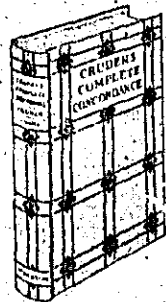


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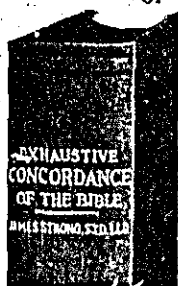


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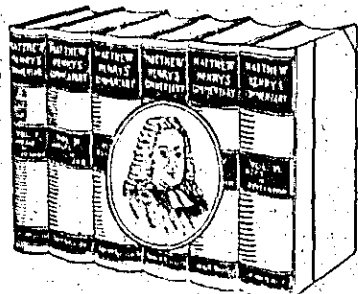
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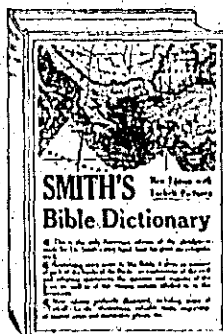
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J. B. Chapman, D. D.
Editor

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THE RESOURCEFUL PREACHER

THE EDITOR

SOME preachers are content to simply "do their best," but there is something better than that and that is to be resourceful. The same plan may not work in two places. In fact the same plan may not work twice in the same place. And more than that, one plan is not enough, and success in the work of the ministry is more often the accumulation of gains from many small investments than the fabulous returns on a single big risk.

And perhaps the worst attitude of all is expressed by the phrase, "It can't be done." For usually just a little while after one preacher says that, another, often one of less natural and acquired ability, comes along and does it.

Take the question of finances as an example. I have known a preacher who refused to make the raising of money any special concern of his. He occasionally mentioned tithing and now and then urged loyalty to the church. But he would give no time to methods, expecting that the people would bring in the money and lay it on the plates on Sunday morning. Then when they did not do that, he defended them by saying, "They simply do not have the money." The result was his church was always in arrears on its budgets for the district and general interests and for all benevolences. In fact it was with but a narrow margin that the local expenses and pastor's salary were paid. The preacher was, I think, a good man and an earnest man, but he was not resourceful.

I have known another preacher who preached tithing—storehouse tithing. Then urged those who did not tithe to make such offerings as they would. Then found occasion to present some of the regular items at special times and secured freewill offerings from both tithers and nontithers. Then he pushed his Woman's Missionary Society and set a good example by becoming an honorary member of it. He also preached the Prayer and Fasting League, made special rally day occasions for special offerings in the Sunday school. Gave attention to private solicitation for the support of his

building indebtedness. In fact he used all the known means and invented others as occasion required. In short, he was resourceful. The result was that his church was a budget paying church and his people were optimistic and full of courage—better prepared for the spiritual work because of their success in the financial.

But this is only an illustration. The same principle applies to other lines of service. Just a little while ago a District Superintendent said to me of one of his pastors, "He is a good man and a good preacher. I think he would do well if someone could get a crowd for him. But he will not get out and hustle. He will not do more than the minimum of pastoral visiting. He is just nominal in his Sunday school interest. He does not make contacts with people outside the church. He is a pulpit man and even there he is hampered by small attendance. He is not resourceful. If the people do not come he just wishes they would, and so he fails because he will succeed on just one line of service or else he will fail. He is not exactly stubborn, but seems just not to know how. But it is a sad situation, just the same, and I do not know where to put him. All I can do is to recommend him to some place where there is no great opportunity any way, and he will not be satisfied with that, for he feels that he deserves something better."

And even in a closer circle than this there is many an application. Take the matter of getting people to the altar of prayer. I have known a preacher who would preach a good sermon. Then he would call for one verse of song to give people opportunity to come to the place of prayer. If no one came, he would stop abruptly and say, "Well, if you wanted to come as badly as you would have to want to come for it to do you any good you would already have been here." Then he would pronounce the benediction and feel that "he had done his best." He had done his best, but he was not resourceful. The most successful soul winners are always ready to adapt their methods and even to try something they never tried before. And especially they are persistent and patient and resourceful. They are not content to "do their best," but always believe that there must be a way and they are insistent to find it. They know it is useless to blame others, for even though others may be to blame, there is nothing the preacher can do about it except to find another line of approach and get on any way. But it is scarcely necessary to go farther. It is enough to say that the resourceful man does not have time to "do his best." Men who do that are those who have but one way and are unable or unwilling to change from it. The resourceful man has a lot of ways yet that he will try before he gives up, and before he gets them all tried he will have succeeded—and died.

If you have found the Magazine helpful, please mention it to your neighbor preacher and suggest that he also subscribe. There is no good medium for advertising a magazine intended to service in so restricted a field as the Preacher's Magazine, and we are pretty much dependent upon those who will speak a good word for it to their preacher friends. If we had more subscribers we could make a better magazine.—Editor.

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WHY SOME PREACHERS FAIL

THE EDITOR

Number One

NEGATIVE themes are not my specialty. I would rather study the reasons for a preacher's success than to mark the reasons for his failure. But just as the positive really points out the negative by contrast, so the negative should make the positive more discernible by furnishing the sable background. This series of editorials is fragmentary because it is in response to observations covering many years and many cases.

We would, perhaps, be more logical if we commenced with the more incidental causes of failure and came up later to more serious and less curable diseases. But I take up the most serious first because I confidently believe it has the narrowest application. For after being intimately associated with preachers for more than thirty years and after having known a few thousand of them more or less intimately, it is my candid belief that there are more good Christians among preachers than among a like number of people in any other vocation. But today I am dealing with the exceptions.

Some preachers fail because they are spiritually unfitted for their task. It is a pertinent comment on the perversity of human nature to say that some men and women get into the Christian pulpit without ever having experienced a definite change of heart in the new birth. And this statement applies even in churches where the soundest gospel is preached and the highest testimony required; for there is no infallible way by which one man can judge the spiritual standing of another, and hypocrisy is a vice which only the grace of God can cure.

The scriptural, spiritual qualification for the ministry is to be both born of the Spirit and baptized with the Spirit. But just as it was said of ancient Israel, "There were some in the congregation that were not sanctified," so there are men and women even in the ministry of holiness churches who do not have the blessing and never did have it. And the husbandman must be partaker of the fruit before he can properly recommend the vineyard, and the preacher who does not possess the experience will be put a poor preacher of holiness.

But I am thinking today more in terms of present and continued possession than in terms of past crises. Just now we are not concerned with whether the preacher once had the blessing or whether he had it and then lost it. The fact is that some preachers break down in the work because they do not possess the spiritual certitude and stamina to stand the strain. The preacher is exposed to about all the temptations to which human flesh is heir in general, and then to certain that are peculiar to him. He is tempted by the flattery of his friends, and by the opposition of his enemies. He has some things which would make him vain and plenty of things that would humiliate and discourage him. Then there is the temptation which comes from his constant using of sacred things—the temptation to secularize and to make common that which is unusual to others.

It is doubtful that very many people backslide suddenly. The majority first leak out and live in a log cabin experience for a time and then collapse under the pressure of some great temptation. But what looked like a crisis was but a climax to a process. And I think this is more likely to be the case with a preacher than with any other. And, oh, the tragedy of the broken and backslidden preacher!

But not all backsliding ends in climax. One may simply wear along in the emptiness of a fallen state until he dies. But when such a backslider is a preacher the ministry is likely to be fruitless. Many an alibi for failure is false; for the true explanation is not the want of co-operation in the church or the hardness of the people of the community, but the emptiness of the preacher. That strange factor which distinguishes preaching from other forms of public discourse, the factor which we call unction, is dependent upon a proper relationship to God and a proper condition in His sight. Cheap substitutes may fool some people for a time, but spiritual emptiness will out.

It is said that a licensed preacher in our Japanese District was asked, in the examination on the church Manual, "What is the chief duty of a General Superintendent?" His answer was, "The chief duty of a General Superintendent is to save his own soul." And I would widen that out to all members of the ministry, and say, The chief duty of the preacher is to save his own soul; for he cannot save the souls of others unless he saves his own.

But I must not be tedious. My present thesis is too simple and too apparent. I would close by exhorting every reader of these lines to look well to his own spiritual condition and see to it that the devil does not gain the advantage. Do not rely on a past experience in the things of God. Do not rely on any special talent or gift you may be supposed to possess. Do not trust in human flatteries and passing popularity. Do not become spiritually proud and self-sufficient. Let us humble ourselves before God and seek to go deeper that we may safely go farther. Preacher, "Is thy heart right with God?" Are you really and truly sanctified? Do you have the fruit of the Spirit even as you profess to have the witness of the Spirit? I know your profession requires you to answer these simple questions in the affirmative, but that too may become your snare. Not many people question you. I probably would not do it except in these printed words. But secret love is not as good as a show of friendship as open rebuke, when rebuke is deserved. Who will be the caretaker of the preacher's soul? O man of God, spare not yourself: Examine yourself and make sure of your own present and full salvation.

DEVOTIONAL

HOW TO OBTAIN THE BLESSING OF SANCTIFICATION

A. M. HILLS

"The Lord, whom ye seek, shall suddenly come to his temple" (Mal. 3: 1).

"Ye are the temple of God" (1 Cor. 3: 16).

A GROWING number of Christians are inquiring about the experience of sanctification. Multitudes wish to get rid of the carnal mind that is enmity against God. Many are weary of moral defeats and would

like to enter upon a life of victory. What large numbers long for a relief from internal conflicts and sigh for cleansing of heart and soul, for purity and power!

Well, their hunger and thirst may be gratified. There are some scriptural conditions to be complied with, and then the longed-for blessing will be received.

I. THE FIRST CONDITION IS A CONVICTION OF WANT

"Blessed are the *poor in spirit*," those who are conscious of a soul-need of something more.

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Nothing short of this deep sense of need will lead one to earnestly seek the blessing, and pay the price for it. Hannah Whitall Smith, after eight years of Christian experience, said, "My heart was ill at ease. . . . I resolved, I prayed, I wrestled; I strove, I lashed myself up to attain to more faithfulness. But all in vain! I said, If this is all the Christian life has to offer, it is a bitterly disappointing thing."

Mrs. Harriet Beecher Stowe wrote of herself, "There is an undercurrent of perplexity and unhappiness about my spiritual state. Why am I thus restless? Why do I not have all God wants me to have. Ah, why not? Every effort of mine breaks like a wave upon a rock. We reason, reflect, resolve and pray, weep, strive, love, love to despair, and all is vain."

Andrew Murray wrote, "The believer must be convicted and brought to the confession of being in a carnal state—what may be termed a second conviction of the utter impotence of the flesh to do good, and its mighty power to do evil. It is the seventh of Romans over again." Blessed are those who have such a conviction! It is a sign that God is moving on their hearts for sanctification.

II. THE SECOND CONDITION IS REPENTANCE

for having kept the sanctifying Savior out of His full possession of your nature so long, and for the resulting failures of life. A Christian lady once said to me, as she was going out of church, "How can God ever forgive my past?" "Blessed are they that mourn" for wrong words spoken, questionable deeds done, duties neglected, opportunities wasted, usefulness impaired, cleansing deferred, holiness hindered, and perhaps souls lost because we did not have clean hearts filled with the Holy Ghost.

III. A THIRD CONDITION IS TO FEEL ITS IMPORTANCE

The one hundred and twenty in the upper chamber have been commissioned to represent Jesus and to disciple the world! How would they feel about it? Peter would remember his fickleness and blasphemy, and lying and cowardice. Thomas would remember his doubting, and James and John their unholy ambition, and Martha her fretting. Mrs. Catherine Booth said, "God never gave this gift to any soul who had not come to the point where he would sell all he had to get it." Torrey said, "No man ever got this blessing who thought he could get along without it."

IV. ANOTHER CONDITION IS, BELIEVE THAT THE PROMISE IS FOR YOU

Not merely for Paul and John, and Wesley and Finney, but for you.

Daniel Steele writes, "I took the promise, 'Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.' I wrote my name in the promise, making it read, 'I say unto you—Daniel Steele.'"

Dr. A. J. Gordon wrote, "The filling of the Spirit belongs to us as a covenant privilege," because we are the children of God.

Dr. Lowrey wrote, "It is a prime necessity to bring yourself to the conviction that *SANCTIFICATION IS FOR YOU*. The Scripture affords ample ground for such a blessed faith.

1. Jesus prayed for it (John 17: 17).

2. Jesus died for it (Eph. 5: 25, 26, and Heb. 13: 12).

3. God wills it (1 Thess. 4: 3).

4. God promises it (1 Thess. 5: 24).

5. God commands it (1 Peter 1: 15).

What more ground of confidence can any soul demand, that you may seek this blessing with the expectation of receiving it?"

V. A FIFTH CONDITION IS TO HUNGER AND THIRST FOR IT

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." One must desire it *intensely* with a real craving of soul. A lazy, indifferent, feeble desire never obtained this blessing. I once said to an audience, "You may pray for the baptism of the Holy Spirit until your tongues are tired, but as long as you fight holiness, He will not come." On the way out of the church a lady said, "I see my mistake; I have prayed for the Holy Spirit, but all the time I have been opposing holiness. I now see that the Holy Spirit is the Spirit of holiness." She consented to be sanctified, and at once the Spirit came.

David B. Updegraff, the saintly Quaker, writes as follows: "I hated pride, ambition, evil tempers and vain thoughts, but I had them for all that. There came into my heart a GREAT HUNGER AND THIRST to be filled with the fulness of God."

Anna M. Hammer, a great temperance worker, writes, "Finally a GREAT HUNGER OF SOUL came to me. I knew that nothing but 'the anointing that abideth' would satisfy my soul. I was in deep conviction for three days in an agony of tears, as one said to me, 'dying hard.' But all this time

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the hunger and aching increased, till I could no longer resist the pleadings of the Spirit."

Hannah Whitall Smith says, "I began to long after holiness. . . My whole heart panted after entire conformity to the will of God."

Rev. J. O. Peck, D. D., writes, "A DEEP HEART-HUNGER began to be realized for a clean heart. I was not backslidden, and my ministry was never more fruitful, but the hunger of my soul grew more imperious. I went to a holiness camp-meeting and confessed how I was *hungering*."

It will be noticed in what similar language all these people depict the deep longing on their souls for a holy heart. The forerunner of sanctification is usually a desire for it so intense that it can be fitly likened to "hunger and thirst," as Jesus said.

VI. THE SIXTH CONDITION IS OBEDIENCE

Peter says, "The Holy Ghost whom God hath given to them that obey him" (Acts 5: 32). An illustration is furnished by the Bible itself of this condition. Jesus told the five hundred believers to tarry in Jerusalem till they were baptized with the Holy Spirit, the blessing promised of the Father which they should soon receive. Only one hundred and twenty obeyed; yes, and only one hundred and twenty got the blessing. Jesus had promised (Luke 11: 13), "the Holy Spirit to them that ask him," and commanded to tarry and pray for the blessing till it came. They obeyed, and prayed in that upper chamber, and the blessing came.

Obedience means obeying in everything. Mr. Torrey tells of a woman who prayed and struggled for this blessing until people thought she would go crazy in the intensity of her desire. Every time she prayed some little gew-gaw in her hair was the sticking-point with her. She prayed and prayed, and that would come up every time. At last, one day, when in prayer, she put her hand to her head and tore it from her hair and threw it across the room. Immediately the Spirit came, because she had settled a principle that she would obey God in everything.

Mrs. Maggie Van Cott, of U. S. A., has led seventy-five thousand souls to Christ. When she was converted she laid aside all her jewelry, of which she had been vain, but one ring. As often as she prayed for sanctification the Spirit said, "Put away your ring." At last, one day, when dealing with seekers at the altar, she saw that her ring was attracting the attention of a seeker,

and she took it off. Immediately the Spirit came. She had settled it that she would obey the slightest whisper of God.

VII. THE SEVENTH CONDITION IS FULL CONSECRATION

God's Word is, "Present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God." Consecration is the actual present surrender to God of our whole being and all we possess. It is the turning over of ourselves to the Lord to be owned and used by Him, just as a master owns a slave. The ground of it is Christ's ownership. He created us. He preserves us. He bought us with His blood. He has a triple right to us, and in consecration we recognize the right.

Consecration is not an act of feeling; it is an act of will. It can be performed without feeling. It is a simple recognition of God's claim upon you for the service of all your God-given powers.

Rev. B. K. Pierce, D. D., writes, "On my knees I wrote out an entire surrender of myself, body, soul and substance, and all pertaining to me, and I solemnly signed my name to it."

Rev. Isaiah Reid presents this as a proper form of consecration for this blessing: "O Lord, in view of this thing Thou hast besought of me to do, I hereby now do really consecrate myself unreservedly to Thee for all time and all eternity. My time, my talents, my hands, feet, lips, will, my all, my property, my reputation, my friends and family, my entire being, a living sacrifice to be and to do all Thy righteous will—for the cleansing of my nature from indwelling sin, I seek the sanctification of my soul."

PLEDGE OF FAITH

"Now, as I have given myself to Thee, I will, from this time forth, regard myself as Thine. I believe Thou dost accept the offering that I bring. I put all on the altar. I believe the altar sanctifieth the gift. I believe the blood is applied now as I comply with the terms of Thy salvation. I believe Thou dost now cleanse me from all sin."

Prof. Dougan Clark, the Quaker, says, "The essence of consecration is in the sentence, 'Yield yourselves unto God.' When you yield yourselves you yield everything else. Consecration is not to God's service, or His work, or to the church, or to the missionary cause, but to God himself. 'Yield yourselves unto God.' Consecration does not mean the giving up of your sins, or vices, or

depraved appetites, or forbidden indulgences. We cannot consecrate our alcohol, or our tobacco, or our opium, or our card-playing, or dancing, or theater-going. He wants none of these things. Actual and known sins must be abandoned at conversion. He wants all the good things: the son Isaac, most precious to our hearts, laid on the altar. An English periodical had this:

I am willing
To receive what Thou givest,
To lack what Thou withholdest,
To relinquish what Thou takest,
To suffer what Thou inflictest,
To be what Thou requirest,
To do what Thou commandest.

Amen.

Amanda Smith says, "You must make your consecration complete, and you must make it eternal."

VIII. THE LAST CONDITION IS FAITH

One might take all the seven steps already described, and still remain without the blessing. The children of Israel marched out of Egypt and entirely across the desert to the very border of the Promised Land, and halted on the wrong side of the border. For lack of faith they did not get into Canaan. With faith they might have gone in before sundown. Acts 26: 18 teaches that we are "sanctified by faith that is in me" (Jesus); "We receive the promise of the Spirit through faith" (Gal. 3: 14). Our hearts are "purified by faith" (Acts 15: 8, 9). All other conditions lead to this, and without faith all the others would end in failure. As Dr. A. J. Gordon

says, "It is the duty and privilege of believers to receive the Holy Ghost for sanctification by a definite act of appropriating faith, just as we received Jesus Christ by faith for justification. It is as sinners that we accept Christ by faith for justification; it is as sons that we accept the Spirit by faith for sanctification."

Dr. Steele says, "My faith had three things to master, 'the Spirit, for me now!' Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power . . . melting my heart."

Dr. Carradine says, "Is everything upon the altar? If so, who is the altar? Paul tells you—it is Christ. What does the altar do? God says, 'The altar sanctifies the gift.' Will you believe that? Will you take God at His word? You must believe that Christ makes you holy right now. Will you take that step and receive full salvation? Plant yourself on God's Word. Dare to believe it, and hold on till the witness comes."

Andrew Murray says, "Who are ready to come into this life and claim their heritage as a child of God?"

1. Say, tonight, *I must be filled* with the Spirit.
2. *I may be filled* with the Spirit; God does not give a *must* without a *may*.
3. Say, *I would be filled* with the Spirit; I long for it.
4. *I shall be filled* with the Spirit; O God, I give myself to Thee entirely; I claim the filling of the Spirit. Thou givest it."

DOCTRINAL

CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

CHAPTER 7. THE DOCTRINE OF GOD IN RELATION TO THE PHILOSOPHY OF RELIGION

TRUE philosophy and religion are handmaidens of each other. Through the centuries there has been a gradual development of a type of philosophy which the Church has accepted as the groundwork of her intel-

lectual structure. The philosophy of Plato furnished the cognitive factor for the early fathers to defend their theories with. By the time of the middle ages the turn came to Aristotelian thinking. The dogmas of Kant with his emphasis upon the practical as opposed to the theoretical or pure reason have at last come into their own, and religious thinkers are building their superstructure of theology upon them.

Of the present age it can well be said that the personalistic philosophy of Lotz and more espe-

cially of Borden P. Bowne, as interpreted by Flewelling of the University of Southern California, and Knudson of Boston University, and many minor satellites, is the accepted philosophical system upon which theologians are building their doctrines from the intellectual standpoint. The germ of personalism, as a philosophical system, can be found from the time of Plato on down to the modern period. But it remained for Lotz to formulate the doctrine and for Bowne to popularize and clarify the same. No true theologian can afford to be ignorant of the personalistic movement; for when he would sustain his doctrines by theoretical reason, or practical reason, as Kant distinguished the moral and religious thought processes from the realm of purely logical reason, he will find his greatest aid in personalism.

In former articles we have sustained the position that religion is capable of intellectual defense, and that the ground of our faith in the doctrines which we discover in the Bible are possible of an intellectual verification. The philosophy of religion lays the basis upon which theology proceeds. To be ignorant of the philosophical background and yet to try to state the doctrines of Christian belief logically, or to affirm faith in them so that the trained man of the present will accept them, means to commit intellectual suicide. Philosophy truly becomes an aid in the formulation and the logical statement of the tenets of faith.

ROUTES TO GOD

Philosophy points definitely to God. There is a materialistic philosophy which is beside the point in the present discussion that negates Christian faith. But that philosophic system, which we shall later discuss, termed personalism, makes basic to all the problems of reality, personality. The grand key to reality and the absolute is personality. There is no other ground on which thought in the universe, morality and religion can be explained except on the ground of personality as the essential factor in reality. This in its final analysis means that reality, or the absolute must be accounted for as personality, and the moral nature in man demands that this person be a good one. This is God.

There are routes which lead to God, as the star pointed to the birthplace of Jesus. Philosophy in both of its broad fields so points to Him. Philosophy is concerned with two problems, the nature of knowledge, and the doctrine of reality.

