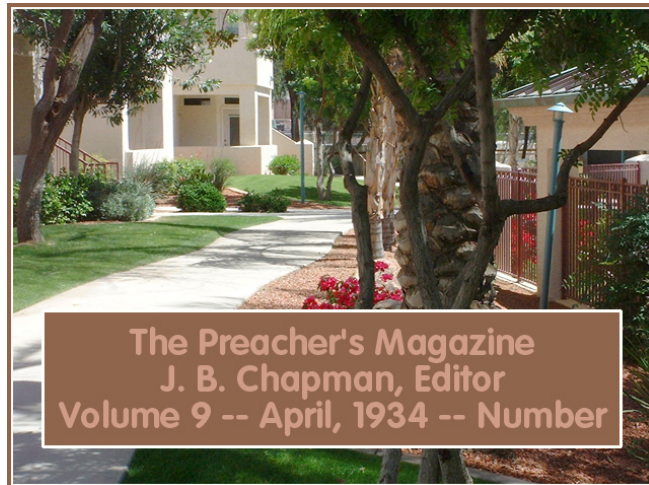


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J. B. Chapman, Editor

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01 -- THE EASTER RECOVERY OFFERING -- By J. B. Chapman

The Silver Jubilee Offering in November, while not so large as anticipated, was sufficient to close up a good many of the deficits in our general denominational program, and to give heart to our leaders at home and in foreign missionary lands. But much of the fruitage of that special effort will be lost if we do not follow it up very closely with vigorous responses to the regular budget appeals and to the special offering at Easter.

The Department of Foreign Missions, at its annual meeting in January, took a courageous step in planning for a ten per cent increase in foreign missionary expenditures for the coming fiscal year, and the General Board and General Superintendents heartily sanctioned their motion. It is what our ministers and people everywhere want. No one can be popular in the Church of the Nazarene by urging retrenchment. We ought to go forward and we want to go forward. We especially want to go forward with our foreign missionary task.

But mere decisions to spend are not going forward. Such decisions must be backed up with determination to give before they can become effective. But people will not be willing and determined to give unless they know what the purpose is that calls and how urgent the call which it sends forth. It is the preacher's business to inform and inspire the people, and Easter is the time to do it. It is the time in more ways than one. It is the time to do anything that is based on faith and heroism, because it is the resurrection anniversary. But it is the time in our church, because it will indicate what can be done during the new fiscal year which begins with May first -- just good time for the remittances from the Easter Offering to get in to the General Treasurer. Shall we put that ten per cent advance program into effect? Our response in the Easter Offering is the answer. Shall we reinforce our thin line of effective foreign missionaries? Our response in the Easter Offering is the answer. Shall we improve our equipment in foreign missionary fields and make our missionaries more effective in their undertakings? Let's all go in to make the Easter Recovery Offering one that we shall all be glad to remember.

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02 -- GETTING ALONG WITH PEOPLE -- By J. B. Chapman

No matter how good a preacher is, he cannot succeed unless he can get along with his people." The statement came from a man much experienced in seeking preachers for certain positions. He did not say it with any thought that a preacher is ever obligated to shave a principle for any cause whatsoever. Rather his thought was that the preacher must have ability to keep his people thinking of and

working at the main task, and that if he cannot do that they will fuss and criticize and divide and the preacher will fail because of them. And you know there is no law to compel people to come to hear a preacher if they do not want to do it, and there is no way to enforce a rule to compel them to support him and his program if they "fall out" with him.

One of the saddest sight one sees is the case of a man who believes God has called him to preach when there seem to be no people who feel called to listen to him. And what is more, there are few men who can command a hearing unless his own people commend him to their friends and neighbors. But so far as that is concerned; I suppose there is no place of responsibility in human affairs that does not depend pretty largely upon ability to get along with others and in securing their co-operation.

