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

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01 -- SEEKING TO KEEP FRESH -- J. B. Chapman

James Reid, in his "In Quest of Reality," says, "Generally speaking, there are three dominant interests in the preaching outlook which are represented by types of preaching. They are the evangelistic, the ethical, and the doctrinal."

Later in the same chapter, Dr. Reid says, "If there is one thing more than another we must beware of, it is becoming stereotyped in our choice of subjects. We are all prone more or less to the peril of the closed mind; or the mind so nearly closed that there is only a gateway for a certain order of ideas, all others being mechanically excluded by the law of interests. Many people maintain a rigid censorship of unfamiliar ideas, and the preacher is not exempt from this defect. For all his wide reading he as well as others may have a closed mind."

I quote these two items merely to call attention to the rather narrow scope involved in the preaching purpose, and then also to note the danger of becoming stale and monotonous even within this scope.

Some time ago I asked a young man about the morning service and the sermon -- having been unable to attend that particular service myself. His answer was casual on his own part, but it was startling to me. He said, "O it was very good, but the preacher exhorted too much while making the announcements, and he preached very much the same as he always does; for all his sermons sound alike. He takes different texts, but he generally seems to come along about the same track and reach about the same conclusion."

There was a trace of weariness in the young man's voice, which I think spoke volumes more than his words indicated, and I took myself immediately to task and asked, "Is there really very much variety in my preaching? Am I not exercising a rather strict censorship against new ideas?"

In some quarters it is said to bring reflection on a preacher if he can gain and hold an audience; for it is supposed that to do that he must be spectacular, showy and shallow. In other quarters, I am confident there is an enslavement to salient subjects which seem to hold popular attention, and there is fear of the untried, resulting in a lop-sided emphasis and a piece-meal message.

Lecturers on Homiletics have commended the textual method of preaching, and have usually stated as one of the strong points in its favor the fact that it tends to variety. The topical preacher is likely to run out of striking and fundamental subjects; but the textual preacher can always find a new text.

But I am speaking of something more fundamental than the mere method of preaching. I am speaking of the personal and spiritual interests of the preacher himself. I know it is said that the great preachers were men of one topic: Paul's topic was faith; James' was works; Peter's was light; John's was love, and Jude's was lightning. Among the moderns: Mueller's theme was prayer; Finney's was law; Moody's was love, etc. But as I have studied these men it has seemed to me they were adepts in touching upon the whole field of Christian truth in the development of their special theme, and that not one of them could properly be called a hobbyist.

It is admitted now, I think, that there is a returning demand for doctrinal preaching. And under doctrine I would include everything from repentance to the judgment of the great white throne. The demand for the inculcation of proper ethics, and the requirement for effective evangelism were never more pressing than now.

In practice I have been an extreme extemporaneous preacher, and I have been less careful of the menace of monotony than I could recommend to others. But my practice, I think, entitles me to the privilege of saying that extemporaneousness is not a guaranty against staleness, and to observe that only that comes out of our minds during the public discourse which has been deeply planted within them in private study, meditation and prayer.

Instead of attempting to cover the whole field by way of illustration, I think I might take just the one phase -- doctrinal preaching. The growth of cults like Christian Science and Spiritualism is a testimonial to the incompleteness of the orthodox treatment of some of the very fundamental truths of revelation. And attacking these cults directly is not very effective either in driving them away or in deterring those who would become converts to them. But where the fundamental teachings of the Bible relating to God's relationship to men, and to His children in particular, are faithfully preached; and where the scriptural truths relating to divine healing, the immortality of the soul and the resurrection from the dead are presented in vital and practical form, such heresies, which are really protests against an insufficient Christian system, cannot flourish.

I know there are some who claim to know what the public wants who will advise against doctrinal preaching. In fact they will advise against almost any kind of preaching. But if you chance to know the best attended church in practically any American city, you know that it is usually a church whose minister announces big, fundamental themes, brings forth from his storehouse things new and old, and draws and holds his people by force of the fact that there is nothing worthwhile they can get anywhere that they cannot get as well or better from their own preacher.

