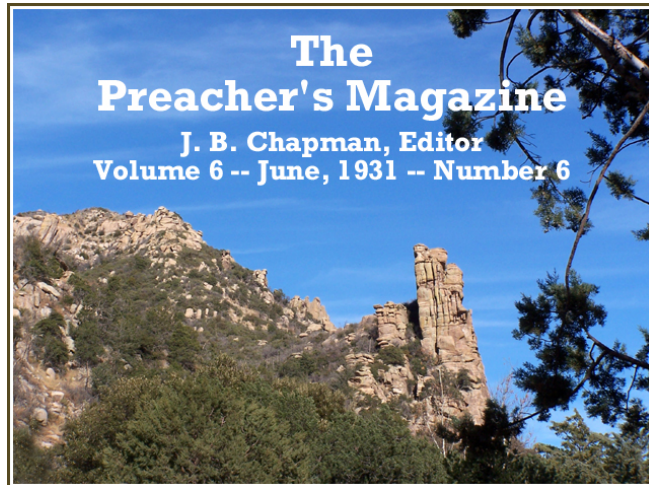


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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01 -- EMPHASIZING THE CONTENT OF THE SERMON -- By J. B. Chapman

These lines are being written in Guatemala, on February 10. The last thirty-one times that I have preached I have had to "get the message across" by means of interpreters. Already five different persons have helped me in the capacity of interpreters, and I certainly appreciate their wonderful patience and splendid co-operation.

But what I started to say is that this is a wonderful experience to compel the preacher to consider the content of his sermon. There is not much place for the use of personal introductions, not much place for introductory material of any kind. And there is not much place for playing on words. I have felt embarrassed to attempt to make close distinctions. It has seemed to me that this is a challenge which is pretty difficult to meet.

For instance: one might stand up before an English audience and say: "Now we may approach this subject either from the standpoint of the abstract or the concrete." But this is a technical expression that might not lend itself to translation. And then one cannot quote poetry, for poetry does not translate. Then if you are going to quote lengthy passages of Scripture you must give your interpreter warning so he can turn to it and read it, for it is not likely that he would be able to quote accurately just from memory. Then also you have to be careful about illustrations, for the manner of life here is so different that an illustration is quite as likely to be more difficult than the subject itself. I am told that one preacher who came here used a fire engine as an illustration, and the people of his audience had no idea what he was talking about.

And then the question of time enters in. It takes the interpreter just as long as it does the preacher, so the preacher has only half as much time as he is used to using.

In getting ready to preach here I have found it necessary to go over my subject very carefully and to ask myself more particularly than I have been accustomed to doing, "Just what am I trying to tell these folks? what is the real content of my message? what statements am I to make? what arguments shall I use? What is the real content of the sermon I propose to preach?"

But as I have thought about it more, it has occurred to me that this is good for a preacher. It is not possible for him to hide his poverty of thought behind an array of high sounding words. And since he must say something, it makes him

scratch to be sure to have something to say. And I wonder if it would not be good for us when preaching to people who do understand our language to dig down a little more carefully into the question of the sermon content.

Writing, speaking over the radio, preaching on the street or in a factory, and making addresses or preaching sermons to children are good exercises in the interest of the sermon content.

Where a man is surrounded either by indifferent people or by those who enthuse and push him on his task is easy. In the former case he can get by if he does not preach too long and in the latter case he can get by with almost anything. But let him sit down and "spread his brains on paper" if he wants to discover how "thick" his thoughts are. Or let him try to hold a crowd on the street or let him try to preach ten minutes to the men in the factory just before the whistle blows. Let him stand before a microphone and imagine that "the world" is listening in! Let him address a company of wiggling children -- well somewhere along the line he should be able to tell whether he really has something to say or whether he is just offering a bluff. Suppose we all check up on the content of our sermons again.

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

Through the use of the new Interlinear Greek-English Testament my personal interest in the reading and study of the Greek New Testament has recently enjoyed a splendid revival. And thinking that there are readers of the Preacher's Magazine who might likewise find great profit in the use of this edition, I am passing the word along. The New Testament with Lexicon is sold by the Nazarene Publishing House at four dollars the copy.

I think I never realized how dependent the Church is upon the ministry as I did when we were selecting five men from among those who have been preachers for four years or more to form of these the nucleus of an eldership which should assist in raising up a self-directing church in Guatemala. For then we all saw that both the quantity and the quality of the church depends upon the ministry quite directly. Often preachers complain about the church as though it were a thing apart. But the truth is that under God the church is What the preachers make it.

Someone remarked to Henry Ward Beecher that no one ever seemed to go to sleep in his services and asked how he managed it. His reply was, "I have given our sexton strict orders that if he sees anyone asleep in the pews he is to come right down to the pulpit and wake up the preacher."

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## 03 -- GREAT PREACHERS I HAVE KNOWN -- By A. M. Hills

**Flavius Josephus Cook, born at Ticonderoga, New York, January 26, 1838, and died there June 25, 1901. He studied in Phillips Academy, Andover, Massachusetts, and entered Yale in 1855, but left, owing to ill health in his Junior year. He graduated at Harvard, 1865, and at Andover Theological Seminary was a resident student from 1868 to 1870. He was active pastor at the First Congregational church, Lynn, Massachusetts, 1870 to 1871. He then traveled and studied in Europe from 1871 to 1873. He was a lecturer upon religion and science. His knowledge of theology, say critics, was considerable; his claim to speak for science would be disputed. From 1874 to 1895 he lectured continually.**

**When he returned from his trip in Europe he was invited to speak in a church and he made so profound an impression that they invited him to speak at Tremont Temple where he lectured a portion of the year each Monday morning with a prelude on current events. During 1880 to 1883 he lectured around the world and drew immense crowds everywhere. He was stenographically reported in newspapers. Then his lectures were revised and published in book form.**

**There was published a volume on "Biology" in 1877, on "Transcendentalism" in 1877, a volume on "Orthodoxy" in 1878, on "Theodore Parker and Conscience" in 1879, on "Heredity" in 1879, a volume on "Marriage" in 1879, "Socialism" in 1880. He also wrote on the "Occident" in 1882, on the "Orient" in 1886, and established a Religious Monthly, Our Day, in 1888. His conservatism was most pronounced, his dogmatism also. He made one hundred thirty-five addresses in England. From the first his reputation as a thinker and orator was made. He took active part in the Congress of Religions in Chicago in 1893. Lyman Abbott pronounced him a genius, a surcharged thunder cloud. He studied two years in Germany between 1880 and 1882 and spoke around the world. He was a strong supporter of the orthodox faith and made infidelity writhe under his masterful assaults. I heard him several times and he made a profound impression upon all his audiences. He was very widely read. When he was in college he read several volumes a week and was a tireless reader and student. He took so many notes of Dr. Parks of Andover, and then gave them out in his Monday lectures, that he embarrassed Dr. Parks so much that he himself could not publish his own theology.**

**I will give as a specimen of his striking style in upholding the truth of Christianity an address which he delivered at the Congress of Religions in Chicago in 1893.**

### **Strategic Certainties Of Comparative Religions**

**It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than .that we have begun to live. And even the most determined and superficial skeptic knows that we have begun.**

On the faces of this polyglot international audience I seem to see written, as I saw chiseled on the marble above the tomb of the great emperor Akbar, in the land of the Ganges, the hundred "names of God. Let us beware how we lightly assert that we are glad that these names are one. How many of us are ready for immediate, total, irreversible self-surrender to God as both Savior and Lord? I care not what name you give to God, if you mean by Him a Spirit Omnipresent, Eternal, Omnipotent, Infinite in holiness and every other attribute of perfection. Who is ready for co-operation with such a God in life and death and beyond death? Only he who is thus ready is religious.

