Moody taught "The Holy Spirit for Service," but denied His cleansing. Torrey followed and taught "The Holy Spirit for Power," and put this in one of his books: "There is a line of teaching on this subject that leads men to expect that if they receive the baptism with the Spirit the old carnal nature will be eradicated. There is not

a line of Scripture to support this position." Now listen to Acts 15:8, 9, "And God who knoweth the heart, bare them witness, giving them the Holy Spirit . . . **CLEANSING THEIR HEARTS BY FAITH!**" Now why did that dear brother so rashly contradict the inspired Word of God in regard to such a vital truth? Oh, he was blindly riding a fad, and dodging the scriptural doctrine of holiness, and pleasing the arch enemy of all truth!

3. Those lower the standard who teach the Keswick doctrine of necessary and continuous sinfulness, and suppression of carnality, instead of teaching the removal of it, and heart cleansing. God says in Romans 6:18, R. V., "*Being made free from the sin [principle] ye become servants of righteousness.*" And in Romans 6:22, R. V., "*But now, being made free from the sin [principle] . . . ye have your fruit unto sanctification, and the end eternal life.*" Romans 8:2, "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin [principle]." 1 John 1:7, "If

we walk in the light . . . the blood of Jesus his Son *cleanseth us from all sin.*" 1 John 1:9, "If we confess our sins, he is faithful and righteous to forgive us our sins [first blessing] and to cleanse us from all unrighteousness [second blessing]."

In contrast with the above is this from Keswick, "No man can be free from sin while in this life. . . Sin must indwell us to the last moment of our lives." Another taught, "It is ever taught at Keswick that there are to the very last hour of our life powers of corruption within every man which defile his very best deeds and give to his holiest efforts the nature of sin." Surely here is an unbiblical brand of holiness, "which is not free from sin to the very last hour of life!" It certainly is not the kind Peter held up in 1 Peter 1:15, R. V., "*Like as he who hath called you is holy, be ye yourselves also holy in all manner of living,*" (16th verse) "because it is written, *Ye shall be holy for I am holy.*" Let us seek God's kind.

EXPOSITIONAL

MESSAGES FROM ISAIAH—THE STATESMAN PROPHET

By OLIVE M. WINCHESTER, TH. D.

The Prophet's Call

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

—WESLEY.

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

It was in the year that king Uzziah died that the prophet received his call. Uzziah had been an able ruler, strong in war and in peace. Through his military conquests his fame spread abroad even to the land of Egypt. He reorganized his army

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

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A Vision of God

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

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

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

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who even though they brought their sacrifices had iniquity abounding in their hearts!

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

A Vision of Sin

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

the call of God. This twofold grace of purification and inspiration is the gift of the Incarnate Son to His brethren. The gospel indeed includes a narrative which might seem the Christian counterpart of Isaiah's record of vocation. The revelation of God to an apostle is realized through the same cycle of spiritual experiences. First conviction of sin, then consciousness of pardon; finally, a clear commission. Simon Peter, when he saw the sign which discovered the Presence of the Incarnate, fell down at Jesus' feet, saying, Depart from me, for I am a sinful man, O Lord . . . and Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."—H. H. HENSON.

A VISION OF SERVICE

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

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

As he views this calling, this turning of a people from the message that he was sent to proclaim, there is little wonder that the prophet made inquiry, "Lord, how long?" In the mind no doubt there would be the questioning if throughout his ministry this would be the only result that would

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

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

HOMILETICAL SUGGESTIONS

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

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where Isaiah exclaims, "Woe is me! for I am undone; because I am a man of unclean lips." Here we could have as a theme, "An awakening consciousness to sin." As divisions we could note the cause for such awakening, the knowledge that

it entailed and the remedy. Then if one should desire a missionary text, verse 8 would serve the purpose well. Here we have the voice of the Lord extending the challenge, the response and the commission.

HOMILETICAL

SERMONS FOR JANUARY

By L. T. CORLETT

The month of January offers the pastor a wonderful opportunity to direct the thinking of his people for the year. It is a time of making of resolutions that, in the majority of cases, include a desire and purpose to do better living during the coming year. The preacher should challenge his people to something definite in the thought life for the year. New Year's day, which falls on Sunday this year, is a golden opportunity for the pastor, to preach a sermon that will lift the horizon of his people, cause them to forget the failures of the past year, and move them to go into the new year with a determination to do more for God's cause than ever before.

January 1. Morning Sermon

THE GOOD FIGHT (1 Timothy 6:12).

I. INTRODUCTION

a. New Year's day.

1. A time of making of new resolutions.
2. Time of seeking new objectives.
3. A time of stronger decisions.

b. Christian needs to plan for better things.

1. More progress.
2. Greater activity.
3. Advancement in spiritual things.

c. Christian should plan to be a better soldier.

II. THE GOOD FIGHT OF FAITH

a. Life this year will be a fight.

1. Serious business.
2. Demands strict obedience to orders.
3. Requires concentration in following.
4. Anticipates activity in the conflict.

b. It is a good fight.

1. Best of generals—Jesus Christ.
2. Best of helps—The Armor of God.
3. Best of promises—The Word of God.

4. Best of issues and results—salvation of others.

5. Does good to the soul of the one who fights.

6. Does good to the world.

7. Ends in glorious reward for all who fight.

c. Fight of faith.

1. Unseen foes.

2. Unseen helps.

3. Unseen outcome.

4. Unseen rewards.

5. An active positive believing.

(a) Keeping God in contact with the soul.

(b) Believe the promises and stand on them.

(c) No creed, no faith; no faith, no fight; no victory.

6. Weapons of faith.

(a) Offensive warfare (2 Cor. 10:4).

(b) Shield of faith.

(c) Love, patience, godliness, etc., all parts of weapons used.

d. Objective for which to fight.

1. "Lay hold on eternal life."

(a) Get it, possess it.

(b) Get it into the soul, be yourself alive in God.

(c) Watch over it, guard it, value it.

2. In fighting for God, eternal life is certain.

III. THE REWARDS

a. A Crown of righteousness (2 Tim. 4:8).

b. Reigning with Christ (2 Tim. 2:11, 12).

January 1. Night Sermon

PAUL'S SECRET OF SUCCESS

(1 Cor. 2:2)

I. INTRODUCTION

a. Paul gives various viewpoints in his writ-

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- ings of the foundation of his success.
- b. The principles that gave him success will help each person in this day.
- II. A SETTLED DETERMINATION (1 Cor. 2:2).
- a. Guides the mind.
1. Keeps God first.
 2. Gives the proper viewpoint of humanity.
- b. Stabilizes the life.
- III. OBEDIENT TO GOD (Acts 26:19; 24:16).
- a. A desire to please God, and a purpose to follow Him.
- b. Kept God on His side, assured Him of God's favor and blessing.
- IV. COMPLETELY HIDDEN WITH CHRIST IN GOD
- a. Recognized his body as the temple of the Holy Spirit (1 Cor. 6:19; 20).
- b. Crucified with Christ (Gal. 2:20).
- c. Risen with Christ, hidden in Christ (Col. 3:1-3).
- V. PROPER OBJECTIVES
- a. The extent and benefit of trials, troubles, afflictions, etc. (Rom 7:37-39; 2 Cor. 4:17, 18).
- b. Service to God.
1. Promised strength (Phil. 4:13).
 2. Laborers together with Christ (1 Cor. 3:9).
 3. Ambassadors for Christ (2 Cor. 5:20).
- c. Service for others (Romans 1:14, 15).
- VI. PROPER CONCEPTION OF DEATH
- a. A vanquished enemy (1 Cor. 15:55-57).
- b. Entrance into heaven and rewards (2 Tim. 4:6-8; 2 Cor. 5:1).

January 8—Morning Sermon
CONTINUAL STRENGTH
(Isa. 40:28-31)

- I. INTRODUCTION
- a. Every Christian wants to live for God.
- b. God is interested.
1. He will help and assist.
 2. He promises strength.
- II. THE SOURCE OF STRENGTH—GOD
- a. What is He?
1. Everlasting God.
 2. Creator.
 3. The Lord—Sustainer, Provider.
 4. He has unlimited strength both as to power and endurance.
 5. There is no end of searching of His understanding.
- b. What He has done.
1. In the universe.
 - (a) Created the ends of the earth.

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- (b) Measures the waters in the hollow of His hand.
 - (c) Comprehended the dust of the earth in a balance; weighed the mountains in scales and the hills in balances.
 - (d) Stretched the heavens out as a curtain.
 - (e) Sustaining life.
2. To His people.
- (a) Walked with Enoch.
 - (b) Gave the promised land to Abraham and his seed.
 - (c) Gave Moses the details of ruling a nation.
 - (d) Told Joshua how to take a strong city and conquer a land.
 - (e) Many other illustrations in biblical history and present time experiences.
- c. What He promises to do.
1. Feed His flock as a shepherd.
 2. Gather the lambs in His arms and carry them in His bosom.
 3. Gives power to the faint.
 4. Increaseth strength to those who have no might.
- III. HOW CAN HIS CHILDREN DERIVE CONTINUAL STRENGTH FROM HIM?
- a. Waiting upon Him.
- "They that wait upon the Lord shall renew their strength."
1. Depending upon Him.
 2. Letting Him live in and through the life.
- b. Making this devotion a daily, hourly, momentary matter.
- "As thy days, so shall thy strength be."

January 8—Night Sermon
STANDING OR SLIPPING
(Matt. 7:24-29)

- I. INTRODUCTION
- a. Closing of the Sermon on the Mount.
- b. Three contrasts in the proclamation of the laws of His kingdom.
1. Two ways—one broad and leading down to the abyss of destruction; the other narrow and leading up to the shining heights of life.
 2. Two trees—one bearing good fruit, the other bad fruit; by which Christ would teach that conduct is the manifestation of the character within.

3. Two houses which are considered in this message.
- c. A person's life is shaped and guided by his attitude toward the sayings of Christ. "Whoever heareth and doeth... and everyone that heareth and doeth them not."
1. A picture of all hearers of the gospel.
 2. Action follows hearing, each attitude regulating the action.
- II. CONTRAST OF TWO MEN BUILDING TWO HOUSES
- a. Reveals their individual character.
1. The houses with their foundations disclosed the condition of their hearts.
 2. The outward deeds are inward purposes brought to light.
- b. Revealed their vision.
1. What each counted worth while in life.
 2. Their attitude to orders.
 - (a) One built according to plans, the other according to his own ideas.
 - (b) The words, the actions, the places visited, the associations, all are signposts of the inward standard of values.
- c. Revealed their truthfulness and faithfulness.
1. One wanted what was hidden to be as good as what was seen.
 2. The other wanted the outside to seem good, to appear well, but was content to allow himself to try to deceive himself and others in the hidden thing.
 3. It took the storm to show their true character.
- d. Reveals their purposes of life.
1. One takes the path of least resistance for present appearance and temporary beauty.
 2. The other takes time to dig deep and strike the rock, build for eternity and for permanent worth.
- e. Each had to live in the house he built for himself.
- f. Their reaction to the storm.
1. The reaction to tests, trials, conflicts, etc., is the real test of character.
 2. Under stress, one stood, the other slipped.
 3. Under trial, the one endured, the other fell.
 4. Here is the test of religion, character,

and the uncovering of what has been done in the past.

III. WHAT ARE YOU BUILDING?

- a. Will regulate whether you stand or slip under stress.
- b. Told by your attitude to the sayings of Christ.
- c. Take Christ as your foundation and follow His plans for a life and character that will stand.

January 15—Morning Sermon

PROTECTION

- 2 Timothy 1:6, 13, 14, "Stir Up," "Hold Fast," "Keep."
- I. INTRODUCTION
- a. Paul's desire for Timothy's progress.
 - b. Christ's desire for all Christians.
- II. STIR UP. "STIR UP THE GIFT OF GOD" (v. 6)
- a. Anything can become common by continual use.
 1. A tendency to lose interest in many things today.
 2. Most unusual things can lose their interest unless something is found in them to awaken fresh interest.
 - b. When a keen sense of appreciation for the things of God is lost, doubt, fear and spiritual weakness begin to enter.
 1. This is contrary to God's gift (v. 7).
 2. The child of God must continue to find new and fresh things in the gospel to be safe.
 - c. Do not depend upon the other person to stir you, Stir yourself.
 1. Read the Beatitudes and stand alongside of them.
 2. Read the 13th chapter of First Corinthians and test the temperature of your love.
 3. Read the book of James and put the measure on your service.
 4. Shake yourself, disturb yourself, move yourself.
- III. "HOLD FAST THE FORM OF SOUND WORDS" (v. 13).
- a. In stirring hold fast to what you have.
 - b. Know the doctrine and keep it.
 - c. Be careful of your speech for it is easy to talk salvation away.
 - d. Hold fast to what grace you have, and more will come.
 - e. Paul precedes this with his definite knowledge (v. 12).

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f. Never let go—be definite in your knowledge and then hold on.

IV. KLEP

"That good thing which was committed unto thee, keep by the Holy Spirit" (v. 14).

a. Safety lies in the Holy Spirit.

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

2. Also the same is true of individuals (Matt. 23:38, 39).

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

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

1. He is the Executive of the Godhead in the World today.

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

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

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

5. He is the One who teaches, guides, leads, comforts, intercedes, strengthens, brings all things to the Father for us. (Read John 14, 15, 16.)

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

V. DOING THESE THINGS WILL DEVELOP AND SUSTAIN SPIRITUAL LIFE.

January 15—Night Sermon

THE GOOD WAY

(Jeremiah 6:16)

I. INTRODUCTION

a. Life is a journey.

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

(a) There are seemingly parallel roads; crossroads that turn off at various angles.

(b) The happiness of each person depends upon the way he takes.

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

II. WHAT IS THE GOOD WAY?

a. The words of the text are as a lighthouse to the weary mariner; as a star in the night; as a signpost to the weary travel-

er; and as a guide to direct the journey of life.

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

c. It is called an old road.

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

2. One cannot be transplanted from one to another generation.

(a) Does not refer to transplanting of customs, manner of life or work.

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

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

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

1. Also He promises to bear the burdens and labor with them regardless of time or variety of conditions (Matt. 11:28, 29).

2. This is the way that leads to the eternal.

(a) "The new and living way" (Heb. 10:19-25).

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

III. WHERE IS THIS WAY?

a. Hebrew word suggests that it is a hidden way.

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

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

2. The command is to stop and look.

(a) One may pass by without seeing it.

(b) "Consider"—search; exert an effort to find it.

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

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

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

3. They may have to quit the things they are doing, or the places they are frequenting if they go with God, but they

see and know His requirements while situated as they are now.

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

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

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

January 22—Morning Sermon

OUR SUFFICIENCY

(2 Corinthians 3:5)

I. INTRODUCTION

a. Insufficiency of humanity.

1. Most dependent of God's creation.

2. Dependent throughout life.

b. Especially in spiritual living.

II. "OUR SUFFICIENCY IS IN GOD"

a. Sufficient in experience.

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

2. God can sanctify wholly.

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

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

b. Sufficient in the hour of temptation.

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

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

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

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

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

d. In the hour of conflict.

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

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

e. Sufficient in the hour of crises and emergency.

1. Luke 12:11, 12; Rom. 8:28.

2. Isa. 59:19.

f. Sufficiency in the hour of prayer.

1. Prompts men to pray (Luke 11:1).

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

g. Sufficient in the hour of death.

1. Removes the fear of death (Psalm 23:4).

2. Christ has prepared a place for those who love Him (John 14:1-3).

3. Man passes through a beneficial change at death (2 Cor. 5:1).

h. For material problems.

1. God challenges man to prove Him in these matters (Mal. 3:10, 11).

2. God promises to bless man materially (Proverbs 3:9, 10).

III. THIS SUFFICIENCY DEPENDS UPON EACH CHRISTIAN

a. Demands a strong faith in God.

b. Requires a partaking of God,

1. A vital God-consciousness.

2. Practicing the presence of God.

c. God is always ready to do His part as soon as man makes a start in the right direction.

1. God never fails, but man must start.

2. God will supply the strength if man supplies the activity.

January 22—Night Sermon

THE HEAVIEST BURDEN

(Matt. 27:3, 4)

I. INTRODUCTION

a. This is a time of heavy burdens.

