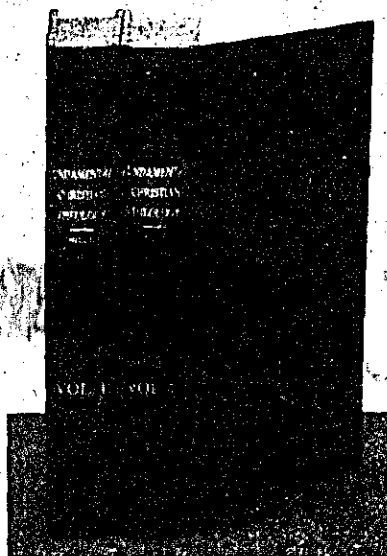


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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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MEANS FOR ADVERTISING THE CHURCH

THE EDITOR

THE preachers of the Northern California District discussed the question of advertising in the convention this morning. The statement was made that handbills and "dodgers" have had their day, and no one seemed to question it. One preacher said the newspaper is the best medium for gaining the attention of the people. Others added that much depends upon the newspaper. Some papers are ready and willing to give the church every advantage. Others restrict or rule out notices of religious services except on a paid advertising basis. Next to the newspaper, where radio notices can be broadcast, the radio was believed to be the best medium. Bulletins and various sorts of printed matter came in for commendation. One preacher has found it helpful to keep a mailing list and reach a select crowd in this way. House to house visitation, especially when the special revival is at hand, and when special features are being presented, was urged.

As the discussions continued two or three unusual plans were presented by preachers who had tried them and been pleased with the results. One preacher had made arrangements with neighborhood grocerymen to furnish the paper bags which he used on certain days. This was done either by calling for the merchant's own bags and taking them to the printer, or by ordering the bags through the merchant and paying for the printed matter which appeared on the bags. Another preacher had made arrangements with neighborhood merchants to have a notice of the meetings inserted in the packages when these were being prepared for the customers. It was said that people would be pretty sure to read this upon arrival at home, possibly in the belief that it contained mention of special bargains which the store was about to offer.

One preacher had found it useful to have children's meetings the first week of the revival. As a rule, he said, it is possible to get into the public schools to distribute tickets which read, "Wanted: five hundred boys and girls at the Church of the Nazarene every afternoon this week at 4:14. Good music, special speaking, and a prize for every boy and girl that comes." The

services, he said, were brief and full of interest and at the close each child was given a balloon or a piece of candy. The tickets were arranged to be punched every time a child appeared at a service, and a special prize was offered to those who attended four out of the five meetings. During the week the children talked about these meetings in their homes and the interest of the whole community was stirred and everyone knew there was something special on at the church.

Some of the suggestions were altogether new to me and I thought them worth passing on. If any preacher has all the people he wants and is pressed for room, he may well reject all these suggestions and follow the example of Tinsley, the great colored preacher of Philadelphia, who posts cards in his auditorium which read: "Be content to attend church once on the Sabbath: give your neighbor a chance." But there are not many churches which have reason to use such cards as that. Nothing draws a crowd like a crowd. When people observe a falling off in attendance they do not mind to stay away themselves. But if seating is at a premium, others want to come. It is just like the man who declared he could become rich if he could only get hold of the first million dollars so he could get a start. That is to say, if you can get your place full, you can get it crowded and crammed.

The editor will appreciate it if any preacher who has tried a certain advertising plan that is "different" will write his experience and suggestions for insertion in the PREACHER'S MAGAZINE; for the plan that has worked in one place might work in another also.

DEVOTIONAL

THE TWO BAPTISMS

A. M. HILLS

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to loose: he shall baptize you with the Holy Spirit and fire (Matt. 3:11, R. V.).

JOHN BAPTIST was no ordinary person. He was foretold by the prophet Malachi hundreds of years before he was born (Mal. 4:5). His birth was a miracle announced by the angel Gabriel. His parents were holy, walking in all the commandments and ordinances of the Lord blameless. He was filled with the Holy Spirit from his mother's womb.

In spite of the infidel modern preachers who deny miracles, that is starting off with a good amount of the supernatural. He was a Nazarene in his manner of life. He dressed like a wild man of the desert, and did not feed on the bounty of the rich, but feasted on locusts and wild honey. If the opulent did not like his sermons they at least could not vote him out of his parish, or stop his support.

His mission was as unique as his life. It was to go before the face of the incarnate Son of God and introduce Him to a self-indulgent, self-seeking, wicked world.

His ministry was in perfect harmony with the other characteristics. He did not plan a union

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revival of all the churches in the district, and have a special tabernacle erected to accommodate the great crowds that would surely come; nor did he get his picture taken nor advertise himself in the morning and evening papers as the greatest living orator, and send blank checks to a thousand of the richest ladies in the city soliciting their support!

Nothing of the kind! He went out into the desert where there might be water enough for camels and asses and the people to drink, mounted a rock and began to preach on repentance, the most unpopular theme a preacher ever chose.

And the Infinite Son of God, from whose verdict there is no appeal, declared that no one greater was ever born of woman than John the Baptist.

I. THEN CONSIDER JOHN'S BAPTISM. It was no unmeaning ceremony

1. It was an initial rite into a new brotherhood.
2. It was an outward sign of an inward work of grace.

3. It was a rite and means of public profession, "I indeed baptize you with water."

a. John preached and required genuine repentance and demanded fruits meet for repentance as proof of its genuineness (Matt. 3:7-9).

Now repentance is a great foundation work. There is no true religion that comes from heaven and will get people ready for heaven without it. John called on people to repent. Jesus began with the same. Peter began there at Pentecost. It means self-abhorrence for self-committed sin. It further means confession of sin as publicly as it is known. It further means forsaking sins, all sins and going out of the sin business.

The best definition of repentance in the Bible is in Isaiah 55:7, R. V. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him: and to our God for he will abundantly pardon." The next definition is found in Ezekiel 14:6, R. V. "Thus saith the Lord, Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations." These texts are so plain they are self-interpreting. Forsake all wicked ways and wicked thoughts! Forsake all your idols that wean you from the love of God. Turn your faces from the popular habits and vices, and social abominations and customs that so largely make up the sinner's and worldling's life. It also involves restitution.

He who has not purposely abandoned all sin has not truly repented. The reason we have so much superficial religion today, and so much opposition to holiness, is because so little genuine repentance is preached.

b. John's preaching led to remission of sins. As we are taught in Luke 3:3, so Peter taught in Acts 3:19, "Repent and be converted that your sins may be blotted out."

c. John's repentant hearers "got" a knowledge of salvation. The angel Gabriel said, "Many of the children of Israel shall he turn to the Lord their God." "To give knowledge of salvation unto His people by the remission of their sins" (Luke 1:7). Many people nowadays get a "perhaps" so or "guess so" salvation, but this preacher's converts got a "know so" salvation.

d. John glorified Jesus as the hope of the world. In Acts 19:4 we are told, "John verily baptized with the baptism of repentance saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Again he said, "Behold the Lamb of God that taketh away the sin of the world." "He must increase but I must decrease." He evidently expected his disciples to leave him and follow Jesus.

e. John preached, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Undoubtedly a number of Christ's apostolic band were John the Baptist's converts.

f. His hearers got peace with God. In Luke 1:76-79, R. V., "Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways: to give knowledge of salvation unto his people in the remission of their sins . . . to guide our feet into the way of peace."

John was truly an evangelical preacher and introduced his disciples to a great salvation. His baptism was an outward sign of it.

II. NOTICE THAT JOHN'S WORK WAS ONLY PREPARATORY TO ANOTHER

Observe by what unmistakable language two works of grace are taught here.

1. Two baptizers: one a man, the other the Son of God.

2. Two baptisms: one with water, the other with the Holy Spirit.

3. Two classes of subjects: one repentant sinners; the other Christians seeking sanctification.
4. Two results: one forgiven followers of Christ; the others cleansed and Spirit-filled followers of Christ.

III. NOTICE THE VARYING RELATIONS OF THE HOLY SPIRIT TO CHRISTIANS

1. He is "with you" (para) John 14:17.
 2. He is "in you" (en) John 14:17.
 3. He is "upon you" (epi) Acts 1:8.
- "With you"—Justified.
 "In you"—Cleansed (Acts 15:8, 9).
 "Upon you"—Empowered (Acts 1:8).

The fire of the Holy Spirit sanctifies. Isaiah 1:25, "I will purely purge away thy dross and take away all thy tin." Eze. 36:25-27, "From all your filthiness and from all your idols, will I cleanse you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." 29th verse, "I will also save you from all your uncleanness." Mal. 3:3, "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The teaching of scripture, variously repeated is, that as the refiner's fire melts the ore and separates the dross from the pure gold and silver, so the Holy Spirit melts the moral nature of a Christian and in God's own mysterious way separates the carnality from the essential elements of our moral being, and leaves a clean and holy heart to be the temple and dwelling place of the abiding Holy Spirit.

Equally mysterious is the work of the Holy Spirit empowering for some kind of special service. Those who have been the most honored and the most used by God have often been the most astonished and perplexed about their own success.

Moody once said to a great audience in England, "I am as much of an astonishment to myself as to any of you. May God forgive me if I speak in a boastful way, but I do not know of a sermon I have preached since I received the baptism with the Holy Spirit but God has given me some souls. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet I would kick it away like a football. These are the very

sermons I preached in Chicago, word for word. Then I preached, and I preached, but it was as one beating the air. It is not new sermons, but the power of God. It is not a new gospel that we need but the old gospel with the Holy Ghost of power."

John Wesley told the same story, and Finney, and A. B. Earle, and A. T. Pierson, and Dr. Keen and Bishop William Taylor, and a multitude more. The Holy Spirit gives the power to win souls. Reader, will you have it?

AN INDIAN'S REASONS FOR RACE PRIDE

A young student at Hampton College gave the following reasons for being glad he was born an Indian:

There is no race nor people who have not something of which they may be proud. I am proud of my ancestors because they so nobly fought for what they thought to be right.

Because they never broke a treaty which they made with the early settlers of this country, but always left that for the people to do.

Because when an Indian once pledges his word he will stand by it; no matter what comes, he is true to his promise.

Because Indians could never be reduced to slavery, but would rather die than to give up their freedom.

Because they could endure great privations, hardships and tortures without complaining.

Because the Indian is generous and hospitable and can attend to his own business and let other people's alone.

Because of the beautiful, original work which they are able to turn out with rude tools, such as blankets, pottery, baskets and beadwork.

Because the Indian language has no swear words in it and if any Indian swears he has to do so in the language of civilization.

Historians seldom take note of so obscure an event; yet, if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than the Gothic invasions. A volume has been compiled, narrating the decisive battles of the world. But more significant than this, and probing deeper, the divine government of the world would be the history of revivals.—AUSTIN PHILIPS.

EXPOSITIONAL

MESSAGES FROM ISAIAH

The Coming of the Kingdom

OLIVE M. WINCHESTER, TH. D.

AS we turn to the sublime Messianic passages of the prophet Isaiah, we feel a certain appropriateness in the meditation upon them at this time of year, for still there is lingering in the mind the melody of the Christmas carols with their song of peace and goodwill. But by the time this article reaches the readers the Christmas season of joy and rejoicing will have passed. Yet we shall be coming to that other great event in the life of Christ and in our Christian faith, the resurrection. We will be making ready to join in one united throng, "Hallelujah, Christ arose." Yet the messages which tell of Christ's coming and His kingdom have a very fundamental relation to the resurrected life of the Redeemer.

THE MOUNTAIN OF THE LORD'S HOUSE (2:2-4).

In bringing before us the delineations of the kingdom, Isaiah has both the impersonal and the personal, and the first passage, 2:2-4 gives an impersonal presentation. The essential contents of its message Terry states as follows: (1) "The temple mountain (including Zion) is to be exalted into prominence above all other hills; (2) Jerusalem will be the source of law and revelation; (3) there will be a confluence of all nations thither; (4) universal peace is to be effected by divine judgment among the nations." Then he interprets: "(1) Jerusalem occupies a conspicuous historical, geographical, and religious position in the origin and development of the kingdom of God on earth; (2) the gospel is a republication and enlargement of the law and word of Jehovah, having issued from Jerusalem as a geographical and historical starting point, (Cf. Luke 24:27); (3) the nations will acknowledge and accept the truths and excellencies of this new and higher revelation; (4) the ultimate result will be universal peace among the nations."

To be compared with this interpretation by Terry is that of Skinner. He has as his main

theme, "Zion the center of the universal religion in the latter days." Then he continues: "In this striking picture of the Messianic age the following features should be noted: (1) The pre-eminence amongst the mountains of the world of Zion, the acknowledged seat of Jehovah's universal dominion (Cf. Jer. 3:7; Psa. 2:6; 110:2, etc., also Eze. 40:2). (2) The extension of the true religion is effected, not by conquest, but by the moral influence of Israel's theocratic institutions upon surrounding peoples (Cf. Isa. 40:3). The submission of the nations is spontaneous; they are filled with eager desire to learn the ways of Jehovah (Cf. Zech. 2:11; 8:22). Hence (3) the nations retain their political independence. They are not conceived as absorbed in the Jewish nationality or as incorporated in a world-empire. Jehovah, not Israel, rules the world and He rules it by His Word not by His sword. (4) The authority of Jehovah, appealed to in all international disputes, brings war to an end, and ushers in an era of universal peace."

Another interpretation is found in Kirkpatrick. Speaking of this particular section he says, "It serves as a foundation for the prophet's call to repentance, and as a foil to the description of Judah's sin, shewing the depth of its fall by contrast with the sublimity of its mission. In the after-days Zion is to be the spiritual center of the nations. Its spiritual pre-eminence is represented under the figure of a physical elevation of the temple-mount. Thither not Israel only but the nations of the world will go up to worship, and to learn from Israel's God. The nations will obey Jehovah's rule, and universal peace will be established (2:2ff). There is no hint here of a personal Messiah. Jehovah himself is the Teacher and the Ruler. The form of the prophecy is suggested by the pilgrimages of worshipers to the temple. Its spirit is the truth that in the divine purpose Zion was to be the center of the world's salvation (John 4:22)."

In comparing these different exegeses of the passage we find certain lines of agreement such as

the conquest to be effected by the gospel, the mode of this conquest being through moral influence. The nations will accept the truth and universal peace will result. The particulars of method through which all of this will be brought about are not given.

THE BRANCH (4:2-6).

The next Messianic section is found in chapter 4, verses 2-6. With the introduction of the figure of the "Branch," we have an approach to personalization. The figure has a double significance coming from Jehovah it is divine in its origin and yet at the same time "a growth of the land of Israel." As in the former passages Terry analyzes the essential elements. (1) "The filth and crimes of the Jewish people must be put away by burning blasts of judgment; (2) there will be a surviving remnant, known as holy and written unto life; (3) they will enjoy divine protection and care as truly as did God's chosen people at the time of the exodus from Egypt; (4) all this honor, glory, majesty and beauty will be brought about by, or in some way be most intimately associated with, a remarkable person or power called 'A Branch of Jehovah.'"

In commenting further on these two Messianic passages Terry observes that one opens and the other closes the appeal to the house of Judah, and the one presents a historical picture and the other an inner view of the redemption of the true Israel. The qualities of character demanded of the people are worthy of note, especially as they appear so early in the Messianic delineation of the kingdom. The people are to be holy. As to what may be the significance of this term we are not left in doubt for immediately following in the context, there is set forth the conditions under which the people shall be holy, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice and the spirit of burning." Moreover when this shall have taken place then shall there be evident the signal manifestation of the presence of the Lord in the sign of the cloud and fire as in the days of old.

IMMANUEL (7:14).

To understand the meaning of the next Messianic reference, we need to survey the historical background. The prophet had made his debut as a practical statesman. Before this time he had set forth religious ideals and had upbraided the

people for their sins. Now he enters into the realm of state policies. The two northern nations, Syria and Ephraim, had formed an alliance against Judah to place upon the throne a king of their own making. In consequence Ahaz, the present king, was greatly disturbed. The scripture reads, "And his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind" (7:2, R. V.). At the command of the Lord Isaiah met the king at the conduit of the upper pool and exhorted him: "Take heed, and be quiet: fear not, neither let thy heart be faint, because of these two tails of smoking firebrands."

Maintaining a firm trust and confidence in the Lord, Isaiah could look out over the threatening movements of these two minor nations and see graver dangers ahead than the panic stricken king was able to observe. He feared lest the king would resort to the expediency of calling in the help of Assyria, a policy which he did afterward follow. He could see that the time would come when this great monarch of the east would sweep down upon these smaller nations of the north, and whether called by Ahaz or not, he would subjugate them under tribute and rule. Moreover also as Skinner says, "He was opposed, on religious grounds, to all compacts with heathen powers as involving disloyalty to Jehovah and distrust of His power. The crisis presented itself to him as a test of the religious mind of the people, of its capacity for exercising that fearless trust in Jehovah's word which alone could guide it safely through the complications of the immediate future to the felicity that lay beyond. Hence the great object of this encounter with Ahaz is to bring around the king to Isaiah's own attitude of calm reliance on the help of God, and above all things to dissuade him from compromising his position by entering into direct relations with Assyria."

Since Ahaz would not respond to an admonition of faith in Jehovah, he bade the king ask for a sign that he might have more tangible confirmation of divine help, but the king would not be committed. Thereupon the prophet admonished him, "Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Then he relates to the king how it shall come to pass that before the child

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shall come to the age of moral discernment and understanding, the land belonging to the two kings whom he feared would be devastated and moreover also Judah itself would feel the conqueror's yoke.

If it were not for the name given unto the child, the thought of the passage would not be carried beyond that day and age, but the meaning of the name, "God with us" together with its quotation as prophetic in the New Testament (Matt. 1:23), carries out beyond the turbulence of that time. So George Adam Smith observes, "It seems to the present expositor quite impossible to dissociate so solemn an announcement by Jehovah to the house of David of the birth of a Child, so highly named, from that expectation of the coming of a glorious Prince which was current in this royal family since the days of its founder. Mysterious and abrupt as the intimation of Immanuel's birth may seem to us at this juncture, we cannot forget that it fell from Isaiah's lips on hearts which cherished as their dearest hope the appearance of a glorious descendant of David, and were just now the more sensitive to his hope that both David's city and David's dynasty were in peril. Could Ahaz possibly understand by Immanuel any other child than that Prince whose coming was the inalienable hope of his house? But if we are right in supposing that Ahaz made this identification, or had even the dimmest presage of it, then we understand the full force of the sign. Ahaz by his unbelief had not only disestablished himself; he had mortgaged the hope of Israel. In the flood of disaster, which his fatal resolution would bring upon the land, it mattered little what was to happen to himself. Isaiah does not trouble now to mention any penalty for Ahaz. But his resolve's exceeding pregnancy of peril is borne home to the king by the assurance it will devastate all the golden future, and must disinherit the promised King. Ahaz is thus the Judas of the Old Testament, if that conception of Judas' character be the right one which makes his wilful desire to bring about the kingdom of God in his own violent fashion the motive of his betrayal of Jesus. Of his own obduracy Ahaz has betrayed the Messiah and Deliverer of his people. The assurance of this betrayal is the sign of his obduracy, a signal and terrible proof of his irretrievable sin in calling upon the Assyrians. The king has been found wanting."

When we relate this Messianic prophecy to the

preceding we find from the aspect of a personal conception this is climactic. Moreover there is also the further thought that the person of the Messiah is the Godhead in manifestation among men. Therefore while it is brief, it is fraught with meaning.

HOMILETICAL SUGGESTIONS

The passages themselves may in each case be taken as a text and treated in an expository fashion. Thus the first passage (Isa. 2:2-4), might have as a theme, "The Going Forth of the Gospel Message" and divisions as follows, It gains pre-eminence, it draws the nations to its light and it brings peace. The second passage (4:2-6), would respond to the theme, "A Redeemed People," and then one could have as subheadings, Receive temporal blessings, Are made holy and Are blessed with a special manifestation of the divine presence. In the last section the word Immanuel with its interpretation, "God with us" is sufficient for a text. God is with us as ground of trust and confidence in the dark hours of life, God is with us in deliverance in time of need, God is with us in hope for the future. If one prefers one can choose individual texts from each of the two sections and then develop them textually or topically as the desire may direct.

WONDERFUL TRANSFORMATION

Rev. Theodore Seybold, of Raipur, India, has recently written, "Dr. and Mrs. Gass and I had the pleasure of spending a memorable Sunday at the Chandkuri Asylum a few weeks ago—memorable because of the baptism of some fifty lepers at the afternoon service. It was a veritable procession of the maimed and the halt to the baptismal font, as these men and women came forward and promised allegiance to their new Lord. We sat there and saw their decrepit bodies; but we forgot them as we looked at their faces, and as we thought of how the Lord was reaching out to heal and cleanse their hearts. Who knows what places of honor they will some day occupy at the great gathering above, when they will no longer appear to us disfigured, but as souls washed white and made whole in the blood of the Lamb."—Selected

"Cease not to pray;
On Jesus as you all rely.
Would you live happy—happy die?
Take time to pray."—ANON.

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HOMILETICAL

SERMONS FOR MARCH

LEWIS T. CORLETT

This is the time when many pastors plan on having their spring revivals. Either preceding, in preparation of the proper atmosphere for a revival, or following, in preserving the gains of the meeting, preaching on various themes of holiness is very beneficial. Thus some suggestive outlines are given for the morning services to direct the thinking and praying of the people to the most needed and most helpful doctrine and experience taught in the Bible. As Easter is late this year, there are not any special days that receive any special mention from Protestant churches in this month. This is known by some denominations as Lenten season and, if a pastor so desired, some suitable line of thought in preparation for Easter revival or services could be given with profit during the latter part of the month. A series of nine sermon outlines on "The Blood," suitable for pre-Easter services, will be given with the outlines for next month.

March 5—Morning Sermon

HOLINESS

(Ephesians 4:24; Hebrews 12:14)

I. INTRODUCTION

1. A positive message on holiness.
2. Meaning of holiness.
 - a. That characteristic or attribute of God that shows Him to be pure and free from all power, dominion and effects of sin.
 - b. In humanity, that power of God displayed in the individual heart that restores to soul health, cures from the terrible disease of sin and so frees one from the power of the devil that he may manifest the life of godliness in everyday life.

II. HOLINESS IS THE CENTRAL THEME OF THE BIBLE

1. Displayed in creation.
2. Abraham was called out to be holy (Gen. 17:1).
3. Was implied and taught through the law.
 - a. All the types, shadows, ordinances, and

ceremonies of the law typified the holiness of God.

- b. The priesthood typified the Priest that should come who would be holy, harmless, undefiled, separate from sinners, and higher than the heavens.
4. The poets spoke and sang of Holiness (Psalm 24:3, 4; 29:2; 93:5; 96:6).
5. The prophets caught the vision of God's holiness (Isaiah 6:35; Zechariah 14:20).
6. Zacharias, the father of John the Baptist, spoke of it (Luke 1:74, 75).
7. John the Baptist, Jesus, Paul, John, Peter, Jude and others wrote in the New Testament of holiness.

III. HOLINESS IS THE CHIEF GLORY OF CHRISTIANITY

1. The God of the Hebrews and the Christians is the only God who professes to be holy.
2. Christianity gives the world a holy heaven, the home of holy spirits—an eternal home of holiness.
3. Christ in His doctrines and principles has given the world the only means whereby man can be holy.
4. The Holy Spirit is actively engaged in the world today to urge men everywhere to be holy.
5. The saints of Christendom who have left an impression on the world have been holy people.

IV. HOLINESS IS THE BEAUTY OF CHRISTIAN CHARACTER

1. Holiness of heart and life fits an individual for any stage of life or death.
2. Holiness removes from mankind the principles that cause misery, strife, and all causes of trouble to the soul.
3. Holiness gives and amplifies the virtues of both natural character and the imparted ones through grace.
4. Holiness gives constant peace and happiness to every soul who gets it.

V. MEN SHOULD SEEK TO BE HOLY

Some men, like pictures, are fitter for a corner than a full light.—SENECA.

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March 5—Night Sermon

THINKING AND MAKING HASTE

(Psalm 119:59, 60)

I. INTRODUCTION

1. People are making haste without thinking.
2. Too many people are rushing by the most important things of life.
 - a. Too busy to consider their spiritual life—content to know that it exists rather than to know of its value.

Illustration: Like the modern day tourists, just rushing up to a historic place and checking it on their notebooks that they have been there, no time for study and appreciation.

- b. Too much in a hurry to build a character.

II. THINKING

1. A Personal Reflection: "I thought."
 - a. No one can afford to let another do his thinking for him.
 - b. A private deliberation and consideration.
2. Thought on the right thing. "On my ways," not that of another.
 - a. Reviewed his life, considered his activities, compared his motives.
 - b. Saw he was traveling in the wrong direction, going to a place he did not want to go to.
3. He made some conclusions.
 - a. That he was on the wrong road.
 - b. That his life was controlled by evil principles and motives.
 - c. That he was disobeying God.

