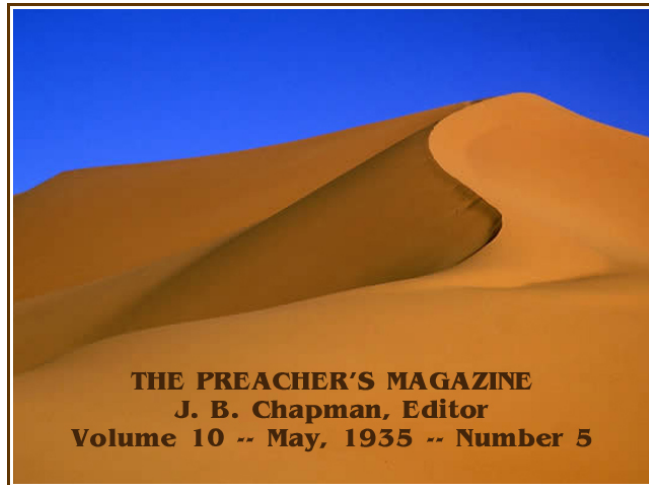


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**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

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01 -- THE PREACHER'S ABANDONMENT -- J. B. Chapman

It is a good thing for the preacher to take advantage of all the help the schools can give him. He ought to read for fullness, write for accuracy and take elocution for the development of his voice and the improvement of his gestures. He should study diction and seek for constructive criticism. He should pore over his Bible, soak in theological thought, memorize scripture, hymns, poetry and choice selections of prose. He should travel, observe people, study psychology, hear other men preach, and do everything he can to add to his strength and ability. But the time comes when he must "let go and preach." He must abandon himself to the task of giving the message to the people. If he breaks the rules of homiletical arrangement -- forget it. If he uses an expression that is not found in the classics or a word that is not yet in the dictionary, let it pass, If in his fervency he makes a statement that the critics say is not according to the "rule of thumb," just remember that not so many critics are helped by preaching anyway.

What I am meaning to say is that every preacher, whether he is a novice or a veteran, when he comes right to the task of preaching should abandon himself to his message and to the people whom God has left to his care, and should, as much as possible, preach in an untrammled manner. Fear of the people, regard for some famous preacher who may be present, consciousness of the greatness or smallness of the occasion, care for the opinion of some particular one present, regard for personal reputation, and all such things hinder and defeat. The pulpit is an operating room, not a laboratory; it is a mart of business, not an academy; it is a battle royal, not a parade ground.

Perhaps I cannot do better than to quote Richard Baxter: "O the gravity, the seriousness, the incessant diligence which these things require! I am ashamed that such astonishing matters do not wholly absorb my mind. I seldom come out of the pulpit but my conscience reproacheth me that I have been no more serious and fervent in such a case. It accuseth me, not so much for want of ornaments or elegancy, nor for letting fall an unhandsome word; only as the conscience, the inner man, responds to the righteous demand of God for a clean heart, "a conscience void of offence toward God and toward men" (Acts 24:16). The water is a cleansing element only for the flesh, and typifies the cleansing Spirit, "the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). And this brings us to:

Third, the spiritual meaning of baptism. The ritual of water has ever had a spiritual end in view. The purifications of the Israelites under the Mosaic law, bathing in water and offering sacrifices for acts or conditions of uncleanness, was

to make and keep them a holy people. Aaron and his sons were inducted into the priesthood with a washing which typified regeneration (Scofield, Exodus 29: 4, ref.); the leper upon being pronounced clean of his disease by the priest was to Wash his clothes and be clean (Exodus 13: 34); and of the "water of separation" provided for those who had incurred ceremonial uncleanness (Numbers 19), it is said, "it is a purification for sin" (Numbers 19:9).

The Jewish proselyte baptism, by which Gentiles were made into Jews, was typical of a greater change than is now apparent upon the naturalization of a foreigner in a new nation; it was the turning "to God from idols to serve the living and true God" (I Thess. 1:9), and the obedience to a moral code which allowed no sin in man's relations to God and his fellowmen, contrary to the loose morals of the heathen.

The baptism of John was more than immersion in the Jordan; it required repentance and confession of sin, a ceasing to do evil and a learning to do well, a change of mind and a change of life.

And Christian baptism in the name of Jesus Christ means far more than a rite of the Church by which one is received into its fellowship; the water is an outward sign of an inward work of grace, "the washing of regeneration and renewing of the Holy Ghost."

And John's reply to his critics and investigators at the Jordan gives the clear meaning of the baptism both of himself and of the One who was mightier than he: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire" (Luke 3:16).

The ritual of water had to do, therefore, with the fact of sin and its elimination -- with salvation from sin -- both in the purifications prescribed in the Old Testament and the baptisms introduced in the New; not that water could wash away sin, but that it typified repentance and faith toward him of whom it was said that he "taketh away the sin of the world."

And the greater, deeper, more far-reaching baptism with the Holy Ghost and fire, which John said that Jesus should administer, is that also a purifying, sin-cleansing, life-changing work? It is that, indeed. The terms used are often misunderstood: "ghost" signifies to enlightened people an unreality, and to the unenlightened a terror; and while Christians believe in the Holy Ghost as the Third Person in the Trinity, yet it is with the thought on the part of many of a faraway, indistinct and unreal image, whose existence and whose powers are matters of tradition only. And the "fire," where faith takes hold of it at all it is often with the fanatical belief that it is a bestowment of power which not only enables man to speak with a zeal and force and freedom which carries conviction and produces results, but also works through him the wonderful and the miraculous.

