

# —The— Preacher's Magazine

J. B. Chapman, D. D.  
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## THE HOMILETICAL INSTINCT

THE EDITOR

**I**T IS one thing to read or even study a book on sermon making; quite another thing to develop and maintain an instinct for arranging sermon material quickly and properly. It is practically impossible for any textbook to propose sermon plans that are well adapted to all. There is an individuality in sermonizing just as in any work of art. But there is no plan or method that includes all that is best. Therefore it is the preacher's task to keep alive and growing. A preacher who has gone along for a number of years in the practice of preaching cannot make over himself or his methods abruptly without jeopardy and loss. But anyone can "improve his style" to good advantage.

There is, of course, room in this field for many suggestions, but too many suggestions serve to weaken the principal one. So I am going to suggest that the reading of carefully selected sermons and the perusal of sermon outlines are both useful as means of keeping the homiletical instinct alive. There may be books that the preacher should read, "pencil and note book in hand." But in reading sermons, I think he should read more for the indirect and unconscious effect. Of course listening to preaching serves the same purpose; but as a rule preachers do not get to hear much preaching, and they must make up for this loss by reading sermons. I emphasize reading sermons, because I am emphasizing the encouragement of the homiletical instinct, and I think this cannot be done by the mere reading of books arranged on the literary plan.

A friend insists that the preacher should write one full sermon a week, whether he ever preaches it or not, and I think he is correct. And I would insist that the preacher's sermon reading should be up at least to the standard of his sermon making. As for myself, I put no limits. I read all the sermons that fall into my hands. I read them for the truth they contain, but I read them also for their form. I make no effort to especially remember the outline followed, but I think my reading has an influence when I come to prepare on the same lines of truth.

Now and then a subscriber to THE PREACHER'S MAGAZINE complains that he does not get much benefit from the sermon outlines which we publish. But I think often this complaint arises from a misapprehension regarding the help which he should get. He probably thinks he should find outlines which he can adopt bodily. Whereas, it is enough, and perhaps even better, that he should get a suggestion now and then that serves either by example or by contrast to suggest a way for him. I have been preaching for more than thirty years, and yet I got suggestions for two sermons from one outline which recently appeared in THE PREACHER'S MAGAZINE. I owe the author principally for his suggestion of the topics, but I owe him much for that.

Perhaps we have all observed instances in which the preacher seems to have an abundance of material, but no aptness for arrangement. If he has a highly developed "mechanical" style it is almost worse than if he were wanting in any appearance of order. In the old "elocution" days it was said that elocution is of no use until its user becomes unconscious that he is using it. It is almost like that about homiletics. The mere ability to construct a correct outline is not enough. The preacher must come to the place where his method is natural as well as correct. He must come to where he makes the correct arrangement without being too aware that he is doing so. And to bring one to this place and to keep him there I know of nothing that makes better contribution than the continual reading of sermons and the perusal of sermon outlines.

## DOCTRINAL

### CHRISTIAN BELIEF IN THE LIGHT OF TODAY

BASILE MILLER

CHAPTER ONE

#### Modern Problems and the Ancient Faith

THE Bible is undogmatic. It is presented wholly as a revelation as to the conduct of man's life. It brings for him a way by which he can live religiously, and not think dogmatically. It is a life made new through the power of Christ working within the soul, and not a philosophy. It does not particularly give the reason, as rather the motive. The facts presented, while being rational and able to be tested by reason, are not the systematization which you will find in the weighty tomes of the theorists with which the centuries have bristled.

They have been forged in the flames of mentalities which have been purged by contact with Jesus as the Savior, and not the Teacher-philosopher. Even for Paul whose sweeps of reasoning concerning this way of life have been unsurpassed by the dogmaticians of twenty centuries of school men, the Christianity which he heralds comes in vital contact with the daily problems confronting men and women of his and every age.

The smattering of a philosophy of living left by Christ has been lost in the marvel of the life He lived. His influence upon the world has been due not to the profundity of His logic, but to the holiness of His character. He blazed a path of purity for others to follow with such loftiness of personality that it outshadowed His doctrines. It is doubtful that at any time He aimed at the presentation of theory. This he left for others to do.

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## NONCREDAL PRIMITIVE CHRISTIANITY

Primitive Christianity was noncredal. The baptismal formula alone seemed to be its creed. When one was baptized "in the name of the Father, and of the Son and of the Holy Ghost," the entire doctrinal statement of the Church had been encompassed. Note the difference in the contents of Mark's Gospel and that of John. Mark, written nearest Christ's time on earth, presents a narrative of the actions of the Son of Man. While John, written possibly seventy years after the death of Jesus, gives us the famous Logos doctrine, which was taken from the works of Philo, the Jewish philosopher of Christ's age. Mark was not interested in philosophy, the how of the life, but rather in its portrayal. It was left for John after the Church had come into contact with the thinkers of the age to lay the basis for the creed about Jesus.

Paul wrote concerning the character of Christ, but he did not formulate a creed. It was the heart which he aimed at moving nearer the Master, and not the fashioning of the mind in terms of the teachings of the Church. Correct thinking, after all, must spring from a pure life. During the first century or more after the death of Christ the doctrines of the Church remained unformulated. It took the rise of heresies and of false teachers to bring about the necessity of crystallizing what the Church believed.

## CREATIVE FORCES BUILDING CREEDS

Through necessity the thinkers of the Church were forced to formulate the body of their belief that they might be able to defend it against the false teachers. Gnosticism arose with its fantastic teachings and immediately the theologians began to refute its claims.

The first definite statement of Christian belief, as a system of philosophy, appeared in the Apostle's Creed. As to the exact date of its origin no one is certain, though it seems to be beyond doubt that it is of a later period than the apostolic age; possibly by 150 A. D. the germs of this doctrinal statement were completed. One can easily trace the foundations of this to the New Testament.

The Bible became the groundwork from which the superstructure of belief was to be erected. Under the influence of Greek thought which held the origin of philosophy and had already covered the world with its chains of systematized knowledge, Christian teachers could do no other than

begin the rounding out of their dogmas in terms of Hellas. The texts of the Scripture were culled in to support the theories of doctrine. Every article of the creed can be traced with definite certitude to the Bible. It is not that this new way of life aimed originally at inculcating an intellectual system; but the necessity of the age when erroneous theories arose gave birth to a gathering together of the seeds of theology as found in the writings of the apostles and of Christ.

Heresies had much to do toward the rounding out of Christian teaching. As the various heresies arose, the orthodox theologians answered their claims, and usually the result was an addition to or clarification of, the credal statements. Gnosticism called forth a mass of writings in defense of orthodox belief. Arius was answered by Athanasius, and the Church held true to the divinity, as well as the humanity of Jesus. On through the centuries these same results can be traced.

Oftimes when Christendom lost sight of a doctrine some teacher would arise to bring it forth from its obscurity. This is what Luther did when he stressed salvation by faith. Calvin did the same for the dogma of God's sovereignty, going back to Augustine for his foundation. Wesley retrieved from the lost past the doctrine of the witness of the Spirit, as Fox stressed that necessity of inner light or communion with God directly through the soul.

When schools of thought appeared it was but natural that teachers should organize the body of their belief and become in fact doctrinaires. One has but to read such a work as Briggs, *The History of the Study of Theology* to realize the force of this in bringing together into an organized whole the dogmas held as the basis of Christian belief.

In this field each man made his particular contribution. Origen clarified the doctrine of the being of God. It was for Athanasius to defend the formulary or dogma of the being of Christ. Augustine in turn gave us the orthodox statement of the nature of man and of sin. Göttshchalk added the thought of damnation to the creed, and Luther brought into bold outline the doctrine of justification by faith. Calvin became the exponent of the sovereignty of God. Fox was the culmination of a group of thinkers, rather "feelers," who brought to our attention the mystical element. William Law became the father of the

dogma of Christian perfection, though it was to Wesley that we owe the popularization of the belief. Wesley builded the doctrine of assurance for the Church around the idea of the joint witness of the divine and the human spirit. Schleiermacher based Christian belief as a dogma, not on revelation, but on Christian experience, or as he termed it, Christian faith.

The field of *catechetics* was a vital one for the development of the body of those doctrines which we term theology at present. When novitiates presented themselves for baptism it became necessary to work out a training course. This became particularly necessary with reference to the training of those for clerical positions, such as the priesthood, etc. This influence was soon felt as a factor in building into an organized whole the doctrines of the Church.

*Liturgies* and hymns added their part to the process from which came the final systematization of belief: It was necessary to have liturgies and chants for the conduction of services, which should reflect the teachings of the organization. This force is felt when one reads the Wesleyan hymns. They are doctrinal in their content. The Wesleys did as much through writing dogma into their hymns, as they did through their systematic works for the building of Wesleyan theology.

#### TRADITION BUILDS CHRISTIAN BELIEF

We can well summarize the creative forces which produced systematic theology, or as we desire to term it, Christian belief, by two elements. These are the Bible and tradition. The Bible became the touchstone as interpreted by tradition. If the dogma was squared with revelation and had been held by the Church, then it found a comfortable place in the body of Christian belief. It might be in the Bible, and unless tradition had confirmed it, it must remain as a marginal element in doctrine.

Justification, as an act of God, was never doubted as a teaching of the Scriptures; but tradition had builded up a priestly element. The mass came in. The Father became the confessor to whom sins must be revealed. He alone determined the amount of penance to be done, and it was he who said, *Te absolvo* (I absolve thee).

At first it was the apostolic tradition which was powerful. Was it taught by the apostles and those who followed them? If so, then it must be

true. Later the Church asked the question; "Did the Fathers confirm this belief?" If so, then it was orthodox. When the synods and councils were called in the later centuries and made their rulings upon the doctrinal statements of the Church, then the question was asked thus; "Did the Councils affirm the dogma? If so then it is for us also binding."

The power of tradition is again felt during the medieval age through the writings of the schoolmen. Catholic theology became wrapped up in the works of Thomas Aquinas. When he wrote his *Summary of Theology* in the thirteenth century not another word of vital worth has been added to the systematic theology of Catholicism. It was Anselm in the previous century, in his *Cur Deus Homo*, who gave the world its doctrine of the atonement. These names contained a magical element in the building and maintaining of Christian belief. Their words became final.

As little as we like to admit it, Protestantism followed this same course. Note that today Lutheranism has for its doctrinal basis the teachings of Martin Luther. The writings of Calvin became the foundation for the theology of the Reformed Churches. For the Presbyterians we have the work of Hodge. The Methodists turn to Pope, Miley, Sheldon and Curtis. On through the list we find this same influence of teachers, tradition and reverence for men who made Christian belief.

The result of all of these influences is the body of modern Christian belief. This is what the men of yesterdays termed systematic theology, wherein the entire body of belief is encompassed. It was an attempt to give a logical explanation of the doctrines which the Church holds as based upon Bible. Into the building of this structure enters religious philosophy, tradition, respect for the "mighty teachers" of the Church.

#### TENDENCY TOWARD A CLOSED SYSTEM

The tendency from the early fathers gradually drifted toward a closed system. When Aquinas wrote, the Catholics said, "He is our authority." The name of Luther held a magic spell, and even today millions of Christians look to none other for their dogmatic statements, or for the content of their religious beliefs. What is outside of the pale of his teachings is frowned upon by them. For the early Wesleys, what John had written and Charles had sung, became the sum total of

their beliefs. It remained for Watson and Wakefield, Minor and Pope to elucidate these positions.

Orthodox Presbyterians of the Princetonian stamp still believe as far as theology is concerned that the last word has been said by Hodge, writing some sixty years ago. Even today in the said university the students in theology use his work as their text. For the Baptists around the world the works of Strong, first appearing in 1886, form the sum total of necessary systematic theology. A Lutheran writer of the recent period says that Protestant dogma was developed to its fullest extent in the post-reformation period and nothing has been added since then. The result is that he closes his history of doctrine at this period.

#### THE REACTION AGAINST TRADITIONALISM

The result was that there was a reaction against this form of traditionalism. The entire structure of the past was to be thrown overboard without any respect to what the "fathers, doctors or teachers of yesterday" had said. First higher criticism which declared that the Bible was entirely the product of human evolutionary forces, and not a divine revelation, as the Church has come to believe.

The next step was natural for such men to take. There appeared a complete disrespect for the doctrines which make the body of Christian belief as a connected whole. Theology was to be cast off in totality. Many of the modernistic seminaries did not even offer a course in systematic theology, or doctrine. It was not long ago that a leading seminary teacher made the statement that no man of the present age knows enough to write a systematic theology. What the great thinkers of the Church had arrived at as their conclusions concerning the body of doctrine holds for such men only a historic interest.

There is a disregard for any works except the newest. The modern age withholds its sanction from works "that are over ten years old." The reasoning seems to be that the most recent products of the thinkers are always the best. The newest holds a charm for these fetish worshippers. It is only in the realm of criticism that these results do not hold. For here they seem to reason that the works of the masters, though they be fifty and seventy-five years old, are still to be followed.

The result of all this is a gradual undogmatic

attitude toward Christian belief. For they reason, why should one be interested in belief, theology, or creed, since the last word has not been said. It has become a creedless age that has slipped upon the Church.

#### THEOLOGICAL UNCERTAINTY

We are in a period of the Church when theological uncertainty abounds. Men do not care to know definitely what is the true doctrine. Scientific disbelief in finality lies at the root of the matter. Science is always in a state of flux and change. Theories of yesterday are overthrown for those of today. The nebular hypothesis for the origin of the worlds is replaced by another. Newtonianism passes under the shade of Einsteinism. Relativity replaced the universal theory of gravitation. Cosmic rays, electrons, protons and ions fill the thinking of the age. For one group of scientists it is an expanding universe that we dwell in. For another a bleak and hopeless future remains in store for us. Finality is never attained in any of these spheres.