Our subject is a big one. Perhaps I cannot do better than make just a few suggestions for the preacher's consideration:

In the first place, the preacher should have abundance of plans for the work and should be a leader and not a follower in such matters. If the house is thrown open for suggestions without tactful direction from the preacher, the people will divide over the fact that their plans are not accepted. The wise preacher will "beat them to it" in suggesting plans. Then he will surrender and revise and finally adopt the plan that will secure the fullest co-operation. He will yield quickly at any time there is objection to details -- this gives better co-operation on principles. He surrenders gladly on matters of small concern and reserves his fighting strength for the battle royal when matters fundamental are involved. Thus he will "give in" more often than he "holds out," and yet he will have his way in all matters of life and death to the work In the second place, the wise preacher will strictly abstain from personalities of an embarrassing nature in his pulpit work. Even when the preacher is right, remarks that bring reflection upon people usually result in loss of prestige to the preacher. And after all, our chief business is to save souls and not to maintain our reputation for being radical. Even in those rare instances in which someone attacks the preacher publicly or slurs him semi-publicly, the wise preacher will not defend himself or retaliate.

Then the preacher does well to refrain from developing "special friends" among his members. These "friends" are dangerous. And if they do not soon or later betray, others will feel themselves left out and will take advantage of their wounded feelings to stir up opposition to the preacher. When a preacher visits one home so often that people begin to notice it he is laying the foundation for trouble. And when he shows a decided preference for certain company he is preparing for a mutiny. A preacher better be "cold" toward everyone than to be guilty of having "pets."

And finally, the preacher should so organize the work of his church that he will work his people continually "until their tongues hang out." The metaphor is, I

think, permissible. A busy church is a happy and a united church. It will not always be easy to get a program started immediately that will include everyone, but that is the preacher's aim. And of course the preacher must be a good example. Personal evangelism is a service so wide that everyone can engage in it and the preacher will do well to study it and adopt it and get his people into it. Some checking system that will encourage visitation and definite results is useful. No two pastors are likely to work just alike. But that man's method is best which puts the most people to useful work -- for one reason, busy people do not fuss.

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03 -- EXPOSITORY MESSAGES FROM HEBREWS -- By Olive M. Winchester

Our Redeemer

Upholding all things by the word of his power, when he had made purification of sins, sat down on the. right hand of the Majesty on high (Heb. 1:3b, R. V.).

From whatever aspect we view the person of Christ, He stands radiant with glory. Through Him God has brought the final revelation of truth to man; He reveals to us the attributes of the Godhead and in Him we see the Father. If Christ had come only as a revealer of truth, He would have stood pre-eminent among men of all ages, giving to us the highest ethical thought that has ever come to man and teaching us regarding the being of God. But the work of Christ did not lie alone in revelation, He came to redeem mankind from the thralldom of sin; this was the supreme glory of His work.

Upholding All Things By The Word Of His Power

After telling us the relation of Christ to the absolute, to God in being and attributes, our sacred writer turns to tell us the relation to nature and man. In the essential being of the Godhead, there are three persons, the Father, the Son and the Holy Spirit. All causation comes from the Father; as Curtis tells us, "The Father is primarily the Creator; but He creates, under the law of personal expression, through His Son. And the Son confirms the creative will of the Father in the fellowship of moral love. And then this double will is carried out into the event by the Holy Spirit." Thus it is that reading the Word of God we find creation, dominion and preservation attributed to the Father, then at another time to the Son and also to the Holy Spirit. Moreover also creation not only comes into being through the Son but creation was for the Son. Thus Curtis continues, "Not only so, but the race of man (and all creation that pertains to man) the Father has created for His Son. Whatever men might do to stay it, the Father made a plan that His only Son should have an everlasting kingdom within the vast kingdom of God -- and the Son will have it as an expression of His Father's love!"

Our text, however, refers more particularly to the preservation of life rather than creation, and the significance of the word in this connection is not simply of passive support but as interpreted by writers old and new, "It rather expresses that 'bearing' Which includes movement, progress, towards an end." Thus we have the thought that from the time that life came into being and down through its various manifestations, its vicissitudes of expressions, Christ has been leading all creation toward one great end and climax. The thought of redemption of man came not as an after provision. The Lamb of God was slain in purpose and plan before the foundation of the world, and when sin cast its pall of death upon the human race, then came the ray of hope in the promise of a Redeemer. From that time on there was the ever moving onward of the divine plan and purpose. Dimly the light shone at first, and the hearts darkened by sin often either diverted its rays or rejected altogether, but there was ever the moving toward one great redemptive objective. In this ultimate goal toward which all things move there is the comprehension of nature as well as man and thus the apostle Paul reminds us, "And we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body."

