

# —The— Preacher's Magazine

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## THE VALUE OF A PREACHING PLAN

THE EDITOR

THERE are few preachers who do not welcome the experience of changing the subject "on the spur of the moment" in those rare instances in which it becomes clear that the discourse planned is not suitable for the occasion. But it is a great mistake for any preacher to attempt to make this spontaneous method of selection the regular method. The better wisdom is to plan and prepare as carefully as possible and come to the service in full expectation of following the course which has been indicated during the period of preparation. Then if the service takes an unexpected turn and the change of sermon theme is made clear, he can take the new path in better faith than if he could be upbraided for his neglect to find the will of God in advance. It is said that a pious Quaker asked John Wesley in the opening of the service if he planned to speak, "If the Spirit leads." Wesley answered, "I plan to speak that the Spirit may lead me." This is, I think, a good motto for the preacher. Plan to speak that the Spirit may lead you while speaking upon the subject for which you have prepared, or upon any subject that He may bring to you in the moment of necessity after you have prepared.

But I am thinking of a more far-reaching preaching plan covering the month, the year and even the whole term of the pastorate. Perhaps the last mentioned covers a little too much scope for the average preacher. But some will no doubt find it possible to keep at least the dim form of a preaching plan in mind while thinking of the preaching scope they hope to cover while in a given field. I know this is the experience of an evangelist, and cannot see why it should not be so also with a pastor.

A certain amount of repetition is of course necessary and desirable. But the preacher must guard against too great a bent toward sensationalism on the one hand and against becoming threadbare on the other. Only a few preachers are sufficiently gifted to follow out successfully a lengthy series of sermons on "Jonah," or continued lectures on "The Book of Rev-

elation," but every preacher should remember the backslider in his scope of preaching and should also give attention to that large portion of the Scriptures which is included under the name of prophecy. It is doubtful that any minister in the prime of his years ever really increased his usefulness by becoming a "specialist" (which is just another name for "hobbyist") on any one theme or phase of Christian truth. Ours is a whole Bible and no part of it is to be neglected. R. M. Guy, a very wise advisor of preachers, using himself for an example, said, "I reserve to myself the right to speak to my people on any subject which bears upon their present or future happiness." The only change I would make in this would be to suggest that the preacher is duty bound to speak to his people, as opportunity affords, upon every subject which bears upon their present and future happiness. And yet while acknowledging such a wide responsibility, the preacher must fight against becoming flat and commonplace.

But after it is all said, pro and con, I think it is well for the preacher to go as far as possible in making a preaching plan for the week, month, year and even for the period of his expected ministry in a certain field. This plan will be clear in the aspects which time places as close at hand and dim in the more distant aspects. Then when he has no pressing reasons for divergence he will do well to work toward the fulfillment of his plan. His plan is ever subject to change and revision—even to complete substitution, but it has at least a slight directing and stabilizing effect, and an occasional glance at what has been done may serve to show whether there are tendencies toward hobbies or tendencies to neglect certain phases of essential truth. It would be interesting for the average preacher to consult his sermon-subject list covering the past twelve months with a few questions like the following in mind: "How long since I preached a sermon on 'Heaven' or gave any considerable portion of a sermon to depicting its joys? How long since I preached on 'The Second Coming of Christ'? How does my theme list look when compared with the subjects used by the Savior and by St. Paul?

## DEVOTIONAL

### BE BORNE ON TO PERFECTION

A. M. HILLS

*"Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit."* (Heb. 6:1-3.)

**D**ELITZSCH translates: "Wherefore, leaving the first elementary doctrines of Christ, let us go on to perfection." Godbey translates more properly: "Let us BE BORNE ON [pherometha] unto perfection."

What a foundation is to a building, and an alphabet is to a written language, that the elementary doctrines and the life they produce are to the advanced experience of the Christian life. Here is a distinct call to the experience of sanctification or holiness, called in this particular text "perfection."

#### I. WHAT ARE THE FIRST PRINCIPLES, THE ELEMENTARY DOCTRINES?

1. *Repentance.* This is a profound and radical soul experience. It means deep contrition and self-abhorrence for sin, a hearty confession of it and making restitution whenever it is possible. It means, further, a complete forsaking of sin, giving up the whole business. As God says, "Let

the wicked forsake his way, and the unrighteous man his thoughts" (Isaiah 55:7).

2. *"Faith toward God."* This is the act of the soul voluntarily accepting and appropriating the pardon of sins procured provisionally for us by the atoning work of Christ. Yea more, it is the acceptance of Christ *personally* as Savior and Lord. "But as many as received him, to them gave he the right to become children of God, even to them that believe on his name. Which were born" (John 1:12). Repentance and faith bring regeneration.

3. *Baptism.* This is (1) an outward sign of an inward work of grace that has already taken place in an adult believer. He is not baptized to be regenerated, but baptized because already regenerated. (2) It is a rite of public confession of Christ. (3) It is an initiatory rite of admission into the visible church.

4. *Laying on of hands.* This is the ceremony of ordination to office in the church.

5. *Resurrection of the dead.* This is the proof of Christ's divinity and of our own immortality. The empty sepulcher of Jesus is a vase out of which blooms, as a lily, the religion of Christ.

6. *The doctrine of eternal judgment.* Judgment means rewards and penalties, heaven and hell. This doctrine brings sinew and bone and muscle to Christian character, and holds back believers from Antinomian lawlessness and presumptuous sins. It induces obedience and the serving of God "with reverence and godly fear, for our God is a consuming fire."

## II. IN WHAT SENSE DO WE LEAVE THESE FIRST DOCTRINES?

1. We answer negatively—

a. *Not by undervaluing them, or regarding them as unimportant.* Repentance and faith are fundamental experiences and essential to the Christian life. The ordinances are helpful means of grace. The doctrines of resurrection and judgment strengthen the loins of Christian character.

b. *Not by ceasing to be grateful for them.* Blessed is the man who can look back to the definite time when he felt the convicting power of the Holy Spirit, and consciously turned from

sin, and lifted the eye of faith to Jesus, and received His forgiving smile. Fifty years have passed since this definite experience was ours, but the sweet memory of that blessed hour lingers yet.

c. *Not by belittling them* to make room for something higher. Thank God, the holiness preachers have no such necessity laid upon them. None holds up the standard of regeneration so high. We declare with united voice that it is a life lived above the sin level, the voluntary commission of known and wilful sin.

2. We answer positively—

d. *By not regarding them as the end of all endeavor.* Multitudes of Christians are satisfied with conversion and wish for nothing more. Indeed multitudes of preachers do not know themselves, and of course cannot tell to their congregations, that there is an experience beyond regeneration to which God is calling them by His Spirit. Fortunate is the man in whose breast God has awakened a spiritual hunger for something more than regeneration has brought him. Upon all such Jesus pronounced His benediction: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

e. *By making them the foundation on which to build the superstructure of a divine life.* The alphabet is the basis of all printed literature. We do not forget it but *use* it, when we go on to grammar and rhetoric and classic literature. And what a mistake it would be for a student of literature to stop with the alphabet!

In the same way the multiplication table is used in all higher mathematics. But no man could become an astronomer and calculate eclipses, transits, and conjunctions whose mathematical education stopped with the multiplication table. He must leave the elementary principles and, by using them, push on to higher things.

So regeneration is but the foundation for sanctification and the deep things of God. Wesley well said, "Something more will have to be done for Christians after regeneration before they are prepared for a holy heaven." Fletcher said, "All Christians are safe who are either standing in Christian perfection or are pressing after it.

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If they do neither they rank among fallen believers." The apostle Paul understood this. Therefore he urged all believers to leave the elementary doctrines and experiences of salvation and be borne on unto perfection.

### III. WHAT IS PERFECTION?

There must be some experience possible to us which God has dignified by that name, or He would not have said so much about it. There are more than a score of passages in the New Testament that refer to it. God says, "Mark the perfect man." How could we do it if there weren't any? The saintly Bishop Wm. Taylor said, "Such words as 'perfect,' 'perfection,' 'sanctify,' 'sanctified,' 'sanctification,' 'holy,' and 'holiness' have some definite meaning. The Holy Spirit knew the meaning of language and meant something by such terms. We must find out what they mean and seek the experience they indicate."

God makes other things perfect,—a perfect flower, a perfect tree, a perfect landscape, a perfect painting in the clouds. Why may He not produce a perfect Christian?

What is Christian perfection, anyway? Negatively we may say, "It is not absolute perfection." That belongs to God. It is not infallibility of judgment, which grows out of human limitations. Mistakes in judgment can co-exist with a holy heart. It is not being above temptation or the possibility of sin: for Jesus was not above that. It is not Antinomianism,—a perfection in Christ imputed to us, while we are still vile with sin, and corrupt in our own hearts. That is a theological fiction of Calvinism, utterly unwarranted by Scripture.

Now, positively, "It is that condition of our moral nature which fulfills God's end in our creation and redemption." Richard Hooker says, "We count those things perfect which want nothing requisite to the end whereunto they were instituted." Wm. McDonald says, "That is perfect which has what properly belongs to it, and nothing else." Perfect water would be H<sub>2</sub>O with nothing else. So a Christian is perfect who has what belongs to a Christian and nothing else.

God made man in His likeness, with intellect, sensibility, and will, dwelling in a body, all unperverted, unpolluted, clean, holy. The devil injected *curiality*, and the godlikeness was lost. God attempts to restore the likeness. He moves to repentance and regenerates. Then He calls to sanctification, to the cleansing away of the abnormal propensity of sin.

Wesley said, "Christian perfection implies deliverance from all sin." The Bible seems to use the words "perfection," "sanctification," and "holiness," synonymously. They mean the state of a moral nature after it has been delivered from all inward as well as outward sin. If God is pleased to call that state of heart that is cleansed from moral defilement by the Holy Spirit, "*sanctification*" or "*perfection*," why should we object and wrangle about such a use of language and insult the Author of the Bible?

We know of theologians who define "perfection" to mean Adamic perfection and angelic perfection and God's absolute perfection. After thus lifting up an unattainable standard, they sneer at the idea of Christian perfection in this life. It is a covert sneer at the teaching of the Holy Spirit, and its practical result is to keep people from seeking anything higher than the life they are now living.

Dr. McDonald defines "a pure heart as one in which the graces are unmixed. Love is without hate; faith is without doubt; humility is without pride; meekness is without anger; loyalty to God is not mixed with a bent to backsliding." Such a state of heart is attainable, and God calls it Christian "*perfection*."

### IV. HOW ARE WE TO BE BORNE ON UNTO PERFECTION?

Certainly not as most people suppose. It is not, for instance, to be brought about by evolution or development. It is not the result of human striving and growth. Self-reformation has never been able to bring it about.

Education has never been sufficient to hand over *perfection* to anybody as a diploma of graduation. Death and purgatory, relied on by so many, have no standing in Scripture as the source of sanctification.

How, then, do we get it? We are to seek for the baptism with the Holy Spirit, which is given to those who hunger and thirst for it (Matt. 5:6), and earnestly pray for it (Luke 11:13), and surrender themselves to complete obedience (Acts 5:32), and turn themselves over to God's ownership in complete consecration (Rom. 6:13 and 12:1). The last human condition is to *believe* that what we have thus turned over to the Lord, He sanctifies and makes holy. For we receive the Spirit by faith (Gal. 3:2 and Acts 26:18).

When all this is done, we are baptized with the Holy Spirit and are "borne over *unto* the

perfection" of a clean heart in the twinkling of an eye. Robinson says in his Greek Lexicon of the New Testament of the preposition "*epi*" (unto), "it implies motion to or towards any place or object as a limit, aim or end, *with subsequent rest thereupon.*" In other words, "perfection" is not merely an ideal to aim at but which you can never reach. It is an experience actually within reach of us in this life. Asa Mahan, D. D., says of his experience when bap-

tized with the Holy Spirit, "It was an instantaneous passage from the dimmest twilight into cloudless noon. Propensities which from childhood up, and not less during the first years of my Christian life, had had absolute control when strongly excited, in a moment lost utterly and forever their power, being superseded by a new and right spirit."

O let us all leave the first principles and be borne on unto perfection.

## DOCTRINAL

### CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASIL MILLER

#### CHAPTER SIX. THE SCIENCE OF THEOLOGY

THE place of theology in an age of science has been questioned. Up until the eighteenth century theology took its stand alongside of philosophy as one of the standard units of thought. Its greatest exponents were looked upon as the outstanding men of their respective ages. This is especially true of the medieval period. When we name such men as Thomas Aquinas, the theologian who laid the foundation upon which Roman Catholic systematic beliefs were founded, and whose scheme of dogma is still current with them; Anselm, who "made the doctrine of the atonement," and Augustine (earlier still) who sired systematic theology, we have referred to the greatest thinkers of fifteen centuries of the Church.

With the growth of the scientific spirit, following the work of Bacon, and the development of the inductive mode of inquiry, philosophy lost its grip upon the intelligentsia, and naturally, theology, the sister of the philosophic spirit, was looked upon by the "rationals" as completely demoded. When the modern religious ideas began to arise, ideas which questioned those fundamentally accepted principles of the Christian faith, newer schemes of looking upon religion appeared. The infallible church, whose head was the pope at Rome, was accepted by all Christendom as final authority in religion questions. With

the advent of Protestantism, the church lost this seat of being the arbiter of matters of belief. Then the great plea was for the authority of the Bible, which every man must be free to interpret according to his own conscience.

