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O LORD, REVIVE THY WORK

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Revivals of the work of the Lord are needed in every age of time. It requires constant vigilance on the part of Christian leaders to meet the demands of the incoming generation of young people and to conserve the spiritual interests of the adult members of the church of Christ in every age. The work of winning men to God and of building the spiritual body of Christ must needs be carried forward continually. This is a work which cannot be done in advance. It is, however, true that there are epochal revival visitations of God which may serve to give direction in a very large degree to a generation. I have visited churches and found the results of a marked revival period which occurred some three decades before. There are sowing periods, and there are reaping periods in the work of the church of Christ. There come crises periods in the lives of individuals, of churches, of communities, and of nations when there is a special crying need of a divine visitation in order to check the trends of the age which lead away from God and in order to meet the emergency situations which exist.

We are certainly facing such a time as this right now. A deep spiritual awakening that would turn the faith of the leaders of Christendom back to the integrity and authority of the word of God and which would turn the hearts of men directly from sin to Calvary and Pentecost is the greatest need of this present hour. Every church and mission in our land ought to hoist the flag of a genuine Holy Ghost revivalism and seek by the use of every possible means to bring the people of this age to the foot of the cross. We ought to get our young men saved and rooted in God before they go into training for national defense. If we could close every liquor store, and intensify the work of every church and mission entrusted with the gospel of Christ, we would do more to bring peace to the world and give birth to a new worldwide Christian democracy than by any other possible procedure. It does not appear that it is our prerogative to carry out the first thought of this statement. Would to God our national leaders who have the power might proceed thus. We can, however, if we will pay the price to do so, fulfill the second condition named. Let the church of Christ in all of her branches and in every unit of her work arise and put on her "beautiful garments of salvation" and intensify her effort to precipitate a soul-saving, Christ-honoring, revival of pure and undefiled religion. May it be so. Amen.—Christian Witness.

A handful of good life is worth a bushel of learning.—George Herbert.

But, after all, the very best thing is good talk, and the thing that helps most is friendship.—Henry Van Dyke.

"THE LENGTHENING OF THE SERMON"

The following is an outline of an address by Dean Charles R. Brown of the Divinity School of Yale University delivered to a group of clergymen of the west coast some years ago. To learn how to make and deliver a better sermon should be the lifelong quest of the Christian worker.

1. The length of a sermon is not measured by the clock. A sermon is long when people are no longer interested in it and when they think it is long.

2. A sermon is short when the congregation wants more. When they wish you would go on. Even if you have preached forty-five minutes the sermon may be considered short if the people are absorbed in it.

3. When a congregation is really interested in a sermon it does not know time or space. The speaker, however, should have a time-piece where he can see it and stop preaching in time for people to go home and attend to their usual duties.

4. A good sermon needs a skeleton to build on, but the skeleton should be hidden within the meat of the discourse. The preacher should aim at something and press on toward it in logical fashion.

5. Do not dwell at undue length on the obvious. Take it for granted that the people have some knowledge and imagination.

6. Be careful in choosing texts. Get short, pointed ones. Long ones bewilder the audience at once. Do not preach in epigrams. People starve on that sort of thing. They need spiritual food.

7. Introductions should be brief. Do not start a sermon by repeating the whole history of the Old Testament in order to get momentum. Introductions are intended to make the speaker and congregation acquainted and then they are to manage for themselves.

8. Conclusions are important. Study carefully how you are going to alight, as the flyer does. You must stop and come down somewhere. Be sure you know when and where and how you are going to do it. Introduction and conclusions are very often the most important and most serious parts of the sermon. They should be planned ahead.

9. The usual length of a sermon is thirty minutes, but under some conditions forty-five or even sixty minutes may be considered too short a discourse. Any sermon is too long if it tires the congregation and the people become unconscious of the purpose and spirit of the preacher. Better keep watch of the congregation and stop while the auditors are absorbed in your discourse. They will want to come back for more.

10. The best preaching is not orating, but rather conversing. The conversational method is about the best way to communicate the preacher's message. Simple language, free from technical phrases, is best. Short sentences are better than long and involved ones.

MY CHURCH

My church is where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my minds, the principal place in my activities, and its unity, peace and progress concern my life in this world and in that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised in the sight of God and men to advance its interests by faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer, praise and service, and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Sanctifier.—John Bunyan Smith in Exchange.

WAITING FOR WISDOM

The late Dr. Jowett said that he was once in a most pitiful perplexity, and consulted Dr. Berry, of Wolverhampton. "What would you do if you were in my place?" he entreated. "I don't know, Jowett. I am not there, and you are not there yet. When do you have to act?" "On Friday," Dr. Jowett replied. "Then you will find your way perfectly clear on Friday. The Lord will not fail you," answered Berry. And, sure enough, on Friday all was plain.

One of the very greatest and wisest of all Queen Victoria's diplomats has left it on record that it became an inveterate habit of his mind never to allow any opinion on any subject to crystallize until it became necessary to arrive at a practical decision.

Give God time, and even when the knife flashes in the air, the ram will be seen caught in the thicket.

Give God time, and even when Pharaoh's host is on Israel's heels, a path through the waters will be suddenly opened.

Give God time, and when the bed of the brook is dry, then shall we hear the guiding voice.—The Missionary Worker.

"I'm glad the sky is painted blue
And the earth is painted green,
And such a lot of nice fresh air
All sandwiched in between."

Straightforward, direct and forceful presentation is by far the best method of conveying God's message to men.