

THE BROAD STREET WORKER.

DEVOTED TO THE INTERESTS OF BROAD ST. BAPTIST CHURCH, SUNDAY SCHOOL AND CAUSE OF CHRIST IN GENERAL

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Boad Street Pulpit.

SERMON BY THE PASTOR.

The Pulpit and What Shall It Teach.

The great cry today of the more conservative worshippers is "Preach Jesus and Him Crucified." They say that it is a general panacea for all the ills to which we are heir, political, social and religious. I'm glad to see this clamor for the gospel. I too believe that the gospel is the seed germ of reformation and revolution. But I am fearful that those who would rejoice so much over the preaching of the pure and unadulterated gospel as they call it, have a very imperfect conception of what it means to preach the word. It has been truthfully said by a preacher of late that "if the gospel of today was preached as Jesus Himself preached it, our churches would be deserted." I repeat again those who make most to do over the preaching of Jesus and Him Crucified, would like to interpret what is the word—for instance, a young friend of mine who became very nervous as to my mistakes when asked what he thought of Jesus standing in the temple and whipping out the money changers, said he didn't know whether to believe that or not, that it looked strange to him that Christ should have been allowed to have whipped out a crowd of burley fellows who had no regard for themselves or any one else. Now with all due respect to his friendship and his interest, I don't think that he is just yet ready to preside as President of a Theological Seminary, unless it be one of Prof. Briggs' kind where they don't use any Bibles. I mention this case to show you something about the general make up of most men who cry for the preaching of Jesus and Him Crucified.

What then does it mean to preach Jesus and Him Crucified?

THE UNIVERSAL GOSPEL.

Don't understand me now to apply remarks to the ministers alone—to them they apply first, but I wish them to have a broader application. They must apply to every Christian because every Christian is in a sense a preacher.

1. It means to preach a full, free and universal salvation to all who will come to God by Jesus Christ His son.

The beginning of the gospel dispensation was ushered in by John the Baptist preaching, repent every one of you—for the kingdom of Heaven is at hand. Jesus took up this same universal gospel and preached it wherever he went. Not being satisfied yet, the mind of old John on the Isle of Patmos was inspired to close the book of inspired truth, with those glorious words "Whosoever will let him come and take of the water of life freely." This is how much of the doctrine of election I know and it is just as much as I want to know. But you say can a man come unless the father draws him, is this will to come not the gift of God? I answer most assuredly. But not in that narrow contracted sense in which electionists would have us believe. All will and all power to exercise it is the gift of God in a general sense.

The other day a man started to N. Y. While en route he was told of the fearful danger there was attached to a mere going to New York, by reason of the cholera there. The man thought awhile then got off the car and took the next train for home. The will which here controlled his

action was the gift of God and the power to govern it belonged to man.

If there was no inspiration on this subject I would be forced to this conclusion. The other day I touched my finger to a lighted match. There was a double action. Up through the sensitive fibres to the brain went the news of pain, and immediately down through the motor fibres came the news to move. The will could have said stay there and burn but it chose differently. And so it is upon the grand principal of free will action is based man's salvation. It is the axis upon which revolves the plan of human redemption. It is the golden link in the gift of eternal life. It should therefore be proclaimed wherever and whenever God's truth is spoken.

THE WORLD LOST.

2. It means to declare salvation to a lost and down trodden world. Declare it like a courier would declare a message from his general. I shall never forget a scene which was impressed upon my mind in the cyclorama in which the battle of Atlanta was vividly portrayed on canvas. It was so real that it looked like a genuine battle. There was a picture of a courier on his horse. I was specially impressed by his appearance, his hat was off, his horse was running at full speed while he was lashing him at every jump. I interrupted the guide and asked what it meant O, said he that piece of paper you see in his hand is an important order which he has been given by Gen. Hood to take over the hill to the city to get more men. Gen. Hood wants to capture that battery of the enemy and he needs men. Ah, said I to myself I've got it. I've got an illustration of the minister or of the individual Christian and the relationship which sustain they of God's word. The Lord Jesus has for a long time been arrayed against the Devil, some time the battle has waxed very hot. A few months ago I was commissioned as a courier in my Lord's army. God gave me a dispatch to take over the hills, into the city everywhere, it's an important message—angels and ark angels anxiously watch it. More than the great heart of the Son of God beats and throbs with anxiety for its faithful delivery. God wants men, men to capture the battery of Satan. O, gracious Father, give me the voice of a Demosthenes, the strength of a Sampson, the faith of an Elijah and the speed of angels that I may wing my way from shore to shore and nation to nation and ring out the glorious message the Lord wants men.

SAVE HIM! SAVE HIM!

Yes it means to declare this doctrine as if we really had faith in its usefulness. Some time ago a vessel was coming across the waters, a fearful storm was raging when the cry was heard "man overboard!" the lightnings flash lighted up the darkness and beating towards the shore a human form was seen. But the mighty strength of the waves beat him back and above the roar of the water and the noise of thunder rose high a heart rendering cry. It was an agonizing moment with bated breath and anxious cheeks every eye was turned toward the struggling man. A life boat was let down—two strong men seized their oars and manfully pulled toward the scene but of no avail, a wild shriek and all was over. But save him—save him came a cry from the ship, a thousand pounds to save him he is my brother. O, brother some of us are on the ship of safety, but O, our

brother is overboard. He's beating against the waves of ruin—save him—save him should be our continual cry. O, lay hold upon the oars of salvation, launched out into the deep. Pull for the lost and ruined. O, yes the church of the future if it would preach Jesus and Him crucified must be more than a mere Lyceum or a men's social, club it must go out to save the world.