When the rationals took over the entire field of theology, and deism became the accepted thought of the "intellectuals," then a new basis for religious authority was sought for. With the growth of the spirit of religious inquiry, the development of the evolutionary theory which among the supposed thinkers relegated the doctrines of the Bible to the sphere of myth, theology became a "bastard science," and for it no place was to be found. Only the "traditionals," conservatives and dogmatists had any use for it (according to this intelligentsia). Where once philosophy and theology ruled supreme now science has become the accepted dictum. Its word is final. The thinkers of the Church have tended to capitulate to materialistic science, feeling that thereby they were appealing to this age of modernity. Science measures its phenomena in the test tube, and that which will not submit itself to this type of experimentation, we are told, has no place in the realm of accepted truths.

#### RELIGION AND THEOLOGY

When it seemed that among the thinkers of the age this had become the accepted dogma, a reaction began to set in to this extreme viewpoint. We discovered that after all there was an intellectual content to religion, and theology was only its justification. Man is deeply religious, and none can question the reality of his

religious experiences, from the savage to the highest type of mystical personalities. Then theology, as "the systematic exposition and rational justification of the intellectual content of religion," has a right to demand the attention of the Church.

In this process of justification for theology, at the outset we are informed that religion has no ultimate reality, but it is mere illusionism. It is the fabricated outgrowth of diseased mentalities. Eventually it will become extinct, so the proponents of this dogma avow. There are three methods of conceiving this theory. The first is that of psychological illusionism, where religion is a pathological or misguided element in human experience. The second is termed sociological illusionism, where religion is thought of as being the product of group maladjustment. The third type looks upon religion as the result of early man's superstitions.

But we discover that religion is found in the very fabric of man's soul, and wherever primitive man or intellectual man is, he carries his religious beliefs with him. Religion then cannot be so easily disposed of as this theory of illusion would have us believe. If religion is illusion then the other experiences which come through the mind must likewise be untrustworthy. It is the decision of the ages that the mental functionings of man can be accepted with the same reality as the objectivity of the outer world.

Man feels that there is a superworld with which he comes in contact, and that this has an intellectual content, which is theology. Religion is not purely subjective; but it involves a personal attitude toward an objective realm of values, and this realm is found in the superworld. When we come to analyze what makes up religion in general various elements are discovered, and these discoverable elements when systematized are our theology. Theology has its roots in the objective phases or references of religion, and none can question but religion refers to an objective world, or a world of values and relationships which are beyond man, and hence not subjective within man. It is by the process of systematizing these that man finds his theology.

#### THE NATURE OF RELIGION

At this point a question arises as to the nature of religion. It is not myth, the result of primitive man giving animation to the inanimate world, nor magic, the process whereby priests built up procedures for coming into contact with

this animate world of spirits, nor illusion. What then is it? Religion has three vital elements which establish its objectivity. The first is man's complete dependence upon a Higher Power. This is rooted in his life. Schleiermacher of the past century called this "the feeling of absolute dependence." It is what the mystic would term "consciousness of being in relationship with God."

Another German who developed the theory of the "numinous" content to religious consciousness, Rudolph Otto, has called this dependence "the creature-feeling." This is a sense of creatureliness, self-abasement, awe, stupefying fear before "the Wholly-Other." And this Wholly-Other is looked upon as a Power or person that is to be trusted. Otto discovered in the religious consciousness a nonrational element, which he called the numinous. The rational in the religious element in man's life has been systematized into our theology, which gives us the existence of God. His absoluteness, His goodness, etc., but above all these there is a sense which man has not been able to analyze into a rational system. This element Otto calls the nonrational, or numinous. It is a feeling of the awareness of the divine.

The second essential element in religion is the longing after redemption, or life which is in contact with "this Wholly-Other," or God. There is such a thing as direct awareness of God. The numinous feeling of awe before God, of the *mysterium* in the presence of God, changes and becomes one of fascination, or allurements, or a desire to be drawn to Him. In the religious consciousness of man this element has been builded. It has been termed "religious apriorism." This simply means that in man's mind has been constructed a basic principle which makes him innately religious. And the longing for salvation is the outgrowth of this inborn religious tendency.

The final element in religion is the alliance between religion and morality. Since religion is a yearning after the redeemed life, this changed mode of living must have more or less reference to morality. In the Christian religion we see this alliance perfectly united. This union brings a sense of obligation both to God and to man.

Religious experience in general may be either personal or nonpersonal; or it may be mystical or prophetic. When it is personal, we find its highest type in Christianity. Nonpersonal religion is of the idealistic pantheism type. Mystical religion is a longing for absorption in the divine;

while there have been great Christian mystics, the mystic of oriental religions who longs for absorption in Nirvana represents this type. Prophetic religion is that of the Bible. Theology for mysticism becomes negative, and emphasizes ecstasy as the one source of religious illumination. Theology for prophetic religion finds both in reason and revelation and religious experience sources of religious knowledge.

#### CHRISTIAN FAITH AND THEOLOGY

The vital thing in religion which gives it objectivity is faith in the superworld, or that world beyond man. In the Christian religion this is faith in a personal God, the existence of which later we shall argue. If religion is purely subjective, then there can be no theology. Since it refers to a Divine Being, and looks beyond the visible to the invisible, it has implications beyond the concrete world. The implications call for clarification, exposition and rational justification. This process is theology at its height. These implications likewise call for faith. Faith must be exercised in believing in the existence of this superworld, or God. It comes into activity when one seeks for redemption. We must believe in God.

There is a question as to whether or not one's world-view comes into being wholly through revelation by the acts of God or whether or not it may be grounded in reason.

Is one's faith in the Christian world-view above reason, irrational, or does it come under the sway of man's reason? This has been a question which has rocked the Church for centuries. What is the relation of faith and reason with reference to the facts of Christianity? Or in other words what is the relationship of faith and reason to theology?

Some have held that when one says "faith" he denies any possible reference to "reason." Then theology is purely a matter of faith in the superworld, and is grounded wholly in revelation. All that theology has to do is to systematize, and not defend the teachings of revelation. It has become the accredited belief of the Church that religion or faith is not beyond reason, that the Christian faith is a reasonable one. Facts grounded in revelation are capable of rational defense and systematization. Some have held that the faculty of reason has been sufficient to give us theology, and where such is true this becomes natural theology, as opposed to revealed theology. On the other hand some moderns have held that

faith and reason are irreconcilables in the realm of religion. This was the position of Schleiermacher, who felt that the rational justification of Christianity was unnecessary and impossible; Ritschl and his followers, and Karl Barth have advocated this view. As Knudson says, "Religion does not and could not live from the crumbs that fall from the table of philosophy and ethics. It stands in its own right." But from this it does not follow that faith and reason cannot be reconciled. There is no ground to hold that while reason may be called to assist in systematizing the teaching of revelation in religion, that it cannot be called upon to defend the teachings of revelation.

There have been three types of views of the relationship of faith and reason. Augustine subordinated religious faith or authority to reason. He wrote, "Nothing is to be accepted save on the authority of the Scripture, since greater is that authority than all the powers of the human mind." He taught that one must believe in order to understand. While he believed in the use of reason in this realm, fundamental to the entire process was faith. He held that reason implied faith and faith reason. They existed together.

During the middle ages it was thought that the facts of revelation, or faith, were beyond the comprehension of reason. They transcended reason, and no proof of them was humanly possible. While they were beyond reason, and proof was impossible, still they were not thought of as irrational. Their validity depended not on their rationality, but upon the divine authority from which they came. Hence the theologian could only stand and systematize the teaching of the Bible, and not defend them in the light of reason. There were, however, certain principles which were accessible to reason, which were not peculiar to the Christian faith alone. Such facts are immortality, belief in God, etc. While one could not absolutely demonstrate these doctrines by reason, still it was held that they were capable of reasonable defense. This gave rise to what is termed natural theology, as distinctive from revealed.

The modern view of this relationship between faith and reason can be stated thus: our faith is a reasonable one. After all we live in a world of faith. Faith is as much a necessary element in science as in theology. There are certain basic facts which the scientific world must take by faith, and proceed upon them. This is the ex-

act position of religion. We postulate certain facts by faith, and defend them by reason. We believe in the existence of God, the possibility of redemption, and then we try to establish their rationality by the process of reason. Ours is a reasonable faith. There is no reason without faith, and no faith without some reason. No line of demarcation can be drawn then between the theology of reason and that of revelation. Knudson, dean of theology at Boston University, expresses the idea thus: "Revealed theology is grounded in natural theology, and natural theology derives its dynamic and living content from revealed theology."

Hence Christian theology cannot be limited to a mere exposition of the Christian faith. Rational theology must seek for a justification of itself in human reason, as based upon revelation.

On the other hand mysticism would have us grasp the fundamental facts of theology through feeling or ecstasy. It is to be noted that while the mystic has given us the assurance of a personal contact and communion with God, he has in no wise aided us in stating the nature of the Divine.

#### THE ABSOLUTENESS OF CHRISTIANITY

In our desire to justify theology as the national systematization and verification of the intellectual content of religion, let us state our reasons for a belief in the absoluteness of Christianity. If Christianity be not absolute then it is a waste of time to argue concerning the relationship of faith and reason, and Christian theology becomes a chimera. Christianity must stand the tests of common reason. It must not become an isolated island which is separated from the great human mainland. Rather to use a borrowed figure, it must be a mountain peak which rises out of the plains of human need and inspiration.

From the very beginning the Christian has looked upon his religion as being absolute. It was not a reasoned absoluteness, but one accepted as a dictum of faith and conscience. It was the result of an unreflective consciousness. The Christian had looked upon Jesus, and felt that He was "the great Fulfiller," sitting regnant upon the throne of history, as Boquet expresses it. At first a study of the absoluteness of this belief was not undertaken, for the fact was accepted for granted. But when intellectual criticism from the outside forced the issue, and demanded a defense of the position of Christianity, several methods were pursued.

First, Christianity was declared absolute be-

cause of the miraculous elements in it, or because of its miraculous origin. When later men questioned the miraculous origin of Christianity, the new birth was held as the fundamental fact of theology, and was used to deduce the miraculous in our religion. When this position was questioned by the critical then Ritschl attributed to the inner life of Jesus alone an essentially miraculous element, and made this the normative, or authoritative element in theology. More recently Karl Barth has held that revelation is the basal thing in theology. Though he rejects the doctrine of biblical infallibility still he feels that revelation is the fundamental element which makes for absoluteness in the Christian faith.

If there were no miraculous elements in the origin of Christianity, the very fact that it is the crown of all religions, the highest type, would mark it as the absolute. Through Jesus Christ in Christianity we have the full self-realization of God in human consciousness. Of no other religion can this be said. Jesus is the union of the human and the divine. This we believe to be the highest conceivable idea, and since it forms the essence of the Christian faith, it stamps our religion as the absolute one. This has been the position taken by the philosopher Hegel in establishing the absoluteness of Christianity. Christ became the God-Man, the manifestation of the Absolute in the finite.

Schleiermacher on the other hand began with the experience of Jesus as concrete reality, and showed that the Christian experience as lived by the Master represented the highest possible type of religion, and hence was absolute and universal. By the term absolute, we mean "the unsurpassable," and as such Christianity remains supreme. In the face of Jesus Christ we find God as nowhere else, and this imparts to him a mission and character which may rightly be called absolute.

Again Christianity can be tested as to its absoluteness by comparison with other religions. By every possible mode Christianity remains supreme. It is superior to any other religion in its theological content. It is superior to them all likewise in its ethical teachings; and also superior in its capacity to meet the most fundamental needs of the human heart.

The modern age does not desire to associate the Christian faith in this study of absoluteness with any historic creed; nor does it assume to argue that it can be identified with the teachings



of the Scripture (for so many different interpretations have been given). Upon what then does it base its argument? There have been three methods followed by the Church in the past. At one time the Church—or ecclesiasticism—was looked upon as authoritative, or absolute. This was the position of Catholicism. The position taken by the early Protestants was that the Bible was infallible, and hence the absolute essence in Christianity. With the rise of criticism the modern man has asked that the essence of Christianity be defined as the absolute. But this "essence" cannot be clearly defined. One cannot say that "here or there" we discover the infallible essence. It is a matter of the spirit. We look to Schleiermacher as the man who taught us to view experience as being the vital element in religion, and not dogma or theory. While he broke with the dogmatic tone of theology, still he placed experience at the heart of the Christian faith. He thought of Christianity as the redemptive experience made possible through Jesus Christ, and it was this which he felt differentiated the Christian religion from all others.

The second modern thinker (whose views are certainly defective from the standpoint of traditional theology) was Albert Ritschl. To the idea of Christianity being a monotheistic religion, based upon the character and life of Jesus as Redeemer, he added the thought of the kingdom of God. Whatever then the modern position is, we have two distinctive elements which make for the essence of Christianity, redemption and the kingdom of God, and of course at the heart of each is Jesus Christ. This becomes the norm or standard for discovering the essence of our faith. This essence then becomes the recognized source, as well as the norm, of theology.

From the Scriptures, from the history of the Church, and from Christian experience we discover what the essence of faith is. It is then the task of theology to expound this intellectual content and to justify it from the position of reason.

#### SCIENCE, PHILOSOPHY AND THEOLOGY

This is the theology that everywhere the modern thinker must face. We live in a world of science, where philosophy, once the crown of thought, has been outmoded. In terms of the modern science and philosophy present day Christian faith must be defined. Theology is not an empirical science, like biology is, and cannot be regulated by the same *modus operandi*. The great trouble with theology and science in the

past has been the fact that they have not stayed in their own realms. Science, when it began to interpret its data, turned into a supposed scientific metaphysics, or philosophy of being. This is true with evolution. There is no argument with the data gathered, which outlines a process, but when the scientist says that these gradations came about by *resident forces*, and gives us an emergent evolution, he has become a philosopher, or metaphysician, and is no longer a scientist. Science must remain the description of the process and not become the interpretation of the same.