All one could expect then in the field of belief is to find the finality of the Christian religion held by our forefathers of the Church as the keynote of our progress to be cast aside. The end of it all is that even in propagating of the gospel the newer type of missionaries do not speak with certainty. Rather they speak of Christianity as a and not the Way.

Respect for authority, the authority of a specialist, has passed from vogue. There is an emphasis upon science and not philosophy. When philosophy was the mother of the thinkers, theology flourished. But when science became the master, then theology was doomed. Because the scientific basis is experimentation backed by doubt of one's results until they had been fully verified. While in philosophy speculation and abstract reasoning hold sway.

The finality with which Luther confronted the Church of Rome, and Calvin met his adversaries, and which was the basis of Wesley's evangelicalism, has become as thin air in a modern age. Finality and doubt and intellectual uncertainty are antipodes.

The outcome of this is a doubting of all that the Church has held as vital to her beliefs. Luther is wrong; Calvin is erroneous. The Augustinian theory of human nature as fallen cannot be squared with the modern evolutionary view of the rise of man's intellectual and moral character.

The standards of morality which were based upon the Bible are relegated to the scrapheaps of forgotten theories. In their place we find customs built up by the majority. There is a doubting of every postulate of each moral code.

#### MODERN SUBSTITUTES FOR CHRISTIAN BELIEF

Psychology has taken the place of theology. We study the mental reactions as an index of character, and do not go to Augustine or Luther or Aquinas for our theory of human nature. Religious education becomes the great *sine qua non* of character building, instead of the conversion process which brings one into contact with God. Scientific dogmatism draws our picture for the future of man and not revelation. Theology with its positive statements about the existence of God, the immateriality of the human spirit, conversion and rewards and punishments, is swallowed up in an engulfing tide of atheism.

A few decades ago it was deism and its attendant pantheism which the Christian thinkers faced. Today it is evolutionary materialism which brings everything, even the character of Jesus, into its realm. More recently it is a phantom humanism which gives man the basis for his beliefs. The divine has no reality in this scheme, only the human is of vital concern.

Instead of revelation as to the nature of man and his contact with the divine, we are taught to look to the most recent results of man's own thinking. Religious emotionalism is called in to account for the marvelous outcomes of such movements as those fostered by Wesley, and the nineteenth century evangelists of the caliber of Elder Jacob Knapp, Charles G. Finney, D. L. Moody, etc. The emphasis of this age is on the alleviation of human misery and not the transformation of human destiny through contact with God.

#### WHEREIN LIES CHRISTIAN TRUTH?

The problem which the Church now faces is a vital one. Wherein can truth be found? Have twenty centuries of Christian thought nothing of finality to say to our age? Is it possible that the minds of the Christian philosophers have been strangely deluded in this evolutionary scheme through which the bulk of Christian belief has come about? If Christianity is not final, as the Bible affirms and twenty centuries of the Church's history declare, then what will be the final religious form?

These are practical questions. The issue is clearly defined. There is no middle ground. If

we cast off Christian finality and certitude then we drift into the morass of religious uncertainty and moral irresponsibility. If Christian belief as we have defined it is invalidated then the choice must be modern humanism.

Let us hold in mind that Christian belief is founded upon the Bible, and is developed through the history of the Church, and is reaffirmed in the light of current knowledge. It can be tested, as the Fathers have tested it by experience. If the Bible is untrustworthy, and the works of the fathers are erroneous, then we have no belief which will stand the tests of the age.

But Christian belief will stand the most stringent tests that this or any age can bring against it. It is the one faith that has stood throughout the centuries unshaken by the storms of intellectual doubt and unmoved by the shifting theories of pseudo or real science. May we then enter upon our examination of the dogmas which go to make up Christian belief with confidence, that however deeply we may probe, those doctrines which the Church has refined through twenty centuries will suffer nothing from the restatement in terms of modern knowledge.

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Rest is not quitting

This busy career;

Rest is the fitting

(Of self to one's sphere.—GOLDSMITH.)

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There are so many helpful things to do

Along life's way

(Helps to the helper, if we but knew)

From day to day!

So many troubled hearts to soothe,

So many pathways rough to smooth,

So many comforting words to say

To hearts that falter along the way.

Here is a lamp of hope gone out

Along the way.

Some one stumbled and fell, no doubt—

But, brother, stay!

Out of thy store of oil refill;

Kindle the courage that smoulders still;

Think what Jesus would do today

For one who had fallen beside the way.

How many lifted hands still plead

Along life's way!

The old, sad story of human need

Reads on for aye.

But let us follow the Savior's plan—

Love unstinted to every man!

Content if, at most, the world should say,

"He helped his brother along the way."

—James Buckham.

# EXPOSITIONAL

## MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

### Faith in God in the Crises of Life

(Isaiah 7--8:15)

THE life of Isaiah is filled with events of the highest importance. His call transcends that of an ordinary prophet; his arraignment is a masterpiece of delineation of the true nature of sin and of reproof of a sin-laden people. His visions of the coming Messiah stand pre-eminent in Messianic concepts. Then we have his challenge to king Ahaz which forms his debut as a statesman.

The righteous kings, Uzziah and Jotham, had been succeeded by Ahaz, a worshiper of idols. In the northern kingdom of Israel, Menahem who had received his throne from the hands of the Assyrian king had been followed by Pekah who had overthrown him and had established himself as king in his stead. Pekah was anti-Assyrian in his sympathies. This no doubt led to the coalition between Israel and Syria, and they sought to enlist the co-operation of Judah that all the small kingdoms in that vicinity might join against the common foe. It would seem that there had been incursions from these northern powers in the reign of Jotham but the situation did not become acute until in the early part of the reign of Ahaz. Then it was that the combined armies of Syria and Israel invaded Judah and blockaded Jerusalem. It appears to have been their intent to take it by assault, but they had not been able.

At this juncture the command of the Lord came unto Isaiah, "Go forth now to meet Ahaz, thou and Shear-jashub thy son, at the end of the conduit of the upper pool in the highway of the fuller's field." Probably Ahaz had gone forth from the city to investigate the water supply. Skinner tells us that it is probable that "operations were in progress either for filling the reservoirs and cisterns within the city, or for stopping the sources that would be accessible to the enemy. In the historic sieges of Jerusalem the assailants always suffered more from scarcity of water than the defenders; and it is not impossible that the

precautions taken on this occasion were the reason why the allies were not able to fight against it."

In their urgent desire to form the coalition against Assyria, Syria and Israel had become so determined that they had purposed if Ahaz would not accede to their request, they would place a king of their own making upon the throne of Judah. In consequence the king and also the people were greatly alarmed, as described by Isaiah, "His heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."

With the far-reaching sight of a statesman and the firm confidence in God of a prophet, Isaiah admonishes the king:

"Take heed, and be quiet;

Fear not, neither be fainthearted

For the two tails of these smoking firebrands,

For the fierce anger of Rezin with Syria, and of the son of Remaliah.

Because Syria, Ephraim, and the son of Remaliah, Have taken evil counsel against thee, saying,

Let us go up against Judah, and vex it,

And let us make a breach therein for us,

And set a king in the midst of it, even the son of Tabeal:

Thus saith the Lord God,

It shall not stand, neither shall it come to pass.

For the head of Syria is Damascus,

And the head of Damascus is Rezin;

And within threescore and five years shall Ephraim be broken, that it be not a people,

And the head of Ephraim is Samaria,

And the head of Samaria is Remaliah's son.

If ye will not believe, surely ye shall not be established."

In viewing the outlook Isaiah had observed two dangers, first that in his distress the king would seek help from Assyria and thus give this aggressive empire a hold upon the land of Judah, and second that therein the people would seek reliance upon heathen powers instead of upon Jehovah.

After giving the exhortation the prophet would seem to have waited a little to see what the king might reply, but no answer came. No doubt the king had already determined within himself what his policy would be. To rely on faith in Jehovah when his heart was set upon the worship of idols,

to turn from the concrete hope which lay before his mind to what seemed distant, remote and intangible, to forego the possibility of trust in the might of the power of the great empire of Assyria for faith in a God whom he might know as the God of his fathers but whom he did not worship with singleness of heart, this was beyond the grasp of his decision. Then as if in a spirit of urgency which felt the momentous importance of the situation, the prophet encourages:

"Ask thee a sign of the Lord thy God; Ask it either in the depth, or in the height above." Aroused, the king refused to accept a sign. He did not wish to be committed to a policy to which he did not wish to adhere, and he would feign piety in his very refusal to accept a sign. As Skinner suggests, "To 'put Jehovah to the proof' is a mark of unbelief (Ex. 18:7; Deut. 6:16), but to refuse a proof which Jehovah himself offers is an insult to the divine majesty which exhausts the patience of the Almighty."

Then with the vehemence of a righteous protest the prophet announces the fatal result of the course that the king had chosen. Even though he would not ask for a sign, a sign would be given; it will not be to him a sign of confidence and trust but a sign of judgment and moreover also the day will come when:

"The Lord shall bring upon thee, And upon thy people, and upon thy father's house, Days that have not come, From the day that Ephraim departed from Judah; Even the king of Assyria."

He was seeking help from Assyria now but the time would come when this empire would invade the land as a conqueror. Then shall there be devastation in the land. Driver paraphrases the words of the prophet thus: "The power on which you rely for safety, and which will indeed for the moment save you, will afterward bring upon you a retribution which you have not foreseen: it will make your land the arena of a conflict with Egypt (v. 18f); your country will be swept bare, and the simplest pastoral produce—curdled milk and honey—will be the sole means of subsistence for the survivors."

Failing to influence the king, Isaiah turned to the people. Bidden by the Lord he was to take a large tablet which was made of wood, stone or metal. Upon this he was to write in the ordinary characters which would easily be read by the people, the name, Maher-shal-al-hash-baz, which being interpreted is 'Haste-spoil-speed-booty.' This

was to be name of his second son. His first son was called Shear-jashub. This older son had gone with Isaiah when he met Ahaz by the conduit of the upper pool. The significance of the name is a "remnant shall turn." Thus the young boy was a living testimony that there would be some in the religious chaos of the time who would turn unto the Lord and put their trust in Him. As prophet and son stood before the king, there would be a silent appeal that the king be among that number, but since he refused and chose to follow his own course then came the announcement of judgment in the name of the second son, and this announcement of judgment is before the people.

In the days of Isaiah there were many currents of popular feeling eddying to and fro as a seething tide. "It is a period of powerful currents, a people wholly in drift," says George Adam Smith, "and the strongest man of them, arrested only by a firm pre-sure of the Lord's hand. 'For Jehovah spake thus to me with a strong hand, and instructed me, that I should not walk in the way of this people.' The character of the popular movement, 'the way of this people,' which nearly lifted Isaiah off his feet, is evident. It is that into which every nation drifts, who have just been loosened from a primitive faith in God, and by fear or ambition have been brought under the fascination of the great world. On the one hand, such a generation is apt to seek the security of its outward life in things materially large and splendid, to despise as paltry its old religious forms, national aspirations and achievements, and be very desirous to follow foreign fashion and rival foreign wealth. On the other hand, the religious spirit of such an age, withdrawn from its legitimate objects, seeks satisfaction in petty and puerile practices, demeaning itself spiritually, in a way that absurdly contrasts with the grandeur of its material ambitions. Isaiah reveals that it was such a stage, which both the kingdoms of Israel had now reached. 'This people hath refused the waters of Shiloah; that go softly, and rejoice in Rezin and Remaliah's son.'"

As the little nation of Judah looked upon itself, then turned its attention away to the Assyrian power, it felt insignificant, and their worship with its priestly ritual was not as gorgeous as that of this mighty foe. They were caught with the glamor and the spectacular of a worldly empire and forgot that there were ever the silent workings of the unseen power of Jehovah their God;

they rejoiced in methods and principles such as the nations that knew not God followed, and what was to be their doom.

"Now therefore, behold, the Lord bringeth up upon them

The waters of the river, strong and many,  
Even the king of Assyria, and all his glory;  
And he shall come up over all his channels,  
And go over all his banks:  
And he shall pass through Judah;  
He shall overflow and go over,  
He shall reach even to the neck."

As the onward sweep of the scourge broke in upon them, they might seek to defend themselves by girding themselves for battle, but all this would be of no avail. They might seek to enter into counsel; but that too would be as a thing of nought. God was with them, but He was with them in judgment.

Because of the hopelessness of the situation and because of the error in religious principle and practice, the word of admonition had come to Isaiah from the Lord that he should not walk in the way of the people neither was he to say a confederacy, that is, he was not to feel that in this conspiracy of the northern nations against Judah there was serious danger, and "fear their fear." He was to give reverence unto the Lord of hosts and fear Him; in Him was he to trust and therein would he find a sanctuary. Those, however, who failed to obey these injunctions would find that the Lord of hosts would be to them "a stone of stumbling and a rock of offence." As says Ewald, "In fact, divine justice is something which is either observed, desired, or attained, and is then man's weal, or, on the other hand, is overlooked, rejected, or sought after in a wild, unintelligent spirit, and only in the hour of need, and is then their lasting ruin."