The first, the theory of knowledge, is termed epistemology, and the second, the theory of reality, is called metaphysics. Both epistemology and metaphysics are roads which lead to the absolute, and this absolute they demand be explained as personality.

The theory of knowledge and of reality are not the only clearly defined avenues which lead to the belief of God. There are other practical and theoretical lanes which point in the same direction. Philosophical theologians within the last decade are making much of "the autonomous validity" of religion. Religion thus becomes something not only grounded in the intellectual sphere of man's reasonings, his philosophy; but religion carries with it its own authentication in the broad field of the history of humanity. It springs up of itself. It is basic in the structural fabrication of man's nature. It is universal in its realm, and incapable of being blotted out. It has its roots in man's conscience. This mode of reasoning has within the last twenty years brought forth many discussions on the "apriori principles of religion." We find the term, "the religious apriori," in recent theological literature. In a further article we shall describe the nature of this religious apriori, and outline its origin, but here it will suffice to say but one cause can be pointed to for its existence, and that is God wrote it into the very constitution of man.

Not only do the theories of knowledge, of reality, of the religious apriori point to God, but it remained for a German professor of theology, Rudolph Otto, to discover within man's nature a nonrational element in connection with religion. This can be found among all tribes and types of religions. A definite term was not at hand to describe this characteristic, so Otto invented a term for the purpose. He calls this "the numinous feeling." It consists of several elements (to be discussed later), chief among which are a feeling of mystery, awe, majesty, "the wholly other," and of fascination; or a desire for communion. This numinous element in man's religious consciousness is a route which has but one ending, and that is God.

Our present discussion shall then be concerned with these and similar avenues which lead definitely to postulate the existence of God.

GOD AND THE THEORY OF KNOWLEDGE

The theologian aims at a satisfactory theory of God in relation to man and the universe. From the philosophical standpoint this is impossible

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without a clear-cut theory of reality, the nature of the final essence. Certainly no theory of reality can be argued unless we hold to a trustworthy theory of knowledge. For if the human reason is untrustworthy, then our reasonings concerning reality, and from reality to God and man, cannot be accepted as true. Hence we must begin our discussion with epistemology, and carefully outline an acceptable theory of knowledge. Our epistemology will find its basis in personalism as its philosophical handmaiden. This will also hold true of the theory of reality, for personalism is the keynote of reality. Certainly all Christian theology or belief is personalistic.

There have been various conceptions of epistemology. Empiricism has taught us to believe that all knowledge is sense knowledge, that the mind is a total blank and the sensations received from the outer world form the basis of thought processes. Others have affirmed that innate ideas account for thought as it interprets sense experiences. Plato held to a peculiar theory that ideas of a more or less innate nature are recollections of the soul before incarnation in human form. It remained for Kant to add the distinct feature of the creative activity of thought, which was capable of building up a thought-series from sense experience. He likewise showed that the practical reason, the reason of morality, was primal.

Personalism has builded upon this groundwork and holds to four distinctive characteristics, each of which in final analysis points in the terms of theology to the existence of God. These principles are (1) the dualism of thought-series and thing-series; (2) the creative activity of thought; (3) the trustworthiness of reason, and (4) the primacy of the practical reason.

DUALISM OF THOUGHT AND THING

One may at once affirm, "Of course this is true." True, or not, nevertheless around this idea many of the great word battles of philosophy have been fought. And it is certain that at basis this is absolutely untrue of the metaphysics of Christian Science. Idealism affirms, as does also Christian Science in religion, that monism is true in the field of epistemology, as well as in the field of metaphysics. It affirms that mind is all, that there is no true reality, even phenomenal reality, to matter. On the other hand materialism affirms its belief in a monism that is entirely mechanistic.

Epistemological monism means that there is an actual oneness of idea and thing, and that there is no parallax between them. It means that

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things can be reduced to thoughts, or thoughts to things. When we come to absolute idealism, the things which make up the world are the thoughts of the Absolute, and even our thoughts are His thoughts, and there is no essential freedom.

Two facts negate this type of monism. The first is that such does not remove dualism of thought and things from human knowing. Things do not cease to be when we cease to think them, and they do not come into being when we think them. In the next place, if we identify human thought with divine thought, there is no method left by which error can be explained. When we come to God, thoughts and things are not identical, but things are divine thoughts objectified.

In so far as thought monism merges human thinking with the divine it tends to destroy all human freedom, which is an essential postulate of personalism, and degrades the worth of personality. It also, as we shall see later, tends to destroy the fact that reality is individual and concrete, which gives a place for human individuality, and for the existence, as a separate unit, of the soul of man. Knowledge on this score would in its final analysis become impossible. There is thus a necessary dualism between thought and things.

This dualism between the two points to a theistic monism, or to a background which makes possible a complete parallelism between the two. It is only when we postulate an intelligent Being as the basis of thought series, and also of the things series, that we can understand the possibility of knowledge. "If an intelligent Being is the ultimate source both of the thing series and the thought series, it is possible to understand at once their dualism and their parallelism, both of which are involved in the fact of knowledge," writes Knudson.

Hence, at the very outset, epistemology postulates an intelligent Being as the source of all knowledge; and this Being when linked up with the moral argument becomes in terms of Christian belief, God, whose existence the Bible everywhere assumes, but does not argue. For so patent is the fact of His existence, that divine revelation does not stop to argue it.

THE CREATIVE ACTIVITY OF THOUGHT

The second principle of personalistic epistemology is that which we owe to the philosopher Kant. It is termed the creative activity of thought. In building a system of the nature of knowledge many methods have been pursued.

Some have affirmed that all knowledge is sense experience. That we do not know a thing which is not discoverable in experience. All the great theories and amazing processes of thought are due to the admixture of sensations one with another, so this view purposes. Plato held to his famous doctrine of ideas, basic to the mind and its structure. Aristotle on the other hand believed that while ideas were not reality, still when founded in sense experience they expressed reality. In fact they became not really objectified, as Plato held, but they were subjective. The argument has gone back pro and con until the time of Kant, who formulated his argument for the existence of the categories of thought, which in a formal way guides the thinking process, or assists in using the raw material of sense experience and from it building up knowledge. Thought thus became creative.

The thinking apparatus of man was not limited by sense experience, or by sensations; but it was able to idealize, or to build thought structures not wholly determined by sense experience. This theory within itself is not of great concern from the standpoint of its contribution to Christian belief; rather it is the implications from the theory which are of vital concern to the practical field of theology.

In the first place it definitely denies the fundamental conception of materialistic or empiricist epistemology. The modern outcome of materialism is seen in the current behavioristic psychology, which denies the existence of the soul, and makes all thought processes to be the result of the neuron structure. Our Kantian theory of knowledge negates this idea, and makes thought far more than the outcome of the nerve basis of the brain. It posits the fact that the mind is creative, able to weave thought threads not given in experience, and hence not wholly based on the nerve-reactions.

Again, this posits the reality of the self. In materialistic psychology, as found in pragmatism, behaviorism, and some types of empiricism, the reality of the self is denied. The self is affirmed to be the disjointed series of sense experiences, and hence not real. But since thought is creative, there is demanded the existence of a real, self, which is unitary in structure, and identical in nature. If the self, or soul, consists of pure passivity, then the soul is deprived of all positive content. It is in this unitary, identical creative activity that the true nature of the self is to be

found. If there is no real self, or soul, in existence, then we have no basis for affirming the reality of the supersoul, or God. This shall be argued later.

This also makes possible an idealistic view of the world. Knowledge becomes something built up within the mind. It thus tends to destroy the basis for a belief in a materialistic view of the world where mechanism is wholly in control of the universe. It places a creative Soul at the center of the universe.

If the soul is but a chimera, to be resolved into synaptic connections, neuron functionings, chemical changes due to incoming sensations, without any reality, a passive *tabula rosa*, then all the vital phases of religion are but an illusion. At the center of religion stands an individual, concrete, unitary, creative soul, that is able to come into contact with God. If it is not active, as Kant affirmed, and personalism believes, and Christianity avows, then any mechanistic theory as to its structure may be held. But the creative activity of thought sets aside once and for all mechanistic views of the self. Christian psychology is possible only under the sway of this theory.

THE TRUSTWORTHINESS OF REASON

Personalism, in laying a philosophic basis for Christian belief, goes one step farther and shows that human reason is trustworthy. This is a fundamental postulate of true epistemology. If thought is valid for reality, there must be a parallelism between the mental functions and the outer world. Skepticism in its theory of knowledge affirms that we may be mistaken fundamentally, and there is a divergence between the thought series and the world series. As Bowne says in somewhat philosophic language, truth and rationality must be equated. To drive a wedge between them, as skepticism does, is the height of unreason. We must assume the ultimate validity of reason to make possible any type of knowledge. All science, philosophy, theology proceeds on this assumption.

At the root of this assumption however is faith. It is upon this that Kant based his argument for the primacy of the practical reason.

One problem arises at this point, that has to do with the existence of error. We are told that if the human reason is trustworthy there can be no place for error. Bowne has given the classical argument for freedom in this wise: Our faculties are so constructed that they have a native ca-

Hastings says, "Prophets and seers had caught flashes of light that penetrated the darkness. Poets and singers had imprisoned strains of lovely music which had been heard by their souls. Lofly and pure spirits had seen tracings of His thought, suggestions of the work of the unseen Mind. Men had stood in reverent awe before what they felt was the movement of His hand and arm. Bit and bit, like the piecing together of a beautiful mosaic, they had reverently striven to put together their different parts, and to complete the picture of the Most High God. That is the pathos of man's quest, that the deeper pathos of all early history. But at the last He came, the brightness of the Father's glory and the express image of His person. Forth from the bosom of God in infinite glory of heaven, He stepped into our world. He gathered together every ray of light, every touch of beauty, every suggestion of the infinite which had ever visited man and set them all in their proper place. By word and deed and life He unveiled the mystery, interpreted the character, manifested the name. And as men gazed at the completed picture, behold! it was the face of a Father!

In describing Christ's relationship to the Father the sacred writer tells us that our Lord is the effulgence of the glory of the Godhead. The thought expressed would indicate that Christ reveals to us the attributes of the Godhead. In conjunction with this passage we recall the first miracle in Cana of Galilee when Jesus turned the water into wine. The apostle John concludes the narrative with this observation, "This beginning of his signs did Jesus in Cana of Galilee and manifested his glory; and his disciples believed on him" (John 2:11). The writer of the fourth Gospel very often attaches a purposive objective to the miracles which the writers of the other Gospels do not. Herein we have it stated that Christ not only wrought this miracle to assist in the emergency arising at the time, but it had a further significance, it indicated to the disciples that there was present in their midst a power that was not human. Thus the miracles revealed to the men of that day that God in mercy and grace was present among men in the person of Jesus Christ and the miracles today, the moral miracles, reveal the same truth.

On the occasion of another miracle we find connected a profound revelation of the relation of God to men. Jesus was sitting within the house teaching. Around about him there sat the

Pharisees and doctors of the law who had come from all sections of Galilee and even had journeyed thither from Judea and Jerusalem itself, so agitated had they become about the work of the new Teacher in their midst. On this occasion it would seem that the power to heal which was ever present with Christ was rising in increasing strength. While the work of instruction was going on, some men brought to Christ one sick of the palsy and not being able to gain an entrance to the house in any other way, they removed a section of the roof and let the man down in the midst of the assembled company. But when the Master looked upon him, he did not at first heal his physical malady, but turning to him said, "Man, thy sins are forgiven thee." Whereupon the scribes and Pharisees began to murmur and question among themselves, "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" A very potent truth they spoke that day. Not that they intended to attribute any power to Christ. Their hearts were filled with malice and intent to charge the Master with the most grievous accusation that could be brought against a Jew, that of blasphemy, but seeking to do this they uttered the fact that God alone could forgive sins, and then if Christ could forgive, He must be God and must bring to man that glad message of salvation. Proof of this fact Jesus came unto them straightway by saying unto the sick of the palsy, "Arise, and take up thy couch, and go unto thy house."

Again we find the revelation of the powers and manifestations of the Godhead in Christ is His knowledge of man, His thoughts, His manner of life. When Nathanael was brought to Jesus, the Master observed, "Behold an Israelite indeed in whom is no guile." Surprised, Nathanael inquired, "Whence knowest thou me?" and Jesus made answer, "Before Philip called thee, when thou wast under the fig tree, I saw thee." It has been conjectured with considerable probability that Nathanael was engaged in prayer at the time the call came to him. Howsoever this may be, Nathanael himself recognized in the knowledge of Jesus something beyond human and exclaimed, "Rabbi, thou art the Son of God, thou art King of Israel." Many other instances of a direct knowledge of men appear in the life of Christ. Soon after this event when Jesus was at the first Passover at Jerusalem many believed on Him, but He knew their hearts that they assented because of the signs which they saw and

that they had not given full allegiance. Thus the power of full and complete knowledge of the heart of man is found in Christ. Herein we see His relationship with the Father and herein we see a revelation of the Father. Many other illustrations might be cited from Scripture wherein Christ revealed the glory of the Father, but the one which would rank in order with the power to forgive sins is the content of the teaching of Christ, the high standard of Christian ethics set forth, principally delineated to us in the Sermon on the Mount. Herein we have revealed the great truths of Christian, being and living and we can but feel that these are the words of God.

IN CHRIST WE SEE GOD

In describing Christ's relationship to the Father the sacred writer not only tells us that our Lord is the effulgence of the glory of the Godhead, but also that He is the express image of His substance. The thought expressed would indicate the essential being of the Son, His metaphysical nature. Here we have the truth set forth that the Son is coessential with the Father, that is of one and the same substance. This truth has been one of the battle points of the centuries. It began with the early church and has continued until this day to be the center around which men have brought their weight of opposition and others have risen in defense. It has called forth heroic and courageous spirits who have defended its validity.

In the early church we see the figure of that indomitable and daring spirit Athanasius who stood over against the world maintaining that the Son was identical in nature with the Father. The leading spirit opposing him was Arius who asserted that although the Son was, the Creator of the world and was like unto God, yet He himself was a created being, the first of all created beings, being formed before time came to be. The person of Arius attracted a following since he possessed, so we are told, fascinating manners, was grave and austere of aspect, also of a modest demeanor. He was zealous for the purity of the church in that he had condemned the conduct of another bishop who seemed to be too lenient toward those who had lapsed from the faith; moreover he was a man renowned for his learning and strict morality. Furthermore as presented at the time the teaching of Arius did not show forth all of its implications as the hearers in general received it. To many it seemed a dispute about words, a contention over the omission of

a single letter in a Greek word. With the letter included the theory of Arius was proclaimed, that is, that the Son was like unto the Father in nature, but with the letter omitted the doctrine of Athanasius was asserted that the Son was identical in essence with the Father.

While many in the church saw no particular danger in the teaching of Arius, then since others took a middle ground asserting more fully than Arius himself the kinship of the relation of the Father and Son in nature without maintaining full identity, the time came when a large part of the church was carried away with the teaching, and it would seem that the entire church would be rent. The emperor became alarmed, not that he cared for the logical discussion, but he was concerned for the peace of his empire. He appeals, "Give me back my calm days and my quiet nights, light and cheerfulness instead of tears and groans."

Since the emperor's letters of appeal brought no results in bringing peace in his distracted empire, he sought another means and that was through the calling of a council. In consequence he sent letters throughout the borders of his dominion inviting the bishops to be present, offering them public conveyances for their transportation and entertainment during their stay at Nicara which was the place appointed for the council.

In the assembled number was Athanasius who at this time was an archdeacon under the patriarch Alexander from Egypt. Since the inferior clergy were allowed to take part in the debates in the council, opportunity was given to Athanasius and it is said that he outshone "most of the fathers and dignitaries by the skill and vehemence of his arguments."

After prolonged discussion and the submission of creeds the council finally decided upon what is known as the Nicæan creed, which reads thus:

"We believe in one Lord Jesus Christ, the only Son of God, begotten of the Father, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made; who for us men, and for our salvation, came down and was incarnate, and was made man; He suffered, and the third day He rose again, and ascended into heaven; from whence He cometh to judge the quick and the dead."

Although the creed was officially accepted by the assembly of bishops, yet when the council

first to embarrass Him with a political snare, asking if it were lawful to give tribute unto Caesar.

A delegation of Sadducees came next endeavoring to embarrass Him with a skeptical snare. They denied the doctrine of the resurrection.

Later the Pharisees returned with a noted lawyer to present a legal snare. Each time Jesus outmatched them and they were compelled to retire defeated.

At last Jesus spoke up and said, "I have a question! What think ye of Christ?" We invite attention to this question tonight.

I. It is a question that must be answered.

1. The Pharisees were called upon to answer it.
2. The disciples were called upon to answer it.
3. The question is one that cannot be evaded.

II. It is a question of great interest.

1. What think ye of His pre-incarnation work?
2. What think ye of His incarnation and public ministry?
3. What think ye of His present and future work?

III. It is a question of vital importance.

1. A question upon which hangs the eternal destiny of your soul.
2. A question Jesus is asking tonight.
3. A question that demands an immediate answer.

Sam Hadley, of the Water Street Mission, New York, once met a boy who had run away from home. He was ragged and miserable. He had stolen money from his father and was afraid to go home. He had wandered the streets for months and said to Mr. Hadley that his father would never forgive him for the sin he had committed.

Mr. Hadley kept him in the mission overnight and wired his father. The father wired back immediately, "My boy is forgiven, tell him to come home."

That is the message of Christ tonight to all who will come unto Him. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

March 25—Morning Sermon

THEME: "The Triumphal Entry."

SCRIPTURE LESSON: Matt. 21: 1-17.

INTRODUCTION

The Triumphal Entry occurred at the close of the third year of Christ's public ministry. Peter

had made the great confession. Jesus had predicted His own death. The transfiguration had taken place. Multitudes were gathering at Jerusalem to celebrate the Passover. Jesus on His way to Jerusalem had arrived at Bethany and was a guest at the home of Mary and Martha. The anointing by Mary had taken place.

Saturday, the Jewish Sabbath, was quietly spent in Bethany. Word had reached Jerusalem the Prophet of Galilee would enter the city Sunday morning. There was great excitement. Multitudes were anxious to see Him.

I. The hour arrived!

1. Jesus sent His disciples for a colt.
2. The procession was soon under way.
3. What a display of humility and heroism!

II. Multitudes had gathered.

1. Greeted Him with an outburst of enthusiasm.
2. Opposition soon appeared.
3. Enthusiasm is a splendid thing if it is genuine.

III. Two outstanding incidents command attention.

1. Jesus weeping over the Holy City.
2. Jesus cleansing the temple.
3. Has He made His triumphal entry into your heart?

"Know ye not that ye are the temple of God?" (1 Cor. 3: 16).

March 25—Night Sermon

THEME: "The Blood of Christ."

SCRIPTURE READING: Heb. 9: 1-28.

TEXT: *Without shedding of blood is no remission* (Heb. 9: 22).

INTRODUCTION

The writer to the Hebrews calls attention to the Old Covenant and its ordinances; the tabernacle, its furnishings and worship. He declared these were divinely appointed, but were only figures or types and shadows of a greater dispensation to follow.

The Jews observed a number of annual feast days. The Passover was observed in the first month of the Jewish year. Pentecost was observed seven weeks later. From time to time throughout the year they celebrated other days and anniversaries. None, however, was of greater

importance than the Day of Atonement, the tenth day of the seventh month.

It was a day of national humiliation. No food was to be eaten. No work done. People spoke in low tones. At the sound of the trumpet the people gathered in the doorway of their tents and faced toward the tabernacle.

Their interest centered upon three events. First, the usual morning sacrifice; second, the sacrifice offering of the high priest for himself; third, the annual atonement of blood for the sins of the people.

Entering the holy of holies the high priest stood before the ark of the covenant and made atonement for the sins of the people. Seven times he sprinkled the blood upon the mercy seat. Retracing his steps to the outer court he placed his hands on the head of the scape-goat and transferred the sins of the people. The goat was then led away to Azazel, meaning wilderness or a place of oblivion.

The entire ceremony typified the person and work of Jesus Christ as the Lamb of God slain from the foundation of the world.

I. *One of the outstanding lessons of the Day of Atonement was the necessity of substitution in making atonement for sin.*

1. Jewish ceremonies were but types or shadows. The blood of bulls and goats could not take away sin.
2. Man could not make atonement for himself. As a sinner he was a stranger, an outcast and a rebel against God.
3. Atonement for sin demanded a proper substitute. One and only One, Jesus Christ, was able to meet every requirement of the law.

II. *The great Day of Atonement arrived.*

1. The Lamb of God became our substitute.
2. As our High Priest He entered the holy of holies once for all.
3. He satisfied every demand of the law.

III. *His blood has never lost its power.*

1. Power to save the sinner.
2. Power to sanctify the believer.
3. Power to reconcile all men everywhere unto God.

A few years ago a party of Americans ascending Mt. Blanc were overtaken by a storm and lost their way. Their bodies were found later within fifty feet of shelter. A few steps would have saved them.

A few steps may be all that is necessary for some here tonight to be saved. Let us thank God—

*"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.*

*"Thou dying Lamb, Thy precious blood
Shall never lose its power
Till all the ransomed Church of God
Are saved, to sin no more."*

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER
Palm Sunday

HOSANNA—THE SHOUT OF WELCOME

TEXT: *Hosanna; blessed is he that cometh* (Mark 11: 9).

INTRODUCTION: The entry of Christ into Jerusalem on Palm Sunday was triumphant. The multitudes spread their garments on the highway, and waved their palms. Above the din of the shouting could be heard that glad word of welcome—Hosanna! So today may we again join in with the shouting voices of the ages and say, "Welcome, thou Son of David."

I. WELCOME—BECAUSE OF HIS MATCHLESS LIFE: No life was lived like His. He taught man the possibility of triumphing over sin through His strength. Victories became easily wrought for He, the conqueror, was leading on. Then welcome him with praise—He trod the winepress alone and conquered.

II. WELCOME—BECAUSE OF HIS POWER IN MAN'S HEART: Not only was He triumphant, but He teaches us how to be victors. He is a living reality today in man's soul, and because He lives within, we also shall live—a life of complete victory over iniquity, one of joy amid the turbulent times, one of sweet repose when all else is in a state of flux.

