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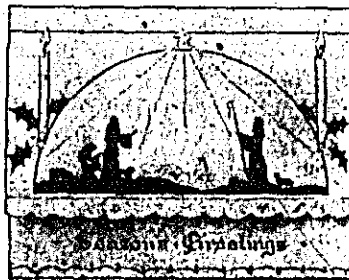


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# —The— Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## Concluding the Service

THE EDITOR

A THOUGHTFUL preacher said, "I wish you would write something about how to conclude a service. I seem to have less talent at that than almost anything else connected with my pulpit work." But the trouble is I have the same weakness, and this weakness brings a chain of faults in its wake. Sometimes I find a fortunate text and an auspicious occasion. I get off to a good start and proceed so well that I find considerable satisfaction in my effort. Then I look at the clock and see that my time is about up, and it strikes me that I have my seine away out in the middle of the creek, and that in order to save my fish I must find a good landing place. Then I begin to cast about. But just then the stream is passing between high banks on either side, and I conclude I must go on for a while. Then there come rocky places and shallows filled with weeds. The hour grows late and I just have to quit without concluding.

Of course it is something to be able to quit. I know a young preacher who tried for two hours to quit. In the meantime the people quit, and went home, and he was left with a "baker's dozen." But quitting without concluding is to leave the service suspended, and in large measure to defeat its purpose.

I heard an ideal evangelistic address. The preacher announced a text. Gave a brief explanation of the meaning of the text. Made a simple application. Gave two illustrations and commenced his exhortation. He was just a little over twenty minutes in coming to the place where he invited the people to the altar, but he continued his invitation and exhortation for forty minutes with wonderful results. But I chance to know that he planned to do just this. In fact he announced his plan at the beginning, and I could see that with him the conclusion was the main thing, and he hunted for a good place to conclude almost from the time he commenced.

I have heard a pastor preach a sermon on tithing. His treatment was simple and scriptural. At the close he announced that he would join in with

forty-nine others in agreeing to pay the tithe fully and promptly and that when there were that number in the agreement, he would cease to take special collections and depend upon the regular tithers with the help of spasmodic givers to take care of the needs of the church. An enthusiastic member stood up to say he would be one of the forty-nine. But the preacher had not planned to make immediate capital of his plea, so he thanked the brother and pronounced the benediction. But the result was more than he asked, although it was some weeks in coming up to his minimum figure.

Speaking on the general principle, I would say that the preacher should plan and strive to conclude in an interesting and effective manner. The preacher's purpose will of course have much to do with the particular manner in which he will conclude. But always the concluding moments should be interesting and effective. The most important ten minutes of a sermon are the first five and the last five during which the preacher has the floor.

In my judgment, it is a mistake to ask the people to do things which there is no reasonable hope that they will do. I have known a preacher, who, in a formal manner, insisted on giving an invitation for people to come to the altar at every service. Often there was no atmosphere of revival, and of course there was no response to the invitation. But the preacher took consolation from the fact that he "gave them a chance." If there were no chance for praying people to find God except by coming to a public altar, the preacher might be justified in his procedure. But since "those who seek God everywhere will find Him somewhere," the public invitation is simply a method, and

nothing more. Therefore I believe the preacher should seek to bring about the atmosphere of revival. But if he cannot do that in a given service, he should conclude the service and let the people go. For if he opens the altar and no one comes, it will be more difficult to get a move at some other time. If the atmosphere of revival is on and the invitation is given, the preacher should then tactfully and persistently "carry on" until he gets a move. If he cannot get a response to his first invitation, let him vary his proposition and get someone to do something. This is almost fundamental with the preacher who expects to be a successful soul winner. Be right in what you ask and then be insistent on the response. If the object is raising money for the church or for some particular need, do not ask for a large sum and then leave off with a portion of it. Ask for what is needed and what is reasonable for the people to give, and then establish the reputation for getting whatever you go after. My father taught us on the farm to "never stall the colt." This meant that we were not to hitch the young horse to an unreasonable load, and when we did hitch him to a load we were to make him pull it. The colt was never to learn that he could not pull any load.

When the purpose is to develop a spirit of devotion among the people, it is a pity to have some overlooked announcement come in just before the benediction. It is a pity to have a board meeting "at the conclusion of this service." This tends to give the impression that the service is not the end. It is somewhat in the way, and when it is finished you will attend to something important. It is a pity to dissipate the spirit of a meeting by visiting and talking after the benediction. The preacher does

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well to find some tactful way to get the people out of the house when his own effort is finished. If there is an organ, an organ number may serve a good purpose just following the benediction. Or a thoughtful, reverent hymn by the choir, while the pastor hastens to the door may give the people the idea that it is time to get outside. If there is an altar service, the preacher does well to persistently follow some plan to get nonprayers out of the front and, if possible, out of the house.

But perhaps I have gone far enough with suggestions and details. If the preacher will study the question of conclusions, he will find many ways to reach his purpose. If this matter is as important as I think it is, the preacher can afford to pray about it quite as much as he prays over any other part of his work, and he can afford to study it, and experiment on it, and make use of the very best that is available concerning it. And I would like to sign myself, "Yours for better conclusions."

## EXPOSITORY

### Expository Messages on Christian Purity

OLIVE M. WINCHESTER

#### SANCTIFICATION COMPLETE AND ENTIRE

*And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord, Jesus Christ" (1 Thess. 5:23, R.V.).*

THERE have been certain texts that have ever constituted the main evidence for the experience of entire sanctification, and the one we have chosen this month is one of those. Since this text is so basic, it should not be neglected in any series of messages dealing with the subject of Christian purity. Moreover also it should not be neglected for more specifically does it deal with the fact that sanctification is entire and complete than some others. The work of sanctification is begun in regeneration; this is the position of many writers, especially those of the old school, but it is partial, not complete. It is the experience of entire sanctification for which we stand as a church so distinctly.

While there are several ways of approaching this text we are going at this time to take the three words that indicate the fullness of the work. These will constitute the main subtopics for discussion.

#### SANCTIFICATION COMPLETE

The first petition in this prayer of the apostle is "The God of peace sanctify you wholly." The word "wholly" is the one which we wish to consider. The English word does not express the emphasis of the Greek which has the idea of wholly unto a perfect degree. This particular term is found only here in the New Testament. Lange translates or interprets the word thus, "Sanctify you as complete, entire, so that no sort of evil is in you." Martin Luther rendered the word, "through and through." Thus it can easily be seen that whatever the translation the thought suggests entirety.

The nature of the entirety is clearly brought out in Lange's statement, "so that no sort of evil is in you." The one indisputable fact in the experience of entire sanctification is, that the question of sin is settled in the heart and life. There is the cleansing of acquired depravity or partial sanctification in regeneration, thus all personal sin actual and acquired is removed in the initial experience of grace, but the inborn sin, that which is born with us, the racial sin still remains in the heart. In regeneration man

is restored from the standpoint of his personal relationship to God, but as a member of the human race he is still an alien with this sinful nature within the heart. Mankind was not created on an individualistic basis; he was created after the order of an organic principle. The angels as far as we can understand were created as separate individuals; when they sinned they sinned as individuals, and had there been redemption for them, it would seem that it would have been on an individualistic basis. But mankind was created organically; therefore when he is restored personally there still remains the racial nexus within his heart, and this requires the work of entire sanctification.

When we consider the reasons for the second work of grace, and when we are called to answer the question why is not the work completed in regeneration, we feel that herein lies the real substantial reason; man is twofold, he is an individual and he is a member of the race; therefore when he is to be restored, he must receive this work of restoration in a twofold work. Sanctification therefore must be complete, purifying the heart until all sin is removed, and until this is done man cannot stand fully whole before his Lord and Maker. For this reason the Apostle Paul prayed thus for the Thessalonians, and the prayer echoes down through the centuries for every child of God who has believed on Jesus Christ that he also may be sanctified wholly. This is the fullness of the heritage of the child of God that he may not only stand redeemed in his own personal relationship, but that he may also be heir to the redemption of the race when mankind as a whole and even nature shall join in the new creation.