Thus comes the final warning to a vacillating king and an obdurate people in a great crisis in the nation. The king had refused to hear the voice of the Lord and so had the people. But standing beside the prophet was his young son with the symbolic name, "A remnant shall turn," and even now it was to find its fulfillment, in fact already had there been a small clientele of disciples who had allied themselves with the prophet and among whom he was commanded to seal up the instruction. So George Adam Smith observes, "Isaiah then at last sees his remnant. But the point we have reached is significant for more than the fulfillment of his expectations.

This is the first appearance in history of a religious community, apart from the forming of domestic or national life. Till then no one had dreamed of a fellowship of faith dissociated from all national forms, bound together by faith in the divine word alone. It was the birth of a new era in religion, for it was the birth of the conception of the Church, the first step in the emancipation of spiritual religion from the forms of political life."

#### HOMELETICAL SUGGESTIONS

Like the Gospel messages, the passages of Isaiah are rich in terse statements of religious truth. One verse which could easily belong to the New Testament represents a fundamental fact in the Christian life, "If ye will not believe, surely ye shall not be established" (7:9b). We might take as a theme for this text, "A unifying principle in Christian experience and living," and as subdivisions, we could dwell upon the necessity of a unifying principle in every phase of life, the centrality of faith in the Christian life, the achievements of faith in Christian experience. Then 8:11b would form a good text, "And instructed me that I should not walk in the way of this people." Herein we find as a theme the fact that life in Christ is not grounded on the same principles as life in the world; then as divisions we might have lines of thought which would bring out the fact that we should not trust in the same hopes that the world trusts in, we should seek the same defenses that the world seeks and we should not fear the same fears that the world fears.

The world is such a lonely place,  
Though crowds go hustling by,  
And voices throb on either side,  
And groups come pressing nigh.  
We need to look across the press  
Perchance some heart to find  
That hath no loving hand to grasp—  
No love of any kind.

Life is so hidden in its sheath;  
Home holds such vacant chairs;  
Such silence taken by surprise  
And entereth unawares.  
We need along the trail look hard,  
Amidst the human tide,  
Lest we some reaching hand might miss  
Look hard on either side,

—George Klinge.

# HOMILETICAL

## SERMONS FOR MAY

L. T. CORLETT

There are two special days to which the church pays attention in this month, Mother's Day, the 14th, and Decoration Day, the 30th. The one that presents the greatest opportunity to the minister, and especially the pastor, is that of Mother's Day. Some make this a day when Mother is eulogized in a manner that brings no special challenge to the parents of today, but rather dwells upon the mothers who have passed to their reward. Respect ought always to be given to the mothers who have gone from the circle, but the opportunity of speaking of the power, influence and work of the mothers of today should never be neglected. Also this special occasion gives the pastor the privilege of admonishing the younger generation of the need of proper respect and obedience to parents, which is one of the crying needs of this hour. Again, this day provides the preacher with the opening to plead for a return to the home circle, to try to influence the holiness people from allowing their homes to follow the present day drift and to be merely a place to eat and sleep. The tendency today is to allow institutions to try to do the work that the home should do, and most parents are turning their children loose, depending upon the school, the church, the state, the movies, etc., to give them the proper instruction and leadership. Let every preacher make this day a time of special appeal for parents to assist God in the salvation of their children.

### May 7—Morning Sermon

#### THE NEED OF THE CHURCH—PRAYER

"If my people shall pray . . . then will I hear from heaven" (2 Chron. 7:14).

#### I. INTRODUCTION

1. Something is wrong with present day Christianity.
2. Needs to be awakened out of itself.
3. The general condition is due to the individual condition.
4. Real prayer is a scarcity among individual Christians.

#### II. THE NEED OF PRAYER

1. Churches today are putting the emphasis on the wrong thing.
  - a. Organization, number, leadership are the prominent things. These are essential and proper in their place.
  - b. The Church is looking for better methods, God is looking for better men.
  - c. There is something lacking in the organization unless charged with the dynamic presence of the Holy Spirit.
2. The need of the Church.
  - a. A prayerless church means a cold service, formal, lifeless, yet it may be entertaining.
  - b. A prayerless church means the absence of the persuading, convicting presence of the Holy Spirit.
  - c. A prayerless church has much strife (James 4:3, 4, 8).
  - d. A church may be orthodox in doctrine yet barren in salvation.
    - (1) Takes more than creed to bring about the salvation of souls.
    - (2) Prayer puts unction in the message, power in the singing, and effectiveness in the service.
  - e. This is an age of boundless activity and so much church work is done without the unction of the Holy Spirit upon it.
    - (1) Worship is born out of a spirit of prayer so in all activity people must pray.
3. The Need of Each Christian.
  - a. Man makes or mars the message from God to men.
  - b. Individual Christians become weak; helpless and powerless unless they pray.
  - c. Prayer clarifies the vision, stimulates faith, brings the life into closer contact with God.
  - d. Prayer is an absolute necessity for the person to manifest the spirit of Christ.

#### III. THE LIFE AND HOPE OF THE CHURCH IS DEPENDENT UPON THE PRAYER LIFE OF THE MEMBERS

1. Routine and organization can be kept up but revivals are born in the secret place of prayer.

2. Services may be held but the presence of the Holy Spirit and the touch of God in the services comes from the atmosphere of prayer.

### May 7—Night Sermon

#### SIN (Romans 5:12)

- I. INTRODUCTION
  1. Much confusion on the sin problem.
  2. Here is the center of all the trouble of the race.
  3. Understanding of this necessary to comprehend plan of salvation.
- II. ORIGIN OF SIN
  1. Before creation of man.
  2. Devil rose in anarchy and insurrection (Isa. 14:12-17).
  3. Seen on earth first in the fall of man (Gen. 3).
- III. THE NATURE OF SIN
  1. Its principles are anarchy, rebellion, disobedience, deceit, etc.
  2. The natural man is both sinful and a sinner.
    - a. He is bad in his principles or depraved (Gen. 8:21; 6:5; Eccl. 9:3; Jer. 17:9; Matt. 12:34, 35; 15:18, 19).

Each time God gave man a new start he seemed to do worse.

  - b. Man is bad in practice or a transgressor of the law (Psa. 14:2, 3; Isa. 53:6; Jer. 16:12; Hosea 6:7; Rom. 5:12).
- IV. THE END OF SIN
  1. Death (Ezek. 18:4; Rom. 6:23; 8:6).
  2. Gradual physical death, spiritual death, eternal death.
  3. Degeneration, degradation, death.
- V. THE CURE OF SIN
  1. Jesus came to solve the sin problem (Matt. 1:21; John 1:29).
  2. In regeneration man is forgiven and pardoned of actual sins (Eph. 1:7; 1 John 1:7).
  3. In sanctification, the principle of sin or the carnal nature is removed and the heart is purified from all sin (Heb. 13:12; 1 Cor. 1:30; Heb. 10:10; Gal. 1:4; Titus 2:14).

### May 14—Morning Sermon

#### MOTHER'S DAY—THE RESPECTED MOTHER (Proverbs 31:28)

- I. INTRODUCTION
  1. The words of the wise man regarding motherhood.
  2. Need today to refresh the minds of people regarding the power and influences of Mother, and the home.
- II. THIS MOTHER'S REPUTATION WAS MADE BECAUSE OF:
  1. Her loyalty to husband and home (v. 11).
  2. Her example of industry (v. 13-19).
  3. Her sympathy and helpfulness (v. 20).
  4. Her wisdom and judgment (v. 26).
  5. Being a home maker (v. 27).

#### III. HER CHILDREN APPRECIATED HER BECAUSE OF:

1. Her example—good to follow.
  2. Her influence—guiding and strengthening them.
  3. Her character—inspiring them to better things.
  4. Her discipline—helping them to choose the right.
  5. Her leadership—bringing a pleasant atmosphere in the home.
  6. Her fear of God—directing them to the One to worship.
- #### IV. MOTHER IS THE CENTER OF THE HOME
1. In loyalty to right standards and ideals.
  2. In finer sensibilities, as love, sympathy, kindness, etc.
  3. In worship. Her attitude to God will generally be the attitude of the children.
- #### V. MOTHERS OF TODAY HAVE A GREAT OPPORTUNITY TO TURN THE COMING GENERATION TO GOD.

### May 14—Night Sermon

#### SIN A REPROACH (Proverbs 13:34)

- I. INTRODUCTION
  1. Most people think sin is awful for a Christian to commit.
  2. Just as terrible a reproach to the sinner.
  3. Sin is discord.
    - a. Ruined the harmony of the creation of God.
    - b. At present all phases of life, physical, intellectual, spiritual, domestic, social, political, national and international life are out of tune.
- II. SIN IS A REPROACH
  1. Because of the tactics of its originator.
    - a. The devil is the propagator as well as the originator.
    - b. Threefold picture of him given in the Bible.
      - (1) Roaring lion (1 Peter 5:8).
      - (2) Accuser of the brethren (Job 1; Zech. 3:1; Rev. 12:10).
      - (3) An angel of light (2 Cor. 11:14).
    - c. The purer the person, the greater the influence, the greater the delight of the devil to rob him of his purity and influence.
  2. Because of its characteristics.
    - a. Never elevates but always lowers.
    - b. Never comforts but brings greater despair.

- c. Never gives a clean thought but is responsible for all evil thoughts and thoughts of evil.
- d. Sin is a parasite—never builds character, but always tears down what is built.
- e. Never brings light but always darkness.
- f. Never relieves the guilty but brings greater condemnation.
- g. Never lightens burdens but always increases them.
- h. Never leads to heaven but always to hell.
- i. Sin is expensive.

Warden Lawes of Sing Sing prison is authority that the criminal makes a small wage annually when compared with time spent in sin and also that spent in punishment in prison.

- f. Sin always disguises itself.
- 3. A reproach because of the results.
  - a. Sweetness of sin, like the honey from the fair rhododendrons, makes the man mad who eats it.
  - b. Sin is like poisons, some slow, others quick, but all deadly.
  - c. Sin is sweet at the start but soon loses the sparkle at the top and discloses the death in the cup.
  - d. Sin in the Bible is likened to a debt, a burden, a thief, sickness, leprosy, a plague, poison, sting and a serpent.
  - e. Always brings death to the soul and finally to the body.

### III. GOD IS CONCERNED MORE WITH THE FACT OF SIN THAN THE DEGREE OF SIN

- 1. Man concerns himself with the degree of sin in judgment.
- 2. God concerns Himself with the fact of sin, and one sin will shut the door of heaven and plunge the sinner to eternal despair.

### IV. TRAGEDY OF REDEMPTION IS GOD'S ANSWER TO THE TRAGEDY OF SIN

#### May 21—Morning Sermon

##### HINDRANCES TO PRAYER

(James 4:3)

#### I. INTRODUCTION

- 1. Prayer is power.
- 2. Many Christians lack vitality, freshness and power.
- 3. Cheated in the hour of prayer.

#### II. HINDRANCES TO PRAYER

- 1. Lack of vision.
  - a. Of God, His love, power and mercy.
  - b. Of man, his soul value and lost condition.
  - c. Of the Christian's opportunity.
- 2. An unadjusted inner life.

*Illustration:* An automobile may look fine, have all parts in proper place but if a small screw in the carburetor is not adjusted properly the engine will lack power.

- a. Indifference regarding spiritual values.
- b. Unpreparedness for the blessings requested.
- c. Sin in the heart or life.
- d. A person may be very religious, yet the Lord will not hear him (Isaiah 1:10-15; 58; Matt. 7:21-23).
- e. Self-exaltation.

Praying Hyde said, "Self must not only be dead but buried out of sight, for the stench of the unburied self-life will frighten souls away from Jesus."

- f. Many a man's prayers are spoiled by his own shadow.
- g. Forgetful of others—not praying for the cause of missions.
- h. An unforgiving spirit.
- 3. Robbing God (Mal. 3:7-12; 2 Cor. 9:6-8).
- 4. Inactivity kills the power of prayer.
  - a. A life of prayer begets a life of service.
  - b. A passion for others flows out of a life of prayer.

### III. HOW TO REMOVE THE HINDRANCES

- 1. Pray like the psalmist (Psa. 139:23, 24).
- 2. Follow the advice of Evans Roberts to the people in the Welsh Revival.
  - a. "Is there any sin in your past that you have not confessed to God? On your knees at once. Your past must be put away and cleansed."
  - b. "Is there anything in your life that is doubtful—anything you cannot decide whether it is good or evil? Away with it. There must not be a trace of a cloud between you and God. Have you forgiven everybody—everybody? If not, don't expect forgiveness for your own sins, you won't get it."
  - c. "Do what the Spirit prompts. Obedience, prompt, implicit, unquestioning obedience to the Spirit: Better offend ten thousand friends than quench the Spirit."
  - d. "A public confession of Christ as your Savior. There is a vast difference between profession and confession."

#### May 21—Night Sermon

##### MUST A CHRISTIAN SIN?

#### I. INTRODUCTION

- 1. Fallacious teaching today.
  - a. A Christian cannot live without sinning.

- b. Sinning does not affect the Christian's standing before God.
- 2. Need to emphasize the truths that Christ died to deliver from sin.

## II. BIBLE TEACHING OF THE RELATIONSHIP OF A CHRISTIAN TO SIN

1. What is sin? (Actual transgressions).
  - a. A transgression of the law (1 John 3:4).
  - b. Does this imply a voluntary or an involuntary act of man's will?
  - c. The Scriptures teach that an act to be sinful and bring condemnation must be a voluntary act of man's will (James 4:17; Luke 12:47; John 15:22; 9:4; Rom. 5:13; 4:15).
  - d. Each of the Ten Commandments implies a voluntary act of man's will.
2. The Bible commands the Christian not to sin.
  - a. Paul wrote it to the Corinthians (1 Cor. 15:13).
  - b. The psalmist warned against it (Psa. 4:4).
  - c. John speaks of provisions to keep a Christian from sin (1 John 2:1).
3. The Bible plainly states that if a person commits sin his righteousness will not be remembered by God (Ezekiel 18:24).
4. John states plainly that he that commits sin belongs to the devil (1 John 3:8, 9).

