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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## THE RADIO SERVICE

THE EDITOR

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

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

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

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

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

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

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

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

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

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

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to use the words of Amos, "fire was now kindled" in the wall of Rabbath, and its palaces burned down; the king and the princes falling into the hands of the victors (Amos 1:13, 14). Moab had in part recovered itself since the raising of the siege of Kir Haseeth and not only refused to pay tribute imposed by David, but as had been noticed, sent bands of its troops yearly unto the Israelites territory, burning and slaying all before them. The reign of Jeroboam soon, however, tamed their boldness."

#### CIVIL CONDITIONS

With such conquests naturally the fortunes of the country brought considerable changes within its domain. Israel had been gradually advancing from an agricultural state to a mercantile. It now became a wealthy commercial power. The booty of war and the profits of trade gave the country many resources, and aroused in its people great eagerness to be rich.

Accompanying these other developments was the growth of the towns and cities, and in them extensive building enterprises were carried on. Of such we obtain a picture in Amos, also his contemporary, Hosea, and a following prophet, Isaiah. Amos tells them;

"You are building you houses of dressed stone.

But you shall not live in them" (5:11).

"Summons the enemy to smite

The great house into splinters,

The small house into bits" (6:11, Duhn).

Hosea warns, "Israel hath forgotten his Maker, and builded palaces; and Judah hath multiplied fortified cities: but I will send a fire upon his cities, and it shall devour the castles thereof" (Hosea 8:14, R. V.).

Isaiah prophesies, "The Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in pride and in stoutness of heart, The bricks are fallen, but we will build with hewn stone; the sycamores are cut down, but we will put cedars in their place" (Isa. 9:8-10, R. V.).

Moreover in their building there was every display of luxury that the time could afford. There were the winter houses and the summer houses, some "paneled with ivory." Then the furnishings were lavish. Accordingly we hear the prophet sounding forth a message of doom against such display of wealth which did not

simply represent returns of trade and commerce, but rapine and oppression of the poor.

With no uncertain sound he foretells:

"Then I'll strike the winter-house

And the summer-house too,

And away goes the ivory,

Away go the tapestries" (Amos 3:15, Duhn).

In this same connection speaking of the calamity that shall befall the elite of the capital and their narrow escape, he designates:

"Those who are sitting there

In Samaria

In the corner of the couch,

On the cushion of the divan" (Amos 3:12b, Duhn).

Thus the simplicity and general feeling of mutual understanding and helpfulness have passed into the more superficial and caste dividing tendencies of town and city life. As in modern times so then the city had come to full growth with all of its attendant evils.

#### SOCIAL CONDITIONS

In the changing conditions of the time the middle class was fast disappearing, and in the place was the rich with all the attendant luxuries and the poor oppressed and downtrodden. "Great estates took the place of small holdings." The wealthy feasted on the choicest in the land and engaged in revelry and carousals. They lay "garlanded and anointed on couches of ivory," says Geike. "Their banquets were splendid. Rich music filled their halls as they feasted. Nor would the wine tempered with water—the drink of their fathers—content them. They drew it pure from the huge vessels in which their predecessors had mingled their modest refreshment." The prophet draws the picture for us:

"They lie on ivory couches

And lounge clownish on their divans:

Aye, they devour the lambs from the fold,

And the calves from the stables."

"They jingle on the harp,

They invent song-snatches, like David.

They drink wine out of the big bowl,

They smear themselves with the finest oils" (Duhn).

Lost in the spell of the wild life of intemperance and drunken revelry, they disregarded the poor. False measures and balances were in the hand of the merchant.

"Making measures small, and prices high;

Lying, with deceiving balances,  
So as to sell the simple-folk for money,

A poor man for two shoes" (Amos 8:5, Duhn).  
The poor received no mercy. The rich even took delight in wronging the needy and helpless and filled their palaces with the fruit of their violence. Moreover public tribunals were only means of exaction. We listen to the account from Amos himself:

"Because of three wrong deeds of Israel,  
Because of four, I'll not turn it away:  
Because they sell the small man for gold,  
The poor man for two shoes.

"They beat the head of the low-ranked man,  
They make the miserable man's knees tremble"  
(Amos 2:6a, Duhn).

"They are heaping up violence  
And wrongdoing in their towers! And  
They do not know how to do honestly, is  
The utterance of Jehovah" (Amos 2:10, Duhn).  
"For thus saith the lordly one  
Jehovah to the house of Israel,  
Who are turning justice into wormwood,  
Who are giving righteousness the second place,  
Who hate the mourner in the court of justice,  
Who despise any man that speaks the truth:

"Because you tread down the lower class,  
Taking a corn tax from them:  
"O I know, many are your evil deeds  
And manifold your sins,  
Ye enemies of justice, money-snatchers,  
Who push away the poor in the court of justice"  
(Amos 5:3, 7, 10, 13, Duhn).

With such conditions prevailing it is little wonder that the prophet called out to Ashdod and even "to those in the land of Egypt," even though they were heathen nations, to gather together and see what was transpiring on the mountain of Samaria:

"So many bewilderments are there,  
Oppression in its midst!" (Amos 3:9, Duhn).  
The very people who had received in the law of Jehovah many injunctions to regard the poor had now lost sight of all these and saw only their own pleasure and increase in riches.

#### MORAL AND SPIRITUAL CONDITIONS

When we turn to the moral and spiritual conditions of the land we find no brighter picture, yea what is more, it becomes still darker. Through the influence of Baalism there flourished gross

immorality. Describing the condition, Geike relates:

"Inter-course with the heathen communities round, the loose morality of armies dissolved after victorious campaigns and dispersed to their homes; the unscrupulous self-indulgence and magnificence of the rich, prompting equally unworthy means to indulge it; and the widening gulf between upper and lower classes were ruining the country. Above all the old religiousness of Israel was well-nigh gone. The ox worship of Bethel at which the king worshiped and near which he had a palace boasted a high priest with a numerous staff richly endowed, not poor like the priests of Judea. The whole country was filled with altars abused by superstition as time went on, even the darker idolatries of Phœnicia, which Jehu, the founder of the dynasty put down, rose again everywhere. A temple of Asherah had remained from his day in Samaria and was now reopened. The women once more burned incense before her, as their favorite goddess and decked themselves with their earrings and jewels on feast days. Silver and gold images of Baal were set up. The smoke of sacrifices to idols rose on the tops of the mountains and incense was burned to them on the hills under the shades of sacred groves. The obscenities of heathenism once more polluted the land. Maidens and matrons consorted with temple harlots and played the wanton in the name of religion: Gilgal was given to idolatry; they sacrificed bullocks in Gilgal; they transgressed at Bethel and multiplied transgression at Gilgal."

With all of this corruption and idolatry, yet on the other hand there were certain expressions of religious zeal and what is more a strong feeling of religious optimism on the part of the people. Kirkpatrick gives us an account of these phases. "The outward ordinances of worship were zealously observed at the various sanctuaries. Sacrifices and burnt offerings and meal offerings and thank offerings and freewill offerings were brought in abundance. New moons and Sabbaths and festivals were observed. The joyous songs of the worshipers sounded in their sanctuaries (5:21ff; 4:4f; 8:3, 5, 10). They trusted in the privilege of descent (3:2, 9:7). Was not Jehovah of hosts in their midst? Did they not duly propitiate Him in the manner He desired? Could he possibly desert them? Surely the day, whenever it might come, in which He would manifest His presence more immediately and

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visibly must be a welcome day of blessing for Israel, and discomfiture for Israel's enemies! (5:4, 18)."

Into the midst of this wealth and luxury, this violence and robbery of the poor, this corrupt and self-complacent religion, the prophet Amos came. Across the carefree ease of the day, the vice and crime, the immoral worship and self-confident trust, he sent his message of the coming wrath of Jehovah. The day, in which he lived was not the brightest in the religious history of Israel. His was not the easiest task, but undaunted he performed it.

#### PRACTICAL APPLICATION

If we note the various phases of life in this period of Israelitish history, we see many lines of parallelism with our own. There is today the same eagerness for wealth, the same mercenary spirit. There are also like issues arising respecting the poor, and also like corruptions often in the courts of justice. Religion, also while it may not be immediately polluted with the vices of immorality as then, has been so broken down in the church and home that its restraining power is no longer felt, and moral standards have been lowered until one is led to wonder whether all moral fiber and strength is to go in the wake. Furthermore there is a self-complacency in religious form and expression without a real heart transformation.

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

Leaving the question of the possibility of the reawakening of our land and nation as a whole as within the realm of divine knowledge not vouchsafed to us, we can draw from the days of Amos this comfort that if we feel that our day is fraught with great difficulties, there have been others like unto it in the history of the world,

and as the grace of God abounded to give the divine message in those days so will it in our day. Moreover as God endowed and inspired His prophet, so will He today. As Amos with boldness stood steadfastly against all the evils of the day, so we are not to compromise with sin. As Amos preached a religion that had moral and ethical content in it, so likewise are we called. As Amos recognized the presence and guiding hand of the great Jehovah, so may we.

"The Son of God goes forth to war,  
A kindly crown to gain;  
His blood-red banner streams afar;  
Who follows in His train?  
Who best can drink His cup of woe,  
Triumphant over pain,  
Who patient bears His cross below,  
He follows in His train."—HEBER.

#### TEMPTING MEN TO CHRIST

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

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

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to be the Washingtons and Nelsons. We have to save that city; and we are to have all the fun of really creating it. If Cræsus and Midas, Bacchus and the satyrs have the fun of life here, then the philosophy of the East is right. Life is hell, and Nirvana and nothingness is heaven.

If Christ is right and life is a field of honor, and Sir Galahad and Nathan Hale and Edith Cavell got the real fun out of it, then to every red-blooded man life becomes heaven in proportion as they seize its opportunities for service.—W. T. GRENFELL, M. D., in *The British Weekly*.

## HINTS TO FISHERMEN

By C. E. CORNELL

### Heaven Will Be a Surprise

It's magnificence will surprise us.  
It's unmeasurable area will surprise us.  
It's innumerable inhabitants will surprise us.  
It's ceaseless activity will surprise us.  
It's hallowed and holy atmosphere will surprise us.  
It's music and songs of rapture will surprise us.  
Someone has written:

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

### How to Use Your Bible

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

When in sorrow

Read John 14.

When men fail you

Read Psalm 27.

When you have sinned

Read Psalm 51.

When you worry

Read Matthew 6:19-34.

Before church service

Read Psalm 84.

When you are in danger

Read Psalm 91.

When you have the blues

Read Psalm 34.

When God seems far away

Read Psalm 139.

When you are discouraged

Read Isaiah 40.

If you want to be fruitful

Read John 15.

When doubts come upon you

Try John 7:17.

When you are lonely or fearful

Read Psalm 23.

When you forget your blessings

Read Psalm 103.

For Jesus' idea of a Christian

Read Matthew 5.

For James' idea of religion

Read James 1:19-27.

When your faith needs stirring

Read Hebrews 11.

When you feel down and out

Read Romans 8:31-39.

When you want courage for your task

Read Joshua 1.

When you want rest and peace

Read Matthew 11:25-30.

For Paul's secret of happiness

Read Col. 3:12-17.

When leaving home for labor or travel

Read Psalm 121.

When you go on an ocean voyage

Read Psalm 107:23-31.

When you grow bitter or critical

Read 1 Corinthians 13.

If your prayers grow narrow or selfish

Read Psalm 67.

If thinking of investments and returns

Read Mark 10:17-31.

For Jesus' idea of prayer

Read Luke 11:1-3, Matt. 6:5-15.

For a great invitation and a great opportunity

Read Isaiah 55.

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### To Be Alive

"To be alive in such an age!  
With every year a lightening page  
Turned in the world's great wonder book,  
Whereon the leaning nations look.  
When men speak strong for brotherhood,  
For peace and universal good,  
When miracles are everywhere  
And every inch of common air  
Throbs a tremendous prophecy,  
Of greater marvels yet to be."

### The Decalogue

In this day when there is so much loose living, so much law violation, so much disrespect for law, it is well to call attention to the old Decalogue that is still in force and as imperative as ever. The Ten Commandments as found in Exodus 20:3-17, reads in part as follows: Here is a suggestion for a number of timely sermons.  
"Thou shalt have no other gods before me."  
"Thou shalt not make unto thee any graven image. . . . Thou shalt not bow down thyself to them."

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

"Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work.

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.

"Honour thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness.

"Thou shalt not covet."

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

### The Sermon on the Mount

(Matt. 5:9-12)

#### I. INTRODUCTION

The Beatitudes.

Nine benedictions.

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

#### II. PEACEMAKERS

1. Meaning.
2. Christ the great Peacemaker.
3. The family.  
God of Peace.  
Prince of Peace.  
Sons of Peace.

#### III. "PERSECUTED FOR RIGHTEOUSNESS' SAKE"

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

#### IV. REVILE, PERSECUTE

1. Meaning attack on character. Martyrdom of reputation.

#### V. "REJOICE"

1. "Leap for joy"—Luke.
2. Christianity a joyous religion.
3. No other religion in the world like it.

#### VI. WOES PRONOUNCED

Luke 6:24-26.

### Trust

I'll trust Thee for today,  
I'll trust Thee for tomorrow;  
I know not what the future hath  
Of pleasure or of sorrow,  
One thing I know, and on this rest,  
That Thou wilt give me what is best.

—Anon.

### Christians the Light

(Matt. 5:13-16)

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

#### I. SENSE

1. Light reveals. Hence truth, light.
2. Christ is God revealed, hence the true light.
3. Souls saved only by knowing and becoming like God.
4. Christ reveals Himself to, and through His people.
5. Hence, they are light and salt. Preserve and save.
6. They know only the true God. Have the same Spirit.

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7. So the only *representatives* and competent *teachers*.
8. If the world is ever saved, it *must* be through them.

## II. TO REVEAL GOD AND TRUE RELIGION THEIR ONLY MISSION

1. This *expressly* appointed them by Christ.
2. Their whole work to *glorify* God, by revealing Him.
3. This to be the end *aimed* in all they do. Eat and drink.
4. This work *prepares* them for heaven.
5. They are *light only* as they do all for this end.

## III. ALL CHRISTIANS ARE RELIGIOUS TEACHERS

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

## IV. EACH HAS HIS CALLING, WHICH IS HIS DEPARTMENT

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

## V. INCONSISTENT PROFESSORS ARE FALSE LIGHTS—SPIRITUAL WRECKERS

1. Illustration.
2. All false teaching is false light.
3. Either by word or deed, precept or example.
4. Every error in your station, may be *fatal*.
5. Hence, if your light be darkness, how *profound!*

6. All habits.
7. Dealings.
8. Places—like Christ.

## VI. REMEMBER

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

## Where is Hell Located?

(Isa. 14:9)

Hell from beneath (Isa. 14:9).

Deeper than hell (Job. 11:8).

Let them go *down* quick into hell (Psa. 55:15).

Her guests are in the depths of hell (Prov. 9:18).

That he may depart from hell beneath (Prov. 15:24).

When I cast him *down* to hell (Ezek. 31:16).

Brought *down* to hell (Matt. 11:23).

Cast the angels *down* to hell (2 Pet. 2:4).

Where is hell located?

Suppose we knew!

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## The Warmth of Human Interest

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

## Some Bird

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

—Record of Christian Work.

## Listen

[From Poem on "East Dixfield"]  
Mountain peaks are God's cathedrals,  
Streams His organs, birds His choirs;  
And the thoughtful, awe-struck, listen  
As hosts above to angels' lyres.

—WILLIAM WOOD.

## Real Values of Life

One day I wandered out upon the road  
That spans the mad world, near my calm abode  
Seeking companions in the restless throng  
That staggered on beneath its varied load.

I bore no burden save a rimester's pack  
That lay as light as wings upon my back;  
My goal was life, my only task to sing  
And speed the sun around the zodiac.