1. Economic, social, domestic, even that of existence.

2. If one is fortunate to escape many personal burdens, he is called upon to share those of relatives or friends.

b. Many think that they have the heaviest burden.

1. Each one is prone to feel that his lot is the worst.

2. Each person is tempted to forget the other person's burden under the load of his own.

II. LIFE'S HEAVIEST BURDEN

a. Not economic burdens.

1. Many people today carry their load of loss and poverty with a smile.

2. Possessing material goods or the lack of them is not the heaviest burden or the greatest problem of humanity.

b. Not pain.

1. Martyrs at the stake, in the arena, oft enjoyed the most joyful moment of their life in the midst of their pain.

2. Jesus endured the cross, but was held up by the joy that was set before Him.

3. Christ's redemption for us has its own intrinsic compensation.
- (a) Provides happiness and joy in the midst of pain.
- (b) Uses pain and suffering as a means of developing the experience and character.
- c. Not sorrow.
1. Majority of people soon adjust themselves to the sorrows of life.
 2. Bereavement brings sadness and sorrow yet in most cases time heals the wound.
 3. Salvation through the Holy Spirit provides a Comforter.
- d. Not defeat.
1. Many people have seemingly been defeated only to rise again.
 2. While there is life there is hope of success.
- e. Not lack of opportunity in life.
1. Some seem to have better chances in life than others.
 2. Yet many in the most unpromising prospects and environment rise to be leaders of men.
 3. Majority of people in this world have had the odds against them.
 4. Crippled because of accident is not heaviest burden that can come on one.
- f. Life's heaviest load is not responsibility.
1. There are many times heavy loads.
 2. There are more happy people under responsibility than among those who do not have any.
 3. Many people carry tremendous responsibility with happiness and joy.
- III. LIFE'S HEAVIEST BURDEN IS SIN
- a. Memory of sin.
1. Something no one can escape in this world.
 2. Something that stays with a person at all places and at all times.
 3. Something no other human being of this world can remove.
 - (a) Man can find some relief from all other burdens except this.
 4. Something that will stay with man through death.
 - (a) All others leave him then.
- b. Judas felt this.
- c. This crushes ambition, aspirations, encouragements, hope.
- d. This sends many to a suicide's grave. Others to an early grave.
- IV. JESUS CHRIST IS THE ONLY ONE WHO CAN LIFT THIS BURDEN
- a. He paid the penalty to release mankind from this bondage.
 - b. He paid the price for man's redemption.
 - c. He provides deliverance from all sin.

January 29—Morning Sermon
THE ABUNDANT LIFE
(John 10:10)

I. INTRODUCTION

- a. All life is in Christ.
1. He is the Source of life (John 1:4).
 2. He is the Bestower of life (John 10:10).
 3. He is the Support of life (John 6:35).
- b. Characteristics of the life He gives.
1. Indwelling life (John 4:14).
 2. Outflowing life (John 7:38).
 3. Resurrected life (John 5:28, 29).
 4. Endless life (Hebrews 7:15, 16).

II. THE ABUNDANT LIFE

- a. An abounding life.
1. Illustration of disciples on the day of Pentecost.
 2. Stephen—full of faith and the Holy Ghost.
 3. Barnabas—full of the Holy Ghost.
 4. First church board—full of the Holy Ghost.
 5. Paul—going to and fro in missionary journeys, full of the Holy Ghost.
- b. Brings abounding love.
1. Paul—"The love of Christ constrains us."
 2. Brainerd wept, fasted, toiled and died for his Indians. His love for them overcoming seemingly insurpassable obstacles.
 3. Judson is baffled again and again in his efforts to gain a hold in Burma; languishes in prison amid unspeakable horrors and sufferings, yet the flame of love never abated.
 4. Livingstone dying on his knees in prayer, love burning more intense than in youth.
 5. Schmelzenbach moves onward in modern day missions with a love that burned brighter until the day of his death.
- c. Brings abundant peace.

1. Fruit of the Spirit (Gal. 5:22).
 2. Insures protections (Phil. 4:7).
 3. The peace of God (John 14:27).
 4. Great peace (Psalm 119:165).
 5. Perfect peace (Isa. 27:3).
 6. Peace seen best in Christ's manner before Pilate.
- d. Produces abundant service.
1. Promised power (Acts 1:8).
 2. Overflowing with spirituality vitality, energy, enthusiasm, zeal.
 3. Gives a passion for the lost.
- III. ABUNDANT LIFE ASSURES THE CHRISTIAN OF SOUL HEALTH
- a. Normal spiritual living.
 - b. Absence of sinful tendencies that sap the spiritual vitality.
 - c. Essential that all people should possess abundant life.

January 29—Night Sermon
SAFE PATHS
(Prov. 3:5, 6)

I. INTRODUCTION

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

II. THE SAFE PATH

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

"Lean not unto thine own understanding."

1. Man's knowledge is limited.
2. His vision is obstructed.
3. His thoughts are biased.
4. His judgment is warped.

III. SECRET OF SAFETY IS IN ACKNOWLEDGING

"In all thy ways acknowledge him, and he shall direct thy paths."

- a. Acknowledgment means to admit, concede, confess, own.
1. Admits His lordship.
 2. Concedes His rulership.
 3. Confesses personal dependence.
 4. Own Him as Savior and Lord.
- b. Places God first.
- "In all thy ways."
1. God cannot help or direct unless He is given complete dictatorship.
 2. Requires the individual to play fair with God.
 - (a) Obey Him.
 - (b) Go into His service with the same or greater diligence than was given to the service of sin.
 3. Recognizing and maintaining an active partnership.
 - (a) Consider Him in every transaction of life.
 - (b) Give His interests the greatest care and respect.

IV. HE WILL DO ITS PART

"He shall direct thy paths."

- a. Blessed safety.
- b. Glorious companionship.
- c. Pleasant journey.
- d. Happy ending of life.
- e. Assurance at all times.

V. WILL YOU TURN YOUR LIFE'S CONTROL OVER TO HIM?

HAVE YOU LOST?

By A. H. EGGLESTON

- I. HAVE YOU LOST THE VISION? (Prov. 29:18).
- a. We need a clearer vision of the Man of Sorrows.
 - b. We need a clearer vision of our own unworthiness.
 - c. We need a clearer vision of lost humanity, groping its way to hell.
- Have you lost the vision? If so, you are in danger of perishing, and others perishing with you (Hab. 2:3).

II. HAVE YOU LOST THE FIRE? (Rev. 3:15, 16; Luke 24:32).

- A vision of Christ should bring a mighty cry for the baptism with the Holy Ghost and fire (Isa. 6:1-7).
- We need the fire in order to keep saved and sanctified ourselves.
- We need the fire in order to help others into the experience.

Have you lost the fire? If so, you are in danger of being spued out from God's mouth. "Repent" (Rev. 3:19).

III. HAVE YOU LOST GOD? (Judges 16:20).

- We need God for His own sake, and our own sakes (Isa. 43:7).
- We need God to help us to carry the message to others (John 15:5).

Have you lost God? If so, renew your covenant, calling upon the Lord (Judges 16:28).

Consistent, faithful, and sincere reading of God's Word, coupled with prayer in like measure, will help you to keep or regain (1) The Vision, (2) The Fire, (3) God.

SERMON OUTLINES FROM ACTS

By ERWIN G. RENSON

THEME: "Two Baptisms"

TEXT: Acts 1:5.

I. INTRODUCTION

- The occasion—just before the ascension.
- The baptism with the Holy Ghost given the greater place (Matt. 3:11; Mark 1:8; Luke 3:16).

II. JOHN'S BAPTISM

- A baptism of repentance which included:
 - Confession of sin (Matt. 3:6).
 - Restitution (Matt. 3:8).
 - Works (Luke 3:11).
 - Honesty (Luke 3:13).
 - Peace (Luke 3:14).
- Was an insufficient baptism.
 - Sectarian spirit remained (Luke 9:49).
 - Revengeful spirit remained (Luke 9:54).
 - Self-seeking spirit remained (Mark 10:36).
 - Compromising spirit remained (Matt. 26:70).

III. HOLY GHOST BAPTISM WHICH INCLUDED:

- Purity (Acts 15:9).
- Steadfastness (Acts 2:42).
- Power:

- To witness (Acts 4:33).
 - To win others (Acts 2:47).
- Unity (Acts 4:32).
 - Boldness (Acts 4:31).
 - Joy (Acts 2:46).
 - To endure persecution:
 - Stephen.
 - Paul.

THEME: "Power"

I. INTRODUCTION

- Words of Jesus spoken before ascension.
- They were to wait for power before they began work.
- The church has been and was organized for work.
- The church is trying to work without the power.

II. WHAT THE POWER WILL DO

- Will *not* give power especially to shout, give, make money, win political victories, etc.
- Will be power of religious earnestness.
- Will be power of union.
- Will be power in prayer.
- Will be power in witnessing.
- Will be power to maintain experience.
- Will be power to live above sin.
- Will be power to live like Christ.

III. THE SOURCE OF THE POWER

- It is not in human manipulations.
- It is the baptism of the Holy Ghost.

IV. HOW THE POWER COMES

- Not in any one special way.
- In a variety of ways.

V. THE MAIN PURPOSE OF THE POWER IS TO WITNESS

- A witness to what Christ has done and is doing.
- A witness at home, in the community and abroad.

THEME: "Holy Ghost Power"

TEXT: Acts 1:8.

I. INTRODUCTION

- Men are constantly seeking after power.
 - Physical.
 - Mental.
 - Social.
 - Political.
- Misused power is dangerous.
- Holy Ghost power should be sought after more.

II. THIS POWER HAS RESTRICTIONS

- Cannot be bought—Peter and Simon.
- Cannot be the result of work.
- Cannot be received from another's power.
- The world cannot receive it.
- Only for those who meet conditions.

III. THE SOURCE OF THE POWER

- It is *not* knowledge—zeal—nor enthusiasm.
- It is *not* the observance of creed, ritual or form.
- The Holy Ghost is the sole source.
- The results of the true power cannot be duplicated.

IV. WHAT THE POWER WILL NOT DO

- Will not give power for any particular gift.
- Will not be power to pray loud and long or testify long and loud.
- Will not be power to be free from mistakes.
- Will not be power to be free from possibility to sin.
- Will not be power to see alike.

V. WHAT THE POWER WILL DO

- Enable the individual to live above sin.
- Enable the individual to witness.
- Power to do exploits (Dan. 11:32).
 - Men who have done exploits.
 - Nothing greater than to do spiritual exploits.

THEME: "Second Coming of Christ"

TEXT: Acts 1:11.

I. ITS IMPORTANCE

- Prominence in the Scriptures.
 - Mentioned in 1 out of 30 verses in Bible.
 - Second coming mentioned 8 to 1.
 - 318 references in 216 chapters.
 - Whole books and chapters devoted to it.
 - Theme of the Old Testament prophets.
 - Christ bore constant testimony.
 - Angels bore testimony—see text.
 - Apostles proclaimed the truth.
- Church is bidden to look and long for it.
- It is a great incentive to consistent living.
- A great comfort to believers.

II. WHAT IS MEANT

- It is not death, the coming of the Holy

Spirit nor the destruction of Jerusalem.

- It is a personal coming.
- It is a visible coming.

III. EVENTS AT THE SECOND COMING

- Resurrection of the dead.
- The end of time.
- The judgment of the world.
- The consummation of Christ's kingdom.

IV. WHEN IT WILL BE

- No one knows the day nor the hour.
- "Signs" will indicate the nearness.
- Nothing to prevent coming at any moment.

THEME: "The House Left Desolate"

TEXT: Acts 1:20.

I. INTRODUCTION

- Peter's speech.
- Life of Judas.
- Scripture concerning Judas (Psa. 41:9; Psa. 55:12-14).

II. LET HIS HABITATION BE DESOLATE

- Desolate means lay waste, deserted, abandoned, forlorn, without friends, sorrowful, afflicted, lonely.
- Physical desolation.
- Mental desolation.
- Spiritual desolation.

III. ANOTHER SHALL TAKE OVER HIS WORK

- It is bad enough to surrender work on legitimate grounds.
- Those who have failed to answer call.
- Backslidden preachers.
- Men who have proved untrue in public trust.
- Men who have proved untrue in spiritual trust.

THEME: "The Meaning of Pentecost"

TEXT: Acts 2:14.

I. MEN STAND GAZING TODAY

- At material things.
- At church buildings.
- At beautiful ceremonies.
- At leaders.
- At dictates of society.
- At pseudo evangelism.
- At the resurrected Christ.

II. MEN SEEK AND FIND BUT NOT PENTECOST

- Money.
- Fame.

- c. Pleasure.
- d. Education.
- III. THE BY-PRODUCTS OF SOMETHING DEEPER
 - a. Gifts.
 - b. Fellowship.
 - c. Fearless witnessing.
 - d. Persecution.
- IV. PENTECOST MEANS THAT GOD COMES TO DWELL
 - a. Jesus becomes living and real.
 - b. The Holy Spirit brings life, power, truth, love.

THEME: "A Promise Redeemed"

TEXTS: Acts 2:17 and 2:39.

- I. GENERAL CONDITIONS
 - 1. For all.
 - a. Sons and daughters.
 - b. Young men and old men.
 - c. Bondmen and handmaidens.
 - d. For whosoever shall call.
 - 2. Result.
 - a. Prophecy or preach.
 - b. Visions and dreams.
 - c. Shew wonders.
- II. THE PROMISE MADE POSSIBLE
 - 1. Jesus lived.
 - a. Son of God.
 - b. Approved by miracles.
 - 2. Jesus crucified.
 - 3. Jesus resurrected.
 - 4. Jesus exalted to the right hand of God.
 - 5. Jesus had received the Holy Ghost and shed Him forth.
- III. THE PROMISE REDEEMED IN THE INDIVIDUAL LIFE
 - 1. Repent.
 - 2. Mentioned for all.
 - 3. Should be gladly redeemed.

THEME: "A Steadfast Continuation"

TEXT: Acts 2:42.

- I. INTRODUCTION
 - 1. There had just been 3000 added to the 120.
 - 2. This describes the ideal church life.
- II. A CONSISTENT STEADFASTNESS
 - 1. A constant attention to a thing.
 - 2. Many lack in this today.
- III. THE APOSTLES' DOCTRINE
 - 1. Spiritual life comes from doctrine as flowers come from seeds.

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- 2. Desire for fuller knowledge is basis for life.
- 3. A study of doctrine brings:
 - a. Depth of experience.
 - b. Spiritual strength.
 - c. Spiritual health. Many sick from riding waves of doctrines.
- 4. They received, retained and acted on the doctrine.
- IV. FELLOWSHIP
 - 1. A bond of union—cement and stones.
 - 2. The Episcopal bell ringing for a Baptist revival in a Presbyterian church.
 - 3. Separated from the world—ship in sea but not sea in ship.
- V. BREAKING OF BREAD
 - 1. The same as saying grace.
 - 2. Worship in the home.
 - 3. A common meal brings men together.
- VI. PRAYERS
 - 1. Spontaneous outburst.
 - 2. They prayed for
 - a. Increase of grace for themselves.
 - b. Establishment of the truth.
 - c. Extension of the kingdom.

THEME SUGGESTIONS FROM MATTHEW

Submitted by ERWIN G. BENSON

- God with us (1:22).
- The star in the East (2:2).
- The gifts (2:12).
- A Nazarene (2:23).
- Repentance (3:2).
- The kingdom of heaven (3:2).
- Prepare the way of the Lord (3:3).
- Confession of sin (3:6).
- Fruit of repentance (3:8).
- Fulfilling all righteousness (3:15).
- Tempted of the devil (4:1).
- Men live by the Word of God (4:4).
- Ministering angels (4:11).
- Light for darkness and death (4:16).
- Finding fishers of men (4:19).
- The beatitudes (5:2-12).
- The salt of the earth (5:12).
- The light of the world (5:14).
- The law fulfilled (5:17).
- Exceeding righteousness (5:20).
- A murderer defined (5:22).
- The marriage relation (5:27-32).
- Simple communication (5:37).
- On revenge (5:38-45).