When science is interpreted in terms of naturalism, as it usually is, then it is an enemy of theology or faith. But when the interpretation comes under the realm of Personalism as a philosophy, then it becomes the ally of faith. Knudson writes, "Metaphysically interpreted, science becomes a realistic or materialistic philosophy." Borden P. Bowne, the father of the philosophy of Personalism, says that science must deal with the phenomenal world, and that theology has to do with the world of metaphysical reality. In fact there is no conflict between pure science and pure religion. One deals with concrete reality; and the other with ontological reality (or the reality of being); one is concerned with facts and the other with their ultimate interpretation. Science permits of a theistic interpretation of the universe; and theology permits of an experimental study of nature.

True philosophy is likewise a handmaiden of theology. Philosophy in its traditional form is divided into epistemology, or the theory of knowledge, and metaphysics, or the theory of reality. It is when philosophy becomes agnostic, or positivistic, materialistic, that it goes contrary to theology. Metaphysical philosophy must be grounded in a moral content. When metaphysics interprets the universe in terms of Personalism, or of a personalistic God, it carries with it a moral note, and furnishes an intellectual background for theology. When philosophy attributes, in its system of epistemology, transcendental powers to the human intellect, which affirms that the mind can grasp or transcend the empirical, and lay hold on the metaphysical, it thus to that extent lends its support to religious faith.

Again true philosophy aids theology in affirming the reality of self-consciousness. When it lays the foundation for the "I," both in man and God, it gives the basis for the relationship

between a personal man and a personal God. A third principle which philosophy of the true type lays down for theology to build upon is that of causality. The idea of a real Cause is implied in the Christian doctrine of God as Creator, and in divine providence. Personalistic philosophy solves the problem of causality and at the same time lays a basis for the Christian belief in creation and providence.

#### THE SOURCE AND TASK OF THEOLOGY

To be able to systematize the intellectual content of Christianity, which is theology's task, one must understand the sources for gathering this material. The first great source, though not the only one, is the *Bible*. This is the storehouse of

the primal truths of the Christian faith. Again one must understand the long line of *Church history*, with its interpretation of the Scriptures, and its *credal statements*. Then one cannot fail to take into consideration the principles of *idealistic philosophy* and human reason, as supplementary sources of Christian theology. *Religious experience* has much from which theology draws. The Christian consciousness of God and divine life are basic test-grounds for doctrine.

The tasks of theology may be grouped under three headings: (1) Determine and expound the essential nature of the Christian faith; (2) establish the validity of this faith; and (3) apply this to the ministering of the needs of the soul.

## EXPOSITIONAL

### EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

#### *Unveiling Truth for Man*

*God having of old time spoken unto the fathers in the prophets by divers portions and in divers manners* (Heb. 1:1, R. V.)

FROM the time that man began to till the ground and seek its returns, there have been revelations of the wondrous secrets of nature, and even to this day the fullness of such a revelation has not been reached. We stand amazed at the wonders of radio, but scientists tell us that we shall yet see greater things. Not only does nature prove a source of unfolding wonder and delight, but we find likewise in the personality of man wondrous disclosures of hidden mines of talent and possibilities; we see scintillations of thought and stirring emotions of love and sympathy; there is a never ending panorama of life in new forms; these transcend the wonders of nature. But above both of these realms is the disclosing of religious truth and eternal verities to man.

#### THE UNVEILING OF TRUTH IS GOD SPEAKING

When man by his sin separated himself from communion with God and entered into a state of estrangement from all that was holy, it might have been that forever would the word of revel-

ation have been silent; never again then would the voice of God have been heard. But not so, the heart of divine love yearned over man and no sooner had the enemy of all good accomplished his devastating work in the soul of man than there came a word of promise and from that very day when the evening shadows were beginning to fall and the voice of God was heard in the garden has the word come to man from above.

We hear the searching inquiry directed against Cain, "Where is Abel thy brother?" We hear the warning given to the sons of men, "My Spirit shall not strive with man for ever, for that he also is flesh, yet shall his days be a hundred and twenty years." Then we listen to the command given to Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation."

Not only did Noah receive direct commands and injunctions from the Lord but others were thus privileged. So often did the word of the Lord come unto Abraham that he was called the Friend of God, and Moses was regarded as a prophet par excellence because God spoke directly unto him and not through the medium of vision or dream.

But while special individuals received the major part of the revelations to be given, Yet God spake also to the people as a whole. We

see the large company of Israelites that had burst the bands of slavery asunder in the land of Egypt at the command of Jehovah gathered about Mt. Sinai. They had been bidden to prepare themselves with care for this manifestation, and had assembled around the mount. Here in the morning hours there came from the mount thunders and lightnings, "And a thick cloud upon the mount, and the voice of a trumpet exceeding loud; and all the people that were in the camp trembled." Then led by their commander and director, Moses, the people came forth out of the camp to meet God. At this time the Ten Commandments were given, the laws which comprehend the great fundamental relationships of God and of man to his fellowman. But the people were afraid and entreated that Moses act as their mediator and that the word of the Lord might not come in a direct way to them again.

Many were the revelations given unto Moses. At the command of the Lord he organized the worship and centralized it in the tabernacle with its sacrifices and offerings. But while many of the laws were religious, yet there were many civil in their application covering all of the essential phases of life. To Joshua also the word of the Lord came in direct command and instruction. Then with the days of the judges when the people sinned and transgressed, the word of the Lord came only to special individuals on certain occasions until we read as the period is coming to the close that the word of the Lord was precious, that there was no open vision. Then it was that a new order was raised up. When the prophets became the religious teachers of the people, then to them were revelations given. Over and over again do we hear them designate their prophecies as burdens, that is, they are words of injunction laid upon them by the Lord. So conscious does the prophet become that his word is from the Lord that at times he identifies himself with Jehovah and proclaims, "Thus saith the Lord."

For many years the prophets gave forth their warnings to the people of Israel of both the northern and southern kingdoms until both were taken into captivity, and some extended their work beyond that time. Then there was a period of silence until the Jewish community was reconstructed in the land of Palestine once more. Here again the voice of prophecy was heard. While the impassioned note was gone, yet many were the practical admonitions. Then again there en-

sued a long period of silence running over several centuries until the Word of God became incarnate in the person of the Son.

While segments and fragments of truth were revealed from time to time in the days of the Moses and the prophets, yet in the coming of the Son truth is personalized. We are given not only precepts which transcend any vision of conduct and righteousness hitherto given, but we also see the glory of the Father walking among men. Truth has been unveiled in its highest form.

#### TRUTH IS UNVEILED IN DIVERS PORTIONS

When the religious sensibilities of man became perverted by the fall of man and the intellectual understanding darkened, then was it necessary that divine truth be revealed in its fulness, but the capacity of man was such that he could not comprehend all of the truth at once. One fact at a time was made known and this often reiterated; then others joined and encircled about it.

First and fundamental would be knowledge of God, and then man would need to know about himself and be brought to a sense of guilt and condemnation that he might in his helplessness turn unto God. Thus it is that when the revelation came to Moses in the bush that burned with fire, a primary truth regarding the Godhead was made known in the name announced. When Moses inquired, "What shall I say unto them," that is, the people when they shall ask, "What is his name?" the reply came, "I AM THAT I AM." In this phrase we have two essentially fundamental truths, self-existence and eternity. Then in the contest which ensued when the power of Jehovah came in conflict with the gods of Egypt as manifested in the plagues, the supremacy of the God of the Israelites was manifested. Further with the exhortation, "Hear, O Israel: The Lord our God is one Lord," the truth of monetheism was inculcated. In the often repeated command in the law, "Be ye holy, for I am holy," the ethical attributes of the divine being were indicated. Thus early would the Israelites, if they had perceptive minds and understanding hearts, learn the essential truths regarding Deity.

When we turn to the prophets, we find some of the most sublime passages in their writings setting forth the supremacy, majesty and sole sovereignty of the Jehovah, the God of the Israelites. Yea the prophet looked farther in his vision and discerned that the God of the Israel-

ites was the God of the universe and the nations of the earth. So we hear the words of Amos:

"For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth; the Lord, the God of hosts, is his name."

Rising still higher in cadences of thought come the words of Isaiah:

"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

But the supreme and culminating thought regarding God is only revealed with the New Testament teaching wherein we are taught that God is our Father. There had been suggestions of this great truth in the Old Testament writers, but it was not the central thought as it came to be in later days, being made especially so by the Lord's prayer.

As the truth regarding God was made known through one precept and then another so was the truth regarding man, his sinful state and need of redemption. At first the relationship of man to God was represented under the extended symbolism of the tabernacle worship with its many sacrifices and other associated ritualism. Then when man became objective in his worship, thinking that the observance of ritual constituted all of religion, the prophets proclaimed in stentorian tones that the sacrifices were no longer acceptable unto God when they were accompanied by evil in their lives. The call was given to rend their hearts and not their garments. But as it was with the teaching about God so concerning true religion, the climactic truths come in the New Testament. Here we have clearly set forth that on the one hand defilement of life is inward and not in observing outward ceremonies, and on the other that disposition and attitude represent the heart of a true faith in God.

#### TRUTH UNVEILED IN DIVERS MANNERS

With the gradual revelation of truths came also variation in method. This variation does not essentially belong to any one day and age, that is, one method is not limited to any particular time. Often there are several ways of making the Word of God known unto man used in the same age.

In the early days we behold the angel of Jehovah in person coming to the tent of Abraham

and disclosing the secrets of the divine administration, but to Joseph what is to come to pass in days that are still out in the future is made known through dreams.

Closely allied in nature were visions and the ecstatic state. Perhaps the major difference in the two was not in the method in which revelations were made but the effect upon the individual. In the ecstatic state the recipient seemed to have been more active and often felt the incoming of divine revelation more than human capacity could bear and expressed the stress of the emotional state by physical prostration and struggle. So Balaam describes the state thus:

"Balaam the son of Beor saith,  
And the man whose eye was closed saith;  
He saith, who heareth the words of God,  
And knoweth the knowledge of the Most High,  
Who seeth the vision of the Almighty,  
Falling down, and having his eyes open."

But higher than any of these forms was that of face to face communication which was granted unto Moses and seems to have been the privilege of the prophets in general. When Miriam and Aaron spoke against Moses, the word of reproof came from Jehovah thus:

"If there be a prophet among you, I, Jehovah will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Jehovah shall he behold."

Supreme in all mediums of revelation is the personalization of truth in Jesus Christ who said unto men "I am the way, the truth and the life." From Christ we not only received the words of truth, but we behold the life of the only perfect man who ever lived; he was God with us.

But the manner of making known the words of divine revelation was not alone variant; the manner of presentation was likewise different at different times. Literary style varied. We have prose narrative in simple form, then we find it rising, as the prophets proclaim the words of the Lord, becoming highly impassioned and passing on into poetry. There were also those gifted with the special ability of expressing thought in verse and the wonderful lyrics of the Psalms are a heritage which has ever given clothing to the emotions of the soul down through the ages.

Another feature of the literary style which was varied was the figures. We have symbols which

abound especially in the tabernacle worship and are present throughout the Scriptures, symbols that are understood signs, symbols specially designated, symbols of names, of colors and of numbers. We have the recounting of visions symbolical in their significance. There are types and symbolical-typical actions. Then there are the common figures of literary speech, metonymy, synecdoche, simile and metaphor. Furthermore these last two figures become developed and we have the parable and the allegory. Thus in many ways and forms is truth brought to man that he might hear and heed the Word of God.

With the unveiling of truth in the spoken word of God, there comes responsibility on man. Every form of revelation has been given that man might

know the truth. Every means has been used that he might understand it. Then we are left without excuse. If we turn aside all offers of divine grace, even the Son of Man who came from heaven, what further sacrifice for sin is there, what further means of knowledge of the truth? Speaking of the Bible which brings us all these forms of revelation Sir Walter Scott wrote:

"Within this awful volume lies  
The mystery of mysteries:  
Happiest he of human race  
To whom God hath given grace  
To read, to fear, to hope, to pray,  
To lift the latch, and learn the way;  
And better had he ne'er been born  
Who reads to doubt, or reads to scorn."

# HOMILETICAL

## SERMONS FOR FEBRUARY

H. B. MACRORY

SOME TIME ago a gentleman came to the writer and asked in all seriousness the question, "What do you mean when you speak of the tithe?" My friend was a Nazarene. Doubtless he had heard many sermons on tithing, yet there was confusion in his mind regarding this important subject.

George D. Watson tells of a very eminent lawyer who had been a member of an outstanding church in Buffalo, New York, for forty years, and who with all his education did not know that the word tithe means one-tenth. He declared he never knew it until he went to a Methodist campmeeting and was saved.

The tithe is a debt we owe to God. It is the minimum amount of our income that we are to give to the work of God. It is an obligation that must be met by rich and poor alike. The tithe represents the minimum but not the maximum amount of our giving. The maximum amount is determined largely by our ability to give.

Special attention should be given to the subject of tithing and to stewardship during the month of February. This is a custom we have followed as a church for several years. It is also an opportune time to turn to the Church Manual and read again the vows and obligations we have taken along this line.

## February 4—Morning Sermon

THEME: Overflowing Blessings.