III. WELCOME—BECAUSE WHEN HE ENTERS HE TRANSFORMS: He went into Jerusalem to change it—He cleansed the temple—He entered the hearts of the disciples and wrought a divine transformation. He took dead Judaism and made living Christianity from the corpse. He found drunkard Sam, and made him become Sam the Evangelist—Sam Jones. Harlots have become pure, vile men stainless, because he entered. Let Him come in today and our services will take

PRAYERMEETING SUGGESTIONS

L. T. CORLETT

THE BIBLE

The Bible is a Lamp and a Light (Psa. 119: 105; 130).
The Bible is a Critic (Heb. 4: 12).
The Bible is a Mirror (Jas. 1: 25; 2 Cor. 3: 18).
The Bible is a Sword (Eph. 6: 17).
The Bible is a Fire and a Hammer (Jer. 23: 29).
The Bible is as Silver, as Gold and Honey (Psa. 12: 6; 19: 10).
The Bible is Seed (Luke 8: 11; 1 Peter 1: 23).

WHAT CHRIST IS TO THE BELIEVER IN HEBREWS (Can be used for more than one prayermeeting talk.)

The One Who purged his sins (1: 3).
The Anointed One (1: 9).
The Remaining One (1: 11).
His Death Bearer (2: 9).
His Captain (2: 10).
His Brother (2: 11, 12).
His Deliverer (2: 15).
His Reconciler (2: 17).
His Succorer (2: 18).
His Head (3: 6).
The One of whom he is a partaker (3: 14).
His High Priest (4: 14).
The One who is touched with the feeling of His infirmities (4: 15).
The One in whom he finds Grace (4: 16).
The Author of Eternal Salvation (5: 9).
His Forerunner (6: 20).
His Surety (7: 22, 23).
His Intercessor (7: 25).
His Minister (8: 2).
His Mediator (9: 15).
His Coming One (9: 28).
The Faithful One (10: 23).
The Author and Finisher of faith (12: 2).
His ever Present Friend (13: 5).
His Helper (13: 6).
The Unchanging One (13: 8).
The One Who Sanctifies with His Blood (13: 12).
His Great Shepherd (13: 20).

"LET US"

(In the Epistle to the Hebrews)

"Let us fear" (4: 1).
"Let us labor" (4: 11).
"Let us hold fast" (4: 14).
"Let us come boldly" (4: 16).
"Let us go on" (6: 1).
"Let us draw near" (10: 22).
"Let us hold fast" (10: 23).
"Let us consider one another" (10: 24, 25).
"Let us lay aside" (12: 1).
"Let us run the race" (12: 1, 2).
"Let us have grace" (12: 28).

Pilot, Christ, guided them; their Captain led them safely to victory.

II. THE DAWN OF A DAY OF BATTLE—but of victory. The battle was on from this time forth. The world was pitted against the disciples; but victory was assured. Napoleon at the Alps, Pizarro at Panama, brave Texans at the Alamo, faced no more strenuous time than the disciples. But this new dawn of the first Easter morn assured them victory with Jesus.

III. THE DAWN OF A DAY OF AN UNCLOUDED SKY: This dawn pre-figured the dawn of that eternal day, when the skies will never again be clouded with trouble and distress.

CONCLUSION: Hail then this Easter morn for all it means to the Church. It symbolizes peace amidst the storm, victory after the battle, and the eternal day of immortality.

The Triumphant Christ

TEXT: *Until he doth put all things under his feet* (1 Cor. 15: 27).

INTRODUCTION: Christ is the perfect man; the only Savior; He alone meets all the tests for man and God. He is triumphant as prophet, priest and king.

I. IN HIS LIFE—triumphant as prophet: He was matchless in wisdom; sinless in life; an example to follow; and the way to God. Never spake prophet, sage or wise man as He.

II. AT CALVARY—triumphant as priest: Here He died as the High Priest to take away the sins of the world. The veil of the temple was rent in twain; for no longer is a high priest besides Him needed.

III. AT EASTER IN RESURRECTION—triumphant as King. He rules death, masters mortality, and controls immortality. He shall reign in the hearts of humanity as King, in the Church as King, over an empire of a finally redeemed universe as King.

CONCLUSION: Follow Him as the prophet in His teachings; accept His priesthood personally for you; let Him reign gloriously as King of your heart.

"Store the galleries of your mind with pictures of the lives and deeds of the great. Have your own 'hall of fame.' Study over and over the influences which made for greatness in their lives. Come up under the shadow of their loftiness of thought, nobility of character and the sublimity of their courage."—DEAN DUTTON.

"Let us go forth" (13: 13).

"Let us offer the sacrifice of praise" (13: 15).

THREE CHARACTERISTIC LOOKS

1. "In the morning will I . . . look up" (Psalm 5: 3).

"Looking unto Jesus" (Heb. 12: 2).

a. Look above the troublesome elements of the world and start the day right.

b. Look to the source of spiritual strength.

2. The "look onward" (Prov. 4: 25).

a. Gaze is fixed, the direction and objective are settled.

b. Indicates a desire for progress in spiritual things.

c. Looking for Jesus (Phil. 3: 20).

3. The Look Within (2 John 1: 8).

a. Look within to guard and enjoy.

b. An inner vision that is not disturbed with outward things (2 Cor. 4: 18).

THE SUCCESSFUL FAILURE

(1 Kings 8: 18)

1. God has a different test for measuring success from what man has.

a. David longed to do something that God did not intend for him to do.

b. David had failed God once but determined to make a success for Him afterward.

2. When God reveals successful men, many human decisions will be reversed.

a. Many that are first shall be last.

b. Many that are last shall be first.

3. What is the test of what is in our hearts?

a. Many wish the cause of God well and then settle down in smug self-content.

b. Many think their name or presence is sufficient and fail to do any work.

c. The test is, "What are you doing with what is in thy hand?"

(1) David did not quit because he could not do what he wanted to do.

(2) He prepared the way for Solomon to do the job well.

(3) They who have it in their heart to do well in service for the Lord will help the other fellow do the job they wanted to do, if they are unable to do it.

4. God rewards according to the desire of the heart as well as in the carrying out of service.

JOHN THE BAPTIST

(Matt. 3: 1-7)

1. A child of promise.

2. He was a Nazarene.

3. A great man.

a. Because of his unwavering and immovable firmness and courage, similar to Elijah.

b. His elevation above worldly ease and pleasure.

(1) An ascetic.

(2) Full of self-denial.

(3) Simplicity.

c. A fiery enthusiasm for righteousness. A bright and a shining light.

d. His absolute humility and submission to Jesus.

(1) All boldness on one side; all submission and dependence on the other.

(2) "He must increase, but I must decrease."

4. The forerunner and introducer of the Messiah.

JESUS OUR FRIEND

"Ye are my friends" (John 15: 14).

1. The friend of the friendless.

Blind beggar (Luke 18: 35-43).

Ten lepers (Luke 17: 11-19).

2. The Friend of sufferers.

Woman afflicted twelve years (Luke 8: 43-48).

Man afflicted 38 years (John 5: 1-9).

3. Friend of the sorrowing.

Sisters of Lazarus (John 11: 17-46).

4. Friend of the needy.

Feeding 5,000 (John 6: 1-14).

5. Friend of the backslider.

Peter (John 21: 15-17).

6. Friend of the sinner.

Zacchaeus (Luke 19: 1-10).

Mary Magdalene (Luke 8: 2).

Woman taken in sin (John 8: 3-11).

THE TWENTY-THIRD PSALM

1. Wondrous Leading—The Shepherd (v. 1).

2. Wondrous Feeding—The green pastures and still waters (v. 2).

3. Wondrous Keeping—The Soul (v. 3).

4. Wondrous Comforting—The Comforter (v. 4).

5. Wondrous Supporting—The Staff (v. 4).

6. Wondrous Supplying—The Supplying (v. 5).

7. Wondrous Following—The Surety (v. 6).

(Selected).

WHAT CHRIST IS TO US

E. M. VAUGHT

TEXT: *He is all and in all* (Col. 3: 11).

I. HE IS OUR SAVIOR

1. "Thou shalt call his name Jesus; for he shall save his people from their sins" (Matt. 1: 21).

2. "We testify that the Father sent the Son to be the Saviour of the world" (1 John 4: 14).

II. HE IS OUR SERVANT

"The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many" (Matt. 20: 28).

(24)

III. HE IS OUR SHEPHERD

1. "The Lord is my Shepherd, I shall not want" (Psa. 23: 1).

2. "I am the Good Shepherd and know my sheep and am known of mine" (John 10: 14).

IV. HE IS OUR SURETY

1. "Who shall lay anything to the charge of God's elect" (Rom. 8: 33).

2. "If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous" (1 John 2: 1).

V. HE IS OUR SUBSTITUTE

1. "Who his own self bare our sins in his own body on the tree that we, being dead to sin, should live unto righteousness" (1 Peter 2: 24).

2. "The Lord hath laid on him the iniquity of us all" (Isa. 53: 6).

VI. HE IS OUR SANCTIFIER

1. "Wherefore Jesus also that he might sanc-

tify the people with his own blood, suffered without the gate" (Heb. 13: 13).

2. "But ye are in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption" (1 Cor. 1: 30).

THE GRACE OF GOD

WM. A. TORR

(Acts 15: 11)

The Wealth of Grace (Eph. 2: 4, 5, 7).

The Power of Grace (Eph. 2: 6, 8, 9).

The Wisdom of Grace (Eph. 2: 10).

The Nearness of Grace (Titus 2: 11).

The Purpose of Grace (Titus 2: 12, 13).

Falling from Grace (Gal. 5: 4).

SHAMOKIN, PA.

"He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances."—HUME.

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

The Sovereign Will of God

RECENTLY I have been thinking about the sovereign will of God, or rather the exercise of that sovereign will. In my thinking I make a distinction between the bare will of God and the exercise of that will. So far as the will of God is concerned it is sovereign, absolutely sovereign; but the exercise of that sovereign will I am quite sure is determined by the moral nature of God, or His absolute holiness. In other words, God will never exercise His sovereign will contrary to His absolute holiness. Therefore we know that when sovereign will is exercised it has the full, unstinted sanction of all the various attributes and abilities of God. God moves full and unimpeded toward the purposes of His will. That point I have settled in my thinking. And I know that any action of God, whatever and whenever, must have full sanction of absolute holiness, whether that action is in answer to my prayers

or entirely independent of me or all the rest of humanity.

Another thing that I am sure of is that I have a will. The matter of my will complicates the matter somewhat, for how can the will of God be sovereign and at the same time free choice be allowed to me. My will can, and has, run contrary to the will of God. How then is the will of God sovereign? I don't know how other ministers answer that question, but to me the answer is this: I have a will because the sovereign will of God wills that I have a will. This is about the only solution of the question that I can arrive at which leaves the will of God sovereign. Looking at it this way there is room for my will in the sovereign will of God, and even though my will runs contrary to His will, yet, on the ground that He willed for me to have a will, the will of God remains sovereign.

When I consider that God has willed that I should have a will I am sure that God had a purpose in so doing. There is a realm wherein I may exercise my own will to accomplish some

(25)

purpose good and helpful for me and also consistent with the will of God. If my choice is the same as God chooses for me then the purpose of the sovereign will of God is accomplished in and through me. If I choose opposite to the will of God then I miss out on the purposes of God, though His will still remains sovereign on the ground that He willed my power of choice.

Again, when I think of the realm and range of my will as compared with the sovereign will of God, I am sure that it is very limited. I can will some very important things, but I cannot travel very far in the accomplishment of my choices. I cannot, by the exercise of my will, change my birthplace, nor my parentage, my sex, my height, my age, nor the color of my hair or eyes. I cannot create anything, nor change the nature of a tree or mountain. I cannot influence the course of the stars or the earth. I cannot change the pages of past history, nor decide the future of this world's events. All these are not within the realm and range of human will. None of these things will condemn me because they are as they are, for I have no power to change them. Neither can I plan on going to heaven solely on things that are beyond the power of my will. I may be saved or damned eternally in spite of them all.

It seems that the range that God has given my will is narrowed down to the things that concern my salvation, and the shaping of my character. I can believe, pray, trust, obey, do right, or I can refuse to do any of them, and whether I do or do not the will of God is sovereign because He willed that I should make my own choices within that range and realm.

Another thing about my will that I am pretty sure about is that it is rooted so deeply in my inner self that what my inner self decides is the decision of my will. All my various moods and feelings are reflected in my will, and I think that is the reason why I used to do wrong in spite of all that I could do. It was because my will was in the grip of evil, unregenerated, unblest, powers of feelings and desires that were not only unregenerated and unblest, but actually vicious and at war with God. I don't just understand yet why I sinned in spite of my will and every sin was a wilful sin, and yet I believe it was so.

Now if I have a will, and that will is contrary to the will of God, and I want something which is outside the range of my will to perform but depends upon the exercise of the sovereign will of God in order that my desire may

be granted, and if the sovereign will of God is exercised only on the plane of absolute holiness, then it is sure that if I get what I want I will have to harmonize my will with the sovereign will of God. And not only that but the thing I want must be in the will of God. I must say, "According to Thy will let it be done." Things within the range of my will I might possibly obtain without consulting God about them, but things that are beyond the range of my will I can obtain only by perfectly harmonizing my will with the will of God.

When my will is in harmony with the will of God there is only one will left in all the universe so far as I am concerned, and that is the sovereign will of God. It is in this realm of the surrendered will that the grace of God that bringeth salvation operates.

Thank God, I know there are some things that are according to His sovereign will. It is His will to save me. If I harmonize my will with His on this point I shall be saved. Of course this may mean a struggle for me, but the result is certain. It is His sovereign will to sanctify wholly. "This is the will of God." When the soul is harmonized with the will of God at this point, so that there is no other will about the matter but the sovereign will of God, then the soul will be sanctified wholly and there is absolutely no power that can stop it. It is the sovereign will of God in the exercise of His free grace.

There are some things that we are not sure about their being in the will of God: cases of healing, or finances, or changes of location. The uncertainty of the will of God in some matters is a sure barrier to faith, but when the will of God is clear and well defined about the only hindrance to faith is a human will out of the will of God.

THE CHRISTIAN METHOD

Every little disagreement between members of the church has the beginning of a church fuss, and possibly a church split. It is part of the minister's duty to keep church matters running smoothly, and one thing that young ministers will do well to learn is that most small matters will right themselves among the membership of his church without his interference. Probably nearly everyone senses danger ahead when there is a little difference of opinion or trifling misunderstanding and the sanctified Christian will stop any further remark or comment that will make

the thing more pronounced than is necessary. That is, he will, if he has sense enough, and so far as I have observed the sanctified membership is about as sensible as the minister. Most troubles will "die aborning" if they are neglected and ignored. It takes two or more to make a fight.

This matter of ignoring a matter that is full of dynamite was illustrated in a neighboring village the other day. At a meeting of the village board a man addressed himself to everybody who would listen just as soon as the meeting opened. He attacked the mayor of the village and after a rather long and loud speech demanded that the mayor resign. When he had finished the mayor said, "We will now have the report of the village clerk." That was the end of the matter. What might have been a good-sized fuss was averted because it was ignored. That is a good lesson for preachers to learn. We don't always have to see every beginning of trouble through to the finish.

But sometimes the matter demands attention, and it would be cowardly not to meet it. If it is ignored any longer someone may suffer more than they should, or the matter may grow to such proportions that the entire work of the church is hindered.

When the minister does take a hand in an affair of this kind among his members he must be careful that he proceed as a Christian. His method of procedure may be outlined for him in the Manual of the church, but even the best outline of procedure will become useless unless the Christian spirit and Christian purposes are followed. The great end of discipline is the restoration of the faulty, the correction of a bad situation, and the general upbuilding of the church. To lose sight of what the whole church is working for is most likely to be disastrous. It is not the turning out of a member that is wanted, but the restoration to fellowship and harmony.

Every case is different. The subject of the disagreement is different, the personalities are different. But the end sought is always the same, the salvation of the lost and straying.

For a minister to take sides with prejudice in his heart will be fatal. He must take sides with nothing but the truth, and on the side of truth he must stand with a Christian spirit, full of the spirit of that forgiveness which he is trying to have the church manifest. He must be kind. What he may need to say to the parties involved must be kindly said. He must kindly refrain

from carrying news of the situation abroad. He is trying to effect a reconciliation, trying to mend a bad break, trying to heal a sore place, and he must be kind.

It is easy to take sides, but it is dangerous. The person who feels that you have taken sides against him is almost beyond reach. Only kindness and absolute fairness can do much. People the world over recognize kindness and an attempt at fairness.

The minister and the church cannot always succeed in restoring the person who is at fault, but they can try hard and honestly. They can do their best in the spirit of Christianity. How often in times of trouble the minister is tempted to a method or spirit that is not Christian. We must be very careful. Not only careful, but kind.

It would seem that the ideal way for a minister to conduct himself, and lead his church, would be such that when the faulty person has been expelled from the society he would still feel that the minister and the church were friendly toward him, and that they were interested in his welfare, and that the way was left open for his return.

Recently we have been wondering just how far a minister should let his ministerial career be shaped by someone else. Just how much should he allow his assembly, or his church, or his family to influence, or dictate to him?

It is always understood that a minister is amenable to his assembly or conference, and we cannot think of any better way to get the gospel to the ends of the earth than through the concentrated action of the church and the ministry, and of course this means some large dependence on each other, and just as much obedience to the general plan of the church. But back of all the minister's activity there is always his bargain with the Lord to preach the preaching that God shall order. It would seem that when a minister unites himself to a group of ministers to carry out a common purpose he should be entitled to a good deal of honest reservation as to how his personal ministry should be directed. That is, he should feel free to continue his ministry as God directs him, rather than surrender to the leadership of man, even though that man be an officer of the church.

Personally we believe in a divine order for every minister. We believe that a minister should live so near to God that he will be able to know not only what God wants him to preach but

where God wants him to preach. We think this is the early New Testament order, and if it does not maintain now then it is because the ministry have accepted the lesser plans of service and allowed their ministry to be directed quite largely by the opinions of church leaders.

Of course we all understand that the church is just as much a part of God's program as the ministry is, and that there is a sense in which the ministry is a part of the church. It is impossible to think of the church as one program for the salvation of the world and the ministry another program for the same purpose. They are each part of the same program, and dependent on each other, but at the same time the ministry is a matter that the church cannot make, because it is of divine origin, the call to the ministry being supernatural. And because the church itself cannot create its ministry it should be careful of the laws that it makes governing the ministers that God has given.

To place the entire career of the ministry under the direction of the church is not right. The minister is not a machine that can be placed, by human hands, into a groove that is made for him in the machinery of the church. The minister is a throbbing, living, praying, wrestling, man of God, with a divine call upon him, and with a burning message to proclaim; and to put him in confinement to the well-worn systems of service is all too frequently a mistake. We sincerely doubt that God has placed the disposition of His ministers entirely in the hands of the church, and we think it is a mistake for a minister to so consider it. We grant that there is a harmonious relation, or should be, between the church and its ministry, and that both work agreeably into the program, and there are thousands of ministers right this minute who are serving the church in perfect divine order; but that does not even infer that the ministry has gone out of the hands of God and into the hands of men for its directing source.

To us it is a matter of importance to receive a call from a church to become its pastor. It is very important. But after all there is only one thing to settle, and that one thing is, does God want me to accept the call? And there are only two parties that can find the settlement. One is the church, and the other is myself. If we both agree, after prayer and earnest seeking the will of God, then that is my job till further orders from God. But the bush should burn on both ends of

the proposition. The church is much interested, but, also, so am I, and my great interest resolves not around salary, numbers of members, size of the parish, etc., but around my call to the ministry. God called me to the ministry, my ministry is in His hands. It is mine to find His will; and having found it, do it with all my might.

THE PASTOR AS A BUSINESS MAN

CHARLES C. HANKS

WHAT is business? Some author has given this definition: "Business is any gainful occupation of which profit is the goal, and in which there is risk of loss." Let us take for example the farmer. As he enlarges his operations and hires more men to do his work, he becomes more and more a business man, because he is more and more concerned about such problems of business as involve accounting, management, sales and credit. A country store-keeper is in business because he buys goods in the hope of selling them at a profit, and takes the risk of not being able to do so. Some young clerk in his employ on a salary takes no business risk, is not thinking about profit, and is, therefore, not a business man. He is only a part of the business machine, and is thought of as only learning business.

The factory owner who buys material and hires labor is taking risks and is therefore in business. Other employees may be connected with the purchase or sales department, and may have distinctly to assume business responsibilities, so we think of them as being in business. The mere bookkeeper is a potential accountant, and when able to improve his employer's system of book-keeping, and to warn him against the danger of increasing costs, steps into the ranks of business men.

Generally, then, the great mass of laborers in manufacturing establishments, whose work is mainly with their hands, are not thought of and recognized as business men. They have no part in the solution of problems involving risk and profit, because they are not trained for such effort. On the other hand, almost every business enterprise employs men upon whom the employer unloads some of his responsibilities. These, whatever their position in business may be, are in direct contact with business problems.

Profit is the goal of business. The profit of a

business enterprise is the surplus after all the costs or expenses have been paid.

If profit is not the goal, then the enterprise is not a business one. Loss, on the other hand, is just as great a word as profit, and is just as important. In almost every walk and talk of life we see and hear of empty places once occupied by business concerns. They are vacant because that particular business suffered loss, instead of making a profit.

Now let us make a comparison between everyday business and God's business.

GOD'S BUSINESS

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul."—Bible.

Now, what the well trained business man is to his place of business, the pastor is to God's business.

1. *The pastor is an advertising man.* As a broadcaster, he is constantly proclaiming the fact that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. Being well trained and taught in regard to the Bible, he can publish God's good tidings of peace. He is a walking example of the grace and love of God abiding in the human body, so that at least the pastor can say with Paul, "It is no longer I, but Christ liveth in me."

2. *The pastor is a salesman.* As a representative of God, he has the opportunity to contact more people than any other person, and has the best there is to offer, that is, eternal life and happiness to those who accept. There is no other field where he can get such large returns on his personal force and character as is displayed in his "selling."

3. *He is a credit man.* He must present the terms upon which men and women may be saved. Laxity on his part may result in a loss of profit through permitting bad conditions to exist in God's business that will cause discord and dissatisfaction to arise. Yet, being too severe or austere may cause him the loss of customers. These may not be the highest credit risks, but nevertheless they are good people and give the church their moral support.