III. HE MADE SOME DECISIONS

1. To go the other way: "turned my feet."
 - a. Recognized that his danger was imminent.
 - b. He felt the danger his soul was in.
2. He made haste to change his ways: "I made haste."
 - a. He knew them but had neglected them.
 - b. He understood God's requirements but had disregarded them.
 - c. He had realized the error of sin but had overlooked his personal danger.
 - d. He was well aware that God carried out His law but just ignored it.
4. He changed his life.
 - a. From Satan unto God.
 - b. From disobedience unto obedience.

IV. THE CURSE OF THIS GENERATION IS INDICATION

1. They have a knowledge but will not follow it.

(9)

2. Too busy to allow themselves to consider.
3. Need to do as this one in the text did.

March 12—Morning Sermon

CHRIST'S DESIRE FOR HIS CHILDREN

(John 17)

I. INTRODUCTION

1. Joseph H. Smith once said, "Great truths are lost to the Church by lower spirituality as well as by higher criticism."
2. Christ's desire was for His Church to be spiritual.
3. His last message deals with the means for maintaining spirituality.
4. The desire of His children should be to carry out His desire in their lives.

II. CHRIST'S DESIRE

1. To keep them (v. 11).
 - a. The provision of grace as well as the longing of Christ was to hold every person who once came to Him.
 - b. Christ desires the individual's sustained experience more than the person does himself.
 - c. This should encourage every person who accepts Christ as his Savior.
2. To sanctify them (v. 17).
 - a. To remove from them the nature that would give so much trouble and be a means of discouragement.
 - b. To fill with His fulness so that the soul would live in happy contentment with Him.
 - c. To perfect His love in the heart so that there could be a perfect mutual affection between Savior and child.
 - d. To empower them for His service.
3. To unify them (v. 21).
 - a. This is the result of the sanctification.
 - b. Not to make them uniform in manner of dress, speech and action, but in variety to bring unity.
 - c. The beauty and glory of Christian experience are the harmony and unity they bring among characters of extreme differences.
 - d. This is the strength of the Church (Psalm 133).
4. To behold His glory (v. 24).
 - a. A Desire for His children to be near Him.
 - b. A Desire for them to come to that place He had prepared.
 - c. More than that, a longing for them to have His viewpoint, see His beauty, majesty and glory while they lived among the most adverse and opposite conditions.

- d. A yearning from the heart of God for fellowship with His redeemed children.

III. ARE YOU DESIRING THE SAME THING AS CHRIST DESIRED FOR YOU?

March 12—Night Sermon

SHUTTING GOD OUT

(Isa. 59:1-3)

I. INTRODUCTION

1. Condition of Israel at this time.
 - a. Straying away from God.
 - b. Forgetful of God, engaged in sinning.
2. Had lost the favor of God.

II. SIN SHUTS GOD OUT

1. Bible Illustrations:
 - a. Children of Israel in their journeys from Egypt to Canaan oft shut the door for God's operation by their sin.
 - b. The times of the Judges.
 - c. Saul, David.
 - d. Babylonish captivity and others.
2. Sin breaks the avenue of blessing from God.
 - a. Shuts out God's help.
 - b. Releases wrath and punishment.
3. Changes the state of an individual.
 - a. From a son to a rebel.
 - b. From a citizen to an alien.
 - c. From light to darkness.
 - d. From delighting in good to delighting and desiring the bad.
4. Difficulty with the church today.
 - a. Members disobey God and shut him out of their lives.
 - b. They walk behind light and hinder the progress of the church.
 - c. Many of them seem to forget God.
5. Sin furnishes the biggest problem in the universe both for God and man.

III. CAUSES CONDITIONS SUCH AS EXIST TODAY

1. Deception:
 - a. Lips speak lies.
 - b. Tongues utter perverseness.
2. Perverted justice.
 - a. None calleth for justice, nor any pleadeth for the truth.
 - b. Judgment is far from them.
3. Corrupted character.
 - a. Trust in vanity and speak lies.
 - b. Feet run to evil.
 - c. Make haste to shed innocent blood.
 - d. Thoughts are of iniquity.
 - e. Wasting and destruction in their paths.

Illustration of the widespread attempt to make dope addicts out of high school students.

IV. GOD SHUT OUT AND THE DEVIL SHUT IN

1. Anyone is liable to go that way if he starts in sin.

2. Most of sinners did not expect to get into their present condition when they started in sin.

March 19—Morning Sermon

THE CHRISTIAN'S POTENCY

(Acts 2:16, 18)

I. INTRODUCTION

1. Potency.
 - a. State of possessing transferred or derived power.
 - b. Quality of possessing inherent strength or power.
 - c. The capability of developing in accordance with the nature of the power.
2. The Holy Spirit is all this to the individual soul.
 - a. He transfers the power of God to those who want it, and prepare themselves for it.
 - b. He makes the change so that the power of God becomes an inherent strength for the Christian.
 - c. The life of God in the soul increases and enlarges in the life of the progressive, obedient child.

II. THE PROMISE OF THE HOLY SPIRIT IS DEPENDENT UPON INDIVIDUAL ACTION

1. Luke 24:49, "Tarry ye." Acts 1:4, "Wait."
2. The Holy Spirit does not purify until the believer presents all to Him for that purpose (Romans 12:1).
3. The command is to yield unto God (Romans 6:13).

III. POSSESSION OF THE HOLY SPIRIT DEVELOPS ACTION

1. Seen on the day of Pentecost in actions of disciples.
 - a. Began to speak—witnessing.
 - b. Gave forth what they had received.
2. Enabled them to take what they had and be a blessing (Acts 3:6).
3. Put within them a feeling of compulsion to obey, not of mere necessity but of loving obedience (Acts 4:19, 20).
4. The baptism with the Holy Spirit will increase and develop activity in the life of everyone who receives Him.

IV. MAINTAINING THE HOLY SPIRIT IS DEPENDENT UPON ACTIVITY

1. To refuse to witness to this glorious work of grace is to quench the Spirit and to grieve Him.
2. To receive the Holy Spirit is to receive the very power of God in the life and He prepares for service which must be given or He will leave.

3. Carelessness and indolence have been the cause of many good people losing out with God.
4. This is the primary cause of the seeming indifference and lethargy of so many professing holiness people today.

V. THE BAPTISM WITH THE HOLY SPIRIT IS THE BELIEVER'S OPPORTUNITY TO USE GOD AND TO BE USED BY HIM

March 19—Night Sermon

RELEASING THE PENALTY

Ezekiel 33:14-16)

I. INTRODUCTION

1. Portion of a warning that the prophet was giving to Israel.
2. A ray of light for them to follow out of the darkness into which they had plunged themselves.

II. THE CERTAINTY OF THE PENALTY

1. The law of God will be executed.
 - a. God spared not His own Son when He took the sins of the world on Himself.
 - b. Even the watchman will suffer unless he speaks clearly of the punishment of the broken law.
 - c. The righteousness that one may have done in past life will not deliver in the day of sin (Ezek. 33:12).
2. The penalty stated must be carried out to make God just.

III. THE CHARACTER OF THE JUDGE

1. A just God.
 - a. He always warns many times before executing the law.
 - b. He gives every man many opportunities to turn from sin.
2. He is a merciful God.
 - a. Has no pleasure in the death of the wicked (Ezek. 33:11).
 - b. Gave His own Son to take the place of the guilty.

IV. RELEASING THE PENALTY

1. Man cannot do it in himself.
 - a. The price was too great, the burden too heavy, and the bondage too strong.
 - b. Jesus paid the price, bought man back from the enemy, offered humanity a way to release the penalty.
2. Man's part.
 - a. Turn from his sinning.
 - b. Restore the pledge.
 - c. Give again that he has robbed.
 - d. Walk in the statutes of right without committing iniquity.
 - e. This makes it possible for the sacrifice that Jesus made to become personally effective.

V. ANY PERSON CAN MEET THESE CONDITIONS AND BE RELEASED FROM THE PENALTY OF THE BROKEN LAW.

March 26—Morning Sermon

THE HOLY SPIRIT AND PRACTICAL LIVING

(As found in the Book of Acts)

I. INTRODUCTION

1. The Bible is a wonderfully practical Book for all people.
 - a. Gives a true picture of mankind.
 - b. Gives a solution for every problem man has to deal with.
2. The account in the Acts is minute in the detailed assistance the Holy Spirit gave to the early Christians.

II. THE HOLY SPIRIT AND PRACTICAL LIVING

1. He filled them, thus purifying their hearts (Acts 2:4; 15:8, 9).
 - a. This was their prime need, settling the sin problem.
 - b. This was the proper starting place.
2. He comforted them in time of testing (Acts 4:31-33).
 - a. He strengthened them for sufferings and hardships.
 - b. He helped them to encourage each other in these trials (Acts 5:17-20; 12:1-17).
3. He prepared them for every good work (Acts 3:6; 4:34, 35; 6:1-4).
4. He gave them a proper viewpoint of material possessions (Acts 4:34, 35; 5:1-11; 6:1-3; 20:35).
5. He guided them.
 - a. Philip (Acts 5:26).
 - b. In missionary activity (Acts 10; 13:2; 16:7).
6. He filled them with hope.
 - a. Stephen (Acts 7:55).
 - b. Paul and Silas (Acts 16:25-34).
 - c. Paul in storm at sea (Acts 27:23-25).

III. THIS IS BUT A SMALL EXAMPLE OF WHAT HE WANTS TO DO FOR HIS CHILDREN TODAY

March 26—Night Sermon

SOUL INJURY

(Proverbs 8:35, 36)

I. INTRODUCTION

1. Another contrast of the Bible.
2. God uses this method to try to get man to see his condition, his position, his state, and his end.
3. This is a contrast of the results of man's choice.

II. SOUL INJURY

"He that sinneth against me wrongeth his own soul; all that hate me love death."

1. Sin brings personal injury.

SERMON OUTLINES FROM ACTS

ERWIN G. BENSON

THEME: *Filled with the Spirit*

TEXT: Acts 9:17.

I. INTRODUCTION

1. There are those who grieve the Spirit.
2. There are those who quench the Spirit.
3. There are those who are led by the Spirit.
4. There are those who are filled with the Spirit.

II. FILLED WITH THE SPIRIT

1. Men are to be filled with the Spirit.
 - a. Filled means to be full of one thing.
 - b. Acts 2:4.
 - c. Acts 4:8.
 - d. Acts 6:3.
 - e. Acts 6:5.

III. HINDRANCES TO BEING FILLED WITH THE SPIRIT

1. Levity.
2. Pride.
3. Worldly-minded.
4. Neglect of known duty.

IV. CONSEQUENCES OF NOT BEING FILLED WITH THE SPIRIT

V. CONSEQUENCES OF BEING FILLED WITH THE SPIRIT

THEME: *Further Instructions*TEXT: Acts 10:6, *He shall tell thee what thou oughtest to do*

I. CHARACTERISTICS OF CORNELIUS

1. Devout—earnestly religious—pious—reverent.
2. Feared God.
3. Gave much alms.
4. Prayed always.
5. Fasted much.

II. EVIDENTLY THIS WAS NOT SUFFICIENT

1. An angel appeared and assured that prayers were accepted.
2. Is instructed to send for Peter.
 - a. Men depend upon others for the gospel.
 - b. A person's rank in life does not hinder him from telling the good news.
3. He immediately sent for Peter.

III. PETER'S COMING

1. Cornelius was interested in others as he brought his kinsmen and near friends.
2. Was told not to worship man.
3. Ready and willing to be taught.
4. Recognized that he was "present before God."

IV. THE FURTHER INSTRUCTIONS

1. Cornelius knew about Christ (v. 37).
2. Told that whosoever believed received remission of sins.

- a. Whole nature is affected by it.
 - b. God-given organs, talents and abilities injured by sinning.
 - c. Sin robs all the senses of man of their keenness.
2. Sin is portrayed as wilful ignorance and voluntary choice against God.
 - a. Wisdom is portrayed as one who is seeking, pleading, wooing enticing a person to turn from sin, yet the sinner voluntarily chooses to turn away.
 - b. Sin and hating God are linked together—a dark picture.
 - c. Hating God and loving death are linked together—a sad ending.
 3. The soul is the part that suffers the greatest injury.
 - a. Most sensitive part of mankind, capable of the greatest suffering.
 - b. The immortal part of man—thus the injury will endure longer.
 - c. The most refined part of man's nature—thus capable of being degraded to a greater extent.
 - d. Sins which injure the soul most.
 - (1) Malice, envy, jealousy, impurity, uncleanness, etc.
 - (2) Unbelief.
 4. Sad picture to see one deliberately injuring the best part of his nature.

III. SOUL HEALTH

"For whoso findeth me, findeth life, and shall obtain favour of the Lord."

1. Opposite of the other.
 - a. Life instead of death.
 - b. Favor instead of hatred.
2. All obtained in finding God.
 - a. Implies that man must seek God, yet he need not search far, for God is searching for Him, is on his trail and they will soon meet.
 - b. The blessings and benefits that one obtains when he finds God as a Savior are just as great in helpfulness as the results from choosing sin are destructive.
3. Left with each person to make the choice.

The Bible—Mighty in Its Influence

- A devouring flame (Jer. 5:14).
- A crushing hammer (Jer. 23:29).
- A life-giving force (Ezek. 37:7).
- A saving power (Rom. 1:16).
- A defensive weapon (Eph. 6:17).
- A probing instrument (Heb. 4:12).

- a. Included freedom from guilt.
 - b. Included cleansing from pollution.
3. Further instruction was to believe for cleansing.
 4. The Holy Ghost fell.

THEME: *Conditions of acceptance*

TEXT: Acts 10:35.

I. EVERY MAN IS ANXIOUS TO BE ACCEPTED OF GOD

1. The heathen have their rites, ceremonies and sacrifices.
2. Israelites offered sacrifices to be accepted.
3. Scribes and Pharisees did that which they believed would make them acceptable.
4. Men are still concerned about being acceptable to God.

5. Meaning of being accepted.

- a. Accepted for justification, regeneration, adoption.
 - b. Accepted for sanctification.
6. Every man can be accepted if he meets conditions.

II. CONDITIONS OF ACCEPTANCE

1. Fear God.
 - a. This means the worshiping of Him only.
 - b. This means to love Him with the whole being.
 - c. This is man's attitude toward God.
 - d. This means to hate evil (Prov. 8:13).
 - e. This means not to sin (Ex. 20:20).
2. Work righteousness.
 - a. This is man's relation to man.
 - b. Righteousness is to do right and is therefore a moral question.
 - c. Cannot do righteousness by our own nature (Rom. 3:10).
 - d. Righteousness does not come by law but by grace (Gal. 2:21).
 - e. Justification comes not by works of righteousness alone (Rom. 9:31-32; Gal. 2:16; James 2:17-20).

THEME: *Witness to the Name*

TEXT: Acts 10:43.

I. MAN AND SIN

1. Every man has the principle of sin in him unless taken out.
 - a. Psalm 51:5.
 - b. Romans 3:23.
 - c. 1 John 1:8.
 - d. 1 John 1:10.
2. Men know that they sin.
 - a. Numbers 22:34—Balaam.
 - b. 1 Samuel 26:21—Saul.
 - c. 2 Samuel 12:13—David.
 - d. Matthew 27:4—Judas.
 - e. Luke 15:18—prodigal son.

II. REMISSION OF SINS THROUGH JESUS' NAME

1. All want salvation from sin.
2. Disagreement as to how to get rid of it.
3. Remission only through Jesus' name.
 - a. Acts 4:12.
 - b. Philippians 2:19.

III. WITNESS TO THE POWER OF THE NAME

1. Saints.
2. Apostles.
3. Prophets.
 - a. Isaiah 53:11.
 - b. Jeremiah 31:34.
 - c. Micah 7:18.
 - d. Zechariah 13:1.
 - e. Malachi 4:2.
 - f. Daniel 9:24.

THEME: *The astonished petitioners*

TEXTS: Acts 12:5, 16.

I. INTRODUCTION

1. Herod killed James.
2. Herod arrested Peter.
 - a. Put in prison.
 - b. Sixteen soldiers to keep him.

II. PRAYER MADE FOR HIM OR THE STRENGTH OF THE WEAK

1. They resorted to prayer and not to works.
2. Prayer without ceasing even though results delayed.
3. Entire church co-operated—no results without this.
4. Prayed to God—earnest—sincere—heartfelt.
5. Prayed definitely for him.
6. Results came through prayer only.

III. THE RESULTS

1. Peter sleeping and bound between two soldiers the night before the execution.
2. The angel of the Lord came.
3. Smote Peter and told him to rise.
4. Chains fell off.
5. Told to cast on garments and follow angel.
6. Gates opened of their own accord.
7. Went to the place where they were praying.
8. They were astonished when they saw Peter.
9. No small stir among the soldiers.

IV. SPIRITUAL APPLICATION

1. Sinner bound with chains.
2. May be night before suicide or death.
3. Angel will smite on side with conviction.
4. Fetters of sin will fall off.
5. Sinner will put on robes of righteousness.
6. Will begin to follow the angel of the Lord.

7. Will naturally look up and attend a place of prayer.
 8. No small stir among the devils.
- V. WILL SAINTS BE ASTONISHED?

WITNESS OF THE SPIRIT

HAROLD J. SUTTON

(Romans 8:16).

HOW long since the average congregation has heard a sermon on this all-important theme? The question of early Methodism was, "Have you now the witness of God's Spirit?" No revival was complete without a sermon on it. Not so today. Testimonies a proof: a verse of scripture or song; tell a story; air a complaint; testify at another; conceal more of true condition than is revealed. Who has not heard all this again and again. But how few give definite testimony to an inborn consciousness of present acceptance with God. So important and delightful is this witness that it is impossible to possess and not know it.

I. WHAT THIS WITNESS IS. "The supernatural testimony of divine favor begotten within the believing soul by the Spirit of God."

1. Witness of Faith—based on the Word of God. The Word is what God says about it; faith is what we say about it. Faith is the conscious commitment of the work of our salvation to Christ.

2. Direct or Internal Witness. This is commonly spoken of as "feeling." *Illustration:* One becomes heir to a sum of money. On the testimony of the papers he believes—that is acceptance. That would be comparable to the witness of faith. He then gets the money, he receives and this is realization. Usually the witness of faith and feeling or realization occur together. More often is this true in regeneration than in sanctification. This direct or internal witness is dual. God's Spirit impresses and our spirits receive the impression. God's Spirit does the work and therefore knows when it is done. It is supernatural and only those who have it can know and understand it.

3. The Indirect or External Witness. As the heir uses the money the fact that he has it is confirmed. Confirmation. The external confirmation of the internal witness is the "New Life."

a. Fruit of the Spirit (Gal. 5:22, 23).

The first three in relation to God.

The second three in relation to others.

The third three in relation to our own self-government.

b. Overcomes the world (1 John 5:4). Overcoming grace; dominion over sin.

c. Practices righteousness (1 John 2:29). Not an act here and there, but the practice of the life.

II. NECESSITY OF THIS WITNESS

One can hardly question the importance of this. If God does such a work He will not keep us in doubt about it. In every age men have been conscious of their acceptance with God. Abel, Enoch, Noah, David, Paul, John and others. "Knowledge of salvation through the remission of sins."

The Direct and the Indirect, the Internal and the External Witness go hand in hand. The former as a safeguard against distress and doubt. The latter as a preventive of presumption and delusion. It is impossible to have one without the other.

III. HINDRANCES TO THIS WITNESS

1. General Causes:

a. Lack of surrender and faith (unsaved).

b. Lack of consecration and faith (un-sanctified).

c. An unforgiving spirit.

d. Failure to pay price.

2. Personal, individual cause.

a. Known only to the person himself.

Failure initially hinders the obtainment.

Failure continuously hinders the enjoyment.

Have you initially obtained the Witness of the Spirit and do you now enjoy the inborn consciousness of present acceptance with God?

THE SCARLET WOMAN

HAROLD J. SUTTON

(Rev. 17:1-6)

The character portrayed in the text: John's astonishment. Not papal Rome (see verses 1, 15). An apostate church, whether protestant or papal. Two organisms that exist side by side within the organization.

I. HER POSITION. "Wilderness"—place of manifestation, trial, or probation.

Seated upon a beast—this the anti-Christ. Either his spirit or personality, for his personality will be but the incarnation of his spirit that is already at work. "The mystery of iniquity doth already work" (2 Thess. 2:7).

II. HER CHARACTER.

1. Unfaithful—"Fornications."

Attitude of true church toward her divine husband; affections of corrupt church be-

stowed upon the world (James 4:4; 1 John 2:15).

2. Base. This is seen by the things prized and displayed. "Purple and scarlet. Decked . . ." An inordinate display. True Christianity essentially unworldly. Heart materialism rules. Boast of numbers, costly edifices, trained and paid choirs, and educated ministry. Nothing said of those converted; attendance at prayer-meetings, revivals, or moneys raised for missions. The quiet of spiritual death.

3. Subservient. "Upon a . . . beast." Depends for prestige and support upon that which is beneath her. The woman does not control the beast but is supported by it. The true church is supreme and separate; the harlot church is a serf, a tool. The wealthy gain office and the world operates the church. An illustration: sales, suppers, entertainments of various kinds. Many churches carried by the "beast" of worldly solicitation.

4. Alluringly Seductive. "A golden cup."

Beautiful appearance; how desirable.

Many thousands are allured to their doom by the garnished cup.

5. Deceitfully Destructive. "Full of abominations and filthiness of her fornications." Possessive "her." Deceived herself, she deceives others. Contents of the cup is "the poison of doom."

6. Shameless. "Upon her forehead a name." Flaunting her character to the world. Character of each church as plain as though the name were on the forehead.

a. "Mystery" then, but not now.

b. "Babylon the great." Boastful attitude, signifying a third part of the world system in the "end time."

(Commercial Babylon in Rev. 18; political Babylon in Rev. 19).

c. "Abominations of the earth"—things displeasing to God. Nominally Christian, yet identical with the world. Women, daughters, then abominations. Makes woman responsible. Worldly professor worse than non-professing sinner. The church thrives on persecution from without, but dies when it comes from within.

7. Dispositionally cruel. "Drunken with the blood of the saints." Christianity is essentially tolerant, but the corrupt church is cruelly uncharitable. Advocates of holiness manifest a better spirit than its opposers. Men kill by slower and less humane methods than formerly. (Given the choice of being killed outright, or slowly nibbled to death, one would prefer the former).

III. MEMBERSHIP IN THIS CHURCH IS UNIVERSAL

1. Word-wide (verses 1, 15).

2. All classes—"Kings, inhabitants of the earth."

3. All the faithless everywhere.

IV. THE DOOM OF THE CHURCH IS CERTAIN

1. The woman does not think so (Rev. 18:7).

2. God says so (Rev. 17:16).

3. Instrument of destruction—"The beast." They are contemporary and flourish together. No distinction is made for they are equally guilty. The nonprofessor and the faithless professor are one. That which destroyed the church spiritually God allows to destroy her naturally. The "beast" destroys the "harlot" and Christ destroys the "beast."

Although the manner and form of sin may differ, both are equally guilty and share the same fate.

FIRST RESURRECTION AND THE SECOND DEATH

ROY L. HOLLENBACK

There are two terse statements in the twentieth chapter of Revelation which we join together as a text:

"This is the first resurrection" (v. 5).

"This is the second death" (v. 14).

I. WHAT IS DESIGNATED AS THE "FIRST RESURRECTION?"

1. There have been other resurrections back to mortal life—Jairus' daughter; Lazarus; Dorcas; etc. But these can hardly be counted as of the same character.

2. Christ is its embodiment: "I am the resurrection and the life."

3. Christ is its "firstfruits" (1 Cor. 15:23).

4. In a sense it is the perfection of the life which is begun in regeneration.

(1) The Spirit that dwells in us now is the same Spirit that shall "quicken our mortal bodies."

5. It is called the "first resurrection" in contradistinction to the resurrection of the wicked which occurs 1,000 years later.

6. There is a distinct group who shall participate in this resurrection. They are:

(1) "Blessed and holy" (v. 6).

(2) "Martyrs" or "witnesses" (v. 4). Not in the sense that all have died malignantly. But all who hold Christ's testimony without fear are "martyrs." Persecution does not make martyrs; it only discovers them.

(3) *'Kings and priests unto God.'* They are to associate with Christ as rulers upon the earth for 1,000 years (v. 6). The one thousand years of His reign upon earth by no means terminates Christ's kingdom. His kingdom is an "everlasting kingdom" and "of the increase of His government and peace there shall be no end" (Isa. 9:7). It is impossible to compute the dignity and honor which are reserved for the saints.

II. WHAT IS IT THAT IS TERMED THE "SECOND DEATH?"

1. All individuals die once: "It is appointed unto man once to die." From this painful separation there is no escape.

2. There are those who will die twice. Who are they?

(1) The fact that the "blessed and holy" are singled out as exempted from the "second death" implies that all others shall taste of it.

(2) Christ promises to him that overcometh that he "shall not be hurt of the second death."

(3) Chapter 21 and verse 8 catalogs a great number of classes of those who shall partake of the "second death": "The fearful, and the unbelieving, and abominable, and the murderers, and the sorcerers, and the idolators and all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death."

III. THE SECOND DEATH WILL BE WORSE THAN THE FIRST, because

(1) Both soul and body shall suffer together (Matt. 10:28).

(2) It is a death of fiery torment.

(3) Its companionships are of the moral refuse of the universe.

