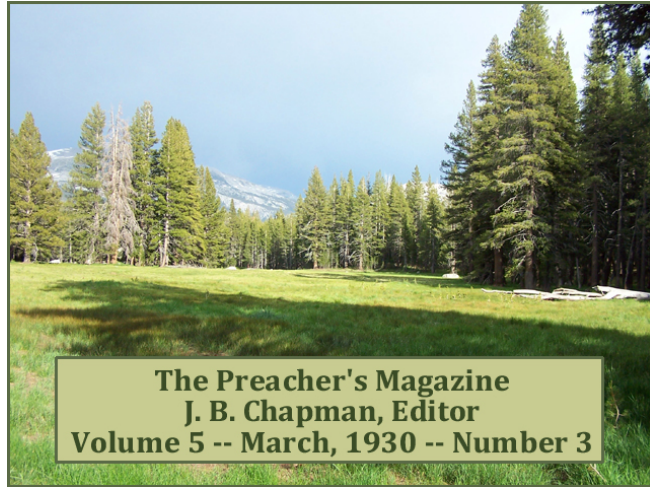


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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#### 01 -- AT WHAT AGE IS THE PREACHER BEST? -- J. B. Chapman

Opportunity has been described as liquid which flows continually and which can be stayed only by being used. But men also refuse to remain the same -- preachers as much as others. Years do strange things for preachers: sometimes they improve him, sometimes they retard him; but always they make him different. And for this reason a preacher is always better for some particular field or task than he used to be or than he will be later. It is customary for churches to think that a pastor who served them successfully once can do so again, and for a preacher to think that he can go back to a former field and do as well as he did before. But it is always dangerous to go back. Few second pastorates, especially if they are separated by a period of years, are really successful.

When the preacher is young and unencumbered he can live on a small salary and endure hardships and stand against difficulties, led on by his hope of a wider field. But later that same salary would discourage him and that same field would lose its romance. It is the same salary and the same field in each case, but one time the preacher passed them going up and the other time he is passing them going down, and the direction one is headed makes more difference than the rung of the ladder he is on.

But our point is that every age in the preacher's life is the best age for some field and for some service. This should be recognized by the preacher himself so that he will not always despise his present estate. It ought also to be recognized by churches so they will not think a preacher too young or too old for useful service. There are extremes, of course, but every preacher should be ashamed if he comes to years without having served an apprenticeship on something akin to hard scrabble, and yet he should beware of permitting himself to become a dreamer too soon, so that he will think to go back and do his former work again. Like men in other callings, we must do our best as we go along, and then we must go on. Today is our best day for something and if we have obeyed God all along we may rest in the thought that we are in our present field by God's ordering. There must be no weak dreaming of the past nor impatience of the future. But there must be justification of the past and preparation for the future by a devotion to our present task.

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#### 02 -- EDITORIAL NOTES -- J. B. Chapman

**Dr. Scotford in "Mating Ministers and Churches" says, "Preaching is the minister's most distinctive method of bringing truth to bear upon life. His pulpit should be his throne. The man who is interesting on Sunday will be forgiven much on Monday. The signs of the times point to a renaissance of preaching. The emphasis upon parish administration is passing. In the words of a Methodist official, 'The ecclesiastical engineer is in for some rough sledding during the next five years.' The demand of the churches is increasingly for 'good preachers.'"**

**Dr. Scotford, while admitting the evil of the tendency of preachers to move and of churches to ask for a change, suggests on the other side of the question that few pastorates of more than ten years are a complete success. And he says that the smaller the church the more frequent the need for change, because of the intimate relation between the pastor and the people of a small parish. He suggests that the pastor should leave as soon as he runs out of definite programs. When he feels that he has taken the people about as far as he is able, he should move on while everything is still going well. He should avoid leaving when the church is in the trough of the waves. He should not leave in a hurry. He should have a definite plan when he leaves and should be sure to leave for somewhere. He should by all means not leave in a fit of despondency and leave reflection upon the church which has allowed him to go. Perhaps there is nothing better in the summary than the suggestion that when we run short of definite program, which is really just the new word for vision, we should move on. Some men are through just as soon as the church is properly housed. But whenever it is, he is wise if he knows when the time arrives and acts on his own initiative.**

**Yesterday a beloved brother who served an apprenticeship in another denomination from the one in which he now labors was telling me about a "pastor's pass book" which he was taught to use. This book contained the names and addresses of all the members of the church, along with enlightening notes about the various families and members of the families -- where they lived, the best way to reach their places, best time to call and other such matters. This book also contained a list of the special obligations of the church, financial and otherwise, and other such information as the pastor would certainly need. This book was passed on to the successor whenever there was a change in pastors and it enabled the new man to begin his work with a good amount of information. I have wondered if pastors in any denomination in which frequent changes in pastorates occur would not do well to produce such pass books and pass them on to their successors**

**A preacher who has been going through a fearful drubbing on account of financial difficulties called to see me. He went over the question of his brethren's treatment of him and various other phases of the matter. When he finished, I said, "I believe you are going to win out. Any man who can pass through as many genuine difficulties and disappointments as you have passed through and then be as sweet-spirited under his brethren's reproof as you have been, and still are, will certainly**

come out into the light." The preacher who runs into debt is always taking a fearful chance of getting out of the ministry, and he usually adds to his complications when he attempts to help himself by undertaking secular business ventures. If he must do something to supply meat and bread, let it be nothing more than tent making for someone else. But most of all, when the preacher is reined up by church authorities because his business conditions are a hurt to the cause, let him pray and take his correction patiently. Of course some will not be as sympathetic as they might be, but it all started through some fault in the preacher's own affairs and the least he can do and win is to take his buffeting patiently. Even the faultless are exhorted to take it patiently when they are misjudged and mistreated, how much more then should one take the consequences of his faults uncomplainingly? Nevertheless, the patient, enduring man will finally wear his trials out and will himself come out into a wide place.

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### 03 -- THE SABBATH IN SCRIPTURE AND HISTORY -- By Horace G. Cowan

#### The Lord's Day

The Lord's Day is the scriptural name of the first day of the week, otherwise called Sunday and the Sabbath. This name is found but once in the Bible, viz., Revelation 1:10. But its application to the usual day of Christian rest and worship is sustained by a multitude of witnesses. It is in a class with "the Lord's Supper," which name occurs but once in the Scriptures (1 Cor. 11:20), but for the scriptural authority of which there is abundant evidence.

Sunday is derived from Dies Solis, the day of the sun, the Roman name for the first day of the week. Objection is sometimes made to the use of the name Sunday, because of its "pagan" origin; but if Sunday is to be rejected on that account, all the other days of the week, the names of the months, and all other names in the English language which have been derived from the Latin or other ancient languages of Europe should be discarded also. What has been in use for two thousand years or more as designations of days, months, etc., are harmless in an age when they have no other meaning.

The Sabbath is not used in the Bible to designate the first day of the week, except it be by a rendering of the Greek in various passages (Matt. 28:1, Mark 16:2, 9, Luke 24:1, John 20:1, and others), which is entirely legitimate, but is not accepted by the best authorities. The phrase *mistoon sabbatoon*, literally, "one of the sabbaths," is rendered in the King James and the American Revised versions, "the first day of the week," the word *day* being in italics to denote that it is not in the Greek. In harmony with this rendering Westcott and Hort and Robert Young give week as the equivalent of *sabbata* or *sabbaton*, that is, "from sabbath to sabbath." But others have translated the Greek in the texts referred to as "the first of the sabbaths," with apparently very good reason. "In Biblical or Old Testament Greek,

**'sabbaton' is never used to express week. Or stating the truth differently, in Old Testament Greek 'sabbaton' is never used as a substitute for 'hebdomas.' To state the matter-still differently, 'hebdomas' in its various forms is the only word used in the Greek Old Testament with which to express week or weeks" (Sunday The True Sabbath of God, by Samuel Walker Gamble).**

