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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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THE PREACHER'S ATTITUDE TOWARD HIS TASK

THE EDITOR

THE preacher was eccentric, although quite gifted. In the course of his sermon he described his own call to the ministry. He told how he rebelled against the divine intimation until his health was broken, his spirit depressed and his mind caused to reel. In the extremity, he yielded and took up the holy calling. Then he asked of his audience, "Did you ever have an experience like that? If you never did, then you have never been called to preach." An earnest young man came to me the following day and asked if I agreed with the preacher's deduction. I answered quickly that I did not. I told him that I thought one in a rebellious attitude much more likely to miss the divine leadings than one who stood ready, saying, "Here am I, send me."

The young man went on to say, "My father was a preacher, my mother was a preacher, and I have always prayed and hoped to be a preacher. I have actually desired it. I have hesitated because I was not certain of the will of God in the matter, but I have not drawn back. Any time that God makes it clear to me I shall be glad to preach." I assured the young man that his attitude was commendable, and that it would in no wise hinder him in finding out God's plan. I do not know all that occurred during the years that immediately followed, but, anyway, that young man, not so young any more, is and has been for many years a successful pastor in the Church of the Nazarene.

The work of the ministry is not to be taken lightly or assumed without clear divine leading. But there is no reason why a man should put up his wisdom against God and argue that there is a mistake in his being called. And there is less reason for a man to put up his preference against the divine plan and hesitate to do any work that God wants him to do. For an untried sea the good mariner has neither great love nor great fear.

Spurgeon has been quoted as saying he never entered the pulpit but that his knees smote together for fear. And well it is that any man should feel and acknowledge the heavy responsibility of "standing between the living

and the dead." But I think there are evidences also that Spurgeon loved the work of the ministry and that he took it up with joy while he was yet a youth and pursued it with unflagging enthusiasm until the end of his life. No one can read the annals of the great preacher without discovering that his perennial freshness sprang somewhat from his ever present joy in being able to preach a gospel that saves men from sin.

It is possible for a doctor or a surgeon to take up his calling with joy. Casual observers may suppose that he loves to think of giving bitter medicine and cutting on people with a knife. But no, the doctor thinks of the suffering he will relieve and of the health and joy he will bring to others. His interest is not in his medicine and his knife. His interest is in the people whom he is set to help in their times of pain and trouble. Likewise the preacher would not encourage sin that he might preach a Savior. But the curse of sin is everywhere apparent, and his joy is in presenting the cure.

I think it was Jowett who said the Sabbath was the best day of the week with him. He loved to awaken early, and with his first conscious moments he was in the habit of thinking, "Well, this is the Sabbath! Soon the bells will be ringing, calling the people to the house of God. I am soon to have the great privilege of preaching the Word of Life to the people. Some who are lost will hear the Word at my mouth and be saved. Discouraged people will find comfort, and I shall be able to help the people in their desire and effort to draw nigh unto God."

I have been thinking of this matter of the preacher's attitude toward his work, and have been studying preachers with this thought in mind. My conclusion is that the vast majority of those who are making a success of the work are those who love it and find joy in it.

A few blocks from where I write these words today there is a man who was once a strong preacher and a promising leader. Today he is dying almost forgotten. He has been a good, clean man all these years. When he was young he answered the call to preach, but reluctantly. When the family increased he "dropped out for a while" to go into business. He tried to bargain with God. He proposed that if the Lord would prosper him and let him gain certain stakes he would then give all his time to the ministry. There came a day when he was appraised as possessing forty thousand dollars worth of property. But he kept on. His children drifted into the world, his fortune slipped from his fingers, and today he is practically dependent upon public charity—the victim, I think, of a reluctant obedience. He might be dying, even if he had given himself wholly to the ministry. But how different would be his situation! He might be just as poor in that case as in this. But if only his poverty were the reward of a good purpose perseveringly followed, rather than the outcome of a checkered and desultory devotion to the holy calling!

But I am about to drift from my course. For I am not thinking in terms of warning. Rather I am thinking of that attitude of holy joy that makes it possible for one like J. I. Vance to say in his "latter years" that he has had "lots of fun fighting the devil." For I think that what he really means is that those passing inconveniences and trifling tests of which some make so much have but the weight of chaff now as he thinks of them over against the abiding comfort that comes to one who comes to the twilight hours with the consciousness of a day's work faithfully done.

I do not ask you if you are doing your work as a preacher faithfully. That would

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get too close to the line of salvation and damnation. I ask if you find joy in it. I ask if you drag heavy feet when you make your pastoral calls. I ask if sermon preparation is irksome to you. I ask if you are driven continually by a sense of duty, running heavily like a machine short of oil. Or do you find that the joy of the Lord is your strength? And I am not speaking of a duty here or there that you may especially like or dislike. I am speaking of the whole work of the minister. Can you truly say that you would rather be a mediocre preacher than a star anything else? Does the privilege of being engaged in a work backed by such tremendous motives and rewarded by such enduring wages fill you with thanksgiving and praise to God? If it does, let no man take this joy from you. You are better for it in terms of the service you can render, and at the end of the way, your case will be fully vindicated by the great Master Preacher of whom it was testified, "Thou hast anointed him with the oil of gladness above his fellows."

EDITORIAL NOTES

The old-time circuit rider was always prepared to supply his people with proper reading matter. And the preacher of today will do well to give much attention to the distribution of good literature. The fact that there is so much reading matter of a secular or doubtful nature is but another argument in favor of diligence in securing subscriptions for the church paper and for distributing books and tracts supplementing the spoken message of the church and preacher.

Dr. Glover says Celsus compared Jesus with those impostors who for a copper coin or two would "drive devils out of men, and blow away diseases, and call up the souls of heroes, and display sumptuous banquets, and tables and sweetmeats and dainties that are not here." To Celsus, I presume, Jesus was only another such charlatan. But the truth is that Jesus is the miracle worker of which the others are imitators. He actually does what the others only pretend to do.

The task of educating the people on tithing and keeping them stirred up to do what they know they should do along this line is a task that is never finished. At least it is not finished for long at a time. The Layman Company of Chicago has proved itself an unselfish institution in the matter of furnishing material to help the pastor with this work. I therefore take the liberty of inserting their Special Offer of Tithing Literature, as follows:

"The unusual partnership proposition described in pamphlet No. 38—'Winning Financial Freedom,' is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church boards.

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"When you write please mention THE PREACHER'S MAGAZINE; also give your denomination. The Layman Company, 730 Rush Street, Chicago, Ill."

L. L. Rassi of Goshen, Ind., sends a card to the editor saying, "Appreciation for your faithful service in arranging the material for THE PREACHER'S MAGAZINE. The past several months it has been a gold mine—the material very suggestive and usable. Have especially appreciated the good outlines and the plan adopted of arranging the outlines for the month. This has increased the value very much."

DEVOTIONAL

THE SANCTIFYING LAMB OF GOD

A. M. HILLS, D. D.

Behold, the Lamb of God, which taketh away the sin of the world (John 1:29).

PERHAPS no more wonderful words ever came to the ears of man. They have a world-wide and infinite significance. They sum up all previous revelation of salvation to the world, and include all future gospel of grace. John Baptist must have been inspired to have expressed so much truth and so important in so few words. Here is

1. The Divinity of Jesus.

2. His character—"the Lamb" of God, "holy, harmless, undefiled, separate from sinners and higher than the heavens."

3. His mission—to bring salvation to a ruined world. Flesh and blood could not have revealed such far-reaching truths to John. They must have come direct from God.

I. JESUS IS HERE HELD UP TO US AS AN ATONING CHRIST, the vicarious sacrifice for the world's sin. He is called *the Lamb of God*. It does not mean merely that He was meek and gentle and innocent and pure. He was all that in His beautiful human life. His character was above reproach, and no type was too gentle and pure to set it forth in our thoughts. But something far more important is taught here than the beautiful, natural disposition of a mere man. Lovely as He was as an example which has endeared Him forever to the heart of the race, yet man needed more than an example of sweet nature and innocence. "We must not content ourselves with the sentimentalisms which some superficial teachers have supposed, to exhaust the significance of the expression." We must follow up the stream of revelation to its source to know what this metaphor means.

1. *It is manifest from Scripture that God himself taught sinful man how to approach Him acceptably in worship: it was by way of sacrifice.* "Without shedding of blood there is no remission." "The blood is the life." And as the life of man had been forfeited by his sin, so, if the sin-

ner is spared from the penalty of death which hung over him, there must be a vicarious sacrifice. An atonement must be made in the shed blood or poured-out life of the substitute. This substituted sin-bearer who took our place and suffered in our stead was Jesus Christ, the holy Son of God.

Cain and Abel came before the Lord: "Cain brought of the fruits of the ground," "Abel brought of the firstlings of his flock." "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." But "faith cometh by hearing, and hearing by the word of God." Abel's faith, therefore, must have rested on some revelation of the divine will. So all the innocent lambs and beasts ever sacrificed were only types and shadows of the real sacrifice, Jesus Christ. They were all prophetic of Him. With manifest propriety, therefore, the inspired prophet could point forward to Him and say, "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. . . . Jehovah hath laid on him the iniquity of us all."

Now, men made sacrifice of their own lambs to express their sense of their own need. Somehow they must confess their own unworthiness, their sense of guilt and their desire of pardon.

2. *God made a sacrifice of His Lamb, and thus expressed His need.* It must be done in harmony with divine law and the necessities of moral government, and the demands of public justice, and in a way compatible with holiness. Objectors to the atonement tell us that God is an omnipotent Sovereign and can do as He pleases, and forgive unconditionally. We answer that as a moral Sovereign He can forgive only in some way that will protect all the moral interests of His realm. Others tell us that God is a Father, and parents forgive without atonement. Again we answer that God is a moral Ruler, as well as a gracious

Father. "Here is the vital yet utterly neglected distinction between the earthly and the heavenly Father, and what God might do simply as a Father He may not do as a moral Ruler. The Scriptures decide, and reason accords therewith, that it is only through the atonement in Christ that God can properly forgive sin." For

1. *God must honor His law which the sinner had dishonored by his shameful transgressions.* If He forgives sin, He must do it only at such expense to Himself that the whole universe will see that His law is still sacred in His sight.

2. *He must protect His government.* The government of God is the most sacred interest of the moral universe. The welfare of all holy beings depends upon its eternal security. Sin is rebellion, and as such tends to destroy the government. If punishment of sin is remitted, something else must take its place that will answer the ends of government as well. That something else is the atonement of Christ. The redemptive sufferings of Christ were not the punishment of sin, but were such a substitute for the rectoral office of penalty as renders forgiveness, on condition of repentance of sin and faith in the atoning Savior, consistent with the requirements of moral government. The vicarious sufferings of Jesus honored and protected the law and government of God as well as the infliction of the penalty upon sinners would have done it.

3. *If God does forgive sin, He can do it only in such a way as will protect His own honor before an onlooking universe.* The prime necessity of an atonement was, therefore, in God himself. He was compelled to protect His own character—

a. By showing His hatred of sin. Nowhere else was there ever made such an exhibition of divine wrath against sin as on Calvary. In the awful agony of our Sin-bearer is seen the shameful guilt of our sins.

b. There, too, God showed His sense of justice. He must not, cannot set aside the claims of justice against the sinner, without suffering Himself in the sinner's stead. It is only after He had given His only-begotten Son to die for us that He can Himself be "just, and the justifier of him that hath faith in Jesus" (Rom. 3:26). By the self-imposed sufferings and sorrows of Gethsemane and Calvary God has let the universe forever know that "justice and judgment are the habitation of his throne."

c. If God displays His forgiving love for sinful beings He must show regard for all holy beings

and for His own holiness. It could only be done by way of the cross. "God set forth Christ Jesus to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of sins" (Rom. 3:25). What, then, is the atonement by "the Lamb of God"? The atonement is that governmental expedient by which Christ suffered vicariously for us to preserve the integrity of God as a moral Ruler, to protect the interests of His government, to display His hatred of sin and His regard for His law and justice, while at the same time He can show His love for the sinner and be just in offering pardon to all who repent and believe. "It is a provisory substitute for penalty in the interests of moral government."

II. LET US CONSIDER THE PHRASE "THE SIN OF THE WORLD"

It shows the fall of man. God never created the world a fallen race with an eager appetite for sin. To believe it is a reflection on His infinite holiness. "The sin of the world" is the sin which all the world has. All men do not steal, or lie, or commit adultery, or kill, or commit any other sin. But all are born with "the sin" in them. The lexicon defines it as "a principle or cause of sin," "prone to sin," "sinful propensity." This is what the Greek noun means in the singular number with the article before it—"the sin." It occurs twenty-nine times between Romans 5:12 and 8:10. Lange says, "'The sin' denotes sin as a power or principle which reveals itself in hereditary corruption." Dr. Whedon says, "By 'the sin' many understand the state of sin (sometimes called corruption) into which man has fallen as a nature. And no doubt there is a *state* of evil as well as evil *action* which in Scripture is called sin ('the sin'). Sin is not in action alone; there may be a permanently wrong and wicked state of mind." Dean Alford says, "The kind of sin spoken of in this whole passage is both original and actual." Godet says, "The apostle is speaking of the principle of revolt whereby the human will rises against the divine in all its different forms and manifestations." He again calls it "the corrupt inward disposition." Augustine and Calvin make it mean, "Original sin, or natural depravity." Koppe, Olshausen, Webster and Wilkinson say it means, "Sinfulness; sinfulness personified; a sinful disposition." With such ample endorsement in the world of scholarship we are sure of our ground, and we shall see exactly what Jesus "the

Lamb of God" undertakes to do for us, and what sanctifying grace can effect in this life.