#### SANCTIFICATION ENTIRE

The next word under consideration is *entire* as we have noted in the topic just stated. It has the thought of every part. The former term would seem to relate to evil within the heart, and this word would seem to have reference to application of this work within the heart to every function of man's being. Lange makes the statement that in their principles Christians are holy; but it is only by slow degrees that perfect sanctification pervades all their powers." We understand by this statement that the principle of sin is eradicated in the work of entire sanctification and the principle of love reigns in its fullness,

but there are still deficiencies of understanding, and aberrations of the imagination that need to be fully brought in line with this new life in the soul. Such a work as this might come under what Pope, one of our older and most reliable theologians, calls, progressive sanctification. There is the work of sanctification that is instantaneous which is the cleansing from sin and then there is the clarifying of the understanding, the sensitizing of the conscience, the tempering of the emotional urges and drives until all express this divine life within the soul. The Scripture brings this thought out quite clearly in other passages where it changes the tense to indicate the kind and type of work. For the work of cleansing we find the aorist tense which indicates an instantaneous work, then for the work of the enlightening of the mind we find a present tense to indicate that it is a process.

In speaking of this work of grace in the heart Denny sums it up thus: "This inward life, in all its aspects, is to be sanctified through and through. All our powers of thought and imagination are to be consecrated; unholy thoughts are to be banished; lawless, roving imaginings, suppressed. All our inventiveness is to be used in God's service. All our affections are to be holy. Our heart's desire is not to settle on anything from which it would shrink in the day of the Lord Jesus: The fire which He came to cast on the earth must be kindled in our souls, and blaze there till it has burned up all that is unworthy of His love. Our conscience must be disciplined by His word and Spirit, till all the aberrations due to pride and passion and the law of the world have been reduced to nothing, and as face answers face in the glass, so our judgment and our will answer His."

While there may be a suggestion of suppression in this quotation, and with this we would not agree, yet the ideal set before us we feel is the one desired. We believe and know that such a state can be reached only through the eradication of sin. Moreover also Denny sets before us the resultants through the crisis experience of sanctification without differentiating what takes place in the crisis experience and what comes through growth, but for the most part he is dealing with phases and expressions of sin and these are purified in the crisis experience.

If our whole soul and body together with our spirit are to be preserved at the coming of Jesus Christ it must needs be that these powers that

have felt the stultifying power of sin and their operations have not only been blunted, but have also been perverted must have the revitalizing that comes through the divine life in the soul. Clearer and clearer there comes to the mental vision of man the supremacy of spiritual values and the more fully does he understand truth as he goes along the Christian way in experience of entire sanctification. It is true that there will not be complete restoration of these faculties until we receive a resurrected body, but just as there was in the heart a condition of total depravity by which we mean that every phase and function of man's being felt the corruption of sin, so in entire sanctification every part of man's being feels the revitalizing power of divine life.

#### BLAMELESS

The last qualifying word describing the state and condition that the apostle prayed for the Thessalonians is the word blameless. The expression here would indicate that there is on the one hand the operation of divine power in this act of keeping or preserving, and we know well that such keeping of man can be only through divine grace. But if divine grace is to operate then there must be co-operation on the part of man. The Spirit of the Lord never sets aside the human will nor does the divine Spirit ever coerce man; there is always the assent and co-operation on the part of man.

There are various bars of judgment before which the life of man comes in arraignment, that is, bars of judgment within man's being. First there is conscience in the life of the moral man, then there is the operation of the Holy Spirit upon conscience in the life of the Christian where conscience is quickened and brought to a place of response that it never had before, and further there is also to be the piercing look of the divine Master when He comes again to judge the quick and the dead. It is before this final arraignment that we are to be kept blameless.

The natural man can sear his conscience and the Christian sometimes goes through a process of reasoning whereby he justifies himself; he fails to listen closely to the checks of the Spirit and though not altogether wilful in his attitude, yet he has not kept an absolutely open mind, but there will be no possibility of self-justification before this final arraignment. All attempts will vanish as dew before the morning sun; we will

stand with every motive made bare and every thought and intent of the heart disclosed.

When we consider the incisiveness of this judgment, we wonder at the magnitude of the work that we should be kept blameless. It is only possible when the work of sanctification has touched every phase of our being and that there has been the continuous effort on our part to keep this work vital and living ever operating and extending its holy influences into every function and its activity.

The old rule that Scripture interprets Scripture is applicable here, and this essentially in a state of blamelessness is given to us elsewhere; we read in another place that we are to be holy and without blame before Him in love. Even though our understanding may increase in its enlightenment; yet it can never reach a state of absolute perfection in this life; the fact that we are human would preclude that in the first place and in the second place because our faculties are not what they would have been even in the human state if sin had not entered. But love in the heart in its fullness operating in all of its quickening power brings light to the understanding, and if that love is kept unsullied in the heart it places the soul in a position where he stands before God without blame.

Love shedding its radiance over our being expands our personality bringing life and health. Human love enlarges but how much more divine love? When we open our hearts to love in all of its fullness, and when we keep this love motivating all our actions, ruling all our thoughts, then are we ready for this great final assize:

Thus the work of sanctification is complete and entire. It eradicates all sin from the heart; it brings in the fullness of love which radiates through and through the being quickening anew the powers resident in man. A glorious work, and through its efficiency we may stand before God at the coming of his son, Jesus Christ, blameless.

Sylvester Horne, at the annual meeting of the British and Foreign Bible Society, held in Queen's Hall, London, in 1911, said, "It is not very long ago since a man eminent in literature in Germany at the present time said, 'The great question for all people is not what they make of the Bible, but what the Bible makes of them.' Goethe said, 'I read all books, all sacred books, but the Book stands alone, because this Book reads me.'"

# HOMILETICAL

## A Preaching Program

ORVAL J. NEASE

### January 3—Morning

#### The Christian's Advance Guard

TEXT—*The Lord, he it is that goeth before thee* (Deut. 31:8).

SCRIPTURE LESSON—Exodus 33:12-23.

#### INTRODUCTION

1. The aloneness of life.
  - a. The forgetfulness of life.
  - b. The misunderstandings of life.
  - c. The individualness of life.
2. The soul cry for companionship.
  - a. The capacity of the soul for companionship is father to the desire.
  - b. "God is our environment," one writer declares.
 

Past? "Sea of forgetfulness."  
Beneath? "The everlasting arms."  
Above? "Shadow of the Almighty."  
Before? "He goeth before."
  - c. Our New Year motto, "God is ahead today!"
 

Awake every morning, "God is ahead today!"  
Face every problem, "God is ahead today!"

#### I. "HE DOTTH GO BEFORE"—A SENSE OF SAFETY

1. The perils of living.
  - a. The unexpectedness of living.
 

Isaiah 54:3, "Things we looked not for."

    - (1) Social unrest.
    - (2) Industrial unrest.
    - (3) Economic uncertainty.
    - (4) Governmental uneasiness.
  - b. The unexpected tests' preparation.
 

Who is prepared to live?
2. The "Prearranging Grace" of God.
  - a. Old-time preachers spoke of "prevenient grace."
  - b. Fatalism? No! Trust!
  - c. The God of emergencies.

#### II. "GOD DOTTH GO BEFORE"—A SENSE OF PREPARATION

1. God penetrates "tomorrow."
  - a. Prepares "tomorrow" for me.
  - b. Prepares me for "tomorrow."
 

Job, "He knoweth the way I take."
2. Tomorrow not a "trackless waste."
  - a. Christ has made the journey of pain.
 

"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18; 2 Peter 2:9).
  - b. Christ has made the journey of death.
 

"And if I go and prepare a place for you I will come again and receive you unto myself" (John 14:3).
3. In every tomorrow there is God.
  - a. The eternity of God predicts this.
  - b. The omnipresence of God assures this.
  - c. The omniscience of God attests this.
  - d. The omnipotence of God confirms this.
 

God, shaping arranging, ordering, preventing, etc., for my good and His glory.

Rom. 8:28, "God maketh all things work together."—WESTCOTT.

*Illustration*—When the President of the U. S. travels by train a pilot engine is sent ahead to test the tracks and be certain all sidings are closed, that destination may be reached without harm.

#### III. "GOD DOTTH GO BEFORE"—A SENSE OF COMRADESHIP

1. "Show me thy way" (Ex. 33:13).
  - a. Jesus said, "I am the way" (John 14:4-6).
 

The way to God and heaven.
  - b. Christians referred to as those of "the way" (Acts 9:2).
 

Christ the Way of life.
  - c. The Christian's Way is God's Way.

(6)

- (1) *Illustration*—Daniel Boone blazed a trail for those who would follow. Johnnie Appleseed, in early days of western migration, collected apple seeds in the East and planted them along the trails in the West for those who should follow.
- (2) God has been this way.
 

The loneliness and loneliness of the journey dispelled by the indications of God.

#### 2. "Show me thy glory" (Ex. 33:18).

- a. The glory of God is the manifest presence of God.
 