- Alms-giving (6:1-4).
- The way to reward (6:6, 16-18).
- The model prayer (6:9-13).
- Treasures in heaven (6:20).
- The light of the body (6:22).
- Dual servanthip impossible (6:24).
- The first concern (6:33).
- On judging (7:1-5).
- Results guaranteed (7:8).
- The two ways (7:13, 14).
- Entrance by deeds not words (7:21).
- Be thou clean (8:3).
- Infirmities and sicknesses (8:17).
- A great calm (8:26).
- Wrong conception of values (8:34).
- Sinners called to repentance (9:13).
- Old and new garments (9:16, 17).
- The hem of His garment (9:20).
- According to faith (9:29).
- The plenteous harvest (9:37).
- The lost sheep (10:6).
- The destroyer of souls (10:28).
- Confession and denial (10:32, 33).
- Household foes (10:36).
- The great paradox (10:39).
- A reward guaranteed (10:42).
- Deeds that convince (11:4).
- The least in the kingdom (11:11).
- Rabes preferred (11:25).

NOTES AND OUTLINES

By W. G. SCHURMAN

TEXT: John 3:16.

Martin Luther called this text "The Little Bible."

I. God loves the world. The world may be the battlefield of the universe, the Waterloo of the Ages.

II. God so loves. The measure of His love.

III. He loved so that He Gave His Son—His only begotten Son. Think of my giving my son to ransom a criminal! But God did more.

IV. And God offers His blessings, His highest blessings, on terms that we can meet—"Whosoever believeth." Faith is a natural factor. We believe mother, father and God. There is life for a look. Sin makes us doubt God. Give up sin and you can have faith for salvation.

TEXT: Heb. 13:8.

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

II. He is the same in power. "He can save and He can heal."

III. He is the same in love as when He saved the Magdalene and restored Peter. "Yes, Jesus cares."

IV. He is the same in readiness to respond to calls for aid. Examples: the ruler's daughter, Peter walking on the water, the thief on the cross. If you are sinking, call. If you are dying, pray.

Theme: Why do Some Church Members Act Like Sinners?

I. Perhaps, because they have never been converted.

II. Perhaps, because they have fallen from grace.

III. Perhaps, because indwelling sin takes advantage of them.

THEME: "Moses."

TEXT: Heb. 11:24-26.

INTRODUCTION: Synopsis of Children of Israel from Jacob to Birth of Moses.

- 1. His birth.
- 2. His deliverance.
- 3. His education.
- 4. Forsaking Egypt and fleeing to the desert.
- 5. He returns for the children of Israel.
- 6. The plagues.
- 7. Crossing the Red Sea.
- 8. Sinai.

Theme: Manasseh, a Sinner.

TEXT: 2 Kings 21; 2 Chron. 33.

I. He sinned against great light—Hezekiah and Hephzibah were his pious parents.

II. He sinned boldly and openly.

III. He led others to sin.

IV. He was a hardened sinner.

V. His sin was punished.

Theme: The Progression of Sin.

TEXT: Gen. 3:3.

1. The woman saw—she became interested.

2. She tarried to consider.

3. She found evil pleasant.

4. She yielded her will.

5. She led another into sin.

CONCLUSION: Back of all was unbelief—she did not take seriously God's threat that disobedience would mean death.

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A MISSIONARY MESSAGE

By U. T. HOLLENBACK

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

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

I. HARVEST INFORMATION

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

II. A SAD FACT

The laborers are few.

Few in number.

Few are equipped.

Few are concerned.

III. OUR CONSEQUENT DUTY

1. Pray God to send laborers. If we can go we can pray.
2. Be willing to go if He calls for you to answer your own prayer.
3. Be willing to help God answer our prayers by
 - a. Giving our means to send others;
 - b. Giving our children for laborers if required;
 - c. Praying God's blessing upon the laborers.
4. Prayer is the greatest exercise of the soul but is never a substitute for works.

THE LOST CHRIST

By U. T. HOLLENBACK

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

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

I. LOSING CHRIST IS PRECEDED AND CAUSED BY PRESUMPTION

They supposed He was in the company.

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Self-satisfaction is a sure sign of supposition. The salvation of the soul should never be left to guess. If one cannot afford to have a shady title to a home, so he should never rest till he can "read his title clear to mansions in the skies."

II. WANDERING

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

III. TIME LOST

The day's journey must be returned, and another full day lost in seeking.

1. Sought in the wrong place. Their kinsfolk and acquaintance. They may be no assistance. They are often a great hindrance.
2. Time lost can never be recalled. Backslider loses time forever. They would never catch the three days.

IV. RECOVERY IS POSSIBLE

They found Christ:

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

OUR FATHER'S BUSINESS

By U. T. HOLLENBACK

TEXT: *Know [wist] ye not that I must be about my Father's business?* (Luke 2:49).

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

I. WE MUST BE ABOUT OUR FATHER'S BUSINESS BECAUSE WE ARE ADOPTED CHILDREN, AS CHRIST WAS A REAL SON OF GOD.

If we are born again our family relationship is that of children. Christ is the elder Brother. *If He should be about His Father's business, so should we be.*

THE NEW BIRTH

By U. T. HOLLENBACK

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

I. YOU HAVE BEEN BORN WRONG

1. Infantile proof.
2. Youthful proof.
3. Adult proof.

a. Inward conviction. Many wish they had never been born at all; everyone has wished he had been born different.

II. YOU CAN AND MAY BE BORN AGAIN

The necessity proves the possibility. Provision through the atonement. "As Moses" etc. (v. 14).
God is willing—"He so loved" (v. 16).

III. RESULTS OF BEING BORN AGAIN

Changed heart—the witness of the Spirit.
Changed life—the fruit of the Spirit.
Changed destiny—children of God go to glory.

FISHERS OF MEN

By U. T. HOLLENBACK

The river—life, or the life of sin.

The hook—conviction by truth.

The bait—the gospel of Christ.

Pulling up the line—regeneration which is a translation "out of the kingdom of darkness into the kingdom of God's dear Son." Many fishermen in the spiritual world stop with getting the fish out of the river and on the bank. Holiness preachers go farther.

The fish must be internally cleaned—so we preach entire sanctification.

THE PERIL OF SUBSTITUTING SUPPRESSION FOR ERADICATION

By U. T. HOLLENBACK

LESSON: Judges 1 and 2.

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

Heaven gives us friends to bless the present scene; Resumes them to prepare us for the next.—
YOUNG.

The way to gain a good reputation is to endeavor to be what you desire to appear.—
SOCRATES.

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1. The truth needs dissemination as much as ever.

2. Error is everywhere rampant and increasing.

3. The truth is the thing that can make men free.

II. THERE IS INDIVIDUAL RESPONSIBILITY—"I"

1. None can say there is nothing we can do.
2. We can speak the truth.
3. We can live the truth.
4. We can help print and publish the truth.
5. We can assist others to spread the truth.

III. THERE IS THE ELEMENT OF NECESSITY—"MUST"

1. Must be about the business to be worthy of sonship.
2. Must be because of the needs of the fast-dying world.
3. Because of the shortness of our life and of time.
4. Because we must give an account.
5. Because of the great rewards awaiting the laborers.

THE DIVINE ARTIST

By U. T. HOLLENBACK

TEXT: *The Lord taketh pleasure in his people: he will beautify the meek with salvation* (Psalm 149:4).

I. THE ARTIST AT WORK

Painting is superficial. The Lord beautifies outwardly and inwardly. He saves and sanctifies. Not a print, but an inlay.

II. THE ARTIST'S MATERIALS

He needs only one—salvation. Different colors: White linen is the righteousness.

1. Red—the blood of Jesus.

2. Blue is truth and loyalty.

3. Never uses yellow.

III. THE ARTIST'S RAW MATERIAL—THE MEEK

Anyone can have this Workman apply His skill, if you (he) will "humble yourself therefore in the sight of the Lord."

The same "meek" shall inherit the earth. He will beautify the meek and then finally give him the earth to roam in to show the artist's product.

IV. THE ARTIST'S JOY OF SUCCESS

He takes pleasure in His people. God saves and sanctifies us that He might have joy in us. He wants us to submit to the beautifying process so that He may admire us throughout eternity.

PRACTICAL

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

IV. Leadership Contacts

IN THE actual work of the pastor in his church school field, there are many avenues through which he can exercise this leadership.

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

The pastor ought to show his interest in the work by attending every Sunday school convention where his people have some definite responsibility. The bigger the church and the more talented the pastor, the more reason why he should be there—to get help for one thing, for the man who doesn't think that he gets anything from such a convention has failed somewhere, either in not giving it the attention beforehand to make it a success, or in lacking a vital interest in the work—but to help, to put emphasis on the work before his own teachers and workers.

Again, he should be in attendance every time at the Sunday school session. Real Sunday school leadership is impossible for the man who fails to attend regularly no matter what his excuse. The preacher who has delayed his sermon preparation and his praying till he finds it neces-

sary to steal the Sunday school hour for these things has fallen into a bad habit to say the least.

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

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

The local church school board affords a splendid leadership contact. At the meeting when this board is elected, without entering in any sense into electioneering, the pastor ought nevertheless to make the church feel that only those who are the best informed, the most interested, and the most aggressive in the Sunday school should be elected on this board. When the church has the right vision, this sort of people will be elect-

ed, and can it will be your best officers and teachers, who will respond to intelligent leadership. If it should happen that one or two unprogressive people should be chosen, it still follows that all these members of the Sunday school board are the ones to whom the pastor must first sell his ideas for teacher training, for rally days, for vacation schools, for efficient business methods, for Sunday school evangelism. How important that the pastor be always present at the meetings to know first hand the plans of the others for the work, and to have some well thought out ideas to present, some new vision to place before them.

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

The pastor may help solve the problem of securing capable teachers by emphasizing the call of God to this work. Every pastor should be on the lookout for new recruits for the teaching staff. We have emphasized the call of God to the ministry with its opportunities for service and its rich rewards, and through such emphasis God has often spoken to young people, and they are today in the pastorate or in the evangelistic field. We have presented the needs of the missionary field and many as a result have gone to the foreign field as missionaries, doctors, nurses and teachers. But how seldom do we present to our people the call of God to the Sunday school work, with its tremendous opportunities for soul winning, its wide influence on the evangelistic work of the church, and its rich rewards both now and in the day when God shall give us our final reward. Not only should this call be presented from the pulpit, but it ought to be made a subject of personal advice to many a young man and woman, even to those in their early teens, to listen to God's voice in the matter and to begin to prepare for this work, by taking leadership training courses, by entering the

weekly teachers' class, by watching others teach and by acting as substitute teacher when opportunity offers. Of course such encouragement should be given only as the pastor and superintendent plan and work together. In some schools the pastor is given a class of those who have offered themselves as student teachers, and the lesson a week in advance is studied not alone with reference to its spiritual content, but directing thought toward teaching the lesson in the various classes, so the pupils will be ready at any time to act as substitute teachers; not only will they develop skill in lesson preparation and teaching, but they will catch from their pastor-teacher his vision and his passion. Of all the classes in the school this is pre-eminently the one that affords a distinctive leadership opportunity. In some schools it may be necessary for the pastor to be a teacher of one of the regular classes; and there may be in the pastor's teaching a class of men, or of young people, or even of the juniors, a great opportunity for spiritual influence, but in such work there is no element of leadership of the work as a whole, and it may tie the pastor down so as to detract from his leadership. Even the class of student teachers will hinder him in watching over the

PREACHER'S MAGAZINE COMMENDED

We appreciate the Magazine and find it quite helpful along many lines. I have just read the editorial on "Pulpit and Worship Vocabulary and Intonation." It is simply wonderful, and I trust I shall be able to put the advice into practice.—E. D. Simpson, Oklahoma.

You ask, "Has the Preacher's Magazine Helped You?" I hasten to answer, "Yes," by sending my subscription for the coming year.—Jessie F. Wilson, Nebraska.

Am sending one dollar for my subscription to the Preacher's Magazine. Am sorry I have not sent it much sooner.—Eunice Henry, Mich.

You can count on me for a life time subscriber (Preacher's Magazine). The inspiration I received from the May issue was worth the price of ten years' subscription.—Rev. J. B. Roote, Livingston, Ky.

school as a whole, and for that reason is better taught at some time when the Sunday school is not in session. As far as possible he should keep himself ready for helpfulness and sympathetic observation of the school as a whole.

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

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

THE IMPORTANCE OF LEADERSHIP

By MELBA H. BROWN

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

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

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

The Church of the Nazarene demands leaders, but a certain kind of leaders. A leader in the Church of the Nazarene must be more than a good man, although goodness is essential, he must also be more than a talented and intellectual man. Many have been disappointed because the church did not seem to appreciate their ability or learning. The one predominant characteristic the Church of the Nazarene demands of its leaders is success. Regardless of what other favorable things may be said of a man unless he can succeed the church has little time or place for him. While this has been true as a denomination it must be true also locally. We must have Sunday school superintendents who are more than good men or women but who can succeed. We must have Sunday school teachers, Young People's presidents and other leaders who can succeed. The work is always more important than the worker and any church that will sacrifice a Sunday school class for the sake of keeping a would-be teacher who is a failure should repent, for surely such action is a sin and means the loss of souls.

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

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

Success in religious leadership is to fulfill our calling or do the work for which God gave leaders to the church. The Word tells us in Eph. 4:11-17 the calling of leaders; First, for the perfecting of saints. Leadership that does not lead people into a clear, definite, know-so experience of perfect love is a failure. Leaders must have this experience themselves before they can lead others into the same, so it is absolutely necessary for a religious leader to have the baptism with the Spirit.

Second, for the work of the ministry. Every leader is to minister to the people. A Sunday school teacher is to do the work of the ministry in the Sunday school class. Every leader is to minister to the needs of the people in his field; minister to the discouraged; minister to the backslidden; minister to the saved; minister to the saints. This will take study and prayer and strength and we are prone to throw off the burden and responsibility of such taxing work, thus the task in many of our churches of keeping proper leadership.

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

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

Fifth, the leaders are given to the church for the building of character and teaching the people the knowledge of the Son of God until they can come unto a perfect man, unto the measure of the stature of the fulness of Christ. We must

not only have boys and girls, men and women, who are saved and sanctified but they must be established in the faith and then they are no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love may grow up into Him in all things, which is the head, even Christ. Our people must know what they believe and why they believe it. They must be able to give to every man a reason for the hope which is within them. They must be able to stand in the faith and not be carried away every time some false movement comes to the community.

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

SELECTIONS FROM JOSEPH PARKER

Selected by A. H. EGGLESTON

Taken from Dr. Joseph Parker's book, "None Like It—A Plea for the Old Sword," Chapter VIII, Ad Clerum.

THE Christian preacher is largely dependent upon the Bible. Without it what message has he? what unique authority? what standard of appeal? By approaching the Bible from the standpoint of the preacher's actual service we may see how pastoral experience may become a critic and an annotator.)

DISCOURAGEMENTS AND OPPOSITIONS

Are you very much disheartened just now? Are there no friendly faces shining upon you? Come, then, let us talk together, and let me be your older brother. I have been just as much cast down as you can possibly be, yet I have lived to sing in the warm light and take the gift of peace from the right hand of Christ. The Savior clearly saw that His servants would often be in trouble. So He laid up for them a rich store of comfort, one of the very first comforts being the lesson that is to be drawn from His own experience. The servant is to be as his Lord. If

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the Master of the house has been called Beelzebub, how can they who are of His household escape vituperation? Did not the people take up stones to stone Him? Did He not go to places that refused to receive Him? Had the Son of man where to lay His head? By thinking these things over I have often received great comfort. My sorrows are nothing to Christ's. He was despised and rejected of men. "He was a reproach of men and despised of the people." The people sneered at His ancestry; they questioned His credentials, saying, "Search and look, for out of Galilee riseth no prophet;" they said He had an unclean spirit; "He came unto his own, and his own received him not." Now, where are your little troubles? Some man has left your ministry in a resentful spirit; well, what of it? He will show his true colors some day, and the mystery will be made plain. Do your duty; do not be affected by his evil spirit; show by your forbearance what the grace of God has done for you, and then forget the injury and go on steadily with your work. Do not allow yourself to think of resentment. "Resist the devil and he will flee from you." Your enemy, or his children, will one day come to your door to beg. "If thine enemy hunger, feed him; if he thirst, give him drink." By making a right use of the Bible, in such experiences, you will find, as I have found, how wonderfully it proves itself to be the Word of God. It knows me altogether. It knows exactly what I want. When my sorrow is supreme, it says, "Is there no balm in Gilead? Is there no physician there?"