I hailed a haggard fellow with a pile  
Of printed stuff—the world's ephemeral file,  
Calling, "Come, listen to a troubadour"  
He said, "I may have time—after a while."

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

Then came a man with bricks upon his head,  
Pursuing blindly his elusive bread.

I called, "Come, listen to a song of life!"  
"What is a song? And what is life?" he said.

I cried, "What seek ye all—what wondrous thing—  
That ye have souls neither to laugh nor sing,  
Nor hearts to love, nor time to think or dream?"  
They said, "We do not know: we serve the king."

"Who is the king to whom your lives are sold?  
Whence came his power?" I questioned young  
and old,

Seeking for knowledge; and I only heard:  
"The king is nameless; but his power is gold."

I cried, "Your king is mad! Why, if he knew  
The difference between the false and true,  
Between life's kernel and its worthless chaff,  
Would he not find some nobler use for you?"

They paused, they stared, they sighed; then one  
by one

Resumed the weary race they had begun.

And I? I walked beside them down the road—  
But went on singing till the day was done!

—ELSA BARKER.

## The Chemical Value of Man

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

The ingredients of a man's physical structure, plus water, are:

1. Fat enough for seven bars of soap.
2. Iron enough for a medium-sized nail.
3. Sugar enough to fill a shaker.
4. Lime enough to whitewash a chicken coop.
5. Phosphorus enough to make 2,200 match tips.
6. Magnesium enough to make a dose of magnesium.
7. Potassium enough to explode a toy cannon.
8. Sulphur enough to rid one of a dose of fleas.
9. This whole collection would be worth 98 cents even now when things are worth three times what they were formerly.

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

(9)



cies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

What a pitiful thing is man apart from the spiritual essence! Well might mankind despair of itself, if the laboratory told the whole story as it coldly and exactly weighs out the chemical make-up of the physical structure. But what laboratory made with men's hands, or what scales fashioned by mechanical skill can measure out the unseen things like thought, and aspiration, and ambition, and desire, and sacrifice, and imagination, and love? Truly and gloriously may man say with the apostle, "The things that are seen are temporal, but the things that are not seen are eternal!"—CHARLES M. SHEDDEN.

#### The One "Essential Industry"

The Hon. Will H. Hays, formerly United States Postmaster General, and now the head of the moving picture world, dignifies preaching as "the one essential industry." He wants preachers better paid, and says:

If we would have the Church of Christ preserved as the holding thread in our moral, social and commercial fabric, and the one impelling element of causation in our progress, if we are to progress, we simply must take hold of the matter of the underpaid preacher, and adjust it. It is what I believe to be the next imperative step in the progress of the Church; not simply as a

matter of justice, but as a matter of sheer common sense.

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

#### Disobedience

(Deut. 28:58, 59)

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

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

1. God's pleasure.
2. Human calamity.  
Mental.  
Physical.  
Moral.
3. The loss of the individual.  
What he loses.  
Time.  
Opportunity.  
Pleasure.
4. The certainty and severity of God's wrath.

## HOMILETICAL

### SPIRITUALISM EXPOSED

By ROY L. HOLLENBACK

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

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

In England Spiritualism has made great headway since the war.

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

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

The sources of these responses are:

1. Superstitious imagination of person inquiring.
2. Purported deception on the part of "medium." After the "fee" has been paid, what do they care about deceiving their patrons by talking through a tin horn behind the curtains in the darkness?
3. Satanic or demon impersonation.
  - a. One of the words used in the Bible means literally: "devil-prayer."
  - b. Satan has two designs in this imperson-

The Scripture.

"Jesus said" (Mark 10:29, 30).

"Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation, enter into the kingdom of God" (Acts 14:22).

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

"Endure hardness, as a good soldier of Jesus Christ" (2 Tim. 2:3).

#### III. OUR TRIUMPH COMPLETE THROUGH CHRIST

1. His defense.

2. He has all power in heaven and earth.

#### IV. GOD'S DEFENSE OF HIS HOLY CHILDREN

1. Holiness gives advantage.

2. Holiness gives endurance.

3. Holiness gives "inner" peace amidst the conflict.

4. Holiness gives courage.

#### THE VISION OF THE GLORY

Jesus said unto her, said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God (John 11:40).

- I. The glory of God has been seen by men.

- II. The glory of God is seen by faith—the eye of the soul.

#### III. Christ's gentle persuasives to faith.

Martha wavers. Christ puts His own words before her.

The object of faith in Christ himself.

—DR. ALEXANDER MACLAREN...

#### SERMON OUTLINE

At the Lynn Conference of the Methodist Church of 1819, Wilbur Fisk was appointed to Charlestown, Mass. This was a very trying appointment to him. The society was small, in every way feeble and embarrassed with debt. But he went to his station, trusting only in Him who said, "Lo! I am with you alway."

The following is a skeleton of his first sermon in Charlestown. It indicates the spirit in which he commenced his labors there, and is a specimen of his mode of sermonizing and is worthy of notice.

His text was Jer. 1:6: "Then said I, Ah, Lord God! behold, I cannot speak: for I am a child."

In the case of Jeremiah, we see that of the gospel preacher at the present day. In examining the text with the context, we shall notice:

#### I. THE CALL.

1. The Lord sanctified him from the womb (v. 5).

2. He ordained him (v. 5).

3. He touched his mouth, that is, qualified him, and gave him his commission (v. 9).

#### II. THE MESSAGE.

He was set over nations and over kingdoms:

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

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

So the minister of the Word must pull down the stronghold of Satan's kingdom (2 Cor. 10:4), and build up the Church of God (Matt. 16:19, and 18:18).

#### III. THE EXCUSE.

I am not qualified for this important duty;

"I am a child." Young in years, young in experience, young in knowledge, whom shall I meet with? The old: old in years, old in sin, old in the wisdom of the world. I shall meet with the rich, with the noble; with the scorner, with the persecutor. "Who is sufficient for these things?" Not I. I am weak—I am a child. Ah, Lord God! I cannot speak.

#### IV. THE ENCOURAGEMENT.

1. I send thee (v. 7).

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

3. I am with thee, to deliver thee (v. 19): see Matt. 28:20.

4. I have made thee a defenced city, and an iron pillar and brazen walls against the whole land (v. 18).

"The servant of God is immortal till his work is done."

#### REFLECTIONS

- I. If God sends, how important the mission!
- II. A faithful preacher must expect reproaches.
- III. But he has many encouragements; and if these will not make him bold, and plain, and faithful in his preaching, let him at least remember this: "Be not dismayed at their faces, lest I confound thee before them" (v. 17).

#### APPLICATION

My brethren, these considerations induce me to present myself before you as a plain man in my doctrines, and bold in my Master's cause. I received my appointment among you with trembling. I was ready to say, "I cannot speak; I am a child." But God, in His providence, said Go: I have come; and though I am but a child, I have come in that "name that is above every name." Therefore, in my doctrine and exhortation I shall not spare. Ye aged, look not upon my youth, nor disregard the message because it is delivered by a child, for it has the sanction of the Ancient of days. Ye middle-aged, let not your pride of worldly wisdom despise the simplicity of my message; for, though I address you not with enticing

words of man's wisdom, yet I trust it shall be "in demonstration of the Spirit and of power." Ye youth, scoff not; for this shall prove a savour of life or of death. May it prove a savour of life to all, for Jesus' sake. Amen.

—C. E. C.

### GREAT TEXTS OF THE BIBLE

By BASIL W. MILLER

"The unsearchable riches of Christ . . ." (Eph. 3:8). Theme, The Riches of Christ.

"That Christ may dwell in your hearts by faith . . ." (Eph. 3:17). Theme, The Indwelling Christ.

" . . . That ye . . . may be able to comprehend with all saints what is the breadth, and length, and height and depth, and to know the love of Christ which passeth knowledge . . ." (Eph. 3:17-19). Theme, The Measure of the Love of Christ.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Theme, The Heavenly Calling.

"Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body . . . one Spirit . . . one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:36). Theme, The Unity of the Spirit, and the Unity of the Church.

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8). Theme, Spiritual Darkness and Heavenly Light.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). Moral Death—Spiritual Light.

"Be filled with all the fullness of God" (Eph. 3:19). Theme, The Spirit-Filled Life.

"As the Father hath sent me, even so send I you" (R. V.) (John 20:21). Theme, The Missionary Commission of the Church.

"But Thomas . . . was not with them when Jesus came" (John 20:24). Theme, The Missing Man.

"But wait for the promise of the Father . . ." (Acts 1:4). Theme, The Promise of the Father.

"We cannot but speak" (Acts 4:20). Theme, The Unsuppressible Testimony.

" . . . Barnabas . . . was a good man, and full of the Holy Ghost, and of faith" (Acts 12:22-24). Theme, The Marks of an Apostle.

"Dead unto sin; alive unto God" (Rom. 6:2). Theme, No Compromise—Dead or Alive.

"I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Theme, The Greater the Sufferings, the More Incomparable the Glory.

"Heirs of God" (Rom. 8:17). Theme, The Inheritance of Saints.

"For we know" (Rom. 8:22). Theme, The Certainty of Christian Experience.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Theme, The Glory in the Commonplace.

" . . . Yet show I unto you a more excellent way" (1 Cor. 12:31; also the entire thirteenth chapter). Theme, Love's Way.

### SERMON STUDIES IN HEBREWS

By W. W. CLAY

#### IV. The Theme of the Book

The real theme of the book of Hebrews is not easily discerned, not because it is insignificant or abstruse, but because several other great truths growing out of the main theme are so presented and emphasized that it takes careful thought to discern that these are not the real theme. Some have thought the theme of the book to be warning. It is true that it is filled with the note of warning, and we have already discussed the proposition that this is the avowed purpose of the book. Another great theme is faith. Not only is there that wonderful chapter, the eleventh, with its repeated definitions and examples of faith, but the third and fourth chapters are the greatest in the Bible in their delineation of the opposite of faith, unbelief. Then too no other book of the Bible gives us a more complete presentation of holiness in both its God-ward and human aspects than this. Still another great subject that perhaps more than any other has been regarded by expositors as the true theme, is the systematic comparison of the old and new covenants.

But each of these themes, however stressed in the book, fails to connect up in unity with the others. There is another theme, however, greater than all these, that leads directly to the consideration of all the others and binds them into one great whole; a theme that rings out strong and clear in the opening words of the sermon, that enters indispensably into the presentation of each new thought, and that holds its place clear to the closing benediction. That theme is found in the

text of the sermon, and cannot be stated better than Peter stated it in his words to his accusers in Acts 5:31. "Him hath God exalted . . . to be a Prince and a Savior." THE EXALTED JESUS—what a wonderful, challenging theme. Who and what was this being who was thus exalted? What is the plane of His ministry in this exalted place? How does His position and ministry influence the lives of men? The answers to these questions make up the discussion of this great theme; and out of the consideration of Jesus in His exalted position comes the heavenly illumination of holiness, faith, apostasy and the old covenant with its symbols, all of this making the groundwork for God's appeal for fidelity to the Christian life.

With what a fitting statement the writer introduces his theme, a statement that strikes common ground with all believers and that recalls the voices of the past echoing God's messages to men: "God who spake unto the fathers, hath spoken unto us by his Son." With this brief statement, he leads directly to his text, and his theme: Yet this insistent note of God speaking to men through Christ is carried all through the sermon; and after the inspired writer has throughout the chapters of the book held up to our gaze every phase of the eternal, exalted ministry of the Son of God, at the close of his sermon he brings us back to the thought with which he started—"See that ye refuse not him that speaketh" (ch. 12:25).

And how short is this introduction to the sermon—only three verses, yet these verses not only call us to listen to the voice of God speaking to us, but they are an epitome of all that the writer sees in the text, and lead us to the consideration of his first division of his theme.

I. He who sits at the right hand of God is the divine Son of God. He is shown to be not a high order of angel, as Pastor Russell has tried to deceive the world into thinking. All through this opening chapter, Christ is declared not to belong to the angels. Angels are servants (vs. 7, 14); Christ is a Son. Angels were created (v. 7, "maketh"); Christ is eternal (v. 8, "forever," and vs. 10-12). Angels are helpers (v. 14); Christ is the supreme authority over the universe (v. 3). Angels are creatures (v. 7); Christ is the Creator (vs. 2, 10). Angels worship Him (v. 6); Christ is Deity to be worshiped (vs. 6, 8). Twelve times in the book of Hebrews is Jesus called the Son of God. It is the Son who is the divine Spokesman (ch. 1:2). It is the Son whose kingdom is eternal (ch. 1:8). It is the Son who is to be worshiped

by the angels (ch. 1:5, 6). It is the Son who is head of the Church (ch. 3:6). It is the Son who is our great high priest (ch. 4:14). It is the Son who is not only priest but sacrifice (ch. 10:29).

The key-expression to this division is the phrase, "the brightness of his glory." Four definite points regarding the glory of the Son of God are presented.

1. The glory of His inheritance. Twice in rapid succession is the thought of Christ's divine heirship mentioned. He is called heir of all things in earth and heaven; and as heir He controls all the affairs that pertain to God's dealings with this world, and besides is the center around which heaven revolves. Then another inheritance is mentioned—the inheritance of a name. This is not, as is the case with those who have a great name here, an empty title, a self-imposed importance, or an accidental fame, but a character revealed by supreme achievement, a name that is the outshining of a matchless character of love revealed in vicarious suffering, victorious resurrection, and glorious exaltation at the right hand of God.

2. The glory of His power. His was not the glory of the angels, a glory of helping another, but the glory of a Creator who made the universe (v. 2), and who planned and spoke into being all the wonderful complexity of the earth with its rich mineral resources, its multiplied forms of vegetable and animal life, and its currents of electrical and other forces; and in addition scattered a myriad blazing orbs around it each pursuing with undeviating precision its mathematical way laid out for it by this master mind, the Son of God (v. 10). Yet beyond this power of creative mind and act is the power of redemption, referred to in connection with the creation and upholding of the universe: "When he had by himself purged our sins."

3. The glory of His eternity. How beautifully the quotation from Psalm 102:25, found in verses eight to twelve of the first chapter of Hebrews, calls our attention to the eternity of the Son of God. All through the book this thought of the eternal as manifested in Christ is to be found. It is a vital part of the author's exposition of his text with its context, called forth by the word "forever" in the fourth verse of the Psalm in which the text is found. This verse with its "forever" is quoted verbatim four times in the book. Then besides the reference to this verse, eight times in the book the thought of the eternal is applied to Christ: "Thy throne is forever and"

ever" (ch. 1:8); "Thy years shall not fail" (ch. 1:12); "Made like unto the Son of God, abideth a priest continually" (ch. 7:3); "Made . . . after the power of an endless life" (ch. 7:16); "Continueth ever" (ch. 7:24); "He ever liveth" (ch. 7:25); "Consecrated forevermore" (ch. 7:28); and, "Jesus Christ, the same yesterday and today and forever" (ch. 13:8). And at least eight things connected with salvation are spoken of as having God's forever stamped upon them: eternal salvation (ch. 5:9); eternal judgment (ch. 6:3); eternal redemption (ch. 9:12); the eternal Spirit (ch. 9:14); eternal inheritance (ch. 9:15); one sacrifice forever (ch. 10:12); eternal perfection (ch. 10:14); an everlasting covenant (ch. 13:20).

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

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

II. He who sits at the right hand of God is also the Son of man. (Chapter 2:5 to the close of the chapter.)

The first division of the book of Hebrews is

grounded on the opening words of Psalm 110:1, which functions as the text for the book as a sermon, "The Lord said unto my Lord." The second division grows naturally out of the last clause of the text, "Until I make thine enemies thy footstool." Just as he illuminated the first part of his text by a kindred passage, so he expounds this by interpreting it in the light of another scripture, Psalm 8:4-6, which he quotes in the second chapter, and uses it to bring out a beautiful disclosure of the humanity of Jesus.