Now, our sins which we voluntarily commit are innumerable in variety and number. Whence came they? They are all a viperous brood hatched by this fertile mother, called in the text "the sin of the world." It is this that prompts to and instigates all the sins the human world has ever committed. "The sin" urges rebellion against God, excites to falsehood and deeds of crime. It expresses itself in outbreaks of temper, greed, avarice, selfishness, covetousness, uncleanness, irreverence, blasphemy, and every moral evil. It came by "the fall." It is the work of Satan in the heart. Only one mightier than Satan can deliver us from its contaminations. If Jesus cannot do it, then we are forced to the awful conclusion that Satan was able to plunge the whole race of man into an abyss of moral ruin from which the omnipotent Christ is unable to deliver us. The assertion of such a thing would be akin to blasphemy. No! Satan indeed was mighty to spread the curse over the world, and induce our race to sin, generation after generation. But, thank God, our Christ is more than mighty; He is Almighty. "He is able to save to the uttermost," and remove every taint of sin from the heart.

III. NOTICE WHAT CANNOT BE DONE WITH "THE SIN"

It may be mourned over, and groaned over, and hated, and fought, and striven against, but,

1. *It cannot be repented of.* No man can rationally repent of that for which he is conscious that he is not to blame, and of that for which he knows he is not responsible, and of that which he intuitively knows he could not help. Repentance for such a condition would mock common sense.

2. *It cannot be pardoned as actual sins are.* David prayed concerning his actual sins, "Blot out my transgressions: hide thy face from my sins." But of "the sin" he prayed: . . . "Behold I was brought forth in iniquity." (I was not born right). "Behold, thou desirest truth in the inward parts." "Create in me a clean heart, O God, and renew a steadfast spirit within me." He felt his need of pardon for his actual sins, but, for that disorder that was born in him, he wanted cleansing. Pardon presupposes blame and ill-desert; but he knew he was not to blame for being born with an evil heart, predisposed to sin.

3. *It cannot be subdued and controlled.* "Because the mind of the flesh is enmity against God;

for it is not subject to the law of God, neither indeed can it be." Men tried to bind and tame the man possessed with an unclean spirit. "He was often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces; and no man had strength to tame him" (Mark 5:4). A great number of people are industriously engaged in the binding and taming business, but the method will not work. The pent up devil within laughs at the chains of good resolutions and heroic efforts to be good, and mocks at all restraints. The thing utterly refuses to be educated into good behavior.

In August, 1913, a lion-tamer named Leconte, entered the cage of a lioness in a show in Paris, when the animal suddenly sprang upon him and mauled him about the body and face with terrible blows from its claws. The lion nature, by all the training, had not been educated out of the lioness, and she had to be shot. So we can be freed from this satanic thing in us only by its death.

The elder Dr. Tyng, of New York, was the spiritual leader of the Episcopalians of the city. He was one time addressing his large Sabbath school, telling them of that strange something in them that resembled in disposition the wild beasts. Sometimes it was cunning like a fox, sometimes it was subtle like a snake. Again, it would exhibit the fierceness of hungry wolves, or be as blood-thirsty as a panther, or as selfish and gluttonous as a hog, or as ferocious as a tiger. There was a nervous, fussing boy in the audience who greatly annoyed the doctor, who rebuked him several times, and at last told him very sharply to "sit still." Instantly a little girl rose up, leveled her index finger at the great man and said "Tiger!" No greatness, no usefulness, no culture, or title, or ecclesiastical prominence furnishes the slightest assurance that this internal beast will behave itself. Only Jesus can take it in hand and give permanent deliverance.

IV. JESUS, BY HIS ATONEMENT, PROVIDED FOR TAKING AWAY "THE SIN"

"Behold, the Lamb of God which taketh away the sin of the world." The Greek verb translated "taketh away" means "bear," "carry," "take away," "remove," "destroy," "kill." The definitions cannot be too strong to meet the longing of our poor hearts. In Romans 6:6, we are told that the evil thing in us can be "crucified," "put away," "abolished," "destroyed," "annihilated." In Eph. 4:22, we are told that it can be "put off." In 2 Tim. 2:21, we are taught that it can be "purged

out," "eliminated." In Col. 2:5, we are assured that it can be "killed at once." This is blessed news. The gospel has no sweeter message to give. We need a deliverance that is complete, such as befits an uttermost Savior to give.

Perhaps no one has stated this truth more eloquently than Dr. Maclaren, of Manchester. He says, "The thing that the world wants is to have sin dealt with—dealt with in the way of conscious forgiveness; dealt with in the way of drying up its source, and delivering men from the power of it. Unless you do that, I do not say you do nothing, but you pour a bottle full of cold water into Vesuvius, and try to put the fire out with that. You may educate, you may cultivate, you may refine, you may set political and economical arrangements right, in accordance with the newest notions of the century, and what then? Why, the old thing will just begin over again, and the old miseries will appear again, because the old grandmother of them all is there, 'the sin' that has led to them. Now do not misunderstand me, as if I were warring against good and noble men, who are trying to remedy the world's evils by less thorough methods than Christ's gospel. They will do a great deal. But you may have high education, beautiful refinement of culture and manners; you may divide out political power in accordance with the most democratic notions; you may give everybody a 'living wage,' however extravagant his notion of a living wage may be. You may carry out all these panaceas, and the world will groan still, because you have not dealt with the tap-root of all the mischief. You cannot cure an internal cancer with a plaster upon the little finger, and you will never stanch the world's wounds until you go to the physician that has balm and bandage, even Jesus Christ that takes away 'the sin' of the world. I profoundly distrust all these remedies for the world's misery as in themselves inadequate, even whilst I would help them all, and regard them all as then blessed and powerful, when they are consequences and secondary results of the gospel, the first task of which is to deal by forgiveness and by cleansing with individual transgression" (and *the sin*). (Exposition of John, vol. 1, p. 47).

V. THIS DELIVERANCE MAY BE, YEA, MUST BE, OBTAINED BY FAITH

The Holy Scriptures are perfectly explicit on this point. In Acts 15:8, 9, we are told that God gives the Holy Spirit "cleansing their hearts by

faith." In Acts 26:18, Jesus tells us that 'men may receive remission of sins and an inheritance among them that are sanctified by faith in me.' In Gal. 3:14, we are told that we receive the promise of the Spirit through faith. We have the "fulness of the Spirit by faith." Rev. G. Grubb said, "Another of Paul's ways in Christ was the fulness of the Spirit, the thorough, definite reception of the power of the Holy Spirit to sanctify, to purify the heart, to drive out the demons that dwell there, the lusts that mastered, the false desires that conquered him, the Holy Spirit that brought in the holiness, the purity, the gentleness, the humility and the longsuffering of Jesus, and made his heart into the kingdom of heaven, which is righteousness and peace and joy in the Holy Ghost. The Lord did it suddenly for him, and He can do so now.

Let it be clearly understood that this blessing is not obtained by growth; you cannot grow into it. It is obtained by faith like pardon, and whatever is obtained by faith is obtained at once. Would we be satisfied to have God forgive us our sins gradually, one today and another tomorrow, and a third the next day? At that rate the list would not be completed in ten thousand years. No, we want to be pardoned all at once, immediately; and that is God's method. And He cleanses the heart in the same way. The sanctifying Holy Ghost fire consumes the dross of the heart in a moment of time, and sets us free from "the sin," and so makes us holy.

VI. WE ARE NOT RESPONSIBLE FOR BEING BORN WITH DEPRAVITY; BUT WE ARE RESPONSIBLE FOR KEEPING IT, AFTER GOD MAKES KNOWN HOW WE CAN GET RID OF IT

Life will never be the same again to any Christian who hears distinctly God's call to holiness. It becomes one of those critical hours when destiny is settled. The mountain-top vision creates the crisis of life, and ever after it is higher or lower. The seeking soul comes face to face with absolute surrender, full consecration and the death of the carnal mind. If one shrinks back, then, the end will be spiritual declension. If persisted in, the light refused will be followed by the oncoming of darkness and death.

Will you turn away from this truth that God has provided for you a full and complete salvation from all sin, of every form and kind? Will you continue oblivious to the fact Jesus prayed for your sanctification (John 17:17), and died

for it (Eph. 5:25, 26), and wills it (1 Thess. 4:3), and commands it (Matt. 5:48 and 1 Peter 1:15), and calls you to the blessing? (1 Thess. 4:7 and 5:24). It is perilous in the extreme to treat God in that way. Will you deliberately decide that you do not want to lose "the carnal mind that is enmity against God; for it is not subject to the law of God, neither indeed can be?" Will you prefer depravity to holiness? Think what it begets in your life—worldliness, avarice, greed, envy, jealousy, pride, haughtiness, ill-temper, and lust. Think them over, one by one, and see how perilous. "If any man love the world, the love of the Father is not in him." Subservience to that unhallowed, ungodly, Christless spirit that has always characterized human society when living without God is fatal to all deep piety. "The world" means that spirit that dominates the irreligious, those ambitions and pleasures, those principles of action, and fashions, and customs, and habits, and modes of living that make up that strange composite thing called "the world," which once crucified Christ to get rid of Him, and still opposes Him and crucifies Him afresh, and puts Him to an open shame. If you would rather yield to that spirit than to the spirit of holiness, how long can your piety survive the strain?

Would you hold fast to avarice and greed and covetousness? Nothing can be more absolutely heartless. It is this that breeds the godless trusts and corporations which band together to oppress the poor; which plants resorts of vice and sin along our streets, to rob the toilers of their scanty wage; that drives the unfortunate mothers to sweat shops to have their life's blood wrung out of them. It is this that makes the strikes with all their attendant crimes, and violence and murderous hate! Such a spirit is abhorrent to God, and can never enter heaven.

Would you cherish envy and jealousy? Look at the company which envy keeps in the catalogue of sins: "Full of envy, murder, debate, deceit" (Rom. 1:29), and the Book declares that "jealousy is as cruel as the grave." What sorry feelings to cherish in the heart! Will you hold on to pride and arrogancy, instead of having the humility of a sanctified spirit? Well, then, remember what God says about it. "Pride and arrogancy and an evil way do I hate" (Prov. 8:13). "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). "A man's pride shall bring him low" (Prov. 29:23). Oh, how much safer and more beautiful is a meek and

humble heart. But few have it until the haughty old man of pride is crucified and utterly removed from the cleansed nature that is now indwelt by the spirit of God!

Perhaps someone says, "I am not very anxious to get rid of my ill-temper." I once heard a widely known evangelist say he believed that ill-temper of Christians had sent more of their children to hell than all the public houses in the land. Awful statement! but perhaps awfully true! It was a religious teacher in England who wrote, "Ill-temper does more harm to society in general than anything else. We are inclined to look upon it as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take into very serious account in estimating a man's character. The peculiarity of ill-temper is that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. No form of vice is more base; not worldliness, not greed of gold, not drunkenness itself, does more to unchristianize society than ill-temper. For embittering life, for breaking up communities, for destroying the most sacred relationships, for devastating homes, for withering up men and women, for taking the bloom off childhood, in short, for sheer gratuitous misery producing power, this influence stands alone." Fearful arraignment! But its sad truthfulness gives it its cutting power.

But why speak further of this carnal mind? Why describe its fearful ravages more? It is the child of the devil, and his most potent ally in the work of damning souls. But thanks be to God we have a Savior that is mightier than he. "He was manifested to destroy the works of the devil" in our natures. All power in heaven and earth belongs to Him. "Wherefore also he is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." He can baptize all His believing children with the fire of the Holy Ghost, which will consume the dross of the heart, and make us like gold and silver that have been purified by fire, that we may offer to the Lord an offering in righteousness, and walk before Him with a perfect heart. The Lamb of God is the Lion of the tribe of Judah, Who can break every fetter of evil habit, cast out "the sin" from our hearts and "deliver us from the corruption that is in the world," and create in us the holiness of spirit that will fit us to dwell with a Holy God in a holy heaven forever.

EXPOSITIONAL

MESSAGES FROM ISAIAH

A FATAL COVENANT

(Isa. Chaps. 28—32)

OLIVE M. WINCHESTER

THE various groups of the prophecies of Isaiah gather around some great theme or some great historical event. We have had the series of prophecies that centered around the Syro-Ephraïtic invasion of Judah when the weakling king, Ahaz, refused to listen to the counsel of the prophet, and now we come to another group of prophecies that have for a background another important historical movement.

THE HISTORICAL SETTING

The zenith of the Assyrian power was reached in the reign of Sargon, 721—705. During this time Samaria had been taken and the northern kingdom overthrown. Sargon had reduced Armenia and allied kingdoms to subjection. He also had suppressed an insurrection in Syria. Moreover he carried a campaign into the interior of North Arabia. The nations all along the coast of the Mediterranean felt his iron grip. Characterizing his rule Robertson Smith says, "The energy and talent of Sargon, devoted to the consolidation rather than the unlimited extension of his empire, effectually put down every movement of independence on the part of subjects and tributaries, and even the united realms of Egypt and Ethiopia no longer ventured to measure their strength with his. The nations groaned under a tyranny that knew no pity, but they had learned by repeated experience that revolt was hopeless while the reins of empire were held by so firm a hand. At length, in the year 705, Sargon died, and the crown passed to his son, Sennacherib." There was general rejoicing among the subject peoples when the great oppressor was dead, but Isaiah sounded out a warning addressing Philistia: "Rejoice not, O Philistia, all of thee, Because the rod that smote thee is broken: For out of the serpent's root shall come a basilisk And his fruit shall be a fiery flying serpent" (14:29).