4. *Co-operation* is a very important part that he will be called upon to lend. The "good will" of a customer, whose condition at present may not be the best, but who is potentially a good

customer must be preserved. As a co-operative man, he must solicit new accounts to expand God's business.

5. *He is a collection man.* God gave His Son, Jesus Christ, that the world through Him might be saved. The collection man's job is to get every person under his influence to dedicate his life, time, and money to God and the church to pay back to God the debt which all humanity owes Him.

6. *He is God's secretary.* He receives the divine directions, and transcribes them to meet the needs of the people. He takes care of the details of the work of the kingdom, and under God's supervision advises and directs those who are members of his church and those in his charge.

7. *Leadership.* Leadership is not a leader who draws people to the leader only. He must draw them past the leader to a cause, a purpose and a climax. The congregation which sees only the human leader is soon to meet with disappointments and defeat. The pastor must get his followers to see Jesus and Him crucified for the sins of humanity, and the Sanctifier of all who have repented of their sins.

Last, it is generally recognized that the minister of the Gospel should have a working knowledge of nearly every line of human endeavor—that is, in addition to, and supplementing his knowledge of theology, he should know something of civil law, commerce and business procedure.

Familiarity with business procedure is of utmost importance to the pastor in the administration of church affairs. While certain duties are left to the members of his official board, such as the treasurer, financial secretary, etc., still the pastor is looked to for leadership and guidance.

Especially is this true in financing church property, and when new buildings or improvements are contemplated. It has often been found desirable to have a pastor who is capable of being a purchasing agent, sales manager, auditor and treasurer all rolled into one. Many instances can be cited where undertakings of this nature, without proper business leadership, have run into serious difficulties.

"Balancing the Budget" requires a business head, and after all is said and done, a balanced budget is the rock upon which any successful enterprise is founded, whether it is the home, the church, the government, or a commercial concern.

INVESTMENTS

A minister, when he contributes to his church his best, makes an investment in a better community, a better nation and a better world. His life as well as his money is invested in these places.

It takes good people to make a good neighborhood, a good nation, a good world. Much of the minister's time, in the form of a business man, is used in constructive thoughts to create in the minds of the people these fundamental principles.

He must invest his talent and time in a better world, his personality through good living, through prayer, and active service for Christ and the Church of the living God.

CLOSING ILLUSTRATIONS

EDWARD PAUL

1. After the battle of Richmond a dead soldier was found with his hand lying on an open Bible. The birds had eaten the flesh from the hand, but the bony, index finger lay pointing to these words, "Yea though I walk through the valley of the shadow of death, I will fear no evil for thou art with me; thy rod and thy staff they comfort me."

2. Thirty-two religions were represented upon the platform in a religious convention in London. Christianity was represented by Canon Cook. All had spoken and outlined the creeds of their religions. After Canon Cook closed, a woman arose and staggered to the front. She said, "My name is Harlot Mary, I have committed every type of sin and now I am tired of sin but when I try to quit, I cannot. Have any of your religions any help for me?" Canon Cook asked Mohammedan, Buddhist, Confucian and each representative in turn. Each answered that their religion offered no help for her. Then he said, "Harlot Mary, my Bible says, 'Though your sins be as scarlet they shall be as white as snow.'" She knelt and, after a few further words of instruction and a short prayer, she felt God's forgiving power steal into her soul and bring with it power to live above the realm of sin. "As many as received him, to them gave he power to become the sons of God."

3. What will you take for your soul? A young infidel, at a saloon bar, said boastingly, "I would sign away all my rights to heaven for a five dol-

lar bill." Another man, not so drunk, took a piece of paper and wrote on it these words, "I hereby renounce for eternity, all my rights in heaven, for the sum of \$5.00 paid to me by John Doe." He placed the contract on the bar beside a five dollar bill and told the first young man that if he would sign the contract the money was his. The shock of the event sobered the man and he realized that he could not afford to sell his soul for five dollars. There is something between you and God. Remove it for you cannot afford to sell your rights to heaven for \$5.00, nor even for \$5,000,000, nor even for the whole world.

4. A preacher was giving an altar call in the South. He asked if anyone thought he dared gamble with his soul and risk going from the service without God. One young lady, deeply under conviction, but pulled back by worldly pride, wrote in a hymnbook, absent-mindedly, "I'll risk it." In two weeks she was dead, having never sought God. During her funeral, someone picked up the book and there noticed these words, "I'll risk it" and it was signed by the one who lay a corpse.

5. A young man left home. His mother exhorted him with her last words, "Son, remember in your search for wealth, *Seek first the kingdom of God and his righteousness and all these things shall be added unto you.*" The next Sunday he stopped for a church service. The preacher used the above text for his sermon. The next Sunday this happened in another town. He was deeply convicted but said, "No, I'll seek riches first and then the kingdom of God." He stopped, years later, at the boyhood home of D. L. Moody and was given employment. One day while working with young Dwight in the field he told his story and added, "I have never found riches and now I cannot find God, though I have prayed for hours." His mother had died. In a few days Moody left for the large city to help his uncle in a store. Years later when he visited back home he inquired as to the whereabouts of the man. He learned that the man had lost his mind and was in a nearby asylum. He learned also that when a visitor would enter the asylum that the man would point his finger at him and say, "*Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.*"

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

"WORDS FITLY SPOKEN"

WE never know when we offer a word of encouragement what the results will be. I once was entertained in the home of a farmer. The husband desired to go to town on some church business, ten miles away. The young wife thought he ought to stay at home and do a certain piece of work. She was considerably vexed over the matter and appealed to me. I casually remarked, "Sister, there is another day." Years later when visiting in that same home I was told by that wife and mother how much those few words I had spoken had meant to her during the trying times when rearing her family.

"GOOD FOR NOTHING"

So said Jesus relative to salt which has lost its saving quality (Matt. 5:13). Salt is valuable. Homer called it "divine." Plato says it is a "substance dear to the gods." It is indispensable for the food of both men and animals.

Salt is pungent, it penetrates.

Salt is utterly separate from that upon which it acts.

Salt saves, keeps, seasons, irritates.

There is danger of losing the saltiness of the salt.

Says Dr. Alexander MacLaren, "you are the salt of the earth, and if you do, not salt the world, the world will rot you."

Make your application.

THAT GOOD PART

(Mark 10:42)

Jesus had come to Bethany for a day or two. Martha, the worker, was much concerned about looking after the physical needs. Mary, the listener, sat at Jesus' feet, knowing He would be there only a short time. She must get every word and all the help she could. Jesus said Mary had "chosen that good part." The lesson is, we ought to know when to work and when not to work. The world puts the emphasis on "service." The Word says the important thing is to "wait on the Lord."

THE DIFFERENCE

Bud Robinson says of the sanctified and the unsanctified, "If the other fellow rejects it and I accept it, there is a big difference between me and him, for he is a rejecter and I am an accepter; I have it and he hasn't it, that is the difference." The final difference between heaven and hell.

CALLING A PASTOR

It is said of Dr. Calhoun, an early preacher of this country, that a committee called on him to inquire if he had any property, wishing, as he surmised, to find out how small a salary would meet his actual needs. He replied, "I have a horse, with saddle and bridle, and money enough to get away from this place." He was called, was pastor there for more than fifty years, died among them, honored and lamented by all.

FOR YOUR BULLETIN

If all the others came like you,
Would there seldom be a vacant pew?
Or would the opposite be true,
If all the others came like you?

If all the others gave like you,
Then how much giving would your church do?
Would the bills be paid as they came due,
If all the others gave like you?

If all the others worked like you,
Then how much service would your church do?
Would the Master's plan be carried through
If all the others worked like you?

—Selected from B. V. P. U. Magazine.

"Henry Ward Beecher used to say that a good many preachers fail because they become attorneys for the Lord God Almighty against man, and some others fail because they become attorneys for men against the Lord God Almighty. The true function of a preacher is to be a mediator between the Lord God Almighty and man."—*The King's Business.*

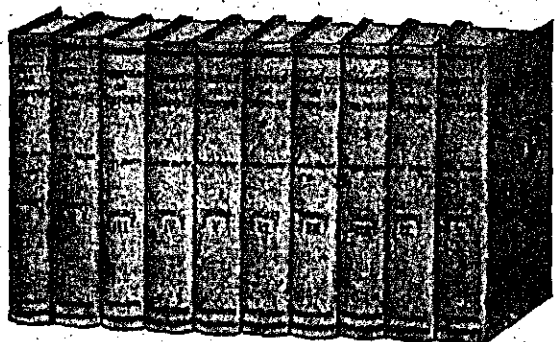
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THE EASTER RECOVERY OFFERING

THE EDITOR

THE Silver Jubilee Offering in November, while not so large as anticipated, was sufficient to close up a good many of the deficits in our general denominational program, and to give heart to our leaders at home and in foreign missionary lands. But much of the fruitage of that special effort will be lost if we do not follow it up very closely with vigorous responses to the regular budget appeals and to the special offering at Easter.

The Department of Foreign Missions, at its annual meeting in January, took a courageous step in planning for a ten per cent increase in foreign missionary expenditures for the coming fiscal year, and the General Board and General Superintendents heartily sanctioned their motion. It is what our ministers and people everywhere want. No one can be popular in the Church of the Nazarene by urging retrenchment. We ought to go forward and we want to go forward. We especially want to go forward with our foreign missionary task.

But mere decisions to spend are not going forward. Such decisions must be backed up with determination to give before they can become effective. But people will not be willing and determined to give unless they know what the purpose is that calls and how urgent the call which it sends forth. It is the preacher's business to inform and inspire the people, and Easter is the time to do it. It is the time in more ways than one. It is the time to do anything that is based on faith and heroism, because it is the resurrection anniversary. But it is the time in our church, because it will indicate what can be done during the new fiscal year which begins with May first—just good time for the remittances from the Easter Offering to get in to the General Treasurer. Shall we put that ten per cent advance program into effect? Our response in the Easter Offering is the answer. Shall we reinforce our thin line of effective foreign missionaries? Our response in the Easter Offering is the answer. Shall we improve our equipment in foreign missionary fields and make our missionaries more effective in their undertakings? Let's all go in to make the Easter Recovery Offering one that we shall all be glad to remember.

GETTING ALONG WITH PEOPLE

THE EDITOR

NO MATTER how good a preacher is, he cannot succeed unless he can get along with his people." The statement came from a man much experienced in seeking preachers for certain positions. He did not say it with any thought that a preacher is ever obligated to shave a principle for any cause whatsoever. Rather his thought was that the preacher must have ability to keep his people thinking of and working at the main task, and that if he cannot do that they will fuss and criticize and divide and the preacher will fail because of them. And you know there is no law to compel people to come to hear a preacher if they do not want to do it, and there is no way to enforce a rule to compel them to support him and his program if they "fall out" with him.

One of the saddest sight one sees is the case of a man who believes God has called him to preach when there seem to be no people who feel called to listen to him. And what is more, there are few men who can command a hearing unless his own people commend him to their friends and neighbors. But so far as that is concerned, I suppose there is no place of responsibility in human affairs that does not depend pretty largely upon ability to get along with others and in securing their co-operation.

Our subject is a big one. Perhaps I cannot do better than make just a few suggestions for the preacher's consideration:

In the first place, the preacher should have abundance of plans for the work and should be a leader and not a follower in such matters. If the house is thrown open for suggestions without tactful direction from the preacher, the people will divide over the fact that their plans are not accepted. The wise preacher will "beat them to it" in suggesting plans. Then he will surrender and revise and finally adopt the plan that will secure the fullest co-operation. He will yield quickly at any time there is objection to details—this gives better co-operation on principles. He surrenders gladly on matters of small concern and reserves his fighting strength for the battle royal when matters fundamental are involved. Thus he will "give in" more often than he "holds out," and yet he will have his way in all matters of life and death to the work.

In the second place, the wise preacher will strictly abstain from personalities of an embarrassing nature in his pulpit work. Even when the preacher is right, remarks that bring reflection upon people usually result in loss of prestige to the preacher. And after all, our chief business is to save souls and not to maintain our reputation for being radical. Even in those rare instances in which someone attacks the preacher publicly or slurs him semi-publicly, the wise preacher will not defend himself or retaliate.

Then the preacher does well to refrain from developing "special friends" among his members. These "friends" are dangerous. And if they do not soon or later betray, others will feel themselves left out and will take advantage of their wounded feelings to stir up opposition to the preacher. When a preacher visits one home so often that people begin to notice it he is laying the foundation for trouble. And when he shows a

(Continued on page thirty-one)

AN EASTER "RECOVERY EFFORT"

The Need Stated

The finances of the General Interests are low. Despite the church's gratifying increase in members, the General Budget receipts are restricted. The remittances to foreign fields have been reduced one-third. The Home Mission and Church Extension activities of the church have been practically suspended. The worn-out preachers face stark need.

In addition to this the Nazarene foreign mission work has suffered from the reduced value of American money. This has desperately cut the amount sent them. This reduction averages for all fields about 60 per cent. Between these two forces—reduced General Budget remittances and the downward fluctuation of American money, our work for the lost in submerged lands is literally staggering. Heroically our men and women over there have held on. No field is abandoned. The work is still intact. But a rescue, a recovery, must be put into effect soon, or there will be some fatalities in fields and personnel. The General Board has voted to undertake a ten per cent advance in remittances by May 1. Unless our people send it in, it cannot be sent out.

An Easter Recovery Offering Called For

The church's General Superintendents, alert to every danger, have sensed this threatening situation. The General Board has co-operated with them in asking our devoted people for a "Recovery Effort," on Easter Day. Our leaders, under God, have always conducted the church to victory. They now believe that our loyal constituency will heroically respond in this hour of recovery need.

Posters Sent

To inspire your people toward a generous effort in behalf of the General Budget on Easter, April 1, the Publishing House has issued an attractive poster; also an engrossed circular letter, prepared by our beloved General Superintendents.

Please hang these where all your people can see the one and read the other. Better still, read the letter yourself to your congregation. Comment on the genuine need that exists, and call earnest attention to the poster.

Coin Envelopes Sent

The Publishing House is also sending you a supply of Coin-a-Day Envelopes. Distribute these to your people, and urge them to hang them up in plain sight. Suggest that a short prayer be offered each time their eyes rest on the little en-

velopes. Beg of your constituents to put something in the envelope each day.

Special Prayer

Earnestly intreat your people to remember the Easter Recovery Offering daily at family worship. Call their attention to the nurses who are collapsing in our foreign hospitals because restricted finances prevent sending reinforcements. Also cite their attention to the old, worn-out veteran's plight—no rent money; no means with which to buy groceries, no fuel on account of lack of funds. Ask for earnest prayer.

Special Prayermeetings

If possible, call for at least three special prayer-meetings during March. We suggest that one be devoted to the needs of home missions—now so painfully cut down by lessened General Budget receipts. Devote one to the needs of the hungry, white-faced, old veterans, once so heroically spreading the cause, now stooped, gray, old and—shall we say—forgotten? May God forbid! Nazarenes never forget their old leaders. Ask your folks to pray for them. Devote the prayer service that precedes Easter to foreign missions—the perishing millions over there, the native preachers reduced now to a mere pittance for support, the struggling, heart-breaking missionary wondering whether the church really cares, and the sick, dizzy, nerve-wrecked nurses—shall they fall at their posts? Please entreat your people to pray for a complete recovery on the Easter occasion.

Dare We Fast Four Meals?

We have 110,000 Nazarenes. Surely from that number there are 50,000 who, during March, would dare to give Jesus our Lord four meals, one a week, and donate the worth of them to recovery. The prayers offered on such a fasting occasion will ascend to God as sweet incense. The faith exercised will enable Him to do what otherwise He cannot do. The heroism will be royally blessed at His hands, while the worth of the omitted meals will help swell the Recovery Offering by thousands.

Who has the courage; who has the faith; who has the spirit of sacrifice to sufficient a degree to give the Nazarene Recovery Effort four omitted meals in March?

Interest the Sunday School

Make two or three Sunday school talks on missions during March. Distribute coin envelopes to the boys and girls. Arouse their enthusiasm. An enthused boy or girl insures the fact that father and

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mother at home will have their memories jogged about the Recovery Offering. Don't neglect the boys and girls, they are very valuable aides.

Set the Young People to Work

Assign a definite task to the young people. Enable them to see a goal. Give them coin envelopes. Suggest to them a sum to raise. Solicit among them for attendance on the special Recovery prayermeetings. Ask for pledges for the four meals of fasting devoted to the Recovery plan. Many of them will eagerly respond. Young people are not afraid of the inconvenient, especially when it represents service to the Master, and most of them love the heroic.

Suggested Sermons

To aid all of our pastors in their effort to raise a great General Budget offering for Recovery on Easter, we are placing in their hands appropriate sermon suggestions for at least three Sunday mornings in March.

Brother E. J. Fleming, Secretary of the Department of Ministerial Relief, is offering a pungent, interesting outline on the "Forgotten Old Preacher." Think this through, pastor, and then preach it to your people until they will feel the bonds, humiliation, poverty and distress of these worthy servants of the Lord, as though bound with them. Announce that a portion of the General Budget goes to the support of these veterans, and that the Easter Recovery Offering is designed to restore former expenditures to them.

Brother D. Shelby Corlett, for some time Secretary of Home Missions, now Managing Editor of the *Herald of Holiness*, has prepared an outline on Home Missions. Study this carefully, and then devote a Sunday morning discourse to the needs of the lost, doomed, damned multitude at our doors here in the homeland.

A sermon on "Foreign Missions" is presented by Foreign Missions Secretary J. G. Morrison. If you think best, use this Easter morning. Tell of the pitiful needs of the foreign fields; of the worn and discouraged missionary who sees his life's work crumbling about him. Paint a picture of the worn, fainting, sick nurses, dully wondering when the church will rush rescuing reinforcements to them: Show that the resurrected Christ stands on mission shores beckoning to the church.

Make it plain that the General Budget runs red with missionary blood, throbs with live raw nerves, carries life and death to those in gospel "trenches," and unless borne by our homeland people on their hearts will fail for lack of prayer, passion and finance.

Sing Missionary Songs

Choose some missionary songs on Easter morning. Often weeks stretch into months and thousands of our blessed Nazarenes never hear a missionary song. Singing, by many wise men, is accounted to be worth much in influence, when people are being indoctrinated. No wonder missionary passion subsides when our people hear so few songs of the needs, the heroes and the kingdom, over there.

Call for a "Grand March"

Let the people sing and march, when they make their Recovery Offering. Marching expresses feeling, encourages liberality, and opens a channel for the Spirit's blessing. Singing is the medium for generating the heroic mood and leads to generous and devoted effort.

Send Offering Soon

Urge your local church treasurer to send the Recovery Offering as soon as possible to the General Treasurer, Mr. M. Lunn, 2923 Troost Ave., Kansas City, Mo. Please mark it plainly: "EASTER RECOVERY OFFERING" for the General Budget.

Recovery Prayermeetings

Pastors, pity us and help us. We must increase remittances May 1 and we haven't the money. The purchasing power of American currency is cut in foreign lands about 60%. This is a desperate blow to Nazarene missions. Reduced General Budget income also cut them. Between these two, like grinding millstones, they are helpless and all but ruined.

The General Superintendents have called for a heroic effort to recover ourselves. They are asking for a gracious Recovery Offering Easter Day. We believe they are led of the Holy Spirit. Our people have followed these great leaders for years, and always to victory. Shall we not defeat the enemy once more by accepting the admonitions of our trusted generals?

Will you not call for four Recovery Prayermeetings in March? Beg of our people to pray—importunately, intercedingly. Devote one to Foreign Mission needs—oh, the heart-broken cry that goes up from every financially stricken field. Devote one to Home Missions—could you but read the pleading letters which come to our desk asking for a little here, a little there, a little yonder and assuring us that if we can send it unbelievable numbers of souls will be reached. Devote one to the poor, sick, desperate, needy old veteran preacher. Often he's the "forgotten man." But God remembers him, and commands His people to care

for him. Oh, pray for the hungry, gray, tremulous men and women who but yesterday spread the cause so heroically.

Possibly you could devote an additional one to your own church, your own constituency. Pray that they may see the need, and feel it; that those weary, fainting, sick nurses over there may be placed by the Spirit on their hearts—so that your people will suffer as though they were themselves fainting under the awful strain. Pray that they may see the danger of ruining by strangulation the life work of our devoted missionaries. Pray that the hungry old veteran may appear before them, with his gray locks, his weeping eyes and his white face.

Pastor, give this Easter "Recovery Offering" for April 1 at least three prayermeetings in March.

An Open Letter to Pastors

Dear Pastor:

You are busy. So are we. You desire to serve God in the care of your people. We want to help you. You doubtless remember General Superintendent Williams' "Three Requisites for Pastoral Success." Here they are:

1. How to keep your people spiritual.
2. How to reach and win outsiders.
3. How to finance the church.

The solution of these three requisites spells success to any pastor. The failure of any one of them means defeat. We want to assist you to accomplish all three.

1. HOW TO KEEP YOUR PEOPLE SPIRITUAL.

Be tenderly, keenly, constantly spiritual yourself. Then preach fervent, burning, pungent, Spirit-filled sermons on "Holiness as a Second Definite Work of Grace." Intersperse these by preaching, or by securing the delivery of frequent, red-hot, thrilling, startling missionary discourses. These will resurrect a cold congregation, intensify the fervor of one already warm, and lift to boiling heat a people already burning with holy devotion. Holiness and Missions dealt out in the power of the Holy Ghost will solve requisite No. 1.

To enable you to do this effectively we are handing you in this issue of THE PREACHER'S MAGAZINE sermon outlines, missionary suggestions, and illustrative matter for the month of March. We beg of you to commemorate Easter with a great recovery offering for the General Budget. It falls on April 1. Foreign Missions desperately need it; Home Missions have languished and must be revived; Church Extension efforts have collapsed and must be resuscitated; worn-out preachers face

stark need, and must be assisted. All this because of declining General Budget receipts, and the lessening value of the American dollar.

2. HOW TO REACH AND WIN OUTSIDERS.

Cultivate a love for souls. Develop a sanctified passion for others; a joy and delight in securing the salvation of folks. Develop the fisherman's instinct—go after them; in their homes, offices, fields, stores and on the streets. But go with a thrilling message, in your heart and on your tongue, of full salvation—freedom from all sin. Some will come when they hear about that. Put callous spots on your feet and more of them on your knees, and the folks will respond. Work for each one; get handpicked fruit—it's the best.