1. Jesus partook of humanity to demonstrate the perfection of man. As such He is our perfect example and facsimile of what we may be. This scripture declares that Jesus was the fulfillment of that pronouncement in the Psalm which is being quoted, "Thou madest him a little lower than the angels," and also shows that to Him alone as the pinnacle of humanity belongs the prophecy of the triumph of having all things put under His feet. Some writers led by Bernard Shaw have talked much about the "Superman," a race of superior human beings that will be brought about through evolution from the present imperfect race. But the Superman has already appeared in the person of Jesus Christ, and the race of supermen will come only as in His likeness we will appear when He comes again and in His image live with Him on the earth. (ch. 2:8, 9).

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

3. Jesus partook of humanity to enter into a perfect relationship with us (ch. 11-13). How the inspired writer dwells on this theme, quoting scriptures where Jesus calls His redeemed ones "brethren" and "children," and then states that it was to bring about this relationship that He partook of flesh and blood (v. 14).

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

5. Jesus partook of humanity in order to become a perfect mediator (vs. 16-18). As a man, He has entered into a perfect sympathy with us because He underwent every form of human suffering, and on the other hand we are drawn to

Him because we feel that He knows just how we are suffering.

The keyword to all this section is the word "perfect" (v. 10). This thought is carried on through the book, the word and its derivatives as applied to Christ occurring twelve times.

This division, while preparing the way for further exposition of the text, also fits in with the purpose of the sermon to warn believers against letting go of God. Christ's brotherhood with us, His pride in us as His children, His conquest of sin and Satan and death, and His power to help in temptation, are all strong incentives to faithfulness.

#### Outlines and Studies

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

TEXT: Hebrews 13:8.

THEME: Our Eternal Jesus.

I. A. One of the great texts of the Bible. A text that cannot apply to anyone who is not deity. Mankind universally marked by change, in being, in character, in tastes, in viewpoint, in activities. How often through the changeableness of men have we been disappointed and our dearest hopes blasted. "What a relief to come to one whose assurance that He will not change down through misty ages of the forever is the blazing record of an unchangeable eternity in the past."

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

I. His unique personality is the key to the yesterday of the gospel.

(a) His personality alone is the worth of His teachings; these, though unique and different from earth's philosophy, are meaningless unless we take into consideration the deity of His personality.

(b) And His miracles. Not alone the fact, but the way He revealed His personality through them. No conscious effort, no striving after effort. Three words at Lazarus' tomb. Three words, and the wind and sea hushed. He knew exactly what

He was going to do. He never met a disappointment, never hazarded a guess.

(c) Look how His personality shone out in His dealings with men. No man ever loved as Jesus did—the blind beggar, Mary Magdalene, the rich young ruler, His disciples; regardless of their past, or of their standing with others. No man ever pitied as Jesus pitied—wearied disciples, hungry multitudes, a bereaved mother, a defeated Peter, a doomed city. No man ever hated sin as Jesus hated it—in positive rebuke, in constructive teaching, in exposing hypocrisy, in a scourge of cords. No man ever forgave sin as He forgave—sin against God if only the heart looked and longed, sin against Himself when they kept on with their malice. No man ever bestowed blessings as Jesus bestowed—not material blessings alone, but rest, truth, life, peace, joy, fulness, cleansing.

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

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

1. His words alone insufficient. He who limits the power of Jesus to belief in His word, leaves us unsatisfied. Nothing can make me sure that I am not mistaken in my faith but personal contact with Jesus.

2. His example not enough. A little child in Chicago, crippled from birth. He who would say to her, "Watch me, walk as I do," would only mock her. But the great Dr. Lorenz of Austria comes with his skilled fingers, puts the poor hip-bone back into its socket, and thus makes it possible for her to walk. Unless a real Christ can personally give me power to live right, His perfect life would only make me despair.

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

III. And His personality the key to our forever, whatever it may be.



1. It is the center, the interest of the coming millennial day. "This same Jesus shall so come."
2. In heaven, He is the center. True, no need then for forgiveness nor healing nor soul rest. But the happiness of heaven centers in the presence and personality of Jesus. Its songs are praising Him. "His name shall be in their foreheads." "The Lamb is the light thereof."

#### IV. Conclusion.

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

### DEPARTMENT OF SUGGESTIONS

By D. S. CORLETT

#### Evangelistic Themes from Romans

##### THEME—The Powerful Gospel.

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

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

1. Paul was not ashamed of the gospel because of WHAT IT WAS.

1. The gospel makes a proper diagnosis of the disease of man.

- (a) Shows the universality of sin. (The gospel alone does this, no false cult shows sin as it really is.)

1. Shows the condition of the heathen world (ch. 1:18-2:16).

2. Shows the condition of the Jewish race (ch. 2:17-3:20).

3. Concludes that all are under sin (3:9, 22-23).
- (b) Shows the awful burden of guilt because of sin (ch. 3:29).

- (c) Shows the fearful outlook of penalty because of guilt (ch. 2:8-9).

- (d) Shows the impossibility of man to save himself (ch. 3:20).

2. The gospel shows the only remedy for sin.

- (a) The incarnation of Jesus Christ (ch. 5:15).
- (b) The death of Jesus Christ (ch. 5:7-9).

3. The benefits derived from the gospel, or the remedy applied.

- (a) Deliverance from the guilt of sin (ch. 5:1; 8:1).

- (b) Deliverance from the power of sin (ch. 6:14).

- (c) The adoption into sonship (ch. 8:15-16).

- (d) Deliverance from the inbeing of sin (ch. 8:2).

II. Paul was not ashamed of the gospel because of WHAT IT HAD DONE.

1. It was a living personal testimony for Paul. His preaching was around one central theme: "It saved me, it will save others."

Note the personal aspect of 1 Tim. 1:15; Gal. 2:20; Tim. 1:12.

2. It had worked wherever he had preached it. At Antioch; at Philippi with Lydia and the jailer; at Thessalonica; at Ephesus, etc.

III. Paul was not ashamed of the gospel because he knew WHAT IT WOULD DO. He knew it was the power of God unto salvation to EVERYONE that believeth.

1. This sweeping statement takes in all from Paul's time to the end of the gospel age.

2. Show the conquests and victory of the gospel from that day until the present, both as to individuals and the world.

3. If it has worked thus with others, it will work with people today.

#### THEME—How God Sees Man.

*Text*—"For there is no difference: for all have sinned and come short of the glory of God" (Rom. 5:22-23 with 10:12-13).

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

- I. There is no difference; ALL are born with sin in their nature. Men may be born in different places and under different environments, but all have the taint of sin in their nature.

The Bible description of this nature (Psalm 51:5; Jer. 17:9).

Illustrations—Hazeel, king of Syria, and Elisha (2 Kings 8:11-13 with 2 Kings 10:32-33). It is said that Nero, emperor of Rome, was such a timid lad that he would not so much as kill an insect; but later he killed his mother and fiddled while Rome burned. Thus sin is there although it may be kept under and hidden for a time.

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

III. There is no difference, all come short of the glory of God—have the absence of positive righteousness.

1. Some pride themselves that they do not come

as far short as others; but the comparison proves the statement of the text, they are coming short. It isn't how far one comes short, but the fact that he comes short that counts.

#### 2. Illustrations:

The rich young ruler came short—"One thing thou lackest" (Mark 10:21).

The young lawyer came short—"Not far from the kingdom" (Matt. 12:34).

The rich fool came short—"Thou fool, this night thy soul shall be required of thee" (Luke 12:20).

IV. There is no difference—all may be saved. Romans 10:12-13.

#### THEME—The Just and the Justifier.

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

- I. The righteousness of God as witnessed by the law and prophets (v. 21).

1. The righteousness of God was witnessed in the law.

(a) By showing His moral law.

(b) By declaring His infinite justice.

(c) By declaring His infinite holiness.

2. The righteousness of God was witnessed by the law and prophets. The rites and ceremonies of the one and the preachings and prediction of the other bore testimony to the great design of God and also to the absolute necessity there was for the sacrifice and salvation which God has provided.

II. The righteousness of God declared in Jesus Christ.

1. This is declared in the redemption purchased through His blood; thus He was the propitiation for sin.

2. In the death of Christ the righteousness of God was declared by His hatred for sin in the cross.

3. In the death of Christ the righteousness of God was fully met.

(a) The moral law was satisfied.

(b) The infinite justice of God was satisfied.

(c) The requirements of God's holiness were fully met. Thus God can be just and the justifier of him that believeth.

III. The righteousness of God is ours by faith in Christ (vs. 22, 25).

1. We are justified. Acquitted and made righteous.

2. We are free from the claims of the law, although not free from obeying the moral law.

3. We are able through the divine assistance to keep the law as a child of God.

#### THEME—Access by Faith.

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

- I. We have access by faith into justification.

1. We are justified by faith. We are forgiven, declared righteous, and accepted of God through our Lord Jesus Christ.

2. This brings "peace with God." Peace where once its opposites ruled, the enmity is removed, the warfare with God has ceased.

II. We have access by faith into a second grace. "By whom also we have access by faith into this grace."

1. After one is justified there is to follow by as definite step of faith admittance into this "also" grace. They are not one and the same.

2. Note the similarity of the statements.
- (a) The first statement.

1. It is "through our Lord Jesus Christ" that we are justified, that we have peace with God.

2. Faith is the condition which brings this blessing to our hearts.

- (b) The second statement.

1. This "also" or second grace is through our Lord Jesus Christ, His mediation and intervention, "By whom also."

2. Faith is also the condition for access into this second grace, "We have access by faith."

(c) The Medium by which these blessings are provided is the same, "our Lord Jesus Christ." The Channel through which these blessings are given us is the same, "through him." The act by which we avail ourselves of these blessings is the same, "By faith," but the experiences are entirely different and distinct from each other.

III. This "Second Grace" described. This grace wherein we stand and rejoice," etc. (vs. 2-5).

1. A "grace wherein we stand."

(a) Note this is "a grace," a statement which never carries with it the idea of obtainment through effort, but rather bestowment through the kindness of another. In this case a gift to unworthy recipients which deserve something else.

1. This "standing grace" gives the idea of spaciousness. Not the feeling of being cramped and crowded; but liberty, ample room for development, for standing, for the exercising of our powers. A "grace" where the soul is continually conscious of

God's presence. A "grace" where he is continually enriched with God's fulness. A "grace" where the life of the possessor is made beautiful through the manifestation of this inward possession of God's fulness.

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

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

2. A grace which rejoices in a clear vision of future glory. "And rejoice in the hope of the glory of God."

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

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

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

(b) This love shed abroad enables tribulation to work patience. Not a passive endurance of tribulation, but rather a persistent pressing forward in spite of the tribulation; this works patience.

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

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

#### THEME—The Second Man.

Text—"The gift of grace which is by one man, Jesus Christ, hath abounded unto many."

The great comparison is made in verses 12 to 21 between Adam and Jesus and their relation to the race of men. They are both leaders of a race, both human; one is man made in the image of God, the other is God made in the likeness of man. Adam is the head of the natural race, or

old creation, who through his disobedience and death brought this race down to death and ruin. Jesus Christ is the head of the new creation, the spiritual race, who, by His life, death and resurrection brings man back into union with God and to eternal life. Note the contrasts.

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

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

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

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

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

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

III. The contrast made between penalty and justification.

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

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

IV. The issues presented are personal.

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

#### ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

##### Christian Assurance

Dr. Frederick Shannon, in a recently published sermon, says there is a "type of assurance which makes the disciples of Christ equal to the emergencies arising in each and all generations. I have seen a few specimens in my own lifetime. The

the garden was punishment, and added to that, He cursed the ground so as to compel man to work. A careful reading of the 3rd chapter of Genesis, however, made me see differently. In the 22nd verse of said chapter, the Lord God said, "Behold, the man is now become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden." What an awful thing it would have been for the human race if God had not sent them forth from the garden. Note the expression—it does not say that God thrust them out or put them out; but sent them forth. Suppose they had stayed; suppose they had done what the Lord feared they might do—put forth their hand and eat of the tree of life. Adam would be alive today, Cain would be alive today, and what an awful hardened wretch a person would be several thousand years of age. They say that seldom ever does a man over 70 years of age give himself to the Lord because of the hardening process of sin.

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

I am sure that many of my readers have heard the expression that God cursed the ground to punish man for his sin, but the record says, "Cursed is the ground for thy sake." Get it now, "for thy sake." Not cursed be the ground because of your sin, but for your good—"for thy sake." What does it mean? Evidently that man, as a sinner, could not be left idle, and this is a self-evident fact. I was born in a mining town. Whenever there was a strike where men roamed the streets in idleness, the edict went forth that all the saloons must be closed. Why? Because it was not safe for the populace to be on the streets with one thousand men idle, and the saloon wide open. Many a sin or questionable amusement would be intolerable if it were not that man has to work. With no sin in his heart he could have lived in the Garden of

Eden, picked his bread from the trees and eaten of nature's bounty, but as a sinner, he must now seek his bread by the sweat of his brow. This was for man's sake.

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

The Scriptures state that "Every good gift cometh down from the Father." Jesus is continually referring to His Father. He says "My Father," "I and the Father which sent me," and "as the Father hath taught me, I speak these things." We marvel at the gentle, tender spirit of Jesus but here He confesses that He receives it all from the Father. He says, "I honour my Father. It is my Father that honoureth me." The people wanted Jesus to show them the Father, and He said, "He that hath seen me hath seen the Father." Jesus Christ was the express image of the Father. When Jesus Christ touched the blind eyes, it was the Father touching blind eyes; when Jesus Christ healed the lepers it was God the Father healing the lepers; when the dead were raised to life and the grim monster Death was compelled to relinquish his victim, it was the Father's power that did it. Jesus said "I am the vine, ye are the branches, but the Father is the husbandman." Here is a picture of the farmer toiling, preparing the soil that the vine might grow.

Jesus again said, "The Comforter whom I will send unto you from the Father." In another place he said that "He proceedeth from the Father," and was called "The promise of the Father." John 16:26, 27, reads "At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you, for the

Father Himself loveth you." Incidentally, this is the promise on which I got sanctified that memorable night, the 17th of February, 1900. I decided to stay up all night and pray until I knew that I was accepted of the Father, and I was pleading the promises and saying "O Christ, importune the Father in my behalf," and something seemed to say to me, "To the scriptures, to the scriptures." I opened my Bible, and there was this verse, seemingly as big as the sign on the side of a house—"For the Father himself loveth you," and I slipped into the rest of faith on the love of the Father. Oh! that we might see it; Oh! that we might preach it more. "God so loved the world." The great heart of God is broken; Jacob mourning over his lost Joseph is a type of the Father; David mourning over Absalom is a type of the Father. "God so loved"; "God so loved the world"; "God so loved the world that he gave." The very nature of love is to give. God's kind of love will make you and me want to give. When giving to the Father is reluctant, it is because of a lack of God's kind of love in the heart. I am as sure of that as I am that I live. The poet says:

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

#### THINK THIS OVER

FIRST church, Chicago, has recently been blessed with a five days' convention with Rev. I. G. Martin, former pastor, preaching every night. He said in one of his sermons that that prince of evangelists, J. Wilbur Chapman, had said that he could not find anywhere in the Scripture after the resurrection of Jesus Christ, where we were asked or encouraged to plead for forgiveness of our sins. The admonition was to confess our sins, and if we confess our sins he was faithful and just to forgive. In other words, forgiveness had been all arranged at Calvary and that humanity's job was not now to ask forgiveness but to confess our sins. He then went on to say, "To whom shall we confess?—not to the preacher, for he has not learned always to keep those things in his breast. He is tempted

and betrayed into telling someone else, and for the same reason confession ought not to be made to any member of the church, regardless of how pious they are; nor to the church, as a whole, as I have seen some men foolishly do during my ministry, and I am sure, on a moment's thought anyone will be convinced that this is the wrong course to pursue. Why should a man burden a church of several hundred members with the sins that he has committed? They cannot help him; it does not help him to tell the church. The only reason for confession of sin is that forgiveness may be granted. To whom then shall we confess? To God for God alone can forgive sins." This, I am sure, is worthy of consideration. Though I had never heard it before, I believe J. Wilbur Chapman is right.