**"To prove that the day of our Lord's resurrection from the dead was made and named the first of the Sabbaths, as being the restoration of the relative primeval Sabbath, and first by preeminence, as being commemorative of the grand certifying fact on which the scheme of redemption is pivoted.' This last point is the special subject of this book, whose keynote is: 'The day on which Christ rose from the dead is never called by any other name than Sabbath, save in the one instance in the Revelation.' The following extracts will indicate the line of argument: 'The first record to examine is Matt. 28:1: Opse de sabbatoon, te epiphoskouse eis mian sabbatoon, elthe Maria he Magdalene, etc., 'At the end of the Sabbaths, as it began to dawn [the observing reader will notice that there is not only a change of day, but a change also in the beginning of the day] toward the first of the Sabbaths, came Mary the Magdalene,' etc. The Accepted Version reads, 'In the end of the sabbath, as it began to dawn toward the first day of the week,' etc. Is this a true translation? . . . The principal reason assigned for the present reading is that it is a Hebraism . . . . It is true that from Sabbath to Sabbath is a week, and equally true that from any other day to the same day again is a week. But Sabbath never in itself means week . . . . The Septuagint follows the Hebrew with severe fidelity, using hebdomas for Shabua, week . . . . On the other hand, when the Sabbath is referred to as the Sabbath, the proper name -- sabbaton -- is employed. Witness one hundred instances of its use . . . . In all these numerous instances -- which include the entire number except the three easily explained in a preceding place -- Sabbath in the Hebrew is rendered by Sabbath in the Septuagint. Ought not such exactness of discrimination between hebdomas and sabbaton to end dispute? We now have the first day (more strictly, day one) of whatever is meant by sabbatoon. This word is the genitive plural of Sabbath. I think that we have seen that Sabbath never means week in the Hebrew Scriptures or in the Septuagint Greek. Sabbaton (Sabbath) is used, singular and plural, sixty-eight times in the New Testament. Singularly enough it is rendered week only nine times, and these, all save one, in connection with the day of the resurrection.'" (The Sabbath -- What? Why? How? by M. C. Briggs, quoted in The Sabbath for Man).**

**The Lord's Day was so called because it was the day of the resurrection of the Lord Jesus Christ from the dead. It was the day upon which Mary Magdalene and the other Mary, Salome and other women came to the sepulchre with spices to anoint the body of the Lord, and found the stone rolled away from the sepulchre, which was empty, except for the discarded graveclothes and the watching angels. The angels said to the women, "Ye seek Jesus, which was crucified. He is not here: for he is risen, as he said."**

**The fact of the resurrection need not be proven here: after the death of Christ on the cross it is the central fact of the gospel, and was the great theme which the apostles and other early preachers announced to a hostile and unbelieving world, and which won multitudes of both Jews and Gentiles to faith in Him "who was delivered for our offences, and was raised again for our justification." The powerful Jewish hierarchy, and the still more powerful Roman empire conspired to put Jesus to death, and to persecute His followers, "being grieved that they taught the people, and preached through Jesus the resurrection from the dead." But the forces which crucified the Christ and laid Him in the tomb, sealing the tomb and posting a guard that there might be no deception concerning His rising again, have long since perished from the earth, while the glad tidings that "the Lord is risen indeed" have reached the utmost bounds of human habitation, and an empire of believers the number of which Judea nor Rome ever dreamed has been gathered from every tribe and nation.**

**The application of the term Lord's Day to Sunday is disputed for the following reasons: (1) That it is nowhere said in the New Testament that Jesus actually arose from the grave on the first day of the week; His first appearance to the women and to His disciples was on that day, but none of them saw Him rise, so that the exact day and hour of the resurrection are not confirmed by eyewitnesses. Notwithstanding this the Church for nineteen hundred years has believed that Sunday was the day of the resurrection, and the testimony of the fathers from about the close of the first century that the resurrection was celebrated on Sunday is conclusive that it was so held by the early Christians. (2) That the phrase in Matthew 28:1, "In the end of the sabbath, as it began to dawn toward the first day of the week," admits of the resurrection taking place on Saturday evening. This is the argument of those who maintain that the crucifixion occurred on Wednesday; to establish their claim that Jesus must have been in the sepulchre for seventy-two hours, they insist upon the resurrection at about sunset on Saturday evening, taking into account the beginning and ending of the Jewish days at sunset; therefore, "as it began to dawn toward the first day of the week," must have been, it is claimed, late on Saturday evening, or near sunset.**

**This is an example of founding a doctrine on a single passage of Scripture; no other gospel writer uses the expression above quoted, but in regard to the movements of the followers of Jesus toward the tomb, and the discovery of His resurrection, say, "early in the morning," "while it was yet dark," "at the rising of the sun," and this on "the first day of the week." At whatever hour Jesus actually emerged from the sepulchre, the resurrection was a fact to His disciples only when the morning of the first day had dawned. Even if epiphosko, translated "began to dawn" in Matthew 28:1, means the approach of a new day, and that day began at sunset, it is admissible that there may have been quite an interval between the descent of the angel to roll back the stone and the coming of the women to the tomb, so that, as some commentators render the Greek, there "had been a great earthquake" previous to the arrival of the women. The latter were not eyewitnesses to the act of the angel as he rolled away the stone, and did not feel the tremor of the**

earth in the vicinity of the sepulchre; but their eyes were gladdened by the sight of the risen Lord on the morning of the first day of the week. (3) The opponents of Sunday as the day of Christian rest and worship deny that the term Lord's Day properly applies to the first day of the week, and say that St. John, in Revelation 1:10 meant (a) the Sabbath; confirmation of this is thought to be found in Isaiah 58:13, and other passages, where the Lord calls the Sabbath "my holy day." Or (b) that he meant the day of judgment, which is called "the day of the Lord," in 1 Corinthians 5:5, 2 Thessalonians 2:2, 2 Peter 3:10, and other references which might be given.

In reply to these objections a distinguished author says: "(a) If John meant the Sabbath, he would doubtless have called it by its usual name. The early fathers used the term 'Lord's Day' for the first day of the week, copying, no doubt, from the apostle. They also were careful to distinguish between the Sabbath and the Lord's Day; and we should not expect that their teacher, the apostle, would use a term of confusion, as he did if by Lord's Day he meant the Sabbath . . . . (b) John evidently speaks of a literal day; Peter and Paul, quite as evidently, of a great event, occupying more than a common day. The latter speak of a day in the unknown future; while John speaks of one in the known past . . . . Moreover the phraseology of John is, Kuriache Hamera; while that of the other apostles is, Hamera Kuriou, or the like; the adjective form, Kuriache, being used in the former instance, and never in the latter in Scripture, pertaining to day, except in this case; which distinction the fathers also carefully observe" (Sabbath and Sunday, by William DeLoss Love.).

The generally accepted teaching concerning the Sabbath and Sunday is that after His resurrection our Lord changed the Sabbath from Saturday to Sunday, in commemoration of the resurrection; this is based, in part, at least, upon the following scripture: "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:2, 3). The following scripture is also sometimes adduced: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

During the forty days from the resurrection to the ascension it is supposed that Jesus instructed the apostles concerning the change of the day, and that they continued the observance of Sunday according to His direction. Or, that after Pentecost the Holy Ghost taught the apostles what to do with reference to the Sabbath and Sunday, and that they followed His leading. While it may not be positively denied that such teaching emanated from Jesus and the Holy Ghost, yet the fact that a change of day was thus made is incapable of affirmation from the record. "It is very early in the morning, the first day of the week. The sun has risen. The Sun of Righteousness has risen also. The first day of the week has become 'The Lord's Day.' With these words, you will remember, I closed my first lecture.

Perhaps you may be inclined to suppose that I meant to imply by them that at the moment to which they refer, or almost immediately afterward, the Lord's Day began to be observed as an ordinance of the Christian Church, and to presume that our blessed Lord, either by the very fact of His rising from the dead on the first day of the week, or by instructions given to His apostles during 'the great forty days,' sanctified and set apart that day for His own service forever. Now I meant nothing of the sort. I cannot see, on the one hand, how an act or a fact can establish an ordinance not necessarily connected with it, unless it is declared by the agent (as in the case of the Sabbath), that it is intended to give sanction to it. On the other hand, I find no scriptural authority for asserting that though Christ did, during the interval alluded to, speak to His disciples of 'the things pertaining to the kingdom of God,' this subject was amongst those upon which he held high converse" (Sunday: Its Origin, History, and Present Obligation, by James Augustus Hesse).