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Saved To The Uttermost

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them (Heb. 7:25, R. V.).

Under how many different figures does the Word represent to us the complete efficiency of the salvation in Christ for man's every need! This ideal has been approached from time to time under one caption and then under another, and each has its contribution to make, each brings before us a new phase. In some cases a particular figure is reiterated, but in the text we are now considering the thought is expressed here and here alone with this special terminology; the word which is used to designate an uttermost salvation is not found again in the Scriptures in this special sense. The only instance where it appears in the New Testament is in the account of the woman who had a spirit of infirmity and it was said of her that she could "in no wise lift herself up" (Luke 15:11). The root thought, however, appears in other passages especially those that speak of being perfect or set forth perfection as the ideal for the Christian.

Able To Save

The thought connected with deliverance or salvation has varied in the development of Hebrew and Christian religion. In the Old Testament writings, generally the idea had reference to the coming of the Messiah and the consequent deliverance from enemies and enthronement of the people of Israel. Thus the idea was primarily national rather than individual, it was political rather than ethical.

In the New Testament, however, the content of the word has changed, especially in the epistles, and its designation is individualistic and ethical. Describing the meaning of the adjective from which the verb is derived, the thought is to become sound, then it passes on to the more specific meaning in that it signifies to become partaker of the salvation in Christ. This is the sense connected with the word generally throughout New Testament usage. Thus we read in Luke, "The Son of man came to seek and to save that which was lost" (18:11). Then again "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, in order that not anyone may boast" (Eph. 2:8, R. V.). Many other passages like unto these might be cited, but these are sufficient to give us the trend of Scripture.

While there is the ethical thought in the New Testament passages, yet often the connotation that suggests itself to our minds is the deliverance from eternal punishment that comes to us, and this no doubt is inclusive in the word. Yet the question might rise in this connection whether this ultimate deliverance is the primary thought or rather the resultant effect of a more fundamental conception. We are inclined to think that the initial significance of the word means to make sound, a meaning which is suggested from its derivation and the ultimate deliverance comes

from this. When the heart of man is made whole in that there is the implantation of new life within, then it will follow as a natural resultant that he will find his home in the world to come with redeemed spirits and not in alienation from God.

Taking this as the content of thought, namely, that to be saved is to have spiritual health within, we dwell a little further on the nature of this spiritual health. In line with this conception is the truth set forth in other figures such as "being born again," "a new creation." There is a complete transformation within the inner being of man, a new life principle enters in, and in this life principle Christ is the center of all, He is crowned as the sovereign of the heart. Hitherto self had held full sway and all actions, wishes and desires had focused toward the self, but when Christ enters there is a reorganization of the inner life and a new center established. Christ is formed within.

This transformation in the life of man taking place as it does in the realm of soul and spirit, it would seem might have a psychological explanation, and this Curtis seeks to give us in his book, "The Christian Faith." "Can we," he asks, "get this fact of regeneration into any term of psychological clarity? I think so. When a repentant sinner, through moral faith, comes into union with Jesus Christ, Christ as his Savior, in the very nature of the case, has some place in the affection and in the conscience of the sinner. There is some heart-interest in Christ and some sense of obligation toward Christ. Now think your way back to our discussion of motives, and you will see that this introduction of Christ into the motive life is an event of large psychological possibility. My conception of regeneration is simply this: The Holy Spirit takes this new motive and vitalizes it, and organizes the sinner's entire motivation, his entire range of interest, about it to this extent, namely, that in every full mood of self-consciousness the regenerate man cares more for his Lord than for all other things. Not yet can we say that the man is altogether organized, but the whole new plan of manhood is established, and the center of this plan is loyalty to Jesus Christ."

We might stop and question just what we mean by a motive. A motive is something that moves to action, it stirs the volitional powers of man to expression. The strength inherent in a motive lies in the urgency with which the sensibilities of feelings charge it. Sometimes reason plays oil motives, but more often it is the emotional nature. Thus if we carry these thoughts over and relate them to the preceding statements, we see that with the incoming of Christ into the heart which stirs the being with a new affection there is a dynamic charge surging in the motive life of man permeated with the most powerful emotion, that of love. All this sends life and health through the being, and truly he is made whole.