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

Can't you see that automobile coming into town on a flat and everyone seeing only the flat tire? No matter how beautiful the car, their attention is attracted to the crippled wheel, whereas had he drawn up to the side of the road and repaired his puncture, he could have sailed through town at twenty-five miles an hour, and hear the people

say, "What a beautiful automobile he has." I am sure the reader can get the application. I have prayed with people, and so have you, my brother pastor, and they have asked God to forgive them, and I am sure, and you are sure, that they were sincere, and we know if they were sincere God heard them, but that would not do. That night at the service they walk out, go down to the altar before several hundred people, and why? Let me go back to the automobile. Here is a man that is afraid to trust the work of a handy-kit at the side of the road, and though he patches the puncture, puts air in the tube, goes into town, but still persists in going to a garage, having that tire torn off and having the garage man look at the patch. In other words, he has repaired the puncture but still persists in going to the garage and paying out money for nothing. So the man who goes to Christ immediately when he slips and falls and sins, and then goes to an altar is doing as unnecessary a thing as a man would in going to the garage after having repaired his puncture.

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

#### EARNESTNESS

It was my privilege a few weeks ago, to attend a meeting of the Blue Ribbon Stores, who are fighting the chain stores in our city. I saw several hundred men and women stand for one and one-half hours listening to a speaker denouncing the chain store system, and urging his hearers to stand together in their effort to counteract the influence of the chain system. The earnestness of the speaker held their closest attention, and I confess I coveted him for Jesus Christ, and coveted his spirit of earnestness for the ministry. I then listened to a man give a Thanksgiving address; there was no earnestness; there was no passion; there was no pathos, but just a few glittering generalities, and some of the generalities

did not even glitter. I am more satisfied than ever that earnestness is a commendable quality for a preacher. The hearers are quick to discern whether a man feels what he says or not. I know, personally, that if I have stayed up until 2:00 or 3:00 o'clock in the morning, praying and meditating, and letting God examine my heart as to my earnestness and the seriousness of standing between the living and the dead, I can feel my message gripping the people as it does not at other times. I am constrained to say that earnestness is not only a commendable, but I think an essential qualification for the preacher.

#### PERSONALITY

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

#### PREACHING TO THE DYING

Some of our readers will remember hearing of that great man of faith, Dr. Cullis, of Boston. I had the privilege of preaching in the Cullis Consumptive Home in that city years ago. One of our women went there to die, but God marvelously healed her, and when I was out to California this summer I had the joy of seeing this good woman sitting in the front seat of the campmeeting, still rejoicing in the Lord. She arranged for me to preach in that Home one evening when I was pastor at Lynn. I do not know if the building is still standing, but I will never forget the service. The inmates roomed upstairs and came down one flight to the dining room. There may be a psychology in that for it was understood that when they got too weak to go downstairs to sit at the dining table, they were moved over to another section of the building, and received their meals in their room until they passed away. You can readily see how they would fight to the very last in an effort to get downstairs and sit at the table. A peculiar

formation in the wood of the floor shows a dark line running across the upper hallway clear across the room, and they called that "the dead line," for once a person went across that line in the section of the Home where they receive their meals in their rooms, they seldom ever come out.

The chapel is downstairs, but to accommodate the people in the last stages, who desire to hear the speaker, there is a balcony where they can sit. I remember I chose "Heaven" as my subject, and poured out my heart to these dear people, urging them if they had not already prepared to prepare for a home where there is no more pain, no more sickness, no more heartache or tears. When I got through two-thirds of the congregation were in tears, and so was I. As I passed from the rostrum into the hallway, one poor old woman with emaciated form and large, glassy eyes, caught my hand between her two thin palms and carried it to her lips, and as she did it, a tear fell on my wrist, and seemed to burn into my flesh. She pronounced the blessing of God upon me, and thanked me for the hope that I brought. I would not give up the memory of that service for a good deal. We used to seek out those places more than we do now, to our shame, we confess it.

#### A LESSON ON FAITH

I remember before I entered the regular ministry of going to the Poor Farm in Nashua, N. H., every Sunday morning and preaching to the drunks who were piled in there over Saturday night and Sunday. I am sure that many a man went to his home Monday morning with new determination and new courage, for they were always released on Monday. I received an excellent lesson on faith at that institution one morning. I was trying to make a poor fellow see that God loved him. He felt he was no good and had been nothing but a nuisance and a curse to his family, and a disgrace to his parents. I had tried to show him how God loved him, and that if he were really sorry for his sins, and willing to confess them to the Lord God would forgive him. I remember his asking, "How can I receive this grace of which you speak?" and immediately there came to my mind the promise, "He that asketh receiveth," and I said, "You need carfare to go home tomorrow morning, don't you?" He said "No, I can walk," but I said "If you were to ride, you would need some money," and he said, "Yes, I haven't got a penny." I said, "All right, here is half a dollar.

If you ask me for it, you can have it." He said "Don't be foolish; we are talking serious." I said, "I mean it, brother. If you ask me for this 50c piece, I will give it to you." He smiled and turned away, and I turned to another fellow sitting on a bench, and said, "If anyone will ask me for this 50c piece, I will give it to him." It was such an unheard-of proceeding that no one made a move for possibly a minute. Then one fellow said, "Well, if you are a preacher and trying to help us, you certainly would not lie for 50c, so here goes," and he reached out and took it out of my upturned hand, whereupon the man to whom I had been speaking and trying to teach the lesson of faith, said, "My! I didn't think you meant it." Then I made my application, and said "Don't you see, I can lie, but the Scripture says 'God cannot lie' and he got upon his knees and I really believe he found the Lord. His faith touched the promise.

Again let me repeat

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

#### DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By BASIL W. MILLER

#### What the Writers Have to Offer

SIN AND THE NEW PSYCHOLOGY, by Dr. Barbour, is the title of a recent book issued by the Abingdon Press. I bought the book when it was first out and read it through immediately. We have about begun to think that the fundamental doctrines of the Church are being cast off for the newer modes of thought. Psychology has taken the place of conversion, philosophy that of theology, and man that of God. But it is refreshing to find an author now and then who will state the old positions of sin, its nature and extent, and will show that the newer psychology is in harmony with such doctrines. This is what Barbour does in his work. He was trained in Scotland, where the newer psychology has taken a deeper root than in this country. He outlines the accepted teaching concerning sin, showing that there are actual sins, and that there exists the substratum of what we have termed original sin. Then he parallels the story of sin by the teach-

ings of the psycho-analysts. He points out that the newer psychology believes in "unconscious urges," having their roots in the unconscious mind, which are the same as what the theologians term original sin.

In dealing with sin, Barbour outlines the method of the Bible, that of forgiveness, and sanctification. He then brings out the method of psychology in dealing with abnormal cases of sickness, due to mental disturbances. First, there must be affection on the part of the patient for the analyst. This is termed fixation. This is the same as the sinner having confidence in the power of Christ to break the bonds of evil. Next comes "making conscious the unconscious," which means that the psychologist searches in the unconscious mind for causes of the mental disturbances. The patient "confesses" all possible sources of trouble. This is the same as confession in seeking God as one's Savior. After the cure of confession has produced the desired results, the psychologist has the patient "sublimate" the energy which once was bound up with the unconscious trouble. This is the process which Barbour affirms is the same as sanctification from a theological standpoint. In the newer psychology, sublimation means that the energy which is bound up with complexes, ideals, etc., which cause one trouble, must be diverted to some more worthy ends. It is at this point that Barbour's argument is the weakest.

While one cannot accept all that he says, still the work is one which every preacher should read, in that it points out the trends in psychology. Sin at the hand of such psychologists is receiving far better and more orthodox treatment than by the average group of modernist preachers and writers. Barbour's argument is also weak, as Dr. Skinner, professor of Psychology at the New York University, said to me recently, in that he accepts only one or two types of what may be termed "newer psychology." For a long time we preachers have been a little leary of the psychologists who called themselves psychoanalysts, in that most of their arguments deal with dreams and sex life and energy. But there are other branches which have cast this off, and that offer much material for our common profit. It is well to remember that psychology is a study of the mental life, and the outward behavior as influenced by the mental life. Since we as ministers must deal with the same material—the mental life and its influence upon behavior—it

will do us well to give more attention to the study of psychology.

PSYCHOLOGY FOR RELIGIOUS AND SOCIAL WORKERS, by Skinner and West (Century Press), is another book on the subject of psychology which every preacher can well afford to read. The book is large, over 500 pages, and covers a large mass of material which is related to our work as ministers. Some 200 pages of the work are devoted to an introductory study of the field of psychology, and if one is not a specialist in the subject he will find here the recent conclusions of psychology presented in a clear-cut manner. We preachers who were brought up on the very ancient diet of Hallock's *Psychology*, twenty-five years out of date, or the more recent work of Angell, fifteen years out of date, can do well to brush up on some of these newer works. Next to the study of theology, outside of the Bible, nothing is of more importance than the study of psychology. It deals with such matters as the emotions, influencing human behavior, the source of individual differences, suggestion, imitation, the formation and breaking of habits, the development of ideals, the growth of character. One sees at a glance that such topics are closely akin to the work of the ministry. As preachers we constantly face the problems of how to arouse the emotions, how to use the power of suggestion so as to influence conduct, how to help some youth to substitute a good habit for a bad one, how to control the will, how to present religious ideals so that they will be acceptable to our congregations. These are the problems of psychology. Study spent in such fields will repay any minister. Skinner and West bring this mass of material together in these first 200 pages.

The last part of the book is devoted to such topics as the application of psychology to the various problems of the religious and social worker. Here one finds a study of the psychology of adolescence, the psychology of the religious experience, the psychology of social work, the psychology of public speaking, the psychology of religious education, etc. It is this part of the book which is of greatest importance for the religious worker.

The book is orthodox practically throughout. In but few places does one have to qualify the statements of the authors. In the field of religious education, and the psychology of the religious experience a few statements appear which



are off color from our standpoint. The authors say that from the standpoint of psychology at birth the child is non-moral, which of course is the currently accepted theory of religious education, and again in a line or so they affirm that not all individuals need to be converted, in that some may grow up under religious instruction and thus be gradually brought to a knowledge of God. The interesting point is that the authors devote a section to the psychology of sanctification, pointing out its need, the processes by which the experience is attained, and the value of the same. We go all the way with them, except that they state that the experience may be attained by various means, and we that it comes only as a second definite experience. The amazing thing is that here one finds an outstanding work on psychology, written by two professors at the New York University, published by one of the largest publishers in the land, which is so orthodox as this is. With less than a page of material inserted, which would qualify these off color statements, this book would make the best that could be found for our minister's course of study. It covers the field of general psychology, with sufficient thoroughness, and then it relates the field of psychology to the problems of the ministers.

Much material is coming out at the present time on psychology for ministers, which we can well afford to read. But much of this needs to be related to the problems of the ministry more closely than has been done so far.

PSYCHOLOGY FOR THE WRITER, by H. K. Nixon (Harpers), is an interesting book which the preacher can afford to read. Nixon, who teaches the subject at Columbia University here in the city, has gathered the material of psychology as it relates itself to the problems of the writer and has given it to us in this book. Some of the problems discussed are such as these: Tricks of psychologists, what makes men act, psychological twists in character development, the role of sex, how to produce literary effects, psychology and the creative imagination, etc. While this is written more especially for the writer, still the discussions on the tricks of our trade, psychological twists in character development, the production of literary effects, throw light on the people with whom we deal every day in our ministerial life. A life which has been warped psychologically, with unbalanced emotions,

a flabby will, catering to every power of suggestion and a slave of imitation, in our ministerial practices needs every power, both mental and spiritual, brought to bear upon it, to disentangle it from these kinks, and curves, and gnarls.

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

The chapter on Fabrication Habits is very interesting. Another name for the same line of thought would be "Technique of Escape from Reality." Day-dreaming is an example of what is meant by this. One starts a career, or an activity, and is unable to carry it through to a successful conclusion. What does he do? He evades reality, and escapes through some habits of day dreams or such like. First he may become a romantic hero—someone of great importance due to a romantic ideal. Or he may fabricate a set of superiorities, make himself feel that his group and his thoughts and his methods are the superior. Or his way of escape may be through the "sour grapes" method—everything is wrong; everybody is hopeless, etc. Or the opposite may be true, the Pollyanna type. These are just modes of escape from reality. The deacon through

escape techniques may develop an ego superiority in his church work. Sometimes escape from reality comes through the suffering hero technique. Everybody hurts him; the world is against him; he is the hero all right—but born to a lot of suffering and misunderstanding. This chapter alone is worth the price of the book.

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

#### As I See It

*Are We Twenty Years Behind?* During this past summer two men, both leading men in their activities in the church, made the statement to the writer that as a church we are twenty years behind the other denominations. Or that the status of our people at the present time is that of the other denominations of some twenty years ago. Hence in building our program, our training courses, or teaching materials, our course of study for ministers we must aim at a level twenty years lower than that of the other denominations of the present time. I have thought about this for several months now, and this is the conclusion I have reached. It is an insult to the intelligence of the denomination to place us back there. *We are on a par with the current denominations from every standpoint!* With here and there exceptions, our laity in the city, the country, the North or the South, are on a par

with the average laity of this section and status. I have pastored churches in the East and in the West, in the North and in the South, in large cities and in the country, and as I think back through the various congregations and as I met the other congregations of the various denominations we were fairly well matched man for man. My young people had gone as far in school—high school and college—as theirs. My working groups filled on the average just as important places as theirs. At Pittsburgh, where I was in contact with some twenty other denominations in our community, my people filled positions equal to any of theirs. From a small congregation five or six were in banks; the same number as stenographers, private secretaries in the largest concerns in the city; an engineer in the American Sheet and Tin (U. S. Steel) Corporation; school teachers; high school and university students, etc. The same is true here in New York City, and also in San Diego, California.

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

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

*The practical bearing of the discussion is this:* If we look upon our preachers as twenty years behind the others, we will write our training course with the gauge set twenty years behind our age. *This will be tragic!* We cannot for



one moment afford to lower the highest possible standard of training for our preachers in the great task of saving immortal souls. Have we yet heard of any who feared to take Miley or Ralston in Theology, or Hurst in Church History, or Angell in Psychology? These texts are written up to the highest standard. So it must always be.

Again, if we look upon our church school workers as being just twenty years behind the other groups, our texts and material for them will be twenty years lower. *This likewise will spell suicide!* When we for one moment write down to our workers, we are failing to bring them up to a higher standard. Our training texts, or lesson materials, cannot afford to be less than the best. For remember, *what we put into our church school teachers we will reap in our students in the school!* If we are satisfied with a flabby training, with adulterated doses of materials in our texts and helps, then similar results will be found in the work of our church schools. Our texts cannot afford to be one iota less in standard of material included, in type of writing, in scholarship, than those of the other denominations. We must match course for course Methodists, Baptists, Christians, Congregationalists.