SCRIPTURE READING: Malachi 3:7-18.

TEXT: Malachi 3:10.

### INTRODUCTION

Bishop Thoburn of the Methodist Episcopal Church one time said that a thousand Ingersolls in each and every country under the sun could not do as much to defeat the cause of God as an unbelieving church!

He went on to say that the greatest dangers we face as a church are not from without but from within. We are not to fear the infidels and agnostics without but the unbelievers within the church. Those within the church who will not believe God; who will not step out upon His promises, who will not bring their tithes and offerings into the storehouse constitute our greatest danger.

- I. *Why should the people of God pay tithes and present offerings unto the Lord?*
  1. The tithe is the Lord's.
  2. We are the Lord's stewards.
  3. It is God's plan for financing His work.
- II. *Our tithes and offerings will solve many of the problems of the church.*
  1. They will provide the budgets.
  2. Will command the respect of the world.
  3. Will precipitate a revival for the church.
- III. *Faithfulness in paying our tithes and offerings will prove a blessing not only to the*

*church as a body but to the people individually as well.*

1. The promise is to the individual.
2. It is a promise of material blessings.
3. It is also a promise of spiritual blessings.

Let us thank God for every blessing we receive but remember the material blessings are only incidental as compared to the spiritual. It is here we have the overflow.

Turn to the twenty-third Psalm. Read it carefully. Hear the psalmist say, "My cup runneth over."

Turn again to the text. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### February 4—Evening Sermon

THEME: One Thing God Will Not Forgive.

TEXT: Matt. 12:31, 32.

##### INTRODUCTION

The text introduces one of the outstanding attributes of God—the justice of God. It is a theme many drew back from, but one that must be emphasized. We delight to think of the holiness of God. It is an attribute that is given great prominence in the Word of God. We delight to think of the love of God, and of the mercy and the compassion and the faithfulness of God. But we must not draw back from the justice of God.

Jesus emphasized this again and again. The parables of Christ all touch upon it. In fact emphasis is placed upon the same throughout the Word of God.

#### I. *God has always been ready to forgive sin.*

1. This is set forth in the plan of salvation.
2. It is brought out in the promise of Eden.
3. It is demonstrated throughout the Old and New Testaments.

#### II. *There is one sin, however, God will not forgive.*

1. This is the statement of Jesus.
2. It is a statement that has worried many.
3. It is a statement that concerns every sinner and every unsanctified heart.

#### III. *What is the sin God will not forgive?*

1. It is blasphemy against the Holy Spirit.
2. It is wilful rejection of Christ.
3. It is to go on and on grieving the Holy Spirit.

"How shall we escape if we neglect so great salvation?"

A few years ago a young man living not far from Akron, Ohio, was called to preach the gospel. He said "No." He chose law as his vocation and met with success. But God left him. Within a few years he became a hopeless drunkard and blasphemer. One day without

warning he fell dead and plunged into eternity without God!

#### February 11—Morning Sermon

THEME: The Fullness of God.

SCRIPTURE READING: Ephesians 3:14-21.

TEXT: *Filled with all the fullness of God* (Ephesians 3:19).

##### INTRODUCTION

Years ago an illustration was used by one of our Eastern men that I have never forgotten. He held in his hand a small bottle filled with water from the Atlantic Ocean. He then told how the bottle had been thoroughly cleansed and afterward filled by dipping it in the ocean. A chemical analysis would prove, he said, that the water in the bottle was the same as that of the ocean. It was the same in kind or quality as that of the ocean but far from being the same as to quantity.

Just so you and I may be filled with all the fullness of God. Dr. Adam Clarke declares that while many people endeavor to correct or explain the words of the text, yet the apostle means exactly what he said. Every child of God may be filled with all the fullness of God!

#### I. *Filled with God.*

1. What a wonderful statement!
2. What a wonderful experience!
3. Beloved—ye are the temples of God!

#### II. *What is implied by the text?*

1. One must be entirely emptied—of sin, of self, of the world.
2. One of our greatest tragedies many times is failure at this point.
3. Much of our altar work is at fault.

#### III. *The apostle states we are to be filled with all the fullness of God! But how?*

1. By being born of God.
2. By the baptism with the Holy Ghost.
3. By being partakers of the divine nature.

Bishop Joseph F. Berry speaking at the Sebring, Ohio, campmeeting a few years ago related an experience he had in his early ministry. He was in New York City attending a General Conference. It was the first time he had been in a big city. While out walking one day he came to a corner where there was a great fruit stand. Literally barrels of apples, peaches, plums and various other kinds of fruits were piled up in fantastic shapes.

Near the fruit stand stood a little street urchin looking at the fruit with his mouth watering. Addressing the lad the bishop asked, "How would you like to have all the fruit on that stand that you could eat?" The little fellow looked Mr. Berry over and then said, "I have lived too long round here to be fooled by such a looking guy as you are."

Addressing the Italian in charge of the stand, Mr. Berry had him call the little fellow and tell him to take all he could eat. The suit he had on was evidently handed down by an older brother. He filled all his pockets and the lining of the coat and walked off with all he could carry. The bill amounted to four dollars and sixty cents.

Bishop Berry said he saw in that poor little white-faced urchin a photograph of himself as he was then spiritually. As the little fellow left he found himself running to the hotel and to his room, and falling down on his knees, he cried, "O God, I will starve no more. Thou hast invited me to the fruit stand. I am going to fill up." "Today," said Mr. Berry, "I know the power of the resurrection, and of an uttermost salvation." He had been filled with all the fullness of God!

### February 11—Evening Sermon

THEME: The Wages of Sin.

SCRIPTURE READING: Romans 6:12-23.

TEXT: Romans 6:23.

#### INTRODUCTION

There appeared some time ago an article giving an account of the death of a man by the name of Bill Dixon. He was a stranger in the community where he was. No one knew him. One day under the influence of liquor he entered another man's home and was shot and killed. When he was examined by the police they found the name, "Bill Dixon, 1884" tattooed on the body and under the name the inscription, "The wages of sin is death." The poor fellow, a slave to sin, evidently realized that sooner or later the end would come as it did. How true—"the wages of sin is death!"

I. *Sin is set forth by the apostle as a faithful paymaster.*

1. It is presented as an employer of labor.
2. It is also presented as a faithful paymaster.

II. *Sin pays men wages in this life.*

1. It wrecks and ruins men physically and morally.

2. It also wrecks and ruins men spiritually.

III. *Again sin pays wages in the life to come.*

1. The wages of death. The death of separation—not annihilation.

2. The wages of eternal separation. Of separation from God and from hope.

*Mercy's door is open tonight.*

The story is told at one time during the Civil War conditions became such that the President, Mr. Lincoln, issued an order that none of the soldiers should be granted a furlough. One day a soldier received word his wife was dying. His superiors could not grant him a furlough, but they did let him go and try to see the President. When he reached the President's office he was

stopped by the guard and not permitted to enter. The poor fellow turned away crying.

Outside a little boy saw him. The boy was Tad Lincoln. "What's the matter, Mister Soldier?" he asked. When the man told the child why he was crying the little fellow said, "Come with me; I'll take you to see him—he's my papa." The boy had no trouble in getting the soldier past the guard at the door and Mr. Lincoln signed the order allowing him to go to the bedside of his dying wife.

Beloved, Jesus Christ stands waiting to help every honest, hungry heart tonight. Mercy's door is open to you.

### February 18—Morning Sermon

THEME: The Love of God.

SCRIPTURE READING: John 3:14-21.

TEXT: John 3:16.

#### INTRODUCTION

It is said Nansen, the great Arctic explorer, always kept a careful and complete record of his surveys. He was especially careful of his deep sea soundings. Each morning, wherever they were, he took the depth of the water. One morning he let down the sounding line full length but it did not touch bottom. He wrote, "Depth—full length of line (so many fathoms) and more." He then gathered all the line he could find and added it to the original line, but again he was unable to touch bottom. This time he wrote in his records, "Depth—limit of all our line and more."

Who can measure the love of God? Oh the length and breadth and height and depth of the love of God!

I. *The Word of God is one continuous revelation of the love of God.*

1. Creation was a revelation of His love.

2. Eden was also a revelation of His love.

3. The "fall" brought forth the greatest revelation of all in the promise the seed of the woman should bruise the head of the serpent.

II. *But the world plunged on in sin.*

1. Was soon bankrupt morally and spiritually.

2. Again and again God called to men through prophet, priest, and king.

3. Conditions went only from bad to worse.

III. *At last in the fullness of time Christ came.*

1. John 3:16.

2. Came not to condemn the world; but that the world through Him might be saved.

3. He is able to save unto the uttermost all them that come unto God by Him.

During the Civil War a mother received word her boy was injured in the Battle of the Wilderness. She took the first train to find him. The War Department had issued orders no more women were to be admitted within the lines. But a mother's love knows nothing about orders. By

tears and entreaties she got through. At last she found the hospital where the young man was.

She asked the doctor in charge if he would allow her to nurse the boy. "Your son is asleep and in a very critical condition," was the reply. "To waken him or to excite him may cause death."

"Just let me slip in and sit beside the bed," she pleaded. "I'll not speak a word." The request was finally granted. After entering the room the mother looked on silently for a short time and then could hold back no longer but gently laid her hand on his forehead. Without opening his eyes he said, "Mother, you have come." He knew her touch of love and sympathy.

Beloved, has He come? Have you felt the touch of His transforming power?

### February 18—Evening Sermon

THEME: The Christian Warfare.

SCRIPTURE READING: Ephesians 6:10-20.

TEXT: Ephesians 6:12.

#### INTRODUCTION

The people of God are engaged in the greatest conflict of the ages.

The World War was an awful thing. Millions of women and children were left widows and orphans. Billions of dollars worth of property was destroyed. It will take centuries for the world to recover from the terrible losses it suffered.

But horrible as the World War was it was nothing to be compared to the conflict in which the Church is engaged. A war that began in heaven when Lucifer raised an insurrection against Jesus Christ and was cast into hell together with one-third the angels of God. A war that broke out again in the Garden of Eden. One in which millions of wrecked, ruined and blighted lives go into eternity every year without God and without hope.

Many fail to understand this warfare. The apostle Paul states in the text, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

We invite your attention today to three things essential to success in the Christian warfare.

I. *The first essential to success in preparedness. One must have the proper equipment.*

1. One of the greatest tragedies of the World War was the unpreparedness of the Allies.

2. One of the tragedies of the Church today is the unpreparedness of the people.

3. The apostle exhorts us to put on the whole armor of God.

II. *The second essential to success is a proper leadership.*

1. The nations of the world understand this.

2. Jesus Christ is an undefeated leader.

III. *The third essential to success is the undivided loyalty of the people of God.*

1. We must enlist for service by placing ourselves unconditionally into the hands of God.

2. We must lay aside every weight that would hinder us.

3. We must endure hardness as a good soldier of Jesus Christ.

It has been my privilege to visit a number of the largest art galleries of America and to see many of the masterpieces. One of the paintings that made a most lasting impression upon me was that of George Washington and the Continental Army. It was a winter scene. The ground was covered with snow. Many of the soldiers were without shoes and the proper protection for their feet. One could trace the line of march by the blood stains left upon the snow. In the background of the picture is shown George Washington kneeling in the snow and engaged in prayer. The picture is one that stirs the soul of every true American.

But my friends hear me today in the words of the poet:

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar:  
Who follows in His train?"

### February 25—Morning Sermon

THEME: The New Birth.

SCRIPTURE READING: John 3:1-21.

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

#### INTRODUCTION

An evangelist preaching in a certain city took for his text the ninth Psalm and the seventeenth verse. "The wicked shall be turned into hell and all the nations that forget God."

At the close of the meeting a gentleman, a brilliant lawyer, came to him and said, "I am sorry you have made such a fool of yourself tonight. Do you not know that there is no such a place as hell? Modern schools of theology have done away with the doctrine of hell. Take my advice and do not preach any more of that nonsense."

The evangelist reached for his Bible and turned to his text and read it again and said, "Why brother it is still there." The lawyer became angry and began to argue but the preacher looked again and said, "It is still there."

Night after night the evangelist went on preaching. He preached on hell, the judgment and all the fundamental doctrines. The lawyer continued to come and finally one night when the invitation was given walked down the aisle and fell across the altar and was beautifully



saved. He arose and apologized and thanked the preacher for his courage and faithfulness.

Every word of the Grand Old Book is true! When Jesus said to Nicodemus in the words of the text, "Ye must be born again," He meant just what He said.

I. *Nicodemus was an interesting character.*

1. He was a Pharisee. Also a ruler of the Jews.
2. He was a devout and serious man.
3. He called to see Jesus by night.

II. *The New Birth is a supernatural, divine work of grace.*

1. It was a mystery to Nicodemus.
2. It is a recreation.
3. It is to be born again.

III. *The New Birth is a glorious experience.*

1. It is a new life.
2. Old things pass away and all things become new.

3. It prepares one for the Baptism with the Holy Ghost.

Dr. J. Wilbur Chapman was conducting a revival several years ago when the President of the United States, the Honorable Benjamin Harrison, entered the hall.

Mr. Chapman immediately sent a messenger to the President inviting him to the platform. As Mr. Harrison came to the platform the entire audience sprang to its feet and sang, "My Country 'Tis of Thee."

The one who escorted Mr. Harrison to the platform said later that it was the happiest moment of his life as he walked down the aisle with the President of the United States.

Unsaved and unsanctified heart there is One who stands by your side today ready to make this the happiest moment of your life if you will but accept Him as your Savior and Sanctifier.