Before leaving this point one more thought should be noted. The verb in this instance is in the present tense and thus indicates the continuity of the process. Christ our High Priest is not only able to save at one particular time but He is able to save as a process as well as an initial act. We believe that there ever must be an initial act as the foundation, but following that is the process. As we need the divine

power imparted as we enter this new life in Christ Jesus, so do we need it from day to day as we walk in the Christian way. Such our Lord and Savior is able to impart unto us like as He gave us life at first.

Able To Save To The Uttermost

The picture of redemption that we have already drawn gives to us profound joy and hope; it turns man away from the selfishness of his own sin and creates a new life center in Jesus Christ stirring his being and transforming all life.

Whate'er I fondly counted mine,
To Thee, my Lord, I here restore;
The idol from my breast I'd tear,
Resolved to seek my all in thee.
-- Charles Wesley.

But this is not the whole, there is the carrying out of the thought to a further work of grace. Christ is not only able to save, He is able to save unto the uttermost.

This word expressing uttermost as we noted previously, is used here only in this particular sense. It is a compound in its original form being made up of the adjective all and the root of the word signifying end. Thus the meaning would be "unto completeness" or "completely, perfectly, utterly." There might be related to this word those passages which exhort the Christian to be perfect or go on to perfection, for the words indicating Christian perfection have, as their fundamental root, this very word for end which forms part of the compound word here. To be perfect, then, is to reach the desired end for man and to be saved unto the uttermost means that all of God's purpose for man in his redemption is reached.

This line of thought would lead us to ask the question as to what was God's purpose for man. When is man saved completely or perfectly? In answering this we would call attention to the reiteration of the command given in the early books of the Bible, the first five which we so often designate as the Pentateuch, "Be ye holy, for I am holy." This then would seem to give us a key to the objective or end sought in man's salvation.

Holiness always stands over against sin. In man sin is personal and also racial. The personal sin is twofold, consisting of personal acts of sin and the resultant enhanced condition of sin in the heart which these acts of sin have caused. When man is saved he is restored from a personal standpoint; there is forgiveness for his sinful acts and cleansing for his sinful nature, that part of his nature that has become sinful through his own transgression. But there still lies deep in the heart of man the racial taint that was his by birth. While man has been restored as a person, yet as a member of the race he still possesses a principle of sin within. Accordingly the saving power of Jesus Christ is described as not only efficient in its rendering the individual sound, but its dynamic goes farther and does

a complete work; it carries through its purgation until it has attained every objective for which it was designed, and that is the complete extermination of sin in the heart of man, both personal and racial.

With this complete cleansing of the heart, man finds himself in position to live a life of conquest in the spiritual realm as far as sin is concerned. Before he was saved he found himself under the dominion of sin expressed in the egocentric trend of his nature. When there appeared before his vision the Christian ideal, no matter how desirous he might be of attaining thereunto, he discovered that he was helpless, only through Christ could he realize such a possibility. Then when the saving efficacy of a new life in his soul imparted through the Holy Spirit brought him into the position where he could triumph over sin and not be under its thralldom, yet he found within his heart still an opposing force; there seemed to be the stirring of desire, and urges pressing their insistence that he yield to solicitations of sin. While for the most part these were suppressed, yet at times they would rush on to the field of consciousness with such impetus that they would carry their victim captive before he hardly realized what had happened, hut when again he sought Christ, the great High Priest who had offered Himself once for all for the sins of man that henceforth we might not serve sin, then it was that the heart was united in one supreme purpose and goal. Then it was that saving health permeated the whole being and all sin was purged. Then it was that there was complete soundness within.

