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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## WHO IS AN ORATOR?

THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

## EXPOSITIONAL

### MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

#### The Coming of the King

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

THE WONDERFUL NAME (9:1-7)

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

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

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

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

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

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

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

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

"Thy throne, O God, is forever and ever;

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

"On earth peace to men of goodwill."

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

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

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

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

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

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

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

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

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

#### A SONG OF REJOICING (Ch. 12).

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

"Cry out and shout, thou inhabitant of Zion,

For great is the Holy One of Israel in the midst of thee."

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

## HOMILETICAL SUGGESTIONS

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

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

# HOMILETICAL

## APRIL

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

### April 2—Morning Sermon

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

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

- a. In love forbearing one another.
- b. Bearing one another's burdens.
- c. Loving one another.
- d. Praying one for another.
4. Making intercession for those away from Christ.

### III. LETTING THE SUFFERING OF CHRIST INFLUENCE US

1. Remembering the cost of our salvation.
2. Continually living in the power of the resurrection.
3. Making up the sufferings of Christ in a life of service.

### April 2—Night Sermon

GOD'S MERCY MISUNDERSTOOD  
(Ecclesiastes 8:11)

### I. MAN IS SHORTSIGHTED IN JUDGMENT AND DECISION

1. Past training puts a bias on present decisions.
2. Limited knowledge diverts judgment.

### II. PEOPLE MISINTERPRET THE DELAY IN EXECUTION OF THE LAW

1. Every evil work is already condemned.
2. Christ said that he that believeth not is condemned already.
3. The execution is suspended for a time.
4. The eye of God reaches farther than He sometimes stretches His hand.
5. God is not indifferent.

### III. REASON FOR THIS DELAY

1. A mystery of love (2 Peter 3:9).
2. Probationary character of this present life.
3. Reason is in God's own heart.

## IV. MEN ABUSE THIS DELAY

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

*Ill.*: Pharaoh; also King Saul.

## V. THE END OF MISINTERPRETING MERCY

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

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

*Ill.*: The mercy extended to Jerusalem but the final overthrow.

### April 9—Morning Sermon

#### April 9-16. Series of Sermons on the Blood

##### I

##### REDEMPTION THROUGH THE BLOOD

(1 Peter 1:18, 19)

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

##### II

##### PURPOSE OF THE BLOOD

(Romans 3:25)

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

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

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

##### III

##### THE PLACE OF BLOOD-SHEDDING—CALVARY

(Luke 23:33)

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

##### IV

##### FORGIVENESS THROUGH THE BLOOD

(Eph. 1:7; Hebrews 9:22)

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



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

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

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

### V

#### SANCTIFICATION THROUGH THE BLOOD (Hebrews 13:12)

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

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

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

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

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

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

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

### VI

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

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

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

##### II. HE IS NOT HERE—A MISSING BODY

1. The despair of the women.

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

#### III. HE IS RISEN

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

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

### VII

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

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

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

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

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

##### III. A WELCOME IS ASSURED

"In full assurance of faith."

### VIII

#### VICTORY THROUGH THE BLOOD (Rev. 12:11)

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

##### II. VICTORY OVER SELF

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

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

### III. VICTORY OVER OTHERS

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

### IV. VICTORY OVER THE WORLD

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

### V. OVER THE DEVIL

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

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

## April 23—Morning Sermon

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

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

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

### II. MISSIONS THE MODERN CHALLENGE

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

### III. A WORLD VISION NEEDED BY THE CHURCH

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

- a. The church must be interested in the heathen for its own safety.
- b. The smaller the circle of operation, the quicker the Church will die.
5. That it may realize the more quickly what Christ meant in His prayer when He said, "That they all may be one, that the world may believe."
6. For the spiritual development of the church.
  - a. Interested in others the church flourishes spiritually.
  - b. Forgetting others, God is shut out.

## April 23—Night Sermon

A FRUITLESS SEARCH

(Isa. 57:21)

### I. INTRODUCTION

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

### II. THERE IS A CLASS THAT WILL NOT FIND PEACE

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

### III. GOD WANTS TO GIVE PEACE

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

**April 30—Morning Sermon****CHRISTIAN CONSOLATION**

(Hebrews 6:17-20)

**I. INTRODUCTION**

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

**II. BASIS OF CHRISTIAN'S CONSOLATION**

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

**III. OPERATION OF THIS CONSOLATION**

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

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

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

**April 30—Night Sermon****RESULTS OF SORROW**

(2 Cor. 7:10)

**I. SIN ALWAYS BRINGS SORROW**

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

**II. CONTRAST OF SORROWS**

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

**SERMON OUTLINES FROM ACTS**

ERWIN G. BENSON

*THEME: What to do to be saved*

TEXT: Acts 16:30.