It should not, therefore, be thought that there are scripture texts which support the theory of a change of the Sabbath from Saturday to Sunday, for none will be found. The various appearances of Jesus to His disciples on the first day of the week do not indicate the appointment by Him of a sacred day, nor the immediate adoption of Sunday as a commemorative day by the apostles.

These facts remain of record: (1) That the day of the resurrection, as marked by the appearances of Jesus to His followers, was the first day of the week, or Sunday; and that the day of Pentecost, fifty days later, was also on Sunday. (2) That the Sabbath continued to be kept by the Jews on the seventh day, as before. (3) That assemblies of Christians on the first day of the week for worship were held during the apostolic period, and no doubt with apostolic sanction.

Paul met with the disciples at Troas on the first day of the week, and preached unto them, also, no doubt, participating in the Lord's Supper (Acts 20:7); and the commands he gave to the churches in Corinth and Galatia, concerning the raising of benevolent funds (I Cor. 16:1-3), show that the individual offerings were gathered together on the first day of the week.

The attitude of the apostle Paul toward the Sabbath -- meaning thereby the Sabbath of the law, and as kept by the Jews -- was one of toleration as he went into the synagogue on the Sabbath, not to worship as a Jew, but to preach the gospel to them, as he also went to the Areopagus at Athens, a center of idolatrous worship, to preach the same gospel to the heathen. But when he found Christians keeping the Sabbath and other Jewish ordinances as a matter of religious duty and as a ground for salvation, he boldly declared that the Jewish ritual (including the Sabbath) had no place in the plan of salvation by grace through faith (Rom. 14:5, 6, Gal. 4:9, 10, Col. 2:16). Thus the Lord's Day, as a day of Christian observance, had become when John wrote the Revelation, a firmly established Christian institution.

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## **04 -- SOME GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills**

### **No. 12 -- Rev. J. Wilbur Chapman**

**In the encyclopedia I found the following facts about the subject of this sketch. He was born in Richmond, Indiana, June, 1859, and died Christmas, 1918. He took part of his college course in Oberlin, but graduated from Forest University in 1879. He took his theological course at Lane Seminary, Cincinnati, Ohio. He was granted the degree of D. D. by Wooster University, Ohio, the date not given. Later in life he was given the degree of LL. D. by Heidelberg University, Otterbein, Ohio, the date not given. He held pastorates in Indiana, Ohio, New York, Albany, Philadelphia and Fourth Presbyterian Church, New York City.**

**He became intimate with Dwight L. Moody, and seemed to have developed a genius for soulwinning which was recognized by his Presbyterian denomination, and which led to his being ultimately drawn away from pastoral into evangelistic work. He was elected Corresponding Secretary of the General Assembly's Committee on Evangelistic Work, also Director of Winona Assembly and Summer School. He labored in many large cities of the United States, Canada, Hawaii, Fiji Islands, Australia, Tasmania, New Zealand, the Philippines, China, Korea, Japan, Ceylon, England, Scotland, Ireland and Wales.**

**We greatly regret that the biography of this good man was not in our public library, having been drawn out. It would have greatly aided in making this sketch more lifelike, and vastly more interesting. But when one writes such an article, he must use the material that comes to hand.**

**In the course of his busy life he found time to write a few books. "And Peter," "Kadesh-Barnea," "Receive Ye the Holy Ghost," "The Lost Crown, . . . . The Surrendered Life," "Spiritual Life in the Sunday School," Chapman's "Revival Sermons," 1911, "Present Day Evangelism," 1912.**

**We must remember that just about the close of his life he was made moderator of the general assembly, an honor well deserved, and a worthy recognition of his service to his church and the cause of Christianity in his day.**

**I think it was about November, 1893, in Springfield, Mio., that we first met Wilbur Chapman. According to dates, he was at that time about thirty-four years and five months old. He had just resigned the pastorate of Bethany church in Philadelphia, when Wanamaker had his great Sabbath school of 3,000 pupils, to enter evangelistic work. We heard him tell this story: "The first Sabbath morning I preached in the great church in Philadelphia a faded out old man, with long, white beard met me at the foot of the pulpit stairs, and looked into my face, and said, 'You are pretty young to be pastor of this great church. We have always had older pastors. But you preach the gospel, and I have covenanted to help you all I can.'" Said Rev. Chapman, "I said to myself, 'Here is a crank.'" But the old man went on. 'I**

and two others have covenanted together to pray for you.' I thought, 'That is not so bad, if he is going to pray for me.' But the three became ten, and the ten became fifty, and the fifty became two hundred who met in one room of the church to pray for me before every sermon. In another room eighteen elders knelt around me in prayer so close that I could reach out and put my hands upon them. I went into my pulpit to preach every Sunday, feeling that I was clothed with Spirit-power in answer to the prayers of two hundred and eighteen men! Anybody could preach under those circumstances. The sermon would preach itself!" Then said Chapman pathetically, "I don't see how the average man, under the average circumstances, can preach at all!"

He told us how, in the beginning of that pastorate, he preached to his people to seek the anointing of the Holy Spirit for service. One humble and very ignorant man rose and left the service. "I was a little surprised, and at the close I walked softly about the church to see if I could find him. The door of one classroom was a little ajar, and I heard a low voice. I softly pushed the door open, and there was the man on his face before God in prayer. I stood and listened. He prayed, 'O God, if there is anything in me that hinders Thee from using me, take it all out of me. Give me a clean heart, and fill me with the Holy Spirit.' After a time he rose to his feet and stood before me, the first he knew I was there. He said, 'Pastor, God has come into my heart and filled me with the Holy Spirit for service!' To my personal knowledge," said Dr. Chapman, "since that time, in three years, that humble man has led one hundred men to Christ. And others were baptized with the Spirit, and wrought with power. In three years we received over eleven hundred into that church, and six hundred of them were men!"

These illustrations give a hint of Dr. Chapman's power and reliance upon the genuine gospel and the Holy Spirit for success. Such pastors quite naturally get carried out of the pastoral work into evangelism by influences and providences which they cannot resist. It may, or may not be their choice, but it is God's will for them: for they can achieve, as a brother once wrote me, traveling about in the wider field, more than any man in a fixed pastorate can ever accomplish.

It involves great sacrifices and great temptations which those who have not been in this work will never know. It means to exchange your sacred home for a trunk and a suitcase; to surrender the protection of affectionate loved ones for the cruel assaults of cunning and designing strangers! It means to trade the comparative privacy of one community for the trumpet blare, and newspaper description, and contradiction and criticism of un pitying and merciless and tiresome publicity. It means journeys oft, and ceaseless vigils, an unending nervous strain, and a wasting draft on the sensibilities and emotions, preaching twelve to fifteen times a week, attended by the travail pangs of intercessory prayer. Only the strongest can endure it long. Many go down spiritually and physically. But blessed are the tried and faithful souls who walk with God and preach this great gospel, and endure unto the end. They "turn many to righteousness and will shine as the stars forever and ever."