"If thy presence go not with us, carry us not up hence" (Ex. 33:15).  
"My presence shall go with thee and give thee rest" (Ex. 33:14).  
"Wherein shall it be known that we have found favor in thy sight unless thou goest with us" (Ex. 33:16).
- b. The presence is vouchsafed for the entire journey.
 

Matt. 28:20, "Lo I am with thee alway, even unto the end of the world."

*Illustration*—In Bunyan's story of Christiana, Christian's wife, in her journey to the Celestial City, Greatheart, the soldier and guide, was granted her for the entire journey.

#### CONCLUSION

1. We must take the way if we would have the Presence and be assured of the destination.
2. Figure in one of Wordsworth's poems:
 

Bird swept from the shores of Norway by storm, battled until exhausted, and then giving up threw itself upon the breast of the gale and was blown to the sunny shores of England.

### January 3—Evening

#### The Bible Fool

TEXT—*But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?* (Luke 12:20).

SCRIPTURE READING—Luke 12:13-21.

#### INTRODUCTION

1. An investigation of the term "fool."
  - a. Matt. 5:22 forbids the use of the term.

- b. Luke 12:20 apparently commits the very error that Matthew forbids.
  - c. 1 Cor. 3:18 seems to commend one for being a fool.
  - d. 2 Cor. 12:11 Paul rather glories in being a fool for Christ's sake.
2. The unthinking one sees nothing but contradiction and confusion here.

#### a. New Testament use of the word "fool."

- (1) Matt. 5:22 means "vile, worthless, rebel, an unbelieving one, an atheist, (as Psa. 14:1)." The use of the term in this sense is forbidden.
- (2) Luke 12:20, 1 Cor. 3:18, 2 Cor. 12:11; the term means, "want of understanding, dull, stupid, witless. Thus, One who does not perceive what is passing.

*Illustration*—As a statue; one who misses the significance and value of life.

- b. It is in this general use of the term that Jesus and Paul employ it.

- (1) Paul glories in that he has become so absorbed in God that earth's charms have lost their attraction and thus to the world he has become a witless person, a fool.
- (2) Jesus declares that the rich man of the text, in that he has become so absorbed in earth's values, has become witless, dull and stupid toward God, thus a fool.

#### 1. CONSIDERATIONS IN WHICH HE WAS A COMMENDABLE PERSON

1. Nowhere is he accused of immorality or of fraudulent practices.
  - a. No doubt a respected citizen.
  - b. No doubt exemplary in conduct.
2. He was evidently ambitious, industrious and thrifty.
  - a. These are commendable qualities.
  - b. Evidently rich—no harm in this, (Danger—but no harm).
3. Three questions to be answered.
 

*Illustration*—An old gentleman at the close of a busy and successful career said he thought there would be three questions put to him at the judgment day.

  - a. Did you make all you could?
  - b. How did you make it?
  - c. What use did you make of it?

(7)



*Note*—The rich fool of the parable could undoubtedly answer the first two questions satisfactorily but he with others fail to pass the test of question three.

## II. CONSIDERATIONS IN WHICH HE WAS A FOOLISH PERSON

1. Utter absence of any idea of, or reference to God in thought or speech.

a. Prosperity became channel of godlessness.

- (1) Depression not the worst foe of godliness.
- (2) Some men cannot endure success.

b. What he called his own was not his own.

### Illustrations:

Nebuchadnezzar, "Is not this great Babylon, that I have built?" (Dan. 4:30).

Herod, smote by an angel of God because he gave not glory to God (Acts 12:21-23).

c. "What has been lent of God should be used of God."

d. "What has been lent of God will be recalled by God."—A. CLARKE.

e. It is the mark of a wicked heart for a man to ignore God.

2. Supposing that this world's goods could satisfy his soul.

a. He made the things of this life his chief good.

b. Presumed that he would have long life in which to enjoy it.

c. Thought himself rich when he was really poor.

d. He was serving time and forgetting eternity.

## III. INDICATIONS OF GOD'S REPROOF

1. The man was called away

- a. Suddenly.
- b. Unexpectedly.
- c. Irretrievably.

2. Circumstances of his death.

- a. The mockery of it.
  - (1) Death, amidst plenty.
  - (2) Poverty seems better suited to death.
- b. The horror of it, "This night."
  - (1) The night of his folly.
  - (2) It is always night when men forget God.

*Illustrations*—Belshazzar's night of folly. "Judas went out and it was night" (John 13:30).

3. An immediate accounting demanded.

a. Not of his goods, primarily,

- (1) "Our last robe is made without pockets."
- (2) What we take with us must be in our hearts.

b. This accounting was of his soul.

"Thy soul is required of thee."

- (1) Relation of world's goods to soul's condition.

Have the years brought fuller barns or fuller hearts?

- (2) When a man loses his soul—

He never means to lose it.

"He not only pays the price, but he loses the purchase."

- (3) A man may lose his soul and never gain the world.

"Love of money the root of evil."

### CONCLUSION

1. The Fool's Mistake.

a. Resolved to pull down barns, but not to destroy sin.

b. Resolved to build, but not build on the Rock of Ages.

2. The inevitable reckoning with God.

"Then whose shall these things be?"

"The loss of wealth is much,

The loss of health is more,

But the loss of the soul is such a loss,

That no man can restore."

### January 10—Morning

#### Ownership or Stewardship

*TEXT*—As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God (1 Peter 4:10).

*SCRIPTURE READING*—Matt. 25:14-30.

#### INTRODUCTION

1. The subject of man's accountability.

a. As old as history itself.

b. It has entered into all philosophies and all religions.

2. The Christian religion places emphasis here.

a. All life is looked upon as a trust from God.

b. The coming judgment where each must give account to God of his trust.

c. The man who believes in his personal responsibility to God is an entirely different person.

3. Questions that need to be asked and answered that will more clearly define Possession, Ownership, and Accountability.

## I. DOES POSSESSION DETERMINE OWNERSHIP?

1. To acquire and to possess, are fundamental instincts.

*Illustrations*—The child, "My toys."

The housewife, "My home."

The business man, "My money."

The young man, "My time."

The bride, "My future."

2. To give title to land points back to God.

a. A complete proof of title will trace ownership of property back to government, to Indians, to God.

b. We have learned much about ownership during years since World War.

- (1) Heavy taxes for the privilege of saying "Mine."

(2) Depression has released our grasp on much we called "ours."

c. Title does not guarantee ownership.

- (1) The law grants a title to possession.

(2) Possession and ownership are not synonymous terms.

*Note*—Israel recognized this: "The earth is the Lord's, unto you is it given for a possession."

"The land shall not be sold forever, for the land is mine; I am the Lord your God."

- (3) "Have dominion." Gen. 1:28-30 refers primarily to fruitage of earth, bird, beast, fish, herb and seed.

3. Ownership inheres in God.

a. Ownership as stated in the Old Testament. Gen. 14:22, "All belongs to God, most high, possessor of heaven and earth."

Psa. 50:10, 11, "For every beast of the forest is mine, and the cattle upon a thousand hills, I know all the birds of the mountains; and the wild beasts of the fields are mine."

Hag. 2:8, "The silver and the gold is mine, saith Jehovah of hosts."

Deut. 8:17, 18, "And lest thou say in thy heart, my power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that hath given thee power to get wealth."

- b. Ownership in the New Testament.

1. Cor. 4:7, "What hast thou that thou didst not receive?"

James 1:17, "Every good and perfect gift is from above, coming down from the Father."

### Parables:

Talents—Matt. 25:14-30, Talents point out our duty to use, increase and return.

Pounds—Luke 19:11-27.

Vineyard—Mark 12:1-9.

- c. God, the Creator of all, is owner.

*Illustration*—Dr. E. M. Patent asks—

How did I get what I have?

- (1) If I am a barbarian, I no doubt fought for it.

(2) If I am a twentieth century gentleman, I have it with the consent of society.

- (3) But if I am a Christian, all I possess and I myself am owned of God.

## II. ALL LIFE IS A STEWARDSHIP

1. Stewardship is partnership with God.

a. All life is a trust, a stewardship.

- (1) All vital energy, physical, mental, moral, or spiritual is from God.

(2) All the immeasurable store of material wealth, air, water, soil, minerals, plant and animal life, is God's.

- (3) Time is lent of God.

(4) Money is a part of the stewardship. Money represents life—the life of the earner.

- b. Stewardship is partnership.

- (1) Old Testament—the steward was a trusted servant.