Not only may the thought of movement toward one great objective be comprehended in this word, there may be the further thought of upholding that man may be able to accept the offers of mercy. If there were not a certain upholding of human nature, then sin would have so wrought through death to have vitiated the nature of man that there would have been excluded all possibility of the acceptance of the offers of mercy. In Methodist theology of days gone by, there has been mentioned among the manifestations of grace, prevenient grace which enables one to exercise his will in acceptance of salvation through faith. May we not say that prevenient grace extends back over the whole range of the life of the individual and the race in that there is ever left in man this latent power which, when enabled through the Spirit, may turn unto God. Therein should we not rejoice that we were not given over entirely to the tragic devastations of sin, but some residuum of knowledge of right and wrong was left and a capacity to receive from the hand of God new life within the heart? "Made purification for sins."

This next declaration in our text is so extensive in its scope that it may comprehend heights and depths of thought and branches out into many theories. But at this time we are not so much concerned with the theories of the atonement as the fact. If the theory of the atonement should ever remain a mystery in our thinking, the fact of the atonement may still forever be a sacred reality in our lives. One specific element in that fact is indicated in this second statement of the text, a resultant effect of the atonement, "made purification for sins"; the thought suggested would seem to lay special stress on the fact of cleansing.

In considering the import of this cleansing the contrast of its efficiency with the sacrifices of the Mosaic ritualism might well be inferred, for this epistle brings out this thought very explicitly. Further on in the text after speaking of the first

covenant and the ordinances of service, mentioning the symbolic forms and the atoning work of the priests, the writer continues, "According to which are offered both gifts and sacrifices that cannot; as touching the conscience, make the worshipper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (9:914, R. V.). Thus the sacrifice of Christ far surpasses in its efficiency all the symbols and types set forth in the Old Testament. These latter were but shadows of the good things to come, not the very image. Their workings related to the external alone and did not change the defiled condition of the heart of man.

Looking again at the purification we might question when it operates within the heart. Again the Word of God brings us an answer. We read of the "washing of regeneration" (Titus 3:5). In the incoming of new life in the heart through the new birth there is a cleansing of the defilement that has been acquired during the lifetime of the person, sometimes called acquired depravity. As we sin and rebel against the will of God in our unsaved state the original tendency toward sin and its impetus becomes strengthened. We have added to that proclivity in our nature; bringing it into exercise and into play, it grows in power and might. Thus there is not only forgiveness for sins accompanying the work of regeneration, but there is also a cleansing.

But not all of sin is purified in regeneration; there still remains in the heart of man the underlying fundament of sin, the depraved nature inherited from the racial head of mankind. This arises as an opposing force to the life of Christ within the heart and wages a continual warfare. Thus we have a New Testament writer exhorting, "Cleanse your hands ye sinners, and purify your hearts ye double minded" (Jas. 4:8), and again we read, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (John 1:7). Well did the peerless hymn writer of the early Methodist Church sing:

"Forever here my rest shall be,
Close to Thy bleeding side;
This all my hope, and all my plea,
'For me the Savior died.'

"My dying Savior, and my God,
Fountain for guilt and sin,

**Sprinkle me ever with Thy blood,
And cleanse and keep me clean.**

**"Wash me, and make me thus Thine own;
Wash me, and mine Thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.**

**"The atonement of Thy blood apply,
Till faith to sight improve;
Till hope in full fruition die,
And all my soul be love."
-- Charles Wesley**

Sat Down At The Right Hand Of The Majesty On High

Our thought dwells very often upon the mediatorial work of Christ here on earth especially in His sufferings and death, and this should be so, but in remembering Calvary we should also call to our mind the fact that the mediatorial work of Christ is not concluded there. The ministry upon earth was finished, but there was a further ministry of intercession, not again on earth but in heaven.

Ascending into the heavens, Christ sat down at "the right hand of the Majesty on high." The thought here is the "solemn taking of the seat of authority." It is the fulfillment of the command given in Psalm 110:1:

"The Lord Saith Unto My Lord, Sit Thou At My Right Hand,

Until I make thine enemies thy footstool." From every standpoint we have an indication of the superior nature of Christ, for angels are represented as standing before the throne. Then there is the thought of dignity in the fact that Christ sits at the right hand of the throne of the Father and finally there is the suggestion of exaltation.