While the saving power vouchsafed unto us through the high priesthood of Jesus Christ and wrought in us by the Holy Spirit relates primarily to the principle of sin in the heart, we should note also how there is also a stimulus to other phases of our being. We have already suggested how the introduction of Christ into the life of man creates a new motive center. With the complete cleansing of the heart there k the charging of the sensibilities with divine love; the enmity and hatred that sin had engendered is gone, and love fills the soul, love for Jesus Christ and love for man. This overpowering emotion brings the volitional life of man in line, so that he loses his will in the divine will; he no longer orders his life at his own dictates, but he seeks in all things to do the will of God. While these functioning powers of man are receiving invigoration with a spiritual dynamic, the understanding also is being enlightened. Although the mind of man will not in this life reach perfection in understanding, yet with the fullness of grace in the heart, there comes an enlightenment, a new set of values arraigns itself before the life and the mind receives them while the affections pour out their ardor upon them There is an increase in power to discern the good and differentiate it from the evil. A measure of this comes with the fullness of salvation in the heart, and then much more is acquired as the days go by. Always there lies out ahead vistas of new realms to be conquered by the understanding or mind, leading us on to diligence in the study of the Scriptures, but ever present with us is the Holy Spirit teaching and leading, calling to our remembrance all that Christ our Master has said unto us.

Viewing the extent of the work of salvation in our hearts, how much of praise and thanksgiving should be given unto Him who hath redeemed us! We are no longer left under the thralldom of sin in any form, but are delivered, set free. We have prayed the prayer:

Forgive, and make my nature whole,
My inbred malady remove;
To perfect health restore my soul,
To perfect holiness and love.
-- Charles Wesley.

We have received the answer. We pour forth our pæen of praise, "Thanks be unto God who always leadeth us in triumph in Christ" (2 Cor. 2:14, R. V.).

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03 -- MAKING A MINISTER -- Paul S. Hill

The Unassuming People

Various types of people are hard to define, but in every church there is a group of unassuming people who do not receive much notice from the public because they are content to live simple lives and have no ambition to be seen or heard. They are not seekers for position nor praise. They have no particular talents for singing or public expression that would bring them before the public. Their entire demeanor is humble and without show or effort to make themselves noticed. They are everyday plodders through life. They are always at church unless they are reasonably detained, and then they take their absence as a matter of fact, and do not get all upset and worried, because their decision to stay home was made on sensible grounds. They take it for granted that the methods and plans of the church leaders are all right and are the best possible under the circumstances. By a quiet harmonization of themselves to the plans of the church, whether it is a revival meeting or a financial drive, they give sanction to the leadership of the church and do their bit to help along. They are just everyday faithful plodders and faithful members, content to remain unnoticed while they carry on a clean standard of holy living.

This kind of people are too often underestimated by both the church and the pastor. The other kind of people, the ones with talent and various abilities that bring them more before the public, these so much impress the church and the pastor that the unassuming members are likely to remain unnoticed and unsung.

But these unassuming people are one of the greatest assets the church has. It would be a calamity if these people were lost to the church. It would indeed be a strange condition if the church had only the talented and gifted; those able to give public expression to high opinions both spiritual and financial, whose voice must

be heard or they feel slighted and grieved. When all is said and done, with all due regard to the talented and gifted, it appears the unassuming group of Christian men and women is what makes a church solid and lasting. They are not given to criticism (which the gifted and talented, because of their training, are almost unconsciously likely to be), nor are they always standing up for their rights, or asking for special privileges. They take what is handed to them, enjoy the others, speak well of the preacher's sermons, take the advice of their class leader or Sunday school teacher, and continue through sunshine and storm.

The preacher will do well to cultivate the acquaintance of such people in his church. A visit to their homes will impress him, and he will come away feeling that he has been in touch with practical Christianity. Those people, so humble and unassuming, are wholesome and clean. Their outlook is optimistic and encouraging. Their methods of living are comforting because it is in such contrast with the rush and worry of many others who feel they just have to do things big and noticeable or the church will go all to pieces. Perhaps they are not able to people greatly respect and honor the evangelist that their pastor and church board has engaged to come and help them to deeper things in God, and what a catastrophe it really is if just when the meeting gets at its highest and hottest there comes a carnal explosion that breaks the evangelist into several parts and shows him up as not possessing the grace he requires in others.

Possibly some evangelist will read this and offer a comment on us who are pastors. Doubtless we are a faulty lot, but inasmuch as we are dealing with the evangelist we will pass up the pastor for the present. Don't we all agree that the evangelist should have the blessing good?