When Sennacherib came to the throne he sought first to set his house in order at home. Merodach-baladan had placed himself again upon the throne of Babylon and reigned for two years. He sought alliances at home and abroad. It was at this time that he sent his embassy to Hezekiah and the king displayed to the ambassadors all the treasure of his house. This would indicate that Judah was favorable to a revolt against Assyria. Sennacherib accordingly made war against Babylon and Elam who had joined the former in the revolt in the east. Then when these conquests were completed, he staged an expedition to the west.

In the other alliances formed at this time for mutual protection a major one was with Egypt. It is this alliance which forms the background of the prophecies of Chs. 28-32. Skinner comments, "The negotiations with Egypt which preceded the revolt of 701 form the historical thread on which the prophecies are strung, and by help of the prophet's vivid allusion we can almost trace the development of the conspiracy from its first inception to the formal ratification of the treaty with Egypt."

As in the Syro-Ephraïtic invasion the policy proposed by Isaiah was that they should not run hither and thither as a people but trust in Jehovah their God. While Hezekiah was not like Ahaz whose heart was turned aside to other forms of worship, yet within the kingdom there were nobles who were committed to the policy of revolt by forming an alliance with Egypt. King Hezekiah hearkened at all times to the counsel of Isaiah, but the nobles rejected it with disdain.

AN ENCOUNTER WITH SCORNFUL MEN

The opening chapter has as its preface a woe upon the drunkards of Ephraim and their fate is depicted. Then the prophet turns to draw a picture of leaders in the southern kingdom. Like those in the north strong drink has taken away their judgment and understanding. They were like unto their northern brothers in this respect and also in their effort to take refuge in an alliance with Egypt. The last king of the northern nation brought the wrath of the Assyrian king

down upon himself and his people by an alliance with Egypt and there came as judgment upon them the bonds of captivity. Now Judah was following in their footsteps. Meditating upon these sins of the nobles and other leaders of the people, Isaiah observes:

"But they also have erred through wine, and through strong drink are out of the way:

The priest and the prophet have erred through strong drink,

They are swallowed up of wine, they are out of the way through strong drink;

They err in vision, they stumble in judgment."

Not only did Isaiah comment upon the profligateness of these magnates of Jerusalem, but he burst in upon their scenes of revelry. Looking up from their cups and in their drunken brawl, they call out, as they see him:

"Whom shall he teach knowledge?

And whom shall he make to understand doctrine?

They that are weaned from the milk,

And drawn from the breasts.

For precept must be upon precept, precept upon precept;

Line upon line, line upon line;

Here a little, and there a little."

They reproach the prophet with the questions as who are they that they should be continually lectured? Are they merely infants who have just been newly-weaned? Then in mocking words they iterate the persistent repetition of the message of reproof with which the prophet had followed them. But Isaiah nothing daunted turns to them with a solemn warning. Jehovah would speak to them with the tongue of a strange people. They had refused the line of action that would bring rest, so the word of the Lord would be unto them as they had said the admonition of Isaiah was to them:

"Precept upon precept, precept upon precept;

Line upon line, line upon line;

Here a little, and there a little."

Thus it was that the word of the Lord would be "a monotonous, intolerable, yet unavoidable, succession of judgments."

A COVENANT WITH DEATH

In the first address to the nobles we have principally the announcement of judgment for their mocking resistance of the counsel of the Lord. In the second the prophet turns more specifically to the covenant which they had formed. Moreover here also we see the depth of their scorn and sacrilege.

"Wherefore hear the word of the Lord, ye scornful men,

That rule this people which is in Jerusalem.

Because ye have said, We have made a covenant with death,

And with hell are we at agreement;

When the overflowing scourge shall pass through, it shall not come unto us;

For we have made lies our refuge,

And under falsehood have we hid ourselves."

In forming their agreement the implication would seem to be "that the political plot had been ratified by a compact with the dreaded powers of the underworld," says Skinner. "That those who had renounced the guidance of Jehovah should have recourse to necromancy and other superstitions was natural. At the same time the phrases may be proverbial, or they may merely express Isaiah's abhorrence of the dark immorality which marked the proceedings. In any case the feeling attributed to the schemers is one of absolute security against the worst that fate could bring."

After depicting the dark counsels of these dissolute and irreligious nobles, Isaiah turns away to another line of thought. It would seem that after a contact with the underworld with its gruesome and uncanny atmosphere, there comes the serene, calm restfulness of a hope in God and the words of confidence are uttered:

"Behold, I lay in Zion for a foundation a stone, A tried stone, a precious corner stone, a sure foundation:

He that believeth shall not make haste."

The great principle that Isaiah had enunciated in every crisis that came upon the nation was faith in Jehovah. This is the only enduring foundation. This is the only true refuge. With such a foundation as fundamental then the test of all conduct would be the righteousness of its nature. The refuge of lies, the covenant with death and the agreement with hell would not stand in the light. An overflowing scourge would pass through bringing nought but distress and anguish.

THE JUDGMENT OF GOD

Turning from the literal word the prophet uses parables from husbandry to set forth the truths the more clearly, that he is intending to convey. He calls upon all of them to listen, listen to the story of the plowman. He does not simply plow continually, he does it for a purpose. When he has prepared his ground then he casts abroad the seed. Then when it comes to the time of threshing he does not handle all of the grains alike, some are beaten with a rod, others are trodden out by the tramping of the cattle and still others are threshed by the drawing over them of a heavy

wooden sledge. So God in His judgment upon the kingdoms may not use exactly the same method, but the judgment is certain and the woe of the Lord is certain to fall upon them.

After a general account of different methods of judgment under the figure of threshing, Isaiah shows the dire distress that shall fall upon Jerusalem and the depths to which she shall be brought. So low shall she fall that her voice shall be as one that hath a familiar spirit, out of the ground and shall whisper out of the dust. Yet though judgment shall thus come upon her, and the nations shall encamp around about her to destroy, yet suddenly shall the command of the Lord go forth and the nations shall find that the hope of their conquest was as a dream, that Jerusalem has been delivered.

For a small moment the prophet dwells upon the thought of the deliverance that shall come to the nation, then turns again to the sad plight of the rulers. Here the thought of the prophet oscillates as it does so frequently in his writings between judgment and salvation. He sees judgment coming, then he beholds and there lies out just beyond salvation. He turns to the present with its sordid realism and then looks away to the future when the ideal Zion would seem to appear. Here there are only faint glimmerings of the ideal Zion but once in a while it would seem to shed a ray of light over the dark, dank, evil counsels of the present. Referring again to the rulers, he observes:

"For the Lord hath poured out upon you the spirit of deep sleep,
And hath closed your eyes:
The prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed."

Then he turns to the future and calls out:

"Is it not yet a very little while,
And Lebanon shall be turned into a fruitful field,
And the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the book,

And the eyes of the blind shall see out of obscurity, and out of darkness."

AN EMBASSY TO NO PROFIT

Interspersed in the denunciations of the covenant with death, the fatal covenant, there are some descriptive passages of high merit. We have already noted the one which presents the parables from husbandry and in chapter 30 we have an-

other which pictures to us the journey of the ambassadors to the south land to consummate the covenant.

"Through the land of trouble and anguish,
From whence come the lioness and the lion,
The viper and fiery flying serpent,

They carry their riches upon the shoulders of young asses,
And their treasures upon the bunches of camels,
To a people that shall not profit them.

For Egypt helpeth in vain, and to no purpose:
Therefore have I called her Rahab that sitteth still."

THE WAY OF FAITH

Passing from the vain attempt that the inhabitants of Judah were making to save themselves from the power of the Assyrian king, Isaiah once more reiterates the great principle on which they should rely, quietness and confidence, faith and trust. Then would the Lord give them the bread of the increase of their ground, and the Lord would cause His glorious voice to be heard. While a woe lay upon those who sought alliance with Egypt, trusting in the arm of flesh instead of trusting in God, yet the time will come when those who trust and those in whom trust is placed shall fall together and the Lord himself will come unto Zion to deliver it.

PRACTICAL CONCLUSIONS AND HOMILETICAL SUGGESTIONS

In this passage as in one before in our study of the messages from Isaiah, we have the main thought of the supreme need of trusting in God in the crises of life. Instead of relying upon the arm of flesh we should seek to rest alone upon God. We see also the picture of a prophet calm and reposed, confident and possessed in the midst of the mocking drunken nobles. While they would seek to turn aside his warnings with skeptic repudiations, he steadfastly proclaimed the principles of the administration of righteousness. Their understanding was confused, but he was clear in thought and utterance.

For homiletical purposes, the text, "He that believeth shall not make haste," and, "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength," form the two outstanding thoughts of the chapters although there are many other priceless passages with deep spiritual truths.

HOMILETICAL

AUGUST

L. T. CORLETT

There are no special days in this month that the church pays attention to. It is considered by most preachers to be a difficult month because of so many people being away on vacations. Also those who are unable to take a vacation are tempted to feel that they do not need to take much interest in the work while the others are gone. For that reason we have felt led to offer the suggestions in the series of sermons on "Overcoming," which will serve as a means to stir the congregation to some activity. This month is a good time for the preacher to offer some special subjects for the night services as many churches have no Sunday night services during the month and if some attractive subject is announced many will visit the services and receive spiritual help and also will get a good impression of the work of our church.

August 6—Morning Sermon

OVERCOMING COMMON TRIALS
(Rev. 2:8-11)

- I. INTRODUCTION
 1. Common trials are sometimes the most difficult.
 2. Small nagging things of everyday life are perplexing.
- II. WHAT WERE THEY TO OVERCOME?
 1. Tribulation.
 2. Poverty.
 3. Trials.
- III. HOW WERE THEY TO OVERCOME?
 1. Recognize that God knows about the trials.
 - a. He understands all the perplexing things of life.
 - b. He is taking notice each day of what His children are going through.
 2. "Fear none of these things."
 - a. Do not let these things be your master.
 - b. Compare your riches and blessings with them.
 3. "Be faithful."
 - a. Faithfulness always brings the reward.
 - b. God has promised to deliver (1 Cor. 10:13).

IV. REWARDS FOR OVERCOMING COMMON TRIALS

1. A crown of life.
2. Immunity from the second death.

August 6—Night Sermon

A DUTY NOBODY SHOULD NEGLECT
(Eccles. 12:13)

- I. INTRODUCTION
 1. The text is the conclusion.
 - a. Of a life.
 - b. Of a philosophy.
 - c. From experience.
 2. A duty that everybody should consider.
- II. FEARING GOD IS A DUTY NOBODY SHOULD NEGLECT
 1. Because of the limitations of all other duties.
 - a. All other activities satisfy for the present (Eccles. 6:7).
 - b. Fulfillment of other duties just brings present enjoyment.
 2. Because it is for his welfare.
 - a. Man does not know what is best for him (Eccles. 6:12).
 - b. Man does not know what shall be or when it shall be (Eccles. 8:7, 8).
 - c. Man needs his heart controlled and motivated properly and he will follow (Eccles. 11:9, 10).
 - d. Man will have to face the actions and deeds of life (Eccles. 12:14).
- III. FEARING GOD AND OBEYING HIM IS THE ONLY SAFE PATHWAY OF LIFE AND DUTY
 1. In this path man is guaranteed guidance (Prov. 3:5, 6).
 2. By fearing God man is assured of deliverance. "For he that feareth God shall come forth of them all" (Eccles. 7:18).
 3. Best to begin in youth (Eccles. 12:1).

August 13—Morning Sermon

OVERCOMING FAILURE
(Rev. 3:16)

- I. INTRODUCTION
 1. An active church that had failed.
 - a. Had a great reputation for activities.
 - b. They were proud of the name.
 - c. A church may be active and yet dead.
- II. THE CAUSES OF THE FAILURE
 1. Works were not perfect.

- a. Something wrong with what they were doing.
- b. Not doing what they were capable of and what they knew to do.
- 2. Fickleness.
 - a. Would start something and would not finish it.
 - b. Were not steadfast, faithful and consistent in the things of God.
- 3. Had wrong motives and incentives.
 - a. Thought more of selfish glory than of God's glory.
 - b. Egotistical in all they did.

III. HOW TO OVERCOME THEIR FAILURES

- 1. Remember.
 - a. Memory has a way of pointing out the cause of failure if guided by the Holy Spirit.
 - b. Most people know the way out if they would stop to consider.
- 2. Repent.
 - a. Acknowledge the failure to God and ask for forgiveness.
 - b. Turn about and promise God to do differently.
- 3. Hold fast.
 - a. Be consistent and persistent in serving the Lord.
 - b. Carefully follow the guidance of the Holy Spirit.
- 4. Recognize the danger one places himself in by failing God.

IV. REWARDS FOR OVERCOMING FAILURES

- 1. "Shall be clothed in white raiment."
 - a. Robes of righteousness.
 - b. Wedding garments.
- 2. Fellowship with Christ. "They shall walk with me in white."
- 3. Christ will acknowledge and introduce them before His Father.
- 4. Assurance of eternal life. "Will not blot his name out of the Book of life."