**I. INTRODUCTION**

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

3. The question indicates an action of the will.

## II. REASONS WHY MEN ASK THIS QUESTION

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

## III. WHEN MEN ASK THIS QUESTION

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

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

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

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

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

## VI. THE ANSWER TO THE QUESTION

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

THEME: *Man's question and God's answer*

TEXT: Acts 16:30.

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

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

## II. GOD'S ANSWER

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

THEME: *Steps to salvation*

TEXT: Acts 16:30.

## I. INTRODUCTION

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

## II. CONVICTION

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

## III. CONVERSION

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

## IV. REPENTANCE

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

## V. CONFESSION

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

## VI. RESTITUTION

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

## VII. PRAYER

## VIII. FAITH

THEME: *Repentance unto life*

TEXT: Acts 11:18.

## I. INTRODUCTION

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

## II. REPENTANCE HAS BEEN GRANTED TO ALL

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

## III. REPENTANCE IS UNTO LIFE

1. To really live—in home, school, business, community.
2. A deeper life.
3. A higher life.
4. Eternal life.

## IV. TO REFUSE REPENTANCE MEANS THEN—DEATH

1. Moral death.
2. Spiritual death.
3. Eternal death.

THEME: *The danger of delay*

TEXT: Acts 24:25.

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

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

## II. WHY MEN DELAY IN DOING THEIR DUTY

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

## III. DELAY IS DANGEROUS

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

## IV. WHY DELAY IS DANGEROUS

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

THEME: *Almost persuaded*

TEXT: Acts 26:28

## I. INTRODUCTION

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

## II. HE WAS ALMOST PERSUADED TO BE A CHRISTIAN

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

## III. THINGS WHICH HELP TO PERSUADE

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

## IV. THINGS WHICH HINDER FROM BEING ALTOGETHER PERSUADED

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

## V. ALMOST IS BUT TO FAIL

## AN EASTER SERMON

J. B. CHAPMAN

THEME: The Testimony of the Empty Tomb.

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

INTRODUCTION: the Easter Story.

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

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

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

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

## THE FACT AND PURPOSE OF SPIRITUAL TRANSFORMATION

MRS. E. E. BURTON

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

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

### I. TRANSFORMATION TAKES PLACE IN THE HEART.

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

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

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

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

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

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

## THE MORE EXCELLENT WAY

PAUL W. MACLEARN

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

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

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

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

### I. WAY

1. The way of the *transgressor* is hard (Prov. 13:15).

a. Why—end thereof is death

b. Spiritual death, abandonment from God

(1) The wages of sin is death (Rom. 6:23)

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

2. Who is in this way?

a. Everyone who doeth not the will of God.

b. Those that do iniquity and all nations that forget God.

c. He that committeth sin is of the devil.

3. Life of faith brings excellent way (Heb. 11:1).

### II. EXCELLENT WAY

1. The justified and regenerated life.

2. The way of the child (Matt. 18:3b)  
(Babe in its innocence in mother's arms, complete trust, dependence).

3. It is the way of turning from sin to God; darkness to light, etc.

4. Without it cannot see God (1 Thes. 4:3).

5. Our God is holy (1 Pet. 1:14, 16).

6. Our God has called us to holiness (1 Thes. 4:7).

7. There is a highway and a way; way of holiness (Isa. 35:8).

### CONCLUSION

If this More Excellent Way is the will of God,

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

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

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

## PRACTICAL

### EVANGELISM IN THE CHURCH OF THE NAZARENE

F. ARTHUR ANDERSON

**T**HE Church of the Nazarene is a revival church. We believe in evangelism. At our last General Assembly we determined to stress evangelism during the quadrennium more than ever. We are told that at the recent General Board and District Superintendent's Conference evangelism had a prominent place in the discussions. Our Young People's Societies have taken for their slogan "Each One Win One." Our pastors are striving from Sunday to Sunday to win men and women to God. We periodically engage evangelists to come and hold revival meetings for us.

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

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

Can anything else be done? I think something can.

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

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

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

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

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

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

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

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

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

## LIFE'S GREATEST INCENTIVE

HENRY B. WALLIN

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

SAN FRANCISCO, CALIF.

## SELECTIONS FROM JOSEPH PARKER'S BOOK

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

CHAPTER AD CLERUM

SELECTED BY A. H. EGGLESTON

### Preaching Founded on Authority

PART 5

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

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

### Preaching the Other Side of Prayer

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

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

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

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

#### Words and Things Not Necessary to Salvation

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

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

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

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

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

## MAKING A MINISTER

PAUL S. HILL

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

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

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

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

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

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

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

Personally I am going to try to do better.