**It was thirty-six years and one month ago that this young man of whom we are writing stepped before an audience in a large theater packed to the limit, in Springfield, Missouri. It was a union meeting of all the Protestant churches in the city but one. The united choirs of the city made a vast chorus which was ably led by Peter Bilhorn of Chicago, whom Dr. Chapman regarded as the best evangelistic leader in this country. All were ready to receive the young evangelist with receptive minds and hearts.**

**He stood before them, beautiful as an Apollo, with lithe and sinewy frame, about six feet tall, a spiritual face with florid cheeks, in the bloom of perfect health. His presence was imposing, his figure commanding, his manners trained to perfection, his speech cultured and refined, and his voice modulated to be a perfect instrument to convey the thoughts and emotions of his soul. I listened to him for fifteen or seventeen days, twice a day, and never found anything to criticize in manners or voice or diction or speech-oratory! Though trained for preaching in Calvinistic schools, he took the Calvinistic measles in a very light form, and the result was almost invisible and undiscernible. In truth, he had a great message, and preached a great gospel with a heart all wrapped up in the great work of saving souls. The only unfavorable comment on the substance of his doctrines that I heard was made by his own Calvinistic Presbyterians of the old school sort. Sinners and backsliders certainly heard a great gospel which was well calculated to bring them in penitence to Jesus' feet.**

**He was an excellent model in his sermonic method for soul-winning. His illustrations were drawn largely from the experiences of human beings -- how sinners found God, or how they rejected Him, and the consequences of it. He manifestly had no sympathy with the homiletical teachers and critics who sneer at "stories" in preaching. Such men were never soul winners themselves, and do not know how the work is done. The successful fishers of men, from Jesus to Moody and Chapman, used the despised "stories" that come from life and move men to decision.**

**Dr. Chapman's book, "Present Day Evangelism," is before me. In it he says, "The ineffectiveness of some pastors is due to the lack of training in the theological seminary: for with all that the seminaries have accomplished, and their mission has been truly wonderful and greatly owned of God, there is scarcely a theological seminary in the land today but is defective in the matter of training evangelists, or the assisting of theological students in the development and exercise of evangelistic gifts. Until recently there has been a real sag in the evangelistic spirit of the Church. She has exercised little or no care in the training of evangelists. While here and there throughout our country there are institutions, like the Bible Institute in Chicago, which have had actually to contend for existence, still it is true that the Church has done practically nothing for the evangelist. He has gone forth frequently untrained, at times unwisely, to exercise his ministry; but he has been almost entirely without oversight, and too often without sympathy, when sympathy**

was really deserved. In frequent instances he has been obliged with real distress to himself to maintain his position.

"There would be fewer unskilled men in the field today as evangelists, and far less of those who bring the office into disrepute, did only the Church exercise her authority in training, in oversight, and even in discipline.

"Then, too, evangelistic meetings in the past have frequently been considered an end rather than a means to an end. This is almost a fatal error. Admirable as such meetings are in themselves, their chief value lies in the fact that they arouse dormant energies, deepen convictions, and provoke to enthusiastic service. If they fail at these points, they yield a poor return for the investment of money, time and effort. Yet, after all, what is needed in our country today is not so much a successful evangelistic meeting here or there, but a general awakening. Indeed it is revivals alone which advance the kingdom of God. Evangelistic meetings save us from disastrous declensions.

"In a conference of Christian workers not long ago, an aged minister said, 'I revere the memories of the great evangelists, and yet, as I recall the crowds attending their meetings, the music of the great choirs, and the high pitch of enthusiasm aroused, I must admit I think of them all with a feeling akin to horror.'

"I confess," said Dr. Chapman, "I heard that aged minister's criticism with a feeling beyond horror! Who can estimate the value of the meetings conducted by Mr. Moody in the Hippodrome in New York, the Grand Depot in Philadelphia, or in the city of Baltimore, when in all of these places he preached the precious gospel for weeks, and lived himself the most wonderful exemplification of the doctrines he taught? Who can tell what the condition of the Church or her ministers might have been if his voice had not been heard, if his glorious ministry had not been exercised?

"The days of great meetings are not over. Of this we are confident. What greater blessing could come to a community than that all the forces of the Church should enter upon an aggressive campaign against the devil. In many cases this is essential, and to be indifferent to the fact is to imperil the best interests of the kingdom of God.

"Yet it will never be possible to accomplish the evangelistic work of the Church depending upon the services of the evangelist alone. Beyond all question, emphasis must also be placed.

"First -- On Pastoral Evangelism. More and more God seems to be teaching us that the man who has been called to preach and placed in charge of a church is in every part of his service to be a winner of souls. [Sixty thousand barren pastors and churches in the United States in 1927 was a reproach to Protestantism and an insult to Christ and the Holy Spirit.]

**"Second -- Upon Personal Evangelism. Since it is true that the majority of the members of the church have never won a soul for Christ, the emphasis placed here is most timely. The indifference of the Church to the winning of souls is positively shocking. One trembles when he thinks of the judgment seat of Christ, and the great multitude of His professed followers who will stand in His presence empty-handed.**

**"Two business men regularly made their way into the city of Boston from Lowell, one a Christian, and the other not. For almost twenty years they had occupied the same seat in the train. In the providence of God they were both dying the same day, and the man who was not a Christian said, 'Is it not strange that my friend knew! was not a Christian, and in twenty years of acquaintance, having discussed innumerable subjects, he never spoke to me about Christ?'**

**"Parents must be interested in their children's conversion. I overheard a Christian worker pleading with a boy to come to Christ. His mother was a leader in the church and his father an officer in the church. Every attempt was useless, and when pressed to give a reason for his indifference, the boy said, 'Neither my father nor my mother have ever asked me to come to Christ, and I cannot come.'**

**"This is a work in which business men can be engaged -- personal work among their employees. A distinguished New York pastor tells of preaching a sermon one day in which he said to his people, 'Every one in this church is either a channel or a barrier for spiritual power in his relation toward God.' One prominent business man returned from the sermon to his home, entered his library and determined to find out which he was, and he learned that he was a barrier. Before he left the room he determined that from that time on he would be a channel.**

**"The next day he began to speak to his employees. The first was a Catholic and he urged him to be a true Catholic. Then came his private secretary, and he asked him if he had kept his premises and been a good employee. Thinking that perhaps he was about to be discharged, the secretary asked what fault he had to find with him. He answered, 'It is not that, but I am a Christian and I am bound for heaven, and I should not like to go without asking you to go with me.'**

**"About forty years ago I heard an evangelist say he once saw the Bible of the princely merchant, John Wanamaker, of Philadelphia. On the fly leaf was written and signed these words: 'By the grace of God I will endeavor to lead at least one young man to Christ every day this year.' He had several colossal stores and millions of dollars worth of goods, and he had thousands of clerks, yet he took time daily to win souls."**

**Dr. Chapman laid continual stress on the importance of prayer in revival work. "With reference to the prayer life and the Holy Spirit, to ignore Him is to hinder prayer. To hinder prayer is to be a stranger to the true spirit of evangelism.**

**He is the teacher in the school of prayer. He is the guide into the deep things of God. He is the revealer of hidden mysteries.**

**"Prayer had a very prominent place in the early Church, not only as a means of promoting spiritual life, but also as a force to be used on behalf of the work of evangelism. Pentecost was ushered in by prayer. Workers were appointed only after prayer. When they were to be sent forth, the Church assembled for special prayer. The great foreign mission movement was inaugurated in prayer. If persecutions came, the Christians met to pray. One of the two reasons for choosing deacons was that the leaders of the Church might give themselves to prayer. The more carefully the subject is studied, the more apparent it becomes that what was accomplished in the apostolic age was largely due to the constant employment of the hidden and omnipotent force of prayer.**

**"The Spirit of God guided and empowered the workers and thus governed and energized the entire missionary enterprise of the Church. He designated and separated the workers and sent them forth unto their work. He clothed them with irresistible power. He opened and closed doors. He led them in times of perplexity. In His might they carried the gospel message throughout the length and breadth of the vast empire of Rome, all in answer to prayer.**

**"Everything vital to the success of the world's evangelization hinges on prayer. Are thousands of missionaries and tens of thousands of native workers needed? 'Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest.' is money needed? Prayer alone will influence God's people to give with purity of motive and self-sacrifice. Prayer alone will overcome the gigantic difficulties which confront the workers in every mission field. Robert E. Speer says the evangelization of the world depends upon the revival of prayer. Deeper than the need of men; deeper far than the need for money; aye, deep down at the bottom of our spiritless life, is the need for the forgotten secret of prevailing world-wide prayer.**

**"And then the scope of evangelistic preaching must be wider and deeper. It is not enough to get men converted. They must be edified and trained in the ethics of Christ. More must be said about the duties, and principles of the Christian life. There is nothing that will restore to the Church the confidence and respect of the masses more than a robust preaching of the moralities of the Christian life as Jesus preached it. This wicked world is waiting for the manifestation of the Spirit of Jesus Christ, in the home life, in church activities, in social life, and in the business world, and will be satisfied with nothing less. Converts need to be taught to 'Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God' (Col. 1:10)."**

**After The Evangelistic Sermon**

After the sermon of the evangelist is preached, comes success or failure. He has much to do with the result. The Methodists and others use the altar for seekers. Moody used the inquiry room, and he personally directed the worker to the seeker. In the Chapman meetings which I witnessed, and for ought I know, as long as he lived, he used the card method. In the center of three rows of seats extending from aisle to aisle, was a worker, with cards reading something as follows:

"I have an honest desire henceforth to live a Christian life. I am willing to follow any light God may give me. I ask the people of God to pray for me.