## February 25—Evening Sermon

THEME: Two Essentials.

TEXT: James 4:8.

### INTRODUCTION

One of the greatest discoveries and inventions of recent years is the X-ray. By means of this machine photos may be taken of the bones and framework of the body. Also of many of the organs of the body. By X-raying physicians can locate fractures of bones and many times determine the condition of diseased organs.

Another interesting invention is the fluoroscope. By means of this one can see inside the body. A radiologist one time showed me a very sad picture. A woman had complained of a lame back. The X-ray revealed a large cancer that had eaten away a part of the hip-bone and was rapidly approaching the spine. It was an incurable case.

As men look upon the body, so God looks upon the soul. He sees the disease of sin fastening it-

self upon the soul. He understands the danger and has faithfully warned men of it.

I. *Many do not realize the awfulness of sin.*

1. Sin is a disease of the soul.
2. Sin is a twofold disease. Original and actual.
3. A twofold disease must have a twofold cure.

II. *Regeneration is the first work of grace.*

1. It deals with actual sin.
2. Regeneration has two aspects—the human and the divine.
3. Regeneration produces outward holiness.

III. *Sanctification is the second work of grace.*

1. It deals with original sin.
2. Sanctification also has two aspects—the human and the divine.
3. Sanctification produces inward holiness.

I am told that in India the poor, ignorant Hindu reaching out after God and heart purity will sometimes crawl for miles and miles to the sacred Ganges measuring his length upon the ground only to be disappointed!

Thank God for One to whom you and I may come and in whom there is no disappointment.

"There is a fountain filled with blood,

Drawn from Emmanuel's veins;

And sinners plunged beneath that flood,

Lose all their guilty stains."

## SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

### Funeral Sermons

#### SUNRISE TOMORROW

TEXTS: *I shall be satisfied when I awake with thy likeness* (Psa. 17:15). *The city hath no need of sun* (Rev. 20:5). *At the rising of the sun* (Mk. 16:2).

INTRODUCTION: The world is a night, with its troubles, sorrow, sin and disappointment. Some day it shall break in the glorious sunrise of eternity. There is beauty in seeing the sun rise over the Atlantic Ocean when the towers of Boston or New York City are gilded with pencils of gold. But when the sun rises for the soul that has been redeemed by Christ over the hill of eternity, what glory it shall be. It will bring:

I. **SUNRISE WITH JESUS.** This is sunrise with Jesus as (1) Redeemer; (2) the constant friend and burden bearer; (3) the sharer of life's troubles, and the companion of life's nights, who shall spread a glory around the wounds that time has made in one's personality.

II. **SUNRISE IN GLORY.** Let us note what glory is: (1) It is life without a night, without its trials; (2) life without the burdens of mortality; (3) life without its separations; and with its fellowships; (4) life with the beauty of incorruptibility and the hope of immortality made real.

III. **SUNRISE FOR ETERNITY.** The fondest dreams of time must fade away; but the sunrise of tomorrow for the soul that wings its flight to the realms of bliss shall (1) never dim into an evenshade of night, when time shall break on its golden shores; (2) shall never be overcast with a single cloud to mar its wonder; (3) never, even when the æons of eternity have worn old, shall this immortality wane.

**CONCLUSION:** Break then, O glorious sunrise, on the shores of time, and may time be swallowed up in thy immensity.

### **The Full Assurance of Faith**

**TEXT:** *Let not your hearts be troubled* (Jno. 14:1).

**INTRODUCTION:** Death comes with soft-footed steps to take us to a realm into which we have never yet been. The waters may seem chilly as we enter that stream of death. The clouds of time may settle low, and obscure the gleams from the towers of the City of Delights. But the message of the Master, for times like this when we stand around and remark, "How natural she looks," is one of assurance. The only foundation for certainty is the message of Jesus—"Let not your heart be troubled."

1. **NOTE THE CALM ASSURANCE:** Only a Christian can "die well," as Wesley said of the early Methodists. His assurance is based upon the promise of Jesus, and is wrought into his soul by the blessed power of the Spirit. Death for the Christian comes as a release from his burdens and an invitation for home-going.

II. **NOTE THE LIGHT AT THE GRAVE:** For the man or woman who died without God the grave is dark; for the Christian there is a light set by the side of the open grave. For Jesus went through it, and came out alive, resurrected, with the promise that we thus should conquer death and the grave. It may be dark when we enter, but the rays from eternity, from heaven, shine through. They shine more and more "unto the perfect day of eternity."

III. **NOTE THE GLORY WHEN THE WATERS ARE PASSED:** Going down the River Death it may seem dark as one enters, but the scenes as you near the heavenly home are indescribable. "Eye hath not seen . . . the things that God has prepared for those that love him."

**CONCLUSION:** Living or dead, my friend, the confidence which enables us to overcome must be born of the abiding assurance which comes from Jesus within. May we then live so righteously that for us death will have no terrors, and "instant death will be instant glory."

### **My Heavenly Home**

**TEXT:** *In my Father's house* . . . (Jno. 14:1).

**INTRODUCTION:** Various pictures are employed to describe heaven. It is a land without a sea

—without a night—without a temple—a land of glory and joy. But best of all heaven, for the saint, is home—our father's house. Dry your tears, sorrowing ones, as you say the last good-bye to your beloved—he (she) has gone home. Note what heaven is:

1. **THE LAND WITHOUT A SEA:** Sea for the ancients meant (1) separations but in heaven the sea of separation is removed; (2) trouble, but in that land beyond the skies, trouble is eliminated; (3) heartaches, but over there every aching void of the heart will be gone forever.

2. **THE LAND WITHOUT A NIGHT:** There will be no night of (1) sin to shadow the soul; (2) doubt to cast a cloud of gloom over the glorious beauty of God's love; (3) when left alone to watch and wait for the coming day (Christ will be the ever present companion).

3. **THE LAND WITHOUT A CURSE:** There will be no more curse of (1) pain to wrack the mortal body (pain is swallowed up in joy); (2) aching bodies (for there remaineth a rest eternal for the soul in that land); (3) tears which shall flow down furrowed cheeks (for God shall therein wipe away all tears).

**CONCLUSION:** The grandest hope for man's soul is rest eternal in our Father's house of many mansions. Weep burning tears—for Jesus wept—for the departed loved ones; but through your sorrow look toward the City of Lights, for this loved one has entered a land incomparable in beauty, indescribable in joy.

### **Immortality—the Hope Eternal**

**TEXT:** *This mortal must put on immortality* (1 Cor. 15:53).

**INTRODUCTION:** Man was born to soar but sin clipped his wings. Immortality, which death brings for the saint, affords this soaring capacity once again. Look not then upon death as an enemy; but as a friend, which clears the mist away, clothes the corruptible with incorruptibility, and wraps the mortal in the tender folds of immortality. Note:

I. **DUST TO DUST—ASHES TO ASHES.** The house of clay returns to Mother Earth. The skinworms may eat away the flesh, for the body is mortal. We borrow clay from Mother Earth to wrap around about an immortal spirit, and when the angel of death comes Mother Earth demands again her loan.

II. **THE GRAVE IS NOT ITS GOAL.** The grave is not the goal of the immortal soul. The body decays, the soul rises in the hope of eternal glory. The mortal is swallowed up in immortality. Time is the father of the body, which died, and eternity is the abode of the soul, which is illumined with "the light of life."

III. **IMMORTALITY ASSURES ETERNAL BLISS.** This immortality assures for the child of God

bliss eternal—undying life which the worms of time cannot eat away—an unending season of worship and adoration around the “rainbow circled throne.”

CONCLUSION: Welcome then, angel of death, a messenger of mercy. Sickness may bring you—but you are the messenger of the King Eternal, who shall safely tide us across the river with its chilly waters to the shores of the “golden strand.”

## PRAYERMEETING SUGGESTIONS

L. T. CORLETT

The following sets of questions have proved very beneficial in developing an interest in Bible reading and also in prayermeeting discussions. The questions are given out a week before they are to be answered, and special mention is given of those who get all answered correctly.

### FIRST THINGS IN GENESIS

1. What was the first command of God? (Gen. 1:3)
2. What was the first prophecy? (Gen. 3:15)
3. Who built the first city? (Gen. 4:17)
4. Who was the first pilgrim? (Gen. 12:1-6)
5. Who built the first ship? (Gen. 6:14-22)
6. Of what did the first wedding present consist? (Gen. 24:22, 30, 53)
7. Who was the first shepherd mentioned in the Bible? (Gen. 4:4)
8. What is the first recorded use of money? (Gen. 23:16)
9. Who was the first exile in Bible times? (Gen. 3:24)
10. Who made the first confession to the Lord, as recorded in the Bible? (Gen. 32:9)

### FIRST THINGS IN EXODUS

1. Who was the first judge according to the Bible? (Ex. 18:3)
2. What was the first of the ten plagues in Egypt? (Ex. 7:20)
3. Who was the first Jewish high priest? (Ex. 28:1)
4. What was the first thing engraved? (Ex. 28:36; 39:30)
5. Who first held the office of scribe? (Ex. 24:4)
6. Who was the first person that broke all of the commandments? (Ex. 32:19)
7. What was the first offering of woman recorded in the Bible? (Ex. 32:2)
8. What was the first scriptural song? (Ex. 15)
9. Give the first scriptural reference made to God as King? (Ex. 15:18)

10. How did the Lord first speak directly to Israel as a nation? (Ex. 19:16—20:21)

### NEW TESTAMENT FACTS

1. How can the Bible be called the Word of God, when it was written by men? (2 Tim. 3:16; 2 Peter 1:21)
2. Which of the earliest churches set the brightest example of liberality? (2 Cor. 8:1, 5; Phil. 4:15, 18)
3. Prove from the Bible the authorship of the Acts of the Apostles? (Acts 11:12)
4. What was the text of our Savior's first sermon? (Matt. 4:17)
5. What does the Bible tell us to contend earnestly for? (Jude 3)
6. What are we told in the Scriptures to covet? (1 Cor. 12:31)
7. Where were the disciples of Christ first called Christians? (Acts 11:26)
8. What five things are we commanded, in the Bible, to hold fast? (1 Thess. 5:21; 2 Tim. 1:13; Heb. 3:14; 4:14; Rev. 2:23)
9. Where is the Word of God compared to a looking glass? (James 1:23)
10. What is the only revenge permitted by the Christian faith? (Rom. 12:20)

### NEW TESTAMENT PERSONS

1. Who was the first Christian convert in Europe? (Acts 16:1, 4)
2. Which of the apostles first suffered martyrdom? (Acts 12:2)
3. Of whom was it said that he was mighty in the Scriptures? (Acts 18:24)
4. Who, being overcome with sleep during a sermon, fell out of a third story window, and was taken up for dead? (Acts 20:9, 10)
5. Who read the writings of a prophet while riding in a chariot? (Acts 8:26-39)
6. What woman continued night and day in prayer in the temple? (Luke 2:36, 37)
7. Who is mentioned as coming to Jesus by night? John 3:2)
8. Who on one occasion kept back part of what they had devoted to the cause of God? (Acts 5:1, 10)
9. Who was commanded by an angel to bind on his sandals? (Acts 12:8)
10. Of whom did our Savior say, ‘I will make you fishers of men’? (Mark 1:16, 17)

The following two subjects, with outlines, have helped in the preparation for the revival meet-

ing and also in the conservation of the results of the meeting. The different subheads were given to different laymen or women to discuss from their personal viewpoint.

#### HOW CAN A LAYMAN HELP PROMOTE A SUCCESSFUL REVIVAL IN HIS CHURCH?

1. Have a proper spirit himself.
2. Co-operation.
3. Being on time.
4. Personal work.
5. Advertising the meeting.
6. Prayer.

#### INCREASING THE BENEFITS OF THE REVIVAL

1. Co-operation and preserving unity among the members.
2. Individual devotion.
3. Personal work, visitation of converts and new people.
4. Faithfulness.
5. Good reading.
6. Maintaining a revival fervor.

#### THE DIVINE MEASURING ROD

Let us measure our duty in giving.

1. Capacity—"She hath done what she could."
2. Opportunity—"As ye have opportunity do good unto all men."
3. Convictions—"That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."
4. Necessities of Others—"If a brother of a sister be naked, or destitute of daily food," etc.
5. Providence of God—"Let every man lay by him in store as God has prospered him."
6. Symmetry of Character—"Abound in this grace also."
7. Happiness—"It is more blessed to give than to receive."
8. God is Glory—"Honour the Lord with your substance."—*Selected*.

#### GOD-GIVEN PROTRAITURE

1. Adam illustrates human nature; and what we are we have inherited from him (1 Cor. 15:47, 48; Rom. 5:12-19).
2. Cain illustrates the carnal mind, at enmity with God and with a religion of its own (Gen. 4:1-16; 1 John 3:12; Jude 11).
3. Abel illustrates the spiritual mind and discerns the value of the blood (Gen. 4:4; Heb. 11:4).
4. Enoch illustrates communion with God that leads to separation from the world and to a

testimony of Christ, and is a type of the Church caught up before the great tribulation (Gen. 5:21-24; Heb. 11:5, 6; Jude 4:15).

5. Noah illustrates regeneration—saved by the ark—and is a type of the Jewish remnant delivered safely through the tribulation (Hebrews 11:7).
6. Abraham illustrates faith, leading to stranger-ship in this world (Gen. 12:1-6; Heb. 11:8-16; Gal. 3:6-9).
7. Isaac illustrates sonship and heirship (Gal. 4:1-7, 21-31).
8. Jacob illustrates service; he served fourteen years for both his wives, and six years for his cattle (Gen. 31:38-42; Matt. 25:21).
9. Joseph illustrates suffering and glory (Gen. 39:20; 41:41-45; 2 Tim. 2:12).—*Selected*.