#### A GREAT PREACHER'S ILLUSTRATION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## GLEANINGS FROM THE BIBLE CONFERENCE AT PASADENA

GENERAL SUPERINTENDENT CHAPMAN

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



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

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

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

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

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

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

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

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

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

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

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

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

"2. GUIDANCE IN MORALS—Character building.

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

"4. GUIDANCE IN WORSHIP

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

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

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

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

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

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

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

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

In brief, the doctor said:

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

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

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

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

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

"4. Saul tried to destroy David because the women attributed greater success to David than they did to Saul (1 Samuel 18:6ff). If they had reversed the order of their praise, it is not likely that Saul would have thrown a javelin at David, or attempted to take his life.

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

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

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

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

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

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

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

On the diction of the Bible the speaker said,

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

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

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

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

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

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

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

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

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

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

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

### THE REVIVAL WE NEED

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

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

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

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

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

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

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

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

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

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

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

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

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

doctrine of racial depravity, redemption, justification, which secures one's pardon, removes one's guilt and takes away the legal barrier to one's conversion, internal regeneration which gives one filial character, and external adoption, which gives one filial privilege, entire sanctification, which cleanseth one from "inborn depravity," a topless heaven for the clean and holy and a bottomless hell for the unclean and unholy, etc., must be preached with the Holy Spirit sent down from heaven. The "fallow ground" of the human heart must be broken up with the plowshare of divine truth, and the sowing must be "not among thorns," but "in righteousness," so that we may "reap in mercy" and wait till the Lord come "and rain righteousness upon you" (Jer. 4:3; Hosea 10:12). The pure Word of God which is a devouring flame (Jer. 5:14); a crushing hammer (Jer. 23:29); a life-giving force (Ezek. 37:7); a saving power (Rom. 1:16); a defensive weapon (Eph. 6:17); and a probing instrument (Heb. 4:12); must be used regardless of fear or favor. It is too late now to cut the corners or trim the sides or let down the bars, when millions of deathless, blood-bought, judgment-bound, and eternity-destined souls are perishing all around us. As preachers of the full gospel we must be as bold as lions, as wise as serpents and as harmless as doves. We have the message that the people need, and God have mercy on us if we fail Him and them in a time like this.

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

selves to its teachings and heed its warnings, then they would "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). They would "go forth, and grow up as calves of the stall" (Mal. 4:2); and like Apollos become "mighty in the scriptures" (Acts 18:24). They would become heroic, soldierly, saintly and pious like the Christians who graced the first century of the Christian era; and measuring up to the highwater mark of their dispensational privileges, they would know God, and "be strong and do exploits for God and his cause" (Dan. 11:32).

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

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

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

(To be continued)

## A PASTOR WITH VISION AND FORESIGHT

J. W. MONTGOMERY

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

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

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

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

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

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

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

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

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

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

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## HERE AND THERE AMONG BOOKS

P. H. LUNN

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

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

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

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

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

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

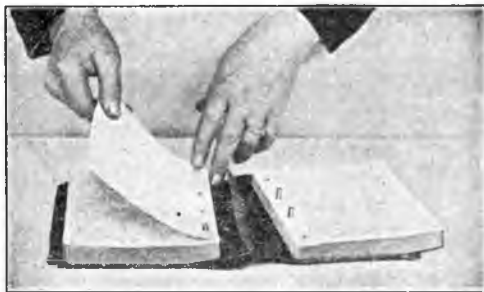
This is a book for serious study and is well

worth the time and expense involved in such a procedure.

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

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

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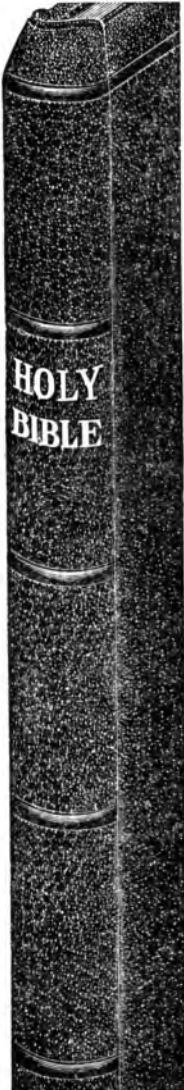
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*Nebuchadnezzar relateth his dream.*

NĒB-U-CHĀD-NĒZ'ZAR the  
king, <sup>a</sup>unto all people, nations,  
and languages, that dwell in all the  
earth; Peace be multiplied unto you.  
2 <sup>2</sup>I thought it good to shew the  
signs and wonders <sup>b</sup>that the high  
God hath wrought toward me.

B. C. 570.

<sup>a</sup> ch. 3. 4; 6.  
25.

2 Chald. *It  
was seemly  
before me.*  
<sup>b</sup> ch. 3. 26.



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