August 13—Night Sermon

AN OPPORTUNITY THAT EVERYBODY OUGHT TO SEIZE (Matt. 20:30)

I. INTRODUCTION

- 1. Jesus was passing by.
- 2. Blind man was calling.
 - a. Had nothing to offer himself.
 - b. Jesus had all he needed.
- 3. He recognized the day of his opportunity.

II. MAN MANY TIMES HAS A WRONG CONCEPTION OF GOD'S VISITATION

- 1. Many think that it would be a calamity.
 - a. Something to be avoided as if it were a contagious disease.

- b. Men endeavor to harden their hearts, stifle their conscience and stiffen their neck against His advances.
- 2. Men ought to recognize God's visitation as the greatest opportunity of their life.
 - a. An opportunity for deliverance.
 - b. An opportunity for acquaintanceship.
 - c. An opportunity to enjoy God's rich blessings and benefits.
 - d. An opportunity for usefulness to others.

III. GOD'S VISITATIONS

- 1. By inner impressions to be right.
- 2. By appeals to man's moral nature.
- 3. By His providences.
- 4. By gospel messages, etc.

IV. WHAT WILL YOU DO WITH YOUR OPPORTUNITY?

- 1. Jesus is passing by your way today.
- 2. Man ought to be the seeker instead of God.
- 3. Jesus will heed if you call.

August 20—Morning Sermon

OVERCOMING SHORTSIGHTEDNESS (Rev. 3:7-13)

I. INTRODUCTION

- 1. More nearly God's standard than any of the seven churches.
 - a. Works were good.
 - b. Had kept God's Word.
 - c. They were honest, sincere, godly, interested and faithful church members.
- 2. Yet not reaching unto the heights that were theirs in Christ.

II. THE MANIFESTATIONS OF SHORTSIGHTEDNESS

- 1. Were weak through lack of vision. "Thou hast little strength."
 - a. Shortsightedness shuts the beauties of God out of the soul.
 - b. It weakens the organs of spiritual life.
- 2. The danger of the church is that instead of advancing they will stand still in negative holiness.
 - a. It is a good thing to be free from outward signs of sin and uncleanness but that is not enough.
 - b. Will finally bring spiritual death, by stagnation.
- 3. They were unable to move forward of themselves.
 - a. Content with such attainments as they had reached.
 - b. Failed to see the opportunities just ahead of them.
 - c. Failed to see the responsibility of passing an unadulterated message on to the next generation.

III. HOW TO OVERCOME SHORTSIGHTEDNESS

1. "Hold fast that which thou hast."
 - a. Present possessions made a good foundation and a splendid beginning for greater things.
 - b. Present confidence in God, in personal experience and in divine assistance are absolute essentials for future progress.
2. Catch God's interest.
 - a. God recognizes the weakness of His children and opens the door for them. "I have set an open door before you."
 - b. Many people are content to stand still but God's command is "Go forward."
2. God promises protection and deliverance (v. 10).

IV. REWARD FOR OVERCOMING SHORTSIGHTEDNESS

1. God will make the person useful. "Will make him a pillar in the temple of my God."
 - a. Able to bear burdens, and carry loads.
 - b. Also to beautify the temple of God.
2. Give the sign of His ownership.
 - a. Write upon him the name of my God.
 - b. Also of the city of God.
 - c. Give him a new name.

August 20—Night Sermon

A PREPARATION THAT EVERYBODY OUGHT TO MAKE (Amos 4:12)

I. INTRODUCTION

1. Humanity wrecked by sin.
2. Preparation is necessary to set it right.

II. SIN IS THE CAUSE OF THE SEPARATION FROM GOD

1. Sin is discord.
 - a. Man must make preparation to leave sin and obey God in order to have harmony of mind and peace of soul (2 Chron. 12:14).
 - b. Sin is soul sickness and man must prepare to get healed by Christ.

III. MAN WAS MADE TO ENJOY GOD, BUT GOD CANNOT ENTER A REBELLIOUS HEART SO MAN MUST PREPARE FOR HIS COMING (Matt. 3:2).

IV. MAN NEEDS TO PREPARE TO MEET GOD FOR IN HIS PRESENT STATE HE IS NOT FIT TO LIVE WITH HIM

1. With sin in the heart and life he is ashamed to face God.
2. Only the clean and the holy can live with God.

V. MAN MUST PREPARE IN THIS LIFE IF HE WOULD LIVE WITH GOD IN ETERNITY

1. This is the time of probation and preparation.

2. As death finds a person, so will he be in eternity.

VI. WHAT IS THE NECESSARY PREPARATION?

1. A loathing of sin.
2. Denunciation and forsaking of sin.
3. Determination to live for Christ.
4. Accepting Christ as a personal Savior.
5. Christ then does the rest, as far as initial salvation is concerned.
6. Consecration and faith in God to sanctify.

August 27—Morning Sermon

OVERCOMING INDIFFERENCE (Rev. 3:14-22)

I. INTRODUCTION

1. The last of the seven messages to the churches.
2. A picture of many modern day churches.

II. SIGNS OF INDIFFERENCE

1. Lukewarm.
 - a. Had love for Christ but not ardent.
 - b. Received some spiritual blessings but did not thirst for them.
 - c. Wrought some good works but not zealously.
 - d. Prayed but not fervently.
 - e. Gave but not liberally or cheerfully.
 - f. Signs of lukewarmness.
 - (1) A growing inattention to the private duties of religion.
 - (1) Carelessness in attending public worship.
 - (3) Unconcern for the institutions of the church and scant offerings for their maintenance.

2. False security.
 - a. Resting on outward material signs.
 - b. Thought they were rich.
 - c. Did not recognize their condition of wretchedness, nakedness, poverty and blindness.

III. HOW TO OVERCOME INDIFFERENCE

1. Stir thyself—"be zealous."
 - a. No one can be helped until he is stirred out of his lethargy.
 - b. Should not depend upon someone else to arouse you.
2. Repent.
 - a. Recognize the true condition.
 - b. Confess and forsake the wrong attitude and deed.
3. Make religion a business proposition.
 - a. "Buy of me."
 - b. Be just as interested and just as careful regarding the relationship to God as to the business of this world.
4. Recognize God's viewpoint of indifference and lukewarmness.
 - a. Will not put up with it.

- b. Yet He stands at the door to help every person out of it.

IV. REWARD FOR OVERCOMING INDIFFERENCE

1. Be with Christ.
2. Rule and reign with Christ.

To any desiring to use the other letters to the churches in the series of sermons on "Overcoming," the following titles are given: "Overcoming Wandering" (Rev. 2:1-7); "Overcoming Error" (Rev. 2:12-17); "Overcoming Opposition" (Rev. 2:18-29).

August 27—Night Sermon

A QUESTION EVERYBODY MUST ANSWER (Mark 8:37)

I. INTRODUCTION

1. Every person is for sale.
2. What am I selling myself for?
3. The sale centers about the soul or spirit of man.

II. MAN DECIDES UNTO WHOM HE WILL SELL HIS SOUL

1. He sells to the one who he considers offers the highest and best price.
2. There are only two bidders.
 - a. One is the devil.
 - (1) He first tries to deceive the person so that he cannot judge accurately of the offer.
 - (2) He does not show the worst of his offer nor its real characteristics.
 - (3) He has no desire to benefit man or help his soul.
 - (4) Will use any means to try to get man to accept his bid.
 - b. The other is Christ, the Savior of mankind.
 - (1) He first tries to get each person to see things as they are.
 - (2) He shows the worst of His proposition first.
 - (3) All His plans, efforts and offers are for the uplifting of the individual, first spiritually and through that to the whole man.
 - (4) Will always respect the rights and powers of the individual.
 - (5) Will continue to bid as long as He sees there is a chance of getting the allegiance of the individual.

III. THE BID ACCEPTED MAY BE FOR ETERNITY

1. The decision today may be the last one you will have the privilege of making in this life.
2. The first instalments on the payment of the bid are made in this world.

3. The amount and full character of payments increase with each instalment.
4. The ones received here are samples of what will be given during eternity.
5. The last payment will never be given. Will last through eternity.

IV. YOU HAVE THE OPPORTUNITY TO ACCEPT CHRIST TODAY

SEED THOUGHTS

PLANT THEM AND THEY MAY GROW INTO PRAYER MEETING TALKS OR SERMONS

W. M. BAKER

Things to Strive Toward

- I. HIGHEST EXPERIENCE OF GRACE POSSIBLE IN THIS LIFE
Live not in the lowlands, there are mountain peak experiences.
- II. AN INTELLECT FILLED WITH DIVINE KNOWLEDGE
- III. A LIFE OF HIGHEST POSSIBLE INFLUENCE
- IV. GREATEST INHERITANCE POSSIBLE IN ETERNITY
- V. SACRIFICE, SUFFER, ENDURE, LABOR, STRIVE TO REACH THE GOAL

God's Presence

- I. GOD'S PRESENCE WITH US ASSURES
Strength,
Comfort,
Cheer,
Victory,
Blessing,
Joy,
Contentment.
- II. HIS PRESENCE WILL NEVER FORSAKE US IN
Trials,
Sorrow,
Death,
Judgment,
Eternity.

Three Things to Guard our Soul Against

- I. THE WORLD
 1. Worldliness.
 2. Pride.
 3. Sin.
 4. Temptation to dishonesty.
 5. Forbidden pleasure.
 6. Wrong ambitions.
- II. THE FLESH
 1. The exercise of carnal traits.
Anger, Malice, Revenge, Hatred, Strife, Pride, Jealousy, etc.
 2. Sinning with the heart in a carnal way.
- III. THE DEVIL
 1. His suggestions.
To sin. To do little mean things.
 2. Guard against his weakening your character by little things.

3. Be careful when he moves others to do evil against you.
He is after your soul. Be wise! Keep sweet!

God's Word

- I. TELLS US HOW TO GET SAVED AND SANCTIFIED
- II. TELLS US HOW TO BE KEPT
- III. TELLS OF "OLD PATHS"
- IV. TELLS HOW TO GAIN HEAVEN AND ESCAPE HELL
- V. TELLS HOW TO GAIN TRUE HAPPINESS AND LIFE IN WORLD TO COME

Some Things that Change Us

- I. REPENTANCE
 1. Takes away condemning conscience and gives peace.
 2. Takes away a wicked life and give us a life of righteousness.
 3. Makes us new creatures.
 4. Takes the devil out of our lives and gives us Christ.
- II. CONSECRATION
 1. Changes a carnal soul into a holy soul.
 2. Changes the carnal traits for the graces of His Spirit.
 3. Changes us from a defeated soul into a victorious soul.
 4. Changes us from an idle soul into a useful soul.
- III. PRAYER
 1. Changes a weak soul into a strong soul.
 2. Changes a soul that is dead and dry into a soul that is blest and joyful.
 3. Changes a soul that has never advanced into a growing soul.
 4. Changes a visionless soul into a soul with a vision.
- IV. TRIALS, HARDSHIPS, PERSECUTIONS, AND SORROWS CHANGE THE SOUL
 1. Make us more Christlike.
 2. Make us able to advise and sympathize with others.
 3. Cause us to grow out of our weakness into strength.
 4. Fit us for larger service in the Master's vineyard.
- V. COMING OF CHRIST CHANGES SUCH A SOUL
 1. "We shall be like him for we shall see him as he is" (glorified).
 2. Changes us from a world of sin into a world without sin.
 3. Changes us from a life of faith into a life of sight.

A Life with a Guaranty

INTRODUCTION: When we buy a thing of value and pay the price for it, we like a guaranty with it.

- I. THE CHRISTIAN LIFE GUARANTEES:

Happiness

Peace

Pleasure

Satisfaction

God's presence always with us

A blessed ending to this present life

A life of immortality and bliss beyond the tomb

Adventure

INTRODUCTION: Men in this world make some great adventures for the purpose of making new discoveries and uncovering hidden mysteries. They go to the north and south poles, the caves of the earth, the buried cities of past centuries, etc.

- I. I HAVE MADE AN ADVENTURE INTO SALVATION

1. Men of all ages have told the "hidden things" they discovered in their adventure into salvation.
2. I have discovered some things.
 - a. Forgiveness and Sanctification.
 - b. Grace for trials.
 - c. Victory over sin and carnality.
 - d. Deliverance in the hour of temptation and trial.
 - e. Peace, joy, happiness, satisfaction, pleasure.
 - f. Answers to prayer and promises of the Bible obtained.

- II. OTHERS MAKING ADVENTURE INTO SALVATION FOUND

Peace in hour of death.

- III. I AM GOING TO MAKE AN EXTENDED ADVENTURE INTO THE WORLD TO COME, SOME DAY THEY TELL ME THERE IS FOUND THERE—

- a. Singing like the sound of many waters.
- b. Praise and rejoicing unexcelled.
- c. Pleasure forevermore.
- d. Life unending.
- e. Celestial mansions.
- f. A city with streets of gold and jasper walls. And a river of life.
- g. A city without a pain, sorrow, tear, trial, sin, death, funeral, graveyard, war, disappointment, devil, sinner.
- h. A city where dwells a Triune God, the angelic hosts, the saints of all ages.

CONCLUSION

I shall one day discover these things for myself.

Things that Encourage the Soul

- I. GOD IS NOW

1. With us.
2. Plans for our future present life.
3. Stands waiting to deliver us.
4. Has provided grace sufficient for us.