**Men believe in God the Father, and in Jesus, the Christ and Son of God; why not have a better conception of and a clearer faith in the Spirit of God, called in the New Testament the Holy Ghost? And when the water of baptism signifies a purification, a cleansing from sins repented of, may it not be that the baptism with the Holy Ghost and fire also means a pure heart, a cleansing from all unrighteousness? Fire is not an additional baptism to that of the Holy Ghost, but the two terms have one meaning, it is one work by which the sin nature is destroyed and a clean heart is created in man.**

**In the Old Testament fire was a symbol of God's presence, and of His power and holiness. At the dedication of the tabernacle and of Solomon's temple fire came out from before the Lord and consumed the burnt-offerings, as also at Elijah's sacrifice at Mt. Carmel. And fire as a cleansing element, purifying from sin, has Old Testament precedents before John's announcement of Jesus' baptism with the Holy Ghost and with fire. Isaiah felt his unworthiness to behold the glory of the Lord, because he was a man of unclean lips; but a seraph flew to him with a live coal from off the altar, which he laid upon his mouth, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:6, 7).**

**A prophecy which awaits fulfillment in the last days of this dispensation, perhaps, relates to the fiery purification of a nation, the Jews: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13:9).**

**And another prophecy, which some think yet awaits fulfillment in the second coming of Christ, doubtless also speaks figuratively of a prior fulfillment at Jerusalem and in all the ages since Pentecost: "And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shalt stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:1-3).**

**Some commentators think this prophecy refers to the second coming of Christ, rather than the first, for various reasons, one of which is that it is nowhere quoted in the New Testament as having been fulfilled in the days of our Lord or of the early Church. But like some other Old Testament prophecies of Christ's ministry and kingdom, which have an application both to His lowly birth and humility of service at His first coming and His triumphant coming to reign at His coming advent, with no foreview of the long interval between, may not this word of Malachi find fulfillment in the sphere of the Church as well as in that of the kingdom?**

The outstanding feature of Malachi's prophecy as applied to men is purity, and "his mission is here regarded as a whole from the first to the second advent; the process of refining and separating the godly from the ungodly beginning during Christ's stay on earth, going on ever since, and about to continue till the final separation" (Jamieson, Fausset and Brown's Commentary). And as "the purifier sits before the crucible, fixing his eye on the metal, and taking care that the fire be not too hot, and keeping the metal in only until he knows the dross to be completely removed by seeing his own image reflected in the glowing mass" (Ibid.), so the Lord purifies "the sons of Levi," those who are consecrated to his service, today. The fiery baptism with the Holy Ghost burns out the dross of sin until the image of His Son is formed within (Rom. 8:29).

Purity of heart and life have ever been the standard of the gospel for men and women; while some have sought after the "rushing mighty wind, and cloven tongues like as of fire, and speaking with other tongues," the external and temporary manifestations of the baptism with the Spirit, as others have stressed the water as the essential feature, yet the inward work of grace, the cleansing from all unrighteousness, purity of heart is the one outstanding and enduring work designed to be wrought by the baptism with the Holy Ghost.

In the history of the early Church this was recognized as the one thing needful. Under the preaching of Peter the Holy Ghost fell on Cornelius and his household at Cæsarea, "as on us at the beginning," said Peter, "and put no difference between us and them, purifying their hearts by faith." And in later years Peter, who had said to the inquiring people at Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call"; said again to the "strangers scattered" abroad, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22). And so all through the Scriptures the duty and privilege of God's people to be cleansed from all sin is made plain. "Blessed are the pure in heart, for they shall see God" (Matt. 5:8), said Jesus at the beginning of His ministry; and "He that believeth and is baptized [purified] shall be saved" (Mark 16: 16), at its close.

O that in me the sacred fire  
Might now begin to glow,  
Burn up the dross of base desire,  
And make the mountains flow!

Refining fire, go through my heart,  
Illuminate my soul;  
Scatter thy life through every part,  
And sanctify the whole.

\* \* \* \* \*

## **02 -- EXPOSITORY MESSAGES FROM HEBREWS -- Olive M. Winchester**

### **The More Excellent Ministry**

**Many viewpoints present themselves from which one may view the ministry of Christ. We behold His tender compassion in His healing ministry, His prophetic utterances in His teaching ministry, His clarion call to repentance in His evangelistic ministry, and His sufferings and death in His atoning ministry. While His ministry here on earth came to its fulfillment in this last, that is, His death for sinful man, yet that same ministry continues in the heavens where Christ stands "on the right hand of the throne of the Majesty in the heavens." Thus it is that we read, "But now hath he obtained a ministry the more excellent, by so much as he is also the mediator of a better covenant, which hath been enacted upon better promises" (Heb. 8:6, R.V.).**

### **Minister Of The True Tabernacle**

**In speaking of this more excellent ministry of Christ, our High Priest, the apostolic writer designates first that the place of its functioning is in the true tabernacle. In olden days there had been pitched in the midst of the camp of Israel the tent of meeting or tabernacle where Jehovah was wont to come and meet His people and where they were to bring their offerings. In the articles of furniture and in the rites and ceremonies truths of Christian experience and worship were symbolized, but yet it was simply a type and a symbol, and the reality of all lay hidden for a future time.**