"But people are so ungrateful," you remind me. Yes; some of them are. But are not some of them grateful? I am always struck with the kindness of people, their love, their sympathy, their patience.

"True; but the people I have done most for are most ungrateful."

Very likely. That has been sadly illustrated in my own experience. But even on that point the Bible gives the best comfort. It would seem, as in the apostle's case, the more you love some people the less you will be loved.

How wonderfully the Bible meets this very case. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." Now will you think your case over from this point of view? If you will, I am sure

you will take heart and begin again. Do not give up your work. Write your letter of resignation, and write it very strongly and even vehemently and then place it most carefully in the middle of the fire, the devil's post office for the devil's letter. Why should a faithful man be faithless? You were not called to the ministry by the will of man, but by the will of God. "In all thy ways acknowledge him, and he will direct thy paths." A minister must have no self. He must be his Lord's loving slave. In such case his chain is his liberty. What have you or I suffered in comparison with the apostle Paul? When I think myself ill-treated or wronged in any way I read Paul's record, and become ashamed of my petulance:

"Are they ministers of Christ? I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness."

Yet we are tempted to resign because some man has given up a pew! I am ashamed of myself when I think of this possibility. What did the apostle do with all his sorrows, disappointments, sufferings, and infirmities? He turned them to good account. He made capital of them. Oh, listen to this hero-martyr:

"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

If we are in the apostolic succession we will do the same. "If I needs must glory, I will glory in the things which concern mine infirmities." Paul thus made failures into successes. They brought him nearer to his Lord. They helped him toward Gethsemane. "He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness."

Our weakness gives Christ an opportunity to show the power of His grace. He does not always save us from trouble; He always saves us

in it. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." That we are "not destroyed" is a proof that we shall be saved. With the Lord, a negative may mean a positive. Are you destroyed? Is your root consumed with fire? Is there no remnant of strength? Let us look to our Lord and expect His in-coming to our hearts every moment. "Though he was crucified through weakness, yet he liveth by the power of God." "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." Now read the twenty-third Psalm, and tell me if it is not the Word of God uttered from the human side.

POSSIBILITIES AND CHARACTERISTICS OF SAINTHOOD

By MELZA H. BROWN

THE apostle Paul in the letter to the Ephesian church is trying to show these Ephesian Christians just what the Holy Spirit wants to show us today.

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

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

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

might gather together in one all things in Christ." This dispensation spoken of as the fulness of times is the present dispensation when we have the fulness of revelation, the fulness of grace, the fulness of redemption, the fulness of the Holy Ghost, the fulness of the blessing of God. Now the mystery that He is going to make known unto us is that He is going to gather together all things in one even Christ. Jew and Gentile, black and white, all become one in Christ. Every wall of partition is broken down. Then verse eleven says that in this Christ we also have an inheritance and these Ephesian Christians had obtained their inheritance. This inheritance of the Christian is the experience of sanctification or heart purity wrought by the baptism with the Holy Spirit according to other scriptures which I will not take time to cite here.

But now Paul begins to endeavor to get these sanctified people to see the possibilities of a sanctified life. The sanctified life and the possibilities of a sanctified life are not the same nor are they identical any more than a farm and the possibilities of a farm are the same. One trouble in much of our preaching which causes confusion in the mind of many of our people and wrecks faith is the mixing or the confusing of the experience with the possibilities of the experience. I am a man, though I have not all the possibilities of man, and I may be a sanctified soul, without all the possibilities of that soul, in fact without having but very little of the possibilities developed.

Paul does not want these Ephesian Christians to stop with the obtaining of the experience of sanctification, but wants them to go on to the glorious possibilities of the sanctified life; and to get them to do so he tries to show them what these glorious possibilities are.

Notice what he desires they shall have, as he prays in the verses seventeen to nineteen:

1. That God may give them the spirit of wisdom and revelation in the knowledge of him. Weymouth translates this, "Wisdom and penetration through the intimate knowledge of him." Oh that we might have this same that Paul prayed for them! That we might know Him so intimately that we could have a spirit of wisdom and penetration. To be able to understand the deep things of God, to penetrate the hidden secrets of His Word, to live out in the fathomless love of God. The most of us, as sanctified people, live so shallow and are so easily satisfied

spiritually that we never enjoy the better and richer things of the experience of holiness.

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

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

Another of these heart visions which the apostle desires they should have was of the riches of the glory of Christ's inheritance in them who were saints. I wish we could all see what an inheritance Christ has in the saints. What every saint is worth to Him. Our inheritance is in Christ but His is in the saints. How can we tell what a saint is worth to Christ?

Things are valuable according to cost. What did Jesus pay for saints? What did it cost Jesus to make it possible for you to get sanctified? The deepest humiliation that man could suffer. The sacrifices of the Old Testament were mostly offered on the altar in the tabernacle or temple, but not so the sin offering. This sin offering was not fit to be brought in the temple, but was carried without the city, or without the camp to the dump and burned. Now to sanctify man Jesus must become a sin offering, and to do this He suffered without the gate that He might sanctify His people with His own blood. He went without the gate in deepest humiliation as unfit to die in the city, but without the camp in disgrace, and reviled, He became our sin offering to make possible the destruction of sin in us. It you ever get a vision of what you cost as a saint you will not call yourself "a poor

weak worm of the dust," nor will you be afraid that Jesus is going to give you up and cast you away on the slightest attack of the devil.

Things are also valuable according to the effort put forth to obtain them. Things obtained without effort are worth what they cost. What effort Jesus put forth to obtain us even after He had bought us with His blood.

Again things are valuable according to the place we prepare for them. A slave can be housed in a shack, but the king's bride must have a palace. Well, heaven was good enough as it was for angels but Jesus has gone to prepare a place for His saints and is coming again to receive them unto Himself.

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

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

"Our government rests on religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. . . . The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity—these cannot be legislated into being. They are the results of a Divine Grace." "We do not need more national development, we need more spiritual development. . . . We do not need more government, we need more religion. . . . We do not need more of the things that are seen; we need more of the things that are not seen!"—PRESIDENT COOLIDGE.

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

HOW TO PREACH HOLINESS

By U. T. HOLLENBACK

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

COVER MY DEFENSELESS HEAD

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

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

"Were you at ——— on a certain night?"

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

"All my trust on Thee is stayed,

All my help from Thee I bring;

Cover my defenseless head

With the shadow of Thy wing."

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

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

'Cover my defenseless head,

"With the shadow of Thy wing."

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

NOT BY MY STRUGGLING NOR YET BY MY TEARS

A drowning boy was struggling in the water. On shore stood his mother in an agony of fright and grief. By her side stood a strong man seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move. By and by, the desperate struggles of the boy began to abate. He was losing strength. Presently he arose to the surface, weak and helpless. At once the strong man leaped into the stream and brought the boy in safety to the shore. "Why did you not save my boy sooner?" cried the now grateful mother. "Madam, I could not save your boy so long as he struggled. He would have dragged us both to certain death. But when he grew weak and ceased to struggle, then it was easy to save him."

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

"Unless our civilization is redeemed spiritually, it cannot endure materially."—PRESIDENT WILSON.

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

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul.—SIR J. STEVENS.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

OF PARTICULAR interest at this time of the year are the annual volumes of Minister's Manuals, of which for several years there have been two in the field. DORAN'S MINISTER'S MANUAL, (\$2.50) originally published by the George H. Doran Company was first issued in 1926. Since then it has passed through the hands of several different publishers and is now owned by the Round Table Press, a newcomer in the field of religious publishers. The current volume of Doran's Minister's Manual offers the usual material for each Sunday of the year, comprising a complete program for the services of the day including an exposition of the Sunday school lesson and a children's sermon. There is also a complete sermon for the morning service and several illustrations which fit into the thought of the sermon. Then there is a liberal collection of quotable poetry. Following this is a story or sermon for children; then we have quite a number of suggestive texts and themes for the morning sermon. Then there is an outline and a complete program for the evening service. Next an exposition of the Sunday school lesson followed by a brief outline of a message for the Wednesday night prayermeeting. The material concludes with a number of suggestive bulletin board slogans and a brief item for the church calendar or bulletin. Altogether there are 702 pages of material and if we add the phrase, "good, bad and indifferent," that should in no sense be construed as a reflection on the book. It stands to reason that any individual collecting 702 pages of material of this nature from which pastors are supposed to select material that they can adapt to their own needs, must of necessity include some that would be classified at best as "indifferent."

The MINISTER'S ANNUAL published by Fleming H. Revell Company (\$2.50) now in the fifth volume, formerly has been known as the Expositor's Minister's Manual. It differs very little from Doran's Minister's Manual, presenting virtually the same material. One difference is that the former prints complete sermons from different outstanding preachers of the country, indicating in each case by whom the sermon is submitted. Doran's Manual which is edited by Rev. G. B. F. Hallock uses sermons from various sources but does not indicate the name of the preacher from whom the sermon has been re-

ceived. The Minister's Annual contains 620 pages.

The value of the material in these books is of course a moot question but it seems to me that the suggestions they offer would be worth at least the price of the book. A pastor must needs be unusually versatile or else have an unusual degree of originality in order not to be able to get considerable help from these volumes with their wealth of suggestions.

A book somewhat along the line of the two volumes previously mentioned is a recent publication by Harper and Brothers, *PLANNING YOUR PREACHING*, by William L. Stidger, D. D. (\$2.50). Dr. Stidger, as most of our readers know, is acknowledged an expert in preaching and is at present Professor of the Theory of Preaching at the Boston University School of Theology. This new book of Dr. Stidger's is not an annual built along the lines of the two preceding volumes. In other words, it does not follow the calendar year. On the contrary, it is a suggestion book or source material book for a busy preacher that can be used down through the years. It has enough suggestive material in it to cover at least five years of constant preaching. The contents may be briefly summarized as follows: 500 sermon suggestions; 1,000 illustrations and ideas; 52 pulpit prayers; 52 beatitudes each with a sermon nugget; two complete preaching programs, each covering the course of a year; a number of prayermeeting talks and topics. Also a department of direct mail advertising and church letters for financial campaigns and so on. Then there are 52 suggestions for dramatic book sermons on biblical themes and sermon suggestions for every special Sunday of the year. The book has an amazing fund of material but if I am to be strictly candid I am disappointed, especially with reference to its adaptability to the needs of our readers and preachers in denominations such as the Church of the Nazarene. My first reaction was to pass it by and make no mention of it in these columns but I know the book will be given considerable publicity and on second thought, I felt under obligation to our readers to make a frank statement of my opinion of this book. My objection to it is that it does not give enough thought and attention to themes and subjects of a worthwhile nature. The following items taken at random throughout the book will give my readers a pretty good idea of why I am not enthusiastic about it. Under the caption "A Preaching Program for Twelve Months" we find

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the following headings: A Month of Negro Spiritual Sermons, for Popular Evening Programs; Second Month on Some Books of Yesterday as Antidotes to Some Books of Today; A Month of Drama Sermons for Each Year's Preaching; A Month of Sermons on the Great Scientists; A Series of a Month's Sermons on the Great Essays of Emerson. I would not mind if Dr. Stidger in his book had leaned a little in favor of popular preaching but it seems that he has gone entirely to that type and has very little of value to offer to a preacher who is in the habit of preaching old-fashioned sermons of a strictly evangelistic nature to his Sunday evening congregations and sermons of a deeply devotional nature based on the Old Book and the Old Faith at his morning services. I believe that most if not all of my readers will uphold me in this attitude.

NOW IS THE ACCEPTED TIME

One Sunday night in Chicago Dwight L. Moody chose for his text "What shall I do with Jesus which is called Christ?" and his closing words to his immense congregation were: "I wish you would take this text home with you and turn it over in your minds during the week, and next Sunday we will decide what to do with Jesus of Nazareth." That night the great fire broke out and many of his audience perished. Mr. Moody never forgot the impression thus made upon him of the lost opportunity, and in all his work afterwards he never said, "We will decide next week," but rather "We must decide now that thy God shall be my God."

THE VALUE OF STORM AND STRESS

We were going through a great furniture factory when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining (I doubt if you would ever guess it) is just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is constantly contributing to the true interpretation of human life. The storm beaten tree develops the closest and finest and most intricately woven

fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the cabinet-maker selects it as the material for his finest work. So with the human life beset by sorrows, tests and trials. If it stands the storm, how the winds of God strengthen and beautify it! What fineness of feeling and character grow out of the tossing and straining to which it has been subjected! There can be no such rare pattern of fiber in souls that grow in the sheltered places of life. We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.—B. JAMES.

"The message of the Church to the world is and must always remain the gospel of Jesus Christ. The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ. . . . The gospel is more than a philosophical theory; more than a theological system; more than a program for material betterment. The gospel is rather the gift of a new world from God, to this old world of sin and death. . . . The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. . . . The gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service and compassionate love. It offers the supreme goal for aspirations of youth, strength to the toiler, rest to the weary and the crown of life to the martyr."—Report of the Lausanne Conference of Faith and Order (August 1927).

"The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace."—Report of the Lausanne Conference of Faith and Order (August 1927).

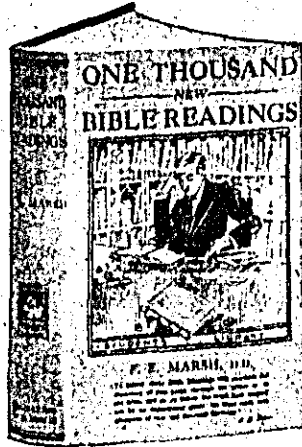
"If service clubs consistently secure 70-90% attendance at weekly luncheons, why cannot the Church secure the same attendance at its meetings when spiritual food is supplied?"—HERBERT A. BOSCH.

Christ, who has been my perfect sun by day,
Will be my star by night;
On my deep rest the Lord shall shine away,
An everlasting Light.

—B. MACANDREW.

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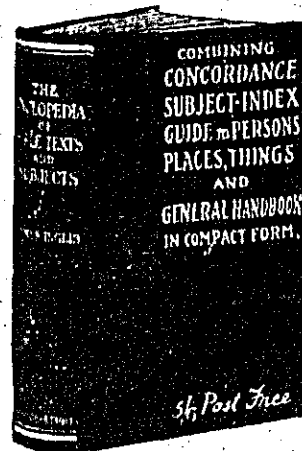


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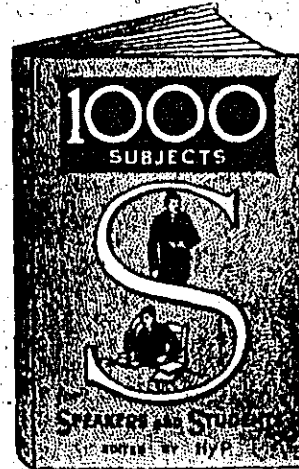
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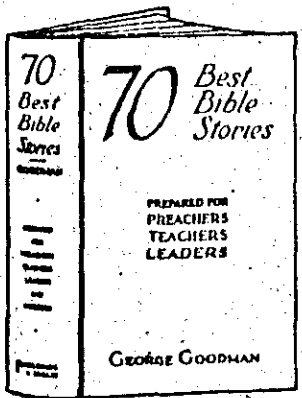
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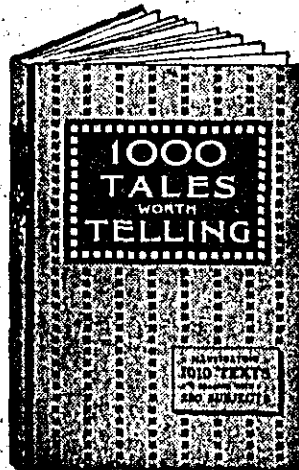


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The Preacher's Magazine

J. B. Chapman, D. D.
Editor

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THE ART OF KEEPING ALIVE

THE EDITOR

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

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

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

But it was not our thought to discuss things which are quite so fundamental. We would approach our subject by saying we think it often happens that the preacher and the members started as twice born people and yet were unsuccessful in the attempt to develop a live church. It is a paradox that a

preacher who is personally alive may pastor members who are personally alive and between them they may maintain a church that is dead. This does not mean that dead people may maintain a live church, for, after all, there are many rules that won't "work both ways."