- II. GOD IN THE FUTURE

1. Is coming for us.

2. Will have eternal habitation ready for us.
3. Will change our vile bodies and make us fit subjects for that city.
4. Will eternally provide for us.

III. GOD WILL GIVE US THESE THINGS IF

1. We are wholly abandoned to Him.
2. Love, serve, obey and trust Him.

SPIRITUAL LIBERTY

ROY L. HOLLENBACK

TEXT: *Where the Spirit of the Lord is there is liberty*

I. QUALIFY THE LIBERTY TO WHICH THE APOSTLE ALLUDES

1. It is not freedom from responsibility. Many have been known to leave one church and go to another, or have turned "come-outer," for the one reason that they wanted to avoid financial responsibility.

2. It is not license to behave ourselves unseemly. We have observed that when people whine for "freedom," and say, "I'm not going to have any straps on me!" they usually want freedom for about the same purposes that a mule does that kicks off his harness! They do not want to work, but they want to kick. Of course they do not want any "straps" on them. But if one desires to pull a load a few straps are very helpful.

3. It is not brazen effrontery. Some are emboldened by spiritual pride, and their highest motive is to parade their lack.

II. THE HIGHEST SPIRITUAL LIBERTY CAN BE ENJOYED IN THE EXPERIENCE OF FULL SALVATION. "Where the Spirit of the Lord is there is liberty."

A careful observation of the experiences of the disciples before and after Pentecost will convince anyone that the baptism with the Holy Ghost is the great liberating instrument in our lives. Without Him in our hearts, there can be no full liberty.

III. THERE ARE MANY CONDITIONS OF LIFE AND HEART WHICH MAKES SPIRITUAL LIBERTY IMPOSSIBLE. Among them are,

1. Living below the common intuitions of moral right. If one behaves himself in any unseemly manner, and forfeits the confidence of those who know him, his liberty (especially in the presence of those persons) is necessarily hindered. The knowledge of broken confidence is sure to interfere with a free exercise of his gifts. If one wants liberty at all times, he must pay the price of it by living above reproach.

2. Grieving the Holy Spirit in conscience. The doing of any questionable things, or the remissness of any known duty, are alike deadly to spiritual liberty.

3. Forcing unnatural demonstrations impairs one's liberty. We have known persons to get into awful bondage through strained efforts to appear spiritual, to forced shouts, etc. It ill behooves any soul to try to ape another in spiritual demonstrations. Be yourself, be natural, in the Holy Ghost.

4. Severely curbing one's emotions is apt to grieve the Spirit and destroy one's liberty. When the soul is flooded with joy, and the well of emotion would spring up, do not hinder it—let it flow as high as it will! When impressed to speak of the things of God, to exhort, to publicly pray, to raise the hand, if there is no revealed reason for not doing so, do the thing which you are led to do. Else you may form habits of checking the draft on the Spirit's fire, and thereby put it out.

THE TWO BAPTISMS

H. J. SUTTON

(Matt. 3:11)

Much said about baptism: It is confusion of intention to the world; the outward sign of an inward work; signifying that we have renounced the world; that we have been buried with Christ and resurrected to newness of life.

Many will run you down to give you the first—but not mention the second. The first pointed to the second.

I. DIFFERENCES BETWEEN BAPTISMS

1. Two persons baptizing
John—Jesus.
2. Two Baptisms
Water—the Holy Ghost.
3. Two tenses
Present—Future.
4. Two results
Repentance, washing, pardon.
Sanctification, purging, purity.
5. The Persons
Only those receiving the first were eligible for the second.

II. THE BAPTISM OF JOHN

That of repentance (Mark 1:4).

1. Confession (Matt. 3:5, 6).
2. Faith (John 3:36).
3. Remission (Mark 1:4).
4. Regeneration (John 3:36).
5. Knowledge of this (Luke 1:77).
6. Looked forward to the Baptism with the Holy Ghost (text).

III. THE BAPTISM OF JESUS

That of Holy Ghost fire

1. Complete the work of Salvation (in initial stages).
16 commands—18 inspired prayers in the Bible for this.
2. Purging of the heart (Acts 15:8, 9).
3. Fullness of the Spirit (Acts 2:4).

The purging of the heart and the fullness of the Spirit are the negative and positive parts of the same work of grace. They are stated separately for the sake of clearness. There are not three blessings—just two!

4. Equipment for holy living (Acts 1:8). "Be." Our need is not go-ers, nor do-ers, nor say-ers, but "be-ers." This first and the others will follow.
5. Qualification for witness-bearing (Acts 1:8).
6. Fitness for heaven (Heb. 12:14; 1 John 4:17).

Conclusion:

John—Jesus
Birth—Baptism
Pardon—Purity

"Ye must be born again"
"Be ye holy, for I am holy"

THE EXHAUSTED RESOURCES OF DEITY

ROY L. HOLLENBACK

TEXT: Heb. 10:26, 27.

We shall notice, first,

I. GOD'S ONLY EXPEDIENT OF SALVATION. "One sacrifice for sin."

1. Wilful sin forfeits hope in this sacrifice. Sinning wilfully "against the knowledge of the truth" closes this, the only door of hope.

2. Wilful sinning against this sacrifice constitutes one before God as an "adversary." Such a soul is allied with Satan and the forces of hell.

Let us see then,

II. THE ALTERNATIVE TO THIS EXPEDIENT. It is, "A certain fearful looking for of judgment and fiery indignation which shall destroy the adversaries."

1. "Certain" judgment.

2. "Fearful" judgment.

3. Premonitory judgment. "Looking for of judgment."

4. "Fiery" judgment. "Fiery indignation."

5. According to v. 29, this judgment is to be sorer than an unpitied death under Moses' law, being answerable to the three most dastardly sins of which we are capable, namely, (1) Rejecting Christ; (2) Sacrilege against the blood of atonement; (3) Resisting the Holy Spirit.

IN CONCLUSION: Let me enforce upon you that God does not have various ways to save mankind. He has only *one* way—and Jesus Christ is that way. When you have persistently and finally closed to yourself that channel of mercy, you are lost without doubt or chance! There is no other expedient. You are going to be saved by personal faith in Jesus Christ or not at all. I appeal to you tonight to find salvation in Him!

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

The Way of Escape

Traveling through the mountains of Norway, or in other rugged countries, I have often looked at the forbidding barrier of mountains in front and wondered where the road could find a way through the great rampart. The opening would not disclose itself until we were almost up against the face of the cliff. Then the road wound its way through the pass. The pass was always there, no matter how lofty or rugged the mountains. So for the tempted soul there is always a way out, a way of escape, if he will take it. All that temptation can do is to present to a man a choice, and let him decide whether he will lower and degrade himself or conquer the temptation and decorate himself. Temptation is man's opportunity for evil or for good. Of itself, it is nothing until connected to the will of man.—DR. C. E. MACARTNEY.

My Meat is to Do His Will

A man whose heart is really in a thing always has a large surplus in his doing. There is a wide margin around the limits of his necessary tasks. He is so full of the thing that he inevitably runs over on all sides. There, for instance, are two students of chemistry. One of them goes through the textbooks and lectures because his course of study requires it. He learns what is set him, while he would much rather be studying the classics or history; and he passes his examinations without censure, but without special credit. You ask the professor about the other student, and his eye kindles. "That fellow! Why, chemistry is meat and drink to him. It is hard for me to give him enough to do. He keeps ahead of the lectures all the time." And as you watch the young man, you see that he is forever hanging about the chemical lecture room. He is on intimate terms with the professor. He stays after hours, and asks questions. You go to his room, and you find that he has set up a laboratory of his own, and is dabbling in acids and working over retorts every spare moment he can get. It is just as much his *duty* as his fellow student's to complete the chemical course; but the duty is meat to him, while it is mere drudgery to the other.

You recognize the same difference in the religious life of two men. There is one of them who never fails in any duty, so far as you can dis-

cover. His contributions are regularly given, he is regularly present at the services of the church, he is punctilious in doing the work assigned him, he is regular in family worship. Do not understand me to despise all this. Far from it. It is excellent, praiseworthy, and the man is worthy of high respect and confidence. And yet you miss in him the sense of exuberance. You do not feel that duty moves under an overmastering pressure. No enthusiasm seems to get into his accurately drawn squares of moral obligation. He reminds you of a neat, tightly made cask, which gives out its contents at just such a point and at just such a rate when you turn the faucet. But now and then you meet a man who reminds you of one of those wayside reservoirs which you come upon now and then on country roads. You hear the gurgle of the stream as it comes down from the hill above the road, mingling with the voice of the breezy pines, and running into its reservoir with a current that keeps the water forever trembling and bubbling, and the old, mossy trough is always brimming; there are always little streams trickling down the sides and forming pools underneath, and here and there you find a crevice where a jet comes spouting out under the strong pressure which strains the oaken sides. So you find this man equally punctilious with the other, yet more than punctilious, doing all that is required, yet bubbling over into spontaneous activity, carrying into the forms of duty something which fills them out and makes the duties themselves look richer.—DR. MARVIN R. VINCENT.

First Be Reconciled

Almost all lovers of art are familiar with Leonardo da Vinci's great picture, "The Last Supper." His biographer tells us that while at work on his great masterpiece the artist quarreled with a man and vowed to take vengeance upon him. While in this vengeful mood he sketched the face of Judas; but when he started to paint the face of the Master he found that he could not give it the expression he so desired until he had gone to the man against whom he had vowed vengeance and sought his forgiveness. When this had been done he was able to finish the picture. The Holy Communion can be marred for you by a grudge or other sin. "First be reconciled to thy brother, and then come and offer thy gift."—DR. G. B. F. HALLOCK.

The Value of a Soul

During the World's Fair in Chicago there was one place in the Manufacturers and Liberal Arts Building—in the Tiffany exhibit—that one could never approach, day or night, when the building was open because of the great crowd gathered around it. I was there time and time and time again, but never could get at the place; I always had to stand on tiptoe and look over the heads of the crowd. What were they looking at? Nothing but a cone of purple velvet revolving upon an axis, and toward the apex of the cone a large, beautiful diamond of almost priceless worth. It was well worth looking at. I have never recalled that scene but the thought has come to me that the single soul of the raggedest pauper on the streets, of the most degraded woman, of the most ignorant boy or girl on the street, is of infinitely more value in God's sight than ten thousand gems like that.—DR. R. A. TORREY.

Resting Under Burdens

A few years ago while climbing the gray slopes of Lebanon on a fiery hot afternoon in July, I came to the vicinity of a lime-kiln where men were employed in gathering thorns from the rocky mountainside, rolling them into huge bales half as large as a cartload of hay and then carrying these swaying prickly burdens to the lime-kiln half a mile away. No more trying, unattractive occupation could be conceived of than the cutting and hauling and carrying of these dry and dusty prickles on that waterless, treeless, barren slope under the blazing Syrian sun. While thinking that such labor and toil seemed almost too heavy for the human frame to bear, my attention was caught by one of the huge thorn bundles motionless by the wayside and to my heart's delight there lay the thorn-gatherer asleep by the side of and under the shadow of his burden! I have never ceased to wonder who taught him that secret of bearing his burden of thorns.

That picture, instead of fading from my memory, has become to me a little parable of life. "Every man must bear his own burden." Some of us have burdens of responsibility as parents, as masters, as teachers; others have burdens of infirmities, of temptations, of poverty, of stumblings. Each heart has its own burden and there are sure to be times when the burden grows almost too heavy to be borne. Many a time I have said to my own heart: "Do as the thorn-gatherer taught you," and often I have told my

parable to other burden-bearers and have urged them, "Drop your burden for a while and learn to rest under its shadow."—DR. F. E. HOSKINS.

Only One Gospel

Do you not agree that we do not have need of any "new gospel" with which to win this weary, sinning world? You will recall that a few years ago there was created a considerable stir by the publication of a booklet written by a noted schoolman, the booklet being entitled, "The New Religion." Its coming was hailed with many a trumpet. We hurried to the book stores for it, immediately after its publication. But lo, there was nothing new about it! The author had borrowed its impotent platitudes from the Greek philosophers, and it was as arid as the desert of Sahara. Carlyle was right when he called all such gospels "the gospels of dirt." They have no dynamic, no adequate power, no redeeming and regenerative power. Christ crucified is the power of God in winning the world to him, and there is no other power that can do it. The unbearable yoke upon men is sin. The primary tragedy of the world is not ignorance, bad as ignorance is, nor is it poverty and poor wages. The primary tragedy of this world is sin, and man's fundamental need is the need of a Savior and Redeemer from sin. In Christ and in Him alone we have once for all, that adequate Savior. Christ crucified, the power of God.—DR. G. W. TRUETT.

The Air we Breathe is Love

Shelley has a phrase which expresses the atmosphere of Jesus' kingdom of God, when he speaks of "realms where the air we breathe is love." We see a fish out of water apparently gasping for breath. It dies from too much air, and from air coming to it in a form it cannot utilize. Frankly, how would you and I fare in "realms where the air we breathe is love"—such love as the New Testament points to in the cross on Calvary? Could we do business in it? Or are we accustomed to only such diluted quantities that we should be fish out of water in an office or a factory or a store where it was the atmosphere? Could we function as citizens in it? Or are we so used to national selfishness and personal self-interest in forming our opinions on public questions, that we should gasp for breath? Could we work and worship in a church pervaded by it? Or are we so habituated to the vastly reduced amounts of the redemptive spirit of Christ that percolate through the churches with

which we are familiar, that we should be entirely out of our element in a congregation which thought seriously with the mind of Jesus and spent itself with His self-giving to bring lives under His mastery? And this is only another way of asking: Could we breathe in God, who is love as Christ was love?—DR. HENRY SLOANE COFFIN.