In the ministry of Christ upon earth we have the priestly work of Christ, but in the ministry in heaven the thought is more indicative of the kingly work. While the scriptures are not many which depict to us this ministry in the heavens, yet they are very explicit. Peter in preaching that memorable sermon on the day of Pentecost after referring to the resurrection of Christ continues, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear" (Acts 2:33). Again Paul describes the exaltation of Christ, prefacing it like Peter with mention of the resurrection, "And set him at his own right hand in the heavenly" places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1:20b, 21). In the epistle to the Colossians he makes this exaltation the basis of a practical

exhortation: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Peter likewise in his epistle as well as in his sermon dwells upon the enthronement of Christ in the heavens: "Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him" (1 Peter 3:22).

While the other passages dwell especially upon the fact that Christ has returned again to His place of regal authority at the right hand of God, in the epistle to the Romans we have another phase set forth, namely, that Christ makes intercession for us. "Who is he that condemneth? It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us" (Rom. 8:24). This brings to our thought comfort and assurance. We find consolation in the fact that Christ died for us and we rejoice in the efficacy of the blood to cleanse our hearts, then added to all this is the fact that Christ ever liveth to make intercession for us. How much we need that intercession to cover all the mistakes and infirmities of our lives! Yea, moreover, the mediating Christ at the right hand of the Father inspires courage in the heart of the sinner as he approaches the throne of Christ. While he looks back to a work wrought, he can look up to a Christ interceding:

"Five bleeding wounds He bears
Received on Calvary.
They pour effectual prayers,
They strongly plead for me.
Forgive him, oh, forgive they cry,
Nor let that ransomed sinner die."

Thus we see the person of Christ staying the power of evil in its devastation upon the hearts of men, seeking to lead man unto Himself; then we behold His atoning work whereby the virus of sin within the being of man may be purified and cleansed and once more we behold him ascended at the right hand of the Father interceding for us. When we contemplate the wonders of grace which extend to man mercy and salvation, we question within ourselves how can we neglect and spurn the offer of forgiveness and how can we nourish sin within our hearts and not seek the cleansing from all unrighteousness.

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04 -- MAKING A MINISTER -- By Paul S. Hill

Sermons From The Book Of Jonah

I read with interest the editorial of Dr. Chapman in the February number of the the Preacher's Magazine, and was impressed with what he had to say about a series of sermons from the book of Jonah.

* * *

Sermon No. 1 -- Jonah The Extremist

It seems to me that this book is full of very good sermon material. I think one good topic would be "Jonah the Extremist" He certainly had an extreme experience, and the moods and tempers of his soul were extreme. One would expect such an extremist to have extreme experiences. To begin with he "flees" from the Lord. This is as fast as he could go. Extreme.

His prayer from the belly of the whale was extreme. He fainted, weeds were wrapped around his head, the floods compassed him about, the depths closed around him, he went down to the bottom of the mountains, and it was all in order to make him "pay his vow and say 'I will.' " Extreme.

Later, after the revival, we find Jonah displeased exceedingly. Another extreme position.

In this displeasure he prayed that he might die. Death is extreme. Jonah asked for the limit.

Later when the gourd covered his booth and kept the sun from shining too hotly upon him Jonah was exceedingly glad, another extreme.

When the gourd died Jonah was again in the extreme of anger. He said it was good to be angry even unto death. I suppose he meant that it would be a good thing if he could get so angry that a blood vein would burst in his body and cause death. Extreme.

Jonah was an extremist sure enough, and extremists are a bother to themselves and everybody else that has to do anything with them.

He did not become an extremist all at once.

'No one does. The extremist is the result of a process. He could have corrected this warp in his makeup if he had tried earlier in life. Possibly his parents or his preacher failed to do their duty toward him. The fact that he did not become an extremist all at once is evidenced by the fact that he went to sleep on the high seas in a storm. Men do not sleep soundly in a storm during their first night of awful sin against God. They are restless, their conscience troubles them. They are tossed with remorse, but Jonah, an old extremist, went to sleep in a storm at sea.

My opinion is that if after the revival at Nineveh the call to another meeting had come Jonah would have risen up again to flee from the presence of the Lord.

The person who is inclined to be an extremist must observe great care or he will do great damage to himself, his church, his community, and unless he gets a cure will put himself forever past help from God or men.

A clean heart filled with the Holy Ghost is the best cure for the extremist.