Then preach heart cleansing; soul victory; the joy of salvation; the fullness of the Holy Ghost. Promptly enlist your new converts in missions—home missions, that is, in the salvation of the family next door; the folks in your community; the people of your home town; home district and homeland. Also in foreign missions—the lost in dark heathen countries. Nothing fastens a person to the church with hooks of steel like enlisting him at once in an effort to win his fellows, or to pray and raise money for the perishing "over there." Even sinners are attracted to the church that lovingly, pungently and with the presence of the Holy Ghost preaches holiness and missions. When the needs of these great causes are poured out, with the blessing of God, it never fails.

3. HOW TO FINANCE THE CHURCH

A warm spirit of prayer, faith and full salvation is the necessary background. But no church will finance itself. And no one is more necessary in looking after the finances than the pastor. Close each sermon you preach when presenting the uttermost salvation found in Jesus Christ by a reference to its effect on one's disposition to tithe and to make offerings.

Quickly inaugurate a tithe band—call it the "Tenth Legion," it's a catchy designation. Also a Prayer and Fasting League. Launch an every member canvass. Enroll every member for some kind of a pledge. When you preach on missions take a cash and pledge offering. Let those who belong to your "Tenth Legion" apply their portion of it on their tithes. Encourage the women in the W. M. S. Meet with them. Exhort them to press the missionary cause. Cheer them on. Enlist the Sunday school. Preach missions to the boys and girls. Encourage them to bring coins for the lost in heathen lands. Induce the N. Y. P. S. definitely to undertake a specified sum. Let your

motto be, "All at it, and always at it." Small sums constantly coming from many will put the financial cause over.

Be perfectly fair between local, district and general needs in the distribution of receipts. Don't let local demands, however pressing, devour the whole week's income. Be honest with your people. Send at once the portion to the District Treasurer, which belongs there. Dispatch the General Budget share to the General Treasurer. Better face an empty local treasury, than to be unfair. Your people will respond to your needs if you are generous.

By all means take advantage of the great "Recovery Offering" for Easter. Distribute the coin receivers so that each contributor has one by March 1. Hang up your posters. Call attention to the desperate needs of the foreign fields. Dis-

cuss the situation frankly, fully and frequently. Read the General Superintendents' circular to the church. Tell about the pitiful needs of the worn-out preachers—how their bread and butter is lessened, their rent money gone, and their fuel inadequate. Read aloud to your people some of the pungent articles appearing in the *Herald of Holiness*.

Beg each to pray. To fast. To contribute a coin a day during March; to bring their offering as a great "Recovery Effort," for Jesus, on His resurrection day, Easter, April 1. You'll finance your church, you'll run your General Budget up till it's full and over. You'll help save the day for the threatened General Interests. You'll come shouting up to District Assembly happily praising God, and saying, "The Lord and the loyal Nazarenes did it."

SUGGESTED SERMON OUTLINES

Material Appropriate for the Sundays Preceding the Easter Recovery Offering and for Easter Day

HOME MISSIONS

THEME—Christ's Program of Evangelism

TEXT—*Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1: 8).*
Suggestive Thoughts (Make your own outline)

The work of the kingdom is ever an expansion—beginning at a given center and spreading out to its widest circumference.

Jerusalem was the home base. It was here that the disciples were commanded to tarry for the endowment of power from on high. It was here that they established the first Christian church. From Jerusalem the converts scattered abroad throughout the regions of Judea and Samaria, preaching the gospel everywhere they went (Acts 8: 1-4).

Each of these new places became a new center from which home missionary activities were operated.

As a result of the home mission activities of the Jerusalem and Judea churches, gospel centers were started in various surrounding countries, but they confined the gospel message to Jews (Acts 11: 19). In Antioch, however, the gospel was preached to the Grecians with the result that a strong church was founded (Acts 11: 20-26). This new church became a supporter of the mother churches in Judea (Acts 11: 27-30).

This is true to form. Planting home mission

churches is like planting an orchard. The first expense is that of setting the trees—starting the church—soon the trees become fruitful and the owner is rewarded by the fruit he obtains. We have numerous examples of newly organized churches which have returned to the district and general church treasury, within a short time following their organization, much more than the original cost to the district in holding the home mission campaign and organizing the churches.

Again the newly organized church becomes a center for evangelizing the surrounding community. From the first church organized in Los Angeles nine or ten other churches have been organized in that city. A few years ago a home mission campaign was held in the city of Akron, Ohio, which resulted in the organization of a church. Now there are five churches in that city with a total membership of 881. It was not long ago that a home mission campaign was conducted in the city of Detroit, Michigan, and the first church was organized. Now there are six churches in this city with a membership totaling around 600. These examples may be multiplied many times for nearly every church becomes the parent to a smaller one either within the same city or in a nearby community.

The early home mission church became a provider to the foreign missionary work (Acts 13:1-4). It was from this home mission church that the

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missionaries were chosen. It is difficult for us to understand just what was included in the statement, "they sent them away." It may have meant that they were sent with some provisions for it was certain they needed some support at least to get started and to take the boat trip to Cyprus. The big question confronting our church today is how to continue to support our growing foreign missionary work. There is only one solution to that problem, that is, to get more Nazarenes from which to gather support for the work. The one great way in which to get more Nazarenes is to push home mission work and organize new churches.

The other great statement made by Jesus concerning the work of the kingdom, which is commonly called the great commission is as much a home mission text as it is foreign. "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15-16). It is certain that the world begins under our feet, and that the needy world does not begin outside the borders of our own nation. Your community, your city, your state or province is *in* the world. We are not fully obeying this great commission if we neglect the evangelization of our immediate vicinity. Home missions are as much a part of the great commission as foreign missions. The person who is interested in the salvation of people at home will do more to support the work of evangelism among the non-Christian nations of earth.

Home Missions can be carried on without much extra expense on the part of any local church or district. One of the most successful District Superintendents stated that the most fruitful way he had for starting new churches was through the organization of a Sunday school in a community, or by conducting cottage prayermeetings.

Inspire your church to greater foreign missionary activity by giving it a home mission tonic.

FOREIGN MISSIONS

THEME—An Easter World Wide Commission

TEXT—*And when they saw him, they worshipped him, but some doubted. And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost (Matt. 28: 17, 18, 19).*

INTRODUCTION: Easter is properly related to missions. The first general command given by our

Lord after His resurrection was the commission to evangelize the world.

1. He first stated that He possessed, all power and authority, so that no one need hesitate or be fearful and then—

2. He commanded them to go, with the gospel, to all nations. This has never been revoked, or altered.

3. Question: Dare any of His people disobey this command, or treat lightly this commission?

Let us consider then: FIRST—*The significance of this resurrection commission.* SECOND—*What efforts are the Nazarenes making to put it into effect?* THIRD—*The immediate critical needs.* FOURTH—*The church's heroic effort to meet that need on Easter Day.*

1. *The Significance of Jesus Christ's Resurrection Commission.*

1. Note the power back of His people to put this world-wide effort into effect. "All power is given unto me in heaven and in earth. Go ye, therefore."

a. This power took the fear out of William Carey, transported him, though encumbered with a feeble-minded wife, to India. Assisted him to learn seven difficult languages, preach and win hundreds to Christ, translate the Bible into several dialects, and start a school for native preachers.

b. It carried George Morrison to China, enabled him to learn the most difficult language in the world, sustained him twelve years before he won a convert, fired his soul and made keen his intellect so that he made the first translation of the Bible into Chinese, thus preparing the way for all later missionary efforts in China.

c. It called Adoniram Judson from a successful career in America to Burma. It poured a rich translation of the Bible through his mind for those people. It won thousands to God through his preaching. It carried him through nameless horrors of persecution. It sustained him in the death of some of his children and two devoted life companions. It triumphed through him in the establishment of thousands of preaching places, and the erection of churches. It drove him many times across the sea. During one such voyage, God called him home, and his body was committed to the deep. The waters that encompass a world now float his ashes. His spirit animates every true missionary.

d. Such a power ought to drive the Church of the Nazarene on to lift every missionary obligation, reinforce every field and widen the ribbon of holiness that girdles the globe. It has already

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driven hundreds of Nazarene missionaries to devote their lives to this cause.

2. Note the imperative "Go!"

a. Imperative mood, present tense—a command given by the Lord who saved us, the Savior who sanctified us. Let him disobey who dares!

b. It must mean either to go or to send. If providence prevents your going personally, then you must go by proxy. A hundred young applicants offer to represent you. If the support of one is too much for you, then join with several others to care for one. Each Nazarene must have a part or disobey the Lord's command.

3. Note how personal this command is—"Go ye!"

a. Who can evade it?

b. When each comes to judgment and the Master asks, "What did you do to obey my missionary commission?" and we hang our heads in humiliation and shame, will He not quote, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me"? What, then, will we do?

4. Note the exactness of the destination and objective—"Into all the world . . . disciple all nations."

a. Doubtless with omniscient mind He looked down the future and heard modern Christians say, "There are heathen enough at home." Or "When we get our own community saved, then we'll think of the heathen." Oh, but He commands His people to go to "all the world . . . all nations." If the disciples had waited till Jerusalem was entirely won to God before venturing outside of that city, Europe and America would never have heard of Jesus.

5. Note how definite the task—"Preach the gospel . . . disciple all nations . . . baptize . . . teach them to obey me."

a. Not civilize, but save; not exploration and travel, but to establish the church.

b. Not soap, sanitation, modern science, and education, but Jesus the Savior, the Sanctifier, the coming King.

II. What efforts are Nazarenes making to put the Great Commission into effect?

1. When the church was yet an infant, one of its noted founders, Dr. P. F. Breece, sounded the Nazarene missionary slogan: "We are debtors to every man to give him the gospel in the same measure as we have received it." And heroic Nazarenes in those days entered many different fields. Some of these missions were personally selected by Dr. H. F. Reynolds, General Superintendent.

Japan—Lillian Pool and Lula Williams.

China—Rev. and Mrs. Peter Kiehn.

India—Priscilla Hitchens and Gertrude Perry.

Africa—Rev. and Mrs. Harmon Schmelzenbach and Etta Innis.

Palestine—Rev. and Mrs. A. H. Kauffman.

Cape Verde Islands—Rev. John Diaz.

Mexico—Rev. S. M. Stafford and Rev. C. H. Miller.

Peru—Rev. R. S. Winans.

Argentina—Rev. C. H. Miller, Rev. and Mrs. Frank Ferguson.

British West Indies—Rev. J. I. Hill.

2. Now sixty missionaries, and over three hundred native preachers are caring for the thousands of converts on these fields. The sun never sets any more on the Church of the Nazarene. Training schools and day schools are a feature of each mission. Hospitals and medical staffs are serving the healing needs of some of our regions. *What hath God wrought!*

3. The Nazarene women have banded themselves together in a missionary society 28,000 strong, to induce our people to pray, to study about missions, and to support with funds this noble work. They also have Young Women's Societies and an organization of juniors. The motto of the W. M. S. is "Every Nazarene woman a member of the missionary society." A great Prayer and Fasting League is also enrolling its thousands.

a. The Nazarene Sunday schools devote an offering once a month to foreign missions. Interesting missionary sidelights characterize each Sunday school lesson.

b. The N. Y. P. S. prepares topics on this vital theme for its members. In many churches the young people take a definite portion of the General Budget to raise.

c. Most pastors and churches devote the first prayermeeting in each month to the mission fields, the missionary heroes and the sacred cause of spreading holiness in foreign lands.

III. What are the immediate critical needs today of our mission fields?

1. The very critical need of larger remittances from the home church. These have, in recent years, been cut down about one-third by the depression.

2. The need of a supreme, desperate effort to send more money because of the sad decline of the value of the American dollar in foreign lands. This further reduces our money sent over there by about 60%. These two reductions have—

a. Affected our hospitals. Their support is cut.

The sending out of nurse reinforcement is stopped. The situation has become critical and desperate.

b. Affected all of our training schools. Students are deprived of support. Some are in rags. Building repairs can't be made. The workers over there are under a desperate handicap.

c. Affected all of our native preachers' support. Those who were once receiving \$10 per month now receive less than \$2. We are consequently losing many fine men.

d. Affected the outgoing of all missionary replacements. Nurses collapse and we cannot replace them. Missionaries need furloughing and they cannot be financed home nor new ones sent to relieve them. The whole cause is critically jeopardized.

IV. The Church's Heroic Effort to meet this Critical Need.

1. Our chief leaders, the General Superintendents, have sensed the critical emergency abroad and have heroically undertaken with the General Board to increase the remittances to foreign mission fields by 10% on May 1.

2. But this cannot be done unless our great Nazarene constituency will passionately pray and generously increase its giving 10% before that date.

3. Consequently these trusted leaders have asked for a great Recovery Offering on Easter Day, April 1, to lift the sacred cause back more nearly to normal expenditure.

a. This opens a gracious channel for all our glorious Nazarenes to help stop the missionary retreat, turn back the ebbing tide of support, and save our cause over there from jeopardy.

b. All of this Easter Recovery Offering will be devoted to each church's General Budget—the bulk of which goes to foreign missions.

c. A generous and bountiful offering on Easter will glorify Jesus our Master, rescue our sick, weary and collapsed missionaries, save the prestige and honor of our dear church, and bless everyone who gives.

THE FORGOTTEN OLD PREACHER AND THE RISING TIDE

TEXT: Read several scripture texts as follows:

Deut. 10: 8, 9; Numbers 18: 24; Deut. 12: 19; 1 Cor. 9: 13, 14; 1 Tim. 5: 18; Prov. 3: 27; 1 Cor. 9: 11.

INTRODUCTION. The Cause of Ministerial Relief: What is it?

The work of caring for aged and disabled ministers began in the Church of the Nazarene in

1919. It is designed to assist in supporting ministers when they are compelled to cease active service because of advanced age or disability. It cares for widows of deceased ministers who are needy. Relief grants run from \$5 to \$16 a month. Helps to provide food, clothing, shelter, and medical aid when needed.

The great army of ministers of all denominations reported in 1933 by *The Christian Herald* was 231,358, of which number 3,200 were Nazarene ministers, young and old.

I. The Minister, His Call and Qualifications.

Read and study carefully ¶200a and ¶201 of Manual.

He must have peace with God (justification) and be sanctified wholly. Must have a sense of perishing souls, a call to proclaim the gospel; a sense of believers going on unto perfection, and growth in grace; strong appreciation of both salvation and Christian ethics.

1. The Call of the Young Man to Warfare and His Outlook.

Young men for enlistment. To serve for life. To face hardship, offer sacrifice, attempt great things for God. To dare and do and suffer for Christ. Optimistic, loves warfare—battling for souls, for righteousness and truth. A warrior—assaults the enemy, takes strongholds, captures souls. Plans advances, greater fields, larger opportunities.

Outlook. Bounded only by the heights ahead. No thought of old age. No plans for retirement. Lays nothing up for old age. Sees only the "now" of life.

2. The Heat of the Day, Midlife of the Preacher. His Outlook.

The years are passing. Still going strong. More conservative, looks before he jumps. Shoulders begin to droop with church and family cares. Hard work and sacrifices continue. But the climb is exhilarating, the mountain half climbed. He can look back to the valley and up to the top. The top is wreathed in azure, touched with fleecy clouds. The battle more strenuous.

Outlook. Thinks occasionally of old age—begins to see its ravages in others. More solicitous for the aged. Often wonders what will become—

3. The Close of the Day, Last Years of Service. The Outlook.

The turn of the tide scarcely perceptible at first, but going surely. Better equipped than ever, but fewer churches wanting him. Touch of gray in his hair, "too old." His soul protests, but—the tide's at the ebb now.

The shadows lengthen, years multiply. Burdens become too heavy, his step falters.

Outlook. The fateful hour has come. Another has taken his place in the firing line. He watches the conflict from the distance. Oh, the anguish of this, when his heart still beats with courage and the song of battle is still on his lips! Few realize the agony and bitterness of this experience. Will God cast him off? God works through His people. Will they be true to God and God's wornout preacher? If he ask for bread, will he receive a stone?

II. The Debt to the Minister.

1. Childhood owes a debt to the preacher. He christens them and watches over them with most tender solicitude. He seeks to have Christ formed in their little hearts, and he guards carefully their every step. They are the lambs of his flock.

2. Youth owes a debt to the preacher. He is concerned with their adolescent problems, their developing Christian life. He listens with tense ears to the bells of their testimony and the words of their prayer life. Their recreational life, their social life, their school life, are all on his heart.

3. Manhood and womanhood owe a debt to the preacher. They marry, start homes, rear children, engage in business. Parental problems make demands upon his care, homelife burdens are laid upon his shoulders, and business perplexities demand his clear-sighted wisdom. His heart is full.

4. The home owes a debt to the preacher. When sickness enters he is generally first to enter the home. His courage and prayers are needed. If death comes in, he is there to counsel in grief and console in sorrow. He performs the last sad rites at the grave and he lingers so long as he can speak a word of comfort to the mourning ones. Oh, how much the home owes to the preacher!

5. The nation owes a debt to the preacher. No nation is stronger than its moral life. Its moral life is grounded in its religious sanctions. It is the minister who leads the way in every great moral undertaking, who keeps the fuel heaped on the fires that light the spiritual way—note Moody, Talmage, Billy Sunday, George Truett, Mark Matthews, and others of national repute. The minister bears the torch of truth at the fore line of pioneer advance. He leads the warfare against greed, vice, gambling, intemperance, Sunday desecration, racial prejudice, and other national sins. He pioneers the way to schools, hospitals, eleemosynary institutions.

6. And what shall we say of the world? Does it owe a debt to the preacher? Who bears the

light of grace and civilization and holiness to benighted peoples across the seas? Who has always led the way to other nations for commerce? Who today is waging the battle against covetous greed that would promote war and drench the nations in the blood of the flower of their young manhood? Who will pave the way for the coming millenium of peace but the preacher?

CONCLUSION

Business tide is rising. The depression is passing. Recovery is everywhere manifest. The current of business is moving forward with new energy.

The revival tide is swelling salvation's streams—more souls, more members in our churches, more money to be given for our program of world-wide evangelism.

With new life in business, with new forces in the church, with increased means to carry forward our work, shall we forget the wornout preacher who has carried the banner of full salvation through all the years of the past quarter century of our church?

The Department of Ministerial Relief and the General Board voted to restore all cuts in relief grants after May 1. Their faith envisioned such a returning tide of recovery that the old, retired minister would be cared for. The Easter Recovery Offering will help do it.

Let everybody help!

FREE BOOKLET

Have you read the pathetic, soul-gripping story, "The Shepherd Who Watched by Night"? Free, if you will drop a card to the Department of Ministerial Relief, 2923 Troost Avenue, Kansas City, Missouri.

A MIRACLE

At another village God's Spirit seemed to fall upon the people like fire. They fell before Him, asking for forgiveness and salvation. During a meeting the speaker arose from prayer only to see his congregation leaving the house. He found that old Sister Kiao, who had been sick and was carried to the meeting, had gotten up, walked out, and was on her way home, a third of a mile away, to tell her family she was healed. The village people marvel, for she had not walked for twenty years and was known to be helpless. She is still walking, and, with others, is praising God. The church is now too small, so at night two separate meetings are held.—Report from North China Mission.

DO YOU KNOW?

Do you know that there are sixty-five million people in the United States who are not members of any church?

Do you know that there are twenty-seven million young people over the age of nine and under the age of twenty-five years in the United States who are not connected with any institution of religious training?

Do you know there were seventy thousand illegitimate children born in the United States last year? That forty thousand of these mothers were under the age of fourteen? That the average age of the fallen girl is sixteen?

Do you know that the United States has more divorces than any other nation in the world? What do other nations think of our boasted Christianity?

Do you know that we have one Mohammedan and seventy-four Buddhist temples in the United States?

Do you know that our homes, churches and schools are threatened by the demons of evil.

Do you know that Home Missions are God's weapon to correct this evil condition?

Do you know that if Home Missions fail in the United States the sin of our failure will fall upon our children's children?

THE NEED OF HOME EVANGELISM

Home Missions and Foreign Missions must go hand in hand, for the conquest of souls. That is the way they went in New Testament times. It was "Jerusalem" first, then "Samaria," and then the "uttermost parts of the earth." Home and Foreign Missions are the two hands of the church. A person cannot wash one hand alone. It takes each to wash the other. Foreign Missions cannot last long, if we allow Home Missions to die. Home Missions will totally collapse if we limit ourselves to the homeland, going only to the outskirts of "Jerusalem," or maybe a short distance over into "Samaria," but omitting the "uttermost parts of the earth."

It is the home field, after it is developed, that sustains the foreign work. It is the enthusiasm, and joy, and consecration, and self-sacrifice of the foreign work that stimulates and advances the home work. "Useless each without the other," as the poet Longfellow said about men and women. In God's sight, and in heaven's vocabulary, there is no division into "home" and "foreign," in this holy business. We are compelled to divide up the

field, and name it thus, because we are so finite, and near-sighted we cannot seem to see them both at once. For the sake of convenience, the names must be retained, but in our thinking and praying, let us imitate the great God, and remember that there is just one field "the world," and one task for all His children, "discipling all nations."

HURRY! HURRY!

But the church must hasten. We cannot delay. We must strike while the amazing opportunity is ours. If socialistic war, or red revolution, or some form of bolshevism should visit our land the large, open opportunity that now obtains would be greatly lessened, if not completely removed. The great heart of America is now hungry for old-fashioned, Holy Ghost salvation. Thousands will respond, if we can bring the gospel to them before some political, or economical storm shall set in. We must make hay while the sun shines! The tornadoes incident to the closing days of this age may start their destructive gales any time. The warping, twisting, rending, buckling, swaying, heaving of the human elements that shall be affected by the ushering in of the "tribulation days," on the verge of which we seem to be living, may begin any moment. Let us hurry to garner a harvest before it shall be eternally too late. Already ominous portents becloud the skies of our day. The low, distant mutterings of the coming storm can be heard. Let us hurry! Let us hurry!

BUCKLE ON YOUR FIGHTING CLOTHES

If we sit down, and mill around in camp, and fail aggressively to attack the enemy, we will wither and die because of the inroads of the world about us. No person can stand still in this spiritual warfare and be safe. It is "war to the knife, and the knife to the hilt," against our enemies, the world, the flesh and the devil, with "no quarter" for a watchword! The moment we tolerate one item of worldliness, yield one phase of the battle to the flesh, allow Satan's presence and approval in the least, we will be soon overcome and unable to accomplish the destiny for which God has created us.