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

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

But the third member of the Wesleyan triad is perhaps for us the one most difficult to practice. I have heard a preacher boast that he did not "hold" the meeting, but simply "turned it loose." Well, as a reference to some particular service this method is fine. But as a regular custom it is a failure. I have been attending and taking part in "people's meetings" now for more than thirty years, and I think I have never been any where yet that there was not at least one or two persons who will take advantage of a "free" meeting to talk or rant and to turn liberty into license. Old Brother Ballard used to sit in the meeting during some long recital of details concerning an experience more or less recent, and when the ordeal was finished, he would perk up right lively and in a tired voice call out, "Come on now children, some of the rest of you drag it a while." But perhaps the average preacher would not dare be quite as drab as that. However, someone must "have charge" of the meetings and must direct them or they will deteriorate and people will quit attending. I speak here from observation and not from mere theory. Of course Thomas Jefferson was right when he

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said, "That government governs best which governs least." And that leadership of the public service which is least felt is best. Still there must be the realization that each one is safe only while he is reasonable and right. But how can a preacher direct his meetings, including the people's meetings, without overdirecting them? This is where the requirement for art comes in. Then there is the singing. Special singing, choir singing, and what not has taken a large part of this service from the people. But it still remains that a live church is always a singing church. There must be wise selection of songs and hymns and there must be direction without dictation. The people must be taught to sing and they must be led in singing. Then there is the grace of giving. I suppose every preacher has wished he was rich so he could preach and support himself. But this is not God's plan and it has never worked. A preacher works better who must live materially, as well as spiritually, on the fruit of his labors. And besides that, no church can be a live church that is not also a giving church. And here I speak of money in particular—no mystifying of the proposition is intended. There must always be a program of appealing proportions, and there must always be a plan that is workable and this is constantly worked. Perhaps every preacher and every church has dreamed of a situation in which the work would all be taken care of without anyone doing anything extraordinary. But the genius of the Church is and always has been the sacrifice of God's people. To keep the budgets at a point that will require everyone's best, and yet where they can be reached when everyone does his best is the ideal for the live and living church. And even the best plan, the most scriptural plan must be guarded that it become not the tomb of spontaneous liberality.

Well, I have been talking pretty much in general terms, and perhaps I should not come to specific rules of thumb. So I will close by saying once more that keeping alive is an art, and by adding that it is an art that requires constant practice and continual experimenting. If any preacher thinks he has found the art for maintaining a live church, let him continue his program for at least a half a generation and by then he will no doubt adopt many revisions.

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

Dr. Glover says, "The view that Hinduism has contributions to make to the religion of Jesus is modern, and due to confusion of thought. Indians may very well illumine Christ for us, but idolatry and Hinduism are on a different footing in grammar and in fact."

DEVOTIONAL

THE SOURCE OF REAL BLESSEDNESS

A. M. HILLS

(Matt. 5:3-12)

THE first word of the greatest sermon ever preached, by the greatest preacher that ever lived, was "blessed!" Jesus looked upon a poverty stricken, restless, dissatisfied mass of people, all seeking by some means or other, self-gratification, happiness. But He, with His deeper knowledge and more spiritual insight, opened his mouth and taught them a better way—not how to be *happy*, but how to be *"blessed."*

There is a difference between happiness and blessedness. Happiness is the delight that comes to you from the things that happen to you from without. Blessedness is the bliss that wells up from the artesian fountain of joy in the depths of your own soul. An illustration will make it plain:

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

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

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

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

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

2. *Blessed are they that mourn; for they shall be comforted.* After explaining the doctrine of sanctification for several days in a revival in Wisconsin, I ventured to make an altar call for sanctification, and twenty-three came forward, and sought and obtained the blessing. As we were going out, one mother who had been a Christian a score of years said to me, "How can God ever forgive the failures and shortcomings of my past Christian life?"

I felt that in my own soul. I preached twenty-three years with only limited success, comparatively speaking, never in all that time seeing one

person baptized with the Holy Spirit. While I was widely known as a revival and soul winning preacher, yet, when the truth of full salvation broke in on my mind, I mourned indeed, and prayed that the blood of Jesus Christ might wash out the guilt of my unworthy ministry! O the cruel affront to the Holy Spirit, which even ministers offer Him by keeping Him out of their hearts so long. (Remember, Jesus does not refer to all kinds of mourners, but to those who mourn over depravity of heart, and the principle of sin.)

3. *Blessed are the meek; for they shall inherit the earth.* The mourning over alienation of heart from God will produce a sense of littleness and unworthiness and unfitness for fellowship with the high and holy One that inhabiteth eternity. It will bring one into the dust of humility. You will long to be rid of that which makes you unlike the Lord you hope to dwell with forever. Thus you reach lowliness, humility, self-abasement. And when the strut and swell and pride are all gone, God can bless you with large things without spoiling you.

An exceptionally able young preacher wrote to John Fletcher and asked, "Dear sir, what can I do to be a very useful minister of the gospel?" John Fletcher wrote back, "If you will get to feel that you are the littlest man in England then God can use you." When in our own eyes we are the humblest and least deserving of all, then the gift of the earth would not unduly exalt us.

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

But one does not get into this frame of mind from the mountain-tops of popularity and publicity, en rapport with the world of fashion and applause. From the depths of a well one can see the stars at midday but not from the glitter and glare of the mountain-top. So from the lowly vale of self-abasement and spiritual humility you get a glimpse of heaven, and begin to feel the

unutterable longings for the fulness of God. "And giving does not impoverish Him; nor withholding enrich." He loves to give, and has enough to satisfy all.

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

This fifth beatitude opens the door of heaven's mercy wide open. A very river of divine grace pours forth.

"O the love of God! Broad as the ocean; deep as the sea! It avails for all men. It avails for me!"

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

"But," someone says, "I don't understand sanctification." No; and you did not understand "regeneration" until you were regenerated; and then you did not understand all the mysteries about the Spirit's work. Just so the rejecters of sanctification do not understand it, and will not understand it until they get it.

I preached twenty-three years supposing that one grew into it. But I didn't grow into it, and I discovered that nobody else did. On a more careful study of the Holy Word I learned that, on complying with certain clearly defined conditions, we obtained sanctification *instantaneously by faith*. Then I went to work diligently to comply with the prescribed conditions. I found to my joy that blessedness that the Holy Spirit did not deceive or disappoint us. "Even when complete, it may in this world, coexist with many an error of judgment and defect of temperament. Yet it enables us to live without offending God, so as to maintain for us the permanent fulness of the di-

vine approbation. And when the heart is clean the eye is clear to see God in every providence of life."—WHEEDON.

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

Now there comes a turn of affairs. Up till now nobody objected to your religion. You could feel as lean as a skeleton and mourn your heart out, and be as meek and unassuming as a snail and nobody will care. You may even hunger and thirst for God and godlikeness in your secret closet devotions, and no one will go out of his way to molest you. If you even get a clean heart, and keep mum about it, and stay in one of the old line churches and pay handsomely to support a backslidden preacher who squirts tobacco juice, and rides the billy goat and reviles holiness and you resolutely keep your lips sealed in cowardly silence about what the Holy Spirit has done to cleanse your heart, everything is still lovely, and you are yet counted as an acceptable member of the devil's crowd.

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

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

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

Probably in all his public career that famous man never said anything more foolish, more harmful or more unscriptural. Jesus said, "When the

Holy Spirit is come upon you, ye shall receive power; and ye shall be my witnesses . . . to the uttermost parts of the earth." Jesus went to Calvary because of this testimony to being the Son of God. St. John the beloved says, "I was banished to the Isle of Patmos for the word of God, and for the testimony of Jesus Christ."

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

Frances Willard received the blessing in Evans-ton and was called to Lima, New York, to preside over Genesee Wesleyan Seminary. She was advised by a Methodist doctor of divinity not to testify there on account of Free Methodists. It was cruel advice. She afterward wrote, "I kept still until I soon found I had nothing in particular to keep still about."

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

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

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

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EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

"A People Laden With Iniquity"

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

A REBELLIOUS PEOPLE

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

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

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

Have you not sinned so grievously that its evils have destroyed the moral fiber of your civic polity without further transgressing? Yet not waiting for an answer the message of condemnation goes on, "Ye will revolt more and more." There was no staying the tide of evil; there was no restraining their evil tendencies. They were being borne on from one evil to another.

To set forth the sad plight of the nation in more vivid form, figurative language is employed. The prophet pictures to them the body politic as a diseased person who is covered with putrefying sores. From the crown of the head to the sole of the foot there is no soundness. These sores have been left to fester and grow more angry in their putrefaction. There had been no remedial measures applied. The wounds had not been softened with oil nor bandaged.

Passing from figure to literal description we see again the condition of the nation. Their cities had been burned, strangers were devastating the country before their very eyes, and the capital city, Zion, is left standing alone in the midst of the ruin all about her. She is like a booth in a vineyard, as a lodge in a garden of cucumbers. These booths and lodges, Skinner tells us, were "frail structures, consisting of four poles stuck in the ground, with cross-pieces supporting a couch and a slight roof or awning overhead, and were erected for the watchers who guarded the fruit or crop from thieves and wild animals."

So great had been the sin and iniquity of the people of Judah, that if there had not been a righteous remnant in the midst who were loyal to the true worship of Jehovah, the nation would have perished long ago like the wicked cities of the plain, Sodom and Gomorrah. As it was this remnant was very small in number, but the Lord of Hosts had had compassion for their sake.

A FALSE WORSHIP

In answer to the charge thus brought against them, we seem to hear the response of the people justifying themselves that they have offered worship unto the Lord. They have kept the ceremonial rites, the solemn assemblies and have ob-

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served the hours of prayer. But again comes the word of the prophet; he calls the people to listen and he inquires as a spokesman of Jehovah.

"To what purpose is the multitude of your sacrifices unto me? saith the Lord:

I am full of the burnt offerings of rams, and the fat of fed beasts:

And I delight not in the blood of bullocks, or of lambs, or of he goats.

When ye come to appear before me, Who hath required this at your hand, to tread my courts

Bring no more vain oblations; incense is an abomination unto me."

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

"The new moons and sabbaths, the calling of assemblies;

I can not endure iniquity and the solemn meeting" (R. V.)

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

"And when ye spread forth your hands, I will hide mine eyes from you:

Yea, when ye make many prayers, I will not hear."

Driver in commenting on this passage states, "The defense which the nation is supposed to offer, that the temple services are maintained with splendor and regularity, and that thus all religious obligations are completely discharged, is

indignantly disallowed by the prophet; no ritual, however costly and elaborate, can supply the place of sincerity of heart and integrity of purpose: God indeed accepts such service from His worshippers, but only as the token and expression of a right mind."

A CALL TO REPENTANCE

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

"Come now, let us reason together, saith the Lord:

Though your sins be as scarlet, they shall be as white as snow;

Though they be red like crimson, they shall be as wool.

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

But if ye refuse and rebel, Ye shall be devoured with the sword:

For the mouth of the Lord hath spoken it."

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

AN IMPENDING JUDGMENT

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

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

But now murderers.

Thy silver is become dross,

Thy wine mixed with water:

Thy princes are rebellious, and companions of thieves:

Every one loveth gifts, and followeth after rewards:

They judge not the fatherless,

Neither doth the cause of the widow come unto them."

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

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

In the sweep of judgment over the land the transgressors and sinners shall be destroyed and with them all that forsake the Lord. Others shall awake to the folly of their idolatries and be ashamed to engage in such worship. Like other peoples they had worshiped nature in different forms, such as sacred trees and sacred wells. As they looked upon the falling leaf of the oak and felt that the divine life within the tree was dying and as they looked on the spring of water and saw its flow subside concluding that thereby the life of the god within was dying, so should the belief in all superstition die within their own hearts. The

strong among them, the powerful man who gave himself to idolatry would be like the coarse and broken part of the flax and his work as a spark; all would burn together, and there would be no power that could quench the flame.

Thus the city of Zion with her insensibility and ingratitude, with her deep-seated sin and burden of iniquity, with her diseased body politic, with her rebellious princes and corrupt magistrates shall by the judgment of God be purified as ore in a furnace and once again shall become the faithful city. Righteousness shall lodge in her. So in this message to the people we have some of the fundamental teachings of Isaiah distinctly set forth, the nature of true worship, the doctrine of the remnant, the ideal Zion to come.

HOMILETICAL SUGGESTIONS

In seeking for texts verse 2 is suggestive. "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken: I have nourished and brought up children, and they have rebelled against me." We could set forth two contrasting thoughts, God's loving care and man's rebellion. Then in verses 16, 17, we have essentials of repentance: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." First there is the seeking to cleanse oneself from all evil habits, then there is the turning from all evil acts, further there is the purpose to know the good and finally there is the adjustment of a right attitude toward all with whom one is associated lending a helping hand when needed. That wonderful promise of sins forgiven in verse 18 ever will be a much loved text and will ever represent to us the fullness of forgiveness.

"In the same way the Spirit also helps us in our weakness; for we do not know what prayers to offer nor in what way to offer them, but the Spirit himself pleads for us in yearnings that can find no words, and the Searcher of hearts knows what the Spirit's meaning is, because His intercessions for God's people are in harmony with God's will." Rom. 8: 26, 27 (Weymouth's translation).

Not knowledge or information, but self-realization is the goal. To possess all the world of knowledge and lose one's own self is as awful a fate in education as in religion.—JOHN DEWEY.

HOMILETICAL

SERMONS FOR FEBRUARY

LEWIS T. CORLETT

The month of February, for the past few years, has been designated by our church as Stewardship Month. This is not simply a time for preaching on "Tithing," while that is included and should be emphasized; it is an opportunity to get the people of the individual churches to comprehend the extent of their obligations to God. God requires a stewardship of time, talents, and of life, as well as of the material goods. The pastor should lead the way in teaching the principles of stewardship during this time, not content just to say something about it on Sunday, but rather be an example to the flock and with the sermons attempt to lead the people on to a greater manifestation of their allegiance to God. Some have found that the preaching of stewardship sermons brings far greater results when coupled with some concrete plan of personal work, or of any type of service for God and the Church. The two special days that most people give attention to in this month are the birthdays of two of our great Presidents, Washington and Lincoln. These lives were given unreservedly to their country and for great issues. Many illustrations can be taken from the events of these lives to influence the people of today; their service, sacrifice, whole-heartedness and devotion to a great cause and to God. The lives of great leaders of the Church can be woven into the sermons also to give concrete examples of the various phases of stewardship.

February 5. Morning Sermon

God in the Budget

(2 Cor. 9:6-8; 1 Cor. 6:20)

I. INTRODUCTION

1. Finances are trying problems to the church.
2. Danger of giving and of finances becoming mechanical.
 - a. From a sense of duty rather than of spiritual relationship.
 - b. May cause wrong motives toward supporting the church.

II. PUTTING GOD IN THE BUDGET

1. Recognize God's ownership of all (Psalm 24:1).
2. Present the matter of financing the church as part of worship.
 - a. The Jews counted bringing the tithes and offerings a vital part of worship.
 - b. Just as much a part of God's work as prayer, Bible reading, praise and testimony.
3. Endeavor to maintain a proper motive in raising budgets.
 - a. Not just to excel some other church.
 - b. Not just to appear well in the sight of others.
 - c. A vital part of promotion of God's program of world evangelism.
 - d. A fervent desire to help meet the need of humanity.
4. Relate finances to God so that the offerings increase the spiritual tone of the service.
 - a. The taking of an offering should be such a part of worship that the people will feel more spiritual at the close of the offering than at the beginning.
 - b. Man transfers material things to spiritual values by giving to the cause of God.

III. REWARDS OF THIS ATTITUDE

1. Finances lose their fear and become an asset to the church.
2. The individual Christians receive a sufficiency of grace in all things (2 Cor. 9:8).
3. Visitors are impressed by the hearty cooperation and the spirit of joy in carrying the load of finances.