*** * ***

Sermon No. 2 -- What Price Rebellion And Dishonor

Text: He found a ship going to Tarshish: so he paid the fare thereof, and went down.

Men have risen to positions of trust and confidence at great cost. There has been sacrifice, prayer, overcoming of difficulties and temptations. None succeed by a primrose way. It is hard to climb, it costs much.

The price paid by those who have come to positions of honor is small compared to that paid by those who go down. Down in sin through rebellion against God, down to dishonor and night, is expensive.

The price of sin is self-respect. One of the sure and immediate results of sin is the consciousness of a lowered standard, a sacrifice of the best there is.

The price of sin is exposure to immediate danger. Death means hell.

The price of sin is a stormy sea. There is no peace to the wicked.

The price of sin is a scar that lasts, even though the sore is healed.

The price of sin is departure from God, His will, His work, His reward. The price of sin is more than any man can afford. It takes his best and passes it down as a plaything for the devil and sin.

Only Jesus can redeem those who have paid the price and gone down. Jesus paid it all.

*** * ***

Sermon No. 3 -- The Influence Of A Runaway From God

Men in danger, a storm on the sea, death near, men are praying, they are superstitious, but asking for a way out. Jonah, the runaway, is asleep.

They need His advice and counsel. He is asleep, on his way from God.

They wake him up and demand of him his testimony and prayer.

He testifies, "I am an Hebrew; and I fear the Lord, the God of heaven." Strange testimony that. He was running away from God, and was himself in a trouble more deep than those who were asking for his prayer and testimony.

He was a source of much trouble in society. "What shall we do?"

He was the cause of a lot of useless work. "The men rowed hard."

A runaway from God, a trouble to society, powerless in prayer or testimony to men in danger of immediate death, they cast him out. In their danger they needed a different type of professor of religion. St. Paul, on his way to Rome, could have helped them, but not Jonah in his poor state of religion.

* * *

Sermon No. 4 -- The Power Of A Restored Soul

Not all backsliders are lost forever. They may return to God.

Some backsliders are so hungry for restoration that they would almost be willing to be swallowed by a whale, or have some other awful calamity overtake them if they could by that means find their way back to God and salvation.

Jonah was confused. The weeds were wrapped around his head. Confusion is a sore evil. Doubt must be overcome. The way to restoration is the way of faith.

Jonah, the restored preacher, could call a nation to repentance because he had himself repented. Only those who have repented themselves can insist on repentance in others, and help them when they are in its throes.

God honored the preaching of the restored man, He will honor others.

Many were saved who otherwise would have been lost because of the restored Jonah.

The restoration of the soul is the first step in a revival of repentance. Many churches need this. For our own sake and the sake of others let us not be runaways from God.

* * *

Sermon No. 5 -- The Unalterable Call Of God

God called Jonah twice. Both times the call was the same. God called Peter twice. Both times the same, "Follow me."

God's mind was always the same though Jonah tried to destroy the call by running away. After a long and bitter struggle against the call of God Jonah saw that only unhappiness and disaster followed in the wake of disobedience. He concluded that they that observe lying vanities forsake their own mercy.

God's call is based on His need for Jonah, and you.

It is the best way for the advancement of the kingdom of God. He knows that He can use us when we do not know it.

It is the way of greatest happiness. No happiness out of the will of God. Jonah and others have proved it.

God could have raised up another prophet, but there was only one call for Jonah to obey. To Jonah it was unalterable.

The call may not be to service as a preacher or prophet but the call to walk in the will of God is always present, and insistent.

*** * ***

Sermon No. 6 -- The Averted Judgment

The decree had been fixed, the judgment declared and the time set. God had spoken, "Yet forty days and Nineveh shall be destroyed."

What a fearful outlook and future for Nineveh! Consider this outlook from the viewpoint of (1) The weight of prophecies of the past fulfilled. Other judgments had been pronounced and occurred as predicted. (2) The sins of the city that merited a judgment. (3) The unlimited ability of God to administer the judgment as predicted. (4) The detailed explanation of time and severity of the judgment. Forty days. Destroyed.

How hopeless the condition, unless God can be made to change His mind. Their only hope was to put away the cause of the coming calamity and pray for mercy. They did this. Wholeheartedly, completely, constantly and prolonged.