The third specification is that the evangelist should try to help the pastor with what the pastor is trying to do in the town where the revival is being held. Usually the pastor has a certain kind of work that he is trying to accomplish. It may be a lack of family religion that demands correction, or some error in doctrine has crept in, or there is a problem with the youth in the town, or it may be that he is endeavoring to develop some of the latent talent in his church. There are many things that a pastor has to direct and see to. We do not ask that the evangelist who is there for only a few days or weeks be able to size up the entire situation in a few nights so that he understands it as well as a pastor who had been there a period of months and possibly years, but we would expect an evangelist to be able to see whether or not there are young people in the service, and if there are then try to act as though they were present. If there are old people present he could remember that they like to have their hand shaken and hear a word of encouragement. We think that nearly every evangelist that we have engaged has truly tried to help us and give us a good revival. They have been quick to discover "new people" and to get in contact with them. They have helped in any way within their power to make a good meeting. But we have heard rumors of others who were less fortunate. We have heard of an evangelist trying to get the church away from the pastor, or trying to split the church so he could have the bigger half, or trying to get so much money

that the local work was crippled for months, etc. Those things are truly unfortunate, and never come to any good. A flash in the pan is brilliant, but it is soon over.

Well, brethren, what do you think of these three specifications? Lest the evangelists think we are a bit severe on them we want to say to them right now that we are thankful to God for them and that we will try our best to use them as frequently as we can and pay them all we are able.

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04 -- THE BUILDING OF THE CHURCH -- Charles E. Jefferson

Lecture III -- Building The Individual

The present day conception of the work of Christianity is to endeavor to save society. The individual has been lost sight of and man is thought of only in masses. Communities and classes and races are alone large enough to catch and hold attention. The good ship Zion is to gather up the total interests and institutions of the entire race of men and not a few isolated individuals. It is not any one rich man or any one poor man but rather the rich and the poor. Many leaders and teachers have a lively concern for the races, white, black, yellow and brown, who care little for the individual representatives of those races.

Preaching in many pulpits has grown increasingly impersonal. To urge individuals to immediately accept Christ as their Savior, seems to some irrelevant and to others quite ill-mannered. The preacher has desired to keep abreast with the discussions of the times and soon finds himself a mere lecturer on present day topics. He has perhaps worked with individuals for a time but has found it impossible to do much since the economic and social order furnishes an unhealthy environment. He feels that in order to save the individual the whole order of things must be bettered. He becomes vitally interested in social betterment and soon starts out to change the structure of the world.

It is unfortunate that this idea should be so prevalent. Many a man is preaching to a dwindling congregation because his sermons have lost the personal note. He chills by his vague generalities, or enrages by his wholesale denunciations. The preacher who allows his eye to wander long from the individual man is destined to lose power as a preacher. That man preaches most searchingly, most persuasively, and most effectively who knows best and loves most the individual.

Our modern science has a tendency to create a loneliness in the human heart. The vastness of the universe beats man down into a feeling of insignificance. Men-need to be encouraged to think of themselves as highly as they ought to think. There is much migration in this day which causes many hearts to be forlorn. Electricity and steam have converted us into a race of nomads. Men move in

masses. Vast populations are poured into the city to be swallowed up in the vortex of its boiling life and cities are colossal destroyers of individuality. Industrial forces are working against the individual. Men become just so many "hands" or just parts of an intricate mechanism turning out a commercial product. Commercial forces are working to obliterate the individual. The small proprietor is disappearing. Little businesses are swallowed up. There are corporations, syndicates and trusts where each man sinks deeper and deeper into the increasing bulk of the corporate body. Philanthropy has a tendency to lose the individual. Sociological conditions are studied simply as scientific phenomena. Volumes of statistics showing a vast ocean of want and woe are forthcoming while nothing is done for the one broken family or the mangled life of the individual. All of these standpoints mean opportunity for the preacher.