Then let us forward to the fray. Buckle on your fighting clothes, and forth to the revival. Away with banquets and frolics, merry-makings and games. These smack altogether too much of the denominations that have themselves long since given up the fight. Nazarenes were not born to play, and feast, and masquerade, and laugh while souls are marching to hell by the million. Nasa-

renes were born for the battle! If we were not generated for the thrill of the fight, and the joy of the spiritual conquest, then we are not the sons of the giants who founded our fire-baptized movement. God brought us forth not to be the ecclesiastical dilettante, the tin soldiers of the holiness movement, the dress paraders of a sham battle, but the desperate warriors of a great awakening! Let us forward to the fray. Let us capture a million souls before the sign of the coming of the Son of God shall appear over the hills of eternity. *We can if we will! We can, and we will!*

"EASY STREET" CHURCHES ARE RUINED

If pastors only knew it, there is nothing that will so marvelously keep a local church alive as to set it desperately to work starting another one into life. The thing that ruins the average church is to reach "easy street." As long as its nose is on the grindstone of desperate endeavor, it grows spiritually, but when it becomes large, and to a degree prosperous, it lets down and cools off. It isn't often that one finds a church divided among its own members, when it is poor, and struggling like mad to eke out an existence. It is then too busy to take affront at slights, or to notice innuendoes and ill usage. But when it gets large enough so that it has a "leisure class," that is, a company that does not carry any burden, or lift anything, much in revival effort, or feel that it is desperately needful to be present in prayermeeting, that does not pull and sweat in the harness of endeavor, then the ground is plowed and harrowed and ready for differences and fusses and squabbles, back-biting and bitterness. Start a prayermeeting in a new neighborhood, a revival in a nearby town. Get everyone to praying and lifting, and sweating under the salvation effort, and you will be free, as a usual thing, from internal dissension.

THE HOLY GHOST FELL

During 1931 Miss Hou came home to Pingtu, led in meetings, and then was sick unto death, the sickness due to the hardships she had gladly endured. One night it was thought that she would die, but prayer saved her. As she was convalescent in the hospital she heard that a revival was in progress and that one of the missionaries had received the fullness of the Spirit. She went to her Bible, with which she was already familiar above the average, and "searched the scriptures," reading The Acts, Colossians and Ephesians, especially, memorizing Ephesians. She became convinced that there was a fullness of the Spirit which she

had not experienced and began praying for it. The expressions, "singleness of heart," "Stephen, full of faith and the Holy Spirit," and "the Lord added to the church daily such as should be saved," made her hungry to have the fullness of the Spirit promised in the Acts of the Apostles. But this did not make her slacken her efforts in soul winning, and one day as she was lying on the bed doing personal work with a hard-hearted nurse, who, kneeling by her bed, was at last turning to the cross, she, Miss Hou, was filled with the Holy Spirit. That night she was so happy she could not sleep, but lay on the bed singing praises to the "slain Lamb."—"The Shantung Revival."

THE OUTPOURING OF GOD'S SPIRIT

On the evening of December 3 we had a prayer service in the church. At first there was singing and praying in chorus. Then there was a lull, and a complete hush possessed the room. There were several of us kneeling in the front of the church. Mr. Li, our evangelist, had been suffering with hoarseness, and could hardly speak. After quite a period of stillness he began to sing a song. His voice had absolutely no huskiness in it. I realized that it was something extraordinary, and I suddenly cried out, "The Holy Spirit has come!" in Chinese. The next moment both he and I were hurled down on the floor and could not get up for about two hours. Oh! the rapture and the ecstasy of it! It seemed that I was so full that I would burst, and the fire of the Holy Spirit seemed to be burning away everything but the very purest and holiest of impulses. That night there were several who had not surrendered to Jesus, who fell down before Him and were gloriously saved. Praise His holy name!

Thus began one of the most glorious revivals I have ever been in, either in America or in China. Tens upon tens of people were convicted, and twenty-odd were really and truly converted, born again, in the truest sense of the word. At times I did not even get to preach, as we took up the whole preaching time dealing with souls who were crying out to God for mercy. Once I did not get to the end of my discourse before souls were crying out to God, and in agony for their sins. I wish you could have been there. It was marvelous to see how the Holy Spirit worked. Man's feeble efforts were thrust aside, and we had the privilege of standing at the side and seeing the Spirit work. Praise His holy name.—MARY K. CRAWFORD in "The Shantung Revival."

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A CRY FOR THE LOST

"Do you ask me," said the Rev. Samuel Dyer, "what I think of China, looking at it from the gates of the grave? Oh! my heart is big to the overflow; it swells, enlarges and expands, and is nigh unto bursting. If I thought that anything could prevent my dying for China, the thought would crush me. My only wish is to live for China, and to die pointing the Chinese to His redeeming blood."

The Rev. J. Hudson Taylor once cried, "Shall not the low wail of helpless, hopeless misery, arising from one-half of the heathen world, pierce our sluggish ear and rouse us, spirit, soul and body, to one mighty, continued, unconquerable effort for China's salvation."

KANSAS CITY DISTRICT IN FAVOR OF THE RECOVERY PROGRAM

The Kansas City District is in favor of and in hearty co-operation with the recovery program as announced by our Board of General Superintendents. It is time, now for our pastors, Sunday school superintendents, W. M. S. presidents and N. Y. P. S. presidents to plan for a forward looking program that will challenge our faith and courage. The opportunity of each local church demands it.

The District Superintendent, the District N. Y. P. S. President, the District Church School Board, the District W. M. S. President should step up the district program in keeping with the opportunity offered by better financial conditions.

Our beloved General Superintendents are leading the way in our world-wide program of evangelism. They have called for a forward movement all along the line, local, district and in the general interests of our work. Their call is timely and their hopes can be accomplished if all will fully co-operate.

World conditions have militated against our foreign missionary work in a financial way. We have fought off this condition and with the sunrise of a better financial situation we not only can save our foreign missionary work but by the grace of God we can forge ahead in a glorious way if all will rally to this call.

The Kansas City District is planning on raising the Easter Offering above the General Budget which the district has taken. As a district we are one hundred per cent for the recovery call of our General Superintendents and let every pastor and Sunday school superintendent of the Kansas City

District begin now and plan for a great Easter Rally by giving out the sacrifice envelopes to be gathered in for the Easter Recovery Offering. Every member and friend of the church should bring in an envelope of sacrifice money for the Lord on Easter morning. Come on, brethren, let's go! Amen.

N. B. HERRELL, District Superintendent.

AMONG THE PIRATES

Afterwards Miss L. sent out circular reprints of Miss M's own letter telling of those twenty-three days in the hands of the pirates. Instead of days of misery, days of triumph and rejoicing were recorded. In her own words, "Just before daylight, I heard pistol shots all over the ship, and I knew immediately what we were in for. The words came to me, 'This is a trial of your faith.' I remember the thrill of joy that went through me at the thought of it. I was immediately reminded of the word that I had been using much in years gone by, in Isaiah 41: 10, and I will read it to you as I had been reading it down on the Honan plains, 'Fear not, Marie, for I am with thee; be not dismayed, Marie, for I am thy God; I will strengthen thee, Marie, yea I will uphold thee, Marie, with the right hand of my righteousness.'"

Standing on the promises as given in the Book of Promises she went through the test of having a pistol pointed at her, plans to take her away with them, the intrusion of a vile bandit into her cabin, without a hair of her head being touched. Standing on the promises of the King of kings she refused to obey the pirates' orders, refused to eat the stolen food brought to her, refused to be frightened, and with perfect peace in her heart was not only kept in a miraculous way but witnessed to the two hundred passengers and fifty robbers, including hours of personal conversation on salvation to the chief of the pirates himself.—MARY K. CRAWFORD in "The Shantung Revival."

Have you prayed this week for complete recovery for missions, for the lost at home, for the hungry veterans? What joy recovery will bring to the dear ones in "the trenches" at home and over there.

"It is almost always when things are all blocked up and impossible, that a happening comes. If you are sure you are looking and ready, that is all you need. God is turning the world round all the time."—MRS. A. D. T. WHITNEY.

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EXPOSITIONAL

EXPOSITORY MESSAGES FROM HEBREWS

Our Redeemer

OLIVE M. WINCHESTER

Upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high (Heb. 1: 3b, R. V.).

From whatever aspect we view the person of Christ, He stands radiant with glory. Through Him God has brought the final revelation of truth to man; He reveals to us the attributes of the Godhead and in Him we see the Father. If Christ had come only as a revealer of truth, He would have stood pre-eminent among men of all ages, giving to us the highest ethical thought that has ever come to man and teaching us regarding the being of God. But the work of Christ did not lie alone in revelation, He came to redeem mankind from the thralldom of sin; this was the supreme glory of His work.

Upholding all things by the word of his power

After telling us the relation of Christ to the absolute, to God in being and attributes, our sacred writer turns to tell us the relation to nature and man. In the essential being of the Godhead, there are three persons, the Father, the Son and the Holy Spirit. All causation comes from the Father; as Curtis tells us, "The Father is primarily the Creator; but He creates, under the law of personal expression, through His Son. And the Son confirms the creative will of the Father in the fellowship of moral love. And then this double will is carried out into the event by the Holy Spirit." Thus it is that reading the Word of God we find creation, dominion and preservation attributed to the Father, then at another time to the Son and also to the Holy Spirit. Moreover also creation not only comes into being through the Son but creation was for the Son. Thus Curtis continues, "Not only so, but the race of man (and all creation that pertains to man) the Father has created for His Son. Whatever men might do to stay it, the Father made a plan that His only Son should have an everlasting kingdom within the vast king-

dom of God—and the Son will have it as an expression of His Father's love!"

Our text, however, refers more particularly to the preservation of life rather than creation, and the significance of the word in this connection is not simply of passive support but as interpreted by writers old and new, "It rather expresses that 'bearing' which includes movement, progress, towards an end." Thus we have the thought that from the time that life came into being and down through its various manifestations, its vicissitudes of expressions, Christ has been leading all creation toward one great end and climax. The thought of redemption of man came not as an after provision. The Lamb of God was slain in purpose and plan before the foundation of the world, and when sin cast its pall of death upon the human race, then came the ray of hope in the promise of a Redeemer. From that time on there was the ever moving onward of the divine plan and purpose. Dimly the light shone at first, and the hearts darkened by sin often either diverted its rays or rejected altogether, but there was ever the moving toward one great redemptive objective. In this ultimate goal toward which all things move there is the comprehension of nature as well as man and thus the apostle Paul reminds us, "And we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

Not only may the thought of movement toward one great objective be comprehended in this word, there may be the further thought of upholding that man may be able to accept the offers of mercy. If there were not a certain upholding of human nature, then sin would have so wrought through death to have vitiated the nature of man that there would have been excluded all possibility of the acceptance of the offers of mercy. In Methodist theology of days gone by, there has been mentioned among the manifestations of grace, *prevenient grace which enables one to exercise his will in acceptance of salvation through*

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faith. May we not say that prevenient grace extends back over the whole range of the life of the individual and the race in that there is ever left in man this latent power which, when enabled through the Spirit, may turn unto God. Therein should we not rejoice that we were not given over entirely to the tragic devastations of sin, but some residuum of knowledge of right and wrong was left and a capacity to receive from the hand of God new life within the heart? "Made purification for sins."

This next declaration in our text is so extensive in its scope that it may comprehend heights and depths of thought and branches out into many theories. But at this time we are not so much concerned with the theories of the atonement as the fact. If the theory of the atonement should ever remain a mystery in our thinking, the fact of the atonement may still forever be a sacred reality in our lives. One specific element in that fact is indicated in this second statement of the text, a resultant effect of the atonement, "made purification for sins"; the thought suggested would seem to lay special stress on the fact of cleansing.

In considering the import of this cleansing the contrast of its efficiency with the sacrifices of the Mosaic ritualism might well be inferred, for this epistle brings out this thought very explicitly. Further on in the text after speaking of the first covenant and the ordinances of service, mentioning the symbolic forms and the atoning work of the priests, the writer continues, "According to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (9: 9-14, R. V.). Thus the sacrifice of Christ far surpasses in its efficiency all the symbols and types set forth in the Old Testament. These latter were but shadows of the good things to come, not the

very image. Their workings related to the external alone and did not change the defiled condition of the heart of man.

Looking again at the purification we might question when it operates within the heart. Again the Word of God brings us an answer. We read of the "washing of regeneration" (Titus 3: 5). In the incoming of new life in the heart through the new birth there is a cleansing of the defilement that has been acquired during the lifetime of the person, sometimes called acquired depravity. As we sin and rebel against the will of God in our unsaved state the original tendency toward sin and its impetus becomes strengthened. We have added to that proclivity in our nature; bringing it into exercise and into play, it grows in power and might. Thus there is not only forgiveness for sins accompanying the work of regeneration, but there is also a cleansing.

But not all of sin is purified in regeneration; there still remains in the heart of man the underlying fundament of sin, the depraved nature inherited from the racial head of mankind. This arises as an opposing force to the life of Christ within the heart and wages a continual warfare. Thus we have a New Testament writer exhorting, "Cleanse your hands ye sinners, and purify your hearts ye double minded" (Jas. 4: 8), and again we read, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1: 7). Well did the peerless hymn writer of the early Methodist Church sing:

"Forever here my rest shall be,
Close to Thy bleeding side;
This all my hope, and all my plea,
'For me the Savior died.'

"My dying Savior, and my God,
Fountain for guilt and sin,
Sprinkle me ever with Thy blood,
And cleanse and keep me clean.

"Wash me, and make me thus Thine own;
Wash me, and mine Thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.

"The atonement of Thy blood apply,
Till faith to sight improve;
Till hope in full fruition die,
And all my soul be love."

—CHARLES WESLEY.

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Sat down at the right hand of the Majesty on high

Our thought dwells very often upon the mediatorial work of Christ here on earth especially in His sufferings and death, and this should be so, but in remembering Calvary we should also call to our mind the fact that the mediatorial work of Christ is not concluded there. The ministry upon earth was finished, but there was a further ministry of intercession, not again on earth but in heaven.

Ascending into the heavens, Christ sat down at "the right hand of the Majesty on high." The thought here is the "solemn taking of the seat of authority." It is the fulfillment of the command given in Psalm 110:1:

"The Lord saith unto my Lord, Sit thou at my right hand,

Until I make thine enemies thy footstool."

From every standpoint we have an indication of the superior nature of Christ, for angels are represented as standing before the throne. Then there is the thought of dignity in the fact that Christ sits at the right hand of the throne of the Father and finally there is the suggestion of exaltation.

In the ministry of Christ upon earth we have the priestly work of Christ, but in the ministry in heaven the thought is more indicative of the kingly work. While the scriptures are not many which depict to us this ministry in the heavens, yet they are very explicit. Peter in preaching that memorable sermon on the day of Pentecost after referring to the resurrection of Christ continues, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear" (Acts 2:33). Again Paul describes the exaltation of Christ, prefacing it like Peter with mention of the resurrection, "And set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20b, 21). In the epistle to the Colossians he makes this exaltation the basis of a practical exhortation: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Peter likewise in his epistle as well as in his sermon dwells upon the enthronement of Christ in the heavens: "Who is on the right hand of God, having gone into

heaven; angels and authorities and powers being made subject unto him" (1 Peter 3:22).

While the other passages dwell especially upon the fact that Christ has returned again to His place of regal authority at the right hand of God, in the epistle to the Romans we have another phase set forth, namely, that Christ makes intercession for us. "Who is he that condemneth? It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us" (Rom. 8:24). This brings to our thought comfort and assurance. We find consolation in the fact that Christ died for us and we rejoice in the efficacy of the blood to cleanse our hearts, then added to all this is the fact that Christ ever liveth to make intercession for us. How much we need that intercession to cover all the mistakes and infirmities of our lives! Yea, moreover, the mediating Christ at the right hand of the Father inspires courage in the heart of the sinner as he approaches the throne of Christ. While he looks back to a work wrought, he can look up to a Christ interceding:

"Five bleeding wounds He bears

Received on Calvary.

They pour effectual prayers,

They strongly plead for me.

Forgive him, oh, forgive they cry,

Nor let that ransomed sinner die."

Thus we see the person of Christ staying the power of evil in its devastation upon the hearts of men, seeking to lead man unto Himself; then we behold His atoning work whereby the virus of sin within the being of man may be purified and cleansed and once more we behold him ascended at the right hand of the Father interceding for us. When we contemplate the wonders of grace which extend to man mercy and salvation, we question within ourselves how can we neglect and spurn the offer of forgiveness and how can we nourish sin within our hearts and not seek the cleansing from all unrighteousness.

W. M. Turnbull, of India, addressing some young men, once said, "Something will happen to you, young man, if you ever see a world lying in darkness, if the fact ever grips your soul that men are dying by the thousands, without a knowledge of the only One who can save from eternal loss and damnation."

HOMILETICAL

SERMONS FOR APRIL

H. B. MACROBY

WITH Easter falling this year on the first Sunday in April a question arises as to the proper time to observe the second quarterly communion. In the January issue the suggestion was made that during 1934 we celebrate the Lord's Supper the first Sunday of each quarter. The plan was proposed with the thought of avoiding a danger that sometimes exists of neglecting this sacred duty.

It may appear to some to be an inopportune time this quarter to conduct a service of this kind. Easter with its soul-stirring message of the resurrection is one of the happiest seasons of the year to the church. But without that for which the Memorial Supper stands we would have no Easter.

So closely related are the two it would seem that a proper observance of the Lord's Supper in the morning would prepare the way for an appropriate Easter program and evangelistic message for the evening.

April 1—Morning Sermon

THEME: An Easter Meditation (Communion Service).

SCRIPTURE READING: Luke 22:14-20.

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

INTRODUCTION

It is said that when Michael Angelo contemplated painting his great picture of the "Crucifixion," he had the story read to him from each of the four accounts of the Gospels while he sat blindfolded. He listened until his soul was imbued with the spirit of the narrative, and then he took his palette and brush and produced a painting which made his name immortal. It was the sight of the cross, that sublime symbol of God's everlasting love that inspired his soul to its masterpiece.

May our meditation this morning on the Memorial Supper and its glorious message of hope make an impression upon our minds and hearts that will remain with us as our possession.

I. "This do in remembrance of me."

1. Observe this sacrament.
2. Observe it faithfully.
3. Observe it in remembrance of Me.

II. *This do in remembrance of His suffering.*

1. Remember Him as a Man of Sorrows.
2. Remember Him as the Lamb of God.
3. Remember His broken body and His shed blood.

III. *This do in remembrance of His triumph.*

1. Over death, hell and the grave.
2. The power of His resurrection.
3. Do this till He comes again.

Out on the prairies of the Middle West there is in a certain town a little home. In that humble home there is a young wife—one of God's uncrowned queens. She lives alone as her husband was struck down in the prime of his young-Christian manhood. On Easter Sunday she goes away. Many wonder why and where. But her loved ones know.

Out yonder in a distant cemetery is a mound with a little stone that tells where the one she loves now lies. It is there that she goes to be alone with her own.

No human hand or heart or tongue can give her the needed comfort. But there amid the bursting buds of spring, and the opening flowers around her, she turns to that promise dear to the heart of every child of God, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God. And the dead in Christ shall rise first."

And in that blessed hope she finds rest and happiness!

April 1—Evening Sermon

THEME: The Message of Easter.

SCRIPTURE READING: John 11:25, 26.

INTRODUCTION

A few years ago the founder of a new cult, the Home of Truth, died. Their headquarters were in one of our western cities. The announcement was made that she would rise on the third day as she had promised to do again and again

in her teachings and had repeated on her death-bed.

The body was not embalmed. On the third day hundreds of people gathered to see her rise from the dead. There was a long period of silence during which her followers concentrated their thoughts on the corpse.

Finally a woman advanced to the pulpit and delivered a brief eulogy and called for another period of silence. They waited in vain. No miracle took place. An hour later the body was taken to the cemetery and buried. The followers returned to their homes greatly disappointed.

How different is the story we have to tell today. The story of a risen and living Christ!

I. The Message of Easter is that of an empty tomb.

1. The body of Jesus was dead and buried.
2. The disciples were a sad, dejected company.
3. They were astounded when they found an empty tomb!

II. The Message of Easter is that of the resurrection.

1. The resurrection is the keystone to the arch of Christianity.
2. The resurrection established every claim He ever made.
3. Christ is the Author of life and of the resurrection.

III. The Message of Easter is that of a triumphant Savior.

1. Over Satan.
2. Over sin and hell.
3. Over death our last enemy.

Years ago, when Patti was in her prime, Handel's "Messiah" was sung by probably the greatest chorus ever assembled. The world renowned quartet of which Patti was the soprano was supported by more than four thousand voices. Just before the "Hallelujah Chorus" a deathlike silence brooded over that vast assembly. Suddenly the bass sang, "For He shall reign forever and forever." The alto lifted it a little higher, "Forever and forever." The tenor lifted it still higher, "Forever and forever."

Then Patti broke in as though inspired, and flung out through the great hall the question, "How long shall He reign?" And the thousand sopranos responded in unison, "Forever and forever!" Then the four thousand of the chorus burst forth like the shout of the angel host, "Hallelujah! Hallelujah! Hallelujah!"

April 8—Morning Sermon

THEME: The Faithfulness of God.

TEXT: *If we confess our sins, he is faithful and just to forgive us our sins; and to cleanse us from all unrighteousness* (1 John 1: 9).

INTRODUCTION

Faithfulness is one of the attributes of God. It is a part of His nature. Moses, the writer of the Pentateuch, said He is "the faithful God." The psalmist said, "Thy faithfulness reacheth unto the clouds." The Word of God is a continuous revelation of the faithfulness of God.

- I. *God is faithful in uncovering sin.*
 1. The presence of sin.
 2. The nature of sin.
 3. The danger of sin.
- II. *God is faithful and just to forgive us our sins.*
 1. Forgiveness is a divine act.
 2. Forgiveness is conditional.
 3. Forgiveness is provided in the atonement (Col. 1: 14).