Name \_\_\_\_\_  
Residence \_\_\_\_\_  
Church or pastor preferred \_\_\_\_\_.

While a prayer was being offered or the choir was singing softly, or an exhortation was being made, the worker obtained as many signatures as he could. These cards were handed in to the official secretary of the meeting, assorted and sent the next day to the pastor chosen or preferred by the signer.

Now here was the failure of Dr. Chapman's work, if at all. The devil is always present at every revival to note every mistake of preacher or manager or altar worker, and use it to keep as many as possible from making definite decisions and exercising personal saving faith in Christ. Note that the crowds attending the meetings never lessened: and the enthusiasm never waned. But the eye-opener came when we tried to gather the harvest. It was found that many convicted people never came to any definite decision. Also many people signed cards to get rid of the solicitation of the workers; giving a wrong residence, or naming a street and number where there was no house, only a vacant lot! So in all meetings thereafter they could turn off the worker, by saying, "I have already signed a card." Manifestly in any revival, no human worker for subtlety and skill and wisdom can match the devil himself. He has superhuman ability, is older and has been longer at his satanic business! He can easily outwit any mere man. All the more important is it for all our revival plans and methods to be formed by the guidance of the Holy Spirit in answer to humble prayer.

I observed at the beginning that all the Protestant churches in the city of Springfield, Me., united in the Chapman revival but one. That was a Methodist church. Its pastor, at a preliminary ministers' meeting to make final arrangements for the union revival, said to us, "Beloved brethren, do not understand me as opposing you, or having any but the kindest feelings toward your meeting, and prayerful sympathy for your success. But I learn that he uses the card method, and has no altar or inquiry room for seekers. The work is very likely to be superficial. I want thorough work done in a revival. While you are in your great union meeting, I will be holding meetings in my suburban church; in the old-fashioned Methodist way, having souls at the altar praying through to God."

Well, we had our great enthusiastic meetings in the largest audience room in the city packed to the limit. This God-fearing Methodist minister had his humble meeting that never got mentioned in the press. But the harvest! That minister had it more than two hundred converts admitted into his church -- more additions than any three of the big churches in the heart of the city who had labored in the great union revival! The lesson is plain.

Years afterward I was leading a blessed revival in Wisconsin. A committee was sent to inspect the work and were delighted and went back to their city and reported, and engaged me for a union meeting. Then, at a public meeting, a prominent M. E. minister said, "We Methodists are dragged into union revival efforts to make them go. In the last one under Dr. Chapman we went and labored, but got very little out of it." The Methodists withdrew, and the union meeting fell through.

## Lesson Number Two

In the Springfield meetings Dr. Chapman preached an afternoon sermon on Christians and worldly amusements. I do not think he meant it so but the daily paper came out with a blazing headline letters an inch long: "Christians Can Dance."

Dear Dr. Chapman was a Presbyterian and doubtless preached the view of his church on the subject of holiness. He talked about Christians having "a deeper life." He did not say how much deeper! He did not tell us what sanctification was, nor how to get it. There were no sanctifications!

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## 05 -- STUDIES IN THE SERMON ON THE MOUNT -- By Olive M. Winchester

### New Interpretation Of The Law Of Love (Matt. 5:43-48)

One by one Jesus had considered the current standards of righteousness of that day. He had shown their deficiency and had set up new ideals. He had analyzed grossest forms of evil, and had shown that they go deeper than the outward expression, rooting themselves in the heart of man, bringing guilt where there is no outward expression. He had passed from the grossest forms to more subtle lines of evil, had touched upon the current conception of oaths, and then repudiated the spirit of revenge common in that day and age, a spirit which was exonerated by scribal authority. In all cases Jesus had dealt primarily with heart conditions, and now in the closing section of the first chapter of the sermon He comes to the most fundamental truth of all, the climactic teaching of the whole series.

As in other cases the real teaching of the Old Testament had been obscured by scribal accretions. The original passage, found in Lev. 19:18 reads, "Thou shalt not take vengeance or bear any grudge against the children of thy people; but thou



shalt love thy neighbour as thyself: I am Jehovah." Because the injunction specified that vengeance, or a grudge, should not be borne against any of the children of Israel the inference was made that as far as one's enemies were concerned, it was lawful to hate them. The narrow exclusive spirit of the Jews contributed to such an attitude. He regarded his nation, and his nation alone, as the recipient of divine favors from which the heathen were excluded. Moreover, through bitter strife and contention in bloody wars with the nations around about the spirit of enmity had been intensified until no feeling of human ties and bonds remained. Thereupon the passing from race hatred to class hatred was an easy transition. The common people were despised and hated by the Pharisees. "This multitude that know not the law are accursed," said they. Then the Pharisee and the Sadducee were embroiled against one another, so also the scribe and the priest. From class hatred the spirit of enmity continued with the development of personal animosities, the more so with the justification of revenge that existed. Thus through a process of development, and no doubt in justification of their own attitude, it would seem that the scribal accretion had been made to the biblical command to love, and we have as stated in our text, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy."

Contrasting with the general trend which fostered enmity and hatred came the injunction of Jesus, "But I say unto you, love your enemies and pray for them that persecute you." The emphasis expressed in the declaration, "I say unto you," should be noted. This emphasis has been present in all of the new interpretations, but it may be the most fitting to note it here in connection with the climactic injunction. The Greek does not use the personal pronoun unless it is emphatic. Here we find it. Moreover to add intensity to the emphasis, it is placed first. How different from the teaching of the scribes who endlessly quoted authority! Who never reached conclusions save by wearying, intricate deductions. No wonder the people exclaimed, "What new teaching is this, for he spake as one having authority and not as the scribes and Pharisees."

The first exhortation is, "Love your enemies." The word for love is significant. The Greek has two words to express this emotion, one indicating a love which is human and another a love which has within it a divine element. It is the latter word which is used here. To love one's enemies is not natural. To exercise such love one must have the love of God in his heart. Moreover the injunction is placed in the present tense which would signify, "Make it a practice to love your " enemies."

Co-ordinate with the command to love one's enemies, is the exhortation, "Pray for them that persecute you." Over and over again we have hints of the stormy background of the New Testament, of the persecuting forces, and this injunction would indicate that already the disciples were feeling the active assaults of opposition. In the face of such enmity they were to pray, pray for the instigators, pray, not once and again, but pray continually for them.

In connection with the exhortations we have reasons subjoined. The first is that in doing thus, there will be found in them a likeness unto God. "That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." In this way and in this way only, could they in truth be children of their heavenly Father. For He makes no discrimination in the administrations of His general blessings. As Bruce observes, "In this word of Jesus we find distinct recognition of the fact that in human life there is a large sphere (sun and rain, how much these cover!) in which men are treated by Providence irrespectively of character: by no means a matter of course to a Jewish teacher, the tendency being to insist on exact correspondence between lot and character under a purely retributive conception of God's relation to man. Thus a new conception of God was introduced and a new requisite to be sons of God."

The second reason or motive for the keeping of the injunction, "Love your enemies," is that if the Christian disciple does not surpass in the exercise of virtues the ordinary individual, he has no distinguishing marks. "For if ye love them that love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others: do not even the Gentiles the same?" "Christ would awaken in His disciples the ambition to excel," says Bruce "He does not wish them to be moral mediocrities, men of average morality, but to be morally superior, uncommon." Even the despised publican, a social outcast because of his affiliation with the Roman government and the fact that his office was connected with extortion and greed, had kindly relations with those of his own class. Yea, moreover, the Gentiles, the heathen, would greet in a friendly way their own. Wherein could the Christian disciple claim any reward if he did no more?