*Illustration*—Joseph, in whose hands Potiphar placed his entire possessions and the operation of his household (Gen. 39).

Eliezer was Abraham's trusted servant in whose control were all the affairs of his master (Gen. 15).

- (2) New Testament purifies this conception of steward. Steward not a servant but a trusted friend, with whom the lord of affairs enters a confident relation of trust.

## 2. Stewardship a threefold partnership.

- a. God, society and the individual.
- (1) God supplies life and the materials of trust.
  - (2) Individual contributes the will to co-operate in use of talents, time, energy and all the materials of trust.
  - (3) Society provides the field of operation and the place of service.
- b. The partnership must be actual.
- (1) No one may then claim ownership.
  - (2) Anyone may make legitimate demand upon the materials of trust in keeping with ability, and opportunity of service.

## III. THE TITHE IS THE RECOGNITION OF STEWARDSHIP

1. The tithe is the recognition of God's ownership.

- a. All time a trust from God and therefore belongs to God.

*Illustration*—Sabbath is no more God's than the other six. We observe the Sabbath in recognition that all time is God's.

- b. The tithe recognizes God's claim upon all we are and all we possess. We give the tithe regularly, recognizing that the balance belongs to God, is being employed as for Him, and is subject to His call at any time.

- c. The tithe is the test. Recognizing the ownership of God and the sacredness of our trust.

## 2. The tithe is our minimum.

- a. It is not a question of how much one gives, it is rather how much does one have left.

### (1) Alibis:

Man of moderate means says it is unfair for rich to give only tithe—see how much he has left.

Man of larger income declares it is all right for poor man to tithe but it is too much to lose to tithe large amounts.

- (2) Tithes and offerings.

"And offerings" is the place where giving is equalized, where one recognizes the claims of stewardship.

- b. The tithe is the working basis. "Systematic Religion."

Regularity in church attendance, prayer, and giving—the tithe.

## 3. Why should I tithe?

- a. The tithe recognizes the sacredness of life as a trust.

- b. It places giving on a business basis. Giving out of principle rather than sentiment.

- c. Setting aside of the tithe provides the tither with ready money for any worthy object which makes its appeal through the Spirit.

- d. Giving of the tithe provides a working capital for the church.

- e. The tithing Christian is ever a happy Christian.

- f. Tithing will solve every normal financial problem of the church.

## CONCLUSION

"Will a man rob God?"

## January 10—Evening

### The Handwriting of God

TEXT—This is the finger of God (Ex. 8:19).

## INTRODUCTION

### 1. The origin of handwriting.

- a. Civilization, we are told, began with the reduction of language to writing.

- b. The first writing was picture symbols. Like sign language in speech.

- c. Different peoples, different styles of writing.

### 2. Graphology.

- a. The study or science of handwriting.

- b. The art of judging a person's character, disposition and aptitudes from his handwriting.

*Illustration*—Handwriting experts.

### 3. The handwriting of God.

- a. The Bible records that God wrote four times.

- b. The examination of these writings express to us the will and nature of God.

## I. GOD WROTE IN STONE

1. "Written with the finger of God" (Ex. 31:18).

"The writing was the writing of God" (Ex. 32:16).

2. "Tables of stone" (Ex. 31:18; Deut. 5:22).

3. The message was law (Ex. 31; Deut. 5).

- a. Law is a statement of relationships.

- b. Law is a rule or standard of conduct and action.

4. The law of God expresses the nature of God.

- a. The law is based upon what God is.

- b. The law is based upon what man ought to be.

5. Broken tables of stone (Ex. 32:19).

- a. Broken tables signify broken law.

- b. No power in the law to enable man to keep the law. The history of man is a history of broken law.

## II. GOD WROTE IN FIRE

"In the same hour came forth fingers of a man's hand and wrote" (Dan. 5:5).

1. The hand of justice.

"The king saw the part of the hand that wrote."

- a. "Out of the sleeve of midnight."

- b. Burning letters of fire (wrath).

2. The message was judgment.

- a. "Thou art weighed in the balance" (Dan. 5:27).

- b. "Thou art found wanting."

3. The transgressor condemned.

- a. The king knew the law.

"And thou, O Belshazzar, hast not humbled thy heart though thou knewest all this" (Dan. 5:22).

- b. The king was condemned.

"His thoughts troubled him" (Dan. 5:6).

- c. The king was destroyed.

"In that night was Belshazzar the king slain" (Dan. 5:30).

## III. GOD WROTE IN SAND

1. The incident (John 8:1-11).

The Pharisees bring a woman guilty of adultery to Jesus.

2. The hand was mercy.

- a. What did Jesus write in sand?

Some say sins of Pharisees.

Some say law of Moses.

Some say promises of forgiveness.

"Come now let us reason together, though your sins be as scarlet they shall be as white as snow" (Isa. 1:18).

"Let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:11).

- b. I believe it was forgiveness.

3. The message was pardon.

- a. Jesus and the woman alone.

"The woman standing in the midst" (v. 9). Broken-hearted, tear-stained, frightened. A broken heart, alone with Jesus.

- b. Contrast of law and mercy.

"Moses commanded us" (v. 5).

"What sayest thou?" (v. 5).

- c. Jesus says—

"Neither do I condemn thee."

"Go and sin no more" (v. 11).

## IV. GOD WROTE ON THE HEART

1. The parchment of human hearts.

- a. Law upon stone was outer and lifeless.

- b. Law upon the heart is inner and living.

"Ye are the epistles of Christ—not in tables of stone but in fleshy tables of the heart" (2 Cor. 3:3).

See Ezek. 36:24-28. Heb. 8:10.

2. The penman is God.

"Written not with ink, but with the Spirit of the living God" (2 Cor. 3:3).

- a. The in-working of grace (Heb. 10:16).

- b. "It is God that worketh in you."

3. The message is love.

"I will be their God and they shall be my people" (Heb. 8:10; Ezek. 36:28).

- a. The law becomes a delight (Psa. 1:2; 119:77).

- b. Love makes law a delight.

## CONCLUSION—THE DIVINE PENMAN

1. Chooses parchment in keeping with character of message.
2. Do you recognize the handwriting as God's?
3. The message is God's message!

## January 17—Morning

### Songs in the Night

TEXT—But none saith, where is God my maker, who giveth songs in the night? (Job 35:10).

SCRIPTURE READING—Heb. 11:8-16; 24-39.

## INTRODUCTION

1. Elihu is here attempting to diagnose Job's condition.

- a. He states that the oppressed cry in their affliction.

- b. But that they fail to cry unto God.
- c. God would give comfort in the night of affliction.

## 2. We often fail to rightly value our shadow experience.

- a. We credit the days and discredit the nights.  
Nights are times of rest and relaxation.  
Times of refreshment and meditation.  
Times of reflection and correction.  
Times of planning and resolution.

- b. Our nights should be the key to our days.

## 3. The night has its songs.

- a. Nature's night sings a rich melody.  
The lap of the waves upon the shore.  
The harmony of the stars in their courses.  
The murmuring of the breeze in the trees and the grasses.  
The plaintive and staccato night calls of insect, bird and beast blend into a natural harmony.

- b. God has night songs for His children.

## I. THE AUTHOR OF THE CHRISTIAN'S NIGHT SONGS.

- 1. Any man can have song in the day.
  - a. When success attains his efforts.  
Prosperity, influence, health.
  - b. Easy enough to sing when you can see the notes. Any little bird in the sunshine can sing.

*Illustration*—It is only the nightingale and the mocking bird that sing in the night. It is their nature.

- 2. Man-made songs do not carry in the night.
  - a. Man's theories of hope are mockery.

*Illustration*—A noted infidel announced that there would be no songs at the grave of his brother.

- b. Man's songs are built on personal success. Therefore when sickness, reverse and loneliness come there are no songs suitable.

*Illustration*—Habakkuk said, "Though the fig trees do not blossom yet will I trust thee." Job declared, "Though thou slayest me yet will I trust thee."

- 3. God inspires the Christian's night song.

- a. Confidence in God enables a man to sing when he cannot see.
- b. God is the Christian's song. Daylight in the soul.

*Illustration*—The promises of God read the same in the darkness as in the daylight.

## II. WHAT IS THE SUBJECT MATTER OF THE NIGHT SONGS?

- 1. The songs of the man who has lost God.
  - a. Sings of his troubles.
  - b. Sings of days that are past or memory of time when he knew God.
  - c. Sings the false note of earthly pleasure.  
"Vanity, all is vanity," cries Solomon.

- 2. Three types of God-given night songs.