JUDGMENT AND MERCY.

3. It means to preach the judgment and mercy of God. I was talking the other day to a man who said he could not understand how God being the embodiment of mercy could punish a soul. But whether we understand it or not it is true. These are two attributes of God which can not be separated. They are like two streams which with their separate waters form the mighty river. They are like those two devout and holy men who drew the nails from the Savior's hands and feet and bore the body away to the tomb. They are like those two angels which sat at the Master's head and the other at his feet and kept watch over his precious body. Yes thanks be to God, justice and mercy are the co-partners in the work of redemption. They are the supporters of the shield upon which the cross is emblazoned. They sustain the arm of our heavenly advocate. They form the two solid and eternal pillars of the mediatorial throne. Yes on Calvary they met each other in holy embrace. And he who fails to declare justice and mercy fails to declare the truth of God.

AN ESSAY ON THE JEWS.

4. It means to declare what man is and what man ought to be. And in doing so to denounce the evil in life. Jesus has given us the example of the perfect man. He became flesh and dwelt among us and lived the perfect life and has told us plainly to be perfect as he was perfect. Jesus has also taught us to denounce wrong in man. Hear Him as he denounces the scribes and pharisees and calls them Devils and thieves. See Him in the temple applying the lash to money changers, and yet if a man today dares talk about a modern Pharisee or money hog, a great cry is made of "personalities," the preacher is off. I heard some time ago of a preacher who was advised by one of his good brethren to stop preaching on a certain line, that there was a young lady in the congregation who was getting sore over it—well I will stop said the preacher. The next week another brother said don't preach anymore about the Germans, the great majority of our church are society people and engage in the Germans—(Great God save the society church of Donners) Nox the was approached and told not to preach about whiskey for they had a good paying brother who run a hotel and was bound therefore to sell a little whiskey. Then said the preacher what shall I preach about? Well said one old brother just so you are preaching, that is all right, suppose you give us a few sermons on "The Jews I don't believe we've got a Jew in the crowd." Well you know what I would have told that band of old hypocrites. I would have said get you a man who will aid you in shaking hands with the Devil.

JOHN AND IKE.

I heard once of a man who went to the army and he had a brother in the Union army and he was so afraid that he would hit his brother that when he would shoot he would hold his gun straight up so the only

chance at hitting his brother was with the ball as it returned. That's the way with some preachers. They are so afraid of hitting some special Ike in the congregation that they blast off into the air and the only chance at getting hit by them is by a return ball. I believe in taking deliberate aim, I don't see any use in wasting powder and shot on as mean a thing as sin.

THE SOCIAL FABRIC.

5. It means not to grapple with the sin of the individual but with the entire fabric of social life. Whatever concerns the individual concerns the church, and whatever concerns society concerns the church. Why is it that oranges, bananas and coconuts won't grow in our country? Because the climate is too cold and as the different atmosphere will affect the growth of fruits and vegetables. So is the growth of the truth as it is in Jesus Christ affected by the social atmosphere surrounding it. The preacher then has a sphere which is not prescribed by a sickly punny society, but he becomes the mould in which society itself is shapened.

A LECTURE ON THE MORMONS.

I had a letter the other day from a good friend of mine in the ministry who said you are young now and I will tell you how you can be a popular preacher if you want to be. Don't preach against dancing, card playing, whiskey, gambling, horse racing, rottenness in politics, licentiousness and he might have said negro "sparing matches." But on the other hand give the mormons down the country and talk about Judas Iscariot and Pontius Pilate. Well I don't expect to try it. It don't suit me besides I don't see any use in going to Utah to talk about mormonism, when here in our own city there are plenty of them, only they are not married, and as for Judas and Pilate I see folks a good deal meaner than they were, every day. The only thing I see about Judas which specially differs from the modern Judas is that he was so ashamed of his meanness that he went off and killed himself, and the modern Judas looks upon his betraying Jesus as a sharp thing. I don't care about Judas Iscariot he is dead, I'm after his kinfolks who are here in Winston—that man or woman who is ashamed to be found walking the streets with a poor woman who is a Christian is a twin brother or sister of his and betrays Christ afresh.

The man who visits the house of ill fame, gambling hell, whiskey saloons, dancing halls etc., and then goes around and brags about it, is worse than Judas. Oh, the magnitude of such a sphere. Who can prescribe its limits. Who can say to the pulpit thus far and no further? God help the pulpit to lay its hand upon all things which concerns the kingdom which Christ came to establish, and when all of creeds and isms which do not find application in the individual character will be numbered among the stumbling blocks of Christianity. And when religion will truly become a thing we live and not a thing we profess.

Second Tim. 4:2; "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

In our next issue we hope to chronicle the fact that our Infant class room has been equipped with an organ of its own, and that Bro. Cooper is fast teaching the little ones to "Sing out." Singing is an important part of religious worship and an organ is an important adjunct to its proper execution.