**In the outer court stood the brazen laver where the sacrifices were washed before being brought to the altar, and thus there was typified the washing of regeneration; then upon the altar sacrifices were burned either in whole or in part according to the kind, thus came the thought of complete surrender or consecration especially in the morning and evening sacrifices and others that incorporated the whole burnt offering.**

**Within there stood in the holy place the table of shewbread which set forth the truth that the people of God carry the bread of life for men, and the golden candlestick suggests a thought like unto it, namely, that God's children are the light of the world. Just at the entrance into the holy of holies stood the altar of incense, symbolizing that most essential element in the life of a Christian, prayer; its place just before the ark of the covenant, and standing between, the symbolism indicating the service of the Christian to men and his approach to God was most fitting.**

**Looking beyond the veil, shrouded in thick darkness, stood the ark with its mercy seat and the towering cherubim. Within lay the tables of the law. Here we see the glory of the Lord overshadowing the mercy seat of grace and mercy in turn**

covering wrath couched in the commandments of the law. Herein to the children of Israel was typified God's relation to His people.

While the Aaronic priesthood ministered at this tabernacle, Christ became a minister of the true tabernacle. This earthly tabernacle was simply a pattern of that which was true and genuine. It represented the shadow, but the other the real. Here the worship might approach unto God, but the resultant effect was relative, that is, it brought him into proper relationships, but in the genuine tabernacle" and the true sanctuary, the resultant effect not only was relative but touched the inner shrine of the being of man, and brought him into immediate contact with God.

In the sanctuary of old man came to God through a mediating priest; there was no touch of the reality of the dynamic quickening when the spirit of man through faith contacts the Spirit of God. The personal element in religion was lacking; it consisted in external forms, but in the true sanctuary the veil leading into the holy of holies is rent in twain and man may come before God, his Maker. Religion thus becomes a personal relationship between a human spirit and the supreme divine spirit being, God the Father. Christ is the mediator of this relationship and the Holy Spirit is the efficient agent, but there is the definite personal relationship as the resultant. Thus does the soul enter into a glorious reality. When once a human being rises on faith to this knowledge of God, there is a veritable resurrection within the soul and life becomes glorious.

#### **Minister Of A Better Covenant**

Not only is Christ the minister of the true tabernacle, the real sanctuary in contrast with that which has only the form and shadow, but as a covenant existed in connection with the former sanctuary, so does a covenant attend the new mode of worship, and this covenant is like the worship itself, higher in status and degree, it is a better covenant. This covenant was promised in the olden days, but did not materialize until the time of Christ.

Looking forward in prophetic vision, Jeremiah caught the glory of a life motivated from within, and proclaimed:

"For this is the covenant that I will make with the house of Israel. After those days, saith the Lord; I will put my laws into their mind, and on their heart also will I write them; and I will be unto them a God, and they shall be unto me for a people: and they shall not teach every man his fellow citizen, and every man his brother, saying, Know the Lord: For all shall know me, from the least to the greatest of them. For I will be merciful to their iniquities, and their sins will I remember no more."  
(R.V.)

Such was the covenant that Christ sought to make with His people. In olden days they had gathered around Mt. Sinai, standing at a distance, for if so much as a beast broke through, it must be slain. There they heard the voices coming forth

from the midst of the thunderings and lightnings, and they trembled and feared. The words of the law were given, but the people entreated that Jehovah speak not again to them directly lest they die. The Israelites had entered into a covenant of obedience unto the Lord, and were received as His own peculiar people on this occasion.

We find this covenant renewed in Moab as Moses was giving his farewell charge to the people. Then once again we see the people repeating their vows, this time after they have entered the land of Canaan. They assembled on the two mounts, Gerizim and Ebal and uttered blessings and cursings, blessings for the obedient and cursings for those who rebel.

How miserably the children of Israel failed in keeping these covenants their history tells us. Many reasons might be assigned for their backslidings; there was the difficulty in obtaining knowledge of religion, for there was only one sanctuary, and while in the wilderness they were encamped closely around this, yet after they reached the land of Canaan, being located in one place, it was removed from the most of the people. They had no written word, moreover, that was accessible to all, for the book of the law was kept before the ark. Then added to these causes would be the natural tendency to become absorbed in the routine of life and forget the higher issues; then once again would be the snares of idolatry which lay all around about them for they forgot to drive out the original inhabitants of the land. But still there was another reason very vital in its nature; the religion they knew and the covenant they made had to do with the externals of conduct, and did not touch the inner springs. While it may be true that some of the more sensitive spirits of the day, such as the prophets, entered into fellowship with God, yet for the mass the only faith they knew was the keeping the law, the doing the works demanded therein, and often they found the inner trend of their minds in opposition. Thus were they servants, not sons of the household of God.

Because this first covenant proved inadequate, therefore the longings of the heart of man went out toward further satisfaction. Man can never rest when religious stirrings begin to move within until his spirit finds God, unless on the other hand, he stifles these movings of his soul. The apostolic writer viewing this, says, "If that which was first were blameless, place would not be being sought for a second covenant," that is, "the circumstances under which it could be realized. The feeling of dissatisfaction, want, prompted to a diligent inquiry."