- a. Song of Thanksgiving.

- (1) Deliverance from pain.

- (2) Deliverance from temptation.

*Illustration*—Children of Israel delivered from Egypt and the armies of Pharaoh by the Red Sea. Upon the banks of the Red Sea they sang their songs of deliverance (Ex. 15:1-27).

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously."

"The Lord is my strength and song, and he has become my salvation."

- b. Songs of faith.

- (1) Heb. 11:33-39, "Who through faith subdued kingdoms, wrought righteousness, obtained promises . . . these all obtained a good report through faith."

- (2) Paul and Silas in Philippian jail at the midnight hour.

- (3) Paul on shipboard en route to Rome, in darkest hours of storm declares, "Sirs, be of good cheer for I believe God."

- c. Songs of hope.

- (1) The day cometh!  
"The night cometh and also the day."

"The evening and the morning were the first day."

- (2) The coming of the Lord draweth nigh. The fig tree is already budding. The signs of the times indicate His nearness. "Lift up your heads for your redemption draweth nigh." "Even so come quickly, Lord Jesus."

- (3) The grave will soon be robbed of its prey.

## 3. The excellences of these night songs.

- a. A song under trial is a hearty one.

*Illustration*—Missionary girls in China sang as they laid their heads under the decapitating knife.

"Must Jesus bear the cross alone and all the world go free? No, there's a cross for every one. And there's a cross for me."

- b. Such songs discomfit the devil. The devil cannot bear a song.

*Illustration*—Gideon's men sang, "The song of the Lord and Gideon," and put the enemy to flight.

Israel sang and shouted as they marched around Jericho.

- c. Such songs are a serenade under the window of God.

*Illustration*—Colored chef in Holiness College testified that he awoke in the night with a whole quartet singing in his heart. A love song to God.

- 4. Such songs cheer struggling souls.

- 5. Such songs prove the sufficiency of God's grace to keep and to bless.

## CONCLUSION

Hell—

The night of eternal songlessness.

Heaven—

The day of eternal song.

## January 17—Evening

### Impossible Gain

TEXT—What shall it profit a man if he gain the whole world and lose his own soul? (Mark 8:36).

## INTRODUCTION

- 1. There are many Bible pictures of Satan.

- a. Adversary of God and man (1 Peter 5:8).
- b. A fowler. (Psa. 91:3).
- c. A sower of tares (Matt. 13:25-28).
- d. A wolf (John 10:12).
- e. A roaring lion (1 Peter 5:8).

- 2. No picture more fitting than that of serpent (Gen. 3:1; Rev. 12:9; 20:2).

- a. Thus he came to our first parents.

- b. Deception the prime characteristic of his nature.

"Deceive if possible, the elect" (Mark 13:22; 2 Cor. 11:3).

"The wiles of the devil" (Eph. 6:11).

"Satan transformed into angel of light" (2 Cor. 11:14).

"Father of lies" (John 8:44).

- 3. The text implies one of the devil's lies. The world may be gained. The soul is not lost, but if lost can be recovered.

## I. THE WORLD CANNOT BE GAINED

- 1. That the world may be gained is

- a. The acquisitive instinct.

*Illustration*—Youth dreams of possessions.

- (1) The desire to acquire is God-given.

- (2) When controlled toward worthy ends is to be commended.

- b. The desire to acquire may become a ruling passion.

- (1) To acquire, a good servant, but poor master.

- (2) To acquire, may so rule that all other values in life are obliterated.

- (3) The end (to acquire) will seem to justify the means.

- (4) A lust for acquiring.

*Illustration*—Dickens's picture in "Oliver Twist" of the Jew who drove his lads to pocketpicking while he counted his gold.

- c. The lure of things.

- (1) Men have shut themselves from their homes and families by the drive of the office for gain.

- (2) Men have excluded music, art, literature and the finer arts for the harsh clink of gold in the marts of trade.

- (3) Men have put the church, religion and God out of their lives that they might satisfy the acquisitive urge.

- d. This urge to acquire not always for gold.

- (1) May be intellectual attainment.

- (2) May be for social prestige.

- (3) May be for political power.

- (4) Anything that warps the nature, gives one an unbalanced sense of life's values, that shuts out God and eternal verities for the fleeting "now" and the perishing "present."

- 2. Little of this world that can be acquired.

- a. No one man can know everything. Few men know much.

b. No man can own everything. Most of us live from hand to mouth. Someone has said that most men live thirty days from the poorhouse. We have realized this during the depression.

c. No one man can politically control the world—at least not for long.

*Illustrations:*

Alexander the Great soon passed.  
Napoleon's sun soon set.

Kaiser's bubble soon burst.

Hitler, Mussolini, Stalin and all other dictators will soon be forgotten.

d. What one does acquire is loosely held.

(1) The depression has taught us this.

*Illustration*—Bank accounts one morning—banks closed the next. Real estate worth thousands today—sold for taxes tomorrow. Investments that promised good returns—a liability.

(2) There are no pockets in shrouds.

Job 1:21—"Naked came I into this world and naked shall I return hither." Also see Ecc. 5:15 and Psa. 49:17.

1 Tim. 6:7—"For we brought nothing into this world and it is certain we can carry nothing out."

# 11. THE SOUL MAY BE LOST

1. The soul is the only ultimate human value or retainer of value.

a. All other values are instrumental. Gold is valuable because it serves the wants of a person. Real estate is valuable only as it serves a person. Beauty is only beautiful as there are persons to appreciate it. All human values must be valuable to persons to be of worth.

b. The soul is all we really have, for it is all we really are. The soul cannot retain "things." It is only what of satisfaction and enrichment that things bring to the soul that makes them valuable.

2. The soul may be lost:

a. Things may and soon will be lost, we must agree.

b. The soul may be lost as well.

(1) What do we mean by "lost soul"?  
Lost to the purpose for which intended.

(14)

*Illustration*—"I lost my purse or my home" does not mean their obliteration but that they have slipped from my grasp, my control or my purse.

"I lost my child," lost from my arms, my care, my home, my protection.

(2) Soul lost.

Lost to contentment, satisfaction, happiness for which it is capacitated. Lost to service of which it is capable. Lost to companionship for which it was created.

c. The soul may be lost

(1) Easily.

(2) Eternally.

(3) Irretrievably.

## III. THE REPORT AFTER GAIN MAY PRECIPITATE THE SOUL'S LOSS

1. By diverting attention.

2. By absorbing one's time.

3. By making secondary things first.

4. By setting up false standards of value.

5. By neglecting one's soul.

*Illustration*—Balloon ascension. Man falls from the parachute. I cry, "He is lost." He has not hit the ground. He is not yet dead. Gravity has him and unless a stronger power immediately intervenes, he is gone. After three seconds of falling the rate of his fall is so accelerated that any power sufficient to save him would kill him.

## IV. WHAT MAY ONE GIVE TO RECOVER ONE'S SOUL ONCE IT IS LOST?

1. What will he have to give?

a. Give his time? It is spent.

b. Opportunity? Already passed.

c. Talents? Squandered.

d. Possessions? Fallen through fingers.

*Illustration*—The soul in bankruptcy.

e. Calvary holds the only price for man's redemption; and Calvary has been rejected.

2. To whom shall the price for recovery of soul be paid?

a. Christ? He has been rejected.

b. Holy Ghost? He has departed.

*Illustration*—Business is transacted only when store is open for trade. Think of it! The store of mercy closed!

3. The selling price of souls.

a. Historically:

(1) Esau—satisfaction of appetite.

(2) Saul—a craving for power.

(3) Judas—30 pieces of silver.

(4) Ananias—a parcel of real estate.

b. What are you getting in exchange for your soul? Most of you are driving poorer bargains than Esau, Saul, Judas or Ananias.

c. What is your soul worth?

(1) What is it worth to you? It is all that you have.

(2) What is it worth to God? He gave His Son!

### CONCLUSION

The tragic implication of the text, "Once lost—forever lost."

*Illustration*—College mathematical genius asked at his graduation by an old minister, "You are proficient at mathematics, solve this problem in profit and loss. What shall it profit a man if he gain the whole world but lose his own soul?"

*Illustration*—Eternity's pauper.

January 24—Morning

Christ's Legacy

TEXT—*I give unto you* (John 14:27).

### INTRODUCTION

This passage taken from the closing moments of Christ's earthly ministry.

1. Meaningful last things.

Last words, last events, last instructions, last moments, are always most cherished.

*Illustration*—Picture Christ with disciples about Him giving final instructions as to the disposition of those things most cherished by Him.