## III. THE CONDITIONS AND PROVISIONS PERTAINING TO SALVATION ARE AGAINST A PERSON CONTINUING IN SIN AFTER BECOMING A CHRISTIAN

1. The conditions.
  - a. Repentance—a confession of and a forsaking of sin.
  - b. Man must promise God to quit sin before God will forgive him.
2. The provisions of salvation.
  - a. The terms used to describe salvation denote a change of nature and attitude toward sin—born again, a new creature, etc.
  - b. The desires, ambitions and affections are changed and centered in God instead of the devil and sin.
  - c. The Christian becomes a soldier of God against sin and the devil.
3. Provisions made by God to keep man from sinning (Luke 1:74, 75; 1 John 1; 3:1-3).

## IV. A CHRISTIAN CAN LIVE WITHOUT COMMITTING SIN

Courage, O faithful heart;  
Steadfast for ever!  
In the eternal love  
Faltering never. —W. E. LITTLEWOOD.

## May 28—Morning Sermon

### GETTING RESULTS

(James 5:16)

#### I. INTRODUCTION

1. God intended for the Church to be a success.
2. Parable of the mustard seed shows what He saw for its development.
3. A revival should be a revival and not just a protracted meeting.

#### II. PRAYERS THAT BROUGHT RESULTS

1. Nehemiah's prayer. Seeing what was needed (Neh. 1).
  - a. Recognized the conditions.
  - b. Confessed the failures of the people.
  - c. Based his expectancy on God.
  - d. Saw the desire of his heart.
2. Elijah's prayer. Recognized God's partnership in the battle (1 Kings 18:36, 37).
  - a. On Mt. Carmel.
  - b. Showed when and how to deal with the enemy.
  - c. Again when he prayed for rain. Recognized the assurance that God was standing by him when his servant saw the small cloud.
3. Solomon's prayer. Desire for God's anointing and glory (1 Kings 8).
  - a. At the dedication of the temple.
  - b. All was empty unless the glory of God fell on it.
  - c. The glory was a sign of God's approval and the acceptance of his labors and gifts.
4. Moses' prayer. Relationship to others (Exodus 32:31, 32).
  - a. Intercession for the wrong-doer.
  - b. Willing to die and be blotted out of the book which God had written.
  - c. This is taking the other person's place, making up the gap, filling the breach.
5. Christ's prayer. Preparation for service (John 17).
  - a. For His disciples of all ages.
  - b. The earnest desire of Christ for the welfare of His disciples.
  - c. Getting in the proper place about the camp for God to come.
  - d. This experience Christ prayed for, that each disciple ought to have; fits for personal victory, inward and outward.

#### III. GETTING RESULTS

1. Every Christian can study these prayers and utilize the principles in his praying and the results will come.
2. The promises for answered prayers are for everyone meeting conditions (Matt. 7:7, 8; 21:22; Mark 11:24; John 14:13; 15:7).

## May 28—Night Sermon

## REDEMPTION

(Hebrews 7:24-27)

## I. INTRODUCTION

1. Two words show meaning of Christ's sacrifice.
  - a. At-one-ment, signifying differences that must harmonize.
  - b. Redemption, to buy back, signifying the sinner is sold under slavery and in bondage.
    - (1) To deliver by payment of a price.
    - (2) To purchase out of the market.
    - (3) To liberate.
  - c. Christ came to provide all of this for man.

## II. CHRIST CAME, SUFFERED AND DIED TO DELIVER MAN FROM SIN

1. Prophesied that He would do it.
  - a. Eleven times in the 53rd chapter of Isaiah the prophet speaks of substitutionary, vicarious death of the suffering Servant.
  - b. Zechariah saw Him as a Priest offering proper sacrifice (Zech. 6:14).
2. The angels announced that He would do it (Matt. 1:21).
3. The father of John the Baptist prophesied that He would do it (Luke 1:74, 75).
4. John the Baptist understood that was to be the work of the Messiah (Matt. 3:11; John 1:29).
5. Jesus Taught that He was to do this (Matt. 9:6; John 5:14; Matt. 26:28; 20:28).
6. Paul taught that Jesus was to redeem from sin (Gal. 1:4; Rom. 3:25; Eph. 1:7; Heb. 7:24-27; 9:14).
7. Peter taught it (1 Peter 1:18, 19).
8. John wrote about it (1 John 1:7).

## III. THE PROVISION OF REDEMPTION IMPLIES RESPONSIBILITY ON THE PART OF EACH PERSON

1. The redemption of Christ is for all.
2. The invitation is universal.
3. The conditions are so simple every man can meet them.
4. The provision is so ample that every man can have it.
5. Every person must do something about this provision.
6. Acceptance of Christ's salvation means eternal life, joy, peace and happiness.
7. Rejection brings condemnation now and separation from God in eternity.

## THREE MEN ON A HOUSETOP

HERSCHEL MURPHY

## (1) DAVID UPON THE HOUSETOP OF SELF-EASE (2 Samuel 11:2).

"Wee to them that are at ease in Zion."  
 "Satan will find work for idle hands to do."

David, a man after God's own heart fell through idleness.

First, the sin of adultery; later the sin of murder in David's case!

Think of the disastrous results of one man's idleness.

Beginning of revolution in David's kingdom and continual sorrow.

David never forgot that stroll on the housetop and died a broken-hearted man!

## (2) NEBUCHADNEZZAR UPON THE HOUSETOP OF BOASTING (Daniel 4:29).

"At the end of twelve months he walked in [on, says reference] the palace of the kingdom of Babylon . . ."

Boasting of wicked Babylon—"That I have built," "My power!" "My majesty!," "My honour!" "Desirous of vain-glory."

That same hour fell the judgment of God upon Nebuchadnezzar.

Boasting, even as Peter: "Though all men forsake thee, yet will not I!"

"He that humbleth himself shall be exalted, and he that exalteth himself shall be abased."

"Pride goeth before destruction and a haughty spirit before a fall."

## (3) PETER UPON THE HOUSETOP OF PRAYER (Acts 10:9).

Daniel had his window and Peter had his house-top devotions!

"Pray without ceasing." "Men ought always to pray and not to faint."

This house-top visit brought wondrous salvation to the Gentiles!

Means of salvation for many millions!

The remarkable contrast of the three men on the house-tops!

The first led to most awful sin and sorrow.

The second brought the swift judgment of God.

The third brought salvation to the Gentiles.

Beware of the first, it is the death of the Church.

Steer clear of the second, it spells doom to the individual.

Embrace the third, it will bless the individual and a lost world.

Choose Your House-top! "When thou buildest a new house, thou shalt make a battlement on the roof" (Deut. 22:8).

## ETERNAL PUNISHMENT A VERITY

ROY L. HOLLENBACK

TEXT: *These shall go away into everlasting punishment, but the righteous into life eternal* (Matt. 25:46).

Two things will claim our thought in this message, viz. (1) The persistence of the doctrine on eternal punishment; and (2) The justice of the fact of it.

## I. THE PERSISTENCE OF THE DOCTRINE

1. It is one of a very few doctrines upon which all orthodox creeds agree.

2. It is not a Calvinistic doctrine only. The liturgy of the Protestant Episcopal Church says, "From wrath and everlasting damnation, good Lord deliver us."

3. It does not persist in the Christian Church because Christianity has bred cruel human-monsters who delight in human suffering. On the other hand, there is more human kindness, more philanthropy, more effort to alleviate suffering among Christians who believe in this doctrine than among any class of people outside.

4. There are two great reasons why the doctrine of eternal punishment cannot be destroyed:

- a. Providences preach it.
- b. Conscience suggests it.

The deepest sentiments of love ever expressed in song are intermingled with thoughts of wrath and judgment. The author of "Jesus, Lover of My Soul," comprehended also the necessity for something to "Cover my defenseless head"; while Toplady, whose name is immortalized by "Rock of Ages," was led to petition God to "Save from wrath."

## II. THE JUSTICE OF THE FACT

1. It is no more unjust for God to punish in the future than it is for Him to punish now. If justice demands that all of God's creatures be ultimately happy in the future, why does it not demand that they be happy at the present? But they are not. Millions are now unhappy. If we would say what God, in His justice, must do in the next world, why not also tell Him how to run this present world?

2. If punishment is not just then we are saved by justice and not by mercy. Then we should quit praising God for salvation, and accept it as an ungrateful recipient of justice. All songs of praise in this world or the next are farce and nonsense!

3. Man is constituted for both reward and punishment. He has one common capacity for both. And it is almost impossible to think of there being rewardable virtue without also the possibility of punishable vice.

A woman said to her little girl who was told that if she was naughty she would go to hell,

"Why, daughter, God would not send one of His little lambs to hell!" This is true. But the trouble is that we are not "little lambs." The most of us are or were great big bucking, rebellious rams!

4. Christ taught this doctrine stronger than any other man. If His plain words, so often indulged, about hell are not to be believed, then perhaps we cannot believe what He said about anything. Maybe eternal life was just a figure.

Perhaps some would say, "You wrongly interpret His teachings." But there are not very many that I know of who ever attempt to interpret them. We only accept them as they are. It is the no-hellite who spends his energy trying to interpret them.

5. The Scripture nowhere holds out promise of a second chance.

a. The theory of a second chance is based upon the false idea that punishment makes bad people good. Experience does not prove that this is true.

b. It also rests on the absurd thought that when a sinner is hopeless he no longer deserves punishment.

c. It supposes, of course, that all men, after a period of punishment, would accept such a chance. There is nothing in the Scripture to warrant this as true.

d. It would make divine wrath more effectual to save than Divine love. The fire of judgment, and not Christ's love and sacrifice, would be the instrument of salvation.

e. Suppose that the second chance should be rejected? Would there be a third? Why not?

CONCLUSION: There is really more at stake in our attitude toward this doctrine than we at first may see. To disbelieve it destroys the whole fabric of our faith. For if I do not accredit what God says about hell, I doubt His Word, and consequently doubt His integrity. I cannot believe His promises of blessing if I do not believe His promises of judgment. The cross to me becomes an empty, meaningless symbol if I do not see in it the expiation of crimes which call for great and fearful punishment.

## SERMON BRIEFS

OF JOHN T. MAYBURY

Prepared by B. H. M.

## POST-MORTEM PUNISHMENT

(Mark 16:16)

INTRODUCTION: Most hated and unpopular doctrine is post-mortem punishment for probationary sin. Called "myth of dark ages." The devil has succeeded to a large extent in establishing this lie in world and Church. Hence, prevalence of vice and suicide, fear and restraint gone.

- I. NOT ALL GO TO HEAVEN  
 II. POST-MORTEM PUNISHMENT IS ETERNAL  
 III. PERFECTION OF DIVINE GOVERNMENT REQUIRES POST-MORTEM PUNISHMENT

CONCLUSION: What is it to be damned?

1. See Matt. 25:41. They expect to be tormented, Matt. 8:29 and 18:34.
2. Note Luke 16—Tormented, torments, torment.
3. None go to hell that God can keep out.

THE SUCCESS AND DISAPPOINTMENT OF THE RICH MAN  
 (Luke 12)

INTRODUCTION: Relate parable. Want to note two things about him.

I. HIS SUCCESS

1. Not accidental.
  - a. Worked. b. Studied. c. Invested.
2. Not illegitimate.
3. Abundant.
  - a. Rebuilding.
  - b. See carpenters at work; neighbors wondering; his soliloquy at night.

II. HIS DISAPPOINTMENT

1. In length of life. Thought had many years, but death, like so many, was sudden. No idea that night was his last.
2. Funeral, was elaborate mockery. Dr. Smoothem made him virtuous, etc.
3. Loss of goods. Became eternal pauper.
4. Loss of soul. Fool (1 Cor. 6 and Eph. 5:5):
5. Loss of God. Mammon (Psa. 9:17).
6. Loss of reason.
  - a. Delirious, sin a fever (Deut. 8:18).
  - b. Forgot God, soul, fellowman, as men do missions, the church, and poor today.
7. Loss of goal.
  - a. Ease, drink, merry—but hell instead.
  - b. All this, and miss heaven.

CONCLUSION: Loved wrong god, as rich young ruler.

THE HOLY SPIRIT  
 IN EPHESIANS

I. SEALED (1:13 and 4:30)

1. Mark.
2. Authenticate.
3. Guard.
4. Hold a secret.
5. Perpetuity—good fruit keeps.

II. REVELATION (1:17 and 2:5)

1. Know Christ.
2. Know dispensational truth.

III. ACCESS (2:18)

Father told me! result of access is assurance, knowledge, surety.

IV. HABITATION (2:22)

Clean and adorned.

V. STRENGTHENED (3:16)

Through prayer, etc:

VI. UNITY (4:4)

VII. FRUIT (5:9)

VIII. FILLED (5:18)

IX. PRAYING IN (6:18)

CONCLUSION: Received, honored, obeyed.

ERADICATION A REASONABLE POSSIBILITY

TEXT: *Put off the old man*

INTRODUCTION: He said, in introducing this subject at Norfolk, Va., March 9, 1924, in referring to the fact that this truth is much misunderstood and opposed, "I have no axe to grind (in preaching this truth), nothing up my sleeve. I am God's man, and His messenger. I eat the roll, and feed the sheep accordingly."