The Guilty Conscience Needs no Accuser

The guilty mind is in torment without confession. A man was killed in West Virginia. He was last seen to leave a saloon with two brothers who had a shotgun with them. One of these brothers was found at home asleep and the other could not be found. The first brother was tried and convicted upon circumstantial evidence and given a life sentence. He steadfastly maintained his innocence. Seventeen years later the other brother confessed to an officer in Oklahoma that he had committed the murder after his brother had left him and the other man, and that his innocent brother was serving a life sentence in West Virginia. He was brought back to Mingo County. The brother was brought from the penitentiary to the courthouse. At the uniting of the two brothers, which was extremely pathetic, the younger said, "Brother, I have done you a great wrong. You have been in prison, but I have been in hell for seventeen years."—DR. G. W. McDANIEL.

The constant duty of every man to his fellows is to ascertain his own powers and special gifts, and to strengthen them for the help of others.—JOHN RUSKIN.

RIGHT WITH GOD

Grenville Kleiser

If you're right with God,
Then come what may,
With perfect faith
You can face today.

If you're right with God,
Though the way seems dim,
You can bravely walk
And trust in Him.

If you're right with God,
You can banish fear,
Know all is well,
Since He is near.

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

WE can think of quite a few factors which go a long way toward making or breaking a church. But the things that probably are nearest the center of these groups are the *doctrines* and the *minister*. Sometimes a minister with a strong personality will be able to build up a congregation even though he does not pay much attention to doctrine. But his work will lack the enduring quality of sound doctrine, and when he is dead and gone his work will be likely to follow him. On general principles, we would accept a church that is built around sound doctrine rather than one built around a man with a strong personality; because when the minister goes out of the picture, the doctrines will remain, and will be the foundation on which the church can continue her program of salvation.

Comparing ministers and doctrine, the preference is strongly in favor of doctrine. Men change—truth remains. Men die—truth lives on. Men may fail and sin—truth never turns from the track. Men may be called to another field of work—truth remains full force in the church. Any man, who builds around himself rather than the doctrines of his church is bound, soon or later, to be disappointed. Probably no man cuts as big a swath as he thinks he does, and if he did his abilities must be diminished somewhat with the years, and bring his proud powers into the dust with the natural consequence of disappointment. On the other hand, if he puts his best efforts into establishing people in the doctrines of truth his declining years will reward him with multitudes of people established in the faith, still carrying on the glorious battle which he once led.

But we know that the combination of minister and doctrine is not always easy to find. Some ministers who evidently are as good as gold do not seem able to get the doctrines of the Bible and their church into the hearts of their people. Their church does not get established. Their members drift from the home church to every new movement that comes along. They seem a

bit dissatisfied, and are constantly looking for something better. Possibly the minister who has failed at this point should try to rectify it by a thorough examination of himself, his sermonizing, his methods of delivery, his course of reading, his week-day faithfulness in calling, the subject matter of his sermons. He may take an inventory of himself with the idea of correcting his own ways as a minister, and if he does this he is likely to find much that he can improve, and if he builds up his weak places, and gives diligence to hard efforts, he will in all probability have more success in building up his church. Failing to take this rigorous method with himself, he is liable to fall into the temptation of lambasting the faithful few who remain, scold the drifters, make the ones who come once in a while feel cheap, embarrass the lone stranger that happens to attend for the first time, and in every way make bad matters worse.

There is absolutely no better way to establish men in good ways of living than to get them settled and grounded on the teachings of Jesus Christ. The world needs a standard for its conduct, a guide for its conscience, a law for its behavior, an encouragement for its effort to be good, an explanation of its hopes of immortality and heaven, a simple, practical way of salvation from its burden of sin, a satisfaction of heart in what it believes. The whole system of society needs the doctrines of the Church as a basis for its continuance and regulation, and the minister who can get the foundation for every happiness and satisfaction that society needs firmly laid in the church where he is pastor will go a long way toward building up his church.

The ideal combination of minister and doctrine involves a preacher who preaches the doctrines so that people can find the religious experience that the doctrines teach. To teach repentance so that a sinner will repent, to teach faith so that a hearer may exercise it, to preach the new birth so that a dead soul may be born again, to teach growth in grace so that Christians may develop, to teach consecration so that men may intelligently consecrate their all to God, to teach entire

sanctification so that men may get sanctified wholly, to teach Jesus till men believe in Him, to talk of heaven until the redeemed see it as their eternal home, to teach the little children so that they will know how to get saved, to comfort the aged so that they will be sweet in their declining years, to base every aspect of life on the teachings of Jesus is the minister's job.

We ought to be able to do these things. We have plenty of help. The material of our gracious hymns, the scope of Bible texts, the living examples of Christians, the promised power of the Spirit—all these, and more, can help establish people in the faith, and build them up in God. Think what a great effect the singing of the old solid type of hymns has had on the mind of the people through the ages! There may be a temptation to pass them up for the jingle of a southern spiritual. The spiritual may have a message, but for the most part it is hidden in the catchy air. And though it arouses a pleasing emotion, it cannot reach the depths of the spirit to produce such lasting good as

"How firm a foundation, ye saints of the Lord,
Is laid for your faith, in His excellent Word!"

Give us the old-time hymns to build up the souls of men. Let us have the great doctrines of Christianity preached to our hearts. Let us know how to live so as to please God. Let us have depth and sense. If our people are not well blest under our ministry we owe it to them and to ourselves to find the reason and correct it.

We have heard evangelists say they can have a revival anywhere. Some who have said this have failed to have a revival in some places, and we do not think they were to be blamed because they did not, neither do we think the church where the meeting was held was always to blame. Some who have failed to have a revival have blamed the pastor or the church, and the pastor and the church in turn have blamed the evangelist. Possibly neither were to blame, and possibly both contributed toward the failure. The fact remains that some who have revivals in some places do not have them in others, and that another man has had a revival in the place where some otherwise successful evangelist has failed.

Jesus did not have a revival everywhere He went. He had all the qualifications for evangelism, methods, personality, power, prayer, truth, sincerity, discernment, love, simplicity of speech, everything, and yet in some places there was no great revival. The man possessed with the legion

of demons healed, a large drove of hogs drowned, an angry populace, was all He gathered in one place and in others He could do no mighty work.

There are two lines of thinking that cluster around revivals. One is the power of God, the other the activity of man. Some, who allow that God will not convert men without human instrumentality, stress the human element till we would almost believe that men alone could convert men without God in it at all. Others seem to think that men are useless to convert men, and that God must do it all, and that if they pray hard God will do all the rest of the work. It seems to us that both God and men are necessary to any great revival of religion. There is a *preparation for conversion* that engages both God and men. Man's part is to set the standard of living so high that it cannot be reached without conversion, till they see the need of a change of heart. We believe that this action on the part of the church will be laid hold of by the Spirit, and thus the sinner will be prepared for conversion. But that does not always mean that he will be converted.

Revivals come from the "*presence of the Lord.*" Unless there is the presence of the Lord there will be no revival. There may be none there. Jesus always had the presence of the Lord, but did not always have revivals. Can a preacher have a revival anywhere, any time? A preacher may have the presence of the Lord any time, anywhere, and in that atmosphere he will have revivals if he can have them at all. No ability of the evangelist, no method, no set of revival sermons, no advertising, no amount of human activity can bring a revival without the presence of the Lord. On the other hand, if God is present a revival is likely to come any time to any place, even though there is but little planning for it on the part of the church.

When the Lord went with His ark into the land of the Philistines there was no revival in Philistia. The god of the Philistines fell off his pedestal and broke his hands and feet. Some of the Philistines were plagued with sores. Fear came on the place, but there was no revival. There might have been if the Philistines had obeyed God. But they shammed the matter over and sent the ark away from them.

Down in Egypt many signs and wonders were performed, but there was no great revival among the Egyptians. The Israelites got stirred up to a high pitch of faith, and a few Egyptians who *feared the Lord* brought their cattle into the

barn and saved them from the storm. But among the mass of Egyptians there was no great revival.

In Gadara there was a stir. Jesus was present. There was a change, but no great revival.

Sometimes the presence of the Lord is in judgment. Sometimes He walks through the camp with the drawn sword. It is not always revivals (as we know them) that follow Him. Snakes came out of the wilderness to bite. The ground swallowed up some who were offering false fire. The presence of God meant a change of a sad and serious nature, but not a revival.

We may have the presence of the Lord all the time. That is His promise. "Lo I am with you always." We may have Him when we go to the regular Sunday morning service. His presence may be displayed in revival power, and some may kneel at the altar. His presence may change some faltering Christian to a brave warrior, or lift some burden from the heart of a discouraged pilgrim. We may preach our best and plan our best with the full expectation that the presence of the Lord will set in motion all the plan of redemption, and that all grace will flow during the divine visitation.

Once in a while we hear of a minister who has surrendered his credentials to his assembly, or conference. That means that his certificate of ordination has been taken from him for some cause. We always feel sorry for that person, and pray for him.

But we are thinking of that other kind of surrendered credentials. We are thinking of those men who are in good standing in their church, and have excellent relations with the assemblies, and their brethren in the ministry, but who, although they are in the active ministry, have surrendered their certificate of ordination, that certificate that God wrote on their hearts when He said, "Lo I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." This most precious and inclusive commission they have surrendered to the ecclesiastical powers that be, and have contented themselves taking orders from church officials rather than from God.

I think that every minister takes for granted that the ordination which the church offers him is but a recognition of that higher ordination which he has already received from God. By appropriate services the "Call to the ministry" is recognized by the church, and the man is placed

in a ministerial relationship with his brethren, both clergy and lay. To accept this recognition which the church offers him as of greater meaning than that first great commission is a mistake. Nothing of a ministerial nature can properly hold a higher place in a minister's heart than his call to preach. No action of men, even though they be his ministerial brethren, can ever supersede that divine commission.

And yet how many there are who seem more concerned about getting fixed in a good church relation than they do about obeying that first great call. They almost demand a place to preach. They want a church that is all built, and is large enough to give them a fair living. They want to stand in well with the big leaders of the church, want to be recognized, praised, advanced. To us this whole attitude of place seeking is sickening and disgusting. Preaching is not a self-seeking business. It is not a fawning, palavering, boot-licking business, that seeks only to get into the good graces of some higher up. Preaching is a divine commission, a challenge to the best there is in us. When we see these things we feel that there has been a surrendering of credentials. The certificate of God's ordination has been given up, yielded to some subtle demand of the devil, a shield of brass has been accepted for a shield of gold.

We seriously doubt the ability of anybody or anything to get a preacher out of divine order if he stays close with God, and pays heed to his divine commission. Some good men doubtless have gotten out of the will of God for a time, to their own grief, and the sadness of others; but of the cases of which we know it was when they paid too much attention to what men thought and too little to what God said. Some cases are extreme. Against all the feelings and leadings of a preacher's heart and conviction he has allowed himself to be transplanted by church machinery and lands in his new field, or out of the field entirely, as flat of spirit as he can be, and still feel that he is a child of God. He surrendered his commission.

The Bible tells us that there is a crown of life for those who overcome. Overcome what? We judge it means to overcome everything that hinders our full obedience to God. If God has given us the preaching job then let us do it.

Lest some think we are revolutionary, we would like to testify to the great help and blessing that has come to us through the ministerial

relation with the church. We cannot compute it. The fellowship is sweet and sacred, but we have found that we had to die to self to get sanctified, and we died to the good brethren in the church more than once, in order to maintain our ministry as we felt God would have us carry it on.

Whatever happens let us not surrender our divine commission.

I met a minister today who has charge of a large church, or rather is in charge with another minister, for the church is so large that two ministers are required to do the work, and they are aided in many details by a corps of secretaries. The minister with whom I was speaking today broadcasts his sermon every Sunday morning, and beside preaching to a full house is multiplying his usefulness many times in that way. In our chat, which took place on a street corner, he told me of a man who twice this winter had threatened suicide. He was out of work, discouraged, downhearted. Listening to the sermon over the radio he was brought back to God, and in the increase of his new-found assurance and hope was able to make a business connection that placed him again in a position to earn a living for himself and family.

As our brother minister told of his sermon on courage and the result in a discouraged home his face glowed with a heavenly light. His eyes showed a tear, and his strong face worked with emotion. He was happy to have won a soul for his Master. He evidences a feeling that he had accomplished the great aim of his ministry. He had won a man for God.

As I parted from my friend I felt the bigness of his heart. He was bigger than the details of his work, bigger than his study, bigger than his sermon of Sunday morning. He had passed through much. His experiences at the front during the war had affected him physically. His denomination has placed many trifling cares upon him. Church loyalty brought many things over which a smaller man would have fussed. He has kept true to the vision that had come with his call to the ministry.

The great object of the Christian is duty; his predominant desire, to obey God. When he can please the world consistently with these, he will do so; otherwise it is enough for him that God commands, and enough for them that he cannot disobey.—GARDINER SPRING.

THE EVANGELIST

A. S. LONDON

SUNDAY school evangelism embraces the revival meeting. The revival is logical, natural, inevitable and, when properly conducted, successful. In nature it corresponds to the harvest, but it is no more of a detached or unrelated thing than the harvest. The harvest of any kind of a crop is not an accident. The harvest is the climax of a process. Nature's method is a process with a climax. This is God's method, and it is true in grace as it is in nature.