William Shakespeare is supposed to have known something of human nature, and certainly was not a theological partisan. Now Shakespeare, you will remember, tells us in "The Tempest" of two characters who conceived for each other a supreme affection as soon as they met. "At the first glance they have changed eyes," he says. The truly religious man is one who has "changed eyes" with God. It follows from this definition, and as a certainty dependent upon the unalterable nature of things that only he who has thus "changed eyes with God" can look into his face with peace. A religion of delight in God, not only as Savior but also as Lord, is scientifically known to be a necessity to the peace of the soul, whether we call God by this name or the other, whether we speak of Him in the language dialect of this or that of the four continents, or this or that of the ten thousand isles of the sea. It is a certainty and a strategic certainty, in all religion, that we must love what God loves, and hate what God hates, or we can have no peace in his presence. If we love what God hates and hate what God loves, it is ill with us and will continue to be ill until the dissonance ceases.

What is the distinction between morality and religion, and how can the latter be shown by the scientific method to be a necessity to the peace of the soul? I do not undervalue morality and the philanthropies, but this is a "Parliament of Religions" strictly so-called, and I purpose to speak of the strategic certainties of comparative religion.

From the very center of the human heart, and in the presence of all the hundred names of God, conscience demands that what ought to be should be chosen by the will; and it demands this universally. Conscience is that faculty within us which tastes (tests) intentions. A man does unquestionably know whether he means to be mean, and he inevitably feels mean when he knows that he means to be mean. If we say, "I will not," to that still small voice which we call conscience, and that whispers, "Thou oughtest," there is a lack of peace in us. Until we say, "I will," and delight to say it, there is no harmony in our souls. Delight in whispers, "Thou oughtest," is a correct general definition of religion. Merely calculating, selfish obedience to that still, small voice saves no man. This is the first commandment of absolute science: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength."

When Shakespeares two characters met, curiosity as to each others' qualities did not constitute the changing of eyes. That mighty capacity which exists in human nature to give forth a supreme affection was not the changing of eyes. Let us not mistake a capacity for religion, which every man has, for religion itself.

Natural sonship and moral sonship of man are often confused with each other in our careless speech. We must adore and obey God. Half the loose, limp, lavender liberalisms of the world mistake mere admiration of God for adoration of God. It is narrowness to refuse mental hospitality to any scientific truth. Assembled in the name of science, and of every grave purpose, we ought to be ready to promote such self-surrender to God as shall amount to delight in all known duty, and in all His attributes, and make us affectionately and irreversibly choose God, not as Savior only, but as Lord also; and not as Lord only, but as Savior also.

But choice in relation to person means love. What we choose we love. Conscience reveals a holy Person, the Author of moral law, and conscience demands that this Person should not only be obeyed but loved. This is the unalterable demand of an unalterable portion of our nature. As personalities we must keep company with this part of our nature and its demands while we exist in this world and in the next. The love of God by man is inflexibly required by the very nature of things. Conscience draws an unalterable distinction between loyalty and disloyalty to the ineffably holy Person whom the moral law reveals, and between the obedience of slavishness and that of delight. Only the latter is obedience to conscience. Religion is the obedience of affectionate gladness. Morality is the obedience of selfish slavishness. Only religion therefore and not mere morality, can harmonize the soul with the nature of things. A delight in obedience is not only a part of religion but is necessary to peace in God's presence. A religion consisting in the obedience of gladness is therefore scientifically known to be indispensable to the peace of soul with itself.

It will not be tomorrow or the day after, that these propositions will cease to be scientifically certain. Out of them multitudinous inferences flow as Niagara from the brink of God's palm.

Demosthenes once made the remark that every address should begin with an incontrovertible proposition. It is a certainty and no guess that a little while ago we were not in the world and that a little while hence we shall be here no longer. Lincoln, Garfield, Seward, Grant, Beecher, Go.ugh, Emerson, Longfellow, Tennyson, Lord Beaconsfield, George Eliot, Carlyle, Keshub Chunder Sen. Okubo, I know not how many Mohammeds -- are gone, and we are going. Man's life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God. The self-evident truths in religion are certainties that will endure unchanged:

"Till the heavens are old, and the stars are cold,  
And the leaves of the judgment book unfold."

The world expects to hear from us in this Parliament, no drivel, but something fit to be professed face to face with the crackling artillery of the science of our time. I know I am going hence, and I know I wish to go in peace. I hold that it is a certainty and a certainty founded on truth absolutely self-evident, that there are three things from which I can never escape: my conscience, my God and my record of sin in an irreversible past. How am I to be harmonized with that inescapable environment? Such harmonization is the condition of my peace. Here is Lady Macbeth:

See how she rubs her hands.

"Out damned spot!

Will these hands ne'er be clean?

All the perfumes of Arabia could not sweeten this little hand."

And her husband, in a similar mood says:

"This red right hand, it would

The multitudinous seas incarnadine,

Making the green one red."

What religion can wash Lady Macbeth's right hand? That is a question I propose to the four continents and all the isles of the sea. Unless you can answer that question you have not come hither with a sufficiently serious purpose to a Parliament of Religions. I take Lady Macbeth on my right arm, and her husband on my left, and we three walk down here to the benches of the skeptics of our time who are not represented in this Parliament. Anti-Christian literature in our day is usually half chaff and half chaffing. But I put to infidels the question, "Can you wash our red right hands?" All the skepticism or average liberalism says or has ever said in answer to this supreme inquiry is as insufficient to man's deepest spiritual necessities as a fishing rod would be to bridge this great lake or the Atlantic.

I turn to Mohammedanism. Can you wash our red hands? I turn to Confucianism and Buddhism and Brahmanism. Can you wash our red right hands? So help me God, I mean to ask a question this afternoon that shall go in some hearts across the seas and to the antipodes, and I ask it in the name of what I hold to be self-evident truth that unless a man is washed from the love of sin and the guilt of sin he cannot be at peace in the presence of Infinite Holiness.

Old man and blind, Michael Angelo in the Vatican, used to go to the Torso, so-called, a fragment of the art of antiquity, and he would feel along the marvelous lines chiseled in bygone ages and tell his pupils that thus and thus the outlines should be completed. I turn to every faith on earth except Christianity and I find every such faith a Torso. But if its lines were completed it would be a full statue corresponding in expression with Christianity.

**The necessary truths recognized everywhere as self-evident if carried out consistently in theory and practice by the non-Christian faiths, would inevitably enlarge those systems into an assertion of the indispensableness of man's deliverance from the love and the guilt of sin. This occasion is too grave for mere courtesy without candor. Some of the faiths of the world are marvelous as far as they go; but if they were completed along the lines of the certainties of the religions themselves they would go up and up to an assertion of the necessity of the new birth to deliver the soul from the love of sin, and of an atonement, made of God's grace to deliver the soul from the guilt of sin.**

**There is no peace anywhere in the universe for a soul with bad intentions and there ought not to be. We are all capable of changing eyes with God, but until we do change eyes with Him it is impossible for us to meet Him in peace. Nothing can ever deliver us from the necessity of good intentions, if we would attain the peace of the soul with its environments, nor from exposure to penalty for deliberately bad intentions. It is clear that we cannot escape from conscience and God and our record of sin. It is a certainty and a strategic certainty that except Christianity there is no religion under heaven or among men that effectively provides for the peace of the soul by its harmonization with itself, its God and its record of sin.**

**I am the servant of no clique or clan. For more than a quarter of a century, if you will allow me this personal preference, it has been my fortune to speak from an entirely independent platform, and I am quite as much at liberty to change my course as the wind its direction: but I maintain with a solemnity which I cannot express too strongly that it is a certainty, and a strategic certainty, that the soul can have no intelligent peace until it is delivered from the love of sin and the guilt of it.**

**It is a certainty and a strategic certainty, that except Christianity, there is no religion known to man that effectively provides for the soul this double deliverance. It is a certainty and a strategic certainty that unless a man is born of water, that is, delivered from the guilt of sin, and of the Spirit, that is, delivered from the love of sin (sanctified) it is an impossibility in the very nature of things for him to enter into the kingdom of heaven.**

**Except a man be born again he cannot enter the kingdom of heaven. A man cannot serve God and Mammon. God cannot deny Himself. These cans and cannots are the crags of certainty underlying science as well as Scripture, and it is on these crags of absolutely self-evident truth that I would plant the basis of a universal religion, asserting the necessity of the new birth for our deliverance from the love of sin, and of the atonement for our deliverance from the guilt of it.**

**I am not teaching sufficiency of natural religion but only its efficiency. By mere reason we can ascertain the necessity of our deliverance from the guilt of sin but by mere reason it is difficult to know how we are to be delivered, "Plato," said Aristotle, when a student under the great master, "I see how God can forgive some**



sins of carelessness, but not how He can forgive sins of deliberately bad intention, for I do not see how He ought to."