In this reaching out of man for something more soul satisfying, the very prophet who announced the fall of the nation which would entail with it the fall of its worship polity, also sounded the note of hope of a better covenant. This new covenant was born of grace, unmerited favor; God gave it unto man, and it was inward not outward. As says Westcott, "Under the Mosaic system the law was fixed and external: the new laws enter into the understanding as active principles to be realized and embodied by progressive thought. The old law was written on tables of stone: the new laws are written on the heart and become, so to speak, part of the



personality of the believer." When we are driven on by a force within our soul, then outward performance becomes easy; thus it is that when in the new life in Christ Jesus love fills the heart, there is a tremendous drive impelling us onward in the ways of righteousness. While this does not operate without the alignment of our volitional powers and the following of our whole being, yet it creates a new dynamic within which becomes a mighty factor in our lives.

### **Minister Of Better Promises**

There were gracious promises given in olden times. If we turn again to that memorable scene at Mt. Sinai, we hear the words, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then shall ye be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Then if we journey once more to the laud of Moab and listen we find again the great leader holding out hope and consolation to the people. He says, "And Jehovah thy God will make thee plenteous in all the work of thy hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt obey the voice of Jehovah thy God, to keep his commandments and his statutes which are written in this book of the law; if thou turn unto Jehovah thy God with all thy heart, and with all thy soul" (R.V.).

Not only in these early books but through the other books of the Old Testament do we have words of comfort and assurance to the children of Israel contingent upon their obedience, and when we come to that great hymnbook of the Old Testament Church we find wide ranges of spiritual experience promised, but still here we wonder whether their complete fulfillment does not lie beyond in the days when Christ shall have come with the better ministry; this may find some support from the fact that some of the Psalms are distinctly Messianic. Leaving this point, however, when we turn to the most distinctive promises of the prophets of old, we find they are looking forward and use their most transcendent figures to depict the Messianic age.

But when we have collated all of these Old Testament promises, when we have passed from those designed for that day and age and come to the glorious hope depicted for the age to come, yet as transcendent as they are, it is a light reflected from the glory of a future age and they find their reality only in the more sure word of promise given by the apostles and inspired writers of the New Testament. Here we read of "Christ in you, the hope of glory," not Christ as Messianic King, though He is our King, but Christ within, and we read again, "being filled with all the fulness of God," and, "Ye shall therefore be perfect, as your Father which is in heaven is perfect." Many of these promises might be gathered, but these are sufficient to indicate the profound reality in the better promises whereby we are made "meet to be partakers of the inheritance of the saints in light."

Thus when we look at this more excellent ministry which Christ has brought unto us, how thankful ought we to be! What rich blessings are ours who live under the light of this dispensation? Because such a ministry is vouchsafed for our spiritual welfare, then how great responsibility rests upon us? "If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

\* \* \* \* \*

### 03 -- THE SERMON FROM THE HEART -- Paul S. Hill

More and more we are convinced that there is need of heart preparation in order to preach the gospel effectively.

We do not make little of a trained mind, nor of any of the several abilities that are so necessary to sermonizing, but what we are concerned about is of deeper importance and more essential than these. Without heart preparation all other preparations are lifeless and without their proper throbbing of passion and power. It is true of a sermon that "out of the abundance of the heart the mouth speaketh." A sermon without a preacher's heart behind it is on a level with a lecture.

Among the various kinds of heart preparation we could mention many that are known to ministers. We select a few.

First there is that heart preparation which considers the past warfare of the church until there is a thrill that comes to the heart when the thought of it is presented. If a minister is going to preach on one of the Old Testament characters who fought a good fight it will be necessary for him to have a heart that thrills with the conquest of that warrior. We use this as an illustration, but this is also true of all phases of past history. If a minister undertakes to preach on any victory of the Church in the past it will mean much to his sermon if his own heart has been really prepared until it thrills and throbs with the glorious warfare of the past. To see those Old Testament worthies hiding out in dens and caves, to see them in their prayers and visions, their battles of faith in the subduing of kingdoms, to see the Church of past generations battling for the truth, and then to attempt to preach about them without a heart that thrills is our opinion of a poor beginning for a sermon that otherwise would have value, and do good. Without a heart that feels and fights and thrills with the conquest a preacher might almost as well read his sermon and give only historical facts and figures. But with a prepared heart he will do better. His congregation will reflect the preparation of his own heart. They will shout when David kills the giant or Samson carries off the gates of Gaza, they will weep to see the prophet in the prison well, or be glad when Naaman is cleansed of his leprosy.

Or if the minister is to preach on the future of the Church his heart must be prepared. Anticipation of the future is legitimate. Who will help the world to take a

forward look if the preacher does not? Who can unravel the mysteries of future prophecies if the minister can't? And how can a minister lead any congregation to faith for the future unless his own heart leaps out over the years to behold the glorious future days? The things that belong to the advancing kingdom of Jesus are enough to make any minister's heart just about burst with joyful anticipation, and think of trying to relate the coming vision in a singsong method with a dreary tone and weary voice and feeble gestures and lusterless eyes. Preachers, if you are to preach on any subject prepare your heart until it feels that subject so much that it can hardly feel anything else until that sermon is preached out of you.

Or it may be that there is need of heart preparation until fear is gone. Occasionally there is need for fearless utterances that declare the position of truth and the Bible and the Church on some subject of local or nearly local interest. To speak out may mean hardship. The timid will shrink, the bold may be unkind, the rabid will speak out the wrong thing in the wrong way. It needs to be said, but the heart must be prepared until it is as sweet as a June rose and fearless as a lion.