#### PATIENCE

1. Patience—its meaning: Endurance (2 Cor. 1:6).
2. Patience—Its need (Heb. 10:36).
3. Patience—its accompaniment (Luke 8:15).
4. Patience—Its power (Col. 1:17).
5. Patience—Its attitude (Heb. 21:1).
6. Patience—Its school (Rom. 5:3).
7. Patience—Its bestowment (Rom. 5:3).—*Selected*.

#### DIVINE SONSHIP

HAROLD J. SUTTON

*For as many as are led by the Spirit of God, they are the sons of God* (Romans 8:14).

Only they—no others. If led by the Spirit of God, then the sons of God. The text says as much by what it does not say as by what it does say. A part of the new birth; a glorious relationship; all hinges upon it.

#### I. HOW THIS IS BROUGHT ABOUT

Natural state, one of death; children of sin and Satan. A great change must take place.

1. One must be Regenerated—Begotten from the dead; be born from above.

Three things are involved in this:

a. The Instrument Is the Word—"Of his own will begat he us with the word of truth." The Word brings the knowledge of a lost condition; shows the need. The "incorruptible seed" a mighty factor.

b. The Agent Is the Spirit—Applies the washing of regeneration. Here we see the uselessness of self-effort. Only the Spirit of God can do this all-important work.

c. The Condition Is Faith—After the proper conditions are met the believing soul commits the work of personal salvation to Christ. Faith not only brings the victory—it is the victory.

2. By Adoption—Received into the family of God; all the rights and privileges of the divine family; new name and associates.

## II. EVIDENCES OF THIS SONSHIP

1. Enjoyment of the Divine Spirit—"Because ye are sons, God hath sent forth the Spirit of his Son into your hearts." "Ye have received the Spirit of adoption." God's Spirit bears witness; the internal or direct evidence of the divine work done in the soul. "So is every one that is born of the Spirit." Not to have the Spirit is not to be born from above—and the reverse is true.

2. Partakers of the Divine Nature—When regeneration becomes a fact the soul no longer manifests the nature of the world. "Partakers of the divine nature." Every form of life bears the nature of that life.

3. Obedience to the Divine Will—"Are led by the Spirit of God." Not own spirits but "the Spirit of God." The characteristic of every son; there are no exceptions. The new nature is seeking spiritual and heavenly things. Many say, "Is this wrong? Can I do that?" "Whatever is not of faith is sin." None ask if it is wrong to read the Bible and pray. Why? Because there is no doubt about it. If in doubt and not clear about it—investigate. Many go on and on. One thing is clear: The safest way is, not to indulge in the doubtful until clearer light is received.

4. Exhibition of Divine Love—"If we love one another God dwelleth in us." "Every one that loveth is born of God." Things that are equal to the same thing are equal to each other. If two hearts are united to God, then it follows that these hearts must be united to each other. We fear many are excluded here.

## III. BLESSINGS ATTENDING THIS SONSHIP

1. Those who are sons enjoy the love of God. This is a peculiar, particular love; God approves, delights in them; His treasure.

2. They enjoy the blessings and privileges of God's family—the rich provision of His house and table; family robe; title; guard.

3. They are heirs of eternal happiness and glory—"Heirs of God and joint heirs with Christ." They await the "glory to be revealed." All things are theirs.

## IV. PRACTICAL LESSONS

1. Our dignity how true—no title, state, or condition can compare with this. Earthly distinctions pale and fade before this.

2. Our state how happy—joy in the God of our salvation. Let us manifest the joy within. The joy of sins forgiven.

3. Our responsibility how great—we are to be holy as becometh our position. Let us uphold the honor of God's family.

4. Our prospects how enrapturing—poor, af-

flicted, despised and persecuted; yet we are the children of God, and the heirs of everlasting glory.  
—*Rearranged.*

## THE CHALLENGE OF THE CROSS

ROY L. HOLLENBACK

*If any man will come after me let him deny himself, and take up his cross, and follow me.*

The rich young ruler failed to become a disciple because of the high standard which Christ held out to him. A certain lawyer counted it a light thing to be Christ's disciple, and said, "I will follow thee whithersoever thou goest." But the conditions Christ presented at once evaporated his vagrant purposes.

To be a disciple in the true sense, four things are apparently necessary:

### I. A RESOLUTE DETERMINATION TO BE HIS DISCIPLE

"If any man *will* come after me," etc. You must *will*. If you are not His disciple today,

1. It is not a physical difficulty that hinders you.
2. It is not a mental difficulty.
3. It is not moral inability that hinders you.
4. It is sheer *moral rebellion*. You wilfully refuse to surrender.

There must be, then,

### II. A WILFUL EMBRACING OF YOUR CROSS

"Let him take up his cross." You have a cross. "There's a cross for everyone, and there's a cross for you." Pick it up—that thing that God wants and over which you are stumbling. Take it and make it for you an instrument of death to all self and sin.

### III. A WILFUL RENOUNCING OF ONE'S SELF

"Let him deny himself."

1. This should be done readily because *self* is your greatest hindrance. There is so much in you that seeks to destroy you.
2. Renounce hope and dependence in yourself. The more trust you put in yourself the less of faith you hold in Christ.

### IV. A WILFUL DETERMINATION TO MEET CHRIST'S EXAMPLE

"Follow me."

Where?

1. In separation from the world.
2. In reproach for His sake.
3. In sacrifice.
4. In death. Go where He went with His cross, and complete crucifixion will be the ultimate end. All the while you carry your cross don't forget that Golgotha is its goal. A cross is to die upon. Your carnal self must *die*!

# PRACTICAL

## MAKING A MINISTER

PAUL S. HILL

**D**R. A. PAGET WILKS, that experienced missionary to Japan, writing on the possibilities of an immediate harvest, states the experience of a young Japanese converted from heathenism. He had never heard of Christ, had no intention of paying heed to the service into which he was drawn through curiosity. He heard two sermons, one on the prodigal, the other on the barren fig tree. He was deeply convicted of sin, gave his heart to God, *and from that day he never went back.*

St. Paul also relates a similar experience among his converts. At Philippi, the first sermon she heard convinced Lydia, and the Lord opened her heart. She was baptized with her household. That was about the year 53 A. D. About eleven years later St. Paul wrote to them that he had prayed for them, and thanked God for *"their fellowship in the gospel from the first day until now."*

From these two incidents, which we are sure could be multiplied many times, two things are evident. One is that the gospel of Jesus is so completely fitted to the human need that the heart can recognize it and receive it the first time it is heard. The other is that those who thus receive it can keep it without a break.

In reference to this first proposition, that the gospel fits the need of the human heart, this cannot be said of any other religion. Such strange and warped things as so-called Christian Science cannot be received the first day into the human soul. It takes time to make a Christian Scientist. In fact we do not remember that we have ever seen a real one. We have found some who are trying, or learning, or adopting, the system. It does not fit the human heart, and in order to receive it a course of shaping the soul out of its natural belief is necessary. The same can be said of every false cult and belief. The fact of its failure for immediate adaptability is one of the sure evidences of a false cult. A sinking Peter needs immediate help. Without it he will

perish. What a wonderful gospel God has given us to preach. So absolutely adjusted to human needs and human longings that the soul of the sinner instinctively recognizes it, and, yielding to it, is immediately saved from every form of actual sin. A minister turns fool when he tries to preach something better.

In reference to the second proposition, that the convert who gets converted the first sermon he hears can keep it, we think that is one of the reasons why he can keep it. There is something tricky about the soul of one who barter with the Lord and rejects light. That stubbornness which expresses itself in continued rejection of conviction becomes a soul habit and is not so easily overcome. To learn that one can reject God and play with His mercy is a bad thing to learn. And having once learned it the danger from it increases the longer the habit continues. The few tests we have made, together with our observations, show that the greatest number of backsliders are from among those who knew a lot about religion before they received it. They had heard it for possibly years, trifled with it, played with the mercy of God, and then when they finally decided to live a Christian life, found, alas, that they had formed the habit of playing with religion, and that sincerity was rather hard to maintain. That old disposition of mind was continually trying to assert itself and rob them of the thing they needed, and which they now recognized as an absolute necessity to their happiness. Unhappy backslider, part of your trouble dates back to your refusal to get converted sooner.

This form of backsliding trouble does not annoy the man who gets converted as soon as he can. From the habit of trifling with the Spirit he may be free, for he never need form it. This is probably the good reason why those converted early in life have a more even and true religious experience than those who put off the matter till later years. It also is the reason why some are never converted at all, though from their youth they are surrounded with all the light and truth necessary to save them.

From the above observations two things concern the Christian minister. One, he should urge immediate acceptance of salvation upon his hearers. And, two, he should preach such a gospel that a sinner can see in it a cure for his troubles. We think that many of us fail at both points. We fail in talking to the sinner's heart plainly enough so that he can get saved, and we do not earnestly enough insist on immediate acceptance.

The 4th chapter of Genesis tells us that "Cain went out from the presence of the Lord . . . and builded a city." As I read about him this morning it seemed that that was about the only thing he could do. The earth withheld her strength from him. He couldn't get a living from the farm. About the only way left was city life, where he built up a center of trade.

Reading a little farther, we discover that some of his descendants reverted to the farm life and kept cattle. Some of them however kept a little closer to city life and built up a system of music and its trade. While others went into the brass and iron business.

It appeals to us that city life is not sufficient unto itself. It needs the farm. As we read this chapter we about concluded that these tradesmen must have depended quite extensively on the tillers of the ground and the keepers of cattle, for their living. Music and brass and iron are very useful things, but even city people cannot eat them. They need a few vegetables and some beef.

And then we got to thinking about Cain's religious privileges. All the real religion that he knew anything about centered around that bleeding sacrifice of Abel. God had heard Abel, and given him the witness of the Spirit. Abel had faith. Yes blood, faith, witness; that was the way Abel's religion worked. Cain's religion of works brought him nothing helpful. We some way felt that if there was any real religion in Cain's city it was imported from the country. Possibly the city people set some of the religious ideas and chants of the country to music and made religion more beautiful than it was back in the country. City brass and iron might have entered into the design of a building to be used for religion and art—a great improvement over the rough stones of the country meeting place. Possibly some city man got religion enough to venture into the country to help elevate the youth of the uncultured parents, and did a good job at it.

As we read this chapter we felt as though we were sitting near the beginning of two streams, one that flowed from the country to the city, and the other that flowed from the city to the country. Down through the centuries these streams have never ceased to flow, and their currents have broadened and deepened with the years. And both rivers have carried great benefits and blessings.

We are living just on the outskirts of the great city of New York. Many thousands of people go into the city from the surrounding country every working day, and come home again in the evening. Many thousands more live in the city and get to the country only on holidays or special occasions. The great business interests of the city demand an exceptionally high grade of business man. From this center go lines of traffic and commerce to all the world. Men who make cities are great men. To the many thousands who work for a living in the cities there are probably only a few great, outstanding financiers, whose minds plan and whose wills direct. We have never had an opportunity to check up on the accuracy of the statement, but we have read that of this group of great financiers over half of them began as country boys. We do not know why this should be so. They came in on the stream that runs from the country to the city.

Many great city preachers came from the country. They did not all come because the ground failed to produce for them, as was Cain's condition. In the rugged country life they laid the foundation for a rugged experience of salvation, and had rugged convictions written across their hearts. Great preachers must be rugged men. They brought the rugged strength of the country to the city pulpits. The city has refined them, polished them and taught them valuable lessons. Both country and city have contributed to making great preachers.

There seems to be an effort these days to center all religion in the cities. The automobile can bring the farmer in for church. It brings him in for business, why not for church? But the country folks don't seem any too interested in city religion. They just stay at home. We have a suspicion that they try hard to be polite when the well-dressed city clergyman calls and tries to interest them in the every man's Bible class or some departmental *something*. But next Sunday they will miss the old-fashioned country preacher and the old-fashioned country way of having a

meeting. Perhaps the younger country set will go, but we doubt it. Unless there has been a strenuous effort on the part of their parents to get them to the city Sunday school when they were young, they will hardly adopt the city church as their own when they are in their teens.

When we think of God's way of saving men we wonder about Cain and his city.

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Recently we have asked a number of ministers if they could tell what portion of their ministry had been after the order of the men who wrote the Bible, and what portion was motivated by some other source than that which they thought motivated the ministry of the men of the Bible. Usually there has been some little discussion as to what motivated the preachers of the prophetic type or the apostolic type, etc. But in general there has been the conclusion that the men whose ministry for God is revealed in the Bible were moved in their ministry by a divine call, a divine message, a divine time of delivery. Generally it is conceded that the ministry of these men was suited to the day in which they performed their work, but not even the days in which they lived was recognized as the main-spring of their order of ministry. They preached under direct inspiration, with a divinely inspired message, regardless of the good or ill which might result to themselves. What we were trying to find out was what sort of ministry we are having today as compared with that holy ministry the world has had in the past. How much preaching is there in which the minister is conscious of a divine call to preach a divine message at a divinely appointed time? And if this order was not observed, then what substitutes were being made, and with what results?