February 5. Evening Sermon

The Mission of the Christ

(John 18:37)

I. INTRODUCTION

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

II. THE MISSION OF CHRIST

1. To complete revelation.
 - a. God spoke previously by His prophets, now speaks through His Son (Hebrews 1:1).

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- b. The Old Testament is meaningless without the Christ of the New Testament.
 - c. The New Testament would be ruined if all reference to Him was removed.
 - d. Through Him humanity understands more about the Father.
2. To reveal the truth about the devil's reign.
 - a. Only temporary reign.
 - b. It seemed that the devil had thwarted God's plan when he deceived the pair in the garden of Eden.
 - c. It seemed at the time of the coming of Christ as if the devil had everything in his control.
 - d. Christ came and fought the battle of redemption to a finish with the devil and showed that, while he may manifest himself for a time, yet the Captain of our salvation is greater and will finally win out over the adversary.
 3. To reveal the true attitude of the devil to an immortal soul.
 - a. God saw it but humanity was blinded by the devil and could not realize it.
 - b. The picture of the efforts of the devil to ruin, blacken and even to damn the spotless Son of God is a true picture of the real attitude of the devil to the soul of man.
 4. To reveal to the world God's viewpoint of sin.
 - a. The world was viewing sin through sinful minds, eyes and by judgments warped by generations of sin. They were unable to see just what an awful thing it was.
 - b. The penalty of death had been passed against sin but the devil had blinded the minds of the people to its terror.
 - c. When God demanded the full penalty of death against His own Son while He was bearing the sins of the world, it showed that God would in no wise compromise with sin, nor condone sin.
 - d. Christ's attitude to the Pharisees reveals a portion of God's attitude to sin.
 - e. The world today needs to study the life of Christ to again realize God's viewpoint of sin.
 5. To reveal the immutability of God.
 - a. That God never changes.
 - b. His justice demands the carrying out of the law.
 - c. His love, mercy and sympathy are ever extended to the fallen of all races.

d. His Word standeth sure and His promises are bound to be fulfilled.

III. CHRIST CAME TO PROVIDE A MEANS WHEREBY MAN COULD HAVE GOD'S VIEWPOINT IN ALL THINGS

1. Provided salvation to deliver man from sin.
2. Provides grace to sustain and preserve man.
3. Man must yield to Him before he can receive His benefits.

February 12. Morning Sermon

Nehemiah

(Read the First Chapter)

I. INTRODUCTION

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

II. HIS STEWARDSHIP

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

III. AN EXAMPLE FOR PEOPLE TODAY TO FOLLOW

1. Each Christian is responsible to inform himself regarding the work of the Lord, both at home and in foreign fields.
2. The child of God is obligated, as well as having the joyful privilege, of carrying a burden for the work of the Lord.

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3. The members of the church have the privilege of setting a right example for others to follow.
 4. The child of God has the promise and prospect of joyful victory for every conflict and labor.
- (The example of service set by Abraham Lincoln can be woven into this sermon very easily, and since this is the day of commemoration of his birth, it would be very fitting to use him as an example of stewardship to his country.)

February 12. Evening Sermon

A Sure Foundation
(Isaiah 28:16)

I. INTRODUCTION

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

II. THE FOUNDATION

1. To be laid in Zion—the spiritual Church (cf. 1 Cor. 3:11).
2. A stone—unity, not many or just any—a specific stone.
 - a. The solidity of the foundation.
 - b. Christ is referred to several times in the Bible as a stone.
 - c. He is the one through whom all the processes of salvation bring man into proper state before God.

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

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

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4. A precious corner stone.
 - a. The stone which the builders rejected has become the chief corner stone.
 - b. The corner stone was for the purpose of binding the building and foundation together.
 - (1) It adorned and beautified the building.
 - (2) The corner stone today is used to let the people know what the building is and when it was built.
 - c. Christ is all of this. He binds human souls with divinity; upholds them by His strong arm; adorns and beautifies them with His presence; and He it is whose name they bear.
5. Sure foundation.
 - a. "A Lamb slain before the foundation of the world."
 - b. "I am he that liveth and was dead, and behold I am alive forevermore, Amen, and have the keys of death and hell."
 - c. "Upon this rock will I build my church and the gates of hell shall not prevail against it."

III. RESULTS OF BEING ON THIS FOUNDATION

1. "He that believeth shall not make haste."
 - a. Shall not be ashamed.
 - b. Shall not run to and fro as men at their wits' end; shall not be shifting hither and thither for their own safety, nor be driven by any terrors.
2. Shall not be in a hurry.
 - a. At death.
 - b. At the judgment.

February 19. Morning Sermon

Service
(1 Thess. 1:3)

I. INTRODUCTION

1. Man serves someone.
 - a. He makes his own choice of masters (Joshua 24:15).
 - b. Cannot serve two masters at the same time (Matt. 6:24).
2. Experience of grace prompts service.
 - a. Implants a desire to express what has been received.
 - b. Service necessary for proper appreciation of the grace received.

II. WHAT SERVICE CAN A CHRISTIAN RENDER?

1. Worship.
 - a. Christ stated that the Father seeks people to worship Him (John 4:23).
 - b. The hall of fame in Hebrews eleven lays first stress on those who were above the ordinary in worship.
 - c. Christians made a kingdom of priests

- so they can better worship (1 Peter 2:5, 8).
- d. Worship keeps man in tune with God and keeps God in connection with the daily practical life.
2. Witnessing.
 - a. Jesus stated that those receiving the Holy Spirit would be witnesses for Him (Acts 1:8).
 - b. The purpose of Christ's working in His children is that they should show it forth (1 Peter 2:9).
 - c. The Christians are ambassadors for Christ to represent Him in this world (2 Cor. 5:20).
 - d. A true witness delivereth souls (Proverbs 14:25).
3. Work.
 - a. The Christians are workers together with God (1 Cor. 3:9).
 - b. A work of faith, a labor of love (1 Thess. 1:3, 9).
 - c. Soldiers for God.
 - (1) Not defending God.
 - (2) Fighting with Him as the Captain (1 Sam. 17:47; 2 Chron. 20:15).

III. How Do I SERVE?

1. What motive controls my service?

Illustration—A fable is told of a group of dogs talking together. One old dog was very boastful of his record as a runner. In the midst of his boasting a hare ran by and he gave chase. After some time he returned without the hare. The other dogs made fun of him for losing out after he had bragged so much. He answered them, "It was this way, the hare was running for its life, while I was only running for my dinner." For what are you serving God?
2. What influence does the example of service give?
3. Does my service increase my spiritual powers?

February 19. Evening Sermon

"Who Is He?"
(John 9:35, 36)

I. INTRODUCTION

1. Biblical setting of the text.
 2. An honest question, to which the Master gives an answer.
- #### II. WHO IS HE?
1. He is the One of whom Moses and the prophets wrote.
 - a. Promised in Gen. 3:15.
 - b. The One of whom Jacob spoke in Gen. 49:10.

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- c. The One of whom Moses wrote in Deut. 18:15-17.
 - d. In the twenty-second Psalm David gives a picture of His suffering.
 - e. The One of whom Isaiah spoke in so many parts of his prophecy.
 - f. Micah told His birthplace, Daniel spoke of Him as the Messiah, Jeremiah as the Balm of Gilead, Zechariah told of His triumphant entering into Jerusalem, Malachi spoke of Him as the Sun of Righteousness.
 2. He is the central theme of the New Testament.
 - a. Angel told Joseph about Him (Matt. 1:21).
 - b. The Father testified about Him at His baptism (Matt. 3:17).
 - c. The One who set aside the law of nature at the marriage at Cana.
 - d. The One who gave the miraculous draught of fishes.
 - e. The One who spoke "Be thou clean" to the leper and he was whole.
 - f. The One who healed all manner of diseases.
 - g. The One who stilled the tempest on Lake Galilee.
 - h. The One who raised the dead.
 - i. The One who fed the multitude with five small loaves and two fishes.
 - j. The One who comforted His disciples.
 - k. The One who was crucified for the sins of the world.
 - l. The One who the angels testified was coming again.
 - m. The One who Paul said should have the pre-eminence in all things.
 - n. The One whom Peter spoke of as the living hope.
 - o. The One the Revelator saw as the Coming King of Glory.
 3. The testimony of the hymn writers.
 - a. Newton—"Amazing grace, how sweet the sound," etc.
 - b. Cowper—"There is a fountain filled with blood," etc.
 - c. C. Wesley—"Jesus, Lover of My Soul."
 - d. Ray Palmer—"My Faith Looks Up to Thee," etc.
- #### III. WHO IS HE TO YOU?
1. Is He as a root out of dry ground or the One altogether lovely?
 2. Is He just a good man or is He the Son of God?
 3. Is He just a teacher or is He the Savior of men?
 4. Your vision of Him will regulate what He can do for you.

February 26. Morning Sermon

Making the One Talent Profitable
(Matt. 25:14-30)

I. INTRODUCTION

1. More people seem to have one talent than have more than one.
2. A large per cent of those who have one talent do not try to find a use for their talent.

II. WHY DID THE MAN WITH THE ONE TALENT FAIL?

1. He did not appreciate what he had.
 - a. Was envious and jealous of the others who received more.
 - b. Was unhappy because of what he did not have instead of valuing what was given him.
 - c. He became possessed with a spirit of complaining.
2. Refused to recognize his own limitations.
 - a. Scoffed at the wisdom of the Master in his distribution.
 - b. Failed to realize that there were others who were more talented and had a greater capacity than he.
3. He did not properly use what he received.
 - a. Lack of anything does not bring sorrow.
 - b. It is the use or misuse of what a person has that regulates his joy or sorrow.
 - c. He buried the talent but later he had to uncover it to his own misery.

III. HOW TO MAKE THE ONE TALENT PROFITABLE

1. Appreciate it.
 - a. Be thankful that you have that much.
 - b. Be grateful to God for some recognition of ability.
 - c. Be happy in that God has given you a means of being a blessing.
2. Seek for ways and means to develop it.
3. Recognize that no one but yourself can hinder you from successful use of what you have.
4. Remember God rewards faithful service in both large and small matters.

IV. There is happiness for all who are doing their best for the Master.

February 26. Evening Sermon

The Second Coming of Christ
(Acts 1:10, 11)

I. INTRODUCTION

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

- b. An average of every 22nd verse of the New Testament treats of it.
2. It is a practical doctrine and used as an exhortation to salvation and all manner of righteous living.

II. THE FACT OF HIS COMING

1. Jesus spoke of it a number of times.
 - a. Matt. 16:27; John 14:1-3.
 - b. He taught it by direct statement, in parables and from pictures of everyday life.
 - c. Commanded His disciples to "occupy" until He did come.
2. The testimony of the angels.
 - a. At the time of the ascension (Acts 1:10, 11).
 - b. An angel is yet to cry about it (Rev. 19:7, 8).
3. Prominent in the writings of the apostles.
 - a. Paul gave it a place in most of his epistles (1 Cor. 15:23; Phil. 3:20; 1 Thess. 1:10; 2:19; 3:13; 4:14-18; Titus 2:13; Heb. 9:28).
 - b. James wrote about it (James 5:7, 8).
 - c. Peter describes conditions preceding His coming (2 Peter 4:10).
 - d. Jude spoke about it (Jude 14).
 - e. John told of it (Rev. 1:7).

III. THE MANNER OF HIS COMING

1. A personal coming (Acts 1:11; 1 Thess. 4:16).
2. A bodily visible coming (Heb. 9:28; Rev. 1:7).
3. With great publicity (Matt. 24:27).
4. In power and great glory (Matt. 24:30).
5. Sudden and unannounced (Matt. 24:44; 1 Thess. 5:2).

IV. PREPARATION FOR HIS COMING

1. Commanded to be ready and watching for His coming (Matt. 24:44).
2. In peace and without spot before Him (2 Peter 3:14).
3. Having on the wedding garment (Matt. 22:11-14).

GOD'S CALL TO MAN

By MELZA H. BROWN

1. The call to salvation.
"When it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me" (Gal. 1:15, 16).
This call comes to the sinner in various ways and involves repentance and faith, if accepted. Paul the writer was called on the Damascus road by the Lord Jesus himself.
2. The call to fellowship.
"God is faithful, by whom ye were called

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SERMON OUTLINES FROM ACTS

ERWIN G. BENSON

THEME: *The Lame Man Healed*

TEXT: Acts 3:1-11.

I. THE LAME MAN AT THE GATE

1. Gate Beautiful—most costly of all.
2. At the door of the church but no help.
3. People expect help from the church.
4. Was in this condition from birth.

II. DISCIPLES STOPPED TO HELP

1. Paused to help even though on way to religious service.
2. Too many rush on to perform formal rites—hit and run drivers.

III. DISCIPLES CALLED ATTENTION TO THEMSELVES

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

IV. PROCESS OF THE WORK

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

V. CHRIST REJECTERS

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

THEME: *Repentance and Conversion*

TEXT: Acts 3:19.

I. MAN MUST REPENT

1. Job repented in dust and ashes (Job 42:5, 6).
2. David truly repented (Psa. 51:1-12).
 - a. Consciousness of guilt.
 - b. Acknowledgment of transgression.
 - c. Realization that transgression is against God.
 - d. Fear that God will leave before He pardons.

II. MAN MUST BE CONVERTED

1. God does the turning (Jer. 31:18).
2. Means God uses in conversion.
 - a. Word of God (Psa. 19:7).
 - b. Preaching (1 Cor. 4:15).
 - c. Afflictions (Psa. 78:34).
3. What conversion does.
 - a. Changes attitude toward God.
 - b. Changes life.

THEME: *The Saving Name*

TEXT: Acts 4:12.

I. HUMANITY HAS ONE GREAT NEED

into the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:9).

The Lord Jesus desires our fellowship and communion. Salvation is not only from sin, but to a life of glorious companionship.

3. The call to holiness.
"For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4:7).
The same God that calls the sinner to repentance and thereby to initial salvation also calls the Christian to a full consecration and thereby to full salvation.
4. The call to service.
"Come ye after me and I will make you to become fishers of men" (Mark 1:17).
Christ expects service of His followers and a call to salvation involves also a call to service. Let no man think the Christian life a life of idleness.
5. The call to definite work.
"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2).
It is very important that God's work be carried on by God-called men and women. A call to definite service does not insure success but a God-called man or woman could succeed or God would not have called that individual.
6. The heavenly call.
"Wherefore, holy brethren, partakers of the heavenly calling" (Heb. 3:1).
God's call is a heavenly call. The call comes from above and is always upward. It is heavenly in nature and if responded to will produce fitness for heaven and lead to heaven in the end.
7. The call to unity.
"Let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. 3:15).
God's desire is for unity, peace, and harmony. There are many who seem to feel called to produce an opposite condition, but it is evident they received their calling from another source than God.

"How easy it is, when one has not genius, to overlook it in the man who has it and to find him very like ordinary men!"—DR. GLOVER.

Deep, lacerated wounds heal slowly. Newly healed scars are tender spots. Too often we wound our brother deeply and then complain about his "touchy feelings."—D. H. WALWORTH, Peru.

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1. This need is not:
 - a. Food, raiment or shelter.
 - b. Wealth, fame, knowledge or pleasure.
 - c. Home.
2. This need is salvation.
 - a. Man is sick like a man with leprosy or a man with cancer.
 - b. Man is lost like a man in the mountains or in darkness or in a storm at sea.
- II. MANY QUACKS TRY TO REMEDY THE NEED
 1. Many say, "Catch suckers like we did."
 2. The test for the remedy,
 - a. Does it allow supernatural power?
 - b. Is it scriptural?
 - c. Does it provide a complete cure?
- III. THERE IS SALVATION ONLY IN A NAME
 1. The name stands for a person.
 2. Other names must not be included.
 3. There is no other name.

THEME: *Companionship with Jesus*

TEXT: Acts 4:13.

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

THEME: *The Directing Voice*

TEXT: Acts 4:19.

I. INTRODUCTION

1. Every man is influenced by others.
2. Every man must choose between opinions of others.
- II. ALL MUST CHOOSE WHETHER TO LISTEN TO GOD OR TO MAN
 1. Gain may come by listening to man's voice.
 2. It is not right to listen to any but God.
- III. HOW THE VOICE SPEAKS
 1. Not in the whirlwind but in the voice.
 2. Voice spoke to Samuel in the night.
 3. "My sheep know my voice" (John 10:27).
 4. Impressions tested by Bible.
- IV. VOICE DIRECTS TO SPEAK OF THINGS SEEN AND HEARD.
 1. God directs to-witness only to realities.
 2. God directs to witness to truth of Bible according to experience.