III. *God is faithful to cleanse our hearts from all sin.*

1. To sanctify us wholly.
2. Jesus was manifested for this purpose.
3. The experience is for every child of God.

I shall never forget the death of a man in one of our Eastern cities. God had spoken to him in a meeting we conducted some time before but while he came to the altar he was unwilling to make certain wrongs right. When we saw him the last time he was dying. He was going into eternity without God. The expression on his face was one I shall never forget. It was horrible beyond description.

"Today if ye will hear His voice, harden not your heart."

April 8—Evening Sermon

THEME: The Red Sea Victory.

TEXT: *And Israel saw the Egyptians dead on the seashore* (Exodus 14: 30).

INTRODUCTION

Israel was God's chosen people. From a handful of seventy people two hundred years before when they settled in the land of Goshen, in Egypt, they had multiplied to a great nation of some two million men, women and children.

Their rapid growth alarmed the Egyptians. Persecution followed and every effort was made to keep them from increasing in number. In their distress they cried to God for deliverance. God heard their cry and sent Moses to deliver

*Scatter thy light through every part
And sanctify the whole."*

He comes both to refine and illuminate.

II. *The text is a warning.*

1. To quench not the Spirit. The Holy Spirit is a personality. The third Person of the Holy Trinity. We live in His dispensation. Both saint and sinner stand in danger of quenching the Spirit—of sinning against Him.
2. The unbeliever, the sinner and the backslider stand in constant danger. The danger of resisting, insulting and of blaspheming the Holy Spirit.
3. The believer, the child of God, also stands in danger. The danger of grieving, of lying to and of quenching the Spirit. To grieve is to make sad or sorrowful. A failure to walk in the light may do this. One may lie to the Holy Spirit by coming to the altar and saying, "I surrender all," and consciously hold something back (Acts 5: 3, 4). Again indifference may quench the Spirit.

II. *What a sad day it is when He withdraws.*

1. All hope is gone!
Doubtless many today are like Samson who "wist not" (knew not) until it was too late! Don't grieve Him!
2. Light becomes darkness!
The pillar of cloud and fire were light to the children of Israel but darkness to the Egyptians. I have seen this take place in the lives of men. The Word of God was no longer a lamp unto their feet and a light unto their path.
3. How is it with you?
I have stood by the bedside of those dying without God. I have seen death creep up over them. I have watched their eyes turn glassy. I have heard the death rattle. They were dying—dying without God! They had quenched the Spirit—and rejected God!

April 15—Evening Sermon

THEME: The Witness of the Spirit.

TEXT: *The Spirit, himself, beareth witness with our spirit that we are the children of God* (Rom. 8: 16).

INTRODUCTION

The story is told of quite an able minister who was addressing a class of colored women on the seventh and eighth chapters of Romans. The

them. When Pharaoh refused to let them go plague followed—plague until the death angel passed over the land destroying the firstborn of both man and beast.

I. *The flight from Egypt followed immediately.*

1. Pharaoh and the Egyptians were stunned.
2. Pharaoh was willing at last for Israel to go.
3. Israel began her journey toward the promised land.

II. *The unexpected happened.*

1. Israel had reached the Red Sea.
2. Pharaoh angry with himself dispatched the entire Egyptian army to bring Israel back.
3. Israel cried to God and He delivered them.

III. *The Red Sea victory typifies regeneration.*

1. Egypt stands for the world.
2. Red Sea stands for the first work of grace.
3. The dead Egyptians stand for deliverance from our actual transgressions.

Regeneration will take you out of the sinning business. "Whosoever is born of God doth not commit sin" (1 John 3: 9). Do you have the evidences of regeneration in your life and conduct today?

April 15—Morning Sermon

THEME: Quenching the Spirit.

TEXT: *Quench not the Spirit* (1 Thess. 5: 19).

INTRODUCTION

We invite your attention to one of the offenses, that is, one of the sins frequently committed against the Holy Spirit. There are at least six offenses men are in danger of committing. One may resist, insult, blaspheme, grieve, lie to or quench the Spirit. Paul in his epistle to the Thessalonians warned them to "Quench not the Spirit."

I. *One of the symbols of the Holy Spirit is fire.*

1. A symbol employed in both the Old and the New Testaments. "Our God is a consuming fire." "The God that answereth by fire." "He is like a refiner's fire." John the Baptist said, "He shall baptize you with the Holy Ghost and fire."
2. A symbol that is frequently misunderstood. Matthew 3: 11 has provoked discussion. Some have gone so far as to teach a third blessing—the baptism of Fire. This is entirely unscriptural.
3. A symbol that is a beautiful picture. Expressed in the words of the poet:

*"Refining fire go through my heart
Illuminate my soul.*

women were spiritual but of very limited educational advantages. Finally one of them spoke up and said, "Honey, you don't seem to understand them chapters." "How is that, Auntie?" "You seem to think we must live in the seventh chapter and pay little visits into the eighth." "Why, Auntie, that's right." "Oh, no, honey, I have moved over into the eighth chapter and live there."

What a wonderful chapter it is! It begins with no condemnation and ends with no separation. Throughout the chapter the Holy Spirit is the outstanding personality. "The Spirit, himself, beareth witness with our spirit that we are the children of God."

I. The Witness of the Spirit is one of the wonderful facts of the gospel.

1. He comes to us in regeneration.
2. He comes to us in sanctification.
3. He comes to witness to each work of grace.

II. How does He witness to us?

1. Paul states, in the text, by bearing witness with our spirit that we are the children of God.
2. By abiding with us and making our bodies His temple.
3. By bearing fruit in our lives and enduing us with power.

III. What a wonderful possession He is!

1. He is the earnest (pledge) of our inheritance in Christ.
2. He is the earnest of our citizenship in heaven.
3. Every willing heart may have this possession.

The witness of the Spirit is as real today as it was on the day of Pentecost. The disciples knew He had come and the upper room could no longer hold them. Immediately they went out to tell others as Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

April 22—Morning Sermon

THEME: The Lord Jehovah.

SCRIPTURE READING: Isaiah 12: 1-6.

INTRODUCTION

The twelfth chapter of Isaiah is a hymn of thanksgiving. It has an interesting setting. It is surrounded by fearful prophecies of the judgments of God soon to fall on the kingdom of Judah.

Dark and fearful as the picture was Isaiah knew a better day would dawn.

The old prophet stood on the mountain peaks of prophecy and looked down across the seventy years of captivity and saw the return of the people of God from the long weary years by the waters of Babylon. As he looked he paused to write this hymn of praise and thanksgiving.

I. The Lord Jehovah is our salvation!

1. Jerome gives a beautiful translation. "The Lord Jehovah is our Jesus." Jehovah of the Old Testament is Jesus of the New. Jerome makes Jesus and salvation synonymous.
2. He is our Savior—our Emancipator. When Israel was in bondage they cried to God for deliverance and He raised up Moses. The world is under the iron rod of a cruel taskmaster and is in bondage to Satan and sin. God has raised up a mighty Deliverer!
3. Our salvation.

He is more than a Savior, He is our Salvation! In regeneration we are born of God. In sanctification we are baptized with the Spirit and filled with all the fullness of God. But that is not all! We live and move and have our being in Him! He is our life—our salvation.

II. The Lord Jehovah is our strength.

1. He is strength. One of His attributes is omnipotence. He is omnipotent in every realm.
2. He is our strength. David cried, "The Lord is the strength of my life; of whom shall I be afraid?"
3. He is our strength at all times. In prosperity and in adversity. In success and in failure. In health and in sickness. In life and in death. Therefore I will trust and not be afraid.

III. The Lord Jehovah is our song.

1. He is the Author of song. The source of all real music. He alone is able to put harmony and soul and beauty into music. Compare the songs of Zion with the ragtime of the day.
2. He is our song (Isa. 12: 2, 5, 6; 35: 10).
3. He is our song and joy! The child of God has no use for Juniper trees. Our joy is an everlasting joy and one that is unspeakable and full of glory!

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

April 22—Evening Sermon

THEME: Without the Gate.

SCRIPTURE READING: Heb. 13: 10-16.

INTRODUCTION

The scripture lesson has a very interesting background. Under the old Levitical law when an animal was offered for the sins of the people, after the blood had been sprinkled before the holy place to make atonement for the sins of the people, then all that remained was carried without the camp and consumed by fire.

The flesh of animals offered for other sacrifices could be eaten but the flesh of the sin offering could not be eaten. It must be burned without the camp.

Jesus Christ was the antitype of the sin offering. That which went before was merely a type or pattern. He was the great sin offering: the Lamb of God. As such He conformed Himself to the type and suffered without the gate.

We see at once the awfulness of sin. Sin had no legitimate place within the camp and it has no legitimate place within the lives of men.

I. The scripture lesson presents a call to separation.

1. A call to go forth unto Christ.
2. A call to separation from the world.
3. A call to separation from self.

II. The scripture lesson presents a call to bear His reproach.

1. Christ suffered without the gate.
2. We must bear His reproach.
3. Rejoice that you are counted worthy.

III. The scripture lesson presents a call to thanksgiving.

1. We are to offer the sacrifice of praise.
2. Praise Him for His unspeakable Gift.
3. Praise Him for a city that hath foundations whose builder and Maker is God (Heb. 13: 14).

April 29—Morning Sermon

THEME: Following Jesus.

SCRIPTURE READING: Luke 5: 1-11.

TEXT: Follow me and I will make you fishers of men (Matt. 4: 19).

INTRODUCTION

Charles G. Finney one time said, "When the people of God humble themselves and pray; when they wait upon God for the baptism with the Holy Ghost; when He comes more can be done in one day than many times can be done in a lifetime."

Pentecost was a demonstration of this fact. The hundred and twenty humbled themselves and prayed. They waited upon God for the baptism with the Holy Ghost and when He came the upper room became too small and they moved out onto the streets of Jerusalem and a multitude soon gathered. Peter preached and three thousand were converted and added to the church in a single day.

Pentecost can be repeated. Not in the sense of ushering in a new dispensation for that is not necessary. But Pentecost can be repeated in the outpouring of the Holy Ghost and in the precipitating of a revival that will stir the community. Jesus said, "Follow me and I will make you fishers of men."

I. Follow Me in a new vocation.

1. Disciples Jesus addressed were fishermen.
2. Jesus would make them fishers of men.
3. A vocation that is for every child of God.

II. Follow Me in a concentration of effort.

1. Concentration is essential to success.
2. Concentration is always difficult.
3. Concentration always pays.

III. Follow Me and I will make you fishers of men.

1. Will take you into partnership with Me.
2. Will make your life a success.
3. Are you a fisher of men?

Years ago there was a storm on Lake Michigan and a boat was wrecked some distance from land. A student of Northwestern University swam out and brought in one after another until he had rescued seventeen in all. At last completely exhausted he fell to the ground and with what remaining strength he had he asked, "Did I do my best?" They answered him, "Yes." "Then I am satisfied," he replied.

Are you satisfied? Are you doing your best? Are you a fisher of men?

April 29—Evening Sermon

THEME: The Woes of God.

SCRIPTURE READING: Matt. 11: 20-24.

INTRODUCTION

Woe is an expression of sorrow. It is employed again and again throughout the Word of God. Moses used the same addressing Israel. Isaiah and Jeremiah, major prophets, used the same repeatedly. Many of the minor prophets made frequent use of the same.

Jesus made more or less constant use of the same. He pronounced His woes upon the world,

upon cities, upon the Pharisees and upon men in various walks of life. Paul and others used the same term. The book of Revelation calls attention to woes that are past and woes that are to come.

I. Woes are pronounced upon Zion—the Church.

1. Amos cried, "Woe unto them that are at ease in Zion."
2. Prosperity had ruined Israel.
3. Woe unto them that are at ease in Zion today!

II. Woes are pronounced upon the world.

1. Isaiah 3: 11 reads, "Woe unto the wicked."
2. The eye of God is upon all men everywhere.
3. "The wicked shall be turned into hell and all the nations that forget God."

III. Woes are pronounced upon the unprepared.

1. Matt. 11: 21, 22.
2. Matt. 11: 23, 24.
Capernaum was the headquarters of Jesus during the second and third years of His public ministry.
3. To be unprepared is to be without excuse. The church today is exalted as was Capernaum. We have the Word of God; we have the Holy Ghost in what is doubtless the greatest dispensation the world has known, and with Jesus Christ as our advocate at the right hand of God we are without excuse if unprepared to meet Him.

PRAYERMEETING SUGGESTIONS—APRIL

L. T. CORLETT

(These three lists of questions served to make the book of Philippians much more precious to the people of our congregation. The answers to the first set are found in the Bible and any good Bible Encyclopedia. The outlines of the purpose of the epistle and of the epistle are merely suggestive and may not be as good as others may have.)

LIST NUMBER ONE

1. Where was Philippi?
2. Where was Paul when he wrote this letter? (Rome.)
3. What were the circumstances surrounding Paul's first visit to the city of Philippi? (Acts 16.)
4. Name two converts that Paul had at Philippi. (Lydia and the jailer.)
5. What was the occasion of Paul's writing the epistle? (Acknowledging a gift the church had sent him and the departure of Epaphroditus.)
6. Give the key word. (Rejoicing.) The key verse. (4: 4.)

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7. What was the purpose of this epistle?

- (1) To express Christian love to the church for their devotion to him.
 - (2) To exhort them to press toward the mark of prize of the high calling of God in Christ Jesus.
8. Give a general outline of the book. Rejoicing in Christ's life (chap. 1). In Christ's example (chap. 2). In Christ's righteousness (chap. 3). In Christ's strength (chap. 4).

LIST NUMBER TWO

(The answers are found in the first two chapters of the book of Philippians.)

1. Name three things Paul asked for in his prayer for the Philippians (1: 9-11).
2. What attitude did Paul take toward his persecutions and bonds? (1: 12, 13).
3. What was Paul's purpose in living and preaching? (1: 20).
4. What rule did he give the Philippians concerning their conversation? (1: 27).
5. How can a person have a proper attitude toward those about him? (2: 1-5).
6. Give five aspects of the humiliation of Christ (2: 6-8).
7. Give three ways we may follow his example (2: 10-12).
8. Why must man work out his own salvation (2: 12).

LIST NUMBER THREE

(The answers are found in the third and fourth chapters of the book of Philippians.)

1. Why could Paul boast of his ancestors? (3: 4, 5).
2. Why did he count all things that were gain to him a loss? (3: 8).
3. What kind of righteousness did Paul seek? (3: 9).
4. What was the "mark of the prize of the high calling of God in Christ Jesus"? (3: 10-15).
5. What objective did Paul say that the Christian had? (3: 20, 21).
6. What cure did Paul recommend for anxious cares? (4: 6).
7. What standards did Paul give for the regulating of the mind and thoughts? (4: 7, 8).
8. How did Paul plan to meet his present problem (4: 13).

A FEW DON'TS

1. Don't be a Mocker (Isa. 28: 22).
2. Don't be a Forgetter (Psa. 9: 17).
3. Don't be a Neglector (Heb. 2: 3).
4. Don't be a Doubter (Matt. 14: 31).
5. Don't be a Procrastinator (Prov. 27: 1; 2 Cor. 6: 2).
6. Don't be an Unbeliever (John 3: 36; 1 John 5: 10).
7. Don't be a Loser (Mark 8: 36, 37).

—Selected.

SAINTS IN WRONG PLACES

1. A Discouraged Worker—Elijah under the juniper tree (1 Kings 19: 4).
2. A Backsliding Believer—Abraham in Egypt (Gen. 12: 10).
3. A Disobedient Servant—Jonah in the whale (Jonah 2).
4. A Seduced Prophet—The man of God in the old prophet's house (1 Kings 13: 19).
5. A Lazy Saint—David on the housetop (2 Sam. 11: 2).
6. A Silenced Witness—Lot in Sodom (Gen. 14: 12).
7. A Miserable Disciple—Peter before the fire (Luke 22: 65).

—Selected.

POINTS TO PONDER

- The Great Question—"Who will go for us?" (Isa. 6: 8).
- The Great Commission—"Go . . . and preach the gospel!" (Mark 16: 15).
- The Great Promise—"My presence shall go with thee" (Ex. 33: 14).
- The Great Command—"Go in and possess the land" (Deut. 4: 1).
- The Great Power—"Go in this thy strength" (Judges 6: 14); "Ye shall have power . . ." (Acts 1: 8).
- The Great Prayer—"Make me to go in the path of thy commandments" (Psa. 119: 35).
- The Great Person—"Let us go forth unto him" (Heb. 13: 13).

—Selected.

THE PILGRIM WALK

As exemplified in the life of Abraham, with additional scriptures.

1. Separation from the old life entirely (Gen. 12: 1; 1 John 2: 15-17).
2. Dedication unto God and the things of the

new life (Gen. 12: 1, 4; Rom. 12: 1, 2).

3. God's interests supreme and submitting to His choice for us (Gen. 13: 14; Matt. 6: 33).
4. Looking to God only for rewards for service rendered (Gen. 14: 22; 15: 1; 1 Pet. 5: 2-4).
5. Believing God in the face of utter human impossibility (15: 2-6; Rom. 4: 17-22).
6. Finding all in God and walking before Him in sincerity and uprightness (Gen. 17: 1-3; Phil. 1: 9-11).
7. Willing to give up all, even the most costly and the dearest things for God, believing He is able to make good His promise, even in resurrection (Gen. 22; Acts 20: 24; Phil. 2: 17).

CHRIST IS ALL (Col. 3: 11)

His Presence brings joy and peace to the soul. His Love can fill the heart that it can be seen in every true Christian life.

His Grace can keep us sweet in the hardest trial, and cause us to shine in every failure.

His Mercy is full and free. It is for all those who come unto Him. He showers it upon us day by day.

His Life was a self-denying life. If we possess this life we ought to deny ourselves everything that might offend someone else.

His Way should be our way at all times and our hearts should correspond with all His leadings.

His Smile of approval ought to encourage us to press on in the straight and narrow way.

His Peace which passeth all understanding is ours if we claim it.

His Glory can so shine into our lives that no storm can darken our countenance.

His strength is given to us all along the way. How thankful we ought to be.

His faithfulness to the Father should help us to realize His love for us.

His Will, if in our lives, can be seen and others will know we are abiding in it.

His Tender Care over us never fails. He is ever guiding us by His loving wisdom.

His Purity and Holiness can be ours, for He says, "Be ye holy for I am holy."

His faith within our hearts helps us to stand in every circumstance that might cause us to faint. It strengthens us in every test; it encourages us to press on.

His Oneness with the Father makes us one with Him.

His Steadfastness in the greatest trial, when

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He was betrayed, cannot help but show us His everlasting love.

His name is Jesus, the sweetest name in heaven or on earth.

—Selected.

ALL SUFFICIENCY OF GRACE

E. M. VAUGHT

TEXT: *My grace is sufficient for thee* (2 Cor. 12: 9).

I. GRACE CAN GUIDE THE SOUL IN ITS GLOOM

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight" (Isa. 42: 16).

II. GRACE CAN HELP THE SOUL IN ITS HURT

"We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Rom. 5: 3).

III. GRACE CAN CALM THE SOUL IN ITS CONFLICT

1. "Bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself so that I might finish my course with joy" (Acts 20: 23, 24).
2. "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident" (Psa. 27: 3).

IV. GRACE CAN PROMPT THE SOUL IN ITS PERPLEXITY

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better . . . and having this confidence, I know I shall abide and continue with you all for your furtherance and joy of faith" (Phil. 1: 23, 25).

V. GRACE CAN LEAD THE SOUL THROUGH ITS LABYRINTH

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4: 8-10).

VI. GRACE CAN RAISE THE SOUL FROM ITS RUIN

"Now unto him that is able to keep you

from falling, and to present you faultless before the presence of his glory with exceeding joy . . . be glory and majesty, dominion and power, both now and ever" (Jude 24, 25).

VII. GRACE CAN CROWN THE SOUL ABOVE ITS CONDEMNATION

1. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5: 4).
2. "Hold that fast which thou hast, that no man take thy crown" (Rev. 3: 11).

THE KEY TO CONSTANT VICTORY IS OBEDIENCE

W. O. FISHER

TEXT: *And the disciples went, and did as Jesus commanded them* (Matt. 21: 6).

Note the results of obedience in the lives of the disciples.

1. Jesus said, "Follow me." They followed and saw His miracles: sick were healed, dead were raised, devils were cast out, etc.
 2. Jesus said, "As ye go, preach, saying: the kingdom of heaven is at hand. They went, and even the devils were subject unto them through His name.
 3. Upon His resurrection Jesus sent word to go into Galilee. They went and saw Him in His resurrection glory. Also they saw Him ascend into heaven.
 4. Jesus said: Tarry ye. They tarried and were filled.
 5. Jesus said, "Go ye." They went and thousands have been saved and sanctified.
- "There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."*
- Obedience marks the difference between catching fish and catching men. Which will you catch?

"READY"

(2 Tim. 4:6)

INTRODUCTION

1. To surrender (Acts 9:6).
2. To go (or stay).
3. To pay debt (Rom. 1:14).
4. To suffer (Acts 9:16).
5. To jail (Acts 21:13).
6. For second coming of Christ (1 Thess. 4:17).
7. To die or live (Phil. 1:21-23).
8. For the crown. (2 Tim. 4:8).

"Christianity has died many times, and risen again; for it has a God that knows the way out of the grave."—G. K. CHESTERTON.

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

SERMONS FROM THE BOOK OF JONAH

I read with interest the editorial of Dr. Chapman in the February number of the *PREACHER'S MAGAZINE*, and was impressed with what he had to say about a series of sermons from the book of Jonah.

It seems to me that this book is full of very good sermon material. I think one good topic would be "Jonah, the Extremist." He certainly had an extreme experience, and the moods and tempers of his soul were extreme. One would expect such an extremist to have extreme experiences. To begin with he "flees" from the Lord. This is as fast as he could go. *Extreme.*

His prayer from the belly of the whale was extreme. He fainted, weeds were wrapped around his head, the floods compassed him about, the depths closed around him, he went down to the bottom of the mountains, and it was all in order to make him "pay his vow and say, 'I will.'" *Extreme.*

Later, after the revival, we find Jonah displeased exceedingly. Another extreme position. In this displeasure he prayed that he might die. Death is extreme. Jonah asked for the limit.

Later when the gourd covered his booth and kept the sun from shining too hotly upon him Jonah was exceedingly glad, another extreme.