I. SUPPRESSION AN UNSCRIPTURAL, ILLOGICAL, UNREASONABLE AND UNHYGIENIC DOCTRINE

1. Illogical, for God wants pure children, vessels, temples, etc.
2. Unreasonable, because fact is, God is able to eradicate sin, is willing, has promised to purify by blood on condition of our faith, etc.
3. Unhygienic or unhealthy.
  - a. Germs are in the blood.
  - b. So carnality is an unhealthy condition in life's vital blood stream.
4. Unpatriotic. Leaves a traitor in camp, in this war between Satan and Christ, right and wrong.
5. Unkind and cruel.
  - a. Trips young feet trying to walk.
  - b. Weights on the racers, load on the swimmer, ties hands of worker, etc.

II. SUPPRESSION IS UNSCRIPTURAL

1. Note its meaning, is to destroy, thoroughly, exterminate, make an end of.
  - a. Radix—meaning root.
  - b. John says axe is laid at root.
  - c. No roots left in good ground on farm.
2. Note scriptural terms, etc.
  - a. Body of sin destroyed.
  - b. Put off—Jonah cause of storm.
  - c. Baptism—cleansing.
  - d. Fire—purifying.
  - e. Be ye holy as I am holy.
  - f. Not on top of sin, but put off.
  - g. As He is, so are we, pure as He is pure.
3. This word and work.
  - a. Hated by world, flesh and devil.
  - b. Hence, opposed, etc.

III. RESULTS OF ERADICATION

1. Rest.
  - a. Find rest, Matt. 11.
  - b. Second rest, spoken of in Hebrews.
2. Stability (Romans 5:1, 2) Stand.
3. Stand evil day, joy in temptation (Eph.

- 6); blessed in temptation (James 1:12).
4. Marks.
    - a. God put a mark on Cain.
    - b. Father's name in forehead.
    - c. Shunned by carnal, but fellowshipped by sanctified.
  5. Orthodoxy.
    - a. Heresy, a fruit of flesh (Gal. 6).
    - b. The very elect impossible to deceive (Matt. 24).
    - c. Russellites, Eddyites, McPhersonites, and all kinds of "ites" retreat with broken shafts against this shield of faith and orthodoxy.
  6. Fruit in old age.
    - a. Fat and flourishing, like a well watered garden.
    - b. Drs. Bresee, Reynolds, Buckmaster.
    - c. Some sour and wither with age.

**CONCLUSION:** Have you put off the old man? Are you conscious of entire freedom from all stirrings of inward sin?

### ILLUSTRATIVE MATERIAL

COMPILED BY J. GLENN GOULD

#### *Influence of Mother's Prayers*

Born of German parentage, Doctor Cornelius Woelfkin was left in early childhood the orphaned son of a widowed mother, his father having been killed early in the Civil War while acting as a surgeon in the navy. Dr. John Finley, in an editorial in the *New York Times* on the event of Dr. Woelfkin's death paid a glowing tribute to the immigrant home with its frugal comforts out of which the great preacher grew. The mother in that home was a large factor in Dr. Woelfkin's preparation for the ministry. Her godly influence was an ever-present power in his life, even after she had crossed the threshold into the house of many mansions. "She haunts my heart," he wrote, when in an article contributed to one of our denominational papers he told how, in his first pastorate in the little church at Bagnall, N. Y., each Saturday afternoon the saltly woman would steal away to the little pulpit where the next morning her son would break the bread of life to the people and pray for the baptism with the Holy Spirit to descend upon prophet and people. . . . You cannot account for Cornelius Woelfkin and forget to recognize the large place in his ministry that was held by his little German mother. His first preparation for the pulpit came as he learned the secret of prayer at an altar made of a good woman's knees.—Rev. C. W. PERRY.

#### **Mother's Translation**

A Bible class teacher was telling of the various translations of the Bible and their different excellences. The class was much interested and one of the young men that evening was talking to a friend about it.

"I think I prefer the King James Version for my part," he said, "though of course the Revised is more scholarly."

His friend smiled. "I prefer my mother's translation of the Bible myself to any other version," he said.

"Your mother's?" cried the first young man, thinking his companion had suddenly gone crazy. "What do you mean, Fred?"

"I mean that my mother has translated the Bible into the language of daily life for me since I was old enough to understand it."—*Western Recorder*.

#### **The City of Peace** (Memorial Day)

The State Encampment of the Grand Army of the Republic met in Syracuse, N. Y., in June, 1927, and the *Syracuse Herald* recorded the following:

"The veterans themselves are first among those realizing how fast the ranks are closing up as the comrades drop out and there are no replacements.

"One among them handed to the publisher of the *Herald* a clipping from the *Tampa Morning Tribune* of April 6, containing the following entitled 'The Last Veteran,' by E. D. Lambright:

"He was the last veteran; of all those who had fought for home and honor, he alone was left alive.

"And now death came to lay its hand upon him. One soldier's grave was still unfilled, and the sleepless sexton waited, leaning on his spade.

"A little patch of sunlight fell upon the coverlet, and the dying man placed his only hand there, that the tender warmth might kiss it with its lips of gold.

"And the words he spoke were as the words of one who dreams of distant things; for they had a mystic meaning and death tarried that it too might hear:

"Now I know that the dying have visions, for the words he spoke were these:

"'Bring me the rusty musket and the faded coat, for yonder in the valley I can see the army gathering. Long ago, I thought, the war was over, but I must have been mistaken; surely

that is my general calling to me and waving his sword, lest I come too late to join them. Somehow, I dreamed that they were all dead, that I was the last of the glorious number left on earth. See! They are marching now, a mighty host of heroes, with their feet no longer bare and their flags no longer tattered. On, on they go, and I see them climbing the golden sunlit hills into an endless day. Company after company, battalion after battalion, regiment after regiment—and yonder rise the white walls of the city they mean to take. But from the battlements of the city no menacing guns are pointed; no sentinels pace the ramparts; there seems to be no apprehension of danger, no preparation for attack. Look! The army is entering the wide portals; not a shot, not a struggle, no dead or dying men. "Ah—I see—I know why the conquest is bloodless, for the name of the city is Peace!"—Dr. G. B. F. HALLOCK.

#### Inincerity

History tells us that Louis XI "executed a solemn deed of ownership," conveying to the Virgin Mary the whole country of Boulogne in France; but reserved for himself all the revenues thereof. How much like this "solemn deed" is our repentance! We may say we are sorry, but if we reserve for self the control of our actions, how deep is that sorrow? God measures our repentance, not by our "exceeding" sorrow, but by the revenues of our lives that flow into His treasury.—*Record of Christian Work.*

#### The Fortified Soul

Bramwell Booth in his *Echoes and Memories* gives a stirring glimpse of his father the general at his mother's grave emulating Abraham, who "stood up from before his dead and spake." What background such address reveals! "I have never turned from her these forty years for any journeyings on my mission of mercy but I longed to get back, and have counted the weeks, days, and hours which should take me again to her side. When she has gone away from me it has been just the same. And now she has gone away for the last time. What then is there left for me to do? Not to count the weeks, the days and the hours which shall bring me again into her sweet company, seeing that I know not what shall be on the morrow, nor what an hour may bring forth. My work plainly is to fill up the weeks, the days, the hours, and cheer my poor heart as I go along with the thought that when I have served my Christ and my generation according

to the will of God—which I vow this afternoon I will to the last drop of my blood—then I trust that she will bid me welcome to the skies as he bade her." William Booth had fortified his soul against such an emergency.—ROBERT FREEMAN.

#### Bringing All Things into Subjection to Christ

In Edinburgh there is a time-gun of more than average interest. In the lower part of the city there are the busy marts of life, where commerce dominates the situation. A little higher are the park and beautiful gardens in which weary pedestrians may find rest and recreation. Still farther up are the college and university buildings where students "burrow into ancient lore to enrich a modern mind." Then higher still, and above all, there stands majestically the gray old castle and on the highest point of the castle is the time-gun. Every day that gun booms out the royal time, and when it does all clocks are adjusted. The captains of industry and the leaders of commerce set their clocks and watches by the royal timepiece, as do also the multitudes upon the streets, the students in the halls of learning, and the people in quest of pleasure and recreation. Is not this a symbol of what must be done if this world is to be brought to Jesus Christ? All the activities of life must be brought into subjection to the Lord Christ, whose right is to rule and reign.—BISHOP A. W. LEONARD.

#### Inner Divine Guidance

An invention has been recently perfected for guiding vessels into a harbor in times of storm or fog or danger. A cable is stretched along the bottom of the channel with electric bells in frequent succession, set vibrating simultaneously by a clock on shore. The sound of the bells is deep down, far below the surface, and only vessels provided with sensitive instruments can detect the vibrations and find the channel; they go straight forward in the storm or in the fog. The mystic claims that the human soul is bosomed on the deeps of a spiritual sea of life which flows around it, and that the sensitively adjusted life can catch intimations of celestial currents and can gain clues and hints of direction, even when the cruder sense makes no report and gives no guidance.—DR. RUFUS M. JONES.

#### Fishers of Men

Jesus said, "Go ye into all the world, and preach the gospel to every creature." That word "go" is as big as the earth, and as little as the space between you and the next man. "Follow me and I will make you fishers of men."

In the New York Aquarium I saw all sorts of fish, big and little, ugly and pretty. And there were many people studying fish. About fifty of them had their little books, drawing pictures of fish, and marking their habitat. But there was no one catching fish.

I went to a convention some time ago and it reminded me of my visit to the aquarium. There were scores of men who had been studying fish. They could tell all about the gold fish on Fifth Avenue, and the mud suckers and eels on the Bowery. But not one of them, so far as I could see, had been fishing. Not a minnow had been caught.

I was talking to a deacon the other day who is at the head of a great corporation. If you saw him in church you might think he would never unbend; but it was in the fishing season, and he had just received from a friend the gift of a fine new rod. He forgot his dignity as he talked about the pleasure of fishing. He said, "A five-pound bass at the end of that rod is Mozart, and Beethoven, and Shakespeare, and Cicero all in one thrill." He had the fishing spirit, don't you see? He was a genuine fisherman. Wouldn't to God that we Christians had the spirit for fishing for men

like that! Our delight in it would excel all the pleasure of music and poetry and oratory.—Dr. A. C. Dixon.

#### Better Off, but not Better

Dan Crawford says that in the south of Africa there is a certain kind of civilization advancing, the civilization that brings drink, gambling, and all the rest with it. "It was down that way," he states, "that I was starting out for England, down by the railway head, where I and my black friends bade each other goodby. Oh, how they looked at that railway. Then they asked me to explain to them about some of the things belonging to your so-called civilization. So I began gushing about all your wonderful civilization. How they looked and listened! As I went on telling them of automobiles, submarines, airplanes, and everything else, trying to draw a wonderful look from them, I noticed one man with an uncomfortable look in his eyes. I could see he was waiting for me the way a cat waits for a rat. Finally he said, as I stopped, 'Are you finished?' And then, dear friends, he punctured my tire with a bang. I will never forget it. He said, 'To be better off is not to be better.'"—Dr. G. B. F. HATUCK.

## PRACTICAL

### PASTORAL OBSERVATIONS

PAUL S. HILL

#### THE CHURCH VOTE

It is usually considered an important meeting when the church votes on the call or the recall of the pastor. At this meeting the church voices its approval or disapproval of the work of the minister. Some churches evidently have adopted the policy of frequent change; while others hang on to the minister for a period of years. In either event there is an accounting to the church on the part of the pastor.

But we think the vote the church takes in reference to the pastor is not the most important vote the church takes. For instance, the decision of the church on the support of the prayermeeting is important, and in many cases they well-nigh put the prayermeeting out of existence by

consistently voting against it. They do not vote by ballot, they just stay at home on prayer-meeting night and by their lack of attendance say to the pastor and to a faithful few: "I don't think the prayermeeting is worth while; and so far as I am concerned, it might just as well die." It is a brave pastor who will carry on a meeting in his church with such a majority against him. We have been greatly encouraged by the attendance on Sunday morning, and just as much discouraged by the attendance at the prayermeeting during the week. Probably if the matter were put to public vote, all would be in favor of the prayermeeting. But that silent stay-at-home vote does the damage.

And that same stay-at-home vote decides against many other excellent things that the church should have. It hinders the work of the

Sunday school, and makes it feeble and sickly. It damages the class meeting, the board meetings, the Sunday evening meeting, the Sunday morning meeting, and all the other meetings.

We are, of course, conscious that the minister is either a drawing card, or he is not, and that much depends on him. We also know that the minister must be on his toes to get a crowd at all times, but it seems humanly impossible for some of us to hold the same sized crowd at all the meetings of the church. If anyone can give a rule that will make all the meetings of the church as important in the eyes of the people as the Sunday morning services we would like to have it. However we are sure that the best minister the church has cannot carry on the work without the people, and that is why we think there is a more important vote than the vote for the call or recall of the pastor.

If we understand our Bible, the greatest prophets of Israel were in charge when the people went the deepest into idolatry. They voted to have Isaiah, Daniel, Jeremiah, and Ezekiel for their pastors, but voted down all their messages and consistently departed from their duty. On the other hand some of the great revivals were conducted by rather second rate men, some of whose names are not even mentioned.

It is not the vote on the minister that makes or breaks a church; it is that silent stay-at-home, non-support, indifferent vote that tells the tale.