THEME: *Tempting the Spirit*

TEXT: Acts 5:9.

- I. INTRODUCTION
 1. They had all things in common.
 2. Great grace was upon them all.
 3. Distribution was made according as they had need.
- II. KEPT BACK PART OF THE PRICE
 1. Ananias wanted to be one of the number and sold his possessions.
 2. His motive was undoubtedly good.
 3. He failed when it came to carrying out that motive.
 4. Sinners keep back part of the price.
 5. Christians keep back part of the price.
 6. To keep back part of the price is to tempt the Spirit.
- III. SATAN WAS ALLOWED TO FILL HIS HEART
 1. Satan is ever ready to suggest.
 2. Man may resist temptation or suggestion.
 3. Was given opportunity to stand for the right (v. 8).
- IV. A LIE TO GOD AND NOT TO MAN
 1. May act part of lie.
 2. May tell man but God knows.
 3. We deal with God not man.
- V. RESULT OF TEMPTING THE SPIRIT WAS DEATH.

THEME: *A Model Christian*

TEXTS: Acts 6:5 and 8.

- I. INTRODUCTION
 1. The number of disciples was increasing.
 2. Murmuring of the Grecian Jews against the Hebrews.
 3. The decision of the apostles.
- II. CHARACTERISTICS OF THOSE CHOSEN
 1. Of a good report—this was first—was necessary to have confidence of the people.

2. Full of the Holy Spirit—this was the first spiritual need—notice word "full."
3. Full of wisdom—judgment—discretion—economy—tact.
4. Full of faith—unswerving faith in the risen Christ—faith in fellow men—faith in God's promises.
5. Full of grace—grace not to talk about others—not to fight back—overlook faults—overlook criticism—overlook personal jibes.
6. Full of power—a driving dynamic force.
- III. STEPHEN
 1. Could carry responsibility.
 2. Was a preacher.
 3. Could stand for convictions.

THEME: *Not for Sale*

TEXT: Acts 8:20.

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

3. "Pray God, if perhaps the thought of thine heart be forgiven."
4. Did not pray for self but asked Peter to pray.
5. Asked only that he should escape that which Peter had said would come upon him.

THEME: *Worship*

TEXT: *A man of Ethiopia . . . had come to Jerusalem for to worship (Acts 8:27).*

- I. INTRODUCTION
 1. Men everywhere seek something to worship.
 2. We are commanded to worship God only.
 3. Worship means more than just coming to church.
- II. ELEMENTS OF WORSHIP
 1. Gratitude or thanksgiving.
 2. Praise.
 3. Reverence.
 4. Gladness.
 5. Adoration.
 6. Honor.
 7. Exaltation.
- III. ACTS OF WORSHIP
 1. These acts must be done in spirit and in truth and in the beauty of holiness.
 2. Singing songs.
 3. Praise.
 4. Preaching.
 5. Giving.
 6. Prayer.
 7. Observance of Sabbath.

THEME: *Yearning for Light*

TEXT: Acts 8:26-40.

- I. INTRODUCTION
 1. The Ethiopian—country—how came proselyte to Judaism—purpose of being in Jerusalem.
 2. Phillip's commission—had preached and baptized in Samaria—was told to go south unto the way that goeth down from Jerusalem to Gaza—was obedient.
- II. THE MEETING
 1. The eunuch was sitting in his chariot and reading—most people talk about their affairs of the week while traveling rather than read further in the Bible.
 2. Phillip instructed to go near and join the chariot—many people want to wait for proper introduction.
- III. THE CONVERSATION
 1. Phillip asked if he understood—we should be anxious to explain the Bible and not our theories.
 2. "How can I except some man should

guide me?"—in other words, "I would like to understand fully, if someone would show me."

IV. THE PLACE OF READING IN THE SCRIPTURES

1. Isa. 53:7, 8.
2. The eunuch could not understand this.
 - a. Someone as a sheep led to slaughter.
 - b. Someone as a lamb dumb before his shearers.
 - c. Someone who did not open his mouth in self-defense.
 - d. Someone whose judgment was not fair.
 - e. Someone whose life was taken.

V. PHILIP PREACHED JESUS UNTO HIM AND USED THE SCRIPTURE AS A TEXT

VI. THE ETHIOPIAN ACCEPTS IMMEDIATELY—BELIEVED WITH ALL HIS HEART AND WAS BAPTIZED

1. Did not hesitate to accept.
2. Many people are yearning after light.
3. It is more dangerous to receive light and turn it down than not to receive.

THEME: *A chosen vessel*

TEXT: Acts 9:15, 16.

I. THE CHOSEN VESSEL

1. Definition
 - a. Vessel means the means by which an act is done.
 - b. Chosen means choice or excellent.
2. God chooses His vessels or plans His work.
 - a. God has a definite plan for His work and His people.
 - b. God's plan is to fit the best in the right place.
 - c. The vessel must submit.
3. Other chosen vessels.
 - a. Martin Luther.
 - b. John Wesley.
 - c. P. F. Bresee.
 - d. Living men.

II. THE PURPOSE OF THE CHOSEN VESSEL

1. To bear Jesus' name before the Gentiles.
2. To bear Jesus' name before kings.
3. To bear Jesus' name before the children of Israel.

III. TO BE A CHOSEN VESSEL MEANS SUFFERING

1. Acts 20:23.
2. 2 Cor. 11:23-28.
3. Gal. 6:17.
4. Phil. 1:29.

Sometimes we are conscious of a satanic impulse directed immediately against the life of prayer in our souls; sometimes we are led into "aridities" and "wilderness" experiences, and the face of God grows dark above us; sometimes,

when we strive most earnestly to bring every thought and imagination under obedience to Christ, we seem to be given over to disorder and unrest; sometimes the inbred slothfulness of our nature lends itself to the evil one as an instrument by which he may turn our minds back from the exercise of prayer.—DAVID M. McINTYRE.

BUILDING

By MELZA H. BROWN

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

INTRODUCTION

This is a world of building.

Many great structures erected.

1. The engineering world.
Cathedrals, monuments, bridges, systems, factories, etc.
2. Business world.
Corporations, trusts, chain markets, industries.
3. Political world.
Governments, states, nations.
4. Social world.
Clubs, lodges, organizations.
5. Religious world.
Ecclesiastics, organizations, church bodies.

DISCUSSION

We are all builders.

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

Christians are building.

1. A character for eternity.
2. An experience.

To build one worth while takes time and patience.

Job is a monument of grace.

He did not become such in a moment.

The test of your experience is how much you can stand.

God's people are a tried people.
3. A personality.

I am what I am.

Let the righteous be righteous still.

I will be known in eternity not by looks but by what I am,

CONCLUSION

All buildings to be tested.

By the building inspector of the skies.

Many are being shaken now and some are falling.

Will our buildings stand as those which cannot be shaken?

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

The "call to preach" is a ministerial secret because it is something that cannot be told. Even if one wished to pour out this secret of his heart to some of his fellow ministers he could not do it, for it is beyond human expression. To simply say, "I have received a call to preach," may be sufficient information for a board of examination or committee on orders and relations, and start the church machinery so that a place for service is opened, but it does not express that awful session with God when the soul and heart, mind and spirit were taken apart, lay on the altar, shattered and torn, stripped of all self, and well-nigh separated from all normal human living. Nor does it express the new man that emerges from that session with God with a new vision, a new way to heaven for him, a new claim of God forced on all his abilities and powers. It does not speak his new alliance with God nor the closeness of the Spirit's presence. These are things that cannot be told so that the other fellow will understand. It is a secret so deep in the heart that words are wholly inadequate for its expression.

In the Old Testament times the ministry was almost wholly confined to the tribe of Levi. But now the ministry is ordained of God without respect to any particular tribe or nation. The "call" comes to those whom God chooses, and is not regulated by creed or social position. It is the prerogative of God to call His ministers, and by the exercise of this prerogative there is maintained a Spirit-called, and Spirit-filled ministry, and this in spite of the demand of worldly churches, and congregations of wealthy "social climbers."

The fact that so many preachers receive their call during revival meetings or times of great spiritual awakenings is a good comment on the whole proceedings of the work of the Spirit.

When God is convicting sinners He also is converting penitents, sanctifying believers, establishing saints, and calling men to preach. The whole work of the Spirit is carried on at the same time. A revival of religion is not needed to get a sinner converted. That is, an evangelistic meeting is not necessary. Neither is such a meeting necessary to get a seeker sanctified, but there is need of clear light, a good spiritual atmosphere, an atmosphere of faith and obedience; and there is need of just such an atmosphere to get a "call to preach" established in a man's soul. If any man is cloudy about his call, let him pray and wait on God by faith till the atmosphere is filled with holy power, and his vision gets clarified by pentecostal fire and glory. And if he does not get the matter cleared up in an atmosphere of that sort, then he had better not take it that he is called to preach or at least he had better not try to settle the question on some lesser plane.

Evidently some make the mistake of thinking that all "calls" to religious work are calls to preach in the sense of a full-fledged minister of the gospel. We can think of some who would have filled the bill as local preacher or Sunday school worker who has failed because he thought he had received a "call to the ministry." Nearly every denomination has a place for these workers, and if they can only find their place they do a great service and bless thousands of people. It would seem an almost harmless mistake for a man to think he is called to preach when God is trying to make a class leader out of him, but it really becomes serious if he does not discover his mistake and take his place.

For some years we had opportunity to watch the men and women, young and old, who came before the board of examination and said God had "called" them to preach. We wrote their names in a book, asked them about their faith

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

While the "call" to preach may be the turning point, yet we are sure that there is a *before*, and *after preparation*. God has something to do with the life of the minister before He calls him, and He continues to have something to do with his life after He calls him. It would seem that every man that God calls to preach should honestly desire to be as good a preacher as he can be, and should gladly avail himself of every opportunity to get help and accept such improvements as will make him a better minister. It stands to reason that man who is a minister should want to be as good a minister as his abilities will permit. There isn't much that can be said about the *before* preparation of the minister, but a great deal can be said about the *after* preparation. The preparation of the preacher before his "call" is tangled up in the influences and surroundings through which the man passes as child and youth. It is in this field that the unseen and unrecognized hand of God, in providential working, prepares the preacher for his coming ministry. Just where the future preachers are now is impossible to say, but we may be sure that the hand of God is shaping the events of their lives so they will come down to the calling point somewhat equipped. Paul said he "was made a minister," and we judge that about the last thing Saul of Tarsus expected to do was "to preach Christ, and the resurrection from the dead." But in spite of all his bitter opposition he was being "made," and when the "call" came it found him "a chosen vessel" and "debtor both to the Greeks, and to the Barbarians; both to the wise and the unwise," and with "As much as in me is—ready to preach the gospel." God had been preparing him when he did not know it. He was a student, Bible scholar, theologian, logician, scientist, linguist, Roman citizen, zealous, energetic, a natural leader of men. All this preparation he had re-

ceived before he ever thought of preaching. God had thought of it, but Saul had not. When the "call" came, and God took his soul apart and melted him up in the crucible of "light above the brightness of the noonday sun," and "shined in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ," and got him put back together again, with the "scales off his eyes," and "obedient to the heavenly vision," "straightway he preached Jesus, that he was the Christ."

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

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

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

they discovered, when it was possibly too late, that they needed some more "making."

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

TEXTS

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

The result of reading the article was perhaps just the opposite of what the author of it wished; for I began to read my Bible to see if there were a great variety of texts that I should use. I am

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

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

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

"Paul had three pictures for the Church—the family, the human body and the temple of God—every one of them implying a new unity in design with great diversity of function."—DR. GLOVER.

CHANGING SCENES

W. B. WALKER

REV. PARSONS and Rev. Noble crossed each other's pathway in Jacksonville for the first time. These men were about the same age and both had equal experience in the pastorate. Both had been well trained for their work. Rev. Noble spent three happy years in Jacksonville, which was his first pastorate. The church grew from a small membership to a large and enthusiastic congregation. The people were happy and prosperous. Old debts of long standing had been liquidated. The Sunday school had grown from seventy-five to two hundred in average attendance. In the midst of such progress and advancement Rev. Noble received a call to another church in a strategic center of population. However, he was getting a church that had run down and was sadly discouraged. The membership was small and struggling. Yet this young minister felt the call was in the will of God.

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

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

But in the face of the poor reception Rev. Noble preached on the first Sunday morning from Paul's message to the Galatians: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ." There was gracious rejoicing among the small congregation that had gathered. Oh,

how the chilled hearts of the people were warmed. The people were so blest and encouraged that at the close of the service they flocked around the new pastor and pledged him their best co-operation in putting across a great spiritual program for the church. In the evening a much larger congregation was present. There were some four or five seekers in the altar. The service closed with a shout of victory in the camp. This discouraged people had dwindled down to a membership of only fifteen resident members. But even if the membership was small the church building was a nice frame building with a modern six-room parsonage, and the location was ideal.

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

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

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

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

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

Three years have rapidly passed by. The interest has grown and multiplied until a larger building is needed. The pastor appointed a building committee to consider the erection of a new building. The committee consulted an architect who drew some practical plans. The plans were presented to the congregation. After some alterations the plans were accepted. Rev. Noble asked the church to kindly dismiss the building committee with thanks. He felt that the plans could be better worked out by himself and the build-

ing contractor than for too many to participate. The church very graciously complied with his wishes. In less than ninety days the building had actually begun. The building was to be erected with solid brick with adequate Sunday school rooms and a spacious auditorium. It took six months of wise planning and ardent labor to complete the building. The pastor and his able assistants raised nearly five thousand dollars among the business men of the city for the new structure. The opening day in the church was one of spiritual power and blessing. Rev. Noble had secured one of the General Superintendents to preach the opening sermon. The Sunday school attendance on this occasion was eight hundred and twenty-five, and the spacious auditorium was packed to the doors with interested people. On this occasion a large sum of money was raised to put new pews in the building. The pastor was very careful not to overload his congregation with a big debt. After all local bills were paid on the building, the church owed only nine thousand dollars.

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

But the pastor used rare judgment and the matter was worked out without losing anything. Reconciliation was brought about between the two brethren. The congregation was beautifully united again. This was a new test to Rev. Noble, but he stood up under the test like a veteran.

The membership of the Park Center congregation had now grown to the second largest in the state, and the Sunday school was without question the largest in the state. The building was packed to the doors every Sabbath. There were more than thirty professions in one month in the regular services. The Sunday school attendance was now three hundred and fifty every Sunday. Its various departments were well organized. The Woman's Missionary Society had grown beyond human expectations. This splendid organization was paying quite a sum each month on the new building, and some twenty-five dollars a month

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

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

The success of Rev. Noble in Park Center was no mere accident. It was no mere streak of luck. In the first place he was a man who loved people. Some people called him "the warm hearted parson." This young man literally lived with his people in their sorrows and in their joys. He devoted his afternoons to visiting. He visited his people and the outside friends of the church. Yes, he was a congenial man to work with. He was not contentious, but was easily entreated. He was a pastor who refused to let things come to an issue in his church. He was a man of vision. He saw difficulties before they arrived. He was that type of humanity who could freely mix with his people and not lose his dignity. He did not permit himself to be mixed-up in little things. He was a great fellow to overlook the faults and shortcomings of his people. He was deeply spiritual. He spent much time in prayer and the reading of the Bible. In fact he never neglected his devotional life. He had a burning passion for the lost. He was intensely evangelistic. He had a

burden for souls. He preached for results. He was a strong preacher and a devout student. The pulpit was the throne of his power. When people listened to him they went away with something to think about. He had a knack of knowing the secrets of men's hearts. He knew how to approach people about salvation. He was a capable leader. And the people were not afraid of his leadership. He was a careful financier. He was not a plunger. He looked well after his own obligations. He did not live above his income.

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

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

Rev. Noble was also loyal to his denomination

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

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

friend begins this new line of work with the same faith and determination that he did in the pastorate.