One of the alarming facts of our world is the widespread absence of the sense of personal responsibility. Men joined in a union sometimes do things which no one of them would think of doing standing alone. In the business world dishonorable and illegal corporations seem to become capable of performing deeds to which no one man, if left to himself, would ever stoop. The sense of personal accountability decays when the distinctness of the individual fades. Personal responsibility, both to God and to man, is a theme for all times and places. This is the preacher's opportunity.

Even the preacher is in danger of losing himself. There is a sea of printed matter in which ministers are easily engulfed, a flood of administrative work by which they are frequently swamped, an ocean of questions and problems beneath whose troubled waters their pulpit usefulness oftentimes goes down. There are preachers who seem to be conscious that they are holding up the world. It would be better for them, and also for the cause of Christ, if they would roll the world from their shoulders upon the heart of God, and be content to carry simply the full weight of the responsibility for the spiritual development of the individual souls who make up their congregation.

The preacher needs the individual as truly as the individual needs the preacher. It is in the experience of the individual soul that the preacher learns what this world is. Human nature cannot be understood either in books or in crowds. It is only when one heart is pressed close against another heart, that heart secrets are communicated. The preacher remains cold, and his sermons are abstractions, until he folds his life down round the lives of individual men. This is the reason that pastoral work is essential to the highest preaching. Preachers who shirk pastoral duty are always the losers.

It is because preachers do not come close enough to individuals that they sometimes form an inhuman style of preaching. Twangs of various twists, singsongs of divers melodies, howls of different degrees of fury, and roars of many types of hideousness have tarnished the fame of the pulpit and caused the ungodly to blaspheme. The cause of these vocal monstrosities and outrages is that the

preacher forgets he is talking to individual men. Again, it is fidelity to the individual which insures a preacher's perennial freshness. Many preachers become after a time intolerable, because of their monotony. They lack variety in subject matter and manner of treatment. A preacher who wishes to escape this monotony must mentally differentiate his congregation into groups, and then disintegrate these groups into individuals. Each group -- youth, age, men, women, master, servant -- must receive its meat in due season. Furthermore, it is the individual who has most to do with keeping the preacher a Christian believer. Men who nurse vague ambitions to lift the whole world frequently come to have foggy notions of the person of Christ. Many have much to say about the Christian consciousness, Christian principles and Christian influences who have allowed the personal Christ to fall into the background of their thinking. A working for and with the individual will change all this. When one grapples hand to hand with a man in the bondage of sin, he realizes the limitations of legislation and the impotency of reformatory panaceas. Those who work for the reconstruction of the individual have no difficulty in believing in the reality and power of sin nor is he likely to lose his faith in Christ as Savior. Not only will work for the individual maintain faith but it will keep bright the flame of hope. A crowd is always disconcerting, sometimes appalling. It is the faces of redeemed men in the pews that keep the preacher's heart singing through the disillusionments and discomfitures of a long campaign. He can work with patience and die in hope if he can see the light of the glory of the knowledge of the blessed Christ in the faces of men converted by his preaching. Lastly, the individual is the nourisher of love. One can love mankind in general, but it is a faint and feeble love. Love is the one thing essential for the man who would preach the gospel, and love is fed and cleansed and glorified by repeated contacts with individual hearts and lives.

The preacher should seek and find the individual. The glory of the temple is determined by the character of the material which is worked into it. It is impossible to build a beautiful church out of unlovely material. Everything depends upon the character of the individual believer. The first thing the preacher is to do is to see that the individual is really born again. The point must be clear. The axe must be laid at the root of the tree. After this the man must be trained to look upon himself as a builder. He is to fashion the temple of his own soul and this building takes years. The individual must be taught to grow in the grace and knowledge of Christ. Each follower of Jesus must also be made a positive force for righteousness and the church in the community. They should be told what to do rather than what not to do. The preacher should deny himself the luxury of hurling thunderbolts and give himself to the quiet work of building men in well-doing. It is wiser to train one man to take an interest in things which are worth while than to toil for the restraint of ten vicious persons. Then, too, Christians are to be encouraged to develop the gift that is in them. Personality should never be trespassed upon by the preacher. All Christians will not work, feel nor think alike. Similar emotional experiences must not be demanded of all. To crush all Christians into a common mold is a wrong against Christ who wills that all men shall be free in Him. A preacher should rejoice if he preaches to men and women who think for themselves. It is this variety of