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

"Miley's Theology is Out of Print." And a good thing that it is! When we as Nazarenes have in our course of study texts which are true to our fundamental positions then it will be far better for us. Miley, while a classic system of Wesleyan theology, does not fit our current needs, nor state our fundamental doctrine of entire sanctification as we teach and believe it. Every time a minister studies Miley on sanctification he is liable to be led astray. Of course if a careful and accurate statement of this doctrine is not vital to the work of our ministry, then Miley is all right. It is high time that we write our own texts for our courses of study. Dr. Ellyson is certainly to be commended for his noble at-

tempt to write himself the teacher training course for our church workers. This is a step in the true direction. Such must be done for every text in our courses of study where they do not absolutely state our doctrines. There was a time when it was necessary to adapt texts from other denominations for our courses of study because our Publishing House was unable to carry the heavy expense of bringing out such works, or because we did not have men sufficiently well trained to write them. But not so any more.

NEW YORK CITY

### FACTS AND FIGURES

By E. J. FLEMING

The following figures were recently released by the Federal Census of Religious Bodies: Out of every 100 persons over 13 years of age in the United States, 55 are church members. Five women are members to every four men. 52 per cent are in rural churches and 48 per cent are in the city churches. 212 denominations are listed, more than half of which have less than 7,000 adult members. Three out of every ten are Roman Catholics with 13,300,000. The Methodist Episcopal church comes second with 3,700,000. The Southern Baptist third, with 3,330,000. The Negro Baptist have 2,900,000. The Jews, 2,930,000. In proportion to population, church members are most numerous in the East and South while it decreases as we move Westward. The Protestants are in the majority in every State except Utah. Church membership is increasing almost exactly with the population. The number of Sabbath school scholars is 21,000,000, as compared to 24,740,000 in the public schools. The parochial schools are growing rapidly, but the Roman Catholic Sabbath schools are declining. Three out of every eight ministers in the eighteen leading white denominations and three out of every four of the three leading Negro bodies are not graduates of either college or seminary. Church property is valued at \$3,840,000,000, but many churches did not report. Parsonages are valued at \$500,000,000. The Roman Catholic and Jewish school property is valued at \$7,000,000,000.

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

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# —The— Preacher's Magazine

J. B. Chapman, D. D.

Editor

*good illustrations P. 2*

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## THE VISION AND THE TASK

THE EDITOR

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

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

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

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

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

od, can never go very far. It is well, of course, to keep the eye on the ultimate goal, but secondary goals are also important. I have started on a long day's journey in the car. But I have found it helpful to think in terms of the next town ahead, rather in terms of the faraway city which I hope to reach that night. I need the encouragement that is gained from the sense of accomplishment. And I think it is like that in the preacher's work. Here is the great task of saving souls and building the kingdom of God. But embraced in that great task is the necessity of advertising, the demand for building a Sunday school, a program of pastoral visitation and personal evangelism, the practice and preaching of tithing, the development of a genuine spirit of devotion among the people, the encouragement of the Young People's Society—these are included in the task as leading to the fulfillment of the vision. "A task with a vision is the hope of the world."

### EDITORIAL NOTES

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

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

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

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

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

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## EXPOSITIONAL

### EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

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

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

#### AUTHORITY ARISING FROM A PERSONAL REVELATION

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

When we seek for authority in righteous living and the Christian ideal none higher can ever be reached than the person of Jesus Christ. Authority resides in His teaching as the highest in its standards that ever have been set before the human race. Standards which no human thought

has reached without supernatural guidance. If we seek for evidence that herein we have the ultimate in ethics for the human race, we need only to study the content of the Sermon on the Mount and note the attitude to be taken toward persecutors, the exhortation that love is to be comprehensive in that it includes one's enemies as well as one's friends, then the Golden Rule which admonishes that we should do unto others as we would that they should do unto us. Speaking of the Sermon on the Mount and especially of the two injunctions which relate to nonresistance and love of enemies, Johannes Weiss states, "In the foregoing precepts we have simply the utterances of a more earnest moral sensibility; here we have the language of exultant and heroic enthusiasm, not meant to be judged by commonplace standards. In lieu of the typically Jewish principle of retaliation, which was applied in both legal and personal affairs, namely, 'eye for eye, tooth for tooth,' Jesus demands the entire renunciation of self-defense or self-vindication. Nay more; it is not mere tranquil endurance that He enjoins, but a readiness to present to the assailant the other cheek, to give more than what is asked, to surrender the cloak as well as the coat. But the distinctive feature of the passage in the Sermon on the Mount is that the demands are made without any reason being assigned or any subordinate aim proposed, precisely, indeed as if their authority must have been perfectly self-evident to the disciples."

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

But it was not only in the teaching of Jesus that authority resided, the fact is the authority in the teaching goes beyond the utterances themselves and radiates from the person of Christ. Thus Johannes Weiss when he begins the discussion of the ethics of Jesus observes, "A very little

reflection will reveal the unusual difficulties that lurk in a subject like the present—the 'Ethics' of Jesus, or, of the Gospels. Even the uninitiated is aware that we cannot in strictness speak of the 'Ethics' of Jesus at all—in the sense, that is, of a doctrine systematically developed according to principles, and exhaustively applied to the facts of life. For His was no scientific or methodical spirit; His significance lies rather in the realm of personality, in the unique, peculiar way in which men and things moved Him, and in which He reacted upon them. Hence we need not look for either an orderly arrangement of, or even an approximate completeness in, His ethical ideas. From the drama of His life we are unable to compile a system of morals, but we may see how a great personality creates a moral standard by what He does and suffers, and how He elucidates it in His words."

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

#### AUTHORITY IN THE CHRISTIAN CONSCIOUSNESS

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

As we look upon those early followers of Jesus Christ, amid the maze and perplexity of their thinking regarding the person of Christ, His office and mission, and their erroneous views concerning the kingdom of God, we find a dynamic power functioning and impelling them ever onward. The heights they reached at times were not always maintained; the common plane of Christian living seems at times not to have remained within the

realm of their experience, yet they moved ever onward with their faltering and failing. They showed ambition and vindictiveness, but still they were learning, and when the day of Pentecost was fully come there came a clarifying of their thinking and understanding of the nature of the kingdom of God, the work of Christ, and along with this new understanding came also a new endowment of power in their hearts. From henceforth with no uncertain sound they gave witness to Christ and His message of truth, some of these sealed their testimony with a martyr's death. Thus does the writer of Hebrews say the word was confirmed unto us by them that heard it.

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

By many means and various lines of endeavor this hope in Christ and finality of truth has been battled against, but still it has remained steadfast. Persecution has beaten against this stronghold only to make the adherents cling the more tenaciously to their faith. Infidelity has come with its blighting pall, but has found itself baffled amid its arrogance. As one has expressed it:

*"They tried to take You from me.  
They said You were but an idle myth,  
A delusion and a childish superstition;  
When I prayed they mocked me,  
And when I worshiped You they called me mad,  
But O my Master—I have met You and I know!  
I have heard You in the stillness of the night,  
And in the infinite silence I have beheld Your glory;  
In the hour of pain I have felt Your comforting hand.  
How can I doubt You whom I know?"*

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*"They tried to take You from me.  
They proved in learned discourse that You never were;  
They told me I was simple, and that You were but an empty dream:  
Scientific proof they gave, and spoke wise words I could not understand:  
They ridiculed and scoffed and laughed—  
But O my Master—he that once has met You cannot doubt!  
He that once has felt Your holy presence never questions more.  
Though they are blind, yet have I seen Your splendor;  
Though they are deaf, yet have I heard Your voice.  
How can I doubt You whom I know?"—CHURCHILL MURRAY.*

#### AUTHORITY IN DIVERS WORKS

It used to be the custom with the older theologians in presenting the evidences for the truth and supernatural origin of the Word of God to seek to do so, by means of miracles and prophecies. These they ranked first in evidential value and then often they would follow with a consideration of the beneficent effect and influences of the gospel. Now there is another method of approach.

When the consideration of miracles and prophecy is brought into the court of discussion, there are many even among those who would profess their faith in Christ who would deny their reality, and there are others who would not go so far as this but yet regard these phases of divine revelation as an incubus on Christian thinking. They feel that they cannot deny them, but they regard it burdensome to accept them.

All such attitudes would seem to fall short of the true approach to the subject. It is a fact that no miraculous work can serve as an attestation if there is not an accordant life, but to say on an *a priori* basis where there is a life that bespeaks in every manifestation the presence of the supernatural that there will not be evidenced miracles would seem to deny a natural resultant.

As we turn to the Scriptures we find that the miracles wrought by Christ were recognized by others and proclaimed by Himself as evidences of His glory and oneness with the Godhead and therefore attested truth. Writing concerning the miracle in Cana of Galilee the evangelist says, "This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him" (Jno. 2: 11; R. V.). On

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

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

Thus with fitness does the exhortation and

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warning come to the first generation of Christians, an exhortation and warning which have echoed down through the centuries and will echo to the end of time that, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should drift away" (original reading). Yea, moreover, there is appended to this warning the question, "How shall we escape if we

neglect so great salvation?" We need to give the more earnest heed that we do not turn aside from a salvation that has the supreme testimonials to its validity and efficacy, from a salvation brought unto us by the Lord of heaven, a salvation found ever adequate to all the sin of the human race, a salvation which ever has expressed itself by a dynamic power in the lives of men.

## HOMILETICAL

### SERMONS FOR JUNE

H. B. MACRORY

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

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

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

#### June 3—Morning Sermon

THEME: An Unfailing Foundation.

SCRIPTURE READING: John 1: 1-14.

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

#### INTRODUCTION

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

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

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

One of the most interesting and most helpful parables of our Lord is that found in Matt. 7: 24-27: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

The purpose Jesus had in giving this parable was to set forth that what is true of buildings and material things is also true of life and character. These too must be built upon a solid foundation.

Maclaren has said, "Today's wealth may be to-

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tomorrow's poverty; today's health tomorrow's sickness; today's happy companionship of love tomorrow's aching solitude of heart." But I am glad he added, "Today's God will be tomorrow's God if we worship the true and living God." "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11).

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

1. He came clothing Himself with humanity (John 1: 1, 2, 14). More than 600 years before Isaiah prophesied concerning His birth. (Isa. 9: 6 and 7: 14.) In Matt. 1: 23 we read, "And thou shalt call his name Emmanuel, which being interpreted is, God with us." Blessed incarnation!

2. He came to dwell among men. He walked with our first parents in the Garden of Eden. He met with the old patriarchs, prophets, priests and kings when they built their altars unto Jehovah. He dwelt with Israel, His chosen people.

He came in the fullness of time as the Babe of Bethlehem to dwell among men. He has come today to abide with us, making our bodies the temples of the Holy Ghost.

3. He came and men beheld His glory. They watched Him as He walked the shores of Galilee healing the sick, feeding the multitudes and addressing the people. They watched Him the night of His Transfiguration.

They watched Him the day of His triumphal entry. The night of His betrayal. The day of His crucifixion. They beheld Him the day of His resurrection! They watched Him the day of His ascension!

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

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

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

3. To make us a kingdom of priests and kings unto God. We have become the sons and daughters of God. Heirs of God and joint-heirs with Christ. The

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same glory that the Father hath given Him, He hath given us!

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

1. The early disciples built upon that foundation. They established a church that has stood for 1900 years. It has weathered every storm. It is more than an organization—it is an organism! An organism through which God works. Multiplied millions today testify to a heartfelt, personal experience of salvation.

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

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

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

#### June 3—Evening Sermon

THEME: A Grave Danger.

TEXT: *They turned back and tempted God, and limited the Holy One of Israel* (Psa. 78: 41).

#### INTRODUCTION

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

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

#### I. Israel turned back!

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

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

3. They turned back into the wilderness. They were ready to return to Egypt! Were ready to go back to a life of slavery and drudgery and disappointment. Human nature is a peculiar thing. We witness the same today. Men forsaking God and going back into lives of sin.

## II. Israel tempted God!

1. They murmured against God. They murmured against Moses. To murmur against Moses was to murmur against God.
2. They rebelled against God. They would have stoned Moses and put him to death. Murder was in their hearts.
3. They grieved God! (v. 40). They provoked and grieved God. Adam Clarke says they "insulted God." They tempted God to destroy them.

## III. They limited the Holy One of Israel

1. By their ingratitude. Ingratitude was one of Israel's greatest sins. Ingratitude is a curse of men today.
2. By their unbelief (v. 22). Such a thing would seem impossible after all God had done for them.
3. By their disobedience. God commanded them to go forward. They halted and sent over spies. They turned back! The result was the wrath of God, was enkindled against them. Multiplied thousands bleached their bones upon the sands of the desert.

How is it with you tonight? Have you turned back? Are you tempting God and limiting the Holy One of Israel?

## June 10—Morning Sermon

THEME: An Invitation.

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

### INTRODUCTION

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

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

1. *The Word of God is one great invitation. It opens with an invitation. Creation was an invitation to a life of fellowship and companionship with God. The fall*

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brought forth a second invitation. An invitation to return to God. The Old Testament is one continuous invitation repeated over and over. The New Testament is an invitation. An invitation brought to a climax in Matt. 11: 28. Pentecost was an invitation. The Book closes with an invitation (Rev. 22: 17).

2. The text is an invitation to little children. Psychologists tell us the most important years of the life of a child are from one to three. The impressions made at that time are the most lasting. They do more to determine the child's future than any other period of life. Jesus understood this and said, "Suffer little children to come unto me."
3. An invitation that must be emphasized. What a challenge! What a responsibility! To the church, the Sunday school, the Young People's Societies, the parents.

## II. *It is an invitation not to be forbidden.*

1. The disciples disappointed Jesus. Multitudes had been thronging Him. He had been healing the sick. Some brought their children that He might lay His hands upon them. The disciples rebuked them. It disappointed Jesus.
2. The disciples failed to understand Jesus. I knew a prominent minister some years ago who said God is not moved by our prayers for little things. He was wrong. God hears every honest cry. He hears the cry of a little child.
3. The disciples deserved the rebuke they received. "Suffer the little children to come unto me and forbid them not." See to it that they have a proper place in the church. That they are recognized and encouraged.

## III. *It is an invitation that is a revelation.*

1. Of the kingdom of God. "For of such is the kingdom of God." Not all are children—but all must be childlike. Have the spirit of a child. Trust God as a child trusts the parent.
2. Of the condition of entrance (v. 17). What a lesson!
3. Of the way of salvation. It is so simple a little child may come. It is so wonderful the most profound philosopher is amazed.

## June 10—Evening Sermon

THEME: A Consuming Fire.

SCRIPTURE READING: 1 Kings 18: 17-24.

TEXT: *For our God is a consuming fire* (Heb. 12: 29).

### INTRODUCTION

Israel was in a turmoil at the time of our lesson. Ahab the king had married Jezebel the daughter of the king of the Sidonians. Jezebel immediately introduced the worship of Baal. The altars of Jehovah were broken down. The schools of the prophets were closed. The prophets of God were slain. The fires of persecution burned with fury.

## I. *Suddenly the unexpected happened.*

1. Elijah the prophet of God appeared before Ahab. Addressing Ahab he said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." As suddenly as he appeared he disappeared.
2. Israel was in distress. Days, weeks, months, years passed, 1-2-3, and no rain. The grass was dead and the pasture gone. The cattle were dying. Everywhere there was suffering. What a picture of Canaan with the curse of God upon it! Elijah, the prophet of God, escaped it all. God made every necessary provision for him. First at the brook Cherith and later with the widow at Zarephath. The same God who could take a few loaves and fishes and feed 5,000 men beside women and children was able to multiply the oil and meal for the widow.
3. At last, after three years, Elijah appeared again. First to Obadiah (1 Kings 18: 1-16). Then to Ahab. What an interesting meeting it was. Ahab accused Elijah of troubling Israel. Verse 17. Oh the blindness of sin! Always accusing the other fellow. It was the judgments of God falling upon Ahab and Israel.

## II. *Elijah proposed a plan to end the dispute. (State the plan.)*

1. The day arrived and the people gathered at Mt. Carmel. On one side were Ahab and 450 prophets of Baal, and 400 prophets of the grove, and all Israel. On the other side stood one man, the prophet of God. Was that all? No! Alongside of

him stood an omnipotent God and the armies of heaven!