Then there must be the joyful experience of holiness before it can be preached. To preach on holiness when the heart reproves is uphill work. How can we expect people to accept holiness when it is hurled at them from a heart that rankles with abuse or personal jealousy? People sense the heart of a preacher. They may not remember his argument, his logic, his text or his sermon outline, but they will remember his heart. It cannot be hidden. It will be read like a book.

Finally the preacher must always have a compassionate heart. To feel is to be felt. The minister who does not care about men will not have them for his ministry. Compassion for the restless throng of this world full of sinners will help a poor sermon to be a good one. Even a sermon on hell will be received if the preacher manifests a grief and concern because men are on their way there.

Heart preparation is not always easy. It is about the most difficult of all sermon preparation. It is the most costly. It is the most valuable. Whatever else we do let us have prepared hearts when we preach.

## **Illustrations**

Many ministers, especially young ministers, confess to a lack of being able to illustrate their sermons. They usually refer to the fact that they do not know many stories or happenings that they can relate to make their sermon more effective. It has occurred to me that possibly we think an illustration is essential to a good sermon, but when we are able to present a matter clear enough without an illustration so that people understand just what we mean, then an illustration would appear to be more of a hindrance than a help. An illustration used just for the sake of telling a remarkable incident, or in order to make people cry, while the main theme of the sermon is sidetracked until the illustration is used, is surely a mistake.

**Some ministers build their sermons so that at least one or two good illustrations can be used effectively at the close. They choose such events or stories as will act as illustrations of the subject matter of their sermon, and use the illustrations in the twofold sense of retelling it all again in an interesting way, a sort of recapitulation; and also to make a better appeal to the emotions, so that decision will be more ready, or that conviction will be more deep and pungent. This method is largely used by evangelists and is very effective.**

**Usually, however, the illustrations used in a sermon should be brief and introduced only where there is need to make a matter clear. Jesus was a great illustrator when He preached. It would take a lot of reasoning and logic, together with a treatise on the providences of God to make it clear that people were safe in God's care, but a little illustration from the "lilies of the field that toil not neither do they spin," and yet were more glorious than Solomon, would simplify the whole subject and get it out of the difficult realm of mystery and place it before the listeners in plain sight. How easy it is to remember lilies when we are in trouble? How hard it sometimes is to reason our way to trust and faith? Jesus took the simple way that was helpful and easy to be remembered.**

**Illustrations just for the sake of effect, unless they have a direct bearing on the subject, are out of place. We once heard Dr. E. F. Walker say that he did not want anyone to weep over a story he told, but that he wanted them to weep over their sins and the cross of Calvary where the bleeding Lamb of God was hanging for them. What he meant, we think, was that there was more cause to weep over sin and the cross than there was over a story told for the sake of creating an emotional atmosphere. To weep over sin and its bleeding victim is solid sorrow, but to weep over a mushy or sob-stuff story is shallow and does only damage to deep conviction.**

**D. L. Moody was a man who used incidents and happenings in a very telling manner. But Mr. Moody's preaching was on the level of the home. He preached to the homes of the people. His sermons were not theological or heavy with doctrine, but homely and simple, just where people lived every day. And a tragedy in a home was sermon material for Mr. Moody. It was more than an illustration, it was subject matter, it was the sermon, it was the fact he was preaching about. The stories that Mr. Moody told would have been all out of place in a sermon of Mr. Wesley's, and one of Wesley's sermons would have been almost useless for Mr. Moody. Both types of sermons had their place, one kind needed illustrations, the other got along with very few.**

**There is plenty of material still to be had in the fields and woods where Jesus got most of His. Things are happening every day that can be used. Accidents illustrate the evils of intemperance. Crime illustrates the lack of home religion, returning spring illustrates the care of God for His creatures.**

Probably a good rule is to try to say something worthwhile and if there is trouble in making it clear then use an illustration as briefly as possible, but if the matter can be made clear without the illustration, then save it for some other time when it is needed more.

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## **04 -- PENTECOSTAL ACTUALITIES -- I. L. Flynn**

### **I. Pentecostal Need**

(Note During June, 1930, I preached a series of sermons to my church on "Pentecostal Actualities," in commemoration of the nineteen hundredth anniversary of Pentecost. I give those sermons in the following articles just as I preached them.)

#### **Introductory**

When I use the word Pentecost during these sermons, I will mean the outpouring of the Holy Ghost, or as some prefer, the Baptism with the Holy Ghost, or entire sanctification, the blessing received by the disciples on the day of Pentecost.

I believe I can do no better right here than to give a quotation from Bud Robinson, who says, "Those who teach a second work of grace, or that the baptism with the Holy Ghost sanctifies them, declare that the disciples were converted, or were Christians before the day of Pentecost. Now if the disciples were never converted until Pentecost, or were backslidden, then we who teach a second work of grace are hobby riders, and people ought not to hear us, and every church door should be closed against us, and we ought to be branded as fanatics. But if we are right in our position, and the disciples were Christians before Pentecost, and not backslidden, then those who oppose us are the hobby riders, and they ought not to be heard."

Were the disciples saved before Pentecost? If they were then the "second blessing" people are right in teaching that the baptism with the Holy Ghost is a second work of grace. But if they were not saved before the day of Pentecost, then we have no scriptural grounds for our teaching such an experience, and we ought to stop it. All questions relative to man's salvation should be referred to and settled by the Bible. "To the law and to the testimony."