God turned away the judgment predicted. God has declared judgment, severe, eternal, and just, against a sinner. Only repentance and faith in Jesus can avert it.

With all that is against a sinner he may be saved through Jesus. God will hear his prayer.

*** * ***

Sermon No. 7 -- The Suffering Creation (Jonah 3:7, 8)

Beast and cattle were affected by the sins of Nineveh, so also they were released by the averted judgment.

That strange, ever-present thing that we term the curse is universal and as lasting as time. It affects all creation, beast and vegetation as well as man. "The whole creation groaneth."

What a serious thing is sin that it has such a distressing effect upon a creation that is not guilty.

The picture in the book of Jonah is but a small one compared with the disaster that sin has brought into the world. This world of suffering and disorder is caused by the sin of the human heart deceitful and desperately wicked.

Redemption for man carries with it a glorious deliverance for the whole creation.

All beasts and cattle now are showing God's disapproval of sin in His world. They are carrying out His command.

All creation shall be delivered into the glorious liberty of the children of God.

How shall this be? Suddenly or gradually?

Is the insect world less destructive now than in the past?

Are weeds less strong and reverting gradually toward useful food plants?

Are men getting better that the rest of creation may have hope, and with the hope a corresponding advance?

What can turn the tide and bring in the kingdom of God? Calvary and Pentecost are the main powers of the kingdom now, but the Bible teaches that these will be rejected by some until the end.

The judgment will not be averted as in the days of Jonah, but will be visited on the world as predicted.

There will be a great division of men. The creation will be delivered with the children of God. The curse will end.

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05 -- A SPELL-BINDING HOLINESS ILLUSTRATION BY J. B. CHAPMAN

This year at the New York District Campmeeting held at Beacon, N. Y., Dr. Chapman preached on "Following peace with all men; and holiness, without which no man can see the Lord." During his sermon he used an illustration to show the insistence with which a seeker after holiness must pursue the object of his seeking in order to obtain it. The subject matter of his illustration was a hunt in which a large number of dogs were engaged. Some of the dogs were almost indifferent to the hunt, others were easily sidetracked, some were easily discouraged, and during the long hunt many gave up and turned aside to other things. But one of the dogs insisted on getting the game, and finally made the capture after a long day and many difficulties.

In telling the illustration Dr. Chapman used about ten or twelve minutes of time and held the close attention of the congregation. The thing that impressed me was the fact that instead of seeing a hunt I saw a person seeking holiness and finding it. Even now I cannot recall whether it was a fox or a coon or a possum that the dogs were after. What I do remember was the picture of a seeker after holiness. I remember the many difficulties in the way and the persistence with which they were overcome and the final triumph of finding the blessing.

To me it appealed as a feat in illustration. To use ten or twelve minutes to describe a hunt, to even venture into such an exciting event in a sermon on holiness, to tell it so interestingly that the attention of the congregation was unbroken throughout the time taken to tell it, and to do it all so that every minute we all saw a person seeking holiness instead of a hunt with dogs is truly a feat that not many could perform. Personally I would not dare attempt it. If I did I am sure the people would see the hunt with the large number of dogs and men engaged instead of seeing the seeker after holiness. Dr. J. B. Chapman certainly did well. His illustration was interesting to all, and it made the point with emphasis. Congratulations, Dr. Chapman. -- [Writer Not Shown -- DVM]

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06 -- THE ART OF MAKING GOOD -- By W. B. Walker

I sincerely believe that all our ministers desire to make good. It is not my aim for you to consider this scribe a pronounced success in the ministry, but the years that I have spent in the ministry as a young man, have taught me that there is an art in making good. Yes, I said that it is an art -- the finest of the arts. I am deeply interested in the success and failure of preachers. If a pastor succeeds, I want to know why he succeeded -- if he failed, I want to know the why of his failure. In the beginning of this department in The Preacher's Magazine, let us take up the ministry of Jesus, who was the peerless Preacher of the ages. We shall consider:

I. He Was Devoutly Studious

It was from the solitude of Olivet where He spent the previous night before going into the temple. He had self-formed conviction of gospel truth. The gospel is the power of God unto salvation. But how are we going to give it out to the people? We can give it out by the preaching of the Word. We are not called to preach science nor any of the modern theories concerning scientific discoveries. We are commissioned to preach the Word to a bleeding and sobbing world. The success of the gospel depends on the conviction of the heralds of it. The gospel must come from a warm heart all aglow with heavenly fire and glory. And devout solitude is necessary to form such strong convictions. You will not form such convictions in the crowded streets. As Jesus spent the night before His entrance into the temple in the solitude of the garden, we too must find a place of solitude and prayer before we stand before the people to declare the gospel message. Yes, in solitude you will learn to love the truth of God.