2. The prophets of Baal went into action first (vs. 25-29). All day long they cried. Elijah in irony suggested they cry louder. But Baal failed to answer. The sun god failed to answer by fire.

3. Elijah was then called upon. He came forward in the name of Jehovah. He did three things.

- a. He led the people away from the altars of Baal.
- b. He repaired the altar of the Lord.
- c. He called upon God to answer by fire. Immediately the fire fell. Ahab was defeated. The prophets of Baal slain.

Again Israel declared, "The Lord he is God."

## III. *The God of Elijah still lives.*

1. He lives as a consuming fire. In Heb. 12: 29 we read, "Our God is a consuming fire." Fire is a symbol of God. It was God who fell upon the altar of Elijah. It is God who falls upon men today as a consuming fire destroying carnally and inbred sin.

2. Malachi pictures Him as a refiner's fire (Mal. 3: 1-3).

"Refining fire go through my heart,  
Illuminate my soul,  
Scatter thy life through every part  
And sanctify the whole."

3. What finer picture can we find than that of John the Baptist speaking of the baptism of Jesus in Matt. 3: 11. Here we have a twofold work of baptism.
  - a. A baptism of cleansing. Of fire to consume the dross—inbred sin.
  - b. A baptism of infilling with the Holy Ghost in all His fullness.

Put yourself into His hands tonight. Mendelssohn once visited the cathedral at Freiburg and asked to play the great organ. The custodian hesitated but finally consented. After standing in ecstasy of delight and amazement he cried, "Who are you?" "Mendelssohn," replied the player. "Is it possible that I nearly refused to let Mendelssohn touch this organ?"

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

We cannot tell you how much we appreciate THE PREACHER'S MAGAZINE.—Joseph J. Gough, Illinois.

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## June 17—Morning Sermon

THEME: The Prodigal Son.

SCRIPTURE READING: Luke 15: 11-24.

## INTRODUCTION

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

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

1. An ambition to get away from home. He was restless and dissatisfied. His father had plenty. He had wealth and hired servants. But life there was monotonous to the prodigal. He had visions of the world beyond.
2. An ambition to enjoy the pleasures of sin. He wanted to try the ways of the world. At first he had money and friends. Step by step he plunged into sin.
3. An ambition that led to disaster. He wasted his substance in riotous living. He soon became a bankrupt financially, morally, physically and spiritually.

## II. The prodigal became a humble penitent.

1. He saw himself and was heart-broken. Jesus says, "He came to himself." Uncle Bud Robinson puts it in this unique way, "He lost his money, his friends, his reputation, his self-respect, his coat, his shirt, his undershirt and then he came to himself." He saw himself a Jew feeding swine. At last he thought again of his father and home.
2. He repented of his sin. It was Carlyle who said, "The most divine act a man can perform is to repent of sin." What was the greatest act in the life of David? Was it the killing of the giant Goliath? Was it the writing of the Psalms? Was it the building of a great kingdom? No, it was his repentance of sin. David had sinned. He had wandered into a far country. He was

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gone for one whole year but God sent the prophet Nathan to see him and David came to himself and confessed and repented! The prodigal was ready to repent.

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

## III. The prodigal received a royal welcome home.

1. The father saw him coming. He ran to meet him. What a time they had! The son trying to confess while the father was weeping on his neck and giving orders to his servants.
2. Such is the love of God.  
"O love that will not let me go,  
I rest my weary soul in thee.  
I give thee back the life I owe,  
That in thine ocean depths  
Its flow may richer, fuller be!"
3. Mercy's door is open today.  
(Song, "Where Is My Wandering Boy Tonight?")

## June 17—Evening Sermon

THEME: The Wrath of God.

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

## INTRODUCTION

One of the needs of the day is a balanced preaching. The whole Bible is a succession of contrasts. Contrasts between the love of God and the wrath of God. God has not failed to emphasize both sides. Tonight our theme is "The Wrath of God."

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

1. The psalmist declared in Psa. 7: 11; "God is angry with the wicked every day." God loves you. He gave Jesus Christ to die for you. He does not hate you but He is angry with you. The parent does not hate the child that does wrong but is angry. God demands and insists that we recognize and honor Him.
2. In Psalm 7: 12 we read, "He hath bent his bow and made it ready." The picture is that of an archer with his bow and arrow. The arrow is fitted in the string. The bow is bent and aim taken.

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

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

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

"I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof." Now "I also will laugh at your calamity; I will mock when your fear cometh." These are fearful words coming from the lips of God.

## II. The wrath of God will soon break upon you.

1. It broke upon the antediluvians. They ignored God. They laughed at His warnings; at Noah. But the day came when God destroyed them.
2. It broke upon Sodom and Gomorrah. The people were living in sin; much the same as our great centers of population today.
3. It broke upon God's chosen people Israel. They disobeyed again and again. At last He withdrew His presence and allowed their enemies to come upon them.

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

## III. The wrath of God is an everlasting wrath.

1. The wicked shall be turned into hell. A place of everlasting separation and punishment.
2. We stand at the cross-roads tonight. Which way will you take?
3. What is your decision? God demands an answer.
4. Will you meet Him in mercy or judgment?

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## June 24—Morning Sermon

THEME: The Heart of the Gospel.

SCRIPTURE READING: John 3: 1-21.

TEXT: John 3: 16.

## INTRODUCTION

Someone has said a text without a context is a pretext. There is much truth in the statement. It is always dangerous to isolate a text, to detach or separate it from other portions of scripture.

There is the danger of misunderstanding a text. This is the cause of many of the false "isms" of the day. They contain truth but not the whole truth.

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

## I. What do we find in the context?

1. Two outstanding characters, Jesus and Nicodemus. Jesus had just entered upon His public ministry. He was gathering His first disciples and having His first converts. Nicodemus, a Pharisee and ruler of the Jews, held one of the highest offices in the land. He came to Jesus by night to discuss with Him the greatest question that ever challenged the attention of men.
2. An account of the conversation (discussion) that took place. Nicodemus was an honest inquirer after truth. He came reverently.
3. Jesus in the context went on to define clearly the position of the believer and that of the unbeliever. An unbeliever, Jesus said, is under condemnation now (vs. 18, 19). The believer is free from condemnation (v. 18). Paul makes the same statement in Rom. 8: 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

## II. Briefly, what do we find in the text?

1. A revelation of the love of God.
2. A revelation of the object of His love.
3. A revelation of the condition and purpose of His love.

## III. Have you come to Jesus?

1. As an honest inquirer after truth?
2. Have you been born again?
3. Have you passed from death unto life?

## June 24—Evening Sermon

THEME: The Glory of the Cross.

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

## INTRODUCTION

The churches of Galatia were founded by Paul. They were organized during His second missionary journey. He visited them once or twice after that.

False teachers were soon at work among them. They endeavored to destroy their faith in Christ. It is surprising how much easier it is to tear down than it is to build up.

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

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

## I. Paul understood the meaning of the cross.

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

## II. Paul gloried in the cross.

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

## III. Paul gloried in the power of the cross.

1. Addressing the Romans he said (Rom. 1: 16).
  - a. Redeemed through the blood (Eph. 1: 7).
  - b. Justified by the blood (Rom. 5: 9).
  - c. Sanctified through the blood (1 Jno. 1: 7).

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

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

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

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

## PRAYERMEETING SUGGESTIONS — JUNE

L. T. CORLETT

WHAT GOD IS TO THE CHRISTIAN  
(Psalm 18: 2)

My Rock—For Stability.  
My Fortress—For Security.  
My Deliverer—For Strategy.  
My Trust—For Salvation.  
My High Tower—For Situation.

## GETTING THE MOST OUT OF RELIGION

Enoch—Walked with God (Gen. 5: 24).  
Noah—Obeyed God (Gen. 6: 9).  
Abraham—Believed God (Gen. 12: 1-4).  
Daniel—Utterly abandoned himself to God in reckless daring (Dan. 1: 8).  
Paul—Kept the goal in sight (Heb. 12: 2).

## A GOOD MISSIONARY

(Matt. 28: 19)

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

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

## LEARN TO DO WELL

(Isa. 1: 14)

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

## TOGETHER

(1 Thessalonians 4: 16, 17)

Together with Him in the air (1 Thess. 4: 17).  
Together with Him in Paradise (Luke 23: 43).  
Together with Him in heaven (Eph. 2: 6).  
Together with Him in glory (John 17: 22).  
Together with Him in marriage (Eph. 5: 25-27; Rev. 19: 7).  
Together with Him in the kingdom (Rev. 20: 6).  
Together with Him in love (John 17: 26).  
Together with Him in joy (Luke 15: 11-32).—*Selected.*

## ACTION

Let us go up at once (Num. 13: 30).

1. Reception of light requires immediate action.
2. Postponing action brings darkness, generates doubt and ends in sin.
3. Prompt obedience brings victory.
4. Faith inspires action.
5. Place of danger is just behind light received.

## RECEIVING FROM GOD

(Matt. 7: 11)

1. Sense of need of something from Him.
2. Desire to get the blessing from Him that will satisfy the need.

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

## Love

Love in its source and nature is divine (1 John 4: 8; Rom. 5: 5; 2 Cor. 5: 14).

Love in its possession is of the Spirit's creation (Gal. 5: 22; John 15: 1-5).

Love in its working is the law of Christ (Gal. 6: 2; 2 John 1: 5; Heb. 8: 10).

Love in its working is unselfish and pure (1 Cor. 13: 5; Phil. 2: 4, 20, 25-30; 2 Cor. 12: 15).

Love in its ministry serves (Gal. 5: 13; Mark 10: 45).

Love in its manifestation is sacrificing (John 3: 16; Gal. 2: 20; Eph. 5: 25; 1 John 3: 16-18).

Love in its permanence is eternal (1 Cor. 13: 8, 13; Jer. 31: 3; John 13: 1).

Love is the sum of grace, the life of truth, the basis of holiness, the vitality of the gospel, the mainspring of service, the essence of Christianity, the explanation of Calvary's cross, the nature of God and will be the fullness of glory in the ages to come.—*Selected.*

## VOLUNTEERS

(Isaiah 6: 8)

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

## CHRIST AND THE BELIEVER

Christ within the believer (John 3: 3; Gal. 2: 20; 4: 19).

Christ before the believer (Heb. 12: 2; John 10: 27).

Christ beneath the believer (1 Cor. 3: 11; John 14: 6).

Christ behind the believer (Psa. 23: 6; Isa. 30: 21).

Christ above the believer (Heb. 9: 24; 10: 12).

Christ beside the believer (Luke 24: 32; John 14: 16).

Christ beyond the believer (1 Peter 5: 4; 1 John 3: 2).—*Selected.*

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## VICTORY

*Every man in his place* (Judges 7: 21).

Signifies:

- Obedience.
- Interest.
- Vision.
- Faithfulness.
- Victory.

## FOURFOLD RELATIONSHIP OF THE CHRISTIAN

1. Believer Relation to Christ.
  - a. The vine and the branches (John 15: 1-10).
  - b. Utter dependence.
2. Believer to believer.
  - a. Love (1 John 2: 10; 3: 14).
  - b. Helpfulness (1 John 3: 16, 17).
3. World to the Believer.
  - a. Hate (John 15: 18).
  - b. Persecution.
4. Believer to the Word.
  - a. Do not love it (1 John 2: 15).
  - b. Witness to the world (Acts 1: 8).

THE MAN WHO DID A SMALL THING—ANDREW  
(John 1: 40-42)

1. Three facts narrated about him in John's Gospel.
  - a. He brought Simon Peter to Jesus.
  - b. He brought the lad, with the five loaves and two fishes, to Jesus.
  - c. He introduced the Greeks to Jesus.
2. He was a personal worker.
  - a. Have no record of any sermons he preached.
  - b. He did not occupy what was called an important place.
  - c. He was content to get his man.
3. First Home Missionary.
  - a. "Find."
  - b. "Tell."
  - c. "Bring."

## SEED THOUGHTS

W. W. BAKER

Subject: Consecration

Text: Romans 12: 1

## INTRODUCTION:

This kind of a sacrifice cannot be made by sinners. The "brethren" are called to make it. The sinner cannot make it because it will take the assistance of God's divine grace to make it. We cannot make it unless we love God and sinners don't love God. Remember what God said to Abraham after he obeyed in not withholding

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his only son. "Now I know that thou lovest me." If we don't love God, it will be hard to make this sacrifice. We should make this sacrifice because:

## I. GOD COMMANDS US AS CHRISTIANS TO MAKE IT

"I beseech you therefore, brethren."

## II. WE SHOULD MAKE IT BECAUSE WE HAVE MADE A FAILURE IN MANAGING OURSELVES

1. When man undertook to manage himself, he fell from God.

So great was that fall that it brought to his life sorrow, pain, hardship, bitterness and death. It looks like God can manage us better than we ourselves. At least man did not suffer these things before he undertook to manage himself.

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

## III. WE SHOULD WHOLLY CONSECRATE OURSELVES TO GOD THAT WE MIGHT HAVE FITNESS FOR SERVICE

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

1. He needs power.

*Illustration:* Peter denied his Lord before Pentecost, but after Pentecost spoke with such power and holy boldness that men cried, "What must I do to be saved?" They could not resist the words with which he spake.

2. He needs divine inspiration.

The Holy Ghost inspires His people to testify, pray, preach, work. How different are the prayers, testimonies and preaching of those who seem to be inspired under the blessing of God!

3. We need zeal for service.

The Holy Ghost will give us zeal. He will take the "lag" out of the spiritual life and put within us a "holy go." Think of the zeal the early Church had after Pentecost.

4. We need His Spirit in all His fullness for service.

That will put more life and blessing and Spirit in our songs, prayers, worship and testimony.

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

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

find it easy to do things for God. Sacrifice then becomes a pleasure. Suffering for the one we love becomes a joy, not a hardship. Toil is a delight, not a wearisome matter.

## IV. CONSECRATION LICENSES GOD TO USE US AS HIS OWN PERSONAL PROPERTY

1. He can use us like a soldier in sending us anywhere, to do anything and to stay just as long as He pleases. Even hardship and death will not stop us from going.

## V. CHRISTIAN CONSECRATION IS THE ONLY HOPE OF THE SUCCESS OF REAL SPIRITUAL WORK IN THE EARTH

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

1. We need those who will go to battle.

The preacher, the missionary, the other special workers.

2. We also need those who will "stand by the stuff."

Stand by the stuff when it rains, snows, shines, when attendance is small, when the revival is or is not on, when people are interested and disinterested.

Stand by the stuff and pray, weep, fast, labor and put themselves to the trouble that it takes to be a blessing.

## VI. CONSECRATION MAKES GOD RESPONSIBLE FOR US

We are God's property, therefore

1. He is duty bound to protect us. Protect us from the enemy.

The psalmist said, "I will not fear what men shall do unto me." He was God's property and God will protect His own.

2. Consecration makes God responsible in giving us the victory.

a. Over the world, the flesh and the devil.

b. In fighting God's battles.

He gave Israel victory in their battles.

3. Consecration will make God responsible for giving us soul health.

a. The people who have the best spiritual health among His people are those whose "all" is on God's altar of sacrifice laid.

There is not a "spiritually sick" one among them. They can feed on "strong meat" and eat three times a day. Some people have a hard time getting through one sermon on Sunday morning.

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

b. The "glow" of spiritual health is seen on their countenance.

c. They can stand endurance. They have health.

## VII. CONSECRATION MAKES US RECIPIENT OF GOD'S BEST

"No good thing will he withhold from them that walk uprightly."

1. God gives us the best in this life.

2. They receive the best when this life is over.

## VIII. A CONSECRATED LIFE IS A GLORIOUS LIFE TO LIVE

1. A life of being blest and made a blessing.

"I will bless thee and thou shalt be a blessing," is what God told Abraham.