Jesus tells us He chose His disciples and "ordained them" (John 15:16). And in Matthew's Gospel we are told that Jesus called His disciples unto Him and sent them out to preach His gospel. The gospel of Jesus is a gospel of reconciliation and power. They were to preach that people should repent. Would the Lord send a lot of sinners to preach that sinners should repent and quit the sin business, when they themselves were still sinners? It is preposterous to think that about Jesus. They

were to heal the sick, cleanse the leper, cast out devils, and even raise the dead! Do you think that sinners could do a job like that? If the disciples were sinners, they were then children of the devil, and would be working against their own kingdom. They were to do all this in Jesus' name. For their faithfulness they were promised thrones in the next world. They were going forth as sheep among wolves. The people who received them were to be blessed, but the people who rejected them would receive no mercy in the hereafter. They were not to be afraid of any man. Sinners are, as a rule, afraid to reprove others of their sins. And if they themselves were sinners they had no right to warn others of their sins until they quit sinning themselves. They were not to be concerned about worldly provisions; they were to trust their heavenly Father for sustenance. They were to speak as the Spirit of the Father bade them. They were to forsake all, and deny themselves, take up their cross daily, and follow Jesus to be His disciples. This they did, so Peter tells us in Matthew 19:27. They confessed He was the Christ, the Son of the living God, and got blessed for doing it. They were "not of the world," as Jesus was not of the world, so the Lord said (John 17:14, 16). The seventy Jesus sent out had their names written in heaven. Were they better than these disciples? If the disciples were not converted men, then Jesus commissioned and sent out sinners to preach His gospel!

Did the disciples need a further work of grace? The fact of a second work of grace hinges on the need of such a work. The condition of the disciples before Pentecost is the condition of the unsanctified Christian today.

The disciples manifested many traits of carnality. They were revengeful. They wanted to call down fire from heaven on the townspeople who would not let them stay all night. At the last supper, within a few hours of Gethsemane, they strove with each other as to who would be the greatest in the coming kingdom they thought Jesus would soon set up. They were place seekers, wanting the highest offices. They were boastful of what they would do when the test came, but they failed Jesus in the crucial hour. Not only were they boasters, but were moral cowards: they fled when Jesus needed them. Now perfect love casteth out fear. They denied Jesus in the presence of His enemies. They were doubter's, which is the beginning of unbelief. They were world-lovers, looking for a worldly kingdom. They showed little concern for things of eternal worth, but quit their calling and went a-fishing. They were curious, presumptuous, asking to be given revelations that belong to Deity alone (Acts 1:6, 7).

But in spite of all these shortcomings, Jesus said of them three times they were not of the world. In them, as in all unsanctified Christians, there was that peculiar mixture of two natures that the Bible calls "double-mindedness," "babes in Christ," "the carnal mind," and various other names. This was the condition of these men when Jesus died, yea, at the very hour of His ascension, up to nine o'clock of the day of Pentecost.

**It would seem a hopeless task to establish a kingdom with such a crowd of men and women as these. Jesus did not intend to risk His kingdom with them in their carnal condition, for He bade them remain in Jerusalem until they were fully equipped with power from on high, then they were to go tell the story to the ends of the earth.**

**Shall we ever learn God's way? Here nineteen hundred years after Jesus' death, resurrection and ascension, the churches are doing the very thing Jesus forbade the disciples' doing, going to preach His gospel, meeting a cold, cruel, Christ-rejecting world without the essential equipment for the establishing of His rule in the hearts of man-the baptism with the Holy Ghost.**

**The Word of God declares, and all human experience bears witness to the fact that there is a further need in the heart than what regeneration does for the individual, and if the awful tide of sin is ever stopped and the world brought to Jesus, it will take more grace and power than the normal church and preachers possess!**

**May I make a simple statement here? I believe that if God can sanctify His people and give them a better experience than they have and does not, then He is, at least, partly responsible for the present conditions. Can God remain holy and not do for His people what He can to make them holy? Again I might say that if God wants to and cannot, then He is not all-powerful, then Jesus did not accomplish the work He came to do. But I believe He can and will sanctify everyone who will let Him.**

**Someone has said that "the doctrine of entire sanctification, as a second work of grace, by which inbred sin is instantly eradicated from the heart of a believer, is the only possible doctrine that can be harmonized with the nature and character of a holy God. If eradication is a possibility then any form of suppression as a final solution is an impossibility." "The blood of Jesus Christ, his Son, cleanseth us from all sin."**

**If the disciples backslid during the time of the betrayal and death of Jesus, which we admit they did, and if the pentecostal blessing was their reclamation, then I must say that if a reclaimed backslider receives such an experience as the disciples did on that memorable Pentecost day, it would pay all Christians to backslide -- and be reclaimed!**

**But the fact is they were not backslidden on Pentecost. They were in the very best spiritual condition regeneration could put them. They were reclaimed some time between the resurrection and the ascension, for they left the ascension mount "with great joy." It was not their regeneration that God dealt with on Pentecost, it was their carnality. It was the cleansing of their nature from inbred sin, an experience of grace that every regenerated person must have to get within those angel-watched gates where the Eternal Trinity dwells. It was for this purpose Jesus**

died "without the gates," and the apostle bids us "go forth therefore unto him without the camp, bearing his reproach." I am afraid it is the "going outside the gates," and the bearing His reproach, that the people draw back from, and refuse to pay the price of full redemption.