(4) Its torments are suffered in "the presence of God and of His holy angels."

(5) It offers no promise of a cessation of existence; but rather of eternal existence and consciousness.

RICH YET POOR AND POOR YET RICH

G. A. ROGERS

TEXT: 2 Cor. 8:9.

INTRODUCTION: 1. Paul introduces this thought by reminding us of the grace of our Lord Jesus Christ.
2. The word "that" introduces the purpose for which grace was manifested.

I. RICH YET POOR: "That, though he was rich, yet for your sakes he [Christ] became poor."

1. The Son of God became the Son of man (Phil. 2:6, 7).

2. The Creator of the world and man became the helpless Babe of Bethlehem (John 1:3; Luke 2:7).

3. The Christ of glory became a man of no reputation (Phil. 2:7).

4. He left the many mansions for the manger (John 4:2; Luke 2:7).

5. He left the Holy City of joy for a world of sorrow and sin. He was called, "a man of sorrows" (Isa. 53:3).

6. He sacrificed the commendation of the heavenly host for the condemnation of sinful men (Luke 2:13; Matt. 27:31).

7. The sinless Christ became a sin-offering (Heb. 4:15; Isa. 53:10).

II. POOR YET RICH: "That ye [mankind] through his poverty might be rich."

1. Christ was born of our nature (human) that we might be born of His divine nature (John 1:14; 2 Pet. 1:4).

2. Christ became the Son of man that we might "be filled with all the fulness of God" (Eph. 3:19).

4. He became "The Stranger of Galilee" that we might be "no more strangers," "but fellow citizens with the saints, etc." (Eph. 2:19).

5. He became poor that we might "be heirs of God" (2 Cor. 8:9).

6. He became the Rejected Stone that we might become God's temple for His Spirit to dwell in (Matt. 21:42; 1 Cor. 3:16).

7. He was numbered with the transgressors that we might be numbered with the redeemed (Isa. 53:12).

8. Christ ate His last supper with a betrayer that we might eat at the Marriage Supper with the Lamb (Matt. 26:23; Rev. 19:7).

9. He became a sin-offering (a curse) that we might get rid of sin (the curse) (Gal. 3:13).

10. He died in a sinful world that we might live in the glory world and never die (John 3:16).

11. He received the crown of thorns from the hands of cruel men that we might receive the crown of righteousness from the loving hands of the Righteous Judge (Matt. 27:29; 2 Tim. 4:8).

CONCLUSION: Let us become millionaires of grace and glory!

PRACTICAL

EVALUATING REVIVALS, PAST AND PRESENT

C. D. NORRIS

THE definition of evaluating is "exhaustive valuation or approval." The work of evangelizing the world was given into the hands of man at Pentecost and has been carried on by men baptized with the Holy Ghost ever since. The more ability, God-given and acquired, the better man has been able to acquit himself in his evangelistic effort.

A treatise on revivals naturally then, would in a measure mean, a study of men, their methods and results in our appraisal of revivals. This will of course stir up discussion and perhaps argument, and if it seems that I have come far short of the mark, perhaps you will bear a little with me. Once Mr. Lincoln was visited by some gentlemen who protested on account of his shortsightedness and he replied, "Gentlemen, suppose all the property you are worth was in gold, and you had placed it in the hands of a man to carry it across Niagara Falls on a rope. You would not shake the rope, or tell him to stand a little straighter, or go a little faster, or lean a little more to the north, turn a little more to the south? No, you would hold your breath as well as your tongue until he was safely over." So if you do not agree with my ideas, I hope I can at least stimulate your mind and soul to a healthy consideration of my subject for this is a very important matter.

In dealing with the subject of revivals, past and present, we must deal with the laws governing human thoughts and actions which, when rightly applied, secure the best results in the salvation of souls. These are methods by which God works. If they are discovered and followed, success is assured.

Prevailing prayer and faith are imperative factors. Pentecost comes in answer to prayer. Evangelist Finney had a man to do nothing but pray, and as he preached people fell under the power of conviction. Others fell on the street as they started home. A woman in England prayed down the revival for Dwight L. Moody. The

methods employed in bringing about revivals are still the same.

Besides prevailing prayer and faith there must be unison of effort and oneness of desire. "They were all of one accord and in one place."

Then there is the truth preached in the demonstration of the Spirit and power; clear, definite messages on the blood, repentance, the divinity of Christ and the baptism with the Holy Ghost. "John indeed baptized with water, but ye shall be baptized with the Holy Ghost." "This is that which was spoken by the prophet Joel. In the last day, I will pour out of my Spirit upon all flesh." The fearful judgments of God must be fearfully preached. Dr. Godbey said he took for his pulpit Mt. Sinai and preached the law, judgment and hell, until the people came crying to know if there was any hope. He told them to wait and see. For two weeks he poured it on, and then for two weeks he took Mt. Calvary for his pulpit and preached the blood, and God's mercy, and they came by the hundreds.

In considering the type of preacher, we will look at the disciples. Before Pentecost they were thoroughly saved under the teaching of Jesus, yet they needed heart purity. They had given up much to follow Christ; associates, homes, occupations, everything, in short, but themselves. Even James and John induced their mother to help them try to procure a pledge from Jesus that they might be prime minister and secretary of state; and the others were angry about it. Self-seeking and desire for the best calls for revivals must be burned out of the hearts of men by the fire of the Holy Ghost. At Pentecost self-seeking ended, a new conception of true greatness came. He is great who is the servant of all, who dies to self that he may bless others—greatness purchased by the price of the cross and the incoming of the Holy Spirit. They gave themselves wholly in the upper room and God gave them their Pentecost.

Wesley, Whitefield, Fletcher, Finney, Dr. Bresee, Bud Robinson and a host of evangelists have met the conditions, given up all and started revival fires that will never go out. E. Stanley

Jones says, "The disciples smiled their way through threats, rejoiced their way through stripes, sang their way through prisons, and triumphed their way through death." This type of evangelists will bring a revival anywhere, anytime. Their weapons were compelling; the turning of the other cheek, the going the second mile, the giving of the cloak also, the loving of those that hated them, and the praying for their persecutors and *they won*, of course they did! They turned their defeats into victories and their Calvaries into Easter mornings. Revival preachers are not wreathed with the leaves of human culture, but are flaming heralds of the cross of Christ."

Here is the only world religion that unites all races and languages together in brotherly love. This then is the result of pentecostal revivals—at Pentecost all life, language, culture, national genius, art, science, philosophy—all life is gathered into a common center, *Christ* and then it goes out from that common center to tell each in its own language the wonderful works of God.

Revivals bring faith that is an abiding attitude of the soul, a continuous adjustment of the human to the divine. Amanda Smith, saved through a dream, sought God for hours until peace came. She cried, "Hallelujah, I have got religion." Later she went to hear Inskip and was sanctified. She said, "All of a sudden, I seemed to go two ways at once, oh, what glory filled my soul." Three times on her way home she fell prostrate under its power. She testified to all with whom she came in contact, and conviction was deep and pungent upon them. Amanda preached in the biggest camps in America and halls in England, Rome, Florence, Alexandria, Jerusalem, and Calcutta. The results were the same, multiplied thousands sought the Lord. It was the simple life of David Livingstone as he literally carried out all the instruction of the Bible, "leaving all to follow Jesus," that brought Henry M. Stanley from infidelity to Christ, and saved thousands in dark Africa and added 170,000 square miles to the British empire. Who knows whether the revival under Wesley or Finney was greater than the influence of David Livingstone or Dr. Bresee.

The revivals of the first century were led by men "who loved not their lives unto the death," who heard the Macedonian call, and went through death to bring the glorious message of life. The progress of the Church of the Nazarene is a fair illustration of present revival results,

for our church was born in a revival and has been built through revival effort. Dr. A. M. Hills, before he joined the Church of the Nazarene, said in a theology class at John Fletcher College, "The Church of the Nazarene is like the morning sun coming up in all its glory." In 1903 there were 10,414 members, now there are over 100,000; then there were 600 ministers and 228 churches, now there are 3,335 ministers and 1,361 churches.

Personal work in the audience and around the altar is necessary. The most efficient altar workers of recent years were Dr. Carradine and Dr. Fowler. They seemed to know just when the seeker had repented or had consecrated all and was ready to believe. Invariably the light would break and the glory would fall. There oftentimes is *too much confusion*. The seeker being allowed to pray through, and as faith lays hold of the word, the assurance comes. The workers coming to pray for the seekers. Rev. Lyman Brough used to say "he thanked God he had no one to help and no one to hinder him, when he was seeking the Lord."

If the people and the evangelist will sacrifice and pray and believe, altar services will be marked by shouts of victory, the Spirit falling on the people in saving and sanctifying power. Paul may do the sowing, Apollos water, but God gives the increase.

George Whitefield, the master revivalist, who preached to thousands and who had oftentimes hundreds seeking the Lord in one service, preached with a tender, melted heart. He invoked the thunder of heaven upon his hearers and men fell as if dead. Whitefield once described a poor, blind wretch trying to grope his way to safety, as a sinner lost in iniquity. He brought him to the edge of the cliff and finally he pitched the lost man down the cliff and Lord Chesterfield who was in the audience, cried out, "Good God, he is gone." In his preaching men saw not only themselves, but God. His face was radiant with heaven which he had caught on the mount of communion and prayer; when speaking, he was aflame with God.

Today the great doctrines of the incarnation, atonement, repentance, regeneration, the witness of the Spirit and entire sanctification, are preached from thousands of pulpits every Sunday. Revival messages are the pulse beat of true spiritual life. One thing only can prevail, the strong and reconciling Word, preached by lips that have been touched with holy fire.

The pentecostal revival brought an awful sense of sinfulness and need of Christ as a Savior until they, pricked in their hearts, cried out, "Men and brethren, what shall we do? . . . and there were added unto them about three thousand souls." The same truths proclaimed with the unction of the Spirit will bring conviction and salvation to the people today. Pentecostal revivals will give the spirit of brotherhood and Christian fellowship to all people. There were seventeen nationalities and races gathered in one audience and each heard in his own language the same message of salvation by the same Savior, and on the same terms. The Wesleyan revival of the eighteenth century saved England from revolution and only a mighty revival will save the world from chaos today.

The aim in evangelism is the personal conversion of men to a new life in Christ, to complete surrender to God, followed by the incoming of the Holy Ghost. Whatever the reason for evangelism in any one period of time, that same reason applies to evangelism at all periods of time. Sin has not changed, men's needs are the same. The hearts of men are unchanged. God's abundant provision is as available today as ever. There may be some things that have made evangelism somewhat harder. We know that moving pictures, the teachings of evolution, and the looseness of morals, make revival effort hard, but God is still on the throne, and if we will pray as Elijah prayed, that it rain not on the earth for three years and six months, and are willing to be fed by the ravens, we can pray the prayer that will bring the fire, as on Mt. Carmel.

There are more burned-over places, more moving pictures, more automobiles to detract from the house of God, and some may say that in the last days men's hearts shall wax cold and revivals are impossible. Someone will quote the scripture saying, "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8). In the context you will find the answer. If one really believes God and prevails in prayer he shall have the desire of his heart, and that answer will be speedy. "Christ is the same yesterday, and today, and forever" (Heb. 13:8). It is a reflection on His power and ability to say He cannot answer now as in days of old. "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and forgive their sins and heal their land." "Ask what ye will and it shall be done."

"I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." So long as God's arm is not shortened He will be able to save and as long as men are able to repent, He will forgive.

Revivals do not come merely as the result of human plans but through the power of the Holy Ghost. Let us humble ourselves under the hand of God that He may visit us again and again with revival fire.

MAKING A MINISTER

PAUL S. HILL

Following are some quotations from the evening paper (one edition) that comes to my home, and some from the Bible. I place them so they will show the idea of religion entertained by our present day churches in contrast with God's idea of His Church as stated in His Word.

PAPER: "Benefit Theater performance, Washington's Merry Go Round, Roosevelt Theater, for Women's guild of ——— Church."

BIBLE: "Be not conformed to this world: but be ye transformed by the renewing of your mind."

PAPER: "Social meeting with cards and bunco ——— at St. Christopher's."

BIBLE: "Being then made free from sin, ye became the servants of righteousness."

PAPER: "Pancake supper, Every man's Bible Class, ——— Church."

BIBLE: "Having a form of godliness, but denying the power thereof: from such turn away."

PAPER: "Benefit card party for Christmas relief, at Parish house of Church."

BIBLE: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

PAPER: "Play—Manless marriage, by fourth group of Ladies' Aid Society of ——— Church."

BIBLE: "For the man is not of the woman: but the woman of the man."

PAPER: "Benefit Theater performance, 'Tiger Shark,' for young people's fellowship, Church of ——— at Fantasy Theater."

BIBLE: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

PAPER: "Cake sale, auxiliary of Church of ——— in vacant store."

BIBLE: "And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not."

PAPER: "Card party, for the benefit of ——— Church."

BIBLE: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

PAPER: "Card party, Gates of Zion auxiliary."

BIBLE: "Woe unto them that are at ease in Zion."

PAPER: "Cake sale, Junior League, Church of ———."

BIBLE: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The above doing of the churches are announced in this evening's paper. I read them with regret, for they are an index of the spiritual condition of this part of the country. It would appear that present day religion, Catholic, Protestant or Jew, does not follow very closely the track of the early Christians in the Acts of the Apostles. And then we wonder why men don't go to church. Men are sensible and know too much to be deceived by such a program. They can get more fun for a nickel than the church can give them for a dollar. When the church offers men a Bible program of service and salvation they will respect it more, and many who are now disgusted will sit in the pews and pay their tithes. The further we keep away from the nonsense of shows, pageants, suppers, grab-bags, etc., the better we will get along. The church is an ecclesiastical body, the custodian of the truth, and is not called on to entertain anybody, at any time unless it is a stranger, who may be an angel.

Pastoral Calling.

Many churches are run down because there has been no shepherd for the flock. The minister does not call, except on a few of his choice members, and possibly then more for the sake of the social aspect than for the direct work of God. Some ministers are strong enough in the pulpit to hold the crowd without much calling; but even then we suspect that there are many hungry sheep, and a number of goats as well, who would welcome a little call from the minister.

One of the jobs assigned to our church is to

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get the people acquainted with our gospel of full salvation, and one of the best ways to get it done is to talk about it, and read about it, and pray about it, in the homes of the people. It certainly is a hard field that will not open up at least a little to faithful pastoral calling.

Of course if the minister is merely a news gatherer, and news distributor, he had better stay at home and pray and read his Bible. Possibly he can be of some use in the pulpit if he does that, certainly he cannot be of much use by turning himself into a newspaper carrying a scandal page. The people will soon discover that "a dog that brings a bone will carry one away," and they will be directed accordingly. Who can tell the great influence that has come to the homes of the people through the voice of the minister, reading a choice bit of scripture, or offering a brief, heartfelt prayer for the family welfare.

One objection to pastoral calling is that the people of the place already belong to a church of another denomination. Of course there is a ministerial courtesy to be observed; and proselyting is out of fashion, but there is at least one opportunity given to every pastor to call on all the people, and that is when he first goes to his new field of work. He does not know where his own members are, he doesn't know where the other church people are, he does not know the streets, nor the names of the people anywhere. There will be no objection whatever if he calls on everybody in town to find out where they go to church, tell them that he is the new pastor and is trying to get his bearings. Not every door will be open to him, but he can at least ring the bell and smile, and if anybody lets him in he can be gentlemanly, and if no one invites him in he possibly can get a few words with whomever comes to the door, and tell them that he is the new minister, and trying to find out who in town loves the Lord, and if there is anything he can do to serve the community.

In spite of the fact that the town is over-churched, the minister who calls will find many who do not go to church anywhere. They are his flock. It seems to me that a minister should consider all the unchurched people in town as under his charge, and he should honestly try to do his best to serve them. They will have deaths and weddings in their families. They have old people who need kind words said to them, and children that should be in a Sunday school. They have men and boys who will welcome a good,

upstanding minister as their friend, and be proud of him.

No evangelistic meeting can take the place of the pastoral calling. The evangelists may be disgusted with the plodding methods of the pastor, and think that with a little more fervor or life in the meetings of the church things would move faster. But evangelists, for the most part, deal with the "meeting" end of the church work, and not so much with the in-between meetings periods, while the pastor has more of the in-between periods than he does of anything else, and every experienced pastor knows that his biggest jobs lie between Monday morning and Saturday night, rather than on Sunday.

Servant vs. Dictator

The principle of ministerial operation is service. To help somebody, to be a conveyor of saving truth, to hold people steady when they are under trial and difficulty, to continually hold in view the welfare of the souls of men; this is the minister's duty and calling.

The preacher who helps people will possibly be rewarded with a good position in the church, possibly he will not; but whether he is or not he must keep in mind that he is to help bring in the kingdom of God, and all his efforts must be enlisted to that end. To have as the aim of his ministry a good church where he can sit in a position of respect and honor will undo much of what God has called him to perform.

The spirit of "I am the minister, and I am in charge, and what I say must go" is not the spirit of the true minister, whether he is a pastor or an evangelist. Possibly in matters of theology the minister has had a better opportunity, than his lay brethren, but in matters of finance, politics, school boards, etc., he will do well to pay attention to the opinions of others.

If there is a certain way that a church has been in the habit of accomplishing its purpose there is usually a good reason why that way was adopted. If it works well, why disturb it? Unless there is a better way, usually a simpler one; that the minister can suggest, he had better adapt himself to the method already in use. If he has a better method that he is sure will bring greater results his church is quite likely to listen while he explains it, and will probably adopt it. But if it does not and the church can carry on with the old method, the minister should stand with his church to carry out the old program, rather than create a difference of opinion, or try to en-

force the new program. Just to fight for a "system" rather than the end to be gained by the system seems poor judgment. In doing that the "system" may be lost, and the end for which the church is working may be also lost. Rather than have a fuss over a system, some churches will sacrifice the whole program instead, and choose to do nothing rather than have a fuss trying to do something.

Hundreds of conditions arise in a pastorate where the pastor's voice will be authority. The people will follow his decision. They expect him to know what is the better way for them and the people served by the church. How necessary it is for the pastor to have the idea of service, rather than personal position, in mind. Happy is the man who embraces his opportunity to serve.

And when it comes to being the boss or the servant it is well to remember that not very many can boss successfully, while the place for service is so large that no man can do all that he sees needs to be done. A few great men have been the "iron men" of their country, and have made their country better in order to their own grandeur, but most great men have served. The place for dictators is limited. The world needs only a few. But there is a great demand for those who will serve. We are of the opinion that the minister who honestly tries to do good will be rewarded in due time if he faint not.

TEXT: Who hath believed our report? and to whom is the arm of the Lord revealed (Isaiah 53:1).

1. Here are some men with a report, or message. The personnel of this company is worthy of notice. Are they fools? fanatics? frauds? freaks? or are they sensible, godly, inspired? Do they seek their own selfish interests, or are they serving on this committee at a personal earthly loss to themselves?

a. Note such men as Isaiah, Daniel, all the prophets, apostles, and noble preachers of the New Testament dispensation. The greatness of these men makes their opinion worth while. They believed, and therefore reported.

b. The greatness of these men did not make the report great, but the content of the report made them great. They were great men in character and influence because of Jesus Christ. Without Him they would have been unknown.

c. Quote from Isaiah, St. Paul, St. John, Wes-

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ley, etc., their testimony of Christ the Son of God.

2. *Note the content of the report* (Isaiah 53): It is impossible to state the entire report, but it can be condensed in "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

a. A faithful report. True to the facts. These facts are against the background of eternity and will never be changed.

b. These facts are worthy of all acceptance. From every viewpoint. From all kinds of men. The scientist, agnostic, infidel, rich, poor, proud, sinful, weary and heavy laden, all should accept for it is worthy of all acceptance. What a glorious report the Church has to give, and what a privilege is given to the world through the report of the Church.

3. This report is opposed. The opposition is noisy, bitter, stubborn, remorseless. The opposition offers no reasonable substitute to save the soul in time or eternity.

4. What shall be the disposition of the report? Shall it be believed, or disbelieved? The power to accept it, or reject it, is with every man who hears it.

a. No amount of reasoning can convince a carnal, unbelieving heart. We present the reasonableness of salvation through Christ, but the heart is capable of profound unbelief. They do not believe the report.

b. No amount of miracle working can convince the carnal heart. The Jews said, "Show us a sign." There shall no other sign be given than that of the Son of Man. In the presence of the supernatural the heart is still capable of unbelief. They will not believe.

c. Some believe. Salvation is by faith. Without knowing theology, or much of the Bible, yet the heart can believe unto salvation. This fact of the human heart being able to sincerely believe the gospel when it is first presented as a way of salvation from sin is a proof of its perfect adaptability to the human soul. Salvation is made for the human heart, by the One who made the human heart, therefore can be instantly believed by the human heart. This cannot be said of false religions, Christian service, etc.

5. To whom is the arm of the Lord revealed? It is revealed to those who believe with all the heart. The arm of the Lord is revealed in,

a. Regeneration. Breaking all the powers of

sin from the life, and enabling men to walk in newness of life.

b. Sanctification. The baptism with the Holy Ghost cleansing and empowering the believer.

c. Comforting and directing the saints through all their life.

d. Triumph in death, and the certainty of the resurrection.

CONCLUSION: Here is the report, many oppose it, but it is the truth. You may this minute have a revelation of the arm of God, to do for you what you need to have done, if you will believe the report. Will you believe?

SELF-EXAMINATION—PERSONAL

Selections from Dr. Joseph Parker's Book, "None Like It—A Plea for the Old Sword,"

Chapter. Ad Clerum.

SENT IN BY REV. A. H. EGGLESTON,

Athabasca, Alberta.

YOU know that the value of all comfort depends upon the right with which we can claim it. It is not meet to take the children's bread and cast it unto the dogs. We must not be comforted in wrong-doing. "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" I must, then, probe my heart before God. I must not spare myself. The hot iron must go right in. Have I been envious of some other man? Have I sought to injure his reputation, or to modify his influence? Have I been secretly pleased when I have heard that he is not quite so popular as he used to be? And yet have I said how sorry I was that he was not maintaining his position? What wonder if God should chide me, and feed me with the bread of rebuke? My soul was indeed mean, and my breath was corrupt in prayer, yea, my holiest words were bathed in pestilence, and my supplications were weighted with deceit. Is it to be wondered at, then, that God stirred up men against me, and rolled rough stones before my feet? It was righteous judgment. I had shut the door of the sanctuary in my own face, and excluded myself from the light of love. Or if I have not sinned in this particular way, have I not sinned after a manner of my own? Have I not burned with unholy passion? Have I no secret altar of illicit worship? Has covetousness perverted love, and seduced motive from its first simplicity? Have I not become entangled in an

unprofitable process of self-justification without going to the root of the matter?

It is along this line of inquiry that I often find the probable reason of my discouragements and depressions. Other people may have been the visible instruments, but the hostility which they expressed may have been divine. Very rarely does chastisement of this sort begin and end with a personal opponent. The opponent himself may not fully know what he is doing. He may even do it without reluctance. It does the soul no harm to see God himself in all this penal action; on the contrary, it brings the soul to great principles and gives it an opportunity of penitence and confession. Never spare your own soul, or regard yourself as an instance of injured innocence. Self-severity is the way to health. At this point also I have proved the Bible to be the very Word of God. There is no severity like the severity of that Word. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). This may or may not technically be the Bible as a mere book, yet it is in that book I find the dividing sword as I find it nowhere else. When the Lord says, "Is not my word like as a fire? and like a hammer that breaketh the rock in pieces?" my heart can only answer a solemn and grateful Yes. A favorite figure is that of the sword: "He hath made my mouth like a sharp sword" (Isaiah 49:2). "Out of his mouth went a sharp two-edged sword" (Rev. 1:16). "Repent, or I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16).

We may know the Word of God by its severity as well as by its gentleness. It is a savor of life unto life, or of death unto death: It effectually worketh in them that believe. The Word of the Lord is as the Lord himself. "Hell and destruction are before him; how much more, then, the hearts of the children of men." Are we very much cast down and exceedingly troubled? "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:10). That may be the explanation! It finds the reason in myself, and therefore it is likely to be true. I must no longer trifle with myself. "If I say, Surely the darkness shall cover me; even the

night shall be light about me." What, then, shall I do? Wherewithal shall I cleanse my way? I will arise, and go unto my Father, and will say unto him, "Search me, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Along this line you will find release, and hope, and heaven.