The revival meeting is the climax of seed-sowing. The Old Testament is a book of revivals. The prophets were national evangelists. They called the people to repentance and to works of righteousness. The New Testament is also a book of revivals. John the Baptist introduced a revival after a long religious dearth. Jesus was a revivalist. He emphasized doing the will of God today.

The apostles were evangelists. The history of the Church is a history of revivals and evangelists. Revivals break up the monotony by introducing the unusual. They open up avenues for Christian service. The revival concentrates on one thing—the winning of men and women, boys and girls to Jesus Christ. The evangelist calls young men and women to immediate action in turning to the Savior.

The evangelist ought to be a specialist. He should know as much as the pastor, and more. He is a specialist in fundamental things of the ministry, and should have the best of training. The Church needs not fewer but more and better evangelists. The evangelist and the revival meeting are necessary in the program of Sunday school evangelism. But they cannot take the place of all evangelism in the Sunday school. The effect is not wholesome when such conditions exist. The Sunday school is the important part of the evangelistic field. The revival rarely reaches beyond its boundary line.

There is no other kind of Christian work which makes greater demands upon the spiritual, intellectual, and physical attainments, than does that of the evangelistic field. In order for a person to meet these demands there is required an exceedingly high type of Christian character and experience. There ought to be intellectual training, wisdom, and common sense to present the gospel successfully, and a physical vitality that can meet difficult and trying conditions.

The fundamental requirement of the evangelist is a vital, personal religious experience. There is no substitute for this one requirement. Jesus Christ is to be to every evangelist, the Way, the Truth, and the Life. He is to be the embodiment of the gospel he seeks to reveal to others. He is to be a representative of the Christian religion. He is to use no clap-trap methods. There ought not to be any question concerning his moral life. He must live above suspicion.

The evangelist should pay particular attention to his personal appearance; be absolutely honest in all business dealings; practice self-control, and be intelligently alert. He should have a sense of humor; be able to mix and mingle with all classes of society; be free from feelings of superiority, and clean in his social and personal habits. The evangelist who is known to be tricky in his methods will not long be trusted by the public.

The evangelist must deal with the fact of sin in the special revival meeting. He has before him lives in the making. To young people sin does not seem very bad, because few of them have seen the finished product. Indeed, some fine young people think that temporary indulgence of some forms of sin adds spice to life. They are afraid people will think them to be prudish, so they flirt with sin.

The evangelist ought to preach in such a manner as will show that sin begins its siege early in life on Sunday school pupils. He must preach that sin haunts and tempts man until death. Sin dims the vision of God, weakens principles, lowers ideals in the lives of young people, destroys the capacity for life's best and highest things, closes the Bible, wrecks one's future and defeats life's best endeavor.

The evangelist must proclaim a gospel that will deliver from all sin, and seek for immediate action in the lives of young people in turning to the Savior. Pastor and teachers have sown the seed, and the revival is to reap the harvest. The evangelist must seek the co-operation of pastor, teachers and personal workers in saving the pupils who are lost. He is to preach Christ so the children will find Him. He is to teach the young people to have a horror for sin and to avoid with firm resolution all its forms and defilements.

The evangelist must preach repentance. Many young people have an erroneous notion of just what is involved in repentance. They think that being sorry for wrong doing is all there is to repentance. They must be made to see that god-

ly sorrow for sin is not adequate unless it is radical. There are two words in the New Testament translated "repent." One means a revulsion of feeling. Judas repented, but he did not go to the person he had injured. The other word used for repentance goes far deeper, carrying with it a change of mind, and a complete change in the whole life. He is to preach a conversion which changes the whole character. He is not to use such high pressure methods as will bring too much emotion and too little rational and volitional powers of the life.

The evangelist must preach and urge young people to seek and obtain the experience of entire sanctification. He must show that holiness is soundness and wholeness, and is to the spiritual life what higher education is to the intellectual life. It is the highest and best for the soul life. He must cause youth to understand that it is heart purity and not maturity in Christian experience. It produces holy character. It gives a reverence in the life, and extends to the whole life in character and conduct. He ought to teach that this experience can be lost by carelessness, neglect, or sin.

The evangelist must guard his words so as not to make rash statements. He should not ride certain hobbies of his own thinking. He must be tender, a prophet, teacher, and Christian. He must have a compassion for the discouraged parents, love for the little children, and patience with all. His message should be brief, clear, direct, and deal with fundamental things. He must urge all Christians to church membership, and show that the best way to fix religion in character and make it practical is to set it to useful service.

CAPITALIZING ON YOUR SPARETIME READING

BASIL MILLER

THE task of every growing minister calls him to the realm of books. There is no escaping the fact that if we would develop our intellectual abilities, and we must recognize that the foundation of our work is the intellect, we must constantly be living with books, literature, the Bible. It is from these sources that we feed the mind so that our pulpit entrance will not be barren. If we would preach well, we must read well, as well as be consistent in those things of a more spiritual nature. Spurgeon's saying, "The man who never quotes will never be quot-

ed," can be paraphrased thus, "The preacher who never reads will never be read."

After all, to keep the mind fresh, the intellect keen, the flow of language fluent, it takes contact with readings of a varied nature. But after one has continued this course as far as his absolute pulpit needs are concerned, there comes the necessity of using the spare time reading to an advantage. Who is that minister that does not know the joy of reading wholly for relaxation? When he is free from the demands of the pulpit, when the spirit wanes, and the body is weary with much coming and going, that does not like to take down a favorite friend, turn through the latest magazine and strike something that will rest him, body and soul?

It is during these times that one can capitalize on his perusal of books, stories and articles.

CAPITALIZING YOUR ACTIVITIES

The demands which rest upon us are so great that we must look well to the by-products of all that we engage in. These by-products can be of inestimable worth to us, if we but capitalize on them. Notice how this can be done. Are you out in the field alone for a spell of recreation amid God's great out-of-doors? Suddenly does a thought of the grandeur of nature strike you, and of the majesty of nature's God? Take out your pencil and jot it down. Are you in the busy maze of city life, visiting some sick friend, and out of the blue comes an illustration of God's beneficence? Write it down—tomorrow in the pulpit this may be the "window which will let light in on your sermon."

Are you reading a short story? Suddenly you are struck with a trait of the leading character, his charitableness, or his sourness toward all that is beautiful in life. Mark it well. For the minister above all else must be a vivid portrayer of character and a delineator of the human types. All that you do will throw into the stream of your thought grist for your pulpit mills. Look for it and use it.

GRIST FOR YOUR PULPIT MILLS

Your spare time reading will do this very thing for you. Naturally the minister enjoys reading sermons by the elite of the ages. Then hide nearly by your favorite armchair that volume which is stimulating to the mind, relaxing to the body. Out of the blue you find a new text. Do not pass it by, but mark it for future reference. Take that recent Scottish preacher, George H. Morrison, whose sermons bristle so grandly with inspira-

tion. They are not deep nor theological nor do they task the intellectual capacities with their profundity. They occasionally leave a gem amid rougher surroundings. For instance, while reading that excellent volume, "Highways of the Heart," purely for relaxation, I was struck with a text and a thought. Here it is: The highest glory fits for the most menial service. It became the basis of one of my weekly radio messages. I was not seeking for radio material in the form of such a nugget. But my spare time grist rolled toward that end.

Years back while reading Jowett, I found a phrase with the words, "the dungeons of one's character." Never before had the idea fastened itself upon me. But from it came a sermon or two, and an article, later to be woven into a book along with other character sketches. Just spare time activity, that was all.

Fifteen years ago a friend asked me to read a series of books by a popular writer of the yesterdays. It bristled with illustrations of character achievements. Here and there ideas and thoughts raced through one's mind. Ten years passed by, with that grist still growing upon me. The result was thirty or forty inspirational articles, a book of an inspirational nature, a series of inspirations, addresses to young people, and a sermon or two. Just a by-product of spare time reading.

Wherever you may be you can find the same grist in your leisure hours of reading. But you must be alert to discovering, preserving, and later on the alert for opportunities to use it. Jowett made it a constant practice to be on guard in all his readings that never a telling phrase, a beautiful phrase, or a new word arrangement escaped his notice. Quickly he would copy them, and at the very earliest moment he would use them in a sermon, on a friend, or throw them into the book he happened to be working on. For this reason, the gems which flash from any one of his volumes of sermons are very numerous.

READING FOR SERMON OUTLINES

The preacher who does not read other's sermons, other's outlines, will not develop the ability clearly to outline a sermon, and not make it look like a skeleton. That is the trouble with that musty old volume which we all read but put aside—called homiletics—it tends to make one's outlines all bones, and instead of showing a form of beauty when one preaches, you are presented with a skeleton from the preacher's study. Nevertheless you will discover that when you have an

hour to yourself, if you will develop the habit of reaching for a volume of sermons, checking through only the outlines, finding the hidden divisions, that you will increase your ability to think a text through to the bottom, carefully carry out to a happy conclusion a theme, and reach a telling climax. For developing the knack of outlining a theme or text, you can afford to reach for some volume of sermon outlines. They will rest your mind, and while not being wholly a form of sermon preparation, the by-products will tend to afford material for the future's sermon course.

You will discover much mental relaxation in the sermons of the modern age. You may not agree with all you find in them, but the modern mind is reached a little differently from that of two hundred years ago. If you doubt this, try next Sunday to preach word for word a sermon of Wesley's. Or take Whitefield as your leader. Or read Edwards' "Sinners in the Hands of an Angry God." Then the modern sermons will throw your mental machinery into gear with this change in demand. Take such men as Shoemaker of New York City, Durkee of radio fame, Poling of the national youth conference. You will find herein outlines a little different in content, shades of meaning not heretofore used by yourself, and a new light on many old subjects. After all the substance may not change, but the form does.

Then allow your mind a little relaxation among these moderns that you may be turned to this new form of attack of the old problem. Wesley and Luther, Whitefield and Finney, would have laughed to scorn the modern ten-minute address. But this age demands that every minister be at home just as much with a brief space of time as with the hour and a half of our religious sires. Then may your spare time aid you in developing this ability.

UTILIZING FICTION

Every minister should read fiction. It is here that you will become acquainted with the best character portrayals of the ages. You must be able to read the lines of a sinner's character, and a description of a saint's life, will be of great benefit to your sermons. Then read fiction as a background for character picturing.

You will discover that the fiction writer knows a great deal about form of material that would benefit the minister. Notice his opening. He thrills you at once, or catches your attention in the first

paragraphs, or worries your mind with a mystery in the first few lines. But let the preacher start out. He drolls through a text, quoting and re-quoting it a few times, gives its location, says something about the author, and when the psychological moment has passed by he starts in on a long harangue by way of introduction—and by that time the congregation has gone agathering goat feathers. Then he wonders why it is that he must wake them up by loud yelling, desk pounding, etc. He has a message and he must preach it—an hour and ten minutes in length—and he wonders again why the folks won't return for the second dose of his sleeping potion!

Read fiction and cure yourself. Take a little of your leisure and relax with a magazine. Note that you read only what interests you. Check why this is. There is action from the start. There is a well interwoven sequence of scenes, persons and activities. There is a thrilling climax. And when it is all over you have been transported to a new realm, and sit in a daze. The difference between this and your preaching is that they sit in a daze—asleep.

Notice the dead line which fiction has. In the first few lines your attention is caught—if not the writers know that you will turn the page to another story. "Go too thou sluggard" and do likewise in thy sermons!

In that fiction you will absorb the art of using illustrations. Fiction is all illustrations, as most of our sermons are all theory. We must combine the two. The fiction writer learns that he must make his characters graphic, so that the reader will see them, and become acquainted with them. So must you delineate the characters in your illustrations. Let them take on human flesh and blood, in every movement. Let them stand out so that the congregation can see them in the story you are narrating. Sparetime reading will develop this ability, if you will transfer the benefit received to your pulpit work.

STATING THE POINT AND SITTING DOWN

"Hemming and hawing, stuttering and delaying," how such marks the work of many ministers. Learn a lesson from your leisure time reading. If the writer should take as much time in getting started, and stopping when once started as you do in your sermon work, you would never read his article or story. If you read carefully the outstanding works of fiction, the leading writers of modern articles, and the writers of today's sermons, you will develop the art of say-

ing your piece with graphicness, and when you are through you will sit down. The writer never loses a word. The preacher is "done many times and doesn't know it," as the westerner said.

The writer knows that he must reach a definite climax, just one, and soon finish. The preacher, if he will read these men with care some time when he has a spare hour, and go to the pulpit to check his sermons for useless delays, and worthless verbiage, he can find ways to preach that usual three-hour discourse in a thirty-minute sermon. He must begin as his leisure reading has shown him how, with a zest; he must enter into his subject, with graphic details; he must keep his message moving from one high peak to another, and in a few moments he will be ready to present his climax, and is done.

Capitalize, then, preacher friend, on your spare-time reading. Here are but a few things that will accrue from those moments of relaxation which you once thought wasted. Ours is a tremendous task, that of keeping pace with the modern age, of transforming it in terms of the noble gospel which is our's, and of molding it after the character of Jesus. We must not be content to let the age go by unaffected. We must learn from it, how better to present our truths so as to reach its heart.