#### PREACHING TO THE AMERICAN LEGION

Some time ago I received a pretty broad hint from some of the members of the American Legion that they would appreciate an invitation to the church of which I am pastor. They were "Just wondering why you never invited them to come in a body, and hear you preach." The result was that I sent a formal invitation to the commander of the local unit, inviting them to attend divine worship with the church on a given Sunday, and gave them reservations for either morning or evening. They accepted the invitation, and came for the evening service. The invitation included the ladies, as well as the ex-soldiers.

A helpful bit (so I think) of patriotism was featured in the service when the "boys" placed their flags in position by the altar of the church before they were seated. This was done with military precision, and yet with such grace and seem-

ing reverence that it fitted well into the religious setting of the church service.

The fact that many of our boys were left "on Flanders fields," and that many who returned from the war were in some way physically affected, gave a sort of "memorial" aspect to the entire service. We started our song service with that old familiar, soul-stirring hymn of the church, "Shall we gather at the river." And how the voices of those men did lift that old song! We sang two more songs of heaven and hope, and then had prayer. Then we had a few more preliminaries, a choir number, etc., and then it was up to me to preach. I feel rather more free when I am preaching "regular" than when I have to adjust myself to "special" occasions. But I have proved that it is better to put the "regular" into the special times, than it is to try to be "special" and not do anything worth while.

The text I used was "While we were yet sinners, Christ died for us" (Rom. 5:8). The subject of my sermon was "The great death." This is how I treated it:

INTRODUCTION: The whole subject of death. A universal human event. All previous generations of men have gone the way of death.

1. Illustrations of the deaths of great men, showing why they died.

Abel was killed in a religious quarrel. Saul, a king with a great start and wonderful prospects, died a defeated man, killed himself for no principle whatever. David said, "The sword of the mighty was vilely cast away." Absalom died, caught by his head, in pursuit of a personal ambition. St. Paul died for the sake of the gospel, also Stephen, and some missionaries.

2. Death seals the life. How many live so they are willing to put this seal on their belief and conduct?

3. The soldiers died in the war fighting for a principle.

4. Christ preached great truths, and sealed them with His death. He stood for great principles, and sealed them with His death. But we do not limit the death of Christ to martyrdom to principles or truth. Christ died for His enemies, sinners, the ungodly, He atoned for sin. His blood is the way of salvation from sin.

5. Of all the deaths the world has known there is not another like this one. There have been crucifixions, deaths at the hands of mobs, deaths because of religious hatred and contention, but

never another death like the death of Christ. His was the great death.

**CLOSING ILLUSTRATION.** Imagine a band of American soldiers, captured by the Germans. All are sentenced to death, they are enemies. But a young German appears, and offers to give his life for the life of the American soldiers. It is the crown prince of Germany. The son of the ruler. Jesus the Son of God gave Himself for us while we were yet sinners. Love is the motive of His death, and the result is pardon and salvation, full and free.

I am sure that having the ex-soldiers attend our service did not hurt the service, and from what we heard afterward, it did the soldiers good. We will probably have them again some time.

#### THE SUNDAY SCHOOL

The church should provide the community with a good Sunday school. I have met some people, not very many, who feel that a Sunday school is too small a matter for mature Christians to attend. They expressed themselves as wanting a grown-up religion with fire and power instead of the humdrum of lesson leaves, and a Sunday school program. But to me they express a rather selfish interest in themselves, and seemed wanting in the spirit of helpfulness. There must be a sacrificial spirit that expresses itself in helping others if the heart is to be kept alive with the love of God. It usually is the people who are supplying the community with religious services, at a cost to themselves of time and energy, who are having the best success at living a Christian life. But we were not thinking of the benefit to the Christian derived from such activity so much as we were thinking of the demand the community made on the church for a Sunday school. The community expects the church to provide a Sunday school, and the church should meet that demand with just as good a Sunday school as is possible.

The organization and system adopted by the Sunday school is not the most important thing about it. The main thing is to get the job done, to meet the needs of the community, to assume the responsibility of teaching and training young lives in the way to heaven. One faithful teacher with a heart full of love, a well studied lesson, a determination to do his best will do more to fill the needs of the community than an army of half-hearted, uninterested, unsaved, chatter-box

teachers with a perfect system "hitting on all six."

There is great opportunity for improvement in methods of work, but there is no possible improvement on the Bible as a textbook for our work. We pastors take it for granted that our Sunday school teachers are teaching the Bible, but we ought to make sure. We have known a case where something was taught contrary to the Bible, and the children were taken away from the school by a mother who lived in the community. What was the trouble? Just a case of not supplying the demand of the community. The town wanted the church to provide a place where its children could be taught the Bible, and the church failed the town, and the town withdrew its support. Those instances are rare. Too frequently the church can get away with its program even if it is not suitable, and the people in the community will make no inquiry. But whether the place makes its wishes known or not, the church should know the need of a good Sunday school, and should provide one.

If any pastor thinks a Sunday school that reaches the needs of his town is an easy thing, let him make a survey and find out how many children are running wild without any religious training whatever. When he finds them, let him get them into his Sunday school. If he is able to do that, and provide them with teachers who are skilful and earnest Christians, then he has done much to meet the needs of his community so far as Sunday school is concerned. But this is an almost impossible task to perform in many places, because the parents take their children to the Sunday movie, or to the woods or beach or driving in the auto. However our duty is not done till we have a Sunday school suitable to the needs of the community. And no one man, working alone, can supply this need. He must have the help and support of his church. Here enters the spirit of helpfulness which, with a proper vision, goes a long way toward making the Sunday school what it ought to be.

**Text:** *The backslider in heart shall be filled with his own ways* (Proverbs 14:14).

**INTRODUCTION:** There is a growing tendency to believe the false doctrine of "eternal security" which stands for "once in grace, always in grace," and belittles the danger of backsliding, or falling from grace.

Attention is called to the fact that the words, backslider, backslide, backsliding, are scriptural terms, and mean something. Not only do they mean something, but they mean something of a serious religious character.

1. The world is filled with people who claim to be backsliders. We find them in the churches and at the altar. Not all who say they are backsliders are actually backslidden. Amanda Smith says, "Some never frontslide."

In order to be a backslider, one must have something from which to backslide. P. T. Barnum, the showman, began his lecture on "how to make money" with these words, "I have lost a great deal of money." He had to have money before he could lose it. One has to have salvation before it can be lost.

2. Many have been under deep conviction for sin, but never yielded. These having no experience of salvation cannot lose it. The same argument maintains for those who sought, but failed to obtain, entire sanctification.

3. At the time of "conversion" the grace of initial salvation enters the soul as an experience. Repentance precedes faith and conversion, and unless it is deep and complete, conversion does not result. But when it is complete, and is followed by faith and conversion, repentance becomes a part of the Christian experience, and takes its position with faith, regeneration, adoption, witness of the Spirit, etc. The same argument can be followed through to entire sanctification. These are the things that are lost from the soul experience when backsliding takes place.

4. There are two kinds of backsliders. The secret backslider in heart, who seeks to conceal his real condition; and the open backslider, who stops professing religion, and confesses his state. Both are in the same spiritual condition, and the secret backslider will be an open backslider in time. Character and reputation may not be traveling together now, but they are both going in the same direction, and reputation will overtake character some day, and they will be in agreement.

5. The text speaks of the heart backslider—the secret backslider. The evidences of this condition appear in the soul, rather than in the outward conduct; but the backslidden condition is as real as though it were accompanied by vicious sins. There is loss of victory, unction, desire for prayer, ease of yielding to material things, etc. Also a secret hunger for God.

6. The greatest cause of backsliding is the car-

nal heart, but this is not the only cause. But always the cause is within self or the self life, and never in another, although another is usually blamed.

7. Backsliders, secret or open, are in great danger, and will be lost if they are not reclaimed.

8. God will have mercy and save the backslider.

### SELECTIONS FROM JOSEPH PARKER'S BOOK

*"None Like It—A Plea for the Old Sward."*

*Chapter Ad Clerum*

#### The Pastor Should Keep His People Around His Desk

whilst composing his discourse. The audience will be imagined, not imaginary. Thus every sentence will be addressed to some known experience, and thus the hearers will know that the pastor lives in their midst. The wise pastor is under no delusion as to the capacity and qualifications of his audience. He knows that most of his auditors are in absolute ignorance of his subject, and therefore he takes nothing for granted. Even greatness has its own fine way of being elementary. Greatness never snubs the congregation, for that would mean exasperation on the one side and loss of influence on the other. Yet greatness can stoop to the lowest and wait for the slowest. The pastor knows that most of his people are wholly unprepared for continuous and elaborate argument. They have just left a thousand worries; the child is ill; the field is bare; there is no blossom on the fig tree; there is no herd in the stall; the mind, therefore, must be humored and lured into the subject with pious and tender tact. The minister makes a fatal mistake who supposes that his congregation is composed of intellectual and highly cultivated hearers. A few such there may be, and where the description is really true they will be the strongest supporters of any pastorate bent upon carrying forward the common life of the church. True culture is generous and patient. Probably the most prominent characteristic of any miscellaneous audience is ignorance. If a minister could question his hearers one by one as to their knowledge of the Bible, he would be simply horrified. Ask them about the scheme of any Epistle, its characteristics, its purpose, its supreme thought, then he will know exactly on what a cultured audience he is lavishing his genius. The most discouraging feature of

the case is that people are under the delusion that whatever else they may be ignorant of, they certainly do know the Bible. Not a man in a million knows anything about the Bible beyond a few of its most familiar chapters and texts. I venture to think that when the Bible is really known, in its unity, its purpose, its spirit, men will have little difficulty in calling it the Word of God. In the meantime they must be largely regarded as not knowing it. This fact creates the opportunity for a wise handling of the Word. How to be guileful without deceit? How to remove ignorance without first insulting it? The pastor must study these inquiries in the light of facts. He must often work obliquely. By explaining a word or an argument to the young, and asking grown people to be patient with him in doing so, he may now and then get a beam of light partially into heads—if heads they are—which are the very sepulchers of darkness. But specially and lovingly must the pastor remember that the majority of his hearers do not live in a library. They have not been trained to follow a linked argument. Why, then, should the pastor pose before them as the descendant of an Aristotle who would be the first to disown and despise him? Rather let him "serve the Lord with all humility of mind, and with many tears." This baptism of tears is no mean sign of power. They are the tears of a strong man. "Out of much affliction and anguish of heart, I wrote unto you with many tears" (2 Cor. 2:4). "He beheld the city and wept over it" (Luke 19:41). Man is not made up of intellect exclusively. Nor by intellect alone can man be saved.

#### The Pastor Must Live for His Charge

by identifying himself with the spiritual education of his people. They are *his* people. Upon one fold he spends his care and love, as the father spends his heart upon one home. He must not be "a stranger" to his own sheep, or they will not know his voice. The standard of the true pastor is Christ. "I am the good shepherd; the good shepherd giveth his life for the sheep." In our own way and in our own degree we are to be what Christ was. That is our high calling! That is our cross. "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2).

Resentment is forbidden to the true pastor. He cannot act as a fellow citizen or an equal.

The pastor has often to be quiet when the natural man would be haughty and repellent. In a sense the pastor must *be* Christ. "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves." The apostles are pastoral examples. "Being reviled, we bless; being persecuted, we suffer it." This is the argument! This is the witness of the Spirit! The pastor is not yet fully ordained in whose heart there lingers one trace of social contempt. "Condescend to men of low estate." "Have not the faith of our Lord Jesus Christ with respect of persons." Resentment, or vanity, or self-justification has not commendation in the Bible. "Say not thou, I will recompense evil; but wait on the Lord, and he shall save thee." Acting in this spirit, the pastor will win the hearts of his people and prevail silently against the proud doer. Violence makes but temporary success. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Aggressive and boisterous policies are for the carnal man; gentleness is the power of the pastor. "To the weak became I as weak, that I might gain the weak." Filled with this spirit,

#### The Pastor Will Never Depreciate His Charge

Wherever his lot is cast, the pastor will conscientiously and gratefully make the most and best of his people. He will never set himself above them in any spirit of vanity, playing the worldly "gentleman" that he may throw their manners into humiliating contrast. The people will feel his superiority without having it thrust upon them. They will smell the rose without being pierced by the thorn. In the whole course of my ministry I have never failed to observe that the pastors who appreciate their people are the pastors who do the most enduring work. Besides, if the pastor were a real gentleman, owing nothing to pretense and nothing to veneer, he would know that, however much the people are inferior to him, they once had sense enough to clect him, and he once was glad enough to accept their favors. But such a gentleman never breaks down in his manners. He is filled with the Spirit, and is therefore appreciative, approachable, and of a tender heart. Let me lovingly warn my brethren against the too frequent practice of depreciating their people. Take Christ's view of them. "Why dost thou set at naught thy brother?" In the pulpit the minister addresses his audience

as "my Christian brethren"—"my dear friends"—"my beloved hearers." He who calls his people by one name in public and by another in private brings himself under the charge of insincerity and practical falsehood. The ruder the people the larger the pastor's opportunity for refining them. If the people are too rude to be mixed with, why live upon them? Why not take up some more genteel ministry? They who gathered around the Savior were not members of the social aristocracy. The apostle Paul worked with his own hands that he might relieve the poorer churches from the charge of his sustenance. "Ye remember, brethren, our labour and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God." There is a gentility that can work with its own hands when need arises. The pastor will never fail to look beyond the circumstances and fix his thought upon the man. He is a shepherd of souls, not of gold rings and soft raiment. "Not many wise men after the flesh are called." The men whose "mouth speaketh great swelling words, having men's persons in admiration because of advantage," are condemned by Jude as men who "walk after their own lusts." The pastor will have his personal friends and his elect companions, but in his pastoral capacity he will be "kindly affectioned" toward the whole church. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." The pastor has a special message to the rich as well as to the poor; and it is the more delicate message to deliver. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches." Charge them "that they do good, that they be rich in good works, ready to distribute, willing to communicate." In this way will the godly pastor bring into sympathy and fellowship many who are divided by the worldly distinctions of title and estate.