2. What had Christ to leave to believers?

a. The world's most benevolent poor man.

A borrowed cradle for His birth.

A borrowed colt for His triumphal entry.

A borrowed grave in which to be laid at death.

"Foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head" (Matthew 8:20).

b. He had naught to bestow that would rate on the stock exchange or in the marts of trade.

c. Christ's giving had to do with comforts, blessings, inspirations, assurances. These exhaust all language to express.

Christ gave with open hands and open heart.

Christ gave Himself.

*Note*—We couch the giving of Christ in terms of modern worth that we may be the better understood.

### I. CHRIST BEQUEATHS HIS CAPITAL

1. "My peace I give unto you" (v. 27).

a. The world has peace.

(1) The peace of the world is cessation from struggle, strife, turmoil, labor.

(2) The peace of the world is the satisfaction derived from the attainment of the desired end.

b. The peace that Jesus gives is:

(1) Perfect adjustment to God and man.

"Therefore being justified by faith we have peace with God" (Romans 5:1).

(2) Rest in activity, storm and stress. Peace in the midst of struggle, temptation and defeat.

*Illustration*—Artists in competition paint their conception of peace. One paints a calm sea flooded by unbroken moonlight. A second paints a meadow with sheep and cattle contentedly resting beneath a widespreading tree with a quiet stream nearby. A third paints a waterfall with dash and spray, rolling, tumbling, surging. Beneath falls on a jutting rock a bird sitting peacefully upon her nest undisturbed by the falls about her. This was peace in the midst of storm—an inner peace.

(3) Christ's peace is not deliverance or escape from temptation, struggle and pain; it is calm assurance; it is enablement in the midst of storm.

2. "My joy fulfilled in them" (John 17:13).

a. The world has its joy.

(1) It is the joy of pleasure, success.

(2) It is the joy of passing events and associations and fades with the events and associations.

(3) It is dependent upon outer sources.

b. The joy of the Lord is inner and lasting.

"The joy of the Lord is your strength."

(1) Peace and joy are fundamentally the same.

(2) Joy is "peace in motion."

(15)



*Illustration*—Joy is the active wave upon the surface of the sea but is dependent upon the quiet depths of the waters of peace that lie beneath.

- c. Christ does not deal in silver and gold. He deals in soul qualities.  
"Righteousness, joy and peace in the Holy Ghost."

## II. CHRIST BEQUEATHS HIS BUSINESS

1. Christ gives us His message.  
"I have given them thy word" (John 17:8, 14).
  - a. Christ's business was the proclamation of a message.
    - (1) A message of repentance.  
Forsaking of sin.
    - (2) A message of welcome  
"Come unto me."
    - (3) A message of enablement  
"Tarry ye, until ye be endued with power."
  - b. This threefold message committed to believers for proclamation.
    - (1) We are not called to proclaim the speculative or the sensational.
    - (2) Ours is a message necessary to prepare to live, to die and to live hereafter.
2. Christ gives to us His work (John 14:12).
  - a. The work of Jesus was for others  
To minister to every human distress.
  - b. The work of Jesus was salvation.  
Christ provided salvation for men.  
It is ours to bring men to salvation.  
May not this be the "greater works than I do" that Jesus committed to believers?

## III. CHRIST BEQUEATHS HIS SOCIAL CIRCLE

1. "The glory which thou gavest me I have given them" (John 17:22).
  - a. God's glory is God's presence.  
*Note*—The glory above the mercy seat in the holy of holies in the tabernacle of old was Jehovah's presence.
  - b. "My presence shall go with thee."
2. "Another Comforter, that he may abide with you forever" (John 14:16).  
"The Comforter which is the Holy Ghost" (John 14:26).
3. "Lo I am with you alway."
  - a. The assurance of the companionship of Jesus.

(16)

- b. We must make vital and real this heavenly association.

## IV. CHRIST BEQUEATHS HIS REAL ESTATE

1. "I go to prepare a place for you" (John 14:2).
  - a. The last mission of Jesus was to prepare a home for believers.

*Illustration*—Aged building contractor, lay dying. Turning to his pastor he said, "Pastor, the last undertaking of Jesus was the building of a heavenly mansion and I have word that my home is about completed. He is coming soon for me that I may occupy my new home."

- b. What kind of home?
  - (1) A home in keeping with Christ's ability to prepare.
  - (2) A home in keeping with our capacity to enjoy.

"O think of the home over there."

2. "That where I am there ye may be also" (John 14:3).

- a. "Where Jesus is 'tis heaven there."  
"This world is but a resting place,  
This world is not my home."
- b. The joy of this inheritance.

*Illustration*—Little girl rocking her dollies to the tune of lullaby in the yard of a run-down, dilapidated old house. A passerby asked her how she could sing with such an old house in which to live. She pointed across the meadows to a new house, nearly completed and said, "I am not singing about this old house, I am singing about that new one over there. We are going to move next week."

## CONCLUSION

Inheritance is for blood-kin only!

*Illustration*—It is said that within the Bank of England are millions of dollars of unbestowed legacies, would-be heirs, are unable to prove their claim to relationship.

## January 24—Evening

### Unprofitable Sorrow

*Text*—When the young man heard that saying he went away sorrowful (Matthew 19:22).

## INTRODUCTION

The story of the text, Matthew 19:16-22; Mark 10:17-30; Luke 18:18-30.

A momentous interview.

Two rules—Jesus and the young ruler.

## I. THE COMING OF CHRIST

1. How he came to Jesus.
  - a. The fact that he came is commendable.
  - b. He came publicly.  
What this may have meant.  
A rich young ruler coming to an unpopular Christ.
  - c. He came earnestly.  
"There came one running" (Mark 10:17).

*Illustration*—Christian of *Pilgrim's Progress* ran toward the Celestial City with fingers in his ears, crying, "Life, life, eternal life."

- d. He came humbly.  
"And kneeled to him" (Mark 10:17).  
It is a manly thing to pray.

*Illustration*—Saul of Tarsus, "Behold he prayeth" (Acts 9:11). Saul the persecutor had turned to Saul the prayer. It is an encouraging indication when men pray.

- e. He came reverently.  
"Good Master" (v. 16).  
He is certainly near the kingdom.  
Just one step more and he will make it.
- 2. Why he came to Jesus.
  - a. What he had gave him no satisfaction.  
He had position and prestige.  
He had wealth and luxury.  
He had youth and honor.
  - b. He believed in a future life for which he was unprepared.  
"How may I inherit eternal life?"
  - c. He had a sincere concern about his need.  
Awakening precedes action.

## II. THE INTERVIEW WITH CHRIST

1. His approach to Christ received the sympathetic attention of Christ.
2. He earnestly stated to Christ the object of his quest.
3. Christ laid clearly before him the terms upon which his request would be granted.
4. The granting of his request became a matter of his personal choice.

## III. THE DEPARTURE FROM CHRIST

1. Why he went away.
  - a. He loved riches more than Christ.  
Strength of a man's desire will be tested.
  - b. The terms of life eternal demanded the destruction of his idol.
  - c. He desired eternal life on his own terms.  
He wanted God and mammon.
2. How he went away.

(17)

- a. With complete knowledge of what was demanded of him.
- b. He went away deliberately after a studied choice.
- c. He went away with a full purse but an empty heart.
- d. He went away sorrowfully—but nevertheless away.

3. Where did he go?

- a. Away from Christ!
  - (1) Away from Christ means away from all that his heart had sought in Christ.
  - (2) Away from Christ is the path to eternal night.
- b. Back to all he had left before he sought Christ.
  - (1) Back to old friends.
  - (2) Back to old pleasures.
  - (3) Back to his riches.
  - (4) Back to the old discontent.
  - (5) Back to the results of his own way.

4. Jesus let him go!
  - a. Christ will not violate a man's choice.
  - b. Christ loved him but could not save him against his choice.
  - c. Nothing more heard from him. He is lost from history.

## CONCLUSION

"Almost thou persuadest me to be a Christian."  
"One thing thou lackest."  
"Almost" is failure.  
"One thing" is sufficient barrier.

## January 31—Morning

*Text*—I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Romans 12:1).

## INTRODUCTION

1. Paul the theologian.  
In the foregoing chapters Paul has been dealing with the fundamental doctrines of Christian faith.
2. Paul the practical preacher.  
We think of John and James as the practical preachers, but no more emphatic insistence upon applied Christianity is to be found in the New Testament than in the writings of Paul.