Self-Examination—Ministerial

Why do I preach? This is not so simple an inquiry as it seems to be. Have I really a message to the people, and is it so urgent that I must deliver it or die? Whose message is it? Is it mine or God's? Is it not partly mine? Say the setting of it in words, and in choosing the words, and in choosing the words have I not given the preference to words which man's wisdom teacheth? Have I not been betrayed by my own cleverness and sordidly delighted with my own originality? But I have been told that I can have as direct a message from God as Jeremiah had, or the Apostle Paul. Is that a fact? Yes and No. God does now certainly communicate with the men who are "called to be saints," but not to the exclusion of other men whom He has chosen, and not at regularly appointed canonical hours. You have to preach in the morning and in the evening and in midweek, and to do this for ten years, or twenty, or fifty. I never forget that there is an "everlasting gospel" as well as an immediate message—a central fund of truth, public and permanent, as well as the word just dropped from heaven. How could human vanity be more flatteringly besieged than by the temptation that God speaks privately and even secretly to the one man, and that the one man is to be listened to as the oracle of heaven? I believe that even the one man is only really strong as he speaks the common truth, under the common inspiration. We must beware of "another gospel, which is not another," and we must be so deeply attached to the common truth as to understand the apostolic exhortation: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul would not allow any preacher, even himself, to substitute one gospel for another. He was so emphatic upon this point that he repeated it: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." But was

not Paul inspired? Yes. Yet he did not acclaim what we call originality. He was inspired to "receive" and to "deliver" a great public trust of the Church: "For I delivered unto you, first of all that which I also received"—and was it something that he himself, and he alone, received as a personal and direct message in answer to his own individual prayer? He gives the contrary impression by going constantly to "the scriptures" for his facts and arguments. The doctrine which Paul "received" and "delivered" he states to be: Christ died; Christ was buried; Christ rose again; Christ was seen; Christ was seen by me. All this is set out in the fifteenth chapter of the First Epistle to the Corinthians. That is the doctrine which I have to receive and deliver. These are the unchanging facts. Personal inspiration may come and go, but the sacred deposit abides. There is a standard truth—an "everlasting gospel." God will surely visit His servants and reform their faith and grant them larger understanding, but He will not change the foundation—the sure corner stone—nor destroy the election of His Son.

Am I preaching faithfully? Am I afraid of men's faces? Do I take my income and my worldly position into account? Is my example like a holy fire in the church, or am I chilled by the indifference of others? I must stretch my very soul upon the rack of these inquiries if I would fight the enemy in the power of God. My humiliation will then be turned into true glory. I shall not be dependent for my comfort or peace upon popular applause. With that applause I shall have no concern. Not what is popular but what is right must be my incessant and fearless inquiry. "Jesus, still lead on." O my Father, help me in all my vows; nay, do Thou Thyself form the vows within my heart, then nurture them with Thy grace, and help me to turn them into life that they may be of use to others also. May I preach the everlasting gospel under the gracious inspiration of the immediate moment, that it may come with great power and tenderness to hearts that are confident in the coming of Thy kingdom. Father, make me a vessel meet for Thine own use.

Ungracious heart!—to wound with hesitation
Such love! to hear the call
Homeward, without one rapturous exultation—
"Willing"—and that was all!

—MARGARET J. PRESTON.

"JUST PREACHING THAT'S ALL"

PERCY J. BARTRAM

IT happened on this wise. Once upon a time a preacher preached a sermon, a good sermon, one of those close-shaving sermons. After the service a friendly and intimate layman approached him, and said, with reference to a certain point of the message, "A. B., you certainly don't mean that, do you?" "O no," said the preacher, "I was just preaching, that's all." Hereafter the aforesaid preacher would be asked by the aforesaid layman, "A. B., did you really mean that, or were you 'just preaching'?"

While the above was just a little friendly banter between close friends, yet, having heard the story, I cannot rid my mind of the above expression, "Just preaching." Why? Because we preachers face two dangers right along this line.

There is a danger, though not our greatest danger, of preaching an impossible standard to our people, of giving them graphic descriptions of the Christian ideal and trying to make our people—not ourselves—measure themselves and the validity of their testimony to holiness of heart, by this ideal. The inexperienced, tender soul, under the pressure of this examination, throws up his profession and falls in at the altar saying, "I guess I never was sanctified."

There is a Bible standard which we preach, namely, purity of heart, perfect love, entire sanctification, the constant indwelling and infilling of the Holy Spirit conditioned upon a constant obedience, consecration and faith. A glorious standard and a livable standard, in the grace and power of God's Spirit! But there is also a Bible ideal. It is growth and development in the experience of heart holiness "unto the measure of the stature of the fulness of Christ." And every truly sanctified soul will "press toward the mark for the prize of the high calling of God in Christ Jesus." Paul clearly differentiates between the standard and the ideal, between purity and maturity, between Christian perfection and perfection of character, between an instantaneous work of grace and subsequent growth in that grace, when he says, "Not as though I had already attained either were already perfect [the Bible ideal or goal], but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus." Then he says, "Let us, as many as be perfect [Christian perfection—the Bible standard], be thus minded."

Not long ago, our college representative, com-

ing in from a rural point, arrived in the city on a "mixed" train. The engine of that train passed the depot by almost half a mile in order to bring the day coach up in line with the depot. Well, isn't that the way some of us do, preach beyond the "depot" in order to bring our people up to the "depot"? We preach to get "results." We get results but sometimes decidedly of the wrong kind.

To illustrate my point: In my college days a good brother preached at the chapel. Upon closing his message, he started in to "corner" us. This was the gist of his test, "All who never felt better in your lives, never had more joy in your souls than you do right now, stand to your feet." His very test immediately knocked all the good feelings and joy I ever had clear out of me by the sheer unfairness of it. What should I do, sit down, and let the student body think me back-slidden? No! I stood on the test with a mental reservation. Others, the supersensitive souls, were afraid to stand on the test and doubtless had an inward struggle as a result of that service. Let us not fail to hold the great ideal of perfection of character before our people, but, also, let us not put the test of coming to an altar of prayer for an instantaneous work of grace on that kind of preaching. Was the good brother "just preaching," or was he, himself, enjoying the privilege of, each day, climbing to higher heights of felicity and joy, without ever having to descend to the valley on the other side in order to ascend yonder mountain of still higher and greater bliss? My guess is, he was "just preaching."

But there is a second and more subtle danger that we preachers face. The danger already dealt with is that we expect too much of our people. The one to which I now refer is that we might expect too little of ourselves. It is that we may become merely professional in our presentation of this Bible standard of holiness; it is that we may—possibly unconsciously—take the attitude, "Do as I say and not as I do;" it is that we may fail to live, ourselves, the gospel that we preach so faithfully to others. Isn't it a common fault of humanity that while we criticize our fellowmen for falling short of the standards of life, we are tempted to find many alibis for our own shortcomings.

The weakness and inconsistency of this term, "just preaching," is not the word "preaching," but in the word "just." Our danger is not that we shall fail to preach the doctrine, experience

and life of holiness, but that we shall stop at "just" preaching it. There's the danger!

I have been preaching lately as opportunity afforded, from the Sermon on the Mount. I have enjoyed it immensely for it has given me an opportunity to do some wide and profitable reading on the subject, and I have personally gained a much better understanding of the real meaning of Jesus in what Vallings calls, "The moral character of the Christian life," the leading thought of which, as Dr. Winchester expresses it, is "the ideal life for the pure in heart." In the twelve sermons that I preached from the fifth chapter of Matthew I had ample opportunity for self-examination while I preached to the people the "I say unto you's" of Jesus. Some of those heart-searching questions that faced me while I gave them to my people, I list below:—

- Am I poor or humble in spirit?
- Do I mourn for lost souls as Jeremiah did?
- Have I the spirit of meekness and gentleness in pastoring my flock?
- Do I really hunger and thirst for more of God?
- Am I merciful, charitable, practical in my love?
- Has my heart been purified from sin and is it now?
- Am I a peacemaker or a trouble-maker?
- Is my persecution always "for righteousness' sake"?
- Am I like savorless salt, or do I really possess the savoring, preserving, purifying qualities of the Spirit in my life?
- Is my light shining clearly, or is it hid under a "bushel" of faults and inconsistencies?
- Do I have that inner, Christ-imparted, righteousness that "exceeds the righteousness of the scribes and Pharisees"?
- Am I ever angry with my brother?
- Do I use every opportunity to be reconciled to my brother and to agree with my adversary quickly?
- Does the moral tone of my life meet the approval of my Lord?
- Does the communication of my lips come from an evil source or have an evil tendency?
- Is the law of nonretaliation a law in my life or do I resist, revenge, retaliate against "him that is evil"?
- Do I really love my enemies, bless them that curse me, do good to them that hate me and pray for them that spitefully use me and persecute me?
- Do I love with a love "more than others"?

And the climax—can I meet the requirement of that 48th verse, "Be ye"?

No man can seriously bring such truths to his people and be "just preaching." There will of necessity be a period of introspection on the part of the preacher. But, thank God, I believe we can live in the fifth chapter of Matthew. I believe we can meet the requirement, "Be ye" of perfect love in verse 48.

Are we "just preaching" when we request our people to pray earnestly for the coming revival; to devotedly read the Word; to live above reproach and keep from worldly entanglements; to give tithes and offerings; to refuse to find fault, criticize and slander others; to do personal work; to keep the heart in utmost obedience and consecration to the Master? I ask again, are we "just preaching," or are we taking a decided lead and telling our people, "Do as I say, but also do as I am trying to do by the grace of God"?

The word "lest" is a danger signal. Paul said, "I keep my body under, and bring it into subjection, lest, that by any means, when I have preached to others, I myself should be a castaway." And again to the same church he writes, "Let him that thinketh he standeth take heed lest he fall." Paul realized the fact that because a preacher is a preacher, does not make him immune to the dangers he warns his people against. A man's a fool who disregards, for himself, the danger signals that he hangs out for the safety of his people.

I believe I am a better preacher as a result of my own preaching. My prayer is that I shall keep from professionalism and constantly live up to the standards of the Book that I love so well to preach. Then, and then only, can I have power with God and with men. I do not say that we have succumbed to the danger of which I speak but I know that it is a danger, that I face it and that you face it.

God has committed to us a great task. Ours is the most glorious commission ever entrusted to man. And somehow I feel that in the hearts of our great army of God-called and divinely commissioned men and women there is a burning passion, not only to succeed in the extending of our borders but also in the strengthening and deepening of our spiritual life and that, not only in the church at large, but first, in our own hearts, in our own lives.

"Help me to watch and pray,
And on Thyself rely,

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Assured, if I my trust betray,
I shall forever die."

JAMESTOWN, NORTH DAKOTA

THE PASTOR AND DISTRICT INTERESTS

HENRY B. WALLIN

TEXT: *And whosoever will lose his life for my sake shall find it* (Matt. 16:25).

WITHOUT doing violence to the text, let us paraphrase it thus for this special occasion: He that loseth his life in the interest of those for whom he is measurably and morally responsible, because of his office, will find that in his expressional activities he has not only preserved the life divinely given, but has greatly enriched it by sacrificial service.

In our Sunday Bible school we are now studying the Gospel according to Mark, who represents Jesus Christ as the servant of all. The key verse of the book is, "He came not to be ministered unto but to minister." This may be said of the true minister of the gospel.

The pastor has many claims upon his office—exact claims that draw heavily upon his spiritual, physical and intellectual life. He must give attention to the development of the spiritual life of his people, leading them into verdant fields and beside waters still. His intellectual grasp of the message presented may determine its acceptability. Therefore he should give time and attention to the sermon as to its content, its delivery, and its application. This, however, has to do with the immediate congregation whom he serves, and if the pastor give attention only to the above mentioned facts it will tend to localize him, circumscribing him to his local parish, the final analysis of which is a self-centered program. This will, without doubt, eventuate in death. To avoid such a tragic ending, the pastor must cultivate a general church mindedness. Just so long as he is more interested in paying his local bills, collecting his own salary, and building up the personnel of his own congregation than in seeing the district's needs properly provided (which includes adequate support for the District Superintendent, sufficient funds to carry forward a carefully defined home mission program, an appropriation sufficient to safeguard our Christian educational institutions), just so long is he beating a successful retreat to ecclesiastical annihilation. It is a law irrevocable, "He that saveth his life shall lose it." If redemption has come

to us through Christ our Savior and the world's greatest example, may we not look for the redemptive element in the life of His followers and especially His leaders? The Alpine traveler who carried his freezing brother saved both the other and himself. While carrying the other man new warmth came to his own blood and he was enabled to go on until a place of safety was found for both of them.

You may have read of the miser who was going to drown himself, but finding two coins in his pocket and thinking it a pity to waste so much money, gave them to a poor man who was starving for bread. When he saw how happy the pieces made the mother and children he be-thought himself of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide and devoted his life to doing good. By saving others he saved himself.

The pastor is the pivotal man who is responsible to the whole church for presenting its various interests. If he pushes the district affairs with the same degree of enthusiasm that he does local matters there will be a corresponding response. A concrete illustration may serve us here. While on the Northwest District, serving the Spokane church, a splendid young man who was in his first pastorate came to me saying it was absolutely impossible for him to raise his District Budget, and asked me for counsel. My advice to him was this, "Brother J., go back to your charge and tearfully present the matter next Sunday morning, and tell your people that you would rather sell the coat off your back than go to the assembly with your District Budget in arrears. Take your offering and if you fail I will come down and do my best to help you." He never sent for me, but with radiant face reported at the assembly *all budgets paid in full*.

Again, in properly promoting the district interests the pastor multiplies his efficiency. He shares in the work of every new church hewn out by the district in proportion to his response. As he supports the cause of Christian education he reaps with every minister, missionary and cultured Christian layman that the college sends forth. By this method the pastor may make the world his parish.

Lowell in his "Vision of Sir Launfal" forcefully expresses it thus, "Not what we have but what we share, for the gift without the giver is bare."

"Who gives himself with his alms feeds three, himself, his hungering neighbor, and me."

Finally, that pastor who seeth his District Budget in arrears, closeth his eyes, and shutteth up his pocketbook and by indifference causeth the purses of his congregation to close shall surely be in grave danger of losing his ministerial standing.

(Paper read at Annual District Convention at Lindsay, Calif., Northern California District.)

A PROPER PASTORAL VISION OF WORLD-WIDE EVANGELISM

F. ARTHUR ANDERSON

GOD'S call to be His ambassador inevitably makes a pastor independent of geography. Called to preach a gospel meant for the whole world, carrying on the work entrusted to him by God who "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and preaching a Savior who said "Other sheep I have, which are not of this fold," and who commanded His disciples to "Go and disciple all nations," he must realize that an obligation has been fairly and squarely laid upon his conscience. The world's evangelization being God's supreme thought it must be his also. If he loves God supremely he will be interested in what God is interested in. And he will attend to it. What we love supremely we attend to. It gets us. It holds us. As Henry Martyn said, "The Spirit of God is the Spirit of missions and the nearer we get to Him the more intensely missionary must we become."

In this enlightened age there seems no excuse for lack of world-wide vision. History tells us that back in 1812 the Massachusetts Senate opposed the incorporation of the American Board on the ground that "the country had no religion to spare." Ideas have changed since then. Augustine's personal creed, "A whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish," together with our own Dr. P. F. Bresee's statement, "We are debtors to every man to give to him the gospel in the same measure as we have received it" is more the fashion.

Not only must a pastor be conscious of his world-wide call but he should realize that the responsibility of a worthwhile missionary program in his church rests primarily on him. He must not seek to shift that responsibility to any-

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one else, not even to the president of the Woman's Missionary Society.

The pastor stands in a position as the officially appointed leader of his local church that no one else can assume. His people look to him for guidance and inspiration. He can, to a very great extent, make or break the missionary spirit in his church. A pastor with a heart of genuine sympathy for the cause of world-wide missions, with strong convictions concerning the same, and armed with missionary facts, can arouse interest in his people that is incalculable.

Convictions must be aroused. People must be made to realize that *whoever* fancies that God does not love all men everywhere and that Christ does not desire the salvation of all men but dimly sees the truth. They must be made to see that failure to do the will of Christ in this matter can result only in losing His blessing. To be indifferent to this most important work only can bring the displeasure of God upon any congregation. The pastor who does not preach world-wide evangelism is guilty of giving his people the wrong conception of God.

The pastor should know that in order to create an intelligent interest in world-wide evangelism it is necessary to have facts at his disposal. It is true that knowledge does not always make for zeal, but "zeal is according to knowledge," and will not exist without it. The pastor should obtain facts and then, clothing them in living, fascinating language, arrest the attention of his people and direct it to the needs of the non-Christian world. One reason why money flowed toward Belgium during the World War was because the attention of the American people was arrested and directed toward that country. Likewise the sympathetic imagination of his people must be caught by the overwhelming need of those "who sit in darkness and in the shadow of death." By reading the best missionary literature, both old and new, and by personal contact with missionaries the pastor can supply himself with the facts he needs.

The pastor should foster a genuine sympathy for the non-Christian world. In order to best do so he must get his people to think of non-Christian peoples as individuals and not as great masses. Such phrases as "The Swarming Hordes of the East" and "The Famine Stricken Millions of China" may sound well rhetorically but are not likely to generate much sympathy. People must be made to see the significance of missions

in terms of individual flesh and blood and heart and soul. This can be done by relating some of the countless missionary stories available to anyone who wants to read them.

A church can be made missionary minded only when its members know the needs of the world and are inspired to meet those needs as best they can. Several missionary sermons a year, frequent use of missionary illustrations in his sermons, praying publicly for specified needs on the mission field, securing missionaries on furlough to speak for him, will serve the purpose and insure the raising of the General Budget without difficulty. The pastor must not overlook his Sunday school and N. Y. P. S. Urging missionary interest there is most fruitful. It will be found that nothing will so inspire his young people to heroic, self-forgetting service and giving as to know the lives of the great missionaries. The bishop of Ripon said upon hearing the stirring and amazing account of John Williams' experiences in the South Seas, "We are listening to the 29th chapter of the Acts of the Apostles." The same can be said of Schmelzenbach and the Winans and others in our denomination.

A pastor can do all this and still be well poised. He need not be so unbalanced as to forget that the United States is part of the world-wide vision. He need not neglect local and district interests and the budgets for the same. When properly directed, distant needs can be utilized to deepen the spirituality of his people so that they will gladly support all interests.

"On to broader fields of holy vision;

On to loftier heights of faith and love;

Onward, upward, apprehending wholly,

All for which He calls thee from above."

PREACHING ON THE RIGHT SUBJECTS

The Apostle Paul has laid down the subjects of his ministry, and I do not see why I should change them. They are great subjects. They are at once historical and prophetic. Let me slowly repeat them: Christ died; Christ was buried; Christ rose again; Christ was seen; Christ was seen of me. This is the true modernness. The element of personal experience and testimony is essential to true preaching. No matter who else has seen Christ, if I have not seen him myself I cannot preach him. A spectacle to the eyes of my body he may never be, yet he may be the daily vision of my soul. We are told that Paul did not preach on gloomy things, but upon "Jesus and the resur-

ZION'S BANK

I have a never failing bank—
A more than golden store;
No earthly bank is half so rich:
How can I then be poor?

'Tis when my stock is spent and gone,
And I without a groat,
I am glad to hasten to my bank,
And ask a little note.

I have been a thousand times before,
And never was rejected;
Sometimes I have received more
Than asked for or expected.

Sometimes I've felt a little proud,
I've managed things so clever;
But ah, before the day was done,
I've felt as poor as ever.

Sometimes my Banker smiling, says,
"Why don't you oftener come?"
And when you take a little note,
Why not a larger sum?

"Why live so niggardly and poor?
Your bank contains a plenty?
Why come and take a one pound note,
When you might have a twenty?"

Yea, twenty thousand, ten times told—
Is but a trilling sum.
To what your Father has laid up,
Secured in Christ His Son.

Since then, my Banker is so rich,
I have no cause to borrow;
I live upon my cash today,
And draw again tomorrow.

But many a doubting soul will say,
"There are no notes for me."
This bank is full of precious notes,
All signed and sealed and free.

Base unbelief will lead the child
To say what is not true;
I tell the soul that feels it's lost
These notes belong to you.

We read of one young man, indeed,
Whose riches did abound;
But in the Banker's book of grace,
This man was never found.

The leper had a little note:
"Lord, if thou wilt, thou canst."
The Banker cashed that little note,
And healed the sickly man.

But see the wretched dying thief,
Hang by the Banker's side;
He cried, "Dear Lord, remember me,"
He got his cash and died.

His blessed Banker took him in,
To everlasting glory;
There to sing the Savior's love,
And tell the wondrous story.

Selected.

rection." But what does resurrection imply? Resurrection is the last word of a series. Born, died, buried, rose—that is the series, and every point glows with eternal meaning. I must preach Jesus and the birth, Jesus and the death, Jesus and the burial, if I would intelligently and powerfully preach Jesus and the resurrection. Death by itself is a poor theme, but death regarded in the light of the resurrection becomes a servant of the Lord, and to die may be to partake as of a holy sacrament. Death is now no more death. It is not the old servitude to law. It is obedience, vivified by hope. It is necessity, with consent. I must, then, follow the apostle's commanding example and preach on great subjects.

They will lift the ministry to its right level. They will bring in that element of majesty which does not consist in pomp of words or gorgeousness of metaphor, but in a solemn and subduing consciousness of the supernatural, as if God filled the air and placed his almightiness at our disposal. We shall know the nearness of God by the obliteration of ourselves; by our sense of unworthiness; by our eagerness to bless others; by our hatred of sin. The tests are many and perfect. The very greatness of His themes will drive a minister to prayer. Let him discourse upon some theme, and he feels that he can handle it without help. Let him face eternity, and he will close his eyes in humble supplication! Woe to the minister

who thinks he can handle all themes with ease, and woe to the church whose minister he is! Woe, also, to the minister who thinks that the cross is an old theme and that everything possible has been said about it. That is a fatal error. The cross is the oldest and the newest of themes. They who know it best see in it a new glory every day. "God forbid that I should glory save in the cross of our Lord Jesus Christ." "To me to live is Christ." "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Still the "me," always the "me," necessarily, the "me also." "I live, yet not I."—DR. JOSEPH PARKER in "None Like It."

DEATH, THE GLORY OF; ROBBED OF ITS STING

(1 Cor. 15:55; 1 Cor. 2:9; Psa. 23:4; Rev. 21:4)

Have you ever imagined what Adam must have felt when the first dark night fell round about him? Was this the end? Where then the reason for all the beauties and the wonders of the day? Yes, even for life itself? And then, lo, the miracle. That which happened cannot be better told than in the verse of Blanco White:

"Hesperus, with the host of heaven came
And lo! Creation widened on man's view;
Who could have thought such marvels lay concealed

Behind thy beams, O Sun? Or who could find
Whilst flower and leaf and insect stood revealed,
That to such countless orbs thou madest us blind?

Why do we then shun death with anxious strife,
If Life can thus deceive, wherefore not Life?"

It is just like that with death. As darkness deepened round about the primal pair there shone above the greater glories of a new and more wonderful world which the light of day had hidden. And so there are glories this life cannot reveal, and death is but the veil. Why therefore should we fear it? For the eyes that close in the darkness of death will open on a "light that never was on land or sea." This is what faith in Christ does to a human soul.

—C. E. CORNELL.

The great, fundamental error, as far as I can see, in the economy of the Christian life, which many, and alas! I for one commit, is that of having too few and too short periods of solemn retirement with our gracious Father and His adorable Son, Jesus Christ.—WILLIAM C. BURNS.

Books of Sermons. I was asked one time while in Rochester what would be the best way to develop originality in one's style of preaching. The young man was a seminary and university graduate, and a good preacher. Immediately, of all the sermons which I have read, I thought of those of Talmage. I believe his treatment of brief, unusual texts, his method of topical outlining, his form of reaching a tremendous climax, excel any of which I know. If one looks for solid treatment of texts, go to Spurgeon. If one wants eloquence he will find it in the sermons of Guthrie, and those Frenchmen, Bousett, and Massillon. And if one would read expository sermons none excel those of Maclaren. It is difficult to refer to any of the modern line of great preachers, outside of Jowett, without running the danger of meeting with the tenets of modernism. Go back to the old for fundamentalism, and solid Bible truth expounded. Jonathan Edwards was the logician of the Christian centuries, and we moderns can do no better than sit at his feet to learn how to drive our truths home. To preach one must certainly read the sermons of the best preachers of the ages.—B. W. M.

A PRACTICAL EXHORTATION

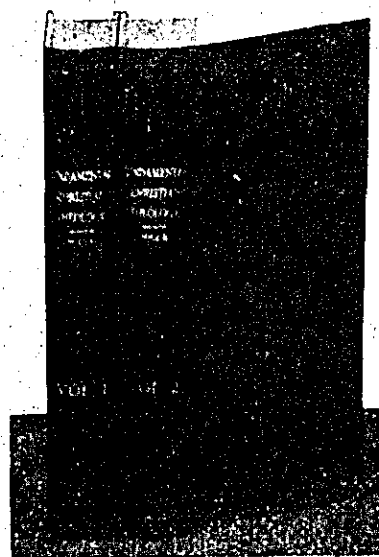
(1 Peter 3:8, 9.)

1. *Be all of one mind.* Of the same sentiment and affection. Unity of thinking.
 2. *Have compassion one of another.* Sympathizing with, whether in sorrow or joy. A heart full of feeling for the other fellow.
 3. *Love as brethren.* Literally, brotherly-loving. Deep-seated affection one for another.
 4. *Be pitiful.* Tender-hearted, compassionate. Not hard-hearted.
 5. *Be courteous.* Meaning to be kind, benignant or humble-mindedness.
- Cultivate such habits of soul for spiritual safety and development. With such cultivation it is easier to avoid evil.—SELECTED.