Our questioning has brought quite a list of answers. We are glad to say that none of the ministers we interrogated evidenced any desire to dodge the issue. The opposite was usually the case, each thinking that his method and subject matter were as much in divine order as was the ministry of the men who wrote the Bible. However not many claimed that every sermon was a special revealed message, though some claimed a degree of revelation for some of their special sermons. Some seemed to think that the present day needs of the people furnished a good basis for a sermon that would help them solve their problems, or guide them into a faith that held

steady. So far as a divinely appointed time was concerned, nearly all seemed to take the regular preaching hour as the divinely appointed time. They did this on the ground that the entire order of service was of divine ordering.

A little pressing of the question brought out that most ministers have had their ministry quite largely shaped by custom and the thoughts of other men. They have run their ministry into the groove of the customary, and have fed their minds quite largely on the speeches and writings of others. The thoughts of other men have probably had a bigger field than their own observations. What they have gained through their own contact with men and God has been greatly modified by what they have heard or read from other men.

One minister to whom the question was asked took a little time to review the past year before he answered something like this, "I cannot say that I have always gone into the pulpit as well prepared as I should have been, but I think that I can truthfully say that I have always been conscious that I had a message from the Lord." He made a distinction between a polished sermon and a message from God. We think the distinction should always be made. Probably it is possible to arrange a polished sermon, using for its contents the thoughts of other men (having, of course, passed them through the preacher's own thinker), and having for a preaching motive the present day needs (as the preacher understands them), and having for a time the usual preaching hour of the church, and then miss the mark by shooting in the wrong direction. The minister who said he had a message each time had the safe method. The other way is not good.

The matter of preaching follows the order of theology. What is a true source for theology is a true source for preaching. What is a false source of theological teaching is a false source for preaching. One school of theologians hold that the teachings and statements of the church fathers is a true source of theology. Another school points out that the teachings of the several church leaders have not agreed, and that the church itself has held different positions on the same question at different times. The only one true source of theology is the Word of God. The same is true as a source of preaching material. To preach the opinions of some men may be right or it may be wrong. To have the sayings, and writings, and opinions of other men as the basis of sermon material is unsafe because men



change and disagree among themselves. Also to base sermon preparation on present day needs, as that need is shown in the newspapers, etc., is also unsafe, for the world condition changes constantly. The only safe course is to establish the whole matter on "Thus saith the Lord."

There are a good many things that go into the making of a minister. He can be spoiled in the making. To adopt a course that will allow more place for other sayings than it does for the Word of God will go a long way toward a minister's destruction. He may be bright, sensible, energetic. He may be a fine lecturer or organizer; but when it comes to making a minister he would do better to stay close to the Bible.

When it comes to world needs, there is no need so great as the ministry of the Bible preacher. There is a scarcity of this type of ministry. Plenty of machinery, business, organization, plans, budgets, and whoop-er-up, but a famine of the Word of God.

## THE PREPARATION OF THE PREACHER

C. T. MOORE

**S**ERMONS may be purchased by the barrel but they cannot be delivered that way. A doctor may not take his own medicine and a lawyer may not follow his own advice, but a minister must be a partaker of his own message. A congregation becomes like the minister as much as or more than like his message.

Bounds said, "Man uses methods—God uses men." The Scriptures, though silent as to the preparation of the message as far as arrangement and delivery are concerned, have much to say on the preparation of the preacher, the elder, the man of God.

In our meditation on the preparation of the preacher we desire to consider:

- His home life
- His public life
- His association in the church
- His care of his body
- His care of his mind
- His devotional life.

*First, the Preacher in His Home Life*—The preacher in his home life, to accomplish the greatest good, to be able to understand the greatest number, should be a married man and have a family. At least, all the scriptures that speak of the home life assume this position. For, says Paul, "The bishop or elder must be blameless, the husband of one wife," and while we

are inclined to interpret this scripture as meaning he should not have two or more, we cannot deny that it says he should have one. Further, he says, "He should have faithful children, not accused of riot or unruly . . . he should rule well in his own house, having his children [having his children, brother, don't you see it's in the book] in subjection with all gravity. For, if a man know not how to rule in his own house, how shall he take care of the church of God?" To which I would add—if a man refuses to have children in his own house he should not ask to teach the children of another. However, Paul assumes that a man is not a success at governing because of those he has to govern but because he can govern, therefore he states that the place to begin is in our own home and if we fail there it would be useless to try the larger body—the church. For is it not a fact that when a man's children are not in subjection, but riotous and unruly, that preacher is doomed to failure in his ministry? Brethren, if we are to build a permanent church we must have families, we must have homes, godly homes and in this, as in all else, we must be examples.

Further, using Weymouth's translation, the minister must "be sober-minded," that is, have a good quality of horse sense, "be well-behaved" and how can he expect others to behave when he does not? He is to be hospitable to strangers and with a gift for teaching. Not selfish or quarrelsome, or covetous (1 Tim. 3:1-7 and Titus 1:5-9). From this we conclude that a preacher in his home should be a good man, a good husband, a good father.

*Second, the Preacher in Public Life*—Again from Paul we read in 1 Timothy 3:7, "Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil." Weymouth translates it that he "bear a good character with people outside the church." "I don't care what people think of me," says one. Many a good man has ruined his influence and his church by this unscriptural statement. There is no way to build a church without first having a good character with people outside and remember, we are not judged by our rules of conduct but by theirs, yes, we may preach it but should we forget that we are to "be courteous to all men." It is not our message, the word, that drives people from us. It is our method, our manner; the multitudes followed Jesus. They will still follow His gracious words. Further, should we not give thought to how we

deal—to be careful to owe to man anything but love? Should we not be a good neighbor, not a bore among our neighbors. Yea, if it will help with the outside, can we not afford, if custom and necessity call for it, to use a little hair dressing, shoe polish, clothes brush, pressing iron, or what not, if by this we can have a good report with them that are without? Also, can we not afford to be a man among men, not a snob, that cannot enjoy work or righteous recreation but be a real man among men.

In Albert Edward Wiggam's book, "The Marks of an Educated Man," at the close of the chapter, "Getting Along With Other People," he gives forty-five questions, to which if we can answer yes, the higher the score the more liked we will be in general. The following are the first ten:

1. Can you always be depended upon to do what you say you will?
2. Do you go out of your way cheerfully to help others?
3. Are you careful not to exaggerate?
4. Do you resist the temptation to be sarcastic?
5. Do you refrain from showing off how much you know?
6. Are you able to keep from feeling superior to most of your associates?
7. Do you refrain from bossing people not employed by you?
8. Do you refrain from reprimanding people that do things that displease you?
9. Are you careful to never make fun of others to their backs?
10. Do you refrain from trying to dominate others?

These questions are not from a religious book but it would make our religion more acceptable if we would give heed to such as this. Yes, the minister needs to bear a good report or character with people outside the church, lest he fall into reproach or a snare of the devil.

*Third, the Preacher in the Church*—Again we turn to the Book: "Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Rebuke not an elder, but entreat him as a father and the younger men as brethren, the elder women as mothers, the younger as sisters and with all purity—honor widows that are widows in deed" (1 Tim. 5:1-3).

First, note Timothy is not told to be an example *to* the believers but *of* the believers. The

stock car, taken from the line, unselected, is an example of the cars. As such, he is to be an example of the believers. He is to be one of the church, exemplary but not above; further, he is to entreat as brethren.

And then he calls attention to that evil that has wrought much havoc in the church, not so much because of its prevalence, as its nature, namely, wrong sex relationship. He says our attitude toward elder women should be as to mothers, and to the younger as sisters, with perfect modesty. It might be well to note that the preachers go wrong, not so often with the "bad egg" or the flapper outside the church, but with women of their own congregation. It is well for the preacher to know that salvation does not destroy his human nature, and that if he throws his body close to or casts his eyes toward a woman he will stir both his sex nature and hers, as much as a dancer on a dance floor, with results as hazardous and influence far worse.

Moreover, the preacher, as a man, is not to reluctantly exercise the oversight, but eagerly, that is, take the work of his own choice and enjoy it. Do this in accordance with the will of God, not for base gain but with cheerful minds, not lording it over the church but proving yourselves patterns for the flock to imitate (1 Peter 5:2, 3—from Weymouth).

And, as preacher to preacher, Peter further states, "Ye younger submit yourselves to the elder, yea, all of you be subject one to the other and be clothed with humility." From this we conclude that the preacher in the church should be an example, be considerate, live pure, perfectly modest, not be selfish or lordly, be a man who humbly co-operates with his brethren.

*Fourth, the Preacher's care of his body*—The preacher's mind is greatly influenced by his body. In most cases it is not possible to have a full stomach and a full head at the same time—and woe to the congregation when the preacher's head runs empty, especially so when it is so empty that he does not think to stop his mouth.

Many preachers, like Timothy, have stomach trouble. Paul seemed to think that he knew something that would help Timothy so he wrote, as Weymouth translates it, "No longer be a water-drinker, but take a little wine for the sake of your digestion and your frequent ailments."

There are many little health hints to which we should take heed. In fact, an open window at night may help to open the windows of heaven in the service. At times a little less of the

meat that perishes may be well repaid by the extra bread that comes down from heaven. A good bath for the body may greatly quicken the spirit and bring showers from above. In fact, a laxative may clear the channels of the soul through which the Holy Spirit can flow to bless waiting hearers. For, says the Word, "Our bodies are the temple of the Holy Spirit."

In conclusion, we would say that the preacher is not all he can be until his body, by using his best knowledge and the grace of God, is all that he can make it.

*Fifth, the Preacher's care of his mind*—"Open your mouth and the Lord will fill it," said the young preacher. Then, when coming out of the pulpit with more perspiration than inspiration he asked where he could buy some books. "But," said another, "I thought you said 'Open your mouth and the Lord will fill it'." To which the young preacher answered, "He did, but with wind." It was to avoid such conditions as this that Paul wrote to Timothy, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," but he not only needs to study so as to rightly divide the words of truth but so he will not strive about words of no profit that subvert the hearers and lest he partake of profane and vain babblings which will increase unto more ungodliness.

The preacher should fill himself with his subject and if he is well filled, and filled well, then whenever he opens on almost any text or outline, he will be a well springing up to bless thirsty souls.

*Sixth, the Preacher's Devotional Life*—The devotional life consists of reading, for the good it does to one's own soul—meditation and prayer. "Meditate upon these things." Your calling, your manner of life, your message. "Give thyself wholly to them that thy profiting may appear unto all. Take heed unto thyself and unto the doctrine, continue in them for in doing this thou shalt both save thyself and them that hear thee," said Paul to Timothy.

The devotional is the conductor that carries the blessing of God unto what we have attained so that the people may obtain. The devotional makes our heart a flame so that the bread of life may be served warm. The devotional is the lubricant that causes the vibrations to speak of power and accomplishment and not the grating sounds of wear and waste. The devotional is

the current that causes the dead steel to be turned into a mighty, drawing magnet.

We understand that Dr. Chapman made a statement somewhat as follows: "If we live in the devotional it will stir the emotional and result in the experimental, and lead to the practical." The preachers devotional life must not be a sham, it must be sincere, it must be real.

In conclusion, the preacher whose life in the home, the public, the church, is thus patterned after the standard of the Word, who gives heed to his body, his mind, his spirit; such a one, though he be rude in speech is still a good minister and will gather about him a people meet for the Master's use—an holy people, zealous of good works, prepared unto every good work. He who is a success, can but be a success. A good tree cannot bring forth evil fruit. An evil tree cannot bring forth good fruit.

CINCINNATI, OHIO

## THE PASTOR AND HIS STUDY

C. B. WOOD

JUST as the cabinet maker has his shop, the artist his studio, the lawyer his office, the surgeon his operating room, the pastor must have his study. I shall direct your attention to three phases of this subject: the environment, suitable equipment, system and regularity.

Where shall a pastor have his study? Efficiency experts have estimated that surroundings may cause a variation of as much as 40% in quality and quantity of work. Perhaps the best place for a study in the parsonage would be a room away from the street, where you will be safe from noises and interruptions both outside and inside the house. The most effective base of operation is a flat top desk with large and small drawers. If that is not possible a plain, solid kitchen table, well made, with a smooth writing surface, is almost as good. A hard chair is not a help to hard study. You must be physically at rest when you are mentally at high speed. If sitting on a board while you study makes you conscious of the board, have it cushioned.

The next task to consider is that of perfect light, both natural and artificial. Put your desk near a window, so that the light comes directly from the back or over the left shoulder. You should have a drop or desk lamp, with a shade that protects your eyes from the blinding glare; while focusing the rays on your work. In the opinion of oculists, bad lighting methods not

only waste about 30% of your nervous energy while you work in a poor light, but may also induce headache, fatigue, and various nervous disorders. Another point is ventilation. You cannot think rapidly or clearly in a stuffy room.

What about suitable equipment for the pastor's study? In addition to a desk and chair, you will need shelves for books, filing devices, a typewriter, writing materials and supplies. It is desirable to have a Bible for your desk, and a good dictionary within reach. Other books that every pastor needs are, analytical concordance, a good critical commentary, a Bible encyclopedia, and other reference books.

The law of concentration demands that you must not break a delicate thread of thought by jumping up and running off to get a forgotten pencil, sheet of paper or paper clip. Thus it is well to have within reach two or three medium-soft lead pencils, a red or blue colored pencil, ruler, eraser, library paste, paper clips and pins, rubber bands, pen and ink, blotters, scratch pads, typewriter paper, calendar memorandum pad, small pocket memorandum book, and loose leaf books.