There must also be unconquerable love for the truth. It follows, therefore, that if you think more of the favor of men than the claims of the truth, you will not deal honestly and faithfully with the truth. Only the preacher who loves the truth more than life can really be a blessing to suffering humanity. This leads me to say that the preacher must be sold on the truth of the gospel. And my friend, you must be a living expression of the gospel truth. Our conduct must confirm and illuminate the doctrines which our lips declare. When Moses talked with God the skin of his face did shine with the glory of the Father. John the Baptist gained invincible energy in the wilderness. Paul prepared for apostleship in Arabia, and in Gethsemane our Master prepared for His life's work. Let us remember, that if we would make good in the ministry, there must be hard study of the Word and all other books that are necessary to the matter of making good.

II. Jesus Was Sublimely Courageous

On the day before His life had been threatened and His arrest attempted, yet, with a noble daring He "goes early in the morning," about His tremendous task of blessing others. I want you to distinguish this spirit from what the world calls courage. Mere brute courage is dead to the sacredness of life. Soldiers hold life cheaply and their courage is merely that of an animal. But Christ deeply felt the sanctity of life. Brute courage is indifferent to the grand mission of life. The mere brute soldier is not inspired with the important question of life. We are not on this globe to be a mere fighting machine. Our Christ, the peerless Preacher, was here to testify to truth, and even die for the truth that He declared.

This is a fallen world, and there are many hindrances to the preaching of the gospel. It will take courage to face some of the problems of life and declare the holy truth of God. It will take real men and women of courage to preach the truth to this age of doubt and skepticism. There is an atmosphere of doubt and indifference everywhere. Yet no age has ever afforded a preacher such an opportunity of preaching a blessed gospel of comfort and good will. The story is told of Martin

Luther standing before his judges. He was greatly emboldened by a great general who stood at the entrance of the door. The general tapped Luther on the shoulder and said, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captain has ever made in the bloodiest of our battles. But if thy cause is just, and thou art sure of its go forward in God's name and fear nothing. God will not forsake thee." History tells the story of the results.

The preacher who succeeds in this day must have unflinching courage to face the current of the times. But my preacher friend, just remember that dead fish can swim easily down the stream, but it requires a living fish with much inner force to cut through the current of the stream.

III. He Was Sublimely Earnest

"Early in the morning," He did not indulge Himself in sleep. In another place the narrative reads, "I must be about the work of my Father?" There are two things that should cause the preacher to be deeply in earnest -- importance of his mission and the brevity of life. The very fact that we are to preach an eye-opening, soul-lifting, God-comforting gospel should cause us to be in earnest about the matter. There must be deep sincerity in the ministry. No other matters should have part of our interest. Our interest should not be divided between the work of the ministry and secular work. The world appreciates the preacher who is deeply in earnest about his work. Yes, the time is short, and what we do for a bleeding world we must do it in a hurry. The clock of time that hangs on yonder wall will quickly click our time away. And if we would help a lost world to the safety of the Father, we must be about our Father's business.

IV. Jesus Was Beautifully Natural

The narrative says, "He sat down." There was nothing stiff or official about Him. All He did was as free, fresh and elastic as nature. He was natural in His attitude. Modern rhetoric has rules to guide a public speaker, which are right and good. But let a person be possessed with great thoughts, these thoughts will throw his frame into the most becoming attitude. And it seems to me that the Master was natural in His expression. These were not the expressions of the classroom.

Then, I would have you listen to the Master's words, for they were spoken in natural tones. The tone of His voice rose and fell according to the thoughts that occupied His soul. The voice of the modern preacher is often hideously artificial and not very natural. I believe that so far as a preacher goes away from his natural voice, either in language or tones, he loses his self-respect, inward vigor and social frame. So, if we would know the art of making good in the ministry, we must be devoutly studious, sublimely courageous, supremely earnest and beautifully natural.

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THE END