SEVEN MARKS OF A STURDY CHRISTIAN

- | | |
|---------------|-------------|
| Spirituality. | Loyalty |
| Courage | Freedom |
| Patience | Generosity. |
| Humility | —SELECTED |

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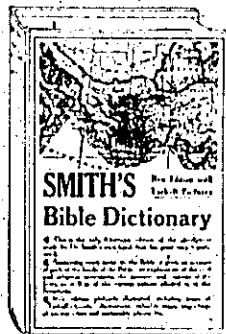
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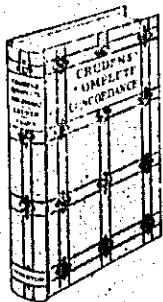


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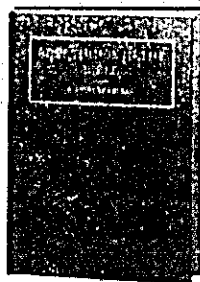
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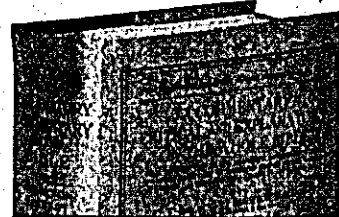
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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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WHO IS AN ORATOR?

THE EDITOR

MRS. MAUD WIDMEYER, Professor of English Literature at Pasadena College and a writer for our Sunday school periodicals, handed me the following terse statement: "Quintilianus of the first century, in his excellent treatise, 'The Training of the Orator,' gives the following essential qualities of an orator: a good memory; acquaintance with the best literary minds; knowledge of history, both ancient and modern; ability to compare and refute; fluency of delivery; choice of diction; and grace and urbanity of manner."

It would be difficult, if not impossible, to find another statement so terse and yet so full concerning the subject, and I thought I would like to pass it on for the consideration of our preachers. As a mere description of a genius the statement would be interesting. But it was never intended to describe such fortunate ones as are "to the manor born." Rather it was and is a statement of ideals for which all may and should strive. In fact it was given by a teacher who was attempting to develop orators. And if an orator is described by the qualities named, his work was a worthy one.

Vanderpool of Bresee Avenue Church, Pasadena, quoted in a recent issue of his bulletin, "We should be content with what we have—not with what we are." And I would make specific application of this to ourselves as preachers—especially of that part of the sentence which follows the dash. We are too likely to consider our state as fixed and our wants as inescapable. A good memory for example: this is an attainment more times than it is a gift. A poor memory can be overcome and a good memory can be improved. And the preacher whose mind is well stored with scripture, old hymns and quotations from clever or unique Christians of the past will himself seldom fail to be interesting. There are various ways of encouraging and improving memory, but the simplest method of memorizing is by repetition. But repetition requires concentration and patience, and it is

easier to just excuse one's self with the limp confession, "I have a poor memory."

Then take the next two qualities together—"acquaintance with the best literary minds; and knowledge of history"—so many are likely to surrender these two points, especially if they have not had the advantages of the schools. But an observer says, "If a person of average intelligence will give himself to carefully selected reading for thirty minutes a day, every day, for ten years, he will be as well informed as the average university graduate." This does not mean he will be as well trained as the school man. But it means he will be informed. And to the preacher, aside from the Bible, there is probably no more profitable study than history—and none more interesting. Henry Ford's observation that "history is bunk," has no meaning for the preacher. To the preacher, history is a mine of gold and a university of psychology.

Perhaps on "ability to compare and refute," we are likely to think only of the use made by the debater. But we need to grind our own material through the mill before we offer it to others. It is a process necessary to protect us from the temptation to pour out "half-baked" notions upon the people. And the preacher should remember that he is likely to feel a tenderer regard for his thoughts (because they are his children) than others will feel. This is reason for a more careful checking than he otherwise might think necessary to make.

"Fluency of delivery" is, I think, largely dependent upon fulness and fluency of thought. If one thinks sluggishly he will speak sluggishly, and if he thinks dimly he will speak obtusely as though in the fog. The best way to develop fluency, I think, is to have something important to say, and then say it as though it were important. Mere speed is not fluency, for one may use so many redundant words and phrases that in spite of his speed his thoughts will not press upon his hearers.

Concerning choice of diction, I think it may be said that the orator uses few big words. Big words are cumbersome to the speaker and entail unnecessary labor upon the listener. Why should a listener be forced to figure out the meaning of "an instrument intended for the purpose of excavating earth," when the speaker could have saved him the trouble by simply saying "a spade"? Why should even a Bible reader be required to rack his brain to identify "the indefatigable and peerless son of Amram" when the speaker could have easier and more quickly have said, "Moses"? Big words, like seven and eight point figures, register but uncertain concepts, whereas, the orator must make definite, clear-cut impressions upon his listeners. But the preacher orator has more purposes to serve than any other orator. His words must be chaste, expressive and forceful, but not ornate, lest they cease to be the vehicles of thought and become an end within themselves. The only way, it seems to me, is for the preacher to work continually for as wide a vocabulary as possible, and then make his selection according to his best possible judgment. Of Pitt it was said, "He never wanted for the word to express what was on his mind." Of many it might be said, He did not want for a word, but this is quite another saying.

And finally, on that matter of "grace and urbanity of manner." Just yesterday

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I saw a fairly good speaker stand too far back from the pulpit desk with his feet thirty inches apart, and with his back bent almost to right angles with reference to his hips. He lolled upon the desk, resting upon his arms from elbow to wrist and—well I think it would have been much better if he had stood up "like a man," looked the people in the eye and said his say. It just does not "suit the occasion" for the preacher to give the impression that he is about to "get down and crawl." Of course there is a staid manner that savors of haughtiness and dictatorship. This too must be avoided. But Quintilianus' quality covers that: for grace and urbanity of manner implies both decorum and ease.

The term orator has fallen into some disrepute. But this is because it has been so frequently applied to those persons who have used fine speech to cover paucity of thought or unworthy purpose. This glorious gospel which you and I are set to proclaim is worthy of the very best channel we can afford. There are abundant reasons why others should hesitate and apologize, for no human theory translates satisfactorily into the facts of experience and life. Not so with the gospel. After we have done our best, still "the half has not been told." The gospel itself is so good it cannot be improved. But it is possible that you and I may improve yet more and more in our manner and method of proclaiming it. And, using Quintilianus' qualities for the standard, I think we may all strive to be gospel orators.

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

The Coming of the King

WHILE the Messianic prophecies of Isaiah begin with an impersonal presentation of the kingdom, yet they converge more and more upon the thought of a unique, majestic person who will rule in power and glory, especially is this true of the passages in the first division, chapters 1-12. The kingdom naturally suggests a king; supremacy and dominion conclude a ruler. When we study the second series of references in this first division we find in the first passage the presentation of the advent of a Messianic King set forth in a succession of titles giving the characteristics of His administration and His marvelous being.

THE WONDERFUL NAME (9:1-7)

Inasmuch as King Ahaz refused to follow the policy of Isaiah and trust in the Lord for deliverance from his foes, and on the other hand sought help from the king of Assyria, the word of denunciation came to him from the prophet. The king was seeking to avoid devastation by foes,

the great foe of all would come upon him. The Lord would bring against them the king of Assyria and not only would he overthrow the nations of the north but he would also invade the land of Judah. They might form compacts and alliances, but all would be of no avail. They would seek hither and yon for help, to the wizards and those having familiar spirits; they would curse their king in their hunger and distress, and all around would be "trouble and darkness, dimness of anguish."

After giving this picture of darkness and gloom, the prophet changes to a message of hope at the beginning of the ninth chapter. Terry outlines the contents: "(1) The Galilean region, formerly despised, shall in the latter time be greatly honored; (2) the people formerly in darkness shall see a great light; (3) the nation shall be increased and made joyful; (4) their yoke of oppression shall be thrown off as triumphantly as when Gideon defeated Midian; (5) military clothing will be needed no more and will be fit only for burning; (6) the Messiah is announced as already born and bearing a name of manifold mag-

nificence; (7) he is destined to reign as if over David's throne in righteousness forever."

George Adam Smith in describing the picture says, "For a mutilated, we see a multiplied nation; for the fret of hunger and the curses of defeat, we hear the joy of harvest and of spoil after victory. War has rolled away forever over that northern horizon, and all the relics of war in the land are swept together into the fire. In the midday splendor of this peace, which, after the fashion of Hebrew prophecy, is described as already realized, Isaiah hails the Author of it all in that gracious and marvelous Child whose birth he had already intimated, Heir to the throne of David, but entitled by a fourfold name, too generous for a mere mortal, 'Wonderful-Counselor, Hero-God, Father-Everlasting, Prince-of-peace, who shall redeem the realms of his great forerunner and maintain Israel with justice and righteousness from henceforth, even for ever!'"

Kirkpatrick dwells more especially on the significance of the name given: "The fourfold name of this Prince declares His marvelous nature, and proclaiming Him to be in an extraordinary and mysterious way, the representative of Jehovah. The title 'Wonderful Counsellor' conveys the idea of His endowment with supernatural wisdom in the counsel which was peculiarly the function of a king. 'Mighty God' expresses His divine greatness and power, as the unique representative of Jehovah, who is Himself the mighty God (10:20). 'Eternal Father' describes His paternal tenderness and unending care for His people. 'Prince of Peace' denotes the character and the end of His government. His advent is still future but it is assured. 'The zeal of the Lord of hosts will perform this!'"

While the passage as a whole has its message of comfort and consolation, and assures us that in the darkest hours of life, there is over us a Providence that will bring the light, yet we linger with devotion and reverence in the presence of the One who bears this majestic name. Since the other expressions consist of two words, it has been concluded that such is the case with the first title, so we would read instead of 'Wonderful, Counsellor,' the two as one phrase, thus the adjective would qualify the counsel. He would give His people the guidance which would spring from depth of understanding and wisdom. But not only would they enjoy the fruits of knowledge and wisdom, but the might and power of Jehovah would be sent forth in their behalf

through this royal personage. Still higher does the conception rise and passing beyond the realm of government we enter the sanctuary of the inner being and read that He is 'The everlasting Father,' carrying us over into New Testament thought when it incorporates from the Psalms:

"Thy throne, O God, is forever and ever; And the sceptre of uprightness is the sceptre of thy kingdom" (Heb. 1:8, R. V.). The coming king is to be none other than God, equal in power and glory. Then as the concluding title we read that he is "The Prince of Peace" an intimation of the message in the angels' song:

"On earth peace to men of goodwill."

THE KING AND HIS RULE (11:1-5)

When the prophet returns again to a message of hope after further warnings of judgment, his thought dwells upon the person of the Messiah first, then turns to the beneficial effects of His rule. Skinner says that it is interesting to compare the passages. "There (9:1-7) the delineation of the Messianic age starts from its broadest and most general features—the light breaking on the land, the universally diffused joy of the redeemed nation—and only at the end centers itself in the person of the Wonderful Child who is born to ascend the throne. Here the person of the Messiah comes first, and then the healing and regenerating influences of which He is the channel."

For an analysis of the prophecy again we turn to Terry. "(1) The Messiah is a shoot from the stock of Jesse; (2) He is endued with the wise and holy spirit of Jehovah; (3) He is a righteous and holy judge; (4) He is to effect a universal peace like that of Eden; (5) this peace shall be accomplished by a universal knowledge of Jehovah; (6) nations and peoples will seek His glorious rest; (7) the result will involve a redemption more glorious than that of Israel from Egypt; (8) the redeemed people shall triumph over their enemies; (9) all old tribal rivalry and disputes will cease."

In considering the attributes of the Messiah as given us in this passage we find a certain similarity with those in the previous section. There is first the thought of "wisdom and understanding," then there is "counsel and might"; the third, however, introduces new thoughts, the personal knowledge of God that the Messiah will have and the attitude of fear or reverence. As Davidson suggests it might seem that the endowment of the Spirit of the Lord might not carry an impli-

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cation equal to the designations "Mighty God, Everlasting Father," but this arises from a misconception of Spirit in the Old Testament. He observes, "The spirit of God is God, but with that connotation, which spirit always carries of energy and power. The spirit of God is God exerting power, especially life-giving power, or that highest power which we call spiritual. . . . The spirit of the Lord is the Lord present and exerting spiritual energy. And this chap. 11 expresses the same conceptions as chap. 9."

With the description of the qualities of the Messianic King are given the principles of administration: His judgment will not be based upon outward appearances, but upon righteousness and equity. The poor and meek will receive consideration and the wicked shall be smitten. Righteousness will ever be the watchword of His dominion and faithfulness characterize all of His dealings.

As we follow the thought of these passages, even from the standpoint of their own day, they give us grandeur of conception, far-reaching foresight and a depth of knowledge into the principles of religion and the nature of the Godhead, but how much more when we look back upon them now that the Messiah, the ideal King, the Christ has come. "Men do not ask," says George Adam Smith, "when they drink of a streamlet high up on the hills, 'Is this going to be a great river?' They are satisfied if it is water enough to quench their thirst. And so it was enough for Old Testament believers if they found in Isaiah's prophecy of a Deliverer—as they did find—what satisfied their own religious needs, without convincing them as to what volumes it might swell. But this does not mean that in using these Old Testament prophecies we Christians should limit our enjoyment to them to the measure of the generation to whom they were addressed. To have known Christ must make the predictions of the Messiah different to a man. You cannot bring so infinite an ocean of blessing into historic connection with these generous, expansive intimations of the Old Testament without its passing into them. If we may use a rough figure, the Messianic prophecies of the Old Testament are tidal rivers. They not only run, as we have seen, to their sea, which is Christ; they feel His reflex influence. It is not enough for a Christian to have followed the historical direction of the prophecies, or to have proved their connection with the New Testament as parts of one

divine harmony. Forced by the fulness of meaning to which he has found their courses open, he returns to find the savor of the New Testament upon them, and that where he descended shallow and tortuous channels, with all the difficulties of historical explorations, he is borne back on full tides of worship. To use the appropriate words of Isaiah, 'The Lord is with him there, a place of broad rivers and streams'."

While much of the content of these passages finds its realization in the person of Christ, yet the fullness of reign and the extent of the kingdom still lies out beyond. We still await the time when all nations and peoples shall recognize and own the sway of Christ, the Savior.

A SONG OF REJOICING (Ch. 12)

Concluding the prophecies against Judah and more specifically concluding the Messianic sections is a lyrical passage in chapter 12. This has been regarded as the lyrical epilogue of this great division of the book. Whether the singer is the idealized community of Israelites or a single individual, the message of the song is the same. First there is a note of praise given unto the Lord for the anger that had been threatened against them was now turned away and from the divine hand they were receiving comfort. But all this had come to pass because they themselves had placed their trust in the Lord. They had ceased from their fears for Jehovah was their strength and to Him they looked for deliverance. From the fulness of divine blessing they would draw an ever sufficient supply. Giving praise in one hymn of thanks (vs. 1-3), another quickly follows (vs. 4-12). Again is the challenge given to respond with thanks unto the Lord, to magnify His name, call unto Him, and tell the people of His wondrous works. They are to sound forth their thanksgiving in song, raising their voices in praise for the mighty works of Jehovah and letting them resound throughout all the earth. Then comes the final word of exhortation bidding them:

"Cry out and shout, thou inhabitant of Zion, For great is the Holy One of Israel in the midst of thee."

This song of praise has ever been the channel for the expression of the joy of a redeemed soul, and over and over again has the Christian heart found here the chords which harmonized with the hope, trust and confidence that arose within their soul. It has been an anthem of the redeemed down through the ages.

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HOMILETICAL SUGGESTIONS

Passages such as these are filled with thought. In the first section, the four attributes expressed as characterizing the person of the Messiah would make very fruitful divisions for a sermon. Then the features of His rule as set forth in the following verse would likewise serve as suggestive divisions, that is, peace, justice and righteousness. In the second passage the ideal qualifications in the

Messiah may be considered as ideals for us, the presence of the Spirit in our lives, the possession of wisdom and understanding, the endowment of power and strength through the Spirit, and an attitude of devotion and reverence. Finally in the last passage, the two songs of praise may each form a text for a sermon and dealing with the passage textually the leading thoughts would constitute divisions.

HOMILETICAL

APRIL

This month, with Easter the third Sunday, marks the peak of the church activities in the spring of the year. This does not mean that the church lets up in her program after that date, but that it is easier to get outsiders to come to church around this period of the year than any other time. This season should be utilized to reach as many outsiders as is possible for the church to do so. Special revival campaigns or pre-Easter services should be arranged and the great central truths of redemption emphasized to the minds of all. The story of the sacrifice of Christ, with the power of a Risen Lord, holds a special interest to so many today because of the failure of everything else in this world to help or satisfy. This is a good month also to stress the need of the Christians being interested in the program of world-wide evangelism of the church. With the price of redemption being fresh in their minds, they will turn to the responsibilities of the Gospel quicker than at other times. A suggested missionary sermon has been included this month with this idea in mind.

April 2—Morning Sermon

THE CHRISTIAN'S "PLEDGE"—COMMUNION SERMON
(1 Cor. 11:28)

- I. PARTAKING OF THE SACRAMENT OF THE LORD'S SUPPER IS A PUBLIC ANNOUNCEMENT OF VOWS MADE TO THE LORD
- II. SOME OF THE VOWS MADE BY THE CHRISTIAN
 1. To walk in the light.
 2. To maintain a good devotional life through prayer and Bible meditation.
 3. To maintain a proper attitude toward others.

- a. In love forbearing one another.
- b. Bearing one another's burdens.
- c. Loving one another.
- d. Praying one for another.
4. Making intercession for those away from Christ.
- III. LETTING THE SUFFERING OF CHRIST INFLUENCE US
 1. Remembering the cost of our salvation.
 2. Continually living in the power of the resurrection.
 3. Making up the sufferings of Christ in a life of service.

April 2—Night Sermon

GOD'S MERCY MISUNDERSTOOD
(Ecclesiastes 8:11)

- I. MAN IS SHORTSIGHTED IN JUDGMENT AND DECISION
 1. Past training puts a bias on present decisions.
 2. Limited knowledge diverts judgment.
- II. PEOPLE MISINTERPRET THE DELAY IN EXECUTION OF THE LAW
 1. Every evil work is already condemned.
 2. Christ said that he that believeth not is condemned already.
 3. The execution is suspended for a time.
 4. The eye of God reaches farther than He sometimes stretches His hand.
 5. God is not indifferent.
- III. REASON FOR THIS DELAY
 1. A mystery of love (2 Peter 3:9).
 2. Probationary character of this present life.
 3. Reason is in God's own heart.

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IV. MEN ABUSE THIS DELAY

1. Turn God's gift to their own hurt.
2. Delay in execution causes men to harden their hearts.

III.: Pharaoh; also King Saul.

V. THE END OF MISINTERPRETING MERCY

1. Sentence already passed—execution will be meted out.
2. When God has done His best and sees it is useless, execution of the law will take place.

III.: The manner in which God dealt with the people of Noah's time.

III.: The mercy extended to Jerusalem but the final overthrow.

April 9—Morning Sermon

April 9-16. Series of Sermons on the Blood

REDEMPTION THROUGH THE BLOOD (1 Peter 1:18, 19)

- I. REDEMPTION THE CENTRAL THEME OF THE BIBLE
- II. PURPOSE OF REDEMPTION (1 Cor. 6:19, 20).
 1. That of deliverance from a state of bondage and slavery.
 2. That of becoming the property of another.
 3. That each person should be entirely the Lord's.
- III. THE COST OF REDEMPTION (1 Peter 1:9).
 1. God gave His Son to Redeem.
 2. Christ gave Himself to become a Redeemer.
- IV. EXTENT OF REDEMPTION
 1. For everyone and for all.
 2. From the power and pollution of sin.
 3. Finally will touch all creation.

II

PURPOSE OF THE BLOOD (Romans 3:25)

- I. REVELATION OF GOD
 1. His love (1 John 4:9, 10; Romans 5:8, 9, 10).
 2. His justice (Romans 3:26).
 3. His wrath (Romans 1:18).
- II. REVELATION OF MAN
 1. His fall.
 2. His awful present condition.
 3. His worth if redeemed.
- III. BRIDGING THE GAP BETWEEN GOD AND MAN
 1. The blood the price paid to provide salvation.

2. A means whereby God was made accessible to fallen man.

IV. TO RESTORE MAN TO THE NORMAL STATE IN WHICH GOD INTENDED HIM TO LIVE

III

THE PLACE OF BLOOD-SHEDDING—CALVARY (Luke 23:33)

- I. THE SAVIOR WAS INJURED AND MET DEATH IN THE HOUSE OF HIS FRIENDS
 1. A mixed crowd gazes upon the crucifixion.
 2. Within sight of the place where He should have received the highest honors.
- II. THE THREE CROSSES
 1. Right hand cross.
 - a. Its victim dies scoffing.
 - b. A picture of the enmity of the carnal heart.
 - c. The world objects to a religion of blood.
 2. The left hand cross.
 - a. The victim turns to worship.
 - b. The victim is repentant.
 - c. Picture of a believing person.
 - d. The thief is pardoned.
 3. The middle cross.
 - a. The victim is innocent.
 - b. A place of suffering.
 - c. A vicarious cross.
 - d. A victorious cross.
- III. CALVARY IS THE VORTEX OF HISTORY

IV

FORGIVENESS THROUGH THE BLOOD (Eph. 1:7; Hebrews 9:22)

- I. DEFINITION OF FORGIVENESS
 1. Cessation of the anger of God toward guilty man.
 2. Release from the guilt of sin, which oppresses the conscience.
 3. Based on God's love as manifested in Christ Jesus.
- II. NEED OF FORGIVENESS (Romans 3:22, 23).
 1. Man going astray from his birth.
 2. Humanity in rebellion toward God from childhood.
 3. Mankind living under condemnation.
- III. NATURE OF FORGIVENESS
 1. Includes more than pardon.
 2. Not only includes remittance of the penalty but also the taking of the sting out of the memory of sin.
 3. Cancels both the punishment and the sin.

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4. God, not only goes this far, but also treats the individual as if he had never sinned.

IV. HOW TO BE FORGIVEN (1 John 1:9)

1. Hope based on the sacrifice of Christ.
2. Confession inspired by His faithfulness to forgive.
3. Penitence encouraged by His promises.

V

SANCTIFICATION THROUGH THE BLOOD (Hebrews 13:12)

I. THE PURPOSE OF THE SACRIFICIAL DEATH OF CHRIST WAS TO PROVIDE COMPLETE REDEMPTION FROM SIN FOR ALL WHO WANT IT

1. "Cleanseth from all sin."
2. The words of Jesus on the cross, "It is finished," meant a completed salvation.
3. Christ emphasized the importance of sanctification in His parting message to His disciples (John 14, 15, 16, 17).

II. CHRIST MADE PROVISION FOR THE REMOVAL OF CARNAILITY FROM THE HEART (Romans 6:6)

1. He defeated the enemy of man.
2. Deliverance from the body or nature of sin as well as the acts of sin.
3. Man may die to self and all other persons and things and have this body of sin destroyed.
4. Each person must apply the remedy to his own soul.

III. SANCTIFICATION IS DEPENDENT UPON MAN'S CONSECRATION (Heb. 12:1, 13:13)

1. A presentation of what was forgiven in regeneration.
2. A going with Christ on the road to the cross.
3. A yielding of all to Him for His use and glory.

IV. SANCTIFICATION MAKES THE POWER OF CHRIST'S RESURRECTION A REALITY IN THE PERSONAL LIFE OF THE BELIEVER

VI

TRIUMPH OF THE BLOOD (Isaiah 63:1-3; Luke 24:5, 6)

I. SEEMING DEFEAT OF THE SACRIFICE OF CHRIST WHEN HE WAS BURIED

1. A dead Christ could have been a teacher, and a wonder worker, but not a Savior.
2. Shown in the despondency of the disciples.

II. HE IS NOT HERE—A MISSING BODY

1. The despair of the women.

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2. Spiritual shortsightedness saw defeat in the hour of victory.

III. HE IS RISEN

1. A victor in the world's fiercest battle.
2. A conqueror over man's worst enemy.
3. A living Christ—living Christianity.
4. The resurrection is the triumph of His sacrifice.
5. He gave His life—He arose the firstfruits of them that sleep.

IV. BECAUSE HE TRIUMPHED, ALL MAY PARTAKE OF HIS BLESSINGS

VII

ACCESS THROUGH THE BLOOD (Hebrews 10:19-22)

I. CALVARY IS THE DOOR BY WHICH HUMANITY CAN ENTER TO GOD

1. It is the central point, to which all former ages looked forward, and subsequent ages look back.
2. Christ provided the way by His sacrifice.

II. "HAVING THEREFORE BOLDNESS [LIBERTY], LET US DRAW NEAR" (Heb. 10:19, 22)

1. By the blood.
 - a. Upon the conscience (Hebrews 9:14).
 - b. Upon the Book (Hebrews 9:19).
 - c. In heaven (Hebrews 9:12, 21, 23).
2. By the new and living way (Hebrews 10:20).
 - a. Leading to a living God.
 - b. A way of life.
 - c. One that never becomes worn or obsolete.
3. By a superior High Priest.
 - a. An everlasting Priest (Hebrews 7:16, 24).
 - b. A holy High Priest (Hebrews 7:26, 27).
 - c. A sympathetic High Priest (Hebrews 4:15, 16).