The little power in the pulpit today among the called ministers of God is an evidence of the great need of the pentecostal blessing. Thousands of ministers preach Sunday after Sunday without a conversion. Multiplied church members are unsaved, many of them have never been regenerated. The need of a mighty Pentecost to cleanse the heart and empower for service the ministry and members of every church throughout the land is beyond question. Let a mighty volume of prayer go up that God may send this very blessing upon all His children.

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#### **05 -- WHAT CAN BE DONE ABOUT IT? -- P. P. Belew**

There is an evil which I have seen under the sun, and it is common among men," the correction of which would, I am sure, add much to our success. I refer to excessively long public services.

The offense consists sometimes in drawn-out preliminaries. Frequently the speaker is forced to begin his message at the time the benediction should have been pronounced. I have known the leader in charge to call the people to prayer three times in one preliminary service. When the number of such exercises, or the length of just one, is such as to jeopardize the effectiveness of the whole service, one feels that it might be in order to say what Moody is reported to have once said, "While Brother Jones finishes his prayer, we will stand and sing number eighty-two!"

But too much singing is sometimes the trouble. Some leaders must have the same number of songs no matter what the occasion nor how late the hour. It seems never to have occurred to them that in some instances two or three congregational songs, and in exceptional cases even one, would serve the purpose better than several. Then it is easy to get "too long" on special singing. I have heard very ordinary talent urged to do singing that hindered rather than helped the service.

Why should important time be consumed in this way just for the sake of having "special singing"? Even competent singing can be overdone, which practice is neither helpful to the service nor in good taste. I have heard three different quartets sing in one service, each one being encored for a second number. There is little wonder that after this "concert" the effort of an experienced preacher to deliver a sermon "flopped." The people were worn out and ready to go home before the preacher took the pulpit. The writer believes that it is an extraordinary occasion that justifies more than two special songs and a longer period of time than thirty minutes in the preliminary service.



The offense consists sometimes in long-winded sermons. The statement, credited to Dr. Bresee, that the length of a sermon should be determined by its thickness, contains much truth. But it seems that some preachers try to make up in length for what they lack in depth. To such the caustic criticism of a wearied auditor would probably not be amiss. At the close of a long address the speaker said, "If I have talked too long it is because I brought no watch with me and there is no clock in this hall." Whereupon the bored man of the audience replied, "There's a calendar back of you!"

The writer has heard commonplace discourses continued to such unreasonable length that he felt the audience would have been justified in walking out as a protest. The preacher who can comfortably impose on an audience in such manner must attach an exaggerated importance to what he says. It takes a strong man to speak profitably for an hour. Most sermons would be more effective if they were not more than forty minutes in length. Perhaps the average sermon should last about thirty minutes. It is remarkable how much can be said in a short time when the irrelevant material and excess verbiage is left out; and "words are like sunbeams, the more they are condensed the more they burn."

There are, I think, three fatal objections that can be urged against long services.

1. A long service defeats its own purpose. The mind, like the stomach, is capable of receiving and retaining only so much; and when there is an attempt to cram it with more the reaction is unfavorable. When the congregation is tired out and wanting to go home it is impossible to get favorable response to any proposition except to "stand and be dismissed."

The writer once planned to raise an offering at the close of a special service to meet pressing obligations against church property. The creditor had agreed to give twenty-five per cent of the indebtedness. The song service was started at seven with a large and sympathetic audience; but when the speaker, who had been secured to draw the crowd, finished at ten p. m. the psychology of the congregation was such that an offering would have been impossible. The "excess baggage" of the message cost the church more than the whole sermon was worth.

In like manner opportunities fraught with gracious salvation possibilities are frequently sacrificed on the "altar of longevity." If preachers will refrain from trying to tell all they know and all they don't know in one sermon there will be fewer "barren services."

2. Long services kill the church. People will not regularly attend a church that makes a practice of continuing its services unreasonably long. Many good women who attend church have unsaved husbands whom they are trying to win to the Lord. These men insist on having their dinner at near a reasonable hour, and if

constantly disappointed it is certainly "no friend to grace to help them on to God." Then while the preacher may, if he desires, sleep an extra hour in the morning, many of the people to whom he preaches cannot. They must be at the office or place of employment at a stated and early hour. The preacher who ignores these things deserves -- and usually gets, in action if not in words -- the rebuff that a preacher once received while delivering a message on "The Major and Minor Prophets." He had preached two hours when he reached Malachi. He paused a moment and said, "Where shall we place Malachi?" An irritated man in the rear said, "Parson, he can have my seat; I'm goin' home!"

3. Long services kill the preacher. A congregation is either ignorant or exceedingly patient that will keep indefinitely a preacher who majors in long services. And it is useless to cite Puritan practices or fuss with them about it. The world has speeded up; and what we are to do must be done quickly. The preacher cannot hope to change this condition; he can only adjust himself and his work to it. The gospel and the great experiences which it inculcates are, like their divine Author, the "same yesterday, today, and forever." But all the methods for promoting the grand scheme are not inflexible and may be varied to meet the demands of changing times and customs. Those who do not recognize this are doomed to failure. Boneheads who will not learn; blind guides who cannot discern the cause of their failure; sticks in the mud who will not budget; antiquated hangovers of a past civilization -- these are they who will eventually find themselves in the ecclesiastical museum, remembered only as relics of a former day.