The murderer, the ravisher, the thief, have bad intentions, but perhaps, according to their light these have no more moral turpitude than some bad intentions you and I have cherished. But we must keep peace with our faculties, with our record, and with God who cannot deny Himself. I am afraid of the human faculties for God is in them and behind them. He originated the plan of them. You must stay with yourself while you continue to exist, and harmonization with the plan of your soul is an unalterable condition of your peace.

Ours is a transitional age; but no transition in life, or death, or beyond death, will ever free us from the necessity of harmonizing our religious faith and practice with self-evident truth and with the mind that was in Christ.

If I were called upon to select watchwords for a universal religion they should be these two.

1. Self-surrender to the self-evident in science and Scripture.

2. Imitation of the mind that was in Christ. But these two are one. There are philosophical certainties in the self-evident truths of the nature of things and these certainties are a self-revelation of God. There are historical certainties in the whole field of man's prolonged and varied experience, but especially in the person, teaching and influence of Christ and these certainties are a self-revelation of God. But there is but one God: so all self-revelations of the Eternal Reason and the Eternal Word are one -- Christ was man at his climax. He revealed God to man, and also man to himself. In his human nature Christ was the perfect example of what every man should be. Human nature can be understood only when studied in its one perfect Example. There has appeared on earth once, and but once, a Being whose soul was in harmony with itself and God. The soul of Christ must be taken as a lesson in the capacities of normal humanity. Our philosophy does not reach the proper height until it shows us how we can harmonize all the human faculties with conscience as they were harmonized in Christ's soul. The natural action of any piece of mechanism is the nearly or quite frictionless action. The natural action of the human faculties is their frictionless or harmonious interworking among themselves, each taken at its best, and conscience taken with the strength it had in Christ. The natural or harmonious action of human nature, experience finds only in the imitation of Christ. The natural is the Christlike.

In Berlin University I once heard Professor Dorver call out to his class, "The scientific truth of advanced modern ethics is not so much that man has a conscience, as that conscience has man." Shakespeare said "Conscience is a thousand swords." John Wesley said, "God is a thousand consciences." How am I to keep peace with myself, my God and my record of sin, except by looking on the cross until it is no cross to bear the cross: except by beholding God, not merely as

my Creator but also as my Savior, and being melted by the vision and made glad to take him as Lord also?

As I came to this assembly I bought a book full of the songs of aggressive, evangelical religion (Gospel Hymns No. 5) which now so profoundly moves this city. I found in that little book, words which may be bitter indeed when eaten, but which, when fully assimilated, will be sweet as honey. I summarize my whole scheme of religion in these words, which you may put on my tombstone:

Choose I must, and soon must choose  
Holiness, or heaven lose.  
While what heaven loves I hate  
Shut for me is heaven's gate.

Endless sin means endless woe  
Into endless sin I go  
If my soul from reason rent  
Takes from sin its final bent.

Balance lost but not regained  
Final bent is soon attained.  
Fate is choice in fullest flower.  
Man is flexible -- for an hour!

As the stream its channel grooves  
And within that channel moves  
So doth habits deepest tide  
Groove its bed, and there abide.

Light obeyed increaseth light  
Light resisted bringeth night.  
Who shall give me will to choose,  
If the love of light I lose?

Speed my soul; this instant yield;  
Let the light its scepter wield.  
While thy God prolongeth grace,  
Haste thee toward His holy face.

\* \* \* \* \*

04 -- THE PROPHET AMOS -- THE PREACHER OF JUDGMENT -- By Olive M. Winchester

The Second Sermon -- Privilege Intensifying The Doom (Chapter Three)

**"You alone I have known  
Of all the families of the earth,  
Therefore -- I will punish you  
For all your iniquities" (3:2, R. V.).**

**Whenever a prophet uttered his voice against the sins of Judea or Israel there was always a mental retreat, if not an open challenge made, into the stronghold of trust and belief that they were the chosen people of Jehovah, therefore Jehovah to glorify His own name would deliver them. There had been instances in their history as in the wanderings in the wilderness when the hand of judgment had been laid upon them for their iniquities, yet the one absorbing fact that ever held their attention was that they had been chosen above all the nations of the earth, therefore despite their defections they would be delivered.**

### **Privilege And Responsibility**

**Knowing the trend of thought of the people, the prophet Amos opens his second sermon to the Israelites gathered at Bethel with a demand that they listen to his word, they who have been under the guiding hand of Jehovah, and belong to that company brought up from the land of Egypt. It is true that they have been chosen out from among all the nations of the earth, that they have become the sole recipients of a revelation given in word, but therein they are not exempt from punishment for their sins; on the other hand they are the more responsible. Because they have had such privileges, the penalty for transgression is the more certain. "National pride," says Hastings, "was never more fully developed than among the Hebrews. Were not these tribes the favorites of the Eternal? Had He not given them a law of righteousness which exalted them far above other people? They beheld heaven sent leaders in generation after generation -- a Moses, a Joshua, a David, a Solomon; surely all these memories justified their pride in the past? They were an elect nation, and they knew that they were such. And from the fact of their election they drew certain conclusions -- that their dominion should extend from sea to sea; that no matter what of peril the future might bring, Jehovah would care for His chosen and would insure their victory. And certain conclusions they also drew -- that the remaining people of the earth were abandoned by God, devoted to destruction or, if permitted to survive the day of Jehovah, then only allowed to remain as hewers of wood and drawers of water, the captives and bondslaves of the favored nation . . . . What must have been their indignation when this strange preacher followed up his 'therefore' by the words, 'I will visit upon you all your iniquities'? They must have listened with an amazement which would break into fury at the audacious, blasphemous words of the rugged preacher. For blasphemous they must have sounded to those orthodox ears. His message was unwelcome, because it disturbed the comfortable equanimity of this audience, and dealt a blow at their most cherished convictions. Starting from the same premises, Amos reached a conclusion diametrically opposite to theirs, because his conception of the character of God was a whole world apart from theirs." Privilege did not give license, it demanded greater responsibility, and if that was not**

manifested, then doom and destruction would follow, the more so because they had been God's chosen people. If we have been recipients of divine blessings, then we are thereby charged with the duty of service, not self-complacency and self-indulgence.

"God bends from out the deep, and says:  
I gave thee the great gift of life.  
Wast thou not called in many ways?  
Are not My heaven and earth at strife?  
I gave thee of My seed to sow:  
Bringest thou back My hundredfold?"

### **Evidences Of The Voice Of Warning**

Amos was aware of the hostility that his message would arouse. He knew that Israelites would not accept his declaration that they were liable to punishment for their sins without a challenge; accordingly he seeks to prove that he speaks with authority. In deducing evidence he first calls attention to the fact that every effect has a cause, and then cites facts from nature illustrative of this.

First among the citations from nature and life, he calls to mind that when two men are seen walking together there is at once the inference that previously they had entered into an agreement to this effect. The setting is entirely characteristic of the day and age. At that time and in that country because of the many robbers, it was not safe for a man to journey alone, neither would he join himself unto a stranger, for he might be a robber. If he must needs go on a journey and could find no companion he traveled alone, but if he could obtain company he always sought to do so. Consequently when two men were seen journeying together it was never suggested that they had met by chance, but it was concluded that they had entered into an agreement for the purpose. "For there," says G. A. Smith, "in the wilds of Palestine men meet and take the same road as seldom as ships at sea:" The special line of thought underlying this metaphor would seem to be "that two sets of phenomena which coincide must have sprung from a common purpose. Their conjunction forbids mere chance." -- G. A. Smith. Further application is given at the close of the series of metaphors.