III. A WELCOME IS ASSURED

"In full assurance of faith."

VIII

VICTORY THROUGH THE BLOOD (Rev. 12:11)

I. REDEMPTION INCLUDES PRESERVATION, AS WELL AS EXPERIENCES OF GRACE

II. VICTORY OVER SELF

1. Man's greatest problem.
2. Sanctification includes death to the self nature (Gal. 2:20; Rom. 6:6).

3. Holiness is a God-controlled life (Heb. 4:10; Col. 3:3; 1 Cor. 6:19, 20).

III. VICTORY OVER OTHERS

1. This naturally follows victory over self.
2. Divine love is best means of adjusting attitudes and relations with others (1 Cor. 13).
3. Divine love provides a wonderful healing balm.

IV. VICTORY OVER THE WORLD

1. Over the love of the world (2 Cor. 5:17; Col. 3:1).
2. Over the fear of the world (Gal. 6:14).

V. OVER THE DEVIL

1. Christ defeated him on the cross and he is now a condemned, defeated foe.
2. The Christian overcomes by faith in the sacrifice (Rev. 12:11).

VI. VICTORY OVER DEATH (1 Cor. 15:55-57)

April 23—Morning Sermon

THE MODERN CHALLENGE TO THE CHURCH (Missionary Sermon Matt. 28:19, 20)

I. MODERN CHURCH IS BECOMING SELF-CENTERED, SHORT-SIGHTED AND LOCALIZED

1. Lost the vision of the Bible.
2. Must have something to arouse her out of this condition.

II. MISSIONS THE MODERN CHALLENGE

1. Not something tacked onto the church but the very life of the church.
2. Missions have abundantly vindicated their usefulness and blessing.
3. The old religions of the heathen are breaking down and Christianity alone can enter the breach and save the people.
4. While the world has radically changed, human nature and human needs, spiritually speaking, remain the same.
5. A Manifestation of Christ's love.

III. A WORLD VISION NEEDED BY THE CHURCH

1. To make it Godlike.
 - a. He is a universal God, not just local.
 - b. He came to save all races.
2. A tremendous challenge.
 - a. Staggers the imagination.
 - b. A billion people who never heard of Christ.
3. To keep it from ease and stultification.
 - a. Keeps the church in a healthy condition.
 - b. Increases the sacrifice of each one.
4. To find an adequate expression for its powers.

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- a. The church must be interested in the heathen for its own safety.

- b. The smaller the circle of operation, the quicker the Church will die.

5. That it may realize the more quickly what Christ meant in His prayer when He said, "That they all may be one, that the world may believe."

6. For the spiritual development of the church.

- a. Interested in others the church flourishes spiritually.

- b. Forgetting others, God is shut out.

April 23—Night Sermon

A FRUITLESS SEARCH (Isa. 57:21)

I. INTRODUCTION

1. Every one is seeking for peace and happiness.
2. People travel, spend much money, do extraordinary feats searching for these.
3. Everybody will not find peace.

II. THERE IS A CLASS THAT WILL NOT FIND PEACE

1. A Particular class.
 - a. Those who do wickedly and serve the devil.
 - b. Those who disobey God.
2. Why they do not find peace.
 - a. "They are like the troubled sea, casting up mire and clay."
 - b. "They sow to the wind, they shall reap a whirlwind."
 - c. They build upon the sand and are afraid of their foundation.
 - d. They are continually digging deeper in sin.
 - e. Sin, even in the deed, brings a feeling of insecurity.
 - f. They are going away from God and against God.

III. GOD WANTS TO GIVE PEACE

1. He tries to lead people in the way of peace (Isa. 48:17, 18).
2. Promises peace to those who obey Him (Isa. 26:3; Psa. 119:165).
3. The effect of salvation is peace in the heart (Isa. 32:17).
4. Every one who follows God can and will have peace.

April 30—Morning Sermon

CHRISTIAN CONSOLATION

(Hebrews 6:17-20)

I. INTRODUCTION

1. Writer arguing on God's provision for the perseverance of the saints.
2. Also of God's willingness to give assurance to His children.

II. BASIS OF CHRISTIAN'S CONSOLATION

1. Heirs of Promise—"Shew unto the heirs of promise."
 - a. Reference to the manner in which He carried out His promise to Abraham and his seed.
 - b. Christians today are heirs of God also.
2. The immutability of His counsel.
 - a. The unchanging Lord and King.
 - b. His promises are certain (Psa. 89:34).
3. Confirmed by two things:
 - a. Swore by Himself.
 - (1) Because, He could swear by no greater.
 - (2) God changes not—His personality, His character, His attributes, His powers, always remain the same and are an assurance to His children.
 - b. His Word.
 - (1) Steadfast and sure (Psa. 93:5).
 - (2) Abiding forever (Psa. 119:89; 1 Peter 1:25).

III. OPERATION OF THIS CONSOLATION

1. To those who depend upon it. "To those who have fled for refuge to lay hold upon the hope set before us."
 - a. Idea of the pursued fleeing to a city of refuge.
 - b. Implies the idea of expectation of deliverance.
2. The Assurance of hope.
 - a. The anchor of the soul.
 - b. Anchored within the veil, secure and settled.

IV. THIS CONSOLATION SHOULD BE THE SOURCE OF ACTIVITY TO THE CHRISTIAN

1. Assures strong foundation, safe footing, certain victory.
2. "Hope deferred maketh the heart sick" (Prov. 13:12).
3. Assurance grows brighter as one progresses in Christian life (Prov. 4:18).

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April 30—Night Sermon

RESULTS OF SORROW

(2 Cor. 7:10)

I. SIN ALWAYS BRINGS SORROW

1. Right and wrong kinds of sorrow.
2. These lead in opposite directions.

II. CONTRAST OF SORROWS

1. Godly sorrow brings a recognition of what one has done.
 - a. Broken a law, pure and perfect.
 - b. Disobeyed a gospel, divine and gracious.
 - c. Grieved a God, good and glorious.
 - d. Slighted Jesus, whose love is tender and boundless.
 - e. Been ungrateful, though loved, redeemed and solicited.
2. Sorrow of the world brings regret, remorse and despondency without a ray of hope.
3. Godly sorrow deals with the principle of wrong.
 - a. Cries out, "Against thee, thee only have I sinned and done this wrong."
 - b. Not the degree of sin but the fact of sin.
4. Worldly sorrow, deals with the results of sin, brought about by:
 - a. Shame in being found out.
 - b. Attended by hard thoughts of God.
 - c. Leads to vexations and sullenness.
5. Godly sorrow leads to repentance.
 - a. Brings desire to get away from sin and toward good.
 - b. Leads to a change of purpose regarding sin and a turning from sin.
6. Sorrow of the world produces much regret but does not change the attitude to sin.
 - a. Saul has much regret that Samuel found him out but was not penitent.
 - b. Contrast the experiences of Peter and Judas in denying Christ.
7. Godly sorrow leads to deliverance from sin and to eternal life.

SERMON OUTLINES FROM ACTS

ERWIN G. BENSON

THEME: What to do to be saved

TEXT: Acts 16:30.

I. INTRODUCTION

1. This question comes to the minds of men.
2. Diligent effort should be given to find the answer.

3. The question indicates an action of the will.

II. REASONS WHY MEN ASK THIS QUESTION

1. It is natural because men are spiritual in nature.
2. All know that we are or have been sinners.
3. The realization that the soul is immortal.

III. WHEN MEN ASK THIS QUESTION

1. When preaching quickens the conscience.
2. When the effects of sin are fully realized.
3. In time of danger.
4. When men are about to die.

IV. WHEN MEN SHOULD ASK THEMSELVES THIS QUESTION AND FIND THE ANSWER

1. When the times are prosperous.
2. When they are in their right mind.
3. When they have friends about them to help them.

V. WHY MEN DO NOT SEEK THE ANSWER TO THE QUESTION

1. The pleasures of the world are too strong.
2. Too engrossed in pursuits of life.
3. Too many friends who have not found the answer.
4. The feeling that religion is only for women, children and old people.
5. The feeling that there is plenty of time.
6. Too many fail to live up to their answer.
7. Too many answers.

VI. THE ANSWER TO THE QUESTION

1. Acts 2:38.
2. Acts 8:22.
3. Acts 8:37.
4. Luke 13:3, 5.
5. Acts 16:31.

THEME: Man's question and God's answer

TEXT: Acts 16:30.

I. MAN'S QUESTION: "What must I do to be saved?"

1. Some discourage others in trying to find answer by saying,
 - a. "You don't think you are going to die, do you?"
 - b. "Why be so much concerned?"
 - c. "You are too young."
 - d. "You are well and strong, why worry?"
 - e. "You are prosperous and busy."
 - f. "You have too good a social standing."
2. What does the question mean?
 - a. Means deliverance from sin.

- b. Means to be healed of the disease of sin.
- c. Means eternal life.

II. GOD'S ANSWER

1. Not willing that any should perish (Ezek. 33:11; 2 Peter 3:9).
2. Believe on Jesus Christ (Acts 16:31).
3. Be justified by faith (Gal. 2:16).

THEME: Steps to salvation

TEXT: Acts 16:30.

I. INTRODUCTION

1. Man wants to know.
 - a. Steps to health.
 - b. Steps to business.
 - c. Steps to salesmanship.
 - d. Steps to every important work.
2. Steps to salvation must not be overlooked.
3. Thus arranged only for convenience.

II. CONVICTION

1. To awaken to a sense of sin.
2. John 16:8.

III. CONVERSION

1. To change into another state.
2. Matt. 18:3.

IV. REPENTANCE

1. A turning with sorrow from a past sinful course of action.
2. Luke 13:3, 5; Matt. 3:2; Matt. 4:17.

V. CONFESSION

1. To acknowledge oneself to be guilty.
2. 1 John 1:9.

VI. RESTITUTION

1. The act of restoring something that has been taken away or lost.
2. Luke 19:8.

VII. PRAYER

VIII. FAITH

THEME: Repentance unto life

TEXT: Acts 11:18.

I. INTRODUCTION

1. Israel was God's chosen nation.
2. Jews came to think that they were the only ones to be saved.
3. This idea was held by many of the early Christians.
4. Peter instructed in a vision to preach to the Gentiles.
5. The apostles and brethren concluded that God had granted repentance unto the Gentiles.
6. The apostle Paul was later called to the Gentiles.

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II. REPENTANCE HAS BEEN GRANTED TO ALL

1. We cannot repent unless God draws but He draws everybody.
2. Repentance is now the only means to eternal life. Many try to substitute money, works, reformation, moral character, baptism, joining church, etc.
3. Everyone will want to repent when they look at their own sins.
4. What repentance means.
 - a. Sincere desire for a new life.
 - b. Is in the will as well as emotions.
 - c. Will be revealed in conduct.
 - d. Must be an individual affair.

III. REPENTANCE IS UNTO LIFE

1. To really live—in home, school, business, community.
 2. A deeper life.
 3. A higher life.
 4. Eternal life.
- IV. TO REFUSE REPENTANCE MEANS THEN—DEATH
1. Moral death.
 2. Spiritual death.
 3. Eternal death.

THEME: *The danger of delay*

TEXT: Acts 24:25.

I. MEN MAY REALIZE THEIR DUTY BUT DELAY IN DOING IT

1. In business.
2. In health.
3. In education.
4. In government.
5. In improvements.
6. In Christian life.
7. In accepting Christ.

II. WHY MEN DELAY IN DOING THEIR DUTY

1. To get rid of an unpleasant subject.
2. They think that there is plenty of time left.
3. Carelessness.
4. Not willing to give up something.
5. To ease their conscience by a half-promise.

III. DELAY IS DANGEROUS

1. It will cause the ultimate ruin of business.
2. It will undermine health.
3. It will cause failure in education.
4. It will cause revolution in government.
5. It will cause depreciation of property.
6. It will cause the Christian to backslide.
7. It will send the sinner to eternal damnation.

IV. WHY DELAY IS DANGEROUS

1. It is a decision in the wrong way.
2. It is unreasonable.
3. It lays up bitter memories.
4. It is not safe.

THEME: *Almost persuaded*

TEXT: Acts 26:28

I. INTRODUCTION

1. Paul stands before King Agrippa.
2. He relates his previous life and conversion.
3. Appeals to him.

II. HE WAS ALMOST PERSUADED TO BE A CHRISTIAN

1. Not a church member or to be baptized, or to be a giver or to believe the Bible or to mentally believe on Jesus.
2. To be a Christian means:
 - a. To be a disciple of Christ.
 - b. To have Christ in the heart.
 - c. To follow precepts of Christ.
 - d. To submit to His will.
 - e. To carry out the great commission.

III. THINGS WHICH HELP TO PERSUADE

1. The lives of good Christian people.
2. The preaching of the Word.
3. Happenings.
4. The horrors of sin which are apparent.
5. The thought of the reward of the righteous and the punishment of sin.

IV. THINGS WHICH HINDER FROM BEING ALTOGETHER PERSUADED

1. The thought of all being on a common level.
2. The submission of wills to His will.
3. Morality or self-righteousness.
4. Man fear.
5. Power of habits.
6. Procrastination.

V. ALMOST IS BUT TO FAIL

AN EASTER SERMON

J. B. CHAPMAN

THEME: The Testimony of the Empty Tomb.

TEXT: *He is not here; for he is risen, as he said. Come, see the place where the Lord lay* (Matt. 28:6).

INTRODUCTION: the Easter Story.

- I. The empty tomb testified to the full divinity of Christ—to His proper deity.
- II. The empty tomb testified to the complete and full inspiration of the words of Jesus and of the prophets who wrote of Him.

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THE MORE EXCELLENT WAY

PAUL W. MACLEARN

LESSON: Matt. 7:1-23; 1 Cor. 12:28-31.

TEXT: 1 Cor. 12:31b, *And yet shew I unto you a more excellent way.*

INTRODUCTION—Give a brief summary of the context in its setting pointing out the gifts; their place in comparison to *Charity*; the more excellent way.

This text suggests that there is more than one way. To my mind there are three ways suggested in which every individual must go to be a follower of Christ and gain eternal life.

I. WAY

1. The way of the transgressor is hard (Prov. 13:15).
 - a. Why—end thereof is death.
 - b. Spiritual death, abandonment from God.
- (1) The wages of sin is death (Rom. 6:23).

Wages of sin: Tyrant, subject a blacksmith, told to make a chain, received no wages while making it; told to make it twice as long still no wages; again longer, etc. At last "Bind him hand and foot and cast him into furnace of fire." Your master the devil is having you make a chain, longer with every sin, every day; habits, etc., with no wages; Paul said the wages of sin is death.

2. Who is in this way?

- a. Everyone who doeth not the will of God.
 - b. Those that do iniquity and all nations that forget God.
 - c. He that committeth sin is of the devil.
3. Life of faith brings excellent way (Heb. 11:1).

II. EXCELLENT WAY

1. The justified and regenerated life.
2. The way of the child (Matt. 18:3b) (Babe in its innocency in mother's arms, complete trust, dependence).
3. It is the way of turning from sin to God; darkness to light, etc.
4. Without it cannot see God (1 Thes. 4:3).
5. Our God is holy (1 Pet. 1:14, 16).
6. Our God has called us, to holiness (1 Thes. 4:7).
7. There is a highway and a way; way of holiness (Isa. 35:8).

CONCLUSION

If this More Excellent Way is the will of God,

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III. The empty tomb testified to the absolute vitality and power of Jesus to arise victor over death and hell.

IV. The empty tomb testified to Christ's ability and power to raise others from sin and from the grave—because He lives we shall live also.

CONCLUSION: Let us go today and look at the place where the Lord lay. Let us go there and view again the evidences that He is risen and alive forever more. Let us go there and assure ourselves that He is what He and the prophets claimed He was. Let us go there and assure our faith anew and go out from this Easter service to live the risen life and to live in the hope of that better resurrection.

THE FACT AND PURPOSE OF SPIRITUAL TRANSFORMATION

MRS. E. E. BURTON

TEXT: *Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God* (Romans 12:1).

INTRODUCTION—God's people must be a peculiar people, distinct and separate from the world.

I. TRANSFORMATION TAKES PLACE IN THE HEART.

Reformation may be of outward conduct only. Many try to save themselves by going to church, paying tithes, etc. But the requirement of God is for a complete inward, as well as outward change. We are to be transformed by the renewing of our minds.

II. TRANSFORMATION IS NOT ONLY DEFINITE AND INSTANTANEOUS AS IN CONVERSION

But is continuous and oft repeated like the body in the reception of necessary food. The soul must have prayer and Bible-reading and all spiritual food, just as the body must have temporal food.

III. BY MEETING THE CONDITIONS SO THAT GOD CAN RENEW US BY HIS TRANSFORMING GRACE, WE "PROVE" HIS WILL

1. It is not His will that any perish (Matt. 18:14).
2. It is His will that His children be sanctified (1 Thes. 4:3).
3. That His people grow in grace and in the knowledge of Christ (1 Peter 3:18).

CONCLUSION: But there is no stopping place. He wills that we go into all the world with the gospel. He wills that we continue steadfast in faith and obedience until we reach heaven.

God is holy, we cannot see God without it. Christ suffered and died for us to have it and in the 17th chapter of John he prayed that we might be Sanctified and has called us to it; the only way I can see is for you and me to go in for it and get it.

The 13th chapter of 1 Cor. tells us what it

will do for us and the 13th verse "And now abide faith," the sinner exercises faith and gets "hope," the hopeful or regenerated exercise faith and hope and gets "charity" these three come to the one who has the fulness of the blessing, "but the greatest of these is charity"—love.

PRACTICAL

EVANGELISM IN THE CHURCH OF THE NAZARENE

F. ARTHUR ANDERSON

THE Church of the Nazarene is a revival church. We believe in evangelism. At our last General Assembly we determined to stress evangelism during the quadrennium more than ever. We are told that at the recent General Board and District Superintendent's Conference evangelism had a prominent place in the discussions. Our Young People's Societies have taken for their slogan "Each One Win One." Our pastors are striving from Sunday to Sunday to win men and women to God. We periodically engage evangelists to come and hold revival meetings for us.

But in spite of the methods now employed some of us feel that we are not awakening the people nor meeting the spiritual needs of our communities as we might nor winning them as quickly as we might. We have our revival meetings and we cannot get along without them. There is nothing that can take their place. Genuine revivals where men called of God to do the work of an evangelist preach under the anointing of the Holy Ghost and our congregations are moved to mighty intercessory prayer for the lost cannot be improved upon. However, this sort of evangelism can be supplemented with other methods.

In every community there are many people (in the large cities running into the thousands) outside the church. These people are lost and many of them badly confused. They need God but they won't come to church not even to a revival. What are we going to do with these people? Has our responsibility ceased when we built a church and put a preacher in the pulpit?

Can anything else be done? I think something can.

Every once in a while someone gets a glimpse of what could be done if the personalities of a Christian laity were utilized in presenting Christ in personal evangelism. But for one reason or another nothing much comes of it. To actually attempt and carry out the vision in a practical way is rarely tried and persevered. If tried, in most instances it is confined to the pastor and a select few and a very few at that. Just a few are considered fit to do it.

The truth of the matter is that with some exceptions anyone can engage in personal evangelism if certain simple rules are followed. Ninety-nine out of every hundred who are asked to engage in this work say they can't do it. They really think they can't. But if you can get them to do it once you will have no difficulty the second time.

By personal visitation evangelism I mean the sending out of workers two and two to call in the homes of prospects, the names of whom have been secured in a religious survey of the community. The sending out of workers two and two is the method of Jesus. When workers go to the homes of the people and frankly tell them that they have come to talk over with them their need of Christ, with very few exceptions the people visited are deeply impressed and grateful to come in contact with church members who have come to them with no other motive in mind than a love for their souls.

Personal visitation evangelism will help to keep the people busy. Much of the trouble in our churches arises from the fact that our people are not kept busy. There are too many people among us who just come to church from Sunday

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LIFE'S GREATEST INCENTIVE

HENRY B. WALLIN

TEXT: *For me to live is Christ* (Phil. 1:21).

to Sunday taking in all the time and never giving out what they receive. The result is that a certain torpor comes over them like people who eat and eat and fail to exercise. In some places there is a spirit that is perilously close to "sour pessimism" that can be eliminated if those affected would go out and actually meet people in their homes, and talk with them about their souls. There is a thrill that comes in winning a soul that is unlike anything in this world.

This method is a wonderful means in preparing the church for a revival meeting. The church members will have already been stirred to soul winning and the revival will be a great time of harvest. Also people in the community have become interested in the church. They will want to come now for they have become acquainted. Numbers of our church members will have had practical training already in soul winning and can better do personal work.

It will keep the people busy between revival meetings. New people will come to the church. The Sunday school will grow. New spiritual life and vigor will come to the membership; a new spiritual tone to the church services.

It will mean hard work for the pastor to properly organize his people for the work. It will call for leadership. He will have to inspire his people to attempt the work. His timid people will often prove to be the most successful. If he is fortunate to have in his congregation some layman who is not afraid to attempt any task that is worthy of being accomplished he is greatly helpful. Someone like the Irishman they tell about in France during the World War. Of course his name was Pat. His buddy's name was Mike. Their English officer had promised them just before an expected raid by the enemy that he would give them two shillings for every enemy soldier captured during the raid. Mike was lookout. Suddenly he said, "Pat, they are coming." Pat asked, "How many of them?" Mike said, "Ten thousand." "Hurray," yelled Pat, "we're rich."

Let us continue the best of the present methods of evangelism and add personal visitation evangelism. Send out our people to visit continuously, directly and sympathetically with people outside of the church. Let us stop neglecting the expressional side of our religious life outside the four walls of the church. Let us exert every effort in every legitimate way to save men from hell and land them safe in heaven.

INTRODUCTION—Through the centuries men have endeavored to define life. Artists have tried to spread it upon canvas, breathe it into wax or chisel it into stone; but it still remains that life in its consecutive unfoldings must have as its champion personality. To the serious minded, life is more than a jaunt, it is a journey for which careful preparation must be made. You will recall the laconic saying of the old Trojan general who said, "The secret of every victory is in getting good and ready," also the memorable words of the French General Marshal Foch "Battles are won the day before." Wellington said concerning the battle of Waterloo: "This battle was won, not on the battlefield where contending armies met in deadly combat, but on the campuses of Oxford and Cambridge and Eton." Therefore, the first and fundamental question that confronts us is not how to make a living, but how to make a life. Making a living is important, but comparatively incidental. The highest contribution that you can make to your generation is a well-rounded and worthy life which is the primary meaning and mission of all human experiences. The well-ordered life of Savonarola turned the tides of Florence. Athens was lifted to a place of prominence by the gifted Aristides. If ten righteous men could have been found the fierce fires would have been turned back from the ancient Sodom.

In the making of a worthy life certain principles must be regarded. Biography teaches us that some have said, "For me to live is pleasure," but the cultivation of this flower brings no abiding fragrance. Belshazzar, the king of Babylon, had his hanging gardens which were the marvel of his generation and the wonder of the world. They were built about one mile square lying in terraces of more than eighty feet. Tall cedars were planted against the wall of rising terrace making the appearance of a huge garden in its evergreen. He employed one hundred thousand slaves to build artificial mountains to please his ebony-skinned wife to keep her from getting homesick for her northern country. He hired an orchestra composed of 12,000 cornets, 5,000 membrs, 5,000 sackbuts, 5,000 flutes and 5,000 dulcimers. What a company of musicians! and beside these hundreds of trained voices. But while the strains of soft music floated out upon the night air the drunken king was trembling

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at the deathbed of a falling empire. He lived for pleasure and selfish aggrandizement which brought a tragic end. Like Alexander the Great who conquered the world and wept because there were no more worlds to conquer, he failed to conquer those fiendish beasts of passion, pride and pleasure which wrought his ruin.

Lord Byron stands out as one of the most gifted of his day. He awoke one day to find himself famous. But his gifts served him as keys to unlock doors that brought to others poisoned delights that were celebrated behind dark walls. At thirty-five, Byron, one of the handsomest boys of his day, found his hair white, his hands trembling like the hands of a man of eighty, his flesh flabby with dissipation, his eyes bloodshot and his genius burned out. And my friends, biography teaches us that even genius cannot ask for exemption from the laws that govern right living.

Again, another appears on the pages of the New Testament whose greed for gold led him to material prosperity, but the sorrows of the end mock the insufficiency of the means employed. A voice rang out from the heavens "Thou fool, this night thy soul shall be required of thee."

Bishop Cross says very pointedly that the test of intelligence is that a man learn from the experience of others; while Poor Richard says in contrast, "Fools learn only in the school of experience!"

Both history and experience argue that the pursuit of unworthy objectives in life does not pay. The things which pass with the using are not to claim major consideration for they are transient.