2. A life of praise.

No crowd on earth praise God like those wholly consecrated.

3. A life of contentment.

a. Paul faced death all the days of his life, yet he said, "I have learned in whatsoever state I am therewith to be content."

b. The three Hebrew children seemed contented in the furnace fire.

c. Daniel seemed contented in the lion's den and even martyrs of the early church seemed contented to burn at the stake.

4. A life of happiness.

The happiest people on earth are God's people. They are happy when things go well and when it does not go well. They are happy in sorrow, in trial, in hardship. This stream of happiness flows on under every circumstance of life.

5. A life of spiritual growth.

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

## OUTLINES ON ST. JOHN THREE

ROY L. HULLENBACK

## Christ's Heavenly Connection and Earthly Ministry

(Exposition of John 3: 1-13. Text: vs. 12, 13)

## I. CHRIST'S HEAVENLY CONNECTION

1. He declares He came down from heaven (v. 13).

2. He was even then, in heaven (v. 13).

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

3. Because of this He could have told Nicodemus of "heavenly things" had He so desired.

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But He said He had told him only of *earthly* things.

## II. HIS EARTHLY MINISTRY

1. He witnessed to known truth: "We speak that we do know and testify that we have seen."
2. He spoke of experience which we could have right here and now.
  - a. We may here and now see the kingdom of God (v. 3).
  - b. We may here and now enter into the kingdom of God (v. 5).
  - c. We must here and now be "born again." "Born of the Spirit."
    - (1) Like the wind, this birth is inexplorable and mysterious. "Canst not tell whence it cometh nor whither it goeth."
    - (2) Like the wind it is real. It can be felt and heard.

### God's Great Love and Salvation

(Exposition of John 3:16-18)

## I. THE MOTIVE—"God so loved."

1. It was divine love which prompted salvation.
2. This love was not sentimental but evangelical. It was consistent with inviolable justice which could forgive only when satisfaction had been made.
3. Love did not ignore the penalty of His law, but provided One to bear the penalty in our stead.
  - a. Modern concept is, "God is love, why do we need an atonement?" But the Scripture teaching is, "God hath atoned, behold what love!"
  - b. By this do not understand that Christ must in actual form undergo the same kind and degree of suffering that we would. It is the infinite value of the Sacrifice that makes it a satisfaction.

## II. THE DESIGN

1. This is so fittingly expressed in verse 17: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."
2. What is included in this word, "Saved"?
  - a. Deliverance from all that is meant in that word "perish."
  - b. The gift to us of "eternal life."
    - (1) Having lost this life, we must be "born again" to receive it.
    - (2) Doesn't simply mean eternal dura-

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tion, but eternal partaking of His divinely inbreathed Spirit. We will live as long as He lives!

## III. THE CONDITION—"Believeth on him."

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

### Light and Condemnation

(Exposition of St. John 3:19-21)

## I. THE INSTRUMENT OF MANIFESTATION—"Light."

1. To say, "Light is come into the world" is to say that God is come into the world, for "God is light."
2. This light hath shined universally. It has not come into the world simply to illuminate a small corner. Christ said, "I am the light of the world." John said Christ was "that true light which lighteth every man that cometh into the world."

## II. THE DOUBLE ACTION OF LIGHT

1. It makes a twofold revelation: (1) Reveals God; (2) Reveals man's sin.
2. It has two effects: (1) Condemnation; (2) Salvation.
3. Whether light condemns or saves depends upon our *love* or *hatred* of it. "He that doeth evil hateth the light"—and keeps away from it. "But he that doeth truth cometh to the light"—because he hates sin.

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

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

## THE DISPENSATIONAL CLOSE

MELZA H. BROWN

TEXT: Luke 21:24, 36.

Every dispensation has closed with judgment. Isaiah cried, "Watchman, what of the night?"

Every watchman should be able to give an answer.

Jeremiah said, "Alas, alas, for the day is great; it is even the day of Jacob's trouble."

This day of trouble is the Great Tribulation Period. Jesus tells of that day in Matthew 24. The tribulation to be especially severe upon Israel (Dan. 12:1).

Zechariah says, "Two parts shall be cut off and die, but the third shall be left therein."

Distress of nations. Men's hearts shall fail them. Men shall seek death and not find it. We already hear the mutterings of the volcanic forces which shall shake our social, political, industrial and religious institutions.

1. The judgment will be the natural ripening of sin. The natural heart reaches its fullest possibility in iniquity. For her grapes are fully ripe (Rev. 14:18).

There have been other ripenings of sin in the past.

The antediluvian world.

The cities of the plain.

2. It will be the result of satanic power. Tribulation will be Satan's hour. The seat, power, authority given the beast by Satan. Deadly quagmire of moral pollution. The croaking of frog spirits.
3. The oppression of human authority. Antichrist shall reign. The culmination of dictatorship.
4. The time of God's judgments upon the wicked. Treading of the winepress. Seven seals, seven trumpets, seven vials. Battle of Armageddon. The great supper of Almighty God for the fowls. When men shall pray to rocks and mountains.
5. The time when the restraint of the Holy Spirit shall be removed. "He who now letteth will let until he be taken out of the way, and then shall that Wicked be revealed." The shadow of the dragon's wing hanging over the world today. The tribulation a fixed period (Matt. 24:29).
6. Signs of His soon coming following which means tribulation. The budding of the fig

tree. Jewish national revival. Activity and prosperity in Palestine. Modern industries. Flour, soap, silk, glass. Giant storage tanks for fuel oil. Great power plant on the Jordan River. Splendid health resorts on shores of Galilee. Jerusalem being rebuilt. Streets illuminated. Water and drainage system. A million dollar hotel. Near a hundred thousand population. Riches of the Dead Sea. Great plant erected for extracting the deposits. The gathering of Israel: Some nations permitting them to go back; other nations are driving them back.

Will Palestine satisfy the Jew? No, never. The coming of Jesus as their Messiah will. Even so come, Lord Jesus!

## THE WICKED SHALL BE TURNED INTO HELL AND ALL NATIONS THAT FORGET GOD

MELZA H. BROWN

(Psalm 9:17)

### INTRODUCTION: Hell is:

1. A dumping ground of the universe.
  2. The prison of lost spirits.
  3. A place outside God's holy city.
  4. The place of darkness.
  5. The place of torment.
- Two certain classes go there.
1. The wicked.
    - All classes of wicked, high or low.
    - A boy said he had a through ticket to hell and expected to arrive there in fifteen minutes. He was killed instantly a few minutes later and arrived ahead of his expectation.
    - Men should be warned whether they so desire or not.
    - Young woman with virtue, popularity, health and life gone said as she was dying, "Why didn't someone warn me?"
  2. The God forgetters.
    - This is the largest class.
    - The present age conducive to forgetfulness of God.
    - Life complex.
    - Life strenuous.
    - Nations or individuals of the nation.
    - Provision has been made to save from hell. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life" (Jno. 3:16).

I appreciate THE PREACHER'S MAGAZINE more and more. The last few numbers have been especially good. The last two alone are worth a year's subscription.—Jack A. Carter, Texas.

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# PRACTICAL

## MAKING A MINISTER

PAUL S. HILL

### *Impressions from a Sunday Morning Service*

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

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

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

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

After prayer there was a beautiful song by the junior choir. About twenty young girls sang to an attentive and appreciative congregation. Again

I noticed tears, more this time, and some of them from parents who are availing themselves of the opportunity the church affords them to instruct and influence their children in the way of godliness.

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

And then came the sermon. When the choir had finished I was under the impression, and very deeply so, that so far as I was concerned I would have to be a better preacher than I ever had been. It seemed to me that only a truly good sermon, not to say a great one, would anywhere near fit into the service after a preliminary service like the one of Sunday morning. How deserving the people were. They were there to worship God in the Spirit. They had furnished a beautiful church building. They had given ready response to any call that had come to them that would help make the service one of helpfulness. They had prepared for the service during the week, especially the choir. They had brought their children to the service with the object of helping them toward God and heaven. I have been their pastor. I have loved them, prayed with and for them; visited them when they were sick; married their young people, baptized their babies and buried their dead. But never did the importance of my ministerial position impress me more than it did that morning when it was time for the sermon. What an atmosphere for preaching! What an opportunity to lead people to finer and deeper spiritual truths! Only a sermon of rare proportions would be suitable after such a beginning. It was no atmosphere for nonsense. Joking would

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have been out of place. Scolding or ranting would have been a sin. A sermon without a spiritual aim would have been a waste of time. A sermon that showed self-seeking on the part of the preacher would have been a gross misfortune. What was demanded by the entire congregation was a sermon with a spiritual background, with an uplift in its scope and a solidity in its fabric that only a truly godly man with the Spirit of God on him could preach.

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

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

### THE MINISTERIAL DESIRE TO BE LET ALONE

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

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

Many think that the minister's life is an independent one so far as doing about what he wants to do in the preaching business is concerned. But some of us who have had a few years experience know that there are many interruptions to our preaching business, and that frequently we are

asked to turn from our main line in order to fill a demand from some source or another that seems very appropriate and just, but which to us is a stop in our work until we get the matter over with.

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

But there are many interruptions. Take for instance the more or less common demand for sermons on the anniversary days of the church. There are Christmas, Easter, Palm Sunday, Ascension Sunday and lenten season which take five Sunday mornings and some Sunday evenings. Then there is a list of great church leaders whose birthdays are frequently observed, such as Luther, Wesley and Bresee. Here are three more, and the number could be increased to include General Booth of the Salvation Army as well as many others. There is also a list of national heroes whose lives figure in the patriotic program of the country and the church. Sermons on Lincoln, Washington, and in the South, Lee, are frequently demanded by patriotic organizations as part of the minister's preaching program. Following these there is a list of national days that claim the preacher's attention, Independence Day, Memorial Day and Thanksgiving Day. The list grows longer but still must be added Bible Sunday, usually using material supplied by the Bible Society, and a Sunday for representatives from the Anti-Saloon League, The Lord's Day Alliance, The Red Cross, Fire Prevention Week and Accident Prevention Week, to say nothing of the local clean-up week. Beside these there is a list of benevolences which claim a part at least of some Sunday morning service. There is a Missionary Day; usually two of them, one of which is under the auspices of the Woman's Auxiliary; then there is a Sunday for the church college, another for the young people, and a rally day in the Sunday school. The above list includes a program which takes all or part of about twenty-eight Sunday services, but there must still be added a Sunday for the District Assembly or Conference, and possibly a couple more for vacation.

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Of course many of these days, such as Easter, Christmas, Palm Sunday, etc., are gladly welcomed by the pastor, because on those days the congregation will be larger, especially if he is in a city, and the subject of the day can be readily worked into his own program for helpfulness to his church and community. But many of the others are not so welcome, though doubtless some ministers plan their church program so as to include nearly all these special days. However we feel that there is a growing desire on the part of ministers to be let alone to work at their job.

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

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

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

I have wondered how I would liked to have been the minister for that little sawmill village and known that my church would get smaller all the time, and finally close up. I wonder if I would have stayed. Isaiah did.

But Isaiah did something else. He preached coming judgment until it came and the land was desolate, and then he preached "revival" "return" "coming of Christ." And he did more than that, he wrote a book for the generations to come. He

kept in touch with the departed people, and in his prayers and sermons remembered them.

Isaiah was the biggest man of his day. It took a big man to stand the test like that. A little man would have run away. Any worth-while man who could see no farther than empty houses would have gone, but Isaiah saw the situation in a big way. He saw them coming back. It takes a man of real faith to believe for a revival when his crowd is getting smaller all the time.

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

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

## PROBLEMS OF THE DISTRICT SUPERINTENDENCY

By A DISTRICT SUPERINTENDENT

IN TWELVE INSTALLMENTS. INSTALLMENT ONE

THE superintendency of the Church of the Nazarene is a very peculiar institution.

Ours is a superintendency with but very little genuine authority. It is to be questioned whether or not we have all the authority the superintendency needs; and yet, our work is not to be authoritative so much as it is to be inspirational, by example, by precept, and other measures that the Lord may give.

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

District superintendency, while not to take the place or to supersede General superintendency, has as its difficult and joyful task, the keeping together of the congregation and the general church.

A remarkable thing has been accomplished when the District Superintendent by watching his message, keeping in direct contact with his pastors and, through them, with his churches, holds together a unit of the great Church of the Nazarene. While we may not have much of manual, we have much of persuasion, and if the District Superintendent can find access to the hearts of the pastors, he will thereby find access in a large measure to the hearts of the people.

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

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

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

It has been the experience of this District Superintendent that the best method for entertainment is to always put himself in the hands of the pastor. Even though the pastor may at times not be in touch with all the people, nor in favor with all of the members, it is yet always better for the Superintendent to keep in favor with the pastor

and allow him to provide entertainment, thus saving the Superintendent any embarrassment as to where he shall go or with whom he shall stay. If the pastor sends him to his friends, then it is the pastor who assumes the responsibility. If he sends him to his enemies with the idea that the Superintendent may be able to help there, then again, the Superintendent can do better work if he is under the jurisdiction of the pastor.

The District Superintendent is more or less a trouble-shooter or shock-absorber for the church. He is more than that. He carries a message of information, a message of inspiration, a message of scriptural truths; but it is also true that when trouble does arise, he is the man who must adjust it if it is to be adjusted. Therefore his experiences will gather around particular problems, and his joy will be in the knowledge that these problems have been adjusted, the minister saved, the church united and the work going forward to the glory of God.

Probably one of the most common problems in District superintendency is that of adjusting dates satisfactorily to all of the pastors. This does not arise from the fact that a pastor will not accept the date the Superintendent gives him for a service, but rather from the assumption on the part of many pastors that the Superintendent may be secured when they desire his coming. Whereas in too many cases the District Superintendent is dated long before and has sometimes been announced. A pastor will write the Superintendent an encouraging letter saying that he has dated him for the following Sunday, or that he has announced that two weeks from today the Superintendent will be with us to preach, and close by saying, "We trust that you will be able to make this date O. K." Perhaps the Superintendent has been dated a month or more in advance, and in a different section of the state altogether from where this pastor is located. Then the Superintendent must correct the date and adjust it as best he can.

A pastor will wire that a certain problem must be handled immediately. If the Superintendent does go he usually finds a problem that the pastor wants approved as to his own solution rather than to have it solved in some way by the Superintendent. In many cases the Superintendent has found it impossible to solve the problem if he goes at once. No element in all our knowledge has helped more than the element of time in the solving of difficult problems in our church. Some problems that looked like mountains several days

ago look but as molehills today. If the Superintendent rushes to the scene on the first call, in all probability he will find a mountain; whereas, if he can wait thirty days he will, no doubt, receive a letter from the pastor telling him that the matter has been ironed out and that he need not come at this time unless he desires to come for a service.

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

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

As the time of year approaches when pastors are being called and churches are making arrangements for changes, it may be well to set down a few experiences regarding the matter as viewed from the Superintendent's standpoint. This matter of getting the right pastor for the right place is certainly the greatest field of usefulness in the District superintendency. On many occasions it has been our privilege to meet with the church board relative to the calling of a pastor. Just now there comes to mind an occasion where a pastor had been voted out. He was a good man and apparently there was no reason for his being voted out. When we visited the church board and began to talk about a successor, it became known in a very few minutes that a number of the church board were settled upon a man to succeed the pastor. When the man's name was men-

tioned we discovered that he was the evangelist who had held a meeting just a few months prior in this same church, and who had clearly and definitely made it known that he would accept the pastorate if he were called. Of course he was very careful to state that he would not consider it so long as the present pastor remained, but if there should be an opening he would be in the market for the pastorate. Not until we threatened to veto the nomination and throw the matter into the hands of the Board of General Superintendents did they back down from the procedure and finally call another man. Later that same church board saw the wisdom of our advice and admitted that they would have made a serious mistake.