When the gourd died Jonah was again in the extreme of anger. He said it was good to be angry even unto death, I suppose he meant that it would be a good thing if he could get so angry that a blood vein would burst in his body and cause death. *Extreme.*

Jonah was an extremist sure enough, and extremists are a bother to themselves and everybody else that has to do anything with them.

He did not become an extremist all at once. No one does. The extremist is the result of a process. He could have corrected this warp in his makeup if he had tried earlier in life. Possibly his parents or his preacher failed to do their duty toward him.

The fact that he did not become an extremist

all at once is evidenced by the fact that he went to sleep on the high seas in a storm. Men do not sleep soundly in a storm during their first night of awful sin against God. They are restless, their conscience troubles them. They are tossed with remorse, but Jonah, an old extremist, went to sleep in a storm at sea.

My opinion is that if after the revival at Nineveh the call to another meeting had come Jonah would have risen up again to flee from the presence of the Lord.

The person who is inclined to be an extremist must observe great care or he will do great damage to himself, his church, his community, and unless he gets a cure will put himself forever past help from God or men.

A clean heart filled with the Holy Ghost is the best cure for the extremist.

SERMON No. 2—WHAT PRICE REBELLION AND DISHONOR

TEXT: *He found a ship going to Tarshish: so he paid the fare thereof, and went down.*

Men have risen to positions of trust and confidence at great cost. There has been sacrifice, prayer, overcoming of difficulties and temptations. None succeed by a primrose way. It is hard to climb, it costs much.

The price paid by those who have come to positions of honor is small compared to that paid by those who go down. Down in sin through rebellion against God, down to dishonor and night, is expensive.

The price of sin is self-respect. One of the sure and immediate results of sin is the consciousness of a lowered standard, a sacrifice of the best there is.

The price of sin is exposure to immediate danger. Death means hell.

The price of sin is a stormy sea. There is no peace to the wicked.

The price of sin is a scar that lasts, even though the sore is healed.

The price of sin is departure from God, His will, His work, His reward.

The price of sin is more than any man can

afford. It takes his best and passes it down as a plaything for the devil and sin.

Only Jesus can redeem those who have paid the price and gone down. Jesus paid it all.

SERMON No. 3—THE INFLUENCE OF A RUNAWAY FROM GOD

Men in danger, a storm on the sea, death near, men are praying, they are superstitious, but asking for a way out. Jonah, the runaway, is asleep.

They need His advice and counsel. He is asleep, on his way from God.

They wake him up and demand of him his testimony and prayer.

He testifies, "I am an Hebrew; and I fear the Lord, the God of heaven." Strange testimony that. He was running away from God, and was himself in a trouble more deep than those who were asking for his prayer and testimony.

He was a source of much trouble in society. "What shall we do?"

He was the cause of a lot of useless work. "The men rowed hard."

A runaway from God, a trouble to society, powerless in prayer or testimony to men in danger of immediate death, they cast him out. In their danger they needed a different type of professor of religion. St. Paul, on his way to Rome, could have helped them, but not Jonah in his poor state of religion.

SERMON No. 4—THE POWER OF A RESTORED SOUL

Not all backsliders are lost forever. They may return to God.

Some backsliders are so hungry for restoration that they would almost be willing to be swallowed by a whale, or have some other awful calamity overtake them if they could by that means find their way back to God and salvation.

Jonah was confused. The weeds were wrapped around his head. Confusion is a sore evil. Doubt must be overcome. The way to restoration is the way of faith.

Jonah, the restored preacher, could call a nation to repentance because he had himself repented. Only those who have repented themselves can insist on repentance in others, and help them when they are in its throes.

God honored the preaching of the restored man. He will honor others.

Many were saved who otherwise would have been lost because of the restored Jonah.

The restoration of the soul is the first step in a revival of repentance. Many churches need this. For our own sake and the sake of others let us not be runaways from God.

SERMON No. 5—THE UNALTERABLE CALL OF GOD

God called Jonah twice. Both times the call was the same. God called Peter twice. Both times the same, "Follow me."

God's mind was always the same though Jonah tried to destroy the call by running away. After a long and bitter struggle against the call of God Jonah saw that only unhappiness and disaster followed in the wake of disobedience. He concluded that they that observe lying vanities forsake their own mercy.

God's call is based on His need for Jonah, and you.

It is the best way for the advancement of the kingdom of God. He knows that He can use us when we do not know it.

It is the way of greatest happiness. No happiness out of the will of God. Jonah and others have proved it.

God could have raised up another prophet, but there was only one call for Jonah to obey. To Jonah it was unalterable.

The call may not be to service as a preacher or prophet but the call to walk in the will of God is always present, and insistent.

SERMON No. 6. THE AVERTED JUDGMENT

The decree had been fixed, the judgment declared and the time set. God had spoken, "Yet forty days and Nineveh shall be destroyed."

What a fearful outlook and future for Nineveh! Consider this outlook from the viewpoint of (1) The weight of prophecies of the past fulfilled. Other judgments had been pronounced and occurred as predicted. (2) The sins of the city that merited a judgment. (3) The unlimited ability of God to administer the judgment as predicted. (4) The detailed explanation of time and severity of the judgment. Forty days. Destroyed.

How hopeless the condition, unless God can be made to change His mind. Their only hope was to put away the cause of the coming calamity and pray for mercy. They did this. Wholeheartedly, completely, constantly and prolonged.

God turned away the judgment predicted.

God has declared judgment, severe, eternal, and just, against a sinner. Only repentance and faith in Jesus can avert it.

With all that is against a sinner he may be saved through Jesus. God will hear his prayer.

SERMON No. 7—THE SUFFERING CREATION (Jonah 3:7, 8)

Beast and cattle were affected by the sins of Nineveh, so also they were released by the averted judgment.

That strange, ever-present thing that we term the curse is universal and as lasting as time. It affects all creation, beast and vegetation as well as man. "The whole creation groaneth."

What a serious thing is sin that it has such a distressing effect upon a creation that is not guilty.

The picture in the book of Jonah is but a small one compared with the disaster that sin has brought into the world. This world of suffering and disorder is caused by the sin of the human heart deceitful and desperately wicked.

Redemption for man carries with it a glorious deliverance for the whole creation.

All beasts and cattle now are showing God's disapproval of sin in His world. They are carrying out His command.

All creation shall be delivered into the glorious liberty of the children of God.

How shall this be? Suddenly or gradually?

Is the insect world less destructive now than in the past?

Are weeds less strong and reverting gradually toward useful food plants?

Are men getting better than the rest of creation may have hope, and with the hope a corresponding advance?

What can turn the tide and bring in the kingdom of God? Calvary and Pentecost are the main powers of the kingdom now, but the Bible teaches that these will be rejected by some until the end.

The judgment will not be averted as in the days of Jonah, but will be visited on the world as predicted.

There will be a great division of men. The creation will be delivered with the children of God. The curse will end.

This year at the New York District Camp-meeting held at Beacon, N. Y., Dr. Chapman preached on "Following peace with all men; and holiness, without which no man can see the Lord." During his sermon he used an illustration to show the insistence with which a seeker after

holiness must pursue the object of his seeking in order to obtain it. The subject matter of his illustration was a hunt in which a large number of dogs were engaged. Some of the dogs were almost indifferent to the hunt, others were easily sidetracked, some were easily discouraged, and during the long hunt many gave up and turned aside to other things. But one of the dogs insisted on getting the game, and finally made the capture after a long day and many difficulties. In telling the illustration Dr. Chapman used about ten or twelve minutes of time and held the close attention of the congregation. The thing that impressed me was the fact that instead of seeing a hunt I saw a person seeking holiness and finding it. Even now I cannot recall whether it was a fox or a coon or a possum that the dogs were after. What I do remember was the picture of a seeker after holiness. I remember the many difficulties in the way and the persistence with which they were overcome and the final triumph of finding the blessing.

To me it appeared as a feat in illustration. To use ten or twelve minutes to describe a hunt, to even venture into such an exciting event in a sermon on holiness, to tell it so interestingly that the attention of the congregation was unbroken throughout the time taken to tell it, and to do it all so that every minute we all saw a person seeking holiness instead of a hunt with dogs is truly a feat that not many could perform. Personally I would not dare attempt it. If I did I am sure the people would see the hunt with the large number of dogs and men engaged instead of seeing the seeker after holiness. Dr. J. B. Chapman certainly did well. His illustration was interesting to all, and it made the point with emphasis. Congratulations, Dr. Chapman.

THE ART OF MAKING GOOD

W. B. WALKER

I SINCERELY believe that all our ministers desire to make good. It is not my aim for you to consider this scribe a pronounced success in the ministry, but the years that I have spent in the ministry as a young man, have taught me that there is an art in making good. Yes, I said that it is an art—the finest of the arts. I am deeply interested in the success and failure of preachers. If a pastor succeeds, I want to know why he succeeded—if he failed, I want to know the why of his failure. In the beginning of this department in THE PREACHER'S MAGAZINE,

let us take up the ministry of Jesus, who was the peerless Preacher of the ages. We shall consider:

I. HE WAS DEVOUTLY STUDIOUS

It was from the solitude of Olivet where He spent the previous night before going into the temple. He had self-formed conviction of gospel truth. The gospel is the power of God unto salvation. But how are we going to give it out to the people? We can give it out by the preaching of the Word. We are not called to preach science nor any of the modern theories concerning scientific discoveries. We are commissioned to preach the Word to a bleeding and sobbing world. The success of the gospel depends on the conviction of the heralds of it. The gospel must come from a warm heart all aglow with heavenly fire and glory. And devout solitude is necessary to form such strong convictions. You will not form such convictions in the crowded streets. As Jesus spent the night before His entrance into the temple in the solitude of the garden, we too must find a place of solitude and prayer before we stand before the people to declare the gospel message. Yes, in solitude you will learn to love the truth of God.

There must also be unconquerable love for the truth. It follows, therefore, that if you think more of the favor of men than the claims of the truth, you will not deal honestly and faithfully with the truth. Only the preacher who loves the truth more than life can really be a blessing to suffering humanity. This leads me to say that the preacher must be sold on the truth of the gospel. And my friend, you must be a living expression of the gospel truth. Our conduct must confirm and illuminate the doctrines which our lips declare. When Moses talked with God the skin of his face did shine with the glory of the Father. John the Baptist gained invincible energy in the wilderness. Paul prepared for apostleship in Arabia, and in Gethsemane our Master prepared for His life's work. Let us remember, that if we would make good in the ministry, there must be hard study of the Word and all other books that are necessary to the matter of making good.

II. JESUS WAS SUBLIMELY COURAGEOUS

On the day before His life had been threatened and His arrest attempted, yet, with a noble daring He "goes early in the morning," about His tremendous task of blessing others. I want you to distinguish this spirit from what the world calls courage. Mere brute courage is dead to the

sacredness of life. Soldiers hold life cheaply and their courage is merely that of an animal. But Christ deeply felt the sanctity of life. Brute courage is indifferent to the grand mission of life. The mere brute soldier is not inspired with the important question of life. We are not on this globe to be a mere fighting machine. Our Christ, the peerless Preacher, was here to testify to truth, and even die for the truth that He declared.

This is a fallen world, and there are many hindrances to the preaching of the gospel. It will take courage to face some of the problems of life and declare the holy truth of God. It will take real men and women of courage to preach the truth to this age of doubt and skepticism. There is an atmosphere of doubt and indifference everywhere. Yet no age has ever afforded a preacher such an opportunity of preaching a blessed gospel of comfort and good will. The story is told of Martin Luther standing before his judges. He was greatly emboldened by a great general who stood at the entrance of the door. The general tapped Luther on the shoulder and said, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captain has ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of it, go forward in God's name and fear nothing. God will not forsake thee." History tells the story of the results.

The preacher who succeeds in this day must have unflinching courage to face the current of the times. But my preacher friend, just remember that dead fish can swim easily down the stream, but it requires a living fish with much inner force to cut through the current of the stream.

III. HE WAS SUBLIMELY EARNEST

"Early in the morning," He did not indulge Himself in sleep. In another place the narrative reads, "I must be about the work of my Father." There are two things that should cause the preacher to be deeply in earnest—importance of his mission and the brevity of life. The very fact that we are to preach an eye-opening, soul-lifting, God-comforting gospel should cause us to be in earnest about the matter. There must be deep sincerity in the ministry. No other matters should have part of our interest. Our interest should not be divided between the work of the ministry and secular work. The world appreciates the preacher who is deeply in earnest about his work. Yes, the time is short, and what we do

for a bleeding world we must do it in a hurry. The clock of time that hangs on yonder wall will quickly click our time away. And if we would help a lost world to the safety of the Father, we must be about our Father's business.

IV. JESUS WAS BEAUTIFULLY NATURAL

The narrative says, "He sat down." There was nothing stiff or official about Him. All He did was as free, fresh and elastic as nature. He was natural in His attitude. Modern rhetoric has rules to guide a public speaker, which are right and good. But let a person be possessed with great thoughts, these thoughts will throw his frame into the most becoming attitude. And it seems to me that the Master was natural in His expression. These were not the expressions of the classroom.

Then, I would have you listen to the Master's words, for they were spoken in natural tones. The tone of His voice rose and fell according to the thoughts that occupied His soul. The voice of the modern preacher is often hideously artificial and not very natural. I believe that so far as a preacher goes away from his natural voice, either in language or tones, he loses his self-respect, inward vigor and social frame. So, if we would know the art of making good in the ministry, we must be devoutly studious, sublimely courageous, supremely earnest and beautifully natural.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

EASTER!

Oh, Easter! How sublime its meanings! When a child we anticipated your coming because it meant eggs—various colored eggs, egg hunt, up early to see the sun dance (?) on the wall in token of the resurrection. In mature years, having learned more of the real meaning of Easter, our soul thrills with expectancy of the resurrection of our own body, in fulfillment of our childhood dreams to live forever in a verdant land of sunshine and happiness! To me the resurrection is a reality. It could not be anything else. This longing, this desire, yea, this passion to live forever was not begotten by a fruitless hope. Out yonder some time, somewhere we shall know the full meaning of life. Perhaps the mystery of death, and this earthly voyage. "Because I live, ye shall live also," saith the Master.

*"O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.
Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure."*

PREACHER SAYS HELL MUST GO
(An Editorial)

Rev. Dr. Percy Stickley Grant, noted pulpit orator of New York City, in a recent sermon declared that hell must go as a place of endless punishment. "Why," he asks, "do we choose for our punishment a place that doesn't exist?"

Again he says, "What we are seeking is not punishment, but growth. We must substitute prevention for punishment."

If Dr. Grant is mistaken, and lands in hell when he closes his earthly career, think of his feelings the morning after.—*American*.

Dr. Grant died some time after the above editorial was written.

IT IS NOT EASY

To apologize.
To begin over.
To admit error.
To be unselfish.
To take advice.
To be charitable.
To be considerate.
To endure success.
To keep on trying.
To avoid mistakes.
To forgive and forget.
To keep out of the rut.
To make the most of a little.
To maintain a high standard.
To recognize the silver lining.
But it always pays.—*Sel.*

STARTING AN UNQUENCHABLE FIRE

"I recalled again that very providential thing that happened to Luther on his way back from the Diet of Worms, in 1521. He was captured while riding through a wood, and carried by devious ways to the Castle of Wartburg. There he was held captive by his friends for his own safety and it was there he began his translation of the Bible in the German language best under-

stood by the people. The pope raged against him and ordered his books to be burned; but in translating the Scriptures he started a fire in Germany that brought on that great conflagration known as the Reformation."—*Sel.*

"EXIT THE ATHEISTS"

"It is possible to get two or three little smiles out of the news that the depression has so sharply reduced the number of militant atheists that the American Association for the Advancement of Atheism is threatened with extinction for want of funds.

"This organization's annual report shows that its membership has declined steadily during hard times and that its income has been reduced by one-half. On the other hand, the report complains that church membership has increased constantly all through the depression, so that more than 50,000,000 Americans today are regular church communicants.

"It's easy enough to be an atheist, militant or otherwise, when everything is going swimmingly and every stock market flurry increases the size of your bank account. But when the bottom falls out of things, and you find that you aren't quite as all-wise and eternally lucky as you had thought—well, atheism becomes a non-essential luxury then, in short order."—*An Editorial.*

"On earth are atheists many,
In hell there is not any."

THE POWER OF THE HOLY GHOST

ROY L. HOLLENBACK

Ye shall receive power after that the Holy Ghost is come upon you (Acts 1: 8).

The power of the Holy Ghost is not given for spectacular display, nor to spend itself in extreme emotion. Doubtless the emotions will be quickened, it is true, when the Holy Spirit comes, but this is not its end nor object. Of what use would the steam-power of a locomotive be if it were only used for blowing the whistle? A close observation of the spirit of the early disciples, after the Holy Spirit had come upon them, will give us an insight on the various manifestations of His power. Notice that,

I. *His power was manifested in their ready apprehension of truth.* Their vision of truth was suddenly and greatly clarified after the Holy Ghost came, fulfilling the promise of Jesus, "He shall guide you into all truth." The Spirit is called, "The Spirit of truth."

II. *The power of the Spirit was manifested in the special providences which surrounded them.* The Spirit caught away Philip after his ministry to the Ethiopian eunuch was finished. The Spirit gave Cornelius the exact name and address of Peter. Paul was often urged by the Spirit to go places, and then at times was "forbidden of the Spirit." They lived in the Spirit and walked under His special providences almost constantly. If we "live in the Spirit" we, too, will experience the frequent consciousness of His special providences.

III. *The power of the Holy Ghost was manifested in His government and leadership of the Church.* The early Church submitted as fully to His leadership as they had done to Christ when He was here with them. When they sent a code of rules to the Gentiles who had found Christ, they sent only such rules as "seemed good to the Holy Ghost." The account of Ananias and Sapphira shows that the early Church not only recognized the Holy Ghost as present with them, but they recognized Him as the President of all of the assemblies of the saints.

Oh, that we would submit as fully to Him today!

IV. *His power was manifested in conviction upon sinners.* On Pentecost the unsaved cried, "Men and brethren, what shall we do?" This conviction was purely spiritual, and not the work of men's strong denunciations. The very atmosphere of the Church provoked a sin-consciousness and a readily yielding spirit.

V. *The power of the Holy Ghost was manifested in their disposition and ability to suffer joyfully for Christ's sake.* It takes the power of the Spirit to enable a soul to "rejoice that they are counted worthy to suffer for his name's sake," and to "take joyfully the spoiling of their goods." This is greater evidence of the Spirit's power than all the emotionalism one could indulge.

VI. *His power was manifest in their ability and boldness to witness for Christ.* "Ye shall receive power . . . ye shall be witnesses unto me." The timid and unlearned ones were made bold (not brazen) and were endued with a tact and wisdom which none of their enemies could interpret, gain-say, nor resist.

VII. *The power of the Spirit was manifested in the singleness of their hearts.* The expression, "singleness of heart," is in itself a very full expression. It denotes their purity, their deliverance from the carnal mind, their freedom from worldly shrewdness and guile, their simplicity, and most of all, their all-consuming desire to please God alone.

VIII. *The power of the Holy Ghost was manifested in the unity that rested among them and the love they possessed.* The oneness for which

Jesus prayed that they might have become a reality after the Holy Ghost came upon them. It could have been no less a power to effect this unity among those who differed so widely in temperament and social background. But when pride and prejudice are consumed by the Spirit's fire, there will exist no dissension, schism, or disunion. Love will cover faults, and melt together each recipient of the Holy Ghost with others who have received Him.

ORDINATION SERVICE OF A CONGREGATIONAL MINISTER

NEAL C. DIRKSE

It has been my pleasure recently to assist in the ordination of a Congregational minister. The program was an interesting one, so much so, we thought the readers of THE PREACHER'S MAGAZINE would enjoy it.

The services were held at 2:30 and 7:30 p. m. In the afternoon the candidate read a paper of some thirty minutes length, in which he recited his present Christian experience and his theological beliefs and convictions. Following the reading of that paper a council was allowed to quiz and cross-question him on any phase of the paper or on any matter pertaining to either his experience, his beliefs, or work pertaining to the ministry. When the council was satisfied that the candidate had answered all the questions necessary, they retired and voted on his eligibility to be ordained. When this council returned, the vote was favorable, and an evening service was announced, at which time the formal ordination service took place. The afternoon service was open to the public and all could hear the paper and the questioning.

The evening service was opened with several musical selections and invocation by one of the attending ministers. Following this the statement of action of the council was declared to the audience. Then the scripture lesson was read, another musical selection and the ordination sermon by another attending minister. At the conclusion of this sermon, the candidate came to the platform, for he sat among the audience until ordained; kneeling, the attending ministers all gathered around, placing their hands upon his head while the prayer of ordination was said. Following another selection of music, one of the ministers gave a charge to the pastor, newly ordained. He charged him to be a man of God, a preacher, a minister, a teacher, and finally a pastor. The

next step was to offer to the ordained minister the right hand of fellowship with appropriate remarks. Then came a charge to the people. They were charged to occasionally "bring a little honey"—honey of encouragement, of appreciation, of sympathy. Then the candidate offered the benediction.

All in all, the service was a very interesting and instructive one.

GETTING ALONG WITH PEOPLE

(Continued from page two)

decided preference for certain company he is preparing for a mutiny. A preacher better be "cold" toward everyone than to be guilty of having "pets."

And finally, the preacher should so organize the work of his church that he will work his people continually "until their tongues hang out." The metaphor is, I think, permissible. A busy church is a happy and a united church. It will not always be easy to get a program started immediately that will include everyone, but that is the preacher's aim. And of course the preacher must be a good example. Personal evangelism is a service so wide that everyone can engage in it and the preacher will do well to study it and adopt it and get his people into it. Some checking system that will encourage visitation and definite results is useful. No two pastors are likely to work just alike. But that man's method is best which puts the most people to useful work—for one reason, busy people do not fuss.

"I speak as a man of the world to men of the world; and I say to you, 'Search the Scriptures.' The Bible is the Book of all others to read at all ages and in all conditions of human life; not to be read once or thrice through, and then laid aside; but to be read in small portions of one or two chapters a day and never to be omitted unless by some overwhelming necessity."—JOHN QUINCY ADAMS.

Have you prayed this week for complete recovery for missions, for the lost at home, for the hungry veterans? What joy recovery will bring to the dear ones in "the trenches" at home and over there.