Continuing with figurative thought, Amos cites the lion of the jungle who, when he is about to spring upon his prey, gives forth an ominous roar, indicating that the prey is well in his power, then he adds that a young lion in his den growls with satisfaction only when he has prey within his grasp. Passing to another illustration he cites that fact that when the bird is caught in a snare upon the earth it is because there has been bait set. Further, when a snare springs up from the ground it is an indication that something has been caught within its folds.

Drawing a little nearer in his citation of figures, he asks the question whether or no when the alarm is blown in the city there is not a feeling of trepidation among

the people. Do they not tremble with terror? There was only one answer to be given. Everyone knew that when the trumpet sounded an alarm there was danger lurking near. Advancing another step, the prophet inquires once more. Does a catastrophe or a calamity befall a city and has it not come from the hands of Jehovah? To the Hebrew mind there would be only one reply. He knew not of the secondary causes, and thereby regarded all that happened as coming from Jehovah. He made no distinction between what might be permitted and what might be immediately directed.

Leaving the figures which had prepared the way for an open declaration, Amos lays down first the principle that when any evil is about to break upon the land, God reveals the same unto his prophets that they in turn may warn the people. Thereupon repeating one of his previous metaphors, he proceeds to enunciate another truth, "The Lord God hath spoken, who can but prophesy?" His message, as startling as it may have seemed to them, had behind it a causative force. Jehovah was about as a crouching lion to spring upon the prey. The word of prophecy was a warning to them. Fear and trembling should take hold of them. They should not repudiate the voice of warning or scoff at its predictions, they should listen to his utterances.

### The Coming Judgment

Having established his right to prophesy and the validity of his message, the prophet delineates the sins which are bringing the sentence of doom and the judgment that is to follow. As for Israel's sins, they are such as to amaze the nations around about. Even though these nations themselves are guilty of gross sins, yet when they come and look at the evil existent in Samaria they wonder. Within her domains there are tumults occasioned by the rapine of her ruling classes; there are oppressions, grinding the face of the poor. So far have they gone in their sins that they no longer have the power, of moral judgment, they cannot discern the right. "Violence and robbery" have been practiced over such a period of time, that they can not conceive anything else within their hearts. For all this, for their many iniquities, they shall be punished, an adversary shall beset them around about, and those very palaces which have been the storehouses for their "violence and robbery" shall be despoiled. So great shall be the spoliation that those who luxuriously recline on their richly tapestried divans shall be snatched from the wreckage as a shepherd seizes from the beast of prey "two legs or a piece of ear" of the sheep that has been his victim. So complete shall be the destruction that when Israel shall pay the penalty for all of her sins, the devastation shall extend even to her principal sanctuary, demolishing the horns of the altar which ever had constituted a place of retreat. Thus the last hope of refuge would be cut off. In the sweeping catastrophe over the land all their pleasant dwelling places also would fall. "To such a civilization," says McFadyen, "with no heart for the needless sorrows of the poor, and no mind for anything but the exploitation of the weaker members of society, there can be but one end. The God whom it has insulted, will smite it, the whole of it, the holiest and most cherished emblems of its religion no

less than the symbols of its social and political splendor; its churches and its palaces alike will be laid, by the terrible hand of the enemy whom He will send, in one welter of ruin. When we remember that the sanctuary of Bethel was the royal chapel (7:13) hallowed by ancient and precious traditions associated with the name of Father Jacob, we can imagine the horrified looks upon the faces of Amos' hearers when he announced that the very horns of its altar would be hewn off and dashed to the ground. What blasphemy! and this fierce message was delivered, too, in the name of the very God to whose sanctuaries the people were so zealously flocking. Impossible, incredible, away with him!"

"The nations all whom thou hast made  
Shall come, and all shall frame  
To bow them low before thee, Lord!  
And glorify thy name.

"Truth from the earth, like to a flower,  
Shall bud and blossom then,  
And Justice, from her heavenly bower,  
Look down on mortal men." -- John Milton.

#### Homiletical Suggestions

First among the texts that might be chosen is that in verse two which we selected as the keynote of the entire chapter, and for a theme we might give "Spiritual Privileges Entail the Greater Responsibility," then in dividing we could cite different phases of responsibility, responsibility in personal spiritual well-being, responsibility in right relations to those about us and responsibility in Christian service. Moreover verse eight, the second half, also affords a good text, "The Lord God hath spoken, who can but prophesy?" For a theme, "A Divine Call," might express the thought and then subdivisions as follows, first, a call is the voice of God within the soul, "The Lord God hath spoken," second, it has an impelling force, "Who can but prophesy?" and third, it incites to unctonized utterance, a characteristic of prophecy. Under this third point the thought might be stressed that real true preaching demands an anointing of the Holy Spirit. We cannot claim for our word the inspiration as dwelt in men of old to record the Word of God but we can claim a special unction from the Holy Spirit and should tarry for this anointing upon us. Finally, a portion of verse fourteen might be selected, "I will visit the altars of Bethel." Here the subject could be "The Doom of False Religion" and subdivisions thus: first, religious profession insufficient; second, religious service as form inadequate; and finally, religious worship accompanied by sinful practices invokes divine wrath.

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## **"I Sought For A Man" (Eze. 22:30)**

**During the campaigns of Napoleon it was most necessary that a certain pass should be kept and the Austrians held in check for twenty-four hours. A battery commanded the entrance to the pass; one by one the men behind the guns in the battery fell, but still the fiery fusillade continued, and the pass was held for twenty-four hours. At length a signal appeared about the battery, which said, "We will now surrender if you will permit us to go forth with our guns." The firing ceased, and the garrison marched forth -- it consisted of one man, a brave grenadier. The Austrians expressed great surprise that one man had so long held the pass alone. For hours he had himself manned those guns. When Napoleon heard it he sent for the bold grenadier and offered him any promotion he wished. His reply was, "Sire, I want to remain a simple grenadier and your faithful servant." A few weeks later in another engagement the faithful soldier was mortally wounded and shortly died. Napoleon gave the order that the name of the faithful grenadier should never be removed from the muster roll, and that, when the name of D'Auverque was called, someone from the ranks should step out and respond, "Dead on the field of honor! Faithful unto life, faithful unto death! Enter thou into the joy of thy Lord!" -- Selected.**

**\* \* \***

## **Acting Faith**

**A young lady came to her pastor in perplexity. "I have always believed in the New Testament," she said. "How must I believe differently in order to become a Christian?" After some counsel a light broke over her face and she exclaimed, "Why, all I have to do is to believe as I have always believed, but begin to act as if I believed it!" To begin at once to act as if Christ were our Lord and Savior and to keep on trying to do His will is the beginning of salvation.**

**Professor Peabody says that the road directions to the heavenly city are very simple, "Take the first turn to the right and keep straight on." But to live beside the highway will do us no good if we never set out on the journey. The demand for faith is not arbitrary. "Nothing venture, nothing have." But he who invests his life without reserve will reap a rich reward. -- Noyes.**

**\* \* \***

## **The Crisis In Life**

**There trudged along a Scotch highway years ago a little, old-fashioned mother. By her side was her boy. The boy was going out into the world. At last the mother stopped. She could go no farther. "Robert," she said, "promise me something?" "What?" asked the boy. "Promise me something?" said the mother again. The boy was as Scotch as his mother, and he said, "You will have to tell me before I will promise." She said, "Robert, it is something you can easily do. Promise**

**your mother?" He looked into her face and said, "Very well, Mother, I will do anything you wish." She clasped her hands behind his head and pulled his face down close to hers, and said: "Robert, you are going out into a wicked world. Begin every day with God. Close every day with God." Then she kissed him, and Robert Moffat says that that kiss made him a missionary. And Joseph Parker says that when Robert Moffat was added to the kingdom of God, a whole continent was added with him. There are critical times in the history of souls. "Now is the accepted time; now is the day Of salvation." -- J. Wilbur Chapman.**

**\* \* \***

### **Having A Name To Live**

**I have seen a branch tied to a bleeding tree for the purpose of being grafted into its wounded body, and thus both might be one. Yet no incorporation had followed; there was no living union; spring came singing and with fingers opened all the buds; and summer came with her dewy nights and sunny days, and brought out all the flowers; and brown autumn came to shake the trees and reap the fields and with dances and mirth to hold the "harvest-home"; but that unhappy branch bore no fruit, nor flower nor even leaf. Just held on by dead clay and rotting cords, it stuck to the living tree, a withered and unsightly thing. So also is it with many who have a "name to live and are dead." -- Thomas Guthrie.**