#### The Pastor Should Know Human Nature

for that is the truly "original language." No matter what else you know, if you do not know human nature you are not fit to teach and guide human life. Man is odd. Each man is a man by himself, a separate study, an independent puzzle. Do not be misled by mere manners. I tremble

when I am introduced to "a nice man," "such You never know what a man is until you have interfered with his vested interests, or until you have seen him under insult. Then will you know how very nice a man he is, how extremely quiet, how absolutely modest. I have had to do with "nice men" until I dread the very term.

"There's a deal o' solid kicking  
In the meekest-looking mule."

So says James Russell Lowell, and so will every pastor who has had to do with "very nice men." Jesus Christ knew human nature, and acted with discretion that was meant to be exemplary. "Jesus did not commit himself unto them, because he knew all men, and needed not that he should testify of man: for he knew what was in man." He did not treat Nicodemus as he treated Herod. The pastor will need discrimination in distributing spiritual instruction and comfort. Sometimes he will be miscellaneous; sometimes personal and direct. "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." Even the disobedient must not be treated as hostile. "Count him not as an enemy, but admonish him as a brother." Beware of false professors. "Take heed that no man deceive you." Pastors should not live for flattery. They will never be really happy until they live primarily for the favor of God. To the inquiring pastor I would say, Form your own estimate of men. Keep your counsel to yourself. Never listen to gossip; never descend to tittle-tattle. Give your people to feel that your mind is set upon great subjects and the application of such subjects to daily experience, and they will soon feel that you are disinclined to indulge in local slander or frivolous criticism. The holy man will bring unholy subjects into disrepute. If you know human nature well, you will let some men talk themselves right out. You need not listen. But you might look at them in a way that they could hardly mistake for an encouragement.

#### The Pastor Should Keep a Good Conscience

This will be his stronghold in the day of trouble. It has been the defense of good men in all time. To my junior I would say, Let no man do you such favors as would pervert your judgment or quell your courage. Borrow from none. Avoid debt as you would avoid a wolf. Never forget that a pound a week is not three shillings

a day. Keep your tastes within your income. How nobly Samuel addressed the people:

"Behold, here I am; witness against me before the Lord, and before his anointed: whose ox have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? And I will restore it you" (1 Sam. 12:3).

That is independence. There should be nothing shady in a pastor's relations with his people. The pastor's motto should be Straightforwardness. The apostle Paul had a noble record. "I have coveted no man's silver, or gold, or apparel. . . . In all things I have kept myself from being burdensome unto you, and so will I keep myself." An infinite shame to modern churches if the pastor should be neglected, yet the pastor's own honor need not be tarnished. "Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me." A horrible shame to the churches! To whom is the pastor, in many cases, least indebted for support? To the rich. Always allowing for brilliant exceptions, the rich men in a church are the robbers of pastors. They rob them in the very act of patronizing them. They tempt them into needless expense. The richest man I ever knew gave me seven and sixpence a quarter for his seat, and every time I submitted to the humiliation of dining with him my traveling expenses were in excess of that amount! Yet with what glory he covered my ministry! Surely the time will come when spiritual things will be rightly valued. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Is flesh to be balanced against thought? "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" These are lessons for the churches. The less the pastor thinks of them the more should they be thought of by the people. Let the pastor so order his conduct in all such matters as to have a conscience void of offense. Along this line many high rewards are to be gathered. "Our rejoicing is this, the testimony of our conscience." A solid—a sacramental feast! A banquet with the Lord himself! Hear the apostle: "I have lived in all good conscience before God until this day." "And herein I do exercise myself, to have always a conscience void of offense toward God, and toward men." It was in this bank of conscience that the apostle

laid up large wealth. "I thank God, whom I serve from my forefathers with a pure conscience." According to the testimony of his conscience every pastor is strong or weak. The conscience is the man. Never have an artificial conscience, or a one-sided conscience, or an oblique conscience. If the light that is in thee be darkness, how great is that darkness!

And in what will all faithful shepherdliness end? Suppose a pastor has fed the flock of God, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. What then? Will he die the death of a dog and be buried as an unclean thing? Suppose the pastor has been blameless as the steward of God and an ensample to the flock? Suppose he has been an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity? What then? Shall he pass away as smoke and be forgotten as a wind? It is not so that the apostle speaks of the end. His words glow with thankfulness; his spirit is immovable in confidence:

*"When the Chief Shepherd shall appear  
Ye shall receive a crown of glory  
That fadeth not away."*

"Even so, Lord Jesus, come quickly."

### CHRIST OUR ONLY HOPE

C. H. WIMAN

*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 (Isa. 53:5).*

There is no occupation quite so fascinating as the study of the Bible. It is a unique Book. It stands alone among the millions of volumes of literature that have been published. It stands not only alone, but it towers above all others—none other even remotely approaching it. When we read books that have been written by men, we soon understand their meaning, and fathom all the author intended to say, and then we lay them aside and forget them. But this is not true of the Bible. We read it, understand something of its meaning, are blessed and refreshed by its truths, and find our lives the richer for having followed its precepts, but somehow we never feel that we have quite understood all its meaning. We turn to its sacred pages again and again, and while we can still see the old meaning, we find ever new treasures buried there and wonder that we

had not found them before. Who can say, "I understand all the meaning in this passage of scripture"? I understand some of the meaning of John 3:16, and my life has been made richer by the truths of the 13th chapter of 1 Corinthians, but I never read them without a feeling that there is something else there that I have not quite grasped—something that the author meant to convey that I have not quite understood. And so I read God's Word again and again, and it is always new. I have seen the face of the peasant woman light up with hope and joy as she slowly spelled out the words of her well-thumbed Bible, for there was truth there which even she could understand, and on which her heart could feast. I have seen the scholar knit his brow and wrestle helplessly with some tremendous passage whose deeper meaning seemed to evade his every effort to grasp. Men write entire books with scarcely a thought in them. In the Bible there are thousands of verses with ample material for scores of books in each one. And after every library has been filled, and the last printing press has ceased to turn, and every author's fingers have been stilled, there will yet be an untouched wealth of source material in the old Book, God's Word. And I think one of those texts that will never be quite fully understood is our Golden Text for this evening. "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." We can all doubtless repeat it from memory, but let us study it together again, and perhaps together we will find some new truth.

This single verse seems to embrace all man's moral inadequacy, God's plan for his redemption, and a wonderful promise of eternal peace and righteousness. "He was wounded for our transgressions." There is something in the unregenerate heart that makes it rebel against all law. Paul characterized it in these words: "It is not subject to the law of God, neither indeed can be." But since God is the author of all orderly law, this something is a rebel against not only what we think of as the law of God, but against all law. Just to say to a child, "Leave that alone," is often all that is needed to assure meddling. Why? because the child does not want to feel that it must be subject to any prohibition. We want to do as we please, when we please and where we please. A prohibition is a challenge to disobedience. And this rebel spirit is so deep-

seated in the human nature that it is not easily dislodged. It is the thing that brings revolutions, and war, and bloodshed. There are many things we do not care to do, but we do not propose to have anyone tell us that we must not do them. This rebel spirit is the worst enemy of God and righteousness. In fact its manifestations are so far-reaching and so terrible, and man had so flagrantly broken the law of God, that every point of contact between God and man had apparently been destroyed. The old prophet, in speaking of man, said that every imagination of the thoughts of his heart was only evil continually. The only apparent remedy was for God, the rightful Ruler, to completely destroy man, the rebellious subject, from the face of the earth. But as the stroke was about to fall, delivering the fatal wound, Jesus Christ steps to the front, and is "wounded for our transgressions." He had done no wrong. He alone had known no sin. He alone deserved no punishment, yet the multitude stood and alternately jeered and shuddered as His blood was spilled, the only truly innocent blood ever shed. Man is normally disobedient, yet he constantly justifies himself in his disobedience. Jesus Christ was perfectly obedient, yet never opened His mouth to complain over being punished as a malefactor. But on one side of that cross that day stood mankind utterly amazed at what it beheld, and cried out in the voice of the Roman centurion, "Truly this man was the Son of God." And on the other side of that cross was God, at last seeing a point of contact with lost men.

But "He was bruised for our iniquities." I have been interested in the statement and I believe I have found something of its meaning. The word "iniquity" has reference rather to injustice. In this connection it is interesting to remember that the buffeting, the bruising, which Jesus received followed immediately after His confession of being "God." How unjust men are! How little they can see and understand! God had come among them as a man, but they could not see Him. They only knew that He was going across the currents of their lives and they wanted to be rid of Him. He had done no wrong, and they recognized that fact, but in their blind injustice they must destroy everything that opposed them. Had they really known He was God they would never have acted so, but justice meant nothing toward the lowly, and He was one of the lowly ones. But He said He was the Son of God. And so they smote Him,

and buffeted Him and bruised Him. How little did they realize that they were helping to make it possible that all men might have a love of justice implanted in their hearts, and that in Jesus Christ all their artificial walls of class, and caste, and color were to be broken down. In their utter injustice they bruised Him, but in the midst of our injustices we may come to Him and find that His bruises avail for our forgiveness, and as we weep with Him over our sins, we will find a wonderful peace stealing into our hearts.

The story is told of an old Christian Japanese schoolmaster whose pupils had repeatedly been disobedient. But the schoolmaster was unable to find the culprit and to restore the honor of the school and the majority of the students. At last after a night spent in prayer he called the boys in the school together, and told them that someone must be punished, and since the culprit could not be found he would take the punishment. Baring his arm he took a great leather strap and began to beat himself. Cruelly the blows fell again and again. Soon the blood began to drip; a lad from the back of the room rushed to the front crying out for the master to stop, that he was the guilty one, and he could no longer resist the manifestation of such love. And who can behold the suffering Christ and resist His love?

"The chastisement of our peace was upon him." Chastisement is given for correction, and for the benefit of the one chastised. But Christ needed no chastisement. He was the perfect one. He was the peaceful one. Men are naturally warlike. They love to fight. As long as there is misunderstanding and hatred in the world there will be fighting. As long as there is hatred between nations there will be wars. As long as men are out of harmony with their better natures they will be out of harmony with their fellowmen. The discipline that will bring peace in this world is not to be found in councils and conclaves and conferences, but in Jesus Christ. Great armies and navies do not insure peace, but suspicion and hatred guarantee war. Men go through the suffering of a terrible war and feel that they have learned their lesson, and war will be no more. But no discipline of war has yet been sufficient to outlaw war. When men have learned to love they have learned the true source of peace. The discipline of suffering alone is not sufficient to bring peace to the human breast—peace with self, peace with God, and peace with the world. Only Jesus Christ, who was chastised for our peace,

can bring that peace to the human heart. When He is rejected there is no source of peace. We would not depreciate the efforts that are being made toward world peace today, but we state a simple fact when we say that all these efforts are doomed to failure if they fail to embrace, not alone the teachings of Jesus, but the actual provision of His atonement which means a personal devotion to Him, and personal salvation through His grace. In this connection it is significant to note that Pilate and Herod, long-time enemies, were brought together in a lasting friendship through their contact in the trial of Jesus. And no man can come in close contact with Him and maintain old enmities.

"By his stripes we are healed." It takes no special insight to see that the world today is morally and spiritually sick. Oh, how desperately we are in need of healing! And in the recognition of our need how desperately we are searching for a remedy. Every nation in the world is seeking a remedy. India, China, Africa, Japan, Europe, America. We seek it in some form of religion, in education, in culture, in economics, in our political machinery. But still we are desperately ill. And all the while the remedy is at our door. By His stripes we are healed. You have tried and failed. Come to Jesus Christ who knows no failure. You have tried to follow His teachings and have failed, but if you come casting all your care, not on His teachings, but on Him, you will find peace for He is by your side now to be your Savior, your redeemer, your sympathizer, your friend. He has borne it all for you, and it is yours for the taking. Will you not surrender your life to Jesus Christ just where you are tonight—in your home, in the restaurant, in the place of amusement? Wherever you are now, He is there also.

#### Convenient Texts on Holiness

- A Holy People (Deut. 26:19).
- The Will of God (1 Thess. 4:3).
- Whiter than Snow (Psa. 51:7).
- Sanctified Through the Truth (John 17:17).
- Perfect and Complete (Col. 4:12).
- Entire Sanctification (1 Thess. 5:23).
- The Fullness of God (Eph. 3:14, 19).
- Perfect Unity (John 17:20, 23).
- Establishment in Holiness (1 Thess. 3:10, 13).
- A Clean Heart (Psa. 51:10).

## B'S FOR PREACHERS

MRS. ELLIOTT J. SHEEKES

*Where the bee sucketh, there suck I.*—SHAKESPEARE.

YOU may wonder why I have chosen this quotation from Shakespeare as a foundation for what I shall have to say on the subject assigned me; but when I tell you that soon after the assignment was given me our pastor, Brother Jobe, preached a most excellent sermon on B's; and then a few days later, the *Herald of Holiness* came out with a long list of B's in it; you can readily see that I was in a predicament and knew not what to do. I felt that the B's had swarmed, the hives had been robbed and there was nothing left for me to say on the subject. However, in my research work for an English class, when I came across the above quotation from Shakespeare hope revived; and after thinking this quotation through, and getting its interpretation clearly settled in my mind, I decided to use it as a basis for my remarks on "B's For Preachers."