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#### 06 -- BE PATIENT WITH BOYS -- Author Not Shown

Elbert Hubbard said, "Be patient with boys, you are dealing with soul stuff. Boys evolve into men and sometimes men change the boundary lines between states, they make political parties, they crown kings and they put them to flight."

How true it is. There is really no more important work than starting the boys right. The boy is father to the man. Men would not have to be reformed if their characters were formed correctly in the first place in boyhood.

Folks are too quick to say, "O they are just kids," and to let it go at that. Boys are impressive and may be molded. Sow the seeds of character and righteousness in boys if you wish a crop of manhood tomorrow. Remain disinterested, let the boys drift, and you can weep over the wrecks later.

Give the boys a chance. One of the greatest responsibilities a community has is the provision of a constructive character building program for its youth. As some poet has sung:

I know a man and he lives nearby,

**In the land called Everywhere,  
You might not think he's a man by his hat,  
Or the clothes he may choose to wear.  
But 'neath his jacket with many a patch  
Lies a heart more precious than gold;  
The heart of a man 'neath the coat of a boy--  
A man who is twelve years old.**

**For we never can tell what the future may make  
Of the boys that we carelessly meet,  
For many a congressman is doing the chores  
And Presidents play in the street.  
The hand that is busy with playthings now  
The reins of power will hold,  
So I take off my hat and I proudly salute  
The man who is twelve years old."  
-- Selected.**

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**07 -- SOMEONE HAS SAID -- Compiled By Harold C. Johnson**

## **Chapter Five**

**A Christian must suffer wrong rather than do wrong.**

**If all creeds are true for those who believe them, then all are false for those who doubt.**

**Your activity cannot exceed your virtue.**

**The church needs all of us but can spare any of us.**

**Blessed are they who pray for their pastor instead of criticizing him.**

**When you absent yourself from your church services, you vote for the devil.**

**The moral life of the nation cannot survive the moral death of the home.**

**Let a man purpose in his heart to be what he ought to be and the most hostile things will become the potential allies of his soul.**

**Swearing is a lazy man's way of attempting to make people think he is energetic.**

**If you did find a perfect church and joined it, it would lose its perfection the moment you joined.**

**God needs workers, not a wrecking crew.**

**The vilest man who accepts Christ is accepted.**

**The best man who rejects Christ is rejected.**

**Self-indulgence is the law of death; self-denial is the law of life.**

**Let your confession be as public as your sin was.**

**Does your cloak of respectability cover a false and disloyal heart?**

**Heaven means "holiness" perfected. Hell means "carnality" perfected.**

**God is not in the damning business. He is in the saving business.**

**There is no compromise with God in reference to sin.**

**It's a good thing to have money, but it's also a good thing to sit down once in a while and think of some of the things we might lose which money cannot buy.**

**Diabolical character and orthodox belief may coexist in the same man.**

**Some ecclesiastical refrigerators would cool off the furnace of the three Hebrew children.**

**Evolution argues that man was outwardly a brute and inwardly a man. If he was inwardly a man he was not in any sense a brute.**

**The true Church of Christ is this: "There is not a sinner, backslider or hypocrite in it; neither is there a saint of God out of it."**

**The hypocrite is like the poor in one respect: he is always with us.**

**Thou shalt not covet thy brother's experience. Get one of thine own. God hath it for thee.**

**Cursing is a coward's way to try to make people think he is brave.**

**Better suffer a wrong than to assert a right in a wrong way.**

**Religious bodies are addicted to passing and forgetting a great many resolutions.**

If sin is twofold in its nature then the cure for sin would necessarily have to be twofold in its nature.

God's house is a house of prayer and not a cheap lunch counter.

Many are seeking opportunities, when they really need an oculist.

It would be far better to walk with bare feet over broken glass to heaven, than to slide into hell shod with golden sandals.

A great deal depends on what you believe, but much more depends on what we know.

We do not need the theory of Pentecost so much as we need the experience of Pentecost.

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#### 08 -- INTERESTING COMMENTS ABOUT MONEY -- I. C. Mathis

Dr. George Macdonald tells an interesting story of a little Scotch lassie who would swing her shoes over her shoulders as she walked barefooted down the hills where no one would see her; and who, as she drew near the village and stooped to shoe her feet, would sing triumphantly, "Oh, to have what you want -- that is riches; to be able to do without it -- that is power."

William Lyon Phelps, in his booklet on happiness, contends convincingly that the having of wealth is no assurance of happiness. His argument is condensed into a declaration of the fact that not everyone who has money is happy, and not everyone who is without money is unhappy.

John Ruskin, who used to hurl great, hot thunderbolts against almost every false value in life, said, "There is no wealth but life." We are not here to collect great fortunes, but to live great lives.

William E. Gladstone said, "When you know what a man does with his money, how he gets it, how he keeps it, how he spends it, what he thinks about it, you then know some of the most important things about that man."

William Allen White of Emporia, Kansas, made to his town the gift of a large tract of land for a city park. As he handed to the mayor of Emporia the title to the land he said, "Your honor, there are three good kicks in a dollar. One comes at the earning of it. This I have had, and I have greatly enjoyed it. The second kick comes from just having it. This I have inherited from my father. He was a Scotchman. I

have much enjoyed having it. The third kick comes from giving it away. This I inherit from my mother. She was Irish. I shall now indulge that privilege."

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**THE END**