Concluding these injunctions, and including all the foregoing requisites of inward righteousness comes the final exhortation, "Ye shall therefore be perfect, as your heavenly Father is perfect." The connecting conjunction here should be noted first of all. The word in Greek comes from the participle of the verb, "to be," and accordingly the implication is, "Since these things are so, ye shall therefore be perfect." Then the fact that the personal pronoun is used indicates emphasis, so a more interpretative reading of the passage might be, "Since these things are so, as for you, that is, in contrast with the publicans and Gentiles, you shall be perfect."

This command has been one of the most staggering in the New Testament. Mortal man to be perfect! Yet it was not a new command. It came from the Old Testament. "Thou shalt be perfect with Jehovah thy God" was an injunction given in Deut. 18:13. In this connection the ideal required of Israel is set in contrast to the practices of the heathen nations. So here in Matthew one thought contained in the idea of perfection is a contrasting ideal which supersedes the current ideals. But this is by no manner of means all. The adjective "perfect," that is the word used here, indicates "one who has attained the end or goal." Thayer in his New Testament Lexicon in applying it to mind and character states that it describes,

**"One who has reached the proper height of virtue and integrity." This, however, does not give us a concrete conception. The question arises as to what the proper height of virtue and integrity may be. We feel that this is defined by the context. The central theme is love. Love as commanded in the Old Testament, and love as commanded in the New Testament, love as commanded by Jesus and as manifested by the heavenly Father, and love as contrasted with that of the publicans and Gentiles. The essence of being perfect would lie in love, that would be "the bond of perfectness." This is made the more explicit by the closing phrase in the command:**

**"As your heavenly Father is perfect." At once there arises in the mind the significance of the word "as" here, In the original the word may be causal and this phrase would be the reason assigned, but more generally it is used to denote comparison and thus may express similarity or equality. Here the similarity or equality could not be in degree but might be in kind. This would carry us back to v. 45. As Bruce says, "God is what His sons aspire to be; He never sinks below the ideal; impartial, benignant, gracious love, even to the unworthy; for that, not all conceivable attributes, is what is in view. As, not in degree, -- that were a discouraging demand, but in kind. The kind very necessary to be emphasized in view of current ideas and practice, in which holiness was disassociated from love. The law, "Ye shall be holy, for I am holy" (Lev. 11:44) was taken negatively and worked out in separation from the reputedly sinful. Jesus gave it positive contents, and worked it out in gracious love."**

**In the longing desire of his heart Charles Wesley prayed:**

**"Give me a new, a perfect heart,  
From doubt and fear, and sorrow free;  
The mind which was in Christ impart,  
And let my spirit cleave to Thee.**

**"O take this heart of stone away!  
(Thy rule it doth not, cannot own;)  
In me no longer let it stay:  
O take away this heart of stone!**

**"The hatred of my carnal mind  
Out of my flesh at once remove;  
Give me a tender heart, resigned,  
And pure, and filled with faith and love.**

**"Now let me gain perfection's height!  
Now let me into nothing fail!  
Be less than nothing in my sight,  
And feel that Christ is all in all!"**

This passage is a little more replete with sermonic material than the foregoing. The Christian attitude toward his enemies could be a theme based on vs. 44, 45 and the The higher plane of the Christian life, vs. 46, 47. Finally the ideal set before a Christian could be a theme for v. 48.

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## **06 -- HINTS TO FISHERMEN -- By C. E. Cornell**

### **Wilbur Fisk's Resolutions**

Wilbur Fisk was the first president of the Wesleyan University in the United States. He was born at Battleborough, in the state of Vermont, on the 31st day of August, 1792. He was clearly converted, and subsequently sanctified wholly by a second definite work of grace. He became a preacher of power as well as an educator of wide influence.

The following paper, dated June 30, 1819, when Mr. Fisk was 27 years of age, will show the secret of his strength and success. They are worthy of earnest consideration by the young men of today.

### **Resolutions Entered Into For The Better Improvement Of My Time**

1. I am resolved, so far as I can effect it, to retire at nine and rise at five.
2. I will appropriate one hour to my morning devotions.
3. I will allow one hour for breakfast, family devotion, and incidental circumstances as may demand my attention.
4. I will write each day two hours.
5. I will spend two hours in some regular scientific or literary study, which I shall adopt from time to time.
6. I will spend one hour in miscellaneous reading.
7. One hour for my devotions at noon.
8. One hour for dinner.
9. One hour (each day) in preparing my discourses for the Sabbath.
10. The remainder of the day will be generally devoted to visiting.

**11. Whenever I am constrained, from any cause, to break in upon my regular course. I will endeavor, as much as possible, to prevent any loss of time by returning to it as soon as may be, and then will attend to those branches that my judgment dictates will be the most improper to neglect; at all times remembering not to curtail my devotions and my preparation for the Sabbath.**

**12. When, in the course of my various employments, a passage of Scripture opens to my mind, or a striking thought occurs to me, I will take the first opportunity to commit it to writing.**

**13. In my devotions it shall be my particular business to pray for a deepening of the grace in my heart, and for the revival of the work (of God) in the town where I labor. My usefulness can be secured only by the blessing of God. Therefore, I must particularly pray for the divine assistance in all my labors.**

**14. I must not dine out on the Sabbath.**

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### **The Church Needs Men**

**The wise pastor will become acquainted with the men of his congregation, and will constantly strive to add more men. In a town or small city, make it a point to become acquainted with the men of the business world. Know them personally, and where consistent, invite them to the church. Get acquainted with the rich as well as the poor. Do not be a bore, but be a winner.**

**The wise preacher will utilize his men. Men can serve as stewards, trustees, local preachers, heads of important committees, clerks, treasurers, teachers of men's Bible classes, ushers and in other church activities. Use your men, do not abuse them.**

**Where the church is of any considerable size, there can be two sets of ushers, one for the morning and one for the evening. Let the men usher and the woman shake hands at the door.**

**A men's Bible class in the Sabbath school furnishes a bulwark of strength. These men can very often be used to promote the school and also the church. Set them to work adding new members to the Bible class. If the class is large enough, have an evening for men and discuss matters of vital interest to men. This all requires tact, and persistence. It will require hard work as well, but never give up.**

**A congregation made up of half men is a sturdy congregation. It is most delightful to have a lot of men interested in the work of the church. The preacher must go after men and get them. The church needs them, and they need the church.**

**God needs them also. May this hint drop into the soul of some preacher, and lead him to larger effort in behalf of men.**

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**"Neither" (1 Cor. 10)**

**Neither be ye idolaters.**

**Neither commit fornication.**

**Neither let us tempt Christ.**

**Neither murmur.**

**Worry and fret are Siamese twins. They are monstrosities are of no aid to Christian living or otherwise. They blur today and obscure tomorrow. They furnish the groundwork for extreme unhappiness. They anticipate that which never comes. Most of our calamities are those that never come, anyway. Worry and fret constantly harass love and faith. They cause the individual to put on "smoky" glasses. They are imaginative, speculative, somber, crushing, they both anticipate serious trouble. They have slain their tens of thousands. Worry and fret spoil tomorrow as well as today. Both are over-anxious, and both are usually in a hurry. They start somewhere and get nowhere. They fairly "burn up the road" and miss the flowers by the way. They cause faintheartedness, lack of courage and hinder persistency of spirit. They crush the soul and paralyze the will. They have no respect for youth or old age. They are humanity's peril. Many thousands are mortally afflicted. Many of these fill premature graves.**

**The only positive cure for these unfortunate habits is the salvation of Jesus Christ. He can calm the soul, make quiet the disturbed life, and cause the individual to rest in the Lord. "There is a rest that remaineth for the people of God." Try the "rest" cure.**

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**The Fixity Of Sin**

**We know an old man, now nearly seventy-eight, who has spent a sinful life over the course of the years. He has constantly moved downward until his character is now fixed, and there seems to be no way to change it. He is old, feeble and recently suffered a paralytic stroke that has put his right side out of commission. But in this awful condition, he must still have his pipe, and he utters but few sentences without blasphemy, His mind is fearfully warped, with no**

intelligent conception of religion or much that relates to it. He knows nothing about the Bible, repentance, sin, hell or heaven. He did say recently in my hearing, "If I am to go on like this, I'd rather die and go to hell." He seems to rather unwittingly know his awful destination.