3. The earnestness of Paul's appeal.  
 "I beseech you, brethren."  
 "By the mercies of God."

#### I. THE SACRIFICE TO BE OFFERED

1. The principle and necessity of sacrifice.
  - a. Found in nature, history and Bible.
  - b. Ceremonial sacrifice—Moses.
  - c. Meritorious sacrifice—Christ.
  - d. Living sacrifice—Christian.
2. "Present your bodies."
  - a. We readily commit our souls, but reserve our bodies to serve our own ends.
  - b. Bodies emphasized as the medium of soul's expression.
  - c. The completed man—all must be presented to God.
3. Present your own body.
  - a. The Jew must bring his lamb.
  - b. No ceremonial substitution can replace the Christian's giving of himself to God.
  - c. Not even the sacrifice of Christ obviates the necessity of my giving of myself to God.
  - d. This places it upon the personal and individual basis.
4. "Present" your body.
  - a. Relinquish all claim.  
*Illustration*—Indian givers are said to be those who give and then withdraw their gift.
  - b. We must lay upon the altar of God all we have, all we control, and all we are.
  - c. As the lamb was given over unto death, so the Christian must be abandoned to God.  
 "Here I give my all to Thee,  
 Friends and time and earthly store.  
 Soul and body Thine to be,  
 Wholly Thine forever more."

#### II. THE NATURE OF THIS SACRIFICE

1. A living sacrifice.
  - a. Living—as contrasted with dead sacrifices of Jewish altars.
  - b. Christ's death forever removed dead sacrifices from the altar.
  - c. Living sacrifices—yet given over in fellowship and service as completely as though severed from the past by death.
  - d. Living sacrifice—as continuous.  
 The Christian sacrifice a sacrificial life.
2. A holy sacrifice.
 

"Know ye not that your bodies are the temples of the Holy Ghost."

- a. A holy sacrifice for a holy service to a holy God.  
 "Sanctify" means set apart, but it is illogical to set apart an unholy sacrifice for a holy God.
- b. "Whatsoever toucheth the altar is made holy."
- c. Holy in the sense of a cleansing from everything that would hinder a holy service to God.
3. An acceptable sacrifice.
  - a. Acceptable—R. V., "well-pleasing."
  - b. An approved sacrifice.

#### III. THE CONSEQUENCES OF THIS SACRIFICE

1. A nonconforming to this world.
  - a. A soul committed to God in yieldedness will seek conformity to God's will.
  - b. Worldliness—Dr. Jowett defines it as life on low levels.  
 Submission to God raises the living to high levels.  
 "Delivered from this present world" (Galatians 1:4).
2. A transforming of the inner man.
  - a. This is a sacrifice of the heart.
  - b. The transformed inner life guarantees a transformed outer life.
  - c. Transformed may be translated "renewing." Thus a made new inner man.
3. An enlarging experience of the will of God.
  - a. Putting God to the test.
    - (1) "Proving" to oneself and to the world the will of God.
    - (2) "Proving," a demonstration of the workableness of God's will. (The practicality of God's will.)
  - b. Seeking the superlative.  
 "That good and acceptable and perfect will of God."

#### CONCLUSION

Paul by earnest appeal calls all believers to meet the provisions of the sacrifice of Christ for them by a sacrifice of themselves to God for others.

January 31—Evening  
 Salvation Parables

TEXT—This man receiveth sinners. (Luke 15:2).  
 LESSON FOUNDATION—Luke 15:1-32.

#### INTRODUCTION

1. Three salvation parables here uttered by Jesus were given in answer to critical Phari-

sees who would have discounted His ministry because He ate with and conversed with publicans, a thing forbidden in the traditions held by these legalistic religionists.

- a. Parable of the Lost Sheep.
- b. Parable of the Lost Coin.
- c. Parable of the Lost Son.

2. Jesus does not deny that He receives lost sinners but rather acknowledges that He receives them; and by these parables indicates the lostness of men and upon what basis He receives them.

#### I. THE THREEFOLD ASPECT OF LOSTNESS AS EXPRESSED BY THESE PARABLES

1. The Parable of the Lost Sheep.
  - a. Lost to safety and protection.
    - (1) Outside the fold and thus beyond any right to the shepherd's care.
    - (2) Outside the fold and thus subject to all the perils of wilderness and beasts of prey.
  - b. Helpless in lost condition.
    - (1) A lost sheep the most helpless of animals. May be lost within a few rods of familiar places.
    - (2) The sinner is helpless so far as recovering himself is concerned. Human attempts at salvation are futile.
2. The parable of the lost coin.
  - a. Lost to service.
    - (1) The value of a coin is dependent upon the service to which it may be placed.
    - (2) Every man has a place in the program of God and if he continues without Christ is lost to the purpose of God.
  - b. Carelessly lost.
    - (1) The coin not lost in the wilderness as the sheep, but lost in the house—in the home.
    - (2) A man may be lost in a home with a family altar, or in a church where he listens to the gospel.
3. The Parable of the Lost Son.
  - a. Lost to fellowship.
    - (1) Broken relationship between father and son.
    - (2) Man without Christ is lost to fellowship with God.
  - b. Wilfully lost.

- (1) "Give me the portion of goods that falleth to me."  
 "And he took his journey into a far country."
- (2) With knowledge and deliberation he made his choice and left his father.

*Note*—These parables are progressive in their unfolding of the truth; lost to safety, to service, to fellowship; helpless, careless, wilful.

#### II. THE THREEFOLD SEEKING FOR THE SINNER'S RETURN

1. The Parable of the Lost Sheep.
  - a. The shepherd seeks.
    - (1) Leaves the ninety and nine.
    - (2) Braves the dangers of night and wilderness.
  - b. God has ever been seeking lost men.
    - (1) Garden, "Adam, where art thou?"
    - (2) In every dispensation God has been represented as seeking His lost sons' and daughters' return.
    - (3) Every agency of the cross and the Church indicates God's interest in the return of lost men.
2. The Parable of the Lost Coin.
  - a. The woman seeks.
    - (1) An intelligent search—lighted candle.
    - (2) A diligent search—with broom.
  - b. The woman represents the Church.
    - (1) Christ's Church should carry Christ's concern for the lost.
    - (2) The main business of the Church is soul-winning.
3. The Parable of the Lost Son.
  - a. The Prodigal.
    - (1) "When he came to himself."
    - (2) "Bread and to spare in my father's house."
    - (3) "I will arise and go to my father."
  - b. The yearning heart of the sinner.
    - (1) The sinner's heart calls for God.
    - (2) A seeking sinner and a seeking God will always find a happy meeting place.

*Note*—The shepherd sought the helpless sheep, the aroused woman sought the carelessly lost coin, but the wilfully lost son had to arise and as wilfully return to the father's house.

#### III. THE THREEFOLD REJOICING OVER THE RETURN OF THE SINNER

1. The Parable of the Lost Sheep.
  - a. "Joy in heaven over one sinner that repenteth."

- b. God's heart knows a deep satisfaction—"He shall see the travail of his soul and be satisfied."
- c. Who dare say that the news of returning lost is not taken to loved ones waiting in the heavenly home? "Tell Mother I'll be there."
2. The Parable of the Lost Coin
  - a. "Joy in the presence of the angels."
  - b. A happy church is a soul-winning church, and a soul-winning church is a happy church.
  - c. There is no joy like the joy derived from the knowledge of having won a soul to Christ save the personal knowledge of sins forgiven.
3. The Parable of the Lost Son.
  - a. The forgiven heart a happy heart.
  - b. The returning son was the center of joy making.
    - (1) For whom the fatted calf? The unfed prodigal.
    - (2) For whom the ring? The unadorned prodigal.
    - (3) For whom the robe and shoes? The unclothed prodigal.
    - (4) For whom the social circle? The unfriended prodigal.
    - (5) For whom the music? The unhappy prodigal.

## CONCLUSION

"Lord, I'm coming home."

## Prayermeeting Suggestions for January

LEWIS T. CORLETT

### A Purpose for the New Year

(Phil. 3:13)

1. To begin the year in a spirit of worship.
2. To live closer to God.
3. To honor God's Word.
4. To heed the Spirit's call.
5. To be a greater soul winner.

### The Right Way to Look

(2 Kings 13:17)

Open the window eastward.

1. To the dawning of the day.
2. To the rising of the sun.
3. To the opportunity for a new beginning.
4. To a time of fresh service.
5. To another privilege of enjoying God's blessings and grace.