**\* \* \***

### **Be Thou Removed**

**"What are you going to do with that mountain?" I asked. "Blow it up," he replied, as though a well-developed mountain was of no more importance than a pebble in his path.**

**That graphically tells the story of how the transcontinental was built. And the blowing up of mountains in these days of powder and dynamite is not a myth. In the mountain and wilderness regions "coyote holes" are being fired every day, and one can sometimes hear the explosion thirty miles away. I was present at one of these events. Four thousand yards of rock stood in the path of the transcontinental. A curve would have taken one around the base of it. But "orders are orders," and the "coyote" was dug. A soft seam was found in the mountain of rock, and the tedious task of drilling into its heart was begun. When completed, the "coyote" was a tunnel about four feet square running back into the rock for fifty feet, where it terminated in a chamber. It took half a hundred men to carry in the explosives. One hundred and twenty-five barrels of powder were dumped into sacks and the sacks packed in the chamber, and with these three cases of dynamite of fifty pounds each. Electric wires and fuses were then connected with the mine, and after that the face of the tunnel was rammed solid with rock and earth. When the time came for the terrific explosion there was not a soul within half a mile of the mountain.**



And then a lightning flash passed along the wire. One minute -- two -- three -- five passed, while in the bowels of the mountain the fuse was sizzling to its end. Then there was a rumbling and a jarring, as if the earth were convulsed under our feet; volumes of dense black smoke shot upward, shutting the mountain in an impenetrable pall of gloom; and in an instant these rolling, twisting volumes of black smoke became lurid, and then it was as if the guns of all the navies of the world had exploded close to our ears. And when it was over, the granite monster that had stood there for unnumbered centuries had, as the engineers rather poetically expressed it, "made way for the new transcontinental." -- Selected.

\* \* \*

### Remorse

Shakespeare is not only an easy first in literature, but he is preeminently the poet of conscience. Macbeth is one of his greatest creations. Macbeth as a great general in the army of the king of Scotland, whose name was Duncan the Meek. The evil thought had been suggested to Macbeth that one day he might wear the crown of Scotland. This he communicated to his wife, and she caught eagerly at the idea, and spurred him on to the committing of an awful crime. Duncan was on a visit to the castle of Macbeth. Night came on and with it a terrible storm. The king slept. Now was the time for the horrid deed, and when her husband hesitated, Lady Macbeth urged him, until, by one stroke of the dagger, he had slain his monarch. Then the misery, remorse and suffering are most graphically portrayed by the great dramatist. Then we see the torture of the mind resulting from an outraged conscience. The wretched murderer actually envies the dead king, and the wife exclaims, "Here's the smell of the blood still; all the perfumes of Arabia will not sweeten this little hand." -- Selected.

\* \* \*

### Repentance

From my seminary days (says Dr. McAfee) I have carried Dr. Hastings' story of Lyman Beecher and the sermon on repentance. Driven from his work by physician's orders, the senior Beecher had gone to the seashore, where he was fishing and roughing it. One Sunday he went to a little church whose young pastor recognized him and insisted that he preach. "Not at all," was the answer, "I am in fishing clothes, I have no sermon and I am here to rest." So the young fellow went into the pulpit and, as Beecher told it, "read a very good essay on repentance," defined it, showed how necessary it is and -- sat down. "Then," said the sturdy theologian, "I went up into the pulpit, fishy as I was, and put the cracker on that sermon, told the people that it meant that they must repent or they would be lost, every one of them, and dismissed the congregation."

Turning to the preacher, he said, "Sir, you ought "to be hung! It is a capital crime to bring people into the presence of such a truth and never make them feel it as their personal business." We do not need people who know what repentance is, but people who know how to repent and have done it. The sermon must shut a man up to some sort of decision, a decision of mind or of act. It must appeal to his will.

\* \* \*

## Lost And Found

Says Bishop Locke, "One afternoon while I was the happy pastor of Central church, San Francisco, I left my study in the old church and was hurrying down Market Street on an errand. My mind was absorbed in the theme of a sermon tot the following Sabbath. The crowds were surging in both directions along the busy thoroughfare. Suddenly I was aroused from my reverie by the despairing voice of a child as he cried, 'I want my mamma! I want my mamma!' I hastened to the little fellow as he was running and weeping and I said to him, 'My little man, I will take you to your mamma!' With my handkerchief I dried his tears and assured him that his mother was not far away. In a moment we were good friends. We reversed our steps, for when children are lost from their parents, and men are lost from God, they are usually going in the wrong direction. I knew that, sad as the little child was, not far away was an anxious mother who was suffering infinitely more.

"We had not proceeded far until I saw the troubled face of a woman, as with straining eyes she was peering through the crowd. She had a baby in her arms; and I went straight to her. When she saw her little son a fountain of tears burst over her lovely face, and she pressed her child to her heart, explaining to me that as she looked for a moment in a shop window the current of the crowd had swept the little fellow from her side.

"With the child restored, the now smiling mother profusely thanked me; and as I lifted my hat and went on down the street I chanced to look overhead, and there was a rainbow bending its circle of radiance over the city. It was transcendently beautiful as it described itself against the blue background of a California sky. One foot of that exquisite arch must have rested upon the noble peaks of the high Sierras, while the other mingled its iridescent hues in the embroidered edges of old ocean's glistening strand. I said exultingly, 'It is a bow of promise -- another bow of promise.'

"Even so must be the joy of one who brings another back to Christ and sees him restored to the loving embrace of the Father."

\* \* \* \* \*

Ours is a high calling -- that of preaching the unsearchable riches of Christ. Ours is a twofold task -- that of ministering to a congregation, and that of administering its affairs; but of the two, the former is the more important. It seems that ministers stand out as pre-eminently preachers or administrators. If it is necessary to be pronouncedly one or the other, it is my conviction that our call, our chief mission, our finest and most enduring contribution is to preach. And be it noted to our encouragement that the Church's most honored and best remembered representatives in nearly every case owed their repute to their public utterances; I instance in passing Chrysostom, Augustine, John Wesley, Spurgeon, Beecher, Phillips Brooks, Moody, Jowett, Bresee. The preacher's real power should lie in his pulpit. Hence, preaching should be to us not a profession or a trade, but a passion.

Preaching, however, is not always as easy as it seems. For into the real sermon enters heart, mind, study, reading, introspection, prayer, analysis, and possibly weeks of preparation. Surely the message merits all of this if it is to be "a glowing coal from God's altar, a draught of water to a-desert wanderer, or heavenly manna to the famished." Sermons sometimes appear to be spontaneous productions, flowing forth without effort, without stimulation, without thought. But to us on the inside the fallacy of such a theory is patent. Days, weeks, and sometimes months precede such of our sermons as are worthy of the name. Our preaching, that is to say, should be as Dr. William L. Stidger suggests in the title of one of his latest books, "Preaching Out of the Overflow."

And if our messages are free, unrestrained, exuberant, dynamic, reading will partially account for these qualities -- reading, both extensive and intensive. In our reading we should cover a wide field, both in and out of the religious realm, extensive reading; and thus reading we should think through the various books until they are ours, reading intensively. Along with this careful, digested, thought-provoking reading companion a careful, prayerful, thoughtful study of the Bible. These two studies will react one upon the other until subject after subject will demand our attention, call for public utterance, and eventually necessitate a note book in which we may file texts, subjects, outlines, and suggestive material -- a veritable bankbook. And thus do we avoid the "thrice-accursed plight of being the victim of moods or waiting for an inspiration."