How to reach this man of years, this man with fixed habits, this man of sinful life, this man almost in the grave, is a serious and difficult question? He is positively averse to want to talk about religion, and has his own little, warped, self-conceived opinion, is unteachable, and positively impervious to reason or truth. To look upon his sad condition is pitiable in the extreme. His character is fixed, he is joined to his idols, let him alone, this seems to be the only thing to do.

So men move to permanency of character for good or evil. There are no doubt, many in this awful fix; they have virtually crossed the dead line and are as much damned as though they were already in eternity.

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### Christians Should Sit Up And Take Notice

The following from The Dearborn Independent is serious and startling: "Never since Christianity was first struggling with the pagan faith of Rome has it been so challenged as by Bolshevism. Never before in the history of the world has a great government controlling one-sixth of the land surface of the earth proudly proclaimed itself atheistic. Today Russia is actively attempting to stamp out religion. It is not only a negative but a positive attack. The Bolsheviks would not only banish God from the heavens, but usher in communism on the earth.

"Children are made the focal point in the attack. Many have deserted the religious services. Strict orders have been given that the 86,000 teachers in Russia who are non-Communists shall refrain from supporting religion in the schools. They fear even to answer questions honestly. The Bolsheviks teach that all ideas of God are superstitious myths. They declare that religion is the 'opiate' of the people. The Communist Party in Article 13 of its program requires of all its members anti-religious work. The weekly magazine, Without God, has a circulation of 200,000. Another periodical, The Atheist in the Factory, circulates largely among the laboring masses. In many of the local magazines there is a 'without God' corner. In April, 1925, was founded the Union of Atheists; a missionary organization which has for its purpose the weaning of Christians" from their faith. "In 1926 its membership exceeded 114,000. The most effective work is carried on in the villages where there is an 'economical' approach. Active propaganda is carried on to convince the illiterate peasants that Christ never lived, that Christianity has been holding them in 'bondage.'

**"In the great clash between what the Bolsheviks claim is scientific truth versus 'blind' belief, they are so confident of the victory as to affirm, 'There is no living God, religion is self-delusion; the truth will finally emerge in the fires of communistic criticism.' Persecution is rife, yet it is possible that Bolsheviks in fighting religion have done the Church a greater service in a decade than the czar's autocracy did in subsidizing it for ten centuries. Under persecution hypocrisy is laid bare. Sincere, devoted followers of the Christ are born."**

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### **Subjects And Texts From The Thirteenth Chapter Of First Corinthians**

**Eloquence Not Enough (1 Cor. 13:1).**

**The Peril of Lacking Love (1 Cor. 13:2).**

**Superior Ability, yet Nothing (1 Cor. 13:2).**

**The Inestimable Value of Love (1 Cor. 13:3).**

**Love Suffereth Long -- How Long? (1 Cor. 13:4).**

**The Deceitfulness of Envy (1 Cor. 13:4).**

**The Universal Sin of Pride (1 Cor. 13:4).**

**The Circumspection of Love (1 Cor 13:5).**

**Bearing Burdens without fretfulness (1 Cor. 13:7).**

**The Indestructibility of Love (1 Cor. 13:8).**

**The Inestimable Graces (1 Cor. 13:13).**

**Love the Greatest Thing in the Word (1 Cor. 13:13).**

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### **Suggestive Civic Topics**

**Clean Man in a Clean City.**

**Enforcement of Law and Order.**

**Every Man in America an American.**



**The Bible in the Public Schools.**

**Honest Public Officials.**

**What Can a Men's Brotherhood Do?**

**Civic Righteousness.**

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## **07 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould**

### **Broken Cisterns**

The mother of Hume, the philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she followed him into the mazes of skepticism. Years passed, and she drew near the gates of death. From her dying bed she wrote to him the following: "My dear son, my health has failed me. I am in deep decline. I cannot live long. I am left without hope or consolation, and my mind is sinking into a state of despair. I pray you hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour." Hume was deeply distressed at his mother's letter. His philosophy was a "broken cistern" in which was no water of comfort, -- Doran's Minister's Manual.

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### **Harden Not Your Hearts**

Are you familiar with the story of a Scotsman who played a role in the development of the State of California? His name was James W. Marshall. He had knocked about the world, seeking a living, and came to California, and found employment in a sawmill in the Sacramento Valley. There in the year 1848, while watching the mill-race, he saw something shining in the sand and reached down and picked up several nuggets. He and his employer used the sulphuric acid test and convinced themselves that it was gold. The news of the discovery flew over the land, and in 1849 occurred the rush to the gold fields. For several years many millions in gold were mined in that valley, and fortunes made. Marshall worked with the rest, and occasionally struck rich finds, but he never held onto his wealth for long. After some years he was discovered in poverty, and a small grant was made to him by several successive sessions of the legislature. But one day in the eighties a party entered what appeared a deserted cabin not far from the spot where the gold had first been seen, and found his dead body. A monument -- a big bronze effigy -- was put up to his memory -- the memory of one who discovered that which made many wealthy and himself died in abject penury. And such men are in every congregation, familiar from childhood with the spiritual treasures of the gospel,

accustomed to seeing others in possession of them, sometimes seeming to own themselves, but living and dying Christless. -- Henry Sloane Coffin.

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### **Spiritual Deafness**

There is a form of deafness known to physicians in which the person affected is able to hear everything except words. In such a case the ear, as an apparatus for mere hearing, may be so perfect that the tick of a watch or the song of a bird is readily appreciated, but owing to a local injury deeper than the ear, for it is in the brain itself, all spoken words of his mother tongue are as unintelligible to the sufferer as those of a foreign language. Give him a book, and he may read as understandingly as ever, but every word addressed to him through his ear reaches his consciousness only as a sound, not as a word. There is a moral deafness which corresponds to this physical infirmity, but which, instead of being rare, is as common as it is harmful and disabling. To all men there is given an inner ear, which has been fashioned to hear wisdom's words, but that ear often seems so dull of hearing that there appears no sign of response to her utterances. Now it was just such an unreceptive state of soul and of feeling in the people which we are told led Jesus to speak to them in parables. -- Professor W. H. Thomson.

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### **Far-Seeing Faith**

There is a vision in faith which can see far beyond the most distant horizon, and is able to attain its objective however long a period of time may be required. It is very much like the new 12-inch disappearing guns which were recently tried out at Sandy Hook. A newspaper correspondent went to witness some of the tests of these tremendous rifles. "Standing with the commanding officer on a half-moon circle of cement, 30 feet thick, his gaze swept the Atlantic. Just behind him, sunk down, was a vast piece of machinery known as a 12-inch disappearing gun. You know the kind. It rises majestically on steel grass-hopper legs, belches out a cloud of black smoke as big as a Kansas cyclone, and then settles back into its cement nest. Cost, \$120,000.

"The coast artillery officer was giving him a lesson in big gun arithmetic. He gave some figures and concluded, 'The answer in feet tells you how far your target is below- the horizon.'

"'Below the horizon!'

"'Why, yes Our new guns carry so far that we must fire at them over the curve of the earth.'