You ask, if pleasure, fame and material possessions are not to have chief consideration in this life then what should be life's supreme aim? The greatest of all apostles answers for us, "For me to live is Christ." How worthy, how sublime the objective. Christ who was correct in His philosophy, unanswerable in His arguments in the presentation of truth, sympathetic in His treatment of broken humanity, and faithful to the end in the accomplishment of a full redemptive plan for all. What is your obligation to the Man of Galilee? He who has given to us the Christian religion with its symmetrical gospel of fathomless love and eternal life. He has brought us our civilization, its finest manhood, its grandest vision, its altruistic institutions, its most splendid ideals. He has the power that has lifted and can lift the benighted nations from the miry

clay of stagnation to the solid rock of normal progress. Through His cross He has reunited man and God, separated for ages by a broken law and accumulated guilt. He is the one and only one that can ever join the hostile factions of earth and bring harmony out of the discordant notes of strife. He is the only one that means anything when we are actors in the gloomy drama of death. Beneath the cruel cross that bore His body there were three classes of men:

1. The Pharisees who cried "crucify him."
2. The indifferent and idle onlookers.
3. The believer whose sentiment was voiced in the words of the centurion, "Truly this was the Son of God."

In which class will you be found out yonder in the busy march of the world when you have taken your leave from the halls of this sacred institution?

Gladstone said: "One example is worth a thousand arguments." Jesus produced both the arguments and the ideal example. The plight of the world at this moment rings with genuine challenge to the youth of our Christian colleges. In the language of another, "There may not be as much to live on as there used to be, but there is just as much to live for." The doors of the world swing wide and the cry of the needy is like the sobbing of little children for bread. A world, whose wounds cannot be healed, whose wrongs cannot be righted, whose grievances cannot be redressed, whose injustices cannot be corrected, whose souls cannot be saved without your service, awaits your coming. The intrepid army of pioneer builders from Abraham to Bresee have not only been great in character and thought, they have been rich in deeds. What is to be my inspiration in the face of this appalling need? Observation teaches us that behavioristic psychology is insufficient. Paul gave us the impelling incentive, "For me to live is Christ." This vision sounds the death knell to that baneful doctrine, namely, "The survival of the fittest." Christ gives hope for the most unfit and we are to carry His message. "I am debtor," says Paul, "both to the Greeks and to the Barbarians; both to the wise and the unwise." I am debtor to the full limit of my capacity to serve unselfishly my day and generation. George Eliot says, "What makes life dreary is want of motive." The supreme motive of service is unselfishness, the fullness of which is found in Jesus Christ.

Again, if one is to approximate the great Christian ideal there must be strength of char-

acter. The dying Horace Greeley exclaimed, "Fame is vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow, only one thing endures—Character." Character is more than intellect. Great souls must be strong to live, as well as think. The words of Greeley call upon all to remember that life's one task is the making of manhood. This world is a college; events are teachers, happiness is the graduating point, and character is the diploma God gives to man. He who marches forth clothed with unselfishness, holy character and good works will neither be feeble in life, nor forgotten in death. "After all," says Lowell, "the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that." I call your attention to the fact that in Jesus there is the most perfect blending of the finest traits that constitute character. He was perfectly poised. When He was reviled He reviled not again. When He was led as a Lamb to the slaughter, He opened not His mouth. He was the author of the Gospel of nonresistance. He was both wealthy and poor. He was at home in the place of wealth or in the hovels of the poor. Little children crowded into the streets to receive His blessing. As a preacher there was none comparable to Him. "Never man spoke as this man spoke," was a testimony wrung from the lips of his enemies. He was patient under fire, strong to endure suffering, and the very embodiment of compassion. O let me say with Tholuck, "I have but one passion, it is He!" It was said of Mozart that he brought angels down, and of Beethoven that he lifted mortals up. Jesus does both and more. The historian Lecky was right when he said the three short years of the ministry of Jesus had done more to soften and regenerate mankind than all the disquisitions of all the philosophers and all the exhortations of all the moralists since the world began. This Christ, who is life's strongest incentive, has with nail-pierced hands lifted empires off their hinges and turned the stream of centuries backward in its channel. My dear young people, I offer no apology for saying you may have mastered science, literature and art, but if Christ does not have first place in your thinking you have missed life's greatest incentive; yea, you have missed all for Christ is all. Class of Nineteen Hundred Thirty-two, I am greatly concerned this morning with a feeling of deepest anxiety for you. More and more life to me is coming to mean a mat-

ter of terrible seriousness. To miss the high purpose for which we came into the world, to fall below our great possibilities, is a searching thought to me. Will you come short? Will you fail? Will you disappoint those who have striven sacrificially to invest you with noblest principles and illumine your minds with light that comes from above? No, you will not, the principles for which Bethany-Peniel College came into existence are too firmly rooted in your very nature to admit defeat. "He shall not fail" was prophetically uttered concerning the Christ, and it shall be said of you in so far as you rightly relate yourselves to Him and His subjects.

Be courageous, be honest, be diligent, be pure, be enthusiastic, giving conscientious service in every task assigned you and your end is determined from the beginning. This faculty sends you forth with confidence. Your friends visualize your tomorrows with great expectancy. Holy angels look upon you with pride. The Triune God regards you with love.

"Go forth to win the day is thine
By guiding strength and grace divine,
For martyrs, saints and angels see,
And wait the cry of victory.
Go forth, go forth, O soldier strong and brave,
Go forth, go forth, nor let thine ardor fail
The weak to lift, the lost to save,
Go forth to fight as soldiers must,
Nor ever let thine armor rust.
Thy leader to the front has gone,
And heavenly voices call thee on."
(Baccalaureate sermon delivered at Bethany-Peniel College May 22, 1932.)
SAN FRANCISCO, CALIF.

SELECTIONS FROM JOSEPH PARKER'S BOOK

"None Like It—A Plea for the Old Sword"

CHAPTER AD CLERUM

SELECTED BY A. H. EGGLESTON

Preaching Founded on Authority

PART 5

IS IT at all short of criminal for any man to preach doctrines which affect the very foundations of character and the remotest issues of human life without being able to test truth except by his own supposed inspiration? Who is the preacher? Who sent him? Who gave him his word? Every other teacher has a basis. Every other teacher has his book of evidences. Why should the preacher alone have a license

hearing no signature but his own? Every other teacher has a book not of his own writing. What is the sky but a book? What is the earth but a book? What is unwritten daily life but a book? How foolish, then, it is to speak of Christianity as a book-religion. Science is a book-science. The only superstition that has no book is agnosticism, and it has no book because it has no science and no religion. Agnosticism is a cipher shutting out everything and inclosing nothing. It is an impertinence hardly less than profane for a man to base his preaching upon nothing but his own variable and capricious inspiration. Even idolatry may be preferable to self-deification. The authority of the Christian preacher is the Inspired Word. His ministry is founded upon a revelation. His sermon is modern; his gospel is everlasting; his illustrations are a thousand; his message is one. As a minister I must found myself upon the Bible. What it is to others I know not; to me it is the abiding and unchangeable Word of God. Revelation is at once the guaranty and the test of true inspiration. "Try the spirits whether they are of God." "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." To every Timothy I would affectionately say, "I charge thee before God, and the Lord Jesus Christ, Preach the Word." "If any man speak, let him speak as the oracles of God." These oracles are declared by the apostles to be "the word of this salvation" (Acts 13:26), "the word of faith" (Rom. 10:8), "the word of life" (Phil. 2:16), "the engrafted word which is able to save your souls" (James 1:21). If any man ask Christian ministers to produce their authority, let them gratefully and exultantly reply: "God . . . hath committed unto us the word of reconciliation" (2 Cor. 5:19).

Preaching the Other Side of Prayer

We cannot preach unless we pray. We can talk; we can say good things; we can be popular; but in the dear Lord's sense of the term we cannot preach. The apostle calls upon us to "pray without ceasing," and this exhortation has been designated an "apostolic hyperbole." I solemnly deny it. We breathe without ceasing, we love without ceasing, we believe without ceasing, why is it hyperbolic to pray without ceasing? Why will we find figures of speech where we might find the very breath of heaven? Christianity is nothing if it is not hyperbolic,

from a worldly and carnal point of view. Nothing in it is on a low level. Nothing is ordinary. It is the religion of the Incarnation—that hyperbole of love! We cannot always be upon our knees, but attitude is not prayer. We cannot always be uttering formal or verbal petitions, but "prayer is the upward glancing of an eye when none but God is near." The grammarian cannot explain "pray without ceasing," but the child-heart knows it well and knows it all. Is it hyperbole to say, "We live and move and have our being in God?" To accept that being in the right spirit is to "pray without ceasing." Prayer may be a look, a sigh, a tear, an expectation without words and beyond them. In the soul's highest moods, when the soul is nearest heaven, we eat the Lord's flesh and drink the Lord's blood, without heeding the sneer and the quibble of unbelief. And so we pray. And so we read the Bible and lovingly call it the Word of God. We may be challenged to say where it calls itself the Word of God, but we should be unjust to our inspired and ardent love if we called it by any inferior name. It has told us all we know about God and Jesus, and sin and pardon and prayer, so we call it the Word of God. It tells me that I may pray. It says God hears and answers prayer. It invites me to draw nigh unto God. In its very midst there is a throne of grace. I must keep close company with my Lord. I must not lose sight of Him for one moment. He must be so near me that we can talk in whispers. Without Him I can do nothing. With Him I can do all things. "Lord, abide with me, for it is toward evening and the day is far spent."

Will prayer supersede labor? Never. To labor is to pray. Prayer may rearrange labor, may give new scope and new direction to labor, may change our aptitudes with new responsibilities, may operate in many ways, but will never sanction or prosper indolence. I will go so far as to say that a minister may be withdrawn in a large degree from literary attention to artistic sermon making. He may have been a manufacturer of idols. Herein God may "stain the pride of his glory." He may have to think more of the truth and less of the form; more of the Master and less of his own petty reputation. It may be the most painful of all fates to be merely a popular preacher. At this point prayer will work in silent miracles, in mellowing thought, in deepening tenderness, in enlarging charity. O brothers, let us pray without ceasing, that we

may work without fainting. "They that wait upon the Lord shall renew their strength." "The Lord is good unto them that wait for him, to the soul that seeketh him." In prayer we are alone with God. We are in His treasure-house receiving the costliest of His riches. "The God of Israel is he that giveth strength and power unto his people." It is as if He would give us His almightiness. "He giveth power unto the faint; and to them that have no might he increaseth strength." Incomplete power despises weakness; perfect power nurses it into force. There is One who will not break the bruised reed, nor quench the smoking flax. We must get near Him in prayer. "The Lord will give strength unto his people," "for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." I will boldly go to my Father's throne, and tell Him every day what Jesus did for me. He will not say no to Jesus, "for of him, and through him, and to him, are all things, to whom be glory forever."

Words and Things Not Necessary to Salvation

The ministry of Christ is not a "learned profession" in any monastic sense which separates it officially from the life of the common people, or in the sense of having a crabbed terminology of its own without which no man can hold the keys of the kingdom of heaven. Unhappily, the ministry of the gospel has been made scholastic. Men who enter it must know a little Latin and a little arithmetic. Latin and arithmetic no man of sense will undervalue. They may be extremely useful in any walk of life. But they have no necessary relation whatever to the ministry. To the ministry men are called directly from heaven. The true minister is a miracle of the Holy Ghost, and on the Holy Ghost he must rely for daily inspection. Modern ways of training ministers inexpressibly sadden me. Sometimes I feel as if they must grieve the very Spirit of God. There are many things really not necessary to the ministry. Even a final year in Germany is not absolutely indispensable. I am not now speaking of scholars, but of ministers, preachers, pastors, who have to mingle with the common life of the people. Scholars we must have. I am now speaking from a purely pastoral point of view, and I say that pastors must not be priestlings, and certainly must not be sciolists and pedants. They must humble themselves to the acceptance of the fact that a great many beautiful things

can be said even in the English language; even some fairly original things may be expressed by that instrument. It is really a very fair language, and men should take pains to spell it well before they sneer at it. I have sometimes thought of making a list of words not necessary to salvation and of hanging it up in the pulpit. The list would contain such words as: Absolute, Relative, Hypothesis, Phenomena, Agnostic, Positivist, Synoptic, the Johannine problem, Assurbanipal, the Septuagint, Psychology, Assyriology, Orthophonic, Targum and Hegelianism.

I have no personal prejudice against any of these words—indeed, some of them look as if they might mean a good deal—yet I do not think they are necessary to salvation. I think the church could do very well without some of them. The sort of preaching which I describe as the gospel-made-difficult never did me any good. Nor did I ever wish to speak to the preacher. He always seemed to be preaching out of a cloud into a cloud, and to be writhing with intellectual and verbal pain. I have avoided the portentous creature, and have sincerely wished that he would at once take a final year in Germany. The style that I like is the style of the Beatitudes, and the style of the parables. Jesus finds my heart. Jesus feeds me. Jesus gives me rest. "The common people heard him gladly." Dear Savior, help me to preach in Thy way and to tell sorrowing men how they may find Thee. I am most anxious to be infinitely removed from the idea of being a member of a mere profession. If this ministry is a profession, it is a wicked fraud, with Simon Magus as its type and head. An expert I can understand, and I can assign him large functions; but the half-bred scholar who appoints himself as an oracle is a stumbling-block, an uncertified priestling, a pretender and a sham. A great process of unfrocking must go on in every ministry. This will separate the true from the untrue, and invest the true with their rightful influence. The priest, regarded as the type of certain traditions and pretenses, must be got rid of. He profits by ignorance and grows rich by superstition. He sells heaven for a livelihood, and makes an investment of Calvary. The humiliation of listening to such an embodied falsehood is intense and intolerable. On the other hand, how noble a picture is that of a good minister of Jesus Christ! He is a sincere, simple-minded, unpretending, sympathetic soul; he longs to do good; he hides himself behind his Lord; for him to live is Christ. The world will al-

ways want such ministers, and the Head of the Church will never cease to supply them. They will not necessarily be literary experts; but they will be rich in that varied and well-tested experience which has tried the quality of faith in the stress and sorrows of life. The bigness of the man will explain the dignity of the minister. The ministry calls for large and generous natures. I am well aware that ignorance may pervert my meaning, and that, being destitute of every qualification, it may claim the mantle of inspiration. There is, however, no serious cause for alarm. Ignorance can have but a short day. Where there is no deepness of earth the process of withering cannot be long put off. Never trust a man simply because he knows nothing. It is a poor ground of trust. To blatant fluency truth owes nothing. Even where reading does not add to my wisdom, it humbles me by revealing my ignorance. To know my ignorance may be the beginning of true knowledge. So, then, I would be saved from the little-learning, which is the worst ignorance, and from the no-learning, which makes self-confidence so possible. I must go to God in loving prayer, and put myself wholly into his hands. I would bathe myself in God. O God, hear my crying, and turn Thyself toward me in great compassion.

Mr. Ruskin says that political economy is a citizen's economy. That is definition by etymology. Shepherd is as hard to define as father. We all know the meaning, yet we can never tell it all. Care is so watchful, gentleness is so patient, love is so unselfish, that we cannot easily follow their whole way and set down in plain words exactly and completely what they are doing. Love is always coming back, like Abram, to the altar which it "built at the first." Gentleness always adds one more soothing touch, and anxiety has always one more "good night" before weariness drops asleep. The shepherd, or pastor, is not necessarily a literary expert, yet he is an expert in his own way. Mothers must not be clumsy, nor shepherds, nor nurses, nor the hand that stirs the fire in the hushed chamber of suffering. There are fine arts that have no name. The angels train us to their use. The Spirit guides the chosen craftsman and holds the hand that draws and cuts and molds the finest lines. We should do nothing for ourselves, but quietly and intently await the coming of the angel.

MAKING A MINISTER

PAUL S. HILL

WHY not provide the community with a good prayermeeting? Surely a prayermeeting is a good thing to have in a town, and we can hardly expect the policemen, or the firemen to run one. It seems that the church is about the only organization that interests itself along that line very much, and if the church does not conduct a prayermeeting, then quite likely there will be none.

Many Christians of other denominations will be glad to attend a service for prayer, and thus the meeting will help not only our own church but the other churches in town. Church loyalty may hinder members of other churches from attending our Sunday services, but a good prayermeeting, on a night when they have no service, will be welcomed by many Christians whose hearts are hungry for a closer walk with God.

Unsaved people frequently attend prayermeetings. There is a warmth and glow in a spontaneous season of prayer that does good like a medicine. Many have been saved in such meetings, and as a means of salvation the prayermeeting is not to be forgotten.

Just how to run a prayermeeting is a problem. It is mostly a people's meeting, and if the people do not take hold of it, it is usually difficult. Sometimes one or two people will take hold of it and hold on to it, and that frequently helps to make a poor meeting. When the people all try to take part in prayer or testimony it helps a good deal. These are things we all know, but just how to get some people to take hold and get other people to let go is a problem indeed. But here is a principle of operation which helps if the minister can kindly explain it and can get the people to see the benefit of it. We refer to the need of public prayer as a means of grace for all. If it is necessary for one or two to pray every time it probably is necessary for everyone to pray every time. If it is necessary for a few to take ten minutes each in order to keep saved, then it may be necessary for all the others present to do the same, and what with the singing in between that makes quite a long service if there are many present. What the lengthy prayers and testifiers should be told is that they should try and help some other Christian by giving them time to grow a little in grace by prayer or testimony so that they too can be strong in the Lord and filled with the Spirit.

The idea of everybody trying to help everybody else is a good principle anyway, and if a short prayer or testimony will help others by allowing them time, then that help should be given.

But back to the question of providing a good prayermeeting for the people of the community: Is it not our duty to do so? And if it is our duty to do so, and the pastor can hardly hold it all alone, should not our people be invited to help in the work? I do not mean just attend once in a while but should they not see that they are responsible for providing a prayermeeting for the community? If the town needs a prayermeeting, and the pastor can hardly do all that is usually done in such a meeting, and if the members of the church working together can make a very attractive meeting, then why not show them their opportunity, and urge them to take hold of it for the sake of others as well as themselves?

Not only does the community ask us (indirectly of course) for a prayermeeting, but the weaker of our members ask it of us. How frequently during the week there comes over the hearts of our people a desire to get into a real good meeting, full of life and blessing? Let us not disappoint people, and let them go along hungry and in need of spiritual help just because we cannot manage to have a good prayermeeting.

Personally I am going to try to do better.

A GREAT PREACHER'S ILLUSTRATION

St. Paul was a great preacher and writer. The portion of the Bible that he wrote is about the deepest and most profound. To help to an understanding of what he was saying he frequently used illustrations. To me the illustrations of St. Paul are the best ever attempted by any preacher other than Jesus. Here is one of them that appeals to me: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

What he was illustrating was the light of the gospel in the soul of the believer as contrasted with the darkness that "blinded the minds of them that believed not." He speaks of the God of nature as the God of grace, and to illustrate this grace in the soul he introduces the action of God in the creation of physical light. The picture is that of a world without light, without form and void and darkness on the face of the

deep. This is like the heart darkened by sin and unbelief. But God said, "Let there be light, and there was light." There was a great deal of light, just how much no one knows. The world was flooded with it, through its rays were carried vigor and life to the vegetable and animal kingdom, and it has never ceased to shine.

St. Paul is telling of that time when a "light, above the brightness of the noon day sun shone around" him, and he fell to the earth crying "What wilt thou have me to do?" Jesus was the Author of that light that was brighter than the sun, and this light shined into his heart, and his darkened heart was flooded with the light of the gospel.

It must be noticed that St. Paul did not refer to anything less than the "light that shined in the darkness." This includes all the light that shines throughout the physical universe. The sum total of all light is here ascribed to God the Creator, and it is that God, who through grace, with the same abundance as was shown at the creation, shined in Paul's heart for the purpose of giving "light of the knowledge of the glory of God in the face of Jesus Christ."

The church asks a good deal from the community in which it is placed. It asks for a congregation of men, women and children to attend its services. It asks for financial support for a program, much of which is carried on in lands so distant that the local community is hardly remotely blessed by it. It asks for a hearing while the cardinal doctrines of Christianity are presented. It asks for moral support on the ground that truth ought to be supported. It asks for a place in the program of community good, an opportunity to wield its influence on the mind and habits of the town, or city. It asks its whole life of activity from the community, and the instances are rare that have thrust upon a church an opportunity for which she has not asked, either directly or indirectly. For the most part the church gets from a community only what she asks.

Unless the church has something to offer a community in return for its support the chances are that the support given will be slim. The children of this world are wise in their generation, and are too selfish to part with either their time or money unless they get something back in the transaction. We fear that many churches have overlooked the fact that they must give something to the community, as well as get its

support from the community. Possibly we have felt too sufficient within ourselves, and have said, "Here is our program, take it or leave it," and then wondered why we did not interest the place. We have thought only of our own good, and our own happiness, our own blessings, while outside there is a great world greatly in need of just what we have to give, and would gladly support us, if we were more unselfish and paid more attention to their needs than we do to our own happiness and contentment.

There is no call whatever for the church to supply the community with fun and entertainment. There is plenty of that to be gotten by the nickel's worth. There is no demand for lightness and pranks in the church service, no call for funny stories or jazz songs. It is not along that line that the demand from the community comes. It is a demand that the church carry on the program for which it is established in the world, a program which the church alone can supply. We cannot ask the storekeepers and business men to furnish the church program for the community. The church must do it or it will not be done. The demand made of the merchants and business men is that they shall provide a good sort of articles in their line of business, and if the demand is not met it is just too bad for the business man. And if the church fails to provide a real help for the needs of the community she is likely to be forsaken, and have a hard time getting along.

We can think of many things that we would like to offer a community when, as a church, we ask for support. Some of them are at present beyond our ability to give, and some of them we never will realize. But there are simple things that we can supply, and with these simple things we can offer a real help to the community. Our variety of service may not be large, but without giving the best we can we hardly feel that we can honestly ask for support.

We think the church should provide the community with a good Sunday morning service. We do not mean an elaborate, stylish, formal service, but one that has a dignity fitting to the Christian Sabbath, and the gospel of full salvation. There is plenty of material for such a service, beside the prayer and sermon, that can be found in the hymnbook and the Scripture. There is nothing like the great hymns of full salvation to help make a Sunday morning service one of power and blessing. Responsive reading of a psalm, or other choice scripture, helps much.

Not only does it help the service, but it helps those who read for many never read the Bible except as they read it in church service. With a short scripture reading, and a few good hymns, there is a good foundation for an excellent service. We do not believe there is any crowd that can sing these old hymns of full salvation like the holiness people. We have used them for years as one of the solid things of our Sunday morning service, and would not trade them away for any amount of the light, catchy things that sometimes try to come to church. We remember more than one occasion when unsaved people wept during the saintly singing of some saintly hymn. And frequently we have seen tears in the eyes of the congregation, as they have shaken our hand and passed out the door at the close of the morning service, with the blessing of the last hymn still on them. The community needs these old hymns, sung in the Spirit, and we can supply that need, and we sin against the community if we don't sing them as best we can.

We do not think that either the community or our church needs twenty minutes of whooping up the announcements and taking the offering. We judge that the announcements should be as simple as possible, and if there is a special financial need it should be explained fully so that everybody will feel that it is an opportunity to give to a good cause. If they can't give they should not feel embarrassed. They should not be urged publicly. The church is not primarily a money getter. It offers an opportunity through which people can serve the Lord by giving.

There should be prayer at all the services of the church, and the prayer at the Sunday morning service should be the very best the minister can pray. It is not necessary to pray the sermon out before hand or to carry on till the stars are caught hold of, but there is need of humility, sincerity and a recognition of the needs of the people of the community whom the minister represents before God.

The minister should provide his church and his community with as good a sermon as he can preach, and on a subject that is fundamental to the needs of every person present. There is no man in any community that has the opportunity of addressing his fellowmen so frequently as the minister, and much of the service is good or useless according to how the minister uses this opportunity. To come to this part of the service with no preparation and try to fill this solemn place with shouts, and ejaculations, and gestures,

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GLEANINGS FROM THE BIBLE CONFERENCE AT PASADENA

GENERAL SUPERINTENDENT CHAPMAN

repeating only an experience that had been retold many times to the same congregation, is a shame. It does not seem possible to always preach even well. But every preacher can at least try, and if he fails he can go down in defeat trying to help his community and the people of his church. Very few people remember a text or sermon outline, but all are impressed with the sincerity or insincerity of the minister who preached or did not preach a good sermon.

I don't know how other ministers plan for their services or what they have in mind as they enter their Sunday morning service, but my experience has been that when I have really tried to help the people, and have arranged the songs and Scripture reading and have done something in the line of sermon preparation that at least one or two things in the service have been a means of blessing. I look for at least one good wave of salvation in every such service.

The evening service should be just as solid as the morning service, though possibly of a different character, the distinction being the stronger evangelistic tone. Many pastors in our church make their evening services entirely evangelistic. We think this is good for the community, because every person reached by the church should have an opportunity to hear such truths as will awaken their hearts to the need of God, and they should have an opportunity to publicly take a stand for the right. In other words, everybody should be taught the way of salvation, and given an opportunity to get saved and sanctified.

This article will be too long if attention is given to all the things that we think a church should furnish a community. Other things will be mentioned later, but one important thing should be said here, and that is, let us make such service as we have to offer really worth while. We may not have a great variety, but we can at least have a good quality that will meet the need of our community, and on this ground we may hope for our best success.

"Why is it," many a Christian is asking, "that I make such poor progress in my Christian life? Why do I have so little victory over sin? Why do I win so few souls to Christ? Why do I grow so slowly into the likeness of my Lord and Savior Jesus Christ?" And God answers in the words of our text—"Neglect of prayer. You have not, because you ask not."—DR. R. A. TORREY.