Our preaching should be purposeful rather than haphazard and hit-or-miss. Therefore, why not draw up a fairly comprehensive plan for three months, six months, or even a year? There are many arguments in favor of such a draft. To begin with, the plan makes for a balanced ministry, so that we are not lop-sided in emphasizing by repeated sermons one truth to the exclusion of other subjects equally important; and, to continue, such foresightedness will save us from the hand-to-mouth method. Such a program is not altogether so difficult as it first seems. May I suggest a broad outline? We have New Year's, Palm Sunday, Easter, Mother's day, Children's day, Rally day, Thanksgiving, Bible Sunday, Christmas; nine Sunday mornings, if you observe them all; and each with a vital appeal. Then there are missionary sermons-at least once a quarter, and preferably once a month;

communion meditations; sermons on stewardship, on holiness, on practical living; sermons corrective, inspirational, prophetic, doctrinal, biographical and instructional. And if we are to do justice to these engaging themes we must prepare a program where each shall have its proper place. Of course such a program should be outlined for the evening services, for it is well to plan the varied approaches we purpose to make in order that our appeal for decision shall be well-rounded and not based on a continued accent of one point. One good brother majored sermons on hell until even that stirring pungent subject had lost its urge. Plan for sermons on sin, on repentance, on conviction, on regeneration, on the baptism with the Holy Spirit, on judgment, on the atonement, on personal responsibility, on heaven, on hell, on influence, on prophecy, on grace, on glory, on eternity, on punishment, on Christ, on man, on God. To work to such a scheme means to draw from our reading, our study, our observation, our daily experiences, filing our material in its proper place, so that when the time comes for that particular theme to be presented it will be our frequent and happy experience to have more ideas and supplies available than we can use on that given red-letter day. Then store that for another time, for even if you do not use it you do experience a fine sense of confidence and security in knowing there is something collated should the necessity arise for its use.

By all means develop sermon series for both the morning and the evening services. Such a series makes for a cumulative effect as well as giving opportunity for connective teaching; but to preach twenty sermons, as did one brother, on the Epistle to the Romans, is to be guilty of gross stupidity.\*

[\*I do not wish to negate any of the good in this article, but . . . I beg to differ with the writer's closing statement in the above paragraph. To take a text from twenty different books of the Bible and, in reality, preach the same sermon, repeating the same, hum-drum thoughts -- THIS, would be "gross stupidity"! But, I see no reason why a God-inspired and God-anointed preacher could not preach a series of 20 sermons from the Book of Romans that could be powerfully used of God -- and be FAR, FAR, FAR FROM "GROSS STUPIDITY"! In fact, I shall go so far as to state what the writer did above comes much closer to being a "gross stupidity" than that which he judged to be so! Furthermore, I think that many God-anointed preachers will agree with me! -- DVM]

As to the sermon itself, it should be crisp, direct, bracing in style. The demand for the preacher who is given to oratory, long periods, and involved sentences seems to have passed. "Whether we like it or not, we live in an age of the moving picture, the breezy and short newspaper paragraph, the novel with action and human interest. These are the mental pabulum of multitudes. The elaborate dissertation, with its firstly, secondly, thirdly, lastly, and a few words in conclusion, with long and involved sentences, devoid of a metaphor and illustration, and clear-cut thinking, with no interest compelling figures and word pictures that enthrall the mind, are not going to be endured uncomplainingly even by the elect." As to illustrations, a proportionate number of windows should be provided in every

sermon to allow the light to flood the obscure and make it plain. These may be in the form of forceful figures and analogies, symbols and similes, or pictures and parables. We need not utilize the "canned" variety if our observation, our experiences, our insight provide us a supply sufficiently plentiful.

Time, much time, should be given to the preparation of the sermon. "We have not always viewed the sermon as requiring the preparation and painstaking construction that the artist and author give to their work." And why not? Are the hours spent in thinking and working over in but an hour? "Such consecrated labor, offered as a sacrifice unto God, cannot be ephemeral; it is eternal in its effects. It becomes God's instrument to bless His people." And as such, the sermon merits our utmost of thought, of care, and of prayer.

But after the sermon is preached, what then? Should it be discarded, or filed, or forgotten? In justice to our art, we must study it over again, thinking it through with blue pencil in hand. Before delivery it was a sermon technically; afterward, it is one practically. And the actual presentation has shown that some parts should be omitted, some should be rearranged, some should be adjusted; one section needs amplification, another needs increased emphasis; so that for our greater proficiency we must needs review the message -- as soon after delivery as possible, while we are in the full flush of its power or the embarrassed blush of its weakness, and conscious where it might have gained in appeal, conciseness, and cogency. Then file the sermon away; it may be in brine, it may be in syrup, but only occasionally should it be in the rubbish. A review of your sermons, from time to time, will then speak louder than the most commendable words of your parishioners of your progress, or -- woe is me -- of retrogression. And if you ever preach any of your sermons to some other people -- and who has not -- think them through again, work them over afresh, pray the life of the Spirit into them until quickened, alive and virile they pour forth from your inmost being with holy, unctuous spontaneity.

We may have little eloquence from the oratorical point of view; we may be but ordinary preachers all our days; but if to the very end we preach because we like to preach, and in our preaching we make plain the Word of God, we have not failed in our mission, we have made our enduring contribution in making "ready a people prepared for the Lord."

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## 07 -- PREACHING REPENTANCE AND REGENERATION -- By James Caughey

The reason why the important doctrines of repentance and regeneration are not realized vividly, and experienced clearly by the great mass of Protestants of various denominations is not because they are not laid down and defined in their articles of faith and ably defended in their theological books, but chiefly from the fact that they are not distinctly, fervently, frequently, and experimentally preached.

**There are ministers who, instead of using scriptural methods for the conversion of their hearers, ridicule the idea, and pronounce such effects a fanatical excitement to be deprecated and avoided. It would appear, from the expressions of some, that rather than witness such a movement among hitherto lifeless sinners belonging to their charge, they would prefer to see their congregations bearing all the marks of deep spiritual slumber, and not a single vestige of the true character of godliness unfolded in their experience or practice. That there are some honorable and noble exceptions, I am ready to admit, but I am not overrating the matter. Instances have come under my own observation where a revival has commenced and spread among multitudes who had till then lived in the total neglect of all religion, and that revival bearing all the marks and presenting the most convincing evidence of its being a real work of God -- the cries of penitential sinners mingling daily with the triumphant shouts of new-born souls (Acts 2). Yet such men have taken the alarm, and from their pulpits have warned their people against "the imported fanaticism."**

**A certain town was once visited with a powerful revival of religion. Multitudes of sinners were brought into great distress about their souls, and many were made partakers of the pardoning love of God. There was, indeed, a great shaking among the dry bones (Ezek. 37:1-10). There were the piercing cries of penitent sinners, and the heavy groans of others who dared not so much as look up to heaven; and the loud supplications of the faithful servants of God who knew and felt all this to be the result of an outpouring of the Holy Spirit, and that nothing short of the power of God could have brought about such a sudden and wondrous change in the feelings of so many sinners at the same time. Sinners, high and low, rich and poor, youth and old age, from the child of ten to the grandfather of seventy, were supplicating together at the throne of grace for mercy. Christians who had long prayed for a revival were now weeping aloud for joy, and new converts whose numbers were daily increasing were rejoicing with joy unspeakable and full of glory. It is proper to state, as it is connected with the anecdote, that it was a winter of extreme cold in that part of the country. Ice was on the lakes and rivers, from two and a half to three feet in thickness. Not far from the scene of the revival one day stood two men in conversation. They belonged to different churches and the following was the substance of their discourse: "What is the state of religion in your church?" inquired one, a very important inquiry, by the way, and I wish it were more frequent among Christians of every denomination. The other, who had "tasted the good word of God and felt the powers of the world to come," had sufficient discernment and spirituality to reply, "Very cold, indeed, sir; it is as far below the freezing point at present, as the temperature of the atmosphere!" Very expressive and applicable to more churches than one.**

**"And what is your minister preaching about?" was the next inquiry, and a very natural one, because such a state of extreme coldness in religious feeling while neighboring congregations were receiving such gracious visits from on high, and when the wilderness and the solitary places were being made glad and were**

rejoicing and blossoming as the rose would naturally call forth some expression from the pastor from which it might be inferred whether he was satisfied with such a state of things. The answer was, "He is laboring chiefly to show the danger of animal excitement."