THE VALUE AND METHOD OF EXPOSITORY PREACHING

GEORGE L. MOWRY

I. THE VALUE OF EXPOSITORY PREACHING

F. B. Meyer says, "Expository preaching is the consecutive treatment of some book or extended portion of Scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has thought and wept and prayed until it has yielded up its inner secret and the spirit of it has passed into his spirit." Dr. H. E. Knott defines the expository sermon as, "An effort to explain, illustrate and apply the Scripture to life. Its purpose is to help the hearers to find in the sacred writings the true interpretation of life."

The value of such a type of preaching is at once apparent.

It arouses a greater interest in the Word of God among the people, leading them to read and study the Bible more for themselves.

The Scriptures are not dead; neither have they become uninteresting to the people. Although

many hundreds of years have elapsed since the closing of the New Testament canon, yet the teachings of God's Word are still applicable to modern life and, if they are preached skilfully and unctuously, will draw and hold the attention of the masses as they have in the past. Therefore good expository preaching will usually increase church attendance.

Expository preaching feeds God's people. It establishes their faith not merely on some man's opinions, as is all too common today, but rather on the eternal truth of God. It will tend to strengthen their faith, increase their love and enhance their hope in Jesus.

This type of preaching also enables the preacher to speak with conviction and authority. There are so many question marks and men's commandments mixed up with preaching these days that many people have been led to discount it and even doubt precious truths.

This method of sermon preparation will, if used regularly prevent the preacher from riding a hobby. This is fatal to the usefulness of a pastor and the spirituality of his people. Truth is many-sided—so is God's Word. If only one side is presented then it becomes a perverted truth, and half truth or part truth is the worst form of error. The expository preacher will be more likely to preach a well proportioned gospel than the one who uses the topical or thematic method.

Then, too, God has promised that His Word would not return unto Him void but would accomplish that whereunto He sent it. "It is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." God honors His Word and it always brings forth fruit. Consequently the more one can sow of it in the hearts of men the greater will the harvest be and the greater the permanency of the results.

Finally, it is a real blessing to the preacher. It leads him into a deeper knowledge of the Scriptures and, if the light is received and obeyed, will also lead to a closer, more intimate walk with God. God's Word is two-edged. It cuts both ways; the preacher and his people.

Such a highly beneficial type of preaching cannot be overlooked by any earnest preacher who desires to make full proof of his ministry and use the most effective means to bring the message of salvation to immortal souls.

II. THE PREPARATION OF THE EXPOSITORY SERMON

There is a necessary background that every successful expository preacher should have or, at least, seek to have.

Of course the first essential is to know Christ. Live close to Him and be deeply imbued with His Spirit. Then the letter alone will not be preached but the spirit which giveth life. Again, he must have a love for the Word of God and an insatiable thirst for a deeper, more comprehensive knowledge of its truths. He should be a man of one book; and that book the Bible. He should read it, study it, pray over it, and meditate on it. Books written on scriptural topics by learned and devout men should also be read. Seek to know the Bible thoroughly. Memorize as much of it as possible.

Then he must apply its teachings to his own life and problems, test its promises in the crucible of experience, profit by its warnings, obey its commandments and be led, through it, deeper into the mind and fellowship of Christ. This cannot be attained in a day nor a year but as the preacher lives on he will not only find the Word more precious and open to him but that he can also unfold it to the understanding and hearts of his people to their profit and blessing.

A good general education and habits of studiousness are also necessary.

Harold E. Knott in his book, "How to Prepare an Expository Sermon," gives an outline of six sections to follow in the preparation of the expository sermon. It is as follows: (1) theme, (2) scriptures, (3) introduction, (4) divisions, (5) development, (6) conclusion.

The first step in the preparation of the expository sermon is to select the portion of Scripture to be used. As a rule this will be one which has long been studied, prayed over and the subject of much thought. Then read the book in which it occurs, carefully until you can understand the central thought of the writer, see the selected portion in its proper setting and its relationship to the context. Be sure to find out to whom the passage is addressed and the author's purpose in writing it.

Next, study the passage itself; endeavor to select the central theme. After this has been done, study it microscopically, that is, defining each word, ascertaining its relation to the other words and the significance of its position in the sentence. Look up all references to it in other parts of the Bible. Having collected all the facts and

thoughts you can from the direct study of the scripture, turn to commentaries and all other sources of information at hand, read everything available. Then having this mass of material together, think and pray over it until it is a part of you. Finally organize these truths into a sermon outline building it around what you have decided is the theme. Of course all the facts you have collected cannot be used but the very fact that you have reserve material that cannot be used because of lack of time makes those truths brought forth even more impressive.

III. DIFFERENT TYPES OF EXPOSITORY SERMONS AND ILLUSTRATIVE OUTLINES

There are various types of expository sermons of which I shall name four.

First type: An entire book is taken and one theme or topic traced through it. For example, taking the Gospel of St. John and for a theme, "The Evidences of the Deity of Jesus Christ." As a text John 20:31, "But these are written that ye might believe that Jesus is the Christ the Son of God," can be used. Below is a suggested outline:

- I. CHRIST, THE ETERNAL WORD, LIFE AND LIGHT (John 1:1-14, 18, 36).
 1. John, the forerunner, not the Light.
 2. The Word made flesh.
 3. John's testimony of Him.
- II. JESUS, THE WORLD'S ONLY HOPE OF SALVATION (John 3:13-21, 36).
- III. THE FATHER AND THE SON (John 5:17-27, 36-38).
- IV. JESUS DECLARES HIMSELF TO BE THE GREAT I AM (John 8:56-59).
- V. JESUS, ONE WITH THE FATHER (John 10:30).
- VI. ONLY THROUGH JESUS DO MEN HAVE ACCESS TO GOD (John 14:6, 9-14).
- VII. CHRIST'S RESURRECTION THE GREATEST PROOF OF HIS SONSHIP (John 20:5-21, 26-28).

The second type of exposition has the chapter as a unit. Some chapters which are excellent for this are: Psalm 23, Psalm 91, St. John 17, 1 Corinthians 13, Hebrews 1, Hebrews 2, etc. Below is a suggested outline for the thirteenth chapter of first Corinthians.

I. INTRODUCTION

1. The reason for writing the passage, a wrong emphasis on the gifts of the Spirit.
2. The definition of love.

II. WORKS WITHOUT LOVE ARE OF NO PROFIT

1. Speaking in languages without love is empty.
2. The gifts of prophecy, understanding of mysteries, knowledge and great faith are nothing without love.
3. Benevolence and martyrdom without love profit nothing.

III. HOW LOVE WORKS IN EVERYDAY LIFE

IV. LOVE IS SUPERIOR TO THE GIFTS OF THE SPIRIT BECAUSE IT ENDURES

V. LOVE IS THE GREATEST THING IN THE WORLD

A third type is the selection of two or more consecutive verses which form a unit of thought. Some passages well suited for this are: Romans 8:35-39, the inseparableness of the believer from the love of God; Galatians 5:19-22, the works of the flesh; Galatians 5:23-26, the fruits of the Spirit; Ephesians 3:14-19, the fullness of God in the heart of the believer; Ephesians 6:10-18, the whole armor of God. The parables and miracles of our Lord are also excellent for exposition. The following is a sample outline of this kind of sermon:

THEME: "The Essentials of Christian Character."

SCRIPTURE: Matthew 5:3-12.

I. INTRODUCTION

1. Christ's teachings of what believers should be in themselves.
2. Nine Beatitudes arranged in three groups, each group a trinity; the first and second of each are opposites and the third is the result of blending the first and second.

II. EXPOSITION AND APPLICATION

1. Group One: Definition of "blessed," happy, deathless.
 - a. Poor in spirit.
 - (1) Renunciation of self for Christ.
 - (2) The reward: Higher values, spiritual life and power.
 - b. Mourners.
 - (1) A sharing and bearing of the world's hurt and sin in order to cure it. We renounce ourselves for others.
 - (2) Reward—comfort—a reinforcing of the heart.
 - c. Meek.
 - (1) Teachable.
 - (2) A combination of the first two, the power and decisiveness of the

renounced and the passion that feels the sorrows and sins of men and gives itself to service.

- (3) The reward—inherit the earth.

2. Group two.

- a. Hunger and thirst after righteousness.

- (1) One in possession of the first three virtues can seek righteousness without becoming pharisaical.

- (2) The reward.

- b. Merciful:

- (1) With others for their lack of righteousness, needs righteousness to keep it from being spineless.

- (2) Reward.

- c. Pure in heart.

- (1) Righteous inwardly, and merciful toward others, it seeks law and shows love.

- (2) Shall see God.

3. Group three: A vision of man and his need.

- a. Peacemakers.

- (1) Purity becomes peacemaking; a purifying, winsomely aggressive force so that man may fall in love with God.

- (2) Reward—children of God.

- b. Persecuted for righteousness' sake.

- (1) Men love sin; anyone who disturbs them will be hated.

- (2) Reward.

3. Rejoicing in revilings, reproaches, and persecutions.

- (1) The Christian rejoices.

- (2) The happy warrior.

III. CONCLUSION

1. The Beatitudes begin with self—renunciation and end leaping for joy.

2. The world's contrast: Begins with self-sufficiency and ends with dull disillusion and cynicism.

I am indebted to E. Stanley Jones' book, "The Sermon on the Mount."

The last type is the single verse that naturally divides itself. Some verses that can be used this way are: John 3:16; John 14:6; 1 Corinthians 1:30; Philippians 4:8; 1 Timothy 3:16; Revelation 21:8.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

It is the glory of God to conceal a thing: (Prov. 25:2). God hides the things of earth, the good things, the best things, gold, silver, diamonds, oil. The things that men prize highest are hidden in the depths and are hard to get hold of. Education, knowledge, are not picked up on the bypaths of life. It takes toiling, sweating, burning the midnight lamp, to gain even a passing education. Spiritual things must be diligently searched for if they would be possessed. The psalmist says, "Clouds and darkness are round about him." Isaiah 45:15, says, "Verily thou art a God that hidest thyself." He must be sought after with all the heart, if He is to be found.

SIN IN THE CAMP

"There is sin in the camp, there is treason today!
Is it in me? Is it in me?
There is cause in our ranks for defeat and delay,
Is it, O Lord, in me?
Something of selfishness, garments or gold,
Something of hindrance in young or old,
Something why God doth His blessing withhold;
Is it, O Lord, in me?"

ANSWER TO MODERNISM

"The answer to modern eulogists of Buddhism and Confucianism is India and China; the answer to the papal claim of infallibility is Spain and Italy; the answer to the eulogists of 'pure reason' and a Bible overthrown is Paris during the Revolution and Paris during the Commune (and Russia today.) Christendom, contrasted with the heathen world, is a short but conclusive reply to all advocates of a universal and eclectic religion."—ABBOTT.

"QUITTING SIN"

You may quit all sin and still be an abomination unto God. Your being is warped, twisted and crooked. (See Jeremiah 44:15-19).

WHAT TWO INDIVIDUALS SAID

Commodore Stephens declared at Norfolk, Va., in April, 1816, "Our country: in her intercourse with foreign nations, may she always be right, but right or wrong, our country!" Edith Cavell, just before her execution by the Germans as a

spy during the World War, exclaimed, "I perceive that patriotism is not enough."

CHRIST'S SACRIFICE

I read a while ago where a writer stated that the business Christ came into the world to perform was to remit sin. He came to do more than that. He came to destroy sin root and branch. The cause of sin is located in the heart. (See Jeremiah 17:9; Mark 7:21-23).

DAY OF ATONEMENT

In Leviticus 23:26-32, Israel is told how to keep the day of Atonement. They were to afflict themselves. Not to mutilate themselves, but deny themselves the comforts of life for a while. Some think they were to fast from even to even. They were to bemoan their sins, their carnal nature.

Someone has written that souls are:

1. Immortal.
2. Accountable.
3. Capable of bliss, or pain extreme.
4. Naturally corrupt, increasers of corruption in themselves, and propagators of it in others.
5. Are acted upon injuriously by men and devils.
6. God pities them.

WHAT DIAMONDS ARE MADE OUT OF

"Alumina, common earth, can become oriental ruby, topaz, amethyst, sapphire or emerald. Silica can become jasper, opal or Brazilian ruby. Charcoal can become diamond. Why not the body become equally lustrous—nay, luminous? That which is designed to be a temple of the Holy Ghost ought to be fit."—BISHOP WARREN.

THE MORNING TRYST

A moment in the morning,
Take your Bible in your hand,
And catch a glimpse of glory
From the peaceful promised land;
It will linger still before you
When you seek the busy mart,
And like flowers of hope will blossom
Into beauty in your heart.
The precious words, like jewels,
Will glisten all the day
With a rare effulgent glory
That will brighten all the way.—ANON.

Christ's Life and Ministry

By Dr. Olive M. Winchester



It is with particular pleasure that we announce the completion of Dr. Winchester's book on the Life and Ministry of Christ. Not in years have we come across a volume that so admirably fulfills the requirements of a text book and at the same time is so well adapted for devotional reading.

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We especially commend it to the attention of preachers, Sunday school teachers and all Bible students.

**Read this commendation from General Superintendent,
Dr. R. T. Williams:**

It was my pleasure to read the manuscript of Dr. Winchester's Life of Christ before it went to press. I am delighted with this book and believe it will be one of the most valuable additions to our church publications. Dr. Winchester has a wonderful understanding not only of the life of Christ, but a keen insight into the meaning of Christ's coming, His life, His atonement, and in fact all that Christ means to humanity. I wish it were possible for every member of the Church of the Nazarene to buy this book and read it.

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