ASHLAND, KENTUCKY

ORDINATION SERMON

A message given by Rev. P. Wiseman on the occasion of the ordination of five men to the Christian ministry.

THESE are many inspirational and appropriate passages of scripture for ordination messages. Take, for instance, the scripture reading this morning, Acts 20: 17-38. There are many good texts in this reading. But after praying a good deal over this service, my mind was taken back to a passage of scripture that was used two years ago, if I mistake not, for the basis of the morning message. Not having had any notes on paper we are not able to recall just now what was said on the subject. In spite of the fact, however, that we cannot recall using the passage in mind on that occasion, the Spirit, we feel, would not have us settle on any other for this morning.

The scripture in mind is recorded in Mark, chapter three, verses thirteen and fourteen, "And he goeth up into a mountain and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach."

THE NEED

By way of introduction it might be suggested that there is in the background a need; that is, a need for the Christian ministry. The question might be asked, "Why did Jesus the Lord need a Christian ministry?" In answering we might recall the words of Dr. Gordon in one of his books. The story is that after Jesus ascended to heaven, He took a walk one morning with Gabriel. "Master," said Gabriel, "did you really become man and die on the cross of Calvary for the whole world?" "Yes, Gabriel." "What provision, Master, didst Thou make for the carrying on of this work?" The Master is said to have replied, "I called a few fishermen, a tax-gather, and others from various vocations in life, saved them, taught them, sent my Spirit upon them, and sent them out to carry on the work." Then Gabriel said to Jesus, "But, Master, if they should fail, hast Thou made any other provision?" "Gabriel," replied the Master, "I have

made no other provision. I am counting on them."

The suggestion here is that Christ, shortly after entering upon His earthly career, was brought to realize the need of a band of men who would sit at His feet and learn of Him; men who would afterward carry on the work that He had made possible. We are well aware of the fact that the Holy Spirit in a very real way took the place of Jesus, but there is also a real sense in which Jesus needed a ministry that should imbibe His Spirit and ideals and should carry on the work that He made possible while in the flesh. The great need was evident, hence the call and ordination.

THE SECRET

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

THE CALL

As to the message proper, we have first of all, the call. "He called unto him whom he would."

The call to the ministry is divine and human. God called whom He would. It is the prerogative of God to call. "No man taketh this honour unto himself but he that is called of God as was Aaron." We cannot choose it because we may desire such a vocation. Bishop Simpson puts it very nicely when he says that a man may desire to enter upon a medical career; he may wish to be a lawyer; and so on; but if he has the call of God upon him, he feels that he must

be a minister. That imperative "must" bears upon him. With him it is not so much a matter of choice, but a matter of divine imperative. God in His own wisdom has placed His hand upon him for the work of the ministry. The inward argument is, "I must preach the gospel." He may argue against it, and around it, but ultimately, there is the conclusive urge within, "Woe is me if I preach not the gospel."

THE ORDINATION

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

THE HUMAN TOUCH

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

THE PREPARATION

"That they might be with him, and that he might send them forth."

There is here the idea of association, impartation and proclamation. Association led to impartation. He imparted to them of His very self.

They saw what He did, heard what He said, and felt the touch of the Almighty Christ. They received of Him, and thus were qualified to go out and proclaim Him; a proclamation by word and by radiation, showing the Christlikeness. One might suggest the order here, association, impartation, assimilation and proclamation.

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

I want to say, friends, that Jesus Christ put emphasis where it belonged. There are a lot of things not mentioned in His teaching, because they are included in other things. They had that blessed association with the Master under trial that gave them qualification for the trials that afterward would come in their lives. When a minister has gone through the mill, the mill of trial, he can help others. They would see the Spirit, the Master exhibited in temptation and misrepresentation. They would receive of Him, and be thus qualified to exhibit the same spirit under similar circumstances.

They thus received an education that could not be received in any other way.

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

THE PROCLAMATION

"That he might send them forth to preach."

It might be suggested that we are sent out to proclaim a theme. We can be true to that theme after being with Him, and associating with Him.

There are many subjects for Christian preaching, but one theme, and it is found in the words of Paul, "We preach Christ crucified," the Person and the cross. Whether touching the home, the political, the national aspect, or any other problem on which a preacher may be duty bound to deal, they all center in the one theme; Christ and the cross. He is the solution. Paul knew that very well for he brought all problems to the Christ and the cross.

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

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

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

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

Brethren, we are up against stone blindness today. There are people right in our midst and over our land who know no more about the gospel than men and women in Central Africa.

By burning logic, a godly life, and the sword of the Spirit that cuts both ways; by such a qualification we can carry out the commission outlined by Paul. Brethren, we can by God's help do it. If the devil tells you you cannot, he is a liar. God who has called us will equip us for the job.

As to the illustration of the message proclaimed, well, that depends upon the preacher himself. If he is Christlike he will be a good illustration. If he is not, he might as well quit.

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

Is that the way you feel? With that blessed consciousness we shall look beyond the difficulties, and realize that God is with us. A man said, "I have put so many years in the church, and now I am without a church." That is sad, I grant, but there should be a conscious standing before God that the years have been put in for Him. Should we find ourselves without a church home, that is, speaking of that branch of the Church militant to which we might be affiliated, we are in the mystic body, spiritual and bound for the Church triumphant. Bless the Lord! We shall have a good society up there when we are through here.

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

Then there is that blessed approbation which arises from the fact that you have helped some person. You may have to forget your own weariness in order to help someone else. You may have to forget your own headaches and heartaches and take the burden of some weary soul and bless him and do it as though you had no burden at all yourself; but He who sees and knows will give you the satisfaction of knowing that you have been used by Him. When Mrs. Wm. Booth, wife of the founder of the Salvation

Army, (in fact she is said to have been the founder) died, people from every phase of society walked by her casket with tears. They were heard to say, "Through the instrumentality of that godly woman, I was led to Christ." It has been said that she was never a moment without suffering in her last years, but she labored on for souls, often it is said, arising from her bed, dressing, going and preaching to some gathering. Then return and retire in pain. Brethren, there are discouraging fields of labor and the devil will try to discourage you before you start; but go forward in God's name. The fact of a Christlike man taking up his residence in any locality will speak volumes. God alone knows what it will mean if you will be true.

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

Then the prayer for that divine qualification. "The Lord pour upon thee the Holy Ghost for the office of a minister in the Church of Christ, and be thou a faithful dispenser of the same in the name of the Father, the Son, and the Holy Ghost."

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

Let us pray.

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

"Thou hast made us for Thyself, and the heart knows no rest till it rests in Thee."—AUGUSTINE.

A BRIEF SKETCH OF THE LIFE OF DR. A. M. HILLS

(A few weeks ago I received a letter from Neal C. Dirkse, of Pasadena, California, saying he had interviewed D. A. M. Hills regarding some material required for a treatise used in class work at Pasadena College, and offering to send his treatise for the Preacher's Magazine. This offer was much appreciated and was immediately accepted. Doctor Hills has been a great biographer, but has said almost nothing about himself. Our only regret concerning the present sketch is that it is so brief.—EDITOR).

AARON MERRIT HILLS fondly treasures the memory of a scrap of faded blue paper, sealed in an envelope with small red sealing wafers. This slip of paper explains to a certain extent the reason of his exceptional career. The story concerns his youth. When but a tot of three, Aaron's mother became seriously ill, and remained so for approximately six months. During this time her life was often despaired of. While passing through one of these seasons, she called her son, Aaron, to her bedside and gave him an old worn Bible containing a sealed letter which he was to open and read on his tenth birthday. While Mother Hills was sick, Aaron was turned over to an ignorant maid who knew nothing about the caring for and rearing of children. Due to her carelessness, Aaron's entire body was cancered. His glottis was completely eaten away; his bowels, stomach and intestinal tract were all infected. For a short time it appeared as though fate was about to snuff out his young life. However, he finally recovered and suffered no serious effects.

A few months before his tenth birthday Aaron brought down the treasured volume his mother had given him and took out the letter. With trembling hands he broke the seal and slipped out the little blue scrap of paper. Nervously he unfolded the letter (which is now lost). In substance, it read as follows:

"My Dear Son Aaron Merrit:

"In God's name I dedicate you to preach the gospel of Jesus Christ. May God's richest blessings follow you and make you a soul-winner.

"Your loving mother."

When interviewed for the above story, Aaron Hills, in referring to his illness at the time he received the letter, remarked, "You see, the devil could read! He knew what was inside that letter

and he tried to kill me when I was only three years old! But God didn't let him!"

Dr. Hills' life only too well announces the devil's defeat. Not only has his life blessed thousands of others, but today he has out-lived his brother and three sisters. Nearing his eighty-fifth birthday, he says, "I feel like the war-horses of Job, pawing for battle."

The heredity of Aaron Merrit Hills may be traced back to the first Hills in America. About three hundred years ago William Sanford Hills landed in Boston with the early settlers. He moved to a place a few miles outside of what now is Hartford, Connecticut. William Sanford Hills was Aaron's great-great-great-great-great-grandfather, or, in other words, Aaron is a member of the eighth generation. In the volume entitled "The Hills Family in America," he appears as number 1536.

His father's father was a Congregational deacon and was rather a pious man. His mother's father was less pious. When he was only thirty-nine years old, he became seriously ill. A young doctor, a quack, was summoned. He diagnosed his patient after a sort and remarked, "I'll give him something that will either kill him or cure him!" It did! The doctor gave his patient a dose of quicksilver and in five minutes he was dead. Just before his spirit slipped away, he threw up his hands and cried out in despair, "Thirty-nine years I neglected Christ, now one ray of hope would be worth a thousand worlds!"

Aaron's father, Henry Cleveland Hills, born in Bristol, New York, was a close relative of President Cleveland.

His mother was a Chesbrow. She was a school teacher, having been educated by her uncle. The Chesbrows were also a family of traditions. An S. K. J. Chesbrow was one of the early founders of Free Methodism. He headed the publishing house for a number of years. An uncle of Aaron's mother was a civil engineer who laid the first railroad in the United States.

Aaron Merrit Hills was ushered into this world on a cool, brisk day in February. He was born in Dowagiac, Cass County, Michigan, on February 4, 1848, the same year the Michigan Central Railroad came through Dowagiac. The builder of that railroad boarded at Aaron's home while it was being built.

When Aaron was only six weeks old, the main street of Dowagiac was opened. He, sitting upon

his father's lap, was one of the first ones to ride through that street. The town grew rapidly and schools and churches were erected. The Hills family lived in Dowagiac until Aaron's eighteenth year. He obtained his grammar school education and the first three years of high school there.

During his eleventh year a great event took place in Aaron's life. Though both his parents were Congregationalists, they were not so narrow-minded as to be unwilling to attend a church of another denomination. A revival was being held in a nearby Baptist church and the Hills family went to hear the preacher. The evangelist was truly a man of God, preaching the gospel clearly, simply and convictingly. Aaron had attended only a few evenings when he began to sense a strange feeling steal over his heart. He yearned to give his heart to Jesus Christ. He longed for forgiveness. So, forthwith, he made his way to the altar one night and found Jesus as his Savior. Then, more than ever, was he determined to carry out the desire and prayer of his mother.

When he had reached his eighteenth year, Aaron's family moved to Mt. Vernon, Ohio. There he graduated from high school the following year.

In 1867 Aaron entered Oberlin College. This step has since proved to be the turning point of his life. While in Oberlin he heard for the first time an intelligent presentation of the experience of holiness. The preaching of the mighty Finney planted seeds in his heart which grew and budded in later years.

His contacts while at Oberlin were many and varied. He met many men who since have become national figures. Though many were the glowing fields that tempted him, he remained constant and true to the message of the blue letter. He never wavered in his determination to become a soul-winner. He graduated from Oberlin in 1871; then he entered Yale for post-graduate work. He graduated from Yale in 1874.

A year before his graduation from Yale Aaron received his first call to a pastorate. He was called to Ravenna to preach during the summer months and if the church was pleased with him he would be given the pastorate for as long as he cared to keep it. The three summer months were filled with many glowing services. At the end of the summer he was given a unanimous call to return immediately after graduating from Yale.

This he did, receiving \$1,800 a year for his first pastorate. The church was fifty years old when he came to it, and during the ten years he remained the membership was practically doubled. He held revivals in the surrounding churches and kept one going all the time in his own church. During these ten years Aaron was enabled to win about five hundred and fifty souls to Christ. We must remember that he was not yet sanctified.

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

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

The power of Finney's preaching had been following him all this time. In December, 1897, Aaron could resist the wooings of the Spirit no longer. He consecrated his all and became sanctified wholly. With this experience came the real turning point of his life. His greatest usefulness was yet to be realized. Within fourteen weeks of his sanctification, even though he was preaching about fourteen times a week, he wrote his monumental work, "Holiness and Power." Following the publishing of this book he was called to the Professorship of Theology at Asbury College. He occupied this chair for one year.

In 1899 he was called to the presidency of the Texas Holiness University. At that time it was a small, struggling institution of only twenty-eight members. During the seven years which he held the presidency he built the school to a student body of three hundred and sixty-four and had three fine buildings erected.

From Texas he went to Oskaloosa, Iowa, to foster another struggling college. This institution he built from practically nothing to a student body of four hundred and one. From Iowa Professor Hills was called to the presidency of Olivet College, Olivet, Ill. At the end of a year he left

to build a school in Elida, New Mexico. Due to lack of support, the venture failed.

Bethany, Oklahoma, had been clamoring for Dr. Hills for some time, so he went there to teach. While he was at Bethany, Dr. Bresee came to hold the assembly for that district. After Dr. Bresee had listened to him a few times, he went to him and said, "Brother Hills, I'll not ask you to join us, but if you do, I'll welcome you with open arms!" His answer was, "The Congregational church is on probation. If she will not accept me with my holiness, I'll leave!" A few months later Dr. Hills became a Nazarene.

After a year of teaching at Bethany Dr. Hills received an urgent call to come to England. He went and was invited back again. In all he spent four years in England, during which time he won about four thousand souls and published six books.

Returning from England, he received a call to come and teach at Pasadena College. Here he labors today.

In a few weeks Dr. Hills will be eighty-five years old. He is still as spry as some men at forty. His memory is a miracle. His accomplishments are phenomenal. He has won sixteen thousand souls to Christ; trained eight hundred ministers, missionaries, and Christian workers; written thirty-five books and two thousand and fifty-two articles for the Christian press.

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

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

We would count a man most impractical who would refuse to enter into the rich blessings which come out of his faithful cultivation of the soil because he does not understand all the mysteries connected with the unfolding experiences in his work. He has seen the result of agriculture and at once believes he will secure the same result if he shall meet the very same conditions. This is exactly what a man does, if he really desires a spiritual harvest. Too many do not really desire the spiritual growth, for they see

that fruit-bearing will mean cultivation and pruning; therefore they make the unscientific and insincere excuse for not doing their plain part that they do not understand it all. The work of a man who prays is as clear in its nature and results as the work of a man who plows. In both cases alike man's fidelity or failure will have much to do with his possession of God's blessings. God's promise is clear both in nature and in character. The facts are here to prove that as men enter into the fullness of the prayer life, they are as surely blessed as when they enter into the farm life. Every honest man must hold to the side of the facts and make the most of them, waiting for light upon mysteries.—H. A. JOHNSON.

PREACHER'S MAGAZINE COMMENDED

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

Keep on with the excellent work of the Magazine. I fairly "ache" between copies—they have been a great blessing to me.—NEAL C. DIRKSE, Calif.

In a personal letter in which he says he and his church are 100% behind the Sacrifice Offering and all the program of the denomination, Dr. Henricks, pastor of our First church in Sacramento, Calif., gave me a brief account of his pastoral activities. He and his church set off for themselves the task of visiting every home within a radius of ten blocks of the church to invite people to the revival in which the pastor himself was the evangelist. There are about four hundred blocks within the territory, and in carrying out the plan, Dr. Henricks himself visited over 1,000 homes. While making these visits, 5,000 bulletins, 1,500 cards, 1,000 copies of the Herald of Holiness, 1,000 "Prohibition at the Cross Roads," and 1,000 "What the Church of the Nazarene Is and What It Stands For" were distributed. This is, I suspect, a banner pastoral calling record, and it is bringing results in increased attendance and the ingathering of souls and members for the church.