This was the theme of the poor man's preaching, who evidently preferred that his church should remain in a state of cold indifference and he himself enjoy his leisure and his books while a great mass of the sinners belonging to his congregation were asleep in their sins and exposed every moment to the torments of hell, and all this for the avowed and plausible reason, lest they should incur "the danger of animal excitement," The conversation closed with the amusing exclamation, "The danger of animal excitement! Why, surely the man's sermons would be better adapted to the state of his congregation were he to preach on the danger of being spiritually frost-bitten!"

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## 08 -- EXPERIENCES AND OBSERVATIONS -- By W. G. Schurman

### The Work Of The Ministry

I was reading the other day in that portion of Acts, the 19th chapter, which says, "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?" Now I know the people who oppose the doctrine of entire sanctification as a second work of grace say that is not the correct rendering -- that it should be, "Did you receive the Holy Ghost when you believed?" I think, however, the best Greek scholars will admit that the literal rendering is "Believing, did you receive the Holy Ghost?" which would not destroy the thought of a second work of grace. But that is not the point I want to bring out.

I wonder what effect it would have on some of our churches if the apostle Paul could step in some morning, and stand in the pulpit and look down on the average Nazarene congregation, and say "Having believed, did you receive the Holy Ghost?" How would many of our good people answer him? Then I thought of Paul going to some of the other churches and asking the same question, for certainly this same question would be as applicable to a Methodist or Baptist church as to a Nazarene church. According to this scripture a Christian has a right to look for, expect and seek the baptism with the Holy Ghost.

I have been considerably stirred up over the doctrine of entire sanctification as a second blessing because of the many unkind things said about it over the radio in Chicago. Just the other day I heard a man telling the congregation, at a noon meeting in the loop down in the center of Chicago, that someone had come to him and asked him if he had received the second blessing, and he told them "Yes,

the fifteenth thousandth blessing," and I suppose he thought he was saying something-funny, or at least cute, but that answer is as old as the hills, and proves nothing, for a man might be blessed in that he is an American citizen, or that he was born in a good family, or born in the land of Bibles, or has good health, or a thousand and one things, and yet a man with all of these blessings would be bound to date the time when God converted him as the great blessing of his life. Then, after being converted, he might be blessed in uniting with a spiritual church, of having a good pastor that preached the whole Bible to him, of having the confidence of his brethren in the church, of being given the privilege of teaching a Sunday school class; he might be blessed in having a good position and receiving a good remuneration for his services. All these are blessings that come from God, but just as sure as he is alive, when he gets sanctified he will look back to it as the second spiritual epoch in his life, and can rightly call it a second blessing.

Another man over the radio in Chicago said he challenged and defied any one to prove that the Scriptures taught that there was such a thing as the second blessing. As these men are so free to deny, why should I not be free to preach it. Therefore, nearly always over the radio, we give a short ten to fifteen minutes talk on the scripturalness of entire sanctification. I believe I can successfully answer any of those men, and prove that the Scriptures teach that just as justification is for the sinner, sanctification is for the believer, but this is not what I started out to say.

I got to thinking about Paul coming to Ephesus and finding certain disciples, and wondered if he would be interested in the things that interest preachers today. Imagine the apostle Paul organizing an athletic association, and encouraging Timothy to play basketball because he was not a strong man physically. Do not misunderstand me now, I am not trying to make out that playing basketball is a sin and that it may not have its place in a young man's religious life, but can you imagine the apostle Paul calling a meeting of the church and organizing such an association for men like Timothy, with the argument that is used now by some preachers that this is necessary for the physical life of our young people? Then it is only a step farther to say that if we are going to hold our young folks we must bring in some worldly things, such as theatricals and minstrels, for does not say that "Demas has forsaken me having loved this present world"? Could not Paul have saved Demas by bringing some show into the church in which Demas could have taken the leading part, and saved the record of this fine young man?

Then I imagine Timothy coming into Ephesus, for it is very evident that Paul sent Timothy over there to be pastor, and calling him on the phone -- "Operator, give me Ephesus 4906" -- and here is the imaginary conversation: "Hello, is this Rev. Timothy? Yes. Well, this is District Superintendent Paul of Tarsus. I just got into town and thought perhaps I could come out this afternoon and go over the work together and see how you are getting along." "O" says Timothy, "we are getting along nicely. Our basketball boys beat the Thessalonians by a score of 25 to 3, and we are putting on a minstrel show tonight. Luke, the beloved physician, will have charge and Demas is one of the end men, and Titus will be bones and Carpus



of Troas is visiting me, and we are going out this afternoon to play a game of golf. Otherwise, I would be glad to see you." "Well," says Paul, "I will be in town two or three days, perhaps I could run down tomorrow;" and Timothy says, "I am awfully sorry but I am going to a big football game tomorrow between the elevens of Thessalonica and Philippi." "But," says Paul, "did you not write me a letter stating that because of the poor heating apparatus in the church you had contracted a severe cold and your throat was somewhat troubled? Do you not fear to go out to the football game on a cold day like this?" "O no," says Timothy, "we are taking blankets with us and heavy overcoats, and while it is pretty nearly down to zero and snowy and blustery, yet I am sure we will be all right."

Can my reader imagine such a conversation? Yet has not the church brought the world into the church to try to hold the young people, and have not too many of our ministers put in their time on the golf course instead of visiting among the poor and needy of the congregation? They tell me that I ought to play golf -- it would do me a lot of good physically. I tell them that I cannot see where hitting a little ball over the green would do me good. They say that the walking exercise is what will do me good. Well, God knows any Nazarene preacher can find good exercise walking down into basements, climbing stairs in visiting members that never see the preacher.

I know I will be criticized for this, but I will not worry. I am as satisfied as I am living that if it is right now, it would have been right way back there -- but imagine Timothy and Paul and Silas, and those blessed men putting their time in watching the Roman games. Would they ever have shaken the foundations of Rome and pulled down the empire? Nay! Nay! it was because they were busy in the work of the Lord; busily engaged in looking out for the submerged tenth and nobodies of Rome that they were enabled to shake the whole Roman empire from its foundations. Someone has said that Paul must have been familiar with boxing and running, and other Olympian games for he used them so frequently in his writings and illustrations. I do not think the argument is good. We frequently use those same things for illustrations, but I am sure none of us need to go to a prize fight in order to be familiar with the terms, nor do I believe that any preacher believes in his heart that the apostle Paul ever had any spare time to indulge in those things. I do not believe that any preacher, I care not who he is, if he is fully consecrated to Jesus Christ and has devoted his time to the saving and salvaging of human wreckage, will ever find time to indulge in many of those legitimate things in which the laymen might indulge.

Now, do not misunderstand me -- I am not crying out against these amusements and pleasures as sins, but just as the college boy, working his way through school, will forego the pleasures of some of these amusements in order that he might devote his time to books and receive his reward in being made the valedictorian of his class, so the minister of Jesus Christ, whom God has called apart, and upon whom men have laid hands, and consecrated him to the ministry, will find his pleasures, not in some of these things which are legitimate, but in

busying himself in the things in which few men desire to spend their time; namely, saving souls.

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### Courtesy

I recently had a man come to my home who tried to interest me in an oil heater. I was captivated by his courtesy. He introduced himself and his business. I told him that I had been looking at another heater, and was somewhat interested. He did not begin to knock the workmanship of the other manufacturer, but in the most courteous terms, endeavored to show the superiority of his own. I listened to him attentively, and he bade me good-day, and said he would call again within a week. The next time he called I was shaving, and had an appointment in twenty minutes. I was rather rude to him. I told him I could not be bothered with him that morning; I was very busy with many things. He courteously bowed himself out, and asked when he could call again. I say his courtesy captivated me. He was trying to sell me something, and I got to thinking -- has not the preacher something to sell? Would he not be more apt to make a sale if he remembered that he was trying to sell the idea of God's power to forgive sins. Honestly, now brethren, would any salesman ever get us if he took the attitude toward us that we take toward the sinner sometimes in the pulpit?