### A Hardship Turned Into a Joy

(1 Chron. 29:16-17)

Many people regard giving as a hardship. It should be a joy. Because of:

1. The Divine Reason for Giving—To become like God. He is the Greatest Giver (John 3:16).
2. The Divine Order in Giving (2 Cor. 8:5). Give Self first—then it is easy to give our money.
3. The Divine Proportion to Give (Mal. 3:10; Matt. 23:23).
4. The Divine Time to Give (1 Cor. 16:2).
5. The Divine Spirit in which to Give (2 Cor. 9:7).

6. The Divine Course from which to Give (1 Chron. 29:14; James 1:17).
7. The Divine Assurance Concerning Giving (Phil. 4:19).

—SELECTED.

### Objects of Our Love

We love him, because he first loved us (1 John 4:19).

#### I. LOVE IS THE BOND OF UNION BETWEEN GOD AND MAN

#### II. OBJECTS WHICH WE ARE COMMANDED NOT TO LOVE

1. The world (1 John 2:15).
2. Money (1 Tim. 6:10).
3. Evil or things of iniquity (Matt. 24:12).
4. Results of loving such objects is degrading to a man's higher life.

#### III. OBJECTS WHICH WE ARE COMMANDED TO LOVE

1. God (Matt. 22:37).
2. Christ (Matt. 10:37).
3. Mercy (Micah 6:8).
4. One another (John 15:12).
5. Neighbors (Matt. 22:39).
6. Enemies (Matt. 5:44).

#### IV. THE RESULTS OF LOVING THESE OBJECTS AND PERSONS IS CLEAR

1. Love of such worketh no ill (Rom. 13:10).
2. "They shall prosper that love thee" (Psa. 122:6).

(20)

3. There are blessings.
  - a. "But if any man loveth God, it is known of him."
  - b. The Lord giveth help (Jer. 31:3; Deut. 7:9).

### Christ Our Guide

(Matt. 4:19)

1. Christ Provides for the Journey (Phil. 4:19).
2. Christ Bears Our Burdens (Psa. 55:22).
3. Christ Must Have Strict Obedience (John 13:15).
4. He will save us at the expense of His life if need be (John 10:4).
5. He will surely lead us to our journey's end.

—SELECTED.

### Rewards of Obedience

(Prov. 3:6)

1. We must be constant to our duty, because that is the way to be happy.
2. We must live a life of dependence on God, because that is the way to be safe.
3. We must live in the fear of God, because that is the way to be healthful.
4. We must serve God with our substance, because that is the way to be truly rich.
5. We must bear afflictions well, because that is the way to profit by them.
6. We must ask for wisdom, because by so doing we shall understand God's dealings with us.

—SELECTED.

### The Kingdom of Christ

(Dan. 2:34)

The Kingdom of Christ is:

1. Divine in its origin.
2. Humble in its beginning.
3. Progressive in its tendency.
4. Triumphant in its course.
5. Universal in its extent.
6. Eternal in its duration.—SELECTED.

### The Happy People

(Psalm 144:15)

There are many reasons why the people who serve God are happy.

1. Happy in the experience of God's pardon (Psalm 32:1).
2. Happy in the enjoyment of God's peace (Rom. 5:1).
3. Happy in the experience of a pure heart (Matt. 5:8).

(21)

4. Happy in the environment of God's protection (Psa. 125:2).
5. Happy in the expectancy of God's promise (Phil. 3:21).

### Sins Jesus Deplores Most

(Matt. 7:21-23)

Many people today have a different viewpoint of sin from that of Christ. Christ's viewpoint of sin is expressed in many ways but the following seem to call from Him the severest denunciation:

#### I. SELFISHNESS

1. Self-seeking (Matt. 20:26-28).
2. Self-satisfaction.
3. Self-righteous.

#### II. HARDHEARTEDNESS

1. Indifference to other people's tribulations.
2. Unforgiving spirit toward fellowman.
3. Uncharitableness in speaking and judging.

#### III. UNBELIEF

1. At Nazareth.
2. At Capernaum.
3. At Jerusalem.

—SELECTED.

### Endurance

(Rom. 12; Rev. 2:10)

#### I. THE QUALITY OF STEADFASTNESS, LONGSUFFERING, PERSISTENCY

#### II. ENDURANCE IN THE CHRISTIAN LIFE

1. Greatest quality imparted by grace.
2. Opposites rebuked (Eccl. 10:18; Prov. 19:15; Heb. 6:11, 12; Luke 9:22).
3. Endurance commanded (Joshua 1; Psalm 24:17; Isa. 40:31; 1 Cor. 15:58; 1 Cor. 16:13).
4. Rewards of endurance (Mark 13:13; James 1:12; 1 Peter 2:19; 2 Tim. 4:7, 8).

### The Wonderful Love of God

(1 John 3:1)

#### I. GREATNESS SHOWN BY THE MANNER OF BESTOWMENT

1. Provided by Christ.
2. Given to man.

#### II. GREATNESS AND GOODNESS SHOWN BY WHAT IT DOES FOR THE RECIPIENTS

1. Provided a means of forgiveness (1 John 1:7).
2. Provided a means of fellowship with God (1 John 1:3).
3. This love provides baptism with the Holy Spirit (1 John 2:27).

4. This love instills confidence (1 John 2:28).
5. This love promises eternal life (1 John 2:25).

### III. THIS LOVE IS MANIFESTED TO THE WORLD THROUGH THE RECIPIENTS

#### Walk in Love

(Eph. 5:2)

1. Imitating God.
2. As Christ loved.
3. Avoiding sin.
4. Desiring and practicing the love of God for the world.

#### V. ENJOYING THE PRESENCE OF GOD

#### Discipleship

(Matt. 16:24)

#### I. LAW OF DISCIPLESHIP

1. A deliberate choice.
2. A cheerful choice.
3. A resolute choice.
4. A willing choice.

#### II. TERMS OF DISCIPLESHIP

1. Renouncing of self.
2. Emptying of self.
3. Abandonment of self.
4. Taking up the cross.
5. Following Christ.

#### III. THROUGH DISCIPLESHIP PERSONS BECOME PARTAKERS OF GOD'S NATURE AND BLESSINGS

### "God Hath Spoken"

#### An Outline Study of the Book of Hebrews

PAUL S. HILL

THIS epistle does not start with an apostolic greeting, as is usual with the other epistles, but immediately states the case to be argued, and takes at once the stride of majestic reasoning and sublime eloquence, which is maintained throughout the entire epistle.

Look at the first word, "God." Here is no argument that there is a God; but by the very word there is at once presented a common ground of human belief. Humanity believes there is a God, and there is no better place for the beginning of an argument than a place of common belief. The introduction of this epistle by that word is a master stroke. There is no getting back of God.

Especially did the Hebrew people believe in God, and their idea of God was clear and fixed, as contrasted with the polytheistic notions of

the heathen world. And what better method of reasoning is there than to identify the God already mentioned as the God of the Hebrews, the God of the Old Testament, and thus distinguish Him from any pagan idol or heathen notion. And not only is God identified as the God of the Old Testament and the God of the Hebrews, but there is in the first verse of this epistle, not only a concession to Old Testament revelation, but a bold statement to this revelation as a fact. That is, the Old Testament revelation is not reluctantly granted, but emphatically asserted to be the truth. God, at sundry times, and in divers manners, *did* speak unto the fathers, by the prophets. Can there be any better beginning for an epistle to the Hebrew people?

Following hard on the claim of Old Testament revelation is the claim to a New Testament revelation. God hath spoken again. Read the second verse. Here is the verb of the sentence, "Hath spoken." God hath spoken. The God of the Old Testament, the God of the Hebrew prophets and people, hath in these last days spoken again. Some writers, commenting on this epistle, have chosen certain expressions from the argument which they use as "key words," or expressions around which they build the whole epistle. To us it seems there is no better expression than this one, "God hath spoken by his Son."

Here is the beginning of the argument. All the foundation necessary has been laid, "God," all the content of the Old Testament, all the methods of Old Testament revelation. How well every point is guarded, what glad assent to all the Hebrew people believed regarding the Old Testament. What a quick and sure process of logic brought the argument to the place where the historical Christ could be presented, and the claim made that He was the Son of God! Note the introduction of the "New Testament," the "Historical Christ," the claim of "deity for Jesus," "hath, in these last days, spoken unto us, by his Son." Surely there can be seen here a new development of Old Testament truth, another speaking of God, another event in revelation.

Although the Epistle to the Hebrews was written especially for the Hebrew people, yet there was a learned, and cultural system of philosophy and religion among the Greeks, which