Just what did Shakespeare mean when he said, "Where the bee sucketh, there suck I"? He meant to say that he would give his time, his attention and his labor for that which would give, in return, genuine pleasure and satisfaction to himself, as well as to thousands of others who might draw pleasure, satisfaction and enjoyment from his labor.

We might paraphrase this quotation thus: "I have as much wisdom, discernment and discrimination as a bee; therefore I shall pass over, and give no time nor attention to anything that is unclean or poisonous; but I shall suck, or draw from the sweet, the beautiful and the luscious things of life for pleasure and satisfaction, that I may, like the bee, have a storehouse full of something useful and worth while to bless, sweeten and sustain my fellowman."

How may we apply this quotation to the life and work of the preacher?

First, let us notice that the bee has but one purpose or aim in life, namely, to gather and store sweets to be converted into honey which gives satisfaction and life to mankind.

Second, the bee teaches us wisdom, discernment and discrimination by the fact that it knows where to find honey; it never sucks for nectar anything unclean, filthy or poisonous.

Third, it seeks for honey, and finds that for which it seeks.

Fourth, it teaches industry, energy, perseverance and determination.

In making the application, we wish you to notice that the preacher has but *one* job and *one* purpose in life. It is his *one* business to preach the gospel. Everything else that he may do should be contributory to this one business of gathering, storing and dispensing the "bread of life" to mankind.

If you will permit me to use the figure of speech that Shakespeare used, I shall say that the preacher's job is to "suck" or draw from every available source, the sweet, the good, the useful, which will nourish, comfort, feed and satisfy; and he is to store up these things in his beehives—his head and his heart—and have them ready to dispense to his fellowman as the need may arise.

Therefore, like the bee, he must be wise; he must be discreet; he must have discernment so that he may not "stick his nose" into anything that is unclean, unwholesome or poisonous. He will not allow himself to get mixed up with anything that is not becoming to a man of God, or will, in any way be hurtful to his people.

The bee seeks for honey and finds it. The snake seeks for poison and distils it. The critic may look for errors so persistently that he will be unable to recognize the truth when he meets it.

If the preacher will seek for the sweets of life, he will find them; but, like the bee, he must be a worker; be a hustler; be energetic; be always and everlastingly on the job. Benjamin Franklin said, "Laziness travels so slowly, that poverty soon overtakes him."

Energy moves us to continuous effort. It fires the mind, soul and body with a consuming passion for things that endure and bless humanity.

Be enthusiastic, for without this great impelling forward urge one cannot succeed. Enthusiasm is the twin brother of energy; it is the human dynamo which generates the current we call magnetism. It stirs; it convinces; it touches the responsive chord; it is the magnetic current of personal contact. The preacher with no enthusiasm is like salt that has lost its savor—he is a failure before he begins.

The preacher must be stable. Stability is the best kind of ability. Webster defines stability as firmness of character, strength of purpose or resolution. All things are possible to the man of purpose. When they told Napoleon that he could not cross the Alps, he exclaimed, "There shall be

no Alps." This must be the battle-cry of every preacher who would succeed. Difficulties and obstructions will rise mountain high, and obstruct your horizon; but, if you would succeed, you must lift your eyes above the "Alps" of difficulties, and complex problems; and forge ahead in the name and in the strength of the God of battles who knows no defeat.

The little bee toils incessantly, and gathers the nectar from the beautiful flowers and luscious fruits and distils it into honey; and it even builds the storehouse—the honeycomb—in which to store its sweets. After it has done all of this hard work, and has filled its storehouse, man comes along and takes from it all it has stored. Does the bee give up and quit the job? No! It goes right on gathering, building and storing; what for? To be robbed again that it might bless, sweeten and nourish humanity.

Preacher, if discouragements come, and they will; if difficulties block your way, and they will; do not complain and get sour and spoil your beehive. Be kind. Be big. Be generous. Go out of your way to assist an enemy or someone who has blocked your way. Speak well of the man who has no use for you. If a man snubs you, treat him kindly. In so doing you will not only be storing up honey in your own soul; but you will also, at the same time, be dispensing it to others.

Be discreet. Discretion is the act or faculty of wise decision, being discreet in matters of propriety; self-control, prudence and circumspection; the exercise of sound judgment and caution. Of all the valued qualities of the mind, none surpasses discretion in its importance to the preacher, for it directs what to do and the best way to do it. It is the compass that keeps the needle of true progress pointing toward the noble things of life. "He that winneth souls is wise" (Prov. 11:30). He is discreet.

Be tactful. Tact is a faculty of discernment. It is the faculty of judging quickly and wisely what to say or do in any given circumstance. It is knowing how to rub the fur the right way. It is no proof of ability to go through the world rebuking the opinions or vanities of others. Tact is to people what oil is to machinery. It makes friends and helps to keep them.

Be aggressive. Gaze out into the future. Look at the land yet to be possessed. Remember that God said to Joshua, "Every foot of land that you shall tread upon, that will I give you." Live in the great today and in the expectant tomorrow.

Look ahead; set your stakes far afield, and, after having reached a certain point, *press ever on*. Do not retreat. Those who are *determined* to succeed rarely ever fail, for determination is the bedrock on which the power of application rests.

As the runner runs better each succeeding day, so does greater efficiency come through constant effort and aggressiveness.

Be sure of the soundness of your reason.

Be sure of the integrity of your position.

Be sure of the wisdom of your course.

Be sure of the honesty of your purpose.

Be sure that self-advancement will not cause injury to others.

Be sure you are right, and then go ahead.

Preacher, *be a thinker*. Do not depend on someone else to do your thinking for you. The difference between men is not so much in face and form as it is in mental force. Some men never learn to think.

It was while Columbus was at Barcelona that the famous incident with reference to the egg occurred. You will remember that Pedro Gonzales de Mendoza, Grand Cardinal of Spain, extended an invitation to Columbus to attend a banquet in his palace and meet the chief men of the kingdom. Columbus was assigned the most honorable seat at the table. One of the noblemen, seemingly jealous of the honors and compliments heaped on the great discoverer, asked him if he imagined that if he had not discovered the new world nobody else would have been able to do so. Columbus kept perfectly cool and calm. But, taking an egg from the table, he invited each one of the company to try if he could make it stand upon one end. Each one attempted and failed. Columbus struck the egg gently upon the table so as to break the end, leaving it standing upon the broken part. "Ah," said the critic, "I could have done that, if I had only thought." "Yes," said Columbus, "and you could have discovered the Indies if you had only thought."

There is nothing that will act as a plow in the brain like a question. When you ask yourself a question and turn to yourself for an answer, and delve till you discover the answer—then you are an original thinker. An original thinker asks his own questions and seeks for answers which his inner conscience will own. Mental inertia has been the curse of all ages. Thought is the only process of finding ways and means for improvement. Cattle cannot think—they are easily stam-

ped; people do not think, as a rule, and are easily carried away on a wave of passion or excitement. One man who *thinks* may save many lives. Preacher, you may be that *one* man. It is true that many of your people depend upon you to do their thinking for them. They come to you for counsel, for advice, for the solution of their problems. You must train yourself to think soberly, carefully, and sincerely if you would be a safe shepherd to your flock.

Be a positive character. "Stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). Wherever you find a page of human history which glows with a peculiar splendor, there you will find the picture of a stalwart hero standing for God and the truth. Stand with your back toward the past, and with your face toward the unfoldings of God's plan and purpose for humanity. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness."

Like the bee, have but one purpose in life; and like the bee, apply yourself unreservedly, and whole-heartedly to the accomplishment of that one purpose. Give yourself to the task. Like the bee, be a seeker and a finder of the good, the wholesome and the helpful things of life. And like the bee, "shun the very appearance of evil." "Be ye clean that bear the vessels of the Lord" (Isa. 52:11).

Be clean socially.

Be clean personally.

Be clean intellectually.

Be clean spiritually.

Be filled with the Spirit."

## REGENERATION

A. M. HILLS

"A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26).

"Except one be born from above, he cannot see the kingdom of God" (John 3:3).

### I. WHAT IS A NEW HEART, OR REGENERATION?

First, these Scriptures do not mean the creation of new faculties. The unsaved man's faculties are good enough, he doesn't need new ones, but a new use of the ones he has, and he has now all the essentials of a moral being—intellect, sensibility, and free will.

The word "heart" here stands for character. It means the moral activities of the soul, including the affections and will. The fundamental

choice of the sinner is self-gratification; whether he eats or drinks, or wakes or sleeps, or toils or rests, his own pleasure is the end of his being. The glory of God, the interests of His kingdom, the greatest good of the universe, are all entirely overlooked, or completely set aside.

But when the heart is renewed the same intellect employs itself differently, the same sensibilities have new delights, the same will makes new choices and exerts it-self in new directions. What the man once loved, he now hates, and what he once hated he now loves. Old things have become new. There is a new trend to the whole life—new plans, new wishes, new purposes—A NEW HEART. In regeneration the motive is changed from devotion to and gratification of self, to the pursuit of the glory of God and the good of His beings.

Regeneration, then, is that moral change in man wrought by the Holy Spirit, by which he is saved from the love, the practice, and the dominion of sin, and enabled to love God and keep His commandments, and God commands all men to have this attitude of soul.

### II. NOTICE THE EVIDENCES OF REGENERATION

#### 1. The regenerated man does not commit sin.

"Whoever is born of God does not commit sin." "Whoever is born of God sinneth not." This is the Greek present, progressive tense. It means that the regenerated man who keeps his regeneration does not wilfully or consciously commit sin. Regeneration lifts a man above the level of sinning just as total abstinence lifts a man above drunkenness.

#### 2. Regeneration brings soul-peace.

"Therefore being justified by faith, we have peace with God." The regenerated man has a peaceful consciousness that his sins are forgiven—that he is at peace with God. The condemnation is gone, the fear of punishment is gone.

#### 3. The regenerated man loves his brethren.

"We know that we have passed from death unto life, because we love the brethren." When Christians cease to love one another; begin to find fault and criticize, you may rest assured they have backslidden—they have lost their regeneration.

#### 4. The regenerated man has the witness of the Spirit.

"He that believeth on the Son of God hath the witness in himself." "The Spirit himself beareth witness with our spirit, that we are children of

God." God lets a man know when he is regenerated.

5. *The regenerated man bears the fruit of the Spirit.*

When people profess to be converted others look to see a change in their lives, and they have a right to expect such a change.

6. *A regenerated man keeps the commandments.*

"Hereby we know that we know him, if we keep his commandments." "Everyone that doeth righteousness is born of him." To be born of God means to resemble God, just as a child resembles his parents.

III. NOTICE THE MODERN SUBSTITUTES FOR REGENERATION

1. *Baptism.*

We are never saved by the performance of any rite.

2. *Church membership.*

One may join any or all of the churches in the whole universe, and yet be utterly devoid of salvation. There are a vast number of Christless people in the churches who think they are Christians, but are utter strangers to the grace of God.

3. *Confirmation.*

This is a subtle deceit of the enemy. Multitudes have committed the catechism to memory, multitudes have been confirmed, and yet they are Christless worldlings with no heart-experience of salvation.

IV. CONSIDER THE HUMAN CONDITIONS OF BEING REGENERATED

1. *Repentance.*

"Repent ye, therefore, and turn again, that your sins may be blotted out." Repentance means to forever abandon the sin business, "Let the wicked forsake his way, and the unrighteous man his thoughts."

2. *Faith.*

By faith a soul convicted of his need of God will appropriate the pardon procured by the aton-

ing blood of Christ, and receive Him as Lord and King. "Saving faith is that belief of the intellect, consent of the affections, and act of the will by which the soul places itself in the keeping of Christ as its Ruler and Savior. Faith is *not* self-commitment to God for salvation."—WILSON. The soul that deliberately does that, will be born from above, will become a child of God. God says, "Ye must be born again," and with His every "must" there is a "may." The question is, will you accept or reject God's salvation?

COMMENDATIONS

While I am not in the active ministry, having assumed a local relation at our conference session last May, yet for the sake of the cause I want THE PREACHER'S MAGAZINE, *or my* . . . . It is the best help aside from the Bible that I have ever used. I was eighty years of age the second day of last December, was licensed to preach by the Kansas Conference of The Evangelical Association—now Evangelical Church—in March, 1886, and was in the active work up to last May. May the dear Lord bless THE PREACHER'S MAGAZINE and keep it on the Highway of Holiness.—Rev. F. M. Peek, Wichita, Kansas.

I am sending one dollar for the renewal of THE PREACHER'S MAGAZINE. I feel that I cannot do without it for it has so much helpful material in it.—Mrs. Jessie Hopson, Kirbyville, Texas.

I think you are putting out a fine magazine, and greatly appreciate it. I hesitate to even make suggestions, as I do not pretend to know what is most needed and appreciated and used by others, but personally I would like to have more complete sermons published in it. I know we can get books of sermons (if we have the price), but many of us find it hard to spare the money for them, so generally do without.—M. R. Dutton, Rogers, Arkansas.

## Reduced Prices on Dr. A. M. Hills' FUNDAMENTAL CHRISTIAN THEOLOGY



The lamented death of Rev. C. J. Kinne has forced us to take over the entire stock of Dr. Hills' Fundamental Christian Theology which we printed for Brother Kinne. A considerable sum is involved in the printing of these books and we must turn some of this stock into cash. For this reason we are offering both the complete two-volume set and the abridged edition of one volume at substantial reductions.

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