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

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

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

place of a preacher; but to be a preacher and yet fail to be a man among men will cause him to fail as a pastor.

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

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

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

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

Another problem common to District Superintendents is that of keeping men in the places where they are best fitted to serve. Many good men are fitted to serve in small places but could

not work in a large city, yet they fail to recognize their limitations, and sometimes feel that the Superintendent has not advanced them as fast as they should have been advanced, when the fact is, they can do well in a town of from three to five thousand people but would fail entirely in a great city. Another thing, many men are good home missionary workers. They can go into a field where there is practically nothing, dig out a church and leave the field with, perhaps, a fine building, but cannot stay longer than one or two years. Many times they feel that because this has been accomplished, they should go to a still larger field, when the facts are, their traits, equipment, and everything about them fit them to be home missionary workers and to build churches rather than carry on after they are built.

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

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

I know another case of a pastor who had studied so deeply and read so widely upon certain prophetic views that he found himself without a pastorate. His name was mentioned to the church boards of several different churches. On each occasion they said, "We like the man, but do not care to have a man as pastor who constantly dwells on one special line of truth. We want a well-rounded, evangelistic man, one who believes in and preaches more on salvation than he does on any kingdom outside the Kingdom of Jesus Christ. We would rather have a man interested in the kingdom of Christ than in any side-line truth." This man was turned down by those church boards, not because he was bad, not because he was inefficient, but because he was centered in one side line. I am sure that this man blames the Superintendent, feels that the Superintendent could have done more for him; and yet, the Superintendent has presented his name on several occasions only to have him rejected because of these side-line views. Last week I heard a Superintendent say in a public address, "Beware of the specialists."

The Church of the Nazarene seems to be so well centered, and so well headed in the middle of the road that it has no time for men who desire to take side-lines and run off on detours and deal in speculative subjects. One of the sad problems

of District Superintendents is to know exactly what to do with men of this type. They are good men. They love God, but they have been perverted to their own undoing. It makes it all the more difficult because they charge their whole affair to divine leading. Hence we cannot get to them to talk with them about their problems. We must stand by and see them die in their own efforts when we would gladly help them if it were possible.

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

### THE ART OF MAKING GOOD

W. B. WALKER

IT IS no small matter to make good in the ministry. The call to preach the gospel is no guaranty that one will succeed in this calling. There are certain conditions to be met in order to make good. We have many preachers who can hardly get a church, yet we have churches looking for successful pastors. Without a doubt the pastor is the keyman in the local church. There is no bigger job than being a successful preacher.

It seems to me that if we would make good in

the ministry, we should be men of vision. A vision is prerequisite to all progress in business, in art, in literature, in education and religion. The dreamers of the world have been the leaders in every age and in every land. They have brought the new out of the old and we are indebted unto them for the product and possessions of civilization. Every great structure of wood or stone or steel was first the vision of human beings. Every great painting or sculpture was first a mere vision. And no person will build his life larger than it appears in his own plans and specifications. Therefore, every individual is the "architect of his own fate," and every preacher should draw plans with a vision of his possibilities. Yes, we must have a vision of our possibilities in the work of the ministry. We will never carry the work of the church beyond our vision. We should lay great plans and expect great things.

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

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

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

Then I believe the long pastorate will greatly benefit the preacher's children and his church. The preacher who moves every year or so works a mighty handicap on his children. A preacher should be able to stay long enough in one place to enable his children to make advancement in their school work. I believe the long pastorate is mighty fine training for a church. Since there are some people who want a change in pastors every year, it would be very fine training for such a crowd if one pastor could stay for several years.

But on the other hand there is a danger in staying too long with one church. When should a pastor consider making a change? Should he stay until his work has begun to drag and lose interest? Or should he consider making a change at the height of progress? I sincerely believe he should consider making a change when the people cease to respond and co-operate with his leadership. Why hang on when the church has ceased to grow, and your vision has been realized? I suppose it is a good thing that some preachers stay until the work begins to lose ground, because the program has been run with such intensity that the average preacher cannot hold it at such a height. It is far better to take a church that has run down a bit than to take one at the height of its progress. I have observed through these years, that the more intense pastor remains a much shorter time in one field than the pastor who runs his program with less intensity. Brethren, we must find a logical place to hew us out a kingdom and stay until the kingdom has been hewed out. Do not stay too long and tear up all the good you've done. Do your job and do it well, then move on—move on.

Again, if we would make good, we must be deeply sympathetic. The preacher should be a person of genuine sympathy. There are two distinct types of personality that stand out in history. Alexander the Great, the Cæsars, Nero and

the kaiser of Germany represent one type. They were devoid of sympathy, and their very presence in the world made untold misery and caused men to shed seas of blood. Oliver Cromwell, Alfred the Great, George Washington, Robert E. Lee, Abraham Lincoln and Woodrow Wilson represent the other type. They were the uncrowned kings of the world, not by the prerogative of power, but by the influence which they exerted. The world has always gone forward or backward in morals and in everything good according as one or the other of these types has ruled.

The word "sympathy" is undefinable. A preacher asked a little boy to define love. He was unable to define that fathomless and undefinable word. Then the preacher asked him if he ever saw love on exhibition. The boy smiled and answered in the affirmative. I cannot define this mighty sympathy of which I am speaking, but I have seen it on display. It enables the preacher to put himself in the place of his people. It makes him able to get another's point of view, and to see and feel as another sees and feels. It saves him from harsh judgment, unkind words and unfair treatment of others. It is sympathy that humanizes and socializes and softens life for all of us. It causes the preacher to feel the heart throbs of people, and no joy will come to them without the preacher feeling it too. The wise preacher will know his people's joys and their sorrows, and will "rejoice with them that do rejoice and weep with them that weep." Sympathy is imperative in the life of the preacher.

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

My preacher friend, I am sincerely pleading for

more sympathy in our ministry. A mere cold and formal program will not feed this bleeding and sobbing world. We must preach and work with a heart filled with sympathy. Without sympathy our success will be meager. We cannot have this sympathy without loving people. We must love the people and serve the people. Yours until next month.

*M*

### FOUNDATION FOR A REVIVAL

B. H. HAYNIE

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

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

Why do we seek to win men to Christ? If each person is only counted as another addition to the congregation, or a pewholder, or a church subscriber, you are only a seller of goods, a promoter, a booster. There is no lasting incentive

for you or those whom you influence. The motives you have urged are the same as any salesman would use to sell a bill of goods; the same as the politician to get you to join his party and vote his ticket; the same as the student uses to get you in his fraternity, or a clubman for his club. We have quite enough in the church who come under such conditions and were led by such motives. There is no depth of soul surrender, there is no mighty conviction, there is no sense of sin and need of salvation, there is nothing to hold a man when the voice of the leader is silent. You must be the voice of God to that man's soul. His decision is for eternity, a decision for himself and his children and his children's children.

You must not bungle your work—no halfway conviction, no divided allegiance. A thousand half-hearted people are not equal to one whole-hearted Christian. If you only win a man to be an attendant at church, or a pew-holder you may have done him an incurable harm. He may let his efforts stop at that and become immune against actual devotion to Christ. The great motive and purpose of evangelism was disclosed when the coming of Jesus was prophesied: "His name shall be called Jesus, for he shall save his people from their sins." There are teachers of Psychology who tell us that children know nothing about the sense of sin and guilt. Such an academic utterance may pass when men have had no experience, but to those who have sinned in childhood and felt the sense of guilt hardly matched in maturity, all such words are the vaporings of an inexperienced imagination.

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

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

More than a dozen times in the New Testament it is written of the Master, "He was moved with compassion."

Sympathy, compassion! That first word means to "suffer with." In other words Jesus put Himself in their place. He remembered that they were sinned against as well as sinning. He saw a long course of events which brought them where they were; He looked under the surface. Observe the attitude of His mind as He talks to those to whom He brought His blessed evangel. He does not turn from Nicodemus the Pharisee. He shows him a plain path of life and duty; He meets the man on a common platform and from that position He unfolds the absolute necessity of a new birth.

Pentecost and power. Probably we shall never know what happened that day, but we know something about the setting of the scene on the human side. Something had happened—a fact so stupendous as to become the one foundation on which the Church rests today—the fact that she has a risen Lord.

They were common men who received uncommon power—a power so great that it seemed to have conquered a cowardly past. They never lost it: "On the morrow they faced the rulers and elders," Annas and Caiaphas among them. The account says of the onlookers that when they beheld the boldness of Peter they marveled; Peter, the vacillating, the blasphemous and impious, has suddenly become bold.

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

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while he may be found: call ye upon him while he is near." So it is true of him that he died evangelizing."

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

Richard Watson Gilder, with singing robes around him, sends out his challenge to the church:

*"Increase thy prophets, Lord!*

*Give strength to smite.*

*Shame to the laggard and the sloth—*

*Give them the yearning for human souls*

*That burned in Wesley's breast."*

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

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

A house to house canvass of the community.

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

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

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

Use all methods and means to win men to Christ.

#### CLOSING ILLUSTRATIONS

EDWARD PAUL

**D**R. TALMAGE met a funeral procession on a country road. He asked someone the particulars of the death. He was told that three days before, on Sunday, this man and his hired hand had worked all day putting up hay. After they had loaded the last load, it began to storm. They were driving into the barnyard in a great hurry when the man made the statement that he had robbed God of one day.

He was immediately struck by a bolt of lightning and instantly killed. The hired hand was crippled for life.

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

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

An infidel in New York said, "Show me a hair in the palm of your hand and I will show you a Christian." A short while afterward, at the age of seventy-four he died. His last words were, "I am in the flames, pull me out."

Lord Byron who had all that money could buy made the statement that he had had only eleven happy days in all his life. He wondered whether he would live long enough to complete an even dozen. A few days later he was drowned. There is very little real enjoyment in a life of sin.

#### THE PASTOR'S SCRAPBOOK

I. L. FLYNN

##### Writing for the Newspapers

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

The question with most ministers is, How can I "break" into the newspaper? I say "break" into the newspaper; for the larger town and city papers must be "broken" into. This is not because the editors are prejudiced so much against us. Certainly you will find some who are. There are other reasons why the average newspaper does not open its columns to us. First, we are still an obscure people, small and insignificant in numbers and church property. Second, not many of the "rulers"—leaders—have joined us. Therefore we lack the "prestige" that the worldly renowned bring to the body with which they affiliate. Third, we almost have a fanatical name: "Church of the Nazarene!" Surely to us a most beautiful name; but the world usually draws back from our name. Years ago I was selected by the jury commission to serve on the grand jury. The district judge asked the usual questions of the panel. Finally he looked at me and asked, "You are a minister, I believe. Do you desire to use your exemption?" I told him I knew no reason why I could not serve. He started to mark me accepted, when he again asked, "What church are you a minister of?" "Pentecostal Church of the Nazarene." He gave me a searching glance, then switched me to the petty jury. "He did not want a fanatic on the grand jury." Fourth, and I think the biggest reason of all: The average preacher, Nazarene or others, does not know—now do not become perturbed—does not know how to write for the

newspapers. We have many excellent preachers who can write good articles for their own church papers, who could not get an article in the newspapers. I do not mean they could not get an article in the papers over their signature, almost anyone can do that. But that never should be done only in case of defending some moral issue, or attacking some evil that is of a general nature.

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

Every publisher desires his paper to reach the largest number of readers possible. For that reason he pays thousands of dollars a year for special features. When Lord Northcliffe entered the newspaper field some fifty years ago, he was confronted with the problem of what to feature in his papers that would so appeal to the public as to increase their daily circulation beyond the million mark. And that is the problem of every newspaper man. "How shall I reach the most readers?" If you will write an article that the editor thinks the public will read, he will grab for it. Now church news is limited in its sphere. But there is enough happenings around any local church to keep an item in the paper every week, and sometimes oftener. (I do not mean church announcements, they are not local news.) There is the W. M. S. news; the N. Y. P. S.; something special about the Sunday school occasionally; special prayermeeting services now and then. A visiting minister or worker comes along. Perhaps the old pastor drops in, all these can be woven into a news story of worth.

##### MEETING THE OFFICE FORCE

When you reach your new work, subscribe, or otherwise, get hold of all the local papers of gen-



eral circulation. Get acquainted with them. Meet the editor and reporters, so they will know you when they meet you anywhere. But don't intrude on their time. Their time is valuable. The average newspaper man must work in a hurry, he has no time to waste. Carry your church announcements personally to the paper, wherever possible, until you become personally acquainted with the office force—then keep it up. Give your announcements to the proper person in the office. Be pleasant, but not capricious.

#### How to Write News Items

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

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

Rev. Bud Robinson  
Tells Life Story

At Church of the Nazarene

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

The Rev. Mr. Robinson began his life story by quoting the fifty-fifth chapter of Isaiah. (Now go on with your story.) Do not sign your name to it as reporter, for if you do, you lose most of the value of your news item, unless requested to by the editor. Write the news just like you believe the editor would, were he present and writing it. Do not try to quote the speaker verbatim throughout your article, only touch some of the high points. But always have a connecting link

in your story. You can close by saying, The Rev. Bud Robinson leaves (or left) today at 10:30 a. m. on the Santa Fe for Kansas City, where he is engaged for a two weeks revival meeting.

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

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

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

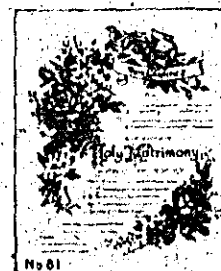
1. A divine call that will not be evaded.
2. A consciousness that he has a message for hungry souls.
3. A well-grounded knowledge of God's revelation to men.
4. The passion for souls that will not let him rest.
5. An enthusiasm for work that makes his task joyous.
6. Praying laymen to hold up his hands.

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

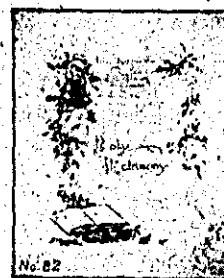
"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he goes wrong."—ABRAHAM LINCOLN.

I consider THE PREACHER'S MAGAZINE indispensable to me in my work and feel that I can better sacrifice something else rather than to fail to get this helpful paper each month.—M. G. Bassett, Indiana.

## Marriage Certificates for Framing



No. 81



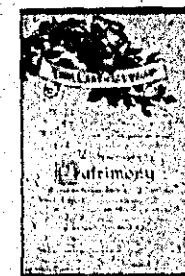
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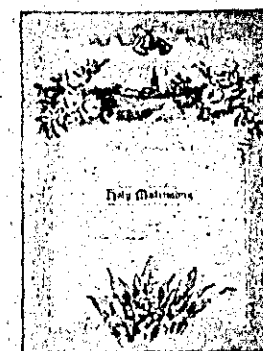
No. 84



No. 87



No. 89



No. 187

No. 81. Roses and orange blossoms. An exact reproduction of the original in rich coloring. Size 12x15 inches. 25c each; \$2.50 a dozen

No. 82. Upright design of roses and violets with ribbon border and bells. Size 14x17 inches. 30c each; \$3.00 a dozen

No. 83. Orange blossoms with ferns forming two ovals. Can be used for photographs if desired. Size 14x17 inches. 30c each; \$3.00 a dozen

No. 84. Gothic design with Church spire. Orchids and lilies in full colors. Size 15x20 inches. 40c each; \$4.00 a dozen

No. 87. Oblong in style. Orchids, lilies and ferns attractively arranged. Printed in colors. Size 11x14 inches. 20c each; \$2.00 a dozen

No. 89. Folder style with rose in full colors. Gold border with an envelope. Size 6 1/4 x 10 inches. 25c each; \$2.50 a dozen

No. 187. On gray background, delicately worked into five colors with garlands of roses, lilies and orange blossoms. Church scene. Size 12x16 inches. 12c each; \$1.25 a dozen

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(Over)