Every pastor needs some kind of filing device for his sermon notes and clippings. There are as many different systems as there are ministers, so I will describe briefly my system. My sermons are filed by number in 6½ X 9½ inch manila envelopes, and listed in a loose leaf notebook by number, subject and text. On the front of the envelope are typewritten the number, subject, text, where delivered, date, attendance and results. Near the bottom of the envelope are recorded the books and periodicals consulted. My clipping file perhaps gives me the greatest service of anything in my study, and how easily and thoroughly it works. It is my choice after ten years of searching for the most practical system. I have a home-made file, but discovered the arrangement in the Expositor Magazine about five years ago. It is arranged in 23 common groups, with separate folders within each group alphabetically. The groups are as follows: Godhead, Nature, Religions-Christianity, Religions-non-Christian, Church, Missions, Anecdotes, Anniversaries, Sermon Aids, Service Aids, Secular Topics, Social Service, Bible—General Material, Bible Commentary—arranged according to grouping of Bible books, Bible Biography, Subsequent Biography and History, Bible Geography, Secular Geography, Character Formation, Life—its Natural Rewards, Life—its Vicissitudes and Exper-

iences, Religious Topics and Symbols, and Secular Topics with a Spiritual Connection.

Another practical device that I use practically every day is a work-organizer. It is a flat, flexible file with separate compartments, that may be placed in a desk drawer or on the desk. They can be purchased at the stationery stores and costs from \$1.00 and up according to the material and number of compartments. The one I use is on the upper right hand corner of my desk and has six divisions which I have labeled as follows: Morning Sermon, Evening Sermon, Prayermeeting Talk, Coming Sermons, Devotional, and Evangelistic. The first three spaces contain material for the messages for the coming services, while the other three spaces contain suggestions and notes on future sermons. The compartment labeled Coming Sermons contains material that I am working on now and then for future sermons.

Lastly, I shall mention system and regularity. Edward E. Puriton, the personal efficiency expert, has said that your secret of power is 10% what you do—90% how you do it. Psychologists tell us that the greatest force in the world is habit. Hence, have a regular time as well as a regular place to study. One of the best things learned in the Bible institutes and colleges is the ordering of life. After graduation multitudes throw away this excellent habit; but those who succeed and achieve greatness keep it through life. Men greatly differ in mental and physical characteristics. Each man must learn for himself how to run the most successfully his own machine. However some suggestions are in order. As a rule the pastor should spend four or five hours a day in his study during five days in the week. Set apart one day for mental and bodily rest. Most pastors use the morning for study, the afternoon for visiting, and evenings for services or home. Go into your study to do hard work. Dr. A. M. Hills has well said, "To trust in natural ability, or wit or readiness of utterance, in imaginary genius to the neglect of study and scholarship is to play the fool and invite the shame and failure that are sure to follow. Only persistent and perpetual study can produce a freshness, diversity, vigor, breadth of treatment and variety of thought to avoid monotony and riding of fads and hobbies." The late Dr. J. H. Jowett said, "If you have no system or schedule you will think you are working when perhaps you were only thinking about it, and that you were busy when you were only engaged." There

should be a weekly and daily schedule to which a man aims. Of course there will be unexpected interruptions to any plan; but these are the exceptions. The plan should be followed as nearly as possible. Enter your study at an appointed hour and let that be as early as possible. Dr. Jowett suggested that the pastor, "let first things be put first, and let him give the freshness of his strength to matters of vital and primary concern." He further says, "Amid all other reading, be always engaged in the comprehensive study of some one book in the Bible."

Besides the study of the Word of God, study other books, and preachers' magazines and do much general reading. Time should also be given to studying your job, studying complaints and criticisms asking yourself whether it's true wholly or partially, and then fix a method of procedure that will make you at least in one respect complaint proof. It is vain to try and foolish to want to satisfy everybody. You must, however, satisfy yourself. Study the advice of your District Superintendent, and the general officers of the Church of the Nazarene. It is profitable to study what you dislike most. Every kind of job has ugly features connected with it. But the meanest things in your work will probably teach you the most valuable lessons.

## CLOSING ILLUSTRATIONS

EDWARD PAUL

A REVIVAL was on in Indianapolis, Ind. Three young men of high school age attended nearly every night and were struck with pungent conviction. Each night they would tell personal workers, "Not tonight but maybe after school is out." The last night they all held up their hands for prayer, denoting that they knew they were not ready to die and did not want to be saved that night, but intended to later on. Two of the three boys are now saved but in less than two weeks the third boy had acquired a new rifle. He was in the house showing it to a friend. He supposed it to be unloaded, but was mistaken and in the examination it was discharged. The bullet struck him and lodged in his chest. He was wounded seriously but not critically, and was sent to the hospital where the bullet was removed. The operation was successful and the boy was placed in an ambulance to be brought home. The parents followed the ambulance home, and, as his condition was not

considered dangerous by the surgeon, he was unattended by anyone but the driver of the ambulance. Upon arriving home they began to take the boy out and found that ether pneumonia had set in and their boy was dead. He had never found another public opportunity to prepare for death.

A man who lived in the Alps made his living by collecting rare and beautiful specimens of birds' eggs. One day while searching for some he noticed some on a ledge. The only way to get to them was to tie a rope at the top of the cliff on which the ledge was formed and lower himself to the ledge. Upon doing this, he climbed down the rope and his rope barely reached the ledge but it was so situated that he found himself suspended about two yards in the air from the ledge. He swung back and forth in the air until he was able to place his feet on the ledge. This he did, and, upon finding himself safely situated on the ledge, stooped to pick up the eggs and placed them in his pouch. This took a little time and, when he turned to ascend the rope it was still swinging, but it was swinging shorter each stroke and the stroke was now so short that he could not reach it from the ledge. He quickly surveyed his situation and saw there was no way to descend from the ledge to the ground several hundred feet below nor to climb to the top of the cliff as far above. His only chance was to jump into space and trust to his power to hold to the rope when he came to it. This he did and caught the rope safely and climbed to the cliff in safety. Friend, this rope is like God's voice speaking to you. You are hardening your heart and each time God's voice is farther away. I beg of you to make a plunge and trust in His love before the rope of conviction has ceased swinging and your day of opportunity is past.

A Christian doctor was attending a dying man and spoke to him about his soul. The man said, "Sir, last week I was in Mr. Moody's revival and God spoke to my soul. I told God that I could not afford to get saved then. Something said, 'Don't risk it,' but I put it off. Now my heart is hard. My day of salvation is past."

The doctor said, "My friend, remember the dying thief."

"Yes, but remember that the dying thief had never rejected the Holy Spirit as I have," was the reply.

"But remember those who were saved in the eleventh hour," was the doctor's next suggestion.

"Doctor, that opportunity was my eleventh hour and I spurned its opportunity," the dying man replied.

A few hours later he died leaving testimony that his soul was going to hell.—D. L. MOODY.

At the close of the eighteenth century thirty-six profane men organized "*The Society of the Druids*" in New York City. They met regularly to deride and damage Christianity. One night in their awful meeting they burned a Bible and administered sacrament to a dog. Two of them died that night; within three days three more were drowned. In five years all thirty-six came to a bad end. Before a justice of peace it was sworn that two starved to death, seven drowned, eight were shot, five committed suicide, seven died on the gallows, one froze to death, and three died accidentally.—T. DEWITT TALMAGE.

A soldier in the army of Nicholas I of Russia had gambled until he was hopelessly in debt. One night the despair of such a life preyed upon his mind until he was contemplating suicide. He sat down and took pencil and paper and made an itemized list of every debt, large and small. While looking the list over he wrote at the bottom, "I, Ivan C.—owe all this amount, who will pay it?" While looking the list over and trying to decide whether to end it all or not he dropped off into sleep with his head lying upon his table and of course the candle was not blown out. Czar Nicholas had left the camp that night and in coming back passed this tent and noticed that there was one tent with a light. It was past time for lights out and his curiosity was aroused. He stepped to the tent, lifted the flap and his eyes fell upon the scene which I have just described. His eyes fell upon the paper, and, going on in silently, he read what was on it. He stooped, took the pencil and wrote something at the bottom of the list and left the tent and went on to his headquarters. The next morning, when the soldier awoke, he looked at the paper and saw there the list of his debts; and there was his question, "I, Ivan C.—owe all this amount, who will pay it?" Underneath he saw that someone had added, "I, Nicholas II, will pay it all." Sinner, you owe more than you can ever pay, but the thought need not haunt you through life for Jesus Christ has offered to pay it all:

"Jesus paid it all,  
All to Him I owe,  
Sin had left a crimson stain,  
He washed it white as snow."

## THE PASTOR'S SCRAPBOOK

I. L. FLYNN

### RETROGRESSION OF THE SINNER (Psalm 1)

1. "He walketh . . . in the counsel of the ungodly." When you listen to the counsel of the godless you are on your way down. Eve's backsliding began by listening to the devil.

2. "Standeth in the way of sinners." He has now stopped walking "in the light"—and is on a standstill.

3. He now "sitteth in the seat of the scornful." He is lined up and sitting on the bench with those who scorn the Lord and despise His ways.

"The way of the transgressor is hard."

### THE WORLD'S BIBLE

We are the only Bible  
The careless world will read;  
We are the sinner's gospel;  
We are the scoffer's creed;  
We are the Lord's last message,  
Given in deed and word;  
What if the type is crooked?  
What if the print is blurred?  
What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things His lips would spurn?  
How can we hope to help Him—  
And hasten His return?—*Reporter*.

### THE MEMORY OF SIN

"A rich landlord cruelly oppressed a poor widow. Her son, a little boy of eight years, saw it. He afterward became a painter, and painted a lifelikeness of the scene. Years afterward he placed it where the man saw it. The man turned pale, trembled in every joint, and offered any sum to purchase the painting, that he might put it out of sight.

"Thus there is an individual painter drawing on the canvas of the soul a lifelikeness reflecting correctly all the passions and actions of our spiritual history on earth. Eternity will reveal them

to every man. We must meet our earthly life again."

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#### IT IS EVER TRUE

At the punch-bowl's brink,  
Let the thirsty think

What they say in Japan:  
First the man takes a drink,  
Then the drink takes a drink,  
Then the drink takes the man.—*Selected.*

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#### IS IT SO TODAY?

The late General William Booth once declared that the chief dangers confronting the twentieth century were:

"Religion without the Holy Ghost, Christianity without Christ, forgiveness without regeneration, morality without God, and heaven without hell."

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#### THAT "OTHER FELLOW"

The more we see and associate with some folks the less we think of them. And why?

They don't measure up to our requirements. Their ways, habits, conversation, cross our ways. We are not willing to give to them as much as we require for ourselves. This is one of the reasons why so little fellowship and real enjoyment between Christians.

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#### BUSY

If you think your work is monotonous and requires a barrel of effort for a pint of results, ponder this:

Dr. L. Armbruster of Berlin estimates that bees have to visit nearly three million heads of clover to get a pound of honey.

Nature's purpose is to keep us busy, compel us to struggle hard for existence. She doesn't care about the results we get, for she starts destroying as fast as we "create."—*Sel.*

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#### THE PASTOR

He is a wonderful man! He is unique! There is nobody in the world just like him. His job is a calling, but he doesn't call himself to it. He is the freest man in the world, yet the most bound man. He has all the time there is, yet none of it is his own. If ever irritated, he must not show it. If ever discouraged, he must keep

it to himself. He must always be cheerful in his ministry. He must visit the rich and poor alike, never be out of place at either. He must be sympathetic in the sickroom, grave and solemn in the presence of death. He must be earnest and positive in his preaching. He fears no one but God, yet there must be no fight in him. Never idle, yet never in a hurry. What a man! He is not his own, yet owned by no earthly person or organization. He belongs to Christ. He is a messenger of heaven.

Do we measure up to the requirements?

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#### OUR GOSPEL

Our gospel is a gospel of the morning—not of the night;

A gospel of trust—not of doubt;  
A gospel of joy—not of sadness;  
A gospel of peace—not of turmoil;  
A gospel of rest—not of weariness;  
A gospel of consolation—not of distress;  
A gospel of victory—not of defeat;  
A gospel of life—not of death;  
A gospel of heaven—not of hell.

—F. in *Purity Crusader.*

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#### PREACHING

There should be in every message:

1. Counsel.
2. Warning.
3. Sympathy.
4. Encouragement.
5. Exhortation.

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#### IT IS GENERALLY UNDERSTOOD

That people never criticize a corpse.  
That a man without enemies is nobody.  
That God loves a fighter—in a good cause.  
That lofty ideals often live in lowly places.  
That character is what a man is—in the dark.  
That a man is known by the company he does not keep.

That there is a difference between spiritual progress and a religious hurrah.

That people who succeed in these days are like postage stamps—they stick till they get there.

That a Christian who waits for an introduction to a stranger in church is too nice for anything.—*Methodist Times.*<sup>6</sup>

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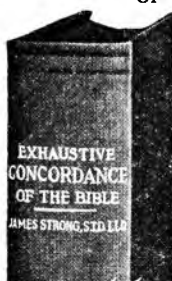


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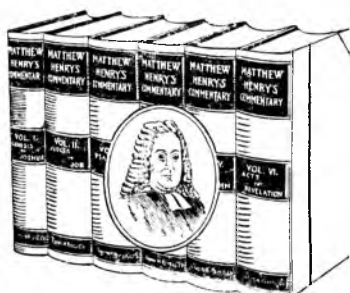
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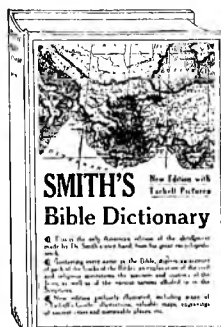
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