moral graces and the diversity of spiritual attainments that the church finds its richest life and becomes able to perform its widest service. Each member must also be trained in the graces and obligations of brotherliness. He must sit at once in the midst of the brotherhood. He can't be taught brotherliness out of a book. He must learn brotherliness by being brotherly and he can be brotherly only when among the brethren. This is not a gift but an attainment. It must be worked out through laborious years. To have this kind of intention is not enough, the spirit must be disciplined and developed and trained. The obligations and duties of brotherliness must be learned and practiced. The supreme work of the preacher is not to build sermons but to build characters and in doing this he will build the church.

Builders have a way of paying special attention to each and every part. He is a collectivist in his vision and an individualist in his method. Stones are dressed one at a time. Bricks are laid one at a time. Nails are driven one at a time. A building is an aggregate thing and becomes possible only by a careful shaping of its constituent parts. The building as a whole dictates what is to be done with each piece. Every part must be molded with regard to every other part. The nobler the edifice the more abundant the labor which is expended upon the individual stone. The preacher is a builder and like all builders he must see things in the large and he must have an eye also for things which are small. If the preacher is eager to alter the structure of the world, let him devote himself passionately to the work of bringing men one at a time to Christ. If the preacher feels an urge to build the church let him consider, love, win and train the individual.

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05 -- SOMEONE HAS SAID -- Compiled By Harold C. Johnson

Chapter Four

There are many who rest in the fact of the new birth and regard it as the sum total of Christian experience and character. They are spiritual babies contented with their cradles.

The Church, forgetting the admonition, "love not the world," has in some instances not only fallen in love with the world, but has actually married the world and it seems impossible to secure a divorce.

When we honor man or an institution of man more than God, we grieve the Holy Spirit.

Protestantism -- "Where Spirit is there is Church." Catholicism -- "Where Church is there is Spirit."

No man has a right to preach unless he has found the truth. A seeker after the truth has only a call to silence and no call to preach.

One hour a day spent in study would in ten years make an ignorant man a well informed man.

God never duplicates a religious experience. He breaks the pattern at every instance.

Do not wait for a larger field, enlarge the field you already occupy.

Promptness gives others confidence in your ability.

An ounce of experience is worth a ton of theory.

Men are like bullets. They go farthest when smoothest.

Duty is more to be followed than death is to be feared.

The shortest distance between any individual and true success is a straight line.

Reputation is only the shadow of character and a very small house will sometimes throw a big shadow.

Men are not lost for lack of truth, but for love of falsehood.

One horseshoe picked up a day may bring luck. Fifty a day puts a man in the junk business.

A successful religious service must have vigor, variety and victory.

A man said, "I was raised at the knees of a praying mother and over the knees of a determined father. Both knees were needed. If you want to get along fast, go slow.

The congregation may "sit at our feet," as the saying has it, but we must not forget that their prime business is to walk upon their own. Only as we help them to do that, are we really helping them.

Pessimist -- "It cannot be done."

Peptomist -- "I've just done it."

If so busy you cannot stop and think you had better stop and think.

A religion that compromises the conqueror is conquered itself.

Do not put the things you get from Him above what you find in Him.

Some church members are stand-byers; some are by-standers.

He who tries to do nothing makes a success of it.

There is not a crime in all the catalog of human sin which has not been committed in the name of some virtue.

You cannot separate true religion and ethics.

Going to heaven? Take the first right turn. Then keep straight on.

If we will, God will -- If we won't, the devil will.

Pity for men issues from piety toward God.

No people have ever been strong enough to defy the moral law.

An open mind is like an open mouth, anything can get in it.

Discouragement leads to despondency, despondency to despair, and despair very often leads to a tragedy -- suicide. The descent of the toboggan of discouragement is rapid. Beware of it! If the enemy of your soul can once get you discouraged, he will put on the pressure until you are in a maze of uncertainty and hardly know which way to turn. -- Sel.

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THE END