I have been watching this thing for thirty years now, and I believe the reason that some preachers fail to interest men in their goods is courtesy. I do not now say that they mean to be discourteous. I heard a preacher boasting once that they had asked him to come and organize a church, and he said, "When I got through telling them what it meant to be a Nazarene, and what they would have to give up, and the things from which they must refrain, and the places to which they could not go, there was not one person who desired to unite," and his boast was something like this, "Brethren, I'll tell you when we lay it down straight, there are few that want to go this way." Suppose a man tried to sell an automobile like that. He would say, "Now, my man, listen to me. In the first place this car will cost you \$1200. You will have to make a down payment of one-third of the price, and then there will be a carrying charge, which will leave you indebted to us for over \$800, and when divided into 12 payments, would be something like \$70 a month. If you miss one month and cannot pay, we have the right to take the car back, and we frequently repossess a car. Furthermore, it will cost you a good deal for gas and oil, repairs and punctures, and then in the United States last year, there were 32,000 folks killed by automobiles, many more thousands hurt and maimed for life. When shall we deliver the car?" Do you think he would sell that man an automobile? Yet everything he said is absolutely true.

Now we go back, and we say if you are going to be a Nazarene you will have to leave the lodge, you will have to quit chewing tobacco, you cannot go to the circus any more, you cannot go to the show. We want straight people; we want

good people; we want clean people, etc., etc., and figuratively speaking, we almost stand at the church door with a club and insist that if they come in at all they will have to run the gauntlet; and Jordan is a hard road to travel. Now, it is true that if men join the Church of the Nazarene they will have to forego all of these things, yet is there not another way to go about it? Can we not say that Jesus Christ can give us so much to take the place of these things that you will feel that you have, indeed, struck a bonanza; that no lodge can compare with the church; that God can put a moving picture Show in your soul, with a change of scenery every twenty-four hours; that after you have tasted of the Fruits of Canaan you will gladly lay aside your filthy weed, and the joy of winning men and women to Jesus Christ, and seeing their lives transformed will so fill the horizon of your life and the great void of the human heart, that like Jesus at the well of Samaria, when people ask you if you do not go to these places and what enjoyment you find in your work, you can tell them that you "have meat to eat that they know not of."

Remember, we are trying to sell God's plan of salvation to a world, and good salesmen, I observe, are exceedingly courteous, and when rebuffed and turned down, they do not deal in similar actions, but come back smiling and more courteous, if possible, than ever. I am sure that we can learn something from this, and that reminds me -- I heard two folks praying very recently; one prayed with a whine, "O Lord! help us, give the church some love, help some of these poor backsliders that cannot seem to stay saved from one revival to the next; I pray that God will have mercy on some of these tight-wads and help them to loosen up and remember that the church is the greatest institution under the sun, and if they had grace in their hearts they would love God and love the church and love His people. Lord, can't you do something for us? Revive our work; give our people spiritual life; help our church to be what it ought to be."

Now every pastor knows exactly what I am talking about. A prayer like that is enough to give you delirium tremens and never helped a soul in the world, and I doubt if it ever went to the throne of grace; yet it came from the lips of a good person. But here is another person praying, "O Lord! we thank Thee that Thy work is to perfect the church in love. We thank Thee that Thou art patient and long-suffering with those that are out of the way; we are glad that you have grace enough for the whosoever will, and that you have bid us come with boldness to the throne of grace, and ask for such things as we need, for Thou hast said 'I will never leave thee nor forsake thee.' We thank Thee for the exceeding great and precious promises, whereby we are made partakers of the divine nature. O God! fulfill these promises in the lives of these dear, weak children of Thine. Bless our hearts; help us to love the weak and be patient with the unruly, and to love them that are out of the way."

Can you not see the difference, brethren? They are both praying for the same thing -- one is the language of love and the other is the language of complaint; one is the cry of faith and the other is a whine of a pessimist. I think the reaction of some people's prayers brings them from their knees more despondent and blue and

discouraged than when they started in; while others who meditate on the love and mercy and kindness and pity of a great God rise from their knees with greater courage and stronger in faith than when they presented themselves before the Lord.

I heard someone say once that the gospel train needed one thousand firemen to throw on coal as the engineer pulled the grade, and did not need one brakeman. Changing the figures somewhat, I would like to say that the outstanding need of the Church of the Nazarene is boosters, or men of optimism. I sincerely believe, personally, that we have a place in the sun; I believe that God has raised us up for such a time as this. I am not very much afraid of the Association for the Advancement of Atheism in America. That organization is nothing new. The church has whipped them time and time again; in fact their own doctrine brings on their own defeat, but I am afraid of men who are in our denomination and are not sold to the work to which God has called us. The great cry today is for independent work and for tabernacles rather than for churches. Mark my words -- if I live to the ordinary age of man, threescore years and ten, I believe we will see the wane of this work while the Church of the Nazarene will still be doing business at the old stand.

Many good men believe the church needs something it does not have, and they are endeavoring to supply it with one hundred forms of holiness. It is holiness and healing, it is holiness and independency, it is holiness and water baptism. Every last one of them recognizes that holiness is necessary, but they are not willing to give it first place in their program. Brethren, holiness is what the world needs, and with all of our people sold to the idea that God has raised us up for the same reason that He raised up the Methodist church -- to spread scriptural holiness over the earth; to make holiness our battle cry; to preach it without apology, uncompromisingly and faithfully and expect God to honor our work -- will do more for the Church of the Nazarene in the next ten years than any other one thing of which I can think.

Eighty thousand boosters and not One a knocker; eighty thousand Nazarenes doing their best to distribute the Herald of Holiness and preach the gospel by the printed page; eighty thousand people enthusiastically working for the advancement of the Redeemer's kingdom and preaching and proving by the Scriptures that Christ gave Himself for the church that He might sanctify it; eighty thousand people so sold to the program of the Church of the Nazarene that they look to her leaders for direction, that give of their means for the promotion of the church, and that work tirelessly for the spread of scriptural holiness, would, in the next five years, give us an unparalleled growth and would shake the very gates of hell.

Brother, let's do it. The Church of the Nazarene has given you a pulpit from which to proclaim this doctrine, and the people are paying you to preach this doctrine, and the General Superintendency is expecting you to promulgate this doctrine, and when holy hands were laid upon you, you promised to do your best to spread this doctrine. Preach it without fear or favor; preach it expecting God to give

results; preach it with love and with passion and with fervor and expectancy, and God will honor your faith with hundreds of seekers. Do not be swung away from your mooring by the satanic suggestion that others differ from us only in terms and terms mean little. I know there is an old saying that a rose will smell just as sweet if called by another name, but you will have to admit that it would be mighty confusing to go into the florist shop and ask for a dozen dandelions when you wanted roses. God has given this doctrine a name; other terms might be as legitimate -- a higher life, a deeper experience, a further work of grace, more religion, etc., etc., but Jesus said "Sanctify." I like the word "sanctify" because the devil hates it. Stand by your guns, preach the Word, do not be afraid of God's terms. There is a day coming when we are going to need Jesus to befriend us, He said, "He that is not ashamed of me and my words." We must win; we are going to win; we will win. Thank God, we are winning!

Victor Hugo tells of the conflict of the old French guards with the red-coated squares of British soldiers at the battle of Waterloo. If you brethren have read the book, you will remember that the cavalry rushed down the decline to make an assault upon the British forces, the French peasant told him the ground between where they were and where the British were was passable, and down went the French cavalry pell-mell, and saw, when it was too late, that quite a ravine lay between them and the enemy. They could not stop. The horses tried to leap the gap, but horse and rider fell back. Others coming behind fell with them until the ravine was filled with struggling men and horses, while others walked over the dying forms of men and horses to reach the British, who had now formed in their famous hollow squares and the French soldiers leaped into the midst of that living hell to fight for their commander Napoleon. Hugo said that the British admired the heroism of the old guard and called surrender, but they answered, "We can die, but we cannot afford to surrender" and were literally shot and hacked to pieces. The destruction of this guard was called a glorious death, but I want to tell you of something that is more glorious, that is, standing true to the work to which Jesus Christ has called us, and faithfully preaching the doctrine of the Bible. Being true to our trust in plenty or poverty, amid friend or foe, and coming up to report to our Captain, being able to say, "I have fought a good fight, I have finished my course, I have kept the faith."

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THE END