IN the course of an address at the Bible Conference at Pasadena College, I remarked that it is necessary to utilize members of the Church of the Nazarene who are not one hundred per cent because the number of one hundred per cent Nazarenes is not sufficient to conserve and build the work in the average community. This remark called for a definition of a one hundred per cent Nazarene, and in answering this, I wrote the following: A one hundred per cent Nazarene is one who has a definite testimony to regeneration and entire sanctification and stands always ready to give this testimony; and who by word, deed, temper and attitude backs up this testimony with holy and righteous living. He is one who is constant in his attendance at all the services of the church, including the midweek prayer-meeting, the Sunday school, and the Sunday evening service, and who can be depended upon to take part in such with some contribution other than singing, but who can be trusted not to monopolize the testimony meeting or mope if he is not given a Sunday school class. He is one who puts the tithe of his income into the church regularly, and who does not feel that this support entitles him to dictate the policies of the church. He is one who in addition to his regular tithe, is glad and happy and ready to make liberal freewill offerings to the support of the work as opportunity and ability allow. He is willing to co-operate with plans he did not originate. He does not criticize the preacher or the church in the presence of his family, or listen sympathetically while others, whether enemies or professed friends, exploit the real or supposed faults and weaknesses of the people of God. He is sound and orthodox on all the theses of our holy religion; and if he holds hobbies, he holds them in charity, and capitalizes only the fundamentals of faith and practice. The one hundred per cent Nazarene holds his experiential, theoretical and practical religion in even balance, being neither lop-sided nor top-heavy. And because of the meekness of spirit which grace has brought to him, he does not count himself to have apprehended this one hundred per cent standard; hence makes no capital of it, but continually presses forward and upward toward that finer, fuller standard of excellence which he has seen in Christ and in those who have walked and talked with Him down through the ages.

(23)

Pasadena College has a good faculty of strong men and women who have a wonderful grasp of their particular fields. Dr. White of the Science Department spoke on "The Bible and Evolution." His address was unique and convincing, and was well received. Professor Lane of the same department spoke on "Science in the Bible." He is a young man, but he spoke well, and his address was much appreciated. I secured briefs of some of the addresses and think they are interesting enough to insert here.

On "Religious Education as Guidance," Dr. Widmeyer of the Department of Religious Education, among other things said:

"Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6).

"Confucius was once asked, 'When should one begin the training of a child?' to which he replied, 'One hundred years before it is born.'"

"This presents the problem of patent or adult religious education, rather than religious education for the child.

"Religion cannot be made compulsory for we must recognize in man the right of choice, and to act the part of free agent. Paganism has always made its religious precepts compulsory.

"Religion should be made attractive. The natural heart seeks some object of worship and if Christianity is presented in the proper and attractive way, the child will seek to obtain it.

"True religion is more than form, yet form in religion is the manner of expression. True religion is of the heart and expresses itself in righteousness, peace and joy in the Holy Ghost.

"The Sunday school organization dates back to the year 1780 for its beginning. For a long time there were only two departments, (infant and adult.) The founding of the Y. M. C. A. gave consideration to the adolescent group. This was in 1845. In 1881 Dr. Francis E. Clark originated a Society of Christian Endeavor to conserve the results of a revival meeting.

"From time to time efforts have been made to make more effective the work of religious education and this has been done through departmental organization of the Sunday school, the graded material, and various organizations for young people.

"1. GUIDANCE IN IDEALS—No community can rise above its ideals. Some may object to the

principle of giving religious ideals to children, but the schools today teach citizenship, thrift, military tactics and every fundamental science; why not teach the ideals of religion? How does the child know what is best and what should be done, unless someone gives information?

"2. GUIDANCE IN MORALS—Character building.

"3. GUIDANCE IN ACTIVITIES—Many times young people are condemned for doing things when they have not been taught different. There are play activities, work activities and expressional activities. Should the church have a trained worker who could give vocational guidance in religious work?

"4. GUIDANCE IN WORSHIP.

- a. Music is the foundation of worship.
- b. Reading the Scriptures.
- c. Prayer.
- d. Art.

Adolescent worship must begin with the known and the appreciated and then build to the unknown.

Adolescent worship requires aggressive instruction in content, use of attitudes, etc.

For the purpose of training young people in worship, it will be necessary to determine the essential Christian ideas and actions as a means of cultivating them.

"5. GUIDANCE IN CHRISTIAN EXPERIENCE—The first thing necessary is to obtain a Christian experience. Then the development of the Christian life must begin.

"The Church must discover leaders and the Church must train leaders."

Dr. Noble L. Ketchum of the Department of Sociology of Pasadena College addressed the Conference on:

"A BRIEF ANALYSIS OF MAN'S STRUGGLE FOR SOCIAL STATUS AS FOUND IN THE BIBLE."

In brief, the doctor said:

"Sociologists have classified all human interests under five major headings that are designated as desires: (1) Desire for recognition; (2) Desire for response; (3) Desire for new experiences; (4) Desire for security; (5) Desire to help somebody. It is the first desire mentioned on this list that I wish to discuss with you this afternoon. It is commonly known as social status. The Bible contains many examples of man's efforts to maintain his social status, or to acquire higher social status. It must be thoroughly understood that I am discussing these cases from the point of

view of sociology—not theology. They will be discussed in the following order:

"1. Cain killed Abel because he received greater recognition than Cain. Apparently Cain was unable to stand the humiliation connected with the rejection of his sacrifice (Genesis 4:3-8).

"2. Joseph was sold into slavery for two reasons: first, because of the result of the partiality shown to him by his father (Genesis 37:3). In both the dreams Joseph related to his brothers, they were all to be subservient to him (Genesis 37:7-9). Therefore they could not stand to see Joseph's status higher than their own.

"3. Pharaoh ordered all the male children of the Hebrews killed because he feared the loss of his status later on (Exodus 1:20,22). For among these children there might be one who would become great enough to free the Hebrews from Egyptian bondage, thereby lowering Pharaoh's social status.

"4. Saul tried to destroy David because the women attributed greater success to David than they did to Saul (1 Samuel 18:off). If they had reversed the order of their praise, it is not likely that Saul would have thrown a javelin at David, or attempted to take his life.

"5. Herod issued a decree to have all the male children under two years old killed to get rid of Jesus. For it had been prophesied that He would be ruler over Israel (Matthew 2:6, 16). This would have stripped Herod of his social status.

"6. Jesus was betrayed and crucified largely because He had lowered the social status of the priests, and was threatening the social status of the rulers (Luke 23:2). If the priests could have remained as prominent under Jesus as they previously had been, it is not likely that they would have stirred up the people against Him."

Professor Maud Widmeyer of the Department of English Literature, who is also a contributor to our Sunday school publications, spoke on "The Bible as literature," and among other things, said:

"The types of literature found in the Bible are all that may be found in the outstanding literature of any nation. There are descriptive, narrative, argumentative and expository materials. There are examples, unparalleled, of history, biography, letters, prophecy and oratory. The Bible is rich in content. Not only does it give the plan of redemption, but it gives a record of God's 'Who's Who,' and yet does not leave forgotten His 'Rogue's gallery.' It is a mirror of

men of the present age. Shakespeare never painted men truer to their age than has the Bible and yet it portrays men of modern times. Dr. MacKay says you need only to look into the Bible to see the perfect picture of the man of the street—it is reported—and Gashmu saith it. Then there is the man that sings at his work—David caring for his sheep on the hillsides. Again, the man that is too busy, or as Chaucer said,

"Nowher so busy a man as he ther nas,
And yet he semed bisier than he was."

Then there is pictured in Obadiah 2 that man who is in every congregation. In the day thou stoodest on the other side. There is he who loses his past, or he who disappoints his future." On the diction of the Bible the speaker said,

"The diction of the Bible is such that it attracts the attention of both the critic and the scholar. Professor Cook of Yale says, 'There are four traits in the Bible that make it easy to translate.' These are its universality of interest, its concreteness and picturesqueness of language, its simplicity of structure, and its rhythm. If 'Saul,' the poem of Browning were translated as has been the Bible it would need a glossary or commentary to make it intelligible. The Bible tells the story of Saul (in the Old Testament) in a few hundred words, Browning uses 305 lines of poetry.

"The vocabulary of the Bible is comparatively small and narrow for a book its size. Milton made use of a vocabulary of 13,000 words and Shakespeare of 20,000. The average length of words in the Bible is four letters, including proper names and all. Take for example the Ten Commandments. There are 319 words in them, 259 of them are words of one syllable, and only sixty are two syllables and over. Not one word is over four syllables, and of this group there are only four such words. In the Sermon on the Mount 82 per cent of the words are monosyllabic."

The speaker accounted for the devotion of Browning, George Eliot, Shelley, Ruskin and Carlyle and Macaulay on the basis of their attention to the Bible. Also that more literary works have been based upon the scripture, "What shall it profit a man if he shall gain the whole world and lose his own soul?" than any other single passage in the New Testament.

Rev. James Proctor Knott, pastor of Hollywood church, addressed the conference on the subject "God in History" suggesting a few his-

torical movements, epochs and events out of the many which reveal that God is in the history of mankind. The speaker, after referring to God's hand upon Israel's history, briefly sketched evidences of the divine presence and power during various periods of church history. He then made reference to zones of culture citing the founding of Protestant North America as an example of divine providence. Thirdly, some great movements of history were mentioned as further evidences of this providence.

Finally the speaker discussed four decisive battles the issues and results of which were of the profoundest importance upon civilization. These battles were; Chalons, 451 A. D.; whereby Christian civilization was spared from the worst excesses of Asiatic heathenism under the leadership of Attila the Hun; Tours, 732 A. D., wherein western Christian civilization was saved from the blighting hand of Mohammedanism; the defeat of the Spanish Armada, 1588 A. D., which meant the triumph of Anglo-Saxon Protestantism over Spanish Roman Catholicism and imperialism; Waterloo, 1815, A. D., in which national self-determination won over the autocratic imperialistic schemes of Napoleon. The speaker referred to biblical references to clouds, winds, rain and sea, suggesting critical times in significant battles or events when these forces helped to turn the balance most likely under the direction or will of God.

Speaking on "Worship," Dr. Fred Shields of the Philosophy Department, said:

"There are two types of worship, the objective and the subjective. The purpose of the first is to glorify God directly, and the second is to save souls or make the people morally better. One tends toward ritualism or formal worship, the other tends toward modernism, the glorification of man, in which irreverence is shown toward the Church and the Bible. The problem is to combine these two forms of worship properly."

"The sermon, singing, prayer and other forms of worship in the modern church are directed toward the people in such a manner as to make them a body of listeners instead of a body of worshipers. The church becomes a 'meeting house' instead of a place to worship God. 'Cheering the preacher or the singers,' entertaining the people with skits and using music and readings which tend to show the talent of the individual rather than the glory of God are 'symptoms' of

degeneracy in the subjective form of worship. The doxology and the funeral service are about the only rites we have which glorify God directly."

The attendance at the conference was quite good, and the administration of the school plans to make this an annual occasion. When another year rolls around we shall hope to see extensive announcement of "The Bible Conference at Pasadena College."

THE REVIVAL WE NEED

"O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Hab. 3:2).

BIBLE scholars affirm that Habakkuk prophesied in the reign of Jehoiakim, king of Judah, during the time of Jeremiah, only a short time before the siege and destruction of Jerusalem, B. C. 612 to 598.

The chief nations that had most afflicted the Jewish people were the Edomites, the Assyrians and the Chaldeans. Three prophets were sent of God to pronounce His severe judgments against these nations; namely, Obadiah against the Edomites, Nahum against the Assyrians, who carried away the ten tribes, kingdom and Habakkuk against the Chaldeans, who carried away the two tribes kingdom.

The main theme of Habakkuk's prophecy is the mysteries of divine Providence. The first two chapters have to do largely with a sort of dialog between Jehovah and the prophet relative to unpunished sin and violence in the earth. Why? asks the prophet should violence and wrong be permitted to go on, seemingly unchecked and unpunished, when a holy God is so pure that He cannot look upon sin with any degree of allowance. The answer that God gives him is that He will use the Chaldean nation to punish the wicked and idolatrous nations for their wrong doing. But the prophet is still puzzled, for how can a holy God use a heathen nation to punish people less wicked than themselves? A happy thought came into the prophet's mental current. He will ascend his watch tower of prayer and look the world over and seek a satisfactory answer to his puzzled mind. He does so and God answers him that soon the judgment will fall and his vision come true, and that while it tarries, he is to be patient and wait for it, because it will surely come. Satis-

fied with such a revelation the prophet arises in the strength of the mighty God of Israel and announces Jehovah's wrath against five outstanding sins of his day, namely, dishonesty (ch. 2:6); covetousness (ch. 2:9); building a town with blood money (ch. 2:12); defiling one's neighbor with strong drink (ch. 2:15); and merited punishment against the gross idolatry of those wicked nations (ch. 2:18-20).

The concluding chapter from which the text is taken contains a sublime prayer in which the prophet makes mention of the majesty, power and glory of God and then closes with a triumphant faith and shout of victory in the face of drought and famine (ch. 3:17 to 19).

The book breathes a beautiful spirit of prayer, the prophet's holy indignation at the wickedness of his countrymen, and his intercessional prayer for their spiritual and temporal welfare, and for a mighty revival of God's work in their midst. It was not a scientific, or literary, or historical, or political, or financial revival that he desired, but a genuine work of divine grace wrought in the hearts of men by the Omnipotent energies of the blessed Holy Spirit, preceded by a deep, pungent conviction for sin, both actual and original, followed by repentance, restitution, etc., and characterized by the shining faces and the uproarious shouts of those who have just entered, either the plains of regeneration or holiness heights.

That such a revival as the one just mentioned is the imperative need of the hour is seen in the fact that it is reported from reliable sources that in 1927 there were sixty thousand churches in the United States that failed to add a single convert to their respective orders. I think it would be safe to assume that these sixty thousand churches employed not less than thirty thousand preachers to man them during the year under question. Assuming that these thirty thousand preachers preached on an average of not less than two sermons a week, they would preach sixty thousand sermons a week, two hundred and forty thousand a month, or two million eight hundred and eighty-eight thousand during the year. Add to this the multiplied thousands of members that composed those churches, with all their equipment, music, both local and instrumental, Bibles, literature, Lenten seasons, Easter services, Christmas celebrations, holy communions and thirteen million four hundred thousand boys and girls under twelve years of age in these United States that are receiving no sort of re-

ligious education, and twenty-seven million young men and women under twenty-five years of age that are growing up without any religious training of any kind, unevangelized and unchurched, and Christ's command to make disciples of all nations, and yet not a single convert. To this scribe it looks like it is time to proclaim a fast, put on mourning, hang out the crape, lament and wail and confess out to God and man and go down before Him till He restores this lost art of Christ compassion and Christ concern for a miserably lost and hell-bound world.

They tell us that the churches of the United States and Canada send about seventeen thousand missionaries to foreign lands, but that "every year more than four hundred thousand noncommissioned representatives, tourists, commercial travelers, and returning immigrants leave American shores for every nation and country;" that about ten thousand foreign students, representing one hundred and twenty nations and tribes are studying in American colleges and learning American ways; that "radical Sunday schools are being organized where the very existence of God is denied;" and that "Bolshevism—God-defying, law-defying, man-defiling is lifting its ugly head—openly teaching lawlessness and discontent and publicly advocating a government of violence."

Sheriff Clem Sweetser and C. W. Mathews, Riverside County probation officers, speak up and here is what they say: "Fifty per cent of the juvenile delinquency in Riverside County, Calif., is attributed directly to the public dance halls; and unless steps are taken to check this wave of crime committed by the younger generation the results will be appalling."

But why go on? The heart grows sick and the head faint with the recital of present day conditions that are multiplying on every hand, all of which show the need of a sin-killing, devil-driving, hell-confounding revival. We all know the need and danger and that nothing can save the perishing but blood atonement. Permit me to direct your attention to some of the outstanding characteristics of the revival, as I see it, that we need.

1. To begin, we, as a nation, need a revival of the preaching of the old-time, rugged gospel of full and free salvation, by a God-called and Spirit-filled ministry. No revival can be of permanent duration and maintain beneficial results, unless it has been founded on the unchangeable and unbreakable Word of God. The Bible

doctrine of racial depravity, redemption, justification, which secures one's pardon, removes one's guilt and takes away the legal barrier to one's conversion, internal regeneration which gives one filial character, and external adoption, which gives one filial privilege, entire sanctification, which cleanseth one from "inborn depravity," a topless heaven for the clean and holy and a bottomless hell for the unclean and unholy, etc., must be preached with the Holy Spirit sent down from heaven. The "fallow ground" of the human heart must be broken up with the plowshare of divine truth, and the sowing must be "not among thorns," but "in righteousness," so that we may "reap in mercy" and wait till the Lord come "and rain righteousness upon you" (Jer. 4:3; Hosea 10:12). The pure Word of God which is a devouring flame (Jer. 5:14); a crushing hammer (Jer. 23:20); a life-giving force (Ezek. 37:7); a saving power (Rom. 1:16); a defensive weapon (Eph. 6:17); and a probing instrument (Heb. 4:12); must be used regardless of fear or favor. It is too late now to cut the corners or trim the sides or let down the bars, when millions of deathless, blood-bought, judgment-bound, and eternity-destined souls are perishing all around us. As preachers of the full gospel we must be as bold as lions, as wise as serpents and as harmless as doves. We have the message that the people need, and God have mercy on us if we fail Him and them in a time like this.

2. We need a revival of the reading and studying of God's Word. In 1 Tim. 4:13 we are exhorted to read, in verse 15 to meditate, in 2 Tim. 2:15 we are told to study and in John 5:39 we are instructed to search. And why? Simply because in this blessed Book we have light for the darkened mind, food for the hungry soul, water for the thirsty spirit, clothes for the spiritually naked, strength for the spiritually weak, courage for the timid, joy for the sorrowful and glorious triumph for the defeated. The Bible is the only book that gives us a satisfactory answer to the question, "Who am I? Where am I? and where am I going?" It tells us of two ways, a "broad" and a "narrow," two gates, a "wide" and a "strait," and of two destinies, heaven and hell. The glorious remedy for sin shines in the Pentateuch, burns and blazes in the prophets, sings in the Psalms, comforts in the Gospels, instructs in the Epistles and triumphs in the Revelation. If God's people would give more time to a careful, prayerful study of God's precious Word and adjust them-

selves to its teachings and heed its warnings, then they would "be 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" (Eph. 4:14). They would "go forth, and grow up as calves of the stall" (Mal. 4:2); and like Apollos become "mighty in the scriptures" (Acts 18:24). They would become heroic, soldierly, saintly and pious like the Christians who graced the first century of the Christian era; and measuring up to the highwater mark of their dispensational privileges, they would know God, and "be strong and do exploits for God and his cause" (Dan. 11:32).

3. We need a revival of holy living by all who profess to be followers of the Lamb. Nothing will produce this but holiness of character and righteousness of conduct. It was said of Christ, "Thou hast loved righteousness and hated iniquity; therefore, God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9). The real test of holiness is seen in the fact that the possessor of said experience loves righteousness and hates iniquity. It means that all the warring, antagonistic elements of one's fallen nature have been purged out and taken away through the precious blood of Christ, and that his inner spirit nature has been restored to harmony with his Maker. Such a soul is in tune with the Infinite, and in concord with pure, celestial love, unmarred by sin. Such a one pants after God, "as the hart panteth after the water brooks," (Psa. 42:1); and "longs, yea, even fainteth for the courts of the Lord," having the heart and flesh crying "out for the living God" (Psa. 84:2). No wonder that in such a spiritual state with the soul following hard after God (Psa. 63:8), such a one should be anointed with the "oil of gladness" above those who live on a lower spiritual plain, and made to "rejoice with joy unspeakable and full of glory," (1 Peter 1:8).

And since righteousness has to do with conduct and holiness is related to character, this holy living which is so much needed in these days of appalling apostasy, will find expression in the domestic, social, business, political, educational and church activities of its possessor. Such a life is dynamic, aggressive, positive, illuminating, attractive and victorious. It is irresistible, invincible, unconquerable. It burns like fire, blazes like the sun, cuts like a knife, pierces like a sword, breaks like a hammer, threshes like an instrument hav-

ing teeth, wounds like a cannon, soothes like an oil and heals like a medicine. The popular religion of the day is a sham, a farce, a delusion and a destroyer of souls. It freezes one to death in this life and burns one in hell fire in the next. Away with the sham and let us have the real. Upham wrote, "True holiness reflects the image of God in this respect as well as others, that it is calm, thoughtful, deliberate and immutable."

(To be continued)

A PASTOR WITH VISION AND FORESIGHT

J. W. MONTGOMERY

"Of course it's a struggle these days to keep up local, District and General Budgets, and to employ the best evangelists in the church for special meetings, but I simply must do all this if my life and ministry mean anything to the church," said a wise pastor recently in discussing church problems and programs. In further commenting on the work of the church in general he said:

"If I were a General or a District Superintendent and had a pastor who did not take his general and district obligations seriously I would think of him much the same as I would one who is running an independent mission, and would make about the same plans for his future so far as my interest in him would go."

Then viewing it from the standpoint of the laymen he said, "If I become interested in the financial side of the local program only as it relates to my salary, and refuse to work, pull, sweat and almost bleed to keep up the interest on the church debt and save my congregation from disgrace in the city where my people must live after I'm gone, I have less respect for my church if it fails to look for another leader next voting time."

"As to the evangelists," he went on, "I simply cannot afford to take chances." He explained how a special worker who is not altogether in harmony with the program of the church in general could do him lasting harm by a single statement. How that he had, one one occasion, employed an outside evangelist who scattered a few seeds of disloyalty that brought a harvest of unrest for a couple of years that followed.

"Do you have any special rule by which you work all these lines?" I asked.

"Well," said he, in the first place I set my heart on doing it the first day of the assembly

year, and keep in mind the fact that it will take my best efforts every day of the year to get it done.

"Do you always stick to the program that you outline at the beginning of the year?" I asked.

"If it works O. K. I stay with it, and if not I try to find one that will work. He smiled for a moment, and then added, "You see I start the year thinking it can be done, and if I cannot find the way to do it I keep thinking some other fellow could find the way, and that spurs me on to try again."

At the time I did not think so much about the discussion, but after we separated and I thought longer upon the wise comments of this man I said in my heart, "He is a pastor with vision and foresight."

FR. WAYNE, IND.

HERE AND THERE AMONG BOOKS

P. H. LUNN.

THE QUESTION OF THE CROSS by Edward L. Keller (Cokesbury, \$1.00) is a series of ten sermons on the Calvary experience of Jesus. Each sermon is marked by keen spiritual insight. The author stresses the importance of applying to present day needs and problems the Christian spirit of service and sacrifice which led the Savior to Golgotha's hill.

The ten sermon subjects or chapter titles are in themselves captivating: The Need for the Cross, The Reason for the Cross, The Substitute on the Cross, the Bitterness of the Cross, The Loneliness of the Cross, The Ignorance at the Cross, The Foolishness of the Cross, The Bearer of the Cross and The Verdict of the Cross.

These messages are analytical, searching out the motives of certain groups and individuals present at the crucifixion. They do not deal with trivialities and yet the discussions of points of major importance are characterized by an informal style and frequently enlivened by pertinent illustrations.

This book is worth its price in any preacher's money. It furnishes excellent "background" material for Easter preaching. And incidentally the appearance of the books—the format, the binding—will delight the heart of every real book lover.

Another book (not a recent publication) of interest at this time of the year is *THE RESURRECTION OF JESUS CHRIST* by William B. Hill (Revell, \$1.25). Here is a thorough and convincing study of the claims made by Scripture for the physical resurrection of Jesus.

Dr. Hill presents his material in three main divisions: (1) the record of the forty days interim between the crucifixion and the resurrection, in which presentation the Gospel accounts are harmonized; (2) a critical discussion of the main points of controversy found in this harmonized story; (3) a refutation of the explanations and theories of those who reject the Gospel narrative.

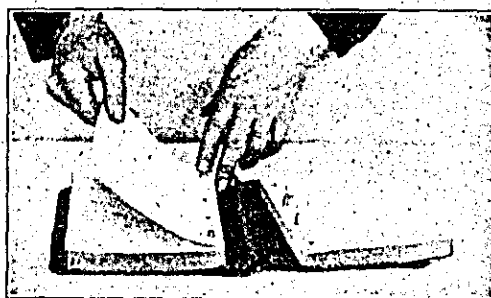
This is a book for serious study and is well

worth the time and expense involved in such a procedure.

A fairly recent volume is *THE FACT OF A FUTURE LIFE* by Cortland Myers (Harper, \$1.00). The subject is ably discussed from the standpoint of man, of Christ and of God. The book is scholarly, scriptural and worth while.

In presenting books of especial interest and helpfulness at this Easter season I must not fail to mention, in passing, these three classics: *THE TRIAL AND DEATH OF JESUS CHRIST* by James Stalker, *THE CROSS IN CHRISTIAN EXPERIENCE* by W. M. Clow and *THE HUMILIATION OF CHRIST* by A. B. Bruce. These three books all are in the Dollar series.

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