**"But is that curve big enough for a battleship to hide behind?' asked the correspondent.**

**"Well, our guns will throw a one-ton shell 25 miles. A target at 25 miles would be 16 feet below the horizon. A battleship's crow's nest is 135 above the surface. Why, these battleships can't see each other's masts at a distance of 14 miles. And yet, in a naval engagement, they must hit each other at that distance, shooting over the shoulder of the earth. That's one reason why airplanes are indispensable in the navy.' "**

**What a tremendous force for destruction and death in such a gun! But for vision and for power of execution, faith in God will exceed it far and away. "He endured as seeing him who is invisible."**

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### **Storm The Fort**

**A Baptist missionary came home from India just at the time when the old gospel hymn, "Hold the Fort," was at the height of its popularity. Everywhere he heard it sung. The more he heard it the more he disliked it, until at last he went into one of the missionary gatherings of his denomination and protested against the use of the hymn. " 'Hold the fort?' " he cried indignantly. " 'Hold the fort?' why, that is the devil's business. Our business, as Christians, is to storm the fort." -- Doran's Ministers Manual.**

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### **Ye Shall Receive Power**

**I stood some time ago beside Niagara Falls, and looking down by the bank of the river I saw a great house which I was told was the power house. In that house was a great dynamo, and from these went wires to Buffalo and New York. They light Toronto by Niagara Falls, heat it by the Falls; cook their dinners by the Falls, run their tram-cars by the Falls and at a sanatorium near Toronto the patients get their electric baths by the Falls. And in New York state there is one gruesome place where the Falls also are at work. They electrocute their criminals by the power that comes from Niagara Falls.**

**When I went to the Falls again I saw the philosophy of it all. Lake Ontario is 169 feet below Lake Erie, and if you were to lift up Ontario to the level of Erie, you would have no Falls and no power.**

**"Tarry at Jerusalem until ye be endued with power from on high." That is what we need -- to get down, to get under, to humble ourselves before God, that the power from on high may come upon us. It is something to have power from behind,**

such as a church with prestige and a history; something to have power from before, such as the thrill and hope of coming achievement; something to have power round about us, such as organization and culture and wealth; but, somehow, the power behind and in front and round about us is all power on the level. What we need is the power from on high, the power borne along from the great dynamo of God.

Along those lines comes the power which gives light to the benighted. Along those lines comes the power that gives warmth, and sympathy and companionship. Along those lines comes the power for locomotion -- the power to go about doing good. Along those lines comes pulsing health, quickening us spiritually, a tonic, a refreshment. And along those lines comes also death. For, I remember, as I turn from that gruesome place where the power of Niagara Falls is used to rid the state of its criminals, that the power from on high can execute my sinful self; my selfishness, my carnality, everything that is displeasing to God can be put in the chair of judgment and the power can be turned on and they are gone, and I am free from the body Of this death. -- Dr. A. C. Dixon.

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### Complete Surrender

Just out of reach of my window stretches a wire which carries a heavy current of electricity for light and power. If I could lean far enough out to touch it, death would be swift as the lightning's stroke. Yet the doves light on it and take no harm. The secret is that, when they touch the full powered wire, they touch nothing else, and so are safe. My danger would be that, while I touched the wire, I should also be touching the earth through the walls of my house and the current would turn my body into a channel for escape. So would God have us seek our safety in complete surrender to His power and love. It is when we reach one hand to Him, while we yet keep fast hold of some forbidden thing with the other that we are in danger. -- Christian Endeavor World.

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### The Atrophy Of A Soul

One of the most puzzling, as well as saddest, problems to many earnest Christians is the spectacle of men living without God in the world and apparently content so to live. Persons to whom God is the reality of all realities, who cultivate a sense of His presence and delight to commune with Him in private and public devotions, finding relief in every exigency of life in casting their burdens on the Lord, cannot understand the practically pagan lives which so many of their fellowmen are living.

But after all, this progressive paralysis of a man's nature on its Godward side is not so great a mystery. It takes place under a law with whose workings we are

familiar. The law is that the disuse of any faculty of the soul or function of the body is followed by its gradual decay. Muscles that are not brought into exercise shrivel. An arm that does not work will presently be unable to do so. A man who would refuse to leave his chair or bed would find after a while that his limbs had lost their power. The human eye, if shut up to perpetual darkness, would fare no better than the eye of the mole. So with our mental faculties. There is no way to preserve their alertness except by keeping them in exercise. The poor thinking which has become chronic with so many of us is the penalty on our refusal to do good and hard thinking in the past. The very capacity for logical processes is dwindling and its vanishing point is almost in sight. The difference between people in the matter of memory is not by any means only one of original endowment; it is largely due to difference in self-training. If we fail to cultivate this faculty, it will constantly become more impotent and unreliable. Nothing disappears more quickly than unused knowledge. And in this same way it is a great mistake for anyone to suppose that opportunity of salvation will be as good and hopeful after years of neglect of God as it is today. God's mercy will be no less, indeed, and His grace will be as potent where it can find entrance and room for work. But it is just the capacity on the human side to receive Him that becomes impaired, and at last atrophied. Drummond's words carry a penetrating admonition, "The soul in its highest sense is the vast capacity for God. It is like a curious chamber added on to being, and somehow involving being, a chamber with elastic and contractile walls; which can be expanded with God as its guest, illimitably, but which without God shrinks and shrivels until every vestige of the divine is gone, and God's image is left without God's Spirit. One cannot call what is left a soul; it is a shrunken, useless organ, a capacity sentenced to death by disuse, which droops as a withered hand by the side, and cumpers nature like a rotted branch." In this view of the matter a new and solemn meaning attaches to the question, whose significance has perhaps been dulled to us by frequent repetition, "How shall we escape if we neglect so great salvation?" -- The Lutheran Observer.

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## 08 -- OMNIPRESENCE

We climb the steep and thorny hill of life  
'Mid toil and care,  
But, striving upward in the face of strife,  
We meet Christ there.

We watch with awe and dread the storm clouds  
rise  
In headlong pace,  
Then the glowing rainbow of the skies,  
We see His face.

We cannot pierce the nightly veil of gloom,

Nor understand,  
Until the morning with its roseate bloom  
Reveals His hand.

The knowledge of His nearness thrills the soul,  
Makes life worth while,  
Until at last we reach the heavenly goal,  
Led by His smile.

"His works declare Him"; e'en the humblest  
flower  
Assurance gives  
That our loving, gracious, ever-mindful,  
Redeemer lives,

-- Nettie Ramsey

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## 09 -- A PREACHER'S CONFESSION

I suppose that every preacher finds a good deal of fault with himself. It seems that I have had more occasion to do so than the most of my brethren, and while I regret the failures, and am trying to do better, I think it good to confess up a little. Perhaps others may be benefited by my mistakes.

Perhaps my most frequent and foremost fault is that I have tried to preach before I was ready. I was not prepared. So far as being full of the subject is concerned, I have been bubbling over with it, and still unprepared. I have been anxious to get at it, then dead in earnest, full of faith for the service, blessed in my heart, but not prepared. How shall I describe my condition? The times when I have failed the way I mean just now were when I had seemingly everything a preacher should have in order to succeed except the sermon subject in hand. They were the times when I tried to preach because a good thing had burst upon me with such force that my soul leaped out to meet it, and it blessed me so much that I tried to tell it before I thought how, before I knew how, before I was prepared. I shot the gun before the ball was rammed down in place and I had taken careful aim, consequently I used a lot of powder, aimed at nowhere in particular, and hit nothing, or something I didn't mean to.

I suppose that each man is different in his thinking, but I don't know that many of us can carry along at the same time a great number of studies unrelated to each other. For myself I am mostly a one track thinker. I get impressed with one thing and have to leave the rest till I graduate from that course. And while I am in that course nothing else much is admitted. I think it would be correct to say that I frequently fail in preaching because I try to teach the course while I am taking it.

**When I put the whole course to "stew" awhile until I give it and myself an opportunity to mature, I do better.**

**Perhaps the failures are not so great as though I had waited until I was sure of just what to say and then tried to say it without enthusiasm and earnestness. Preaching without unction is an uphill job. Still I think that if a good truth is in a man's soul, and is a part of him, some day it will spring up again and can be delivered better than when the man is first receiving it into his soul and thinking. I can safely say that my best efforts at preaching have been born again truths.**

**One danger of unprepared preaching is the dwindle at the last end when the climax is reached. Failure of the appeal is serious. Enthusiasm alone does not always get seekers. A boy who sees a poster of the navy describing travel in foreign lands may get full of enthusiasm, but he had better think up a good appeal if he expects his father to let him join the navy. If he goes home with nothing but enthusiasm he will fail, but he may succeed if he takes time to think what to say and how to say it.**

**Surely I have found that the subject of a sermon, and the enthusiasm it brings is one thing, but preparation of the subject into sermon shape is quite another.**

**Signed, One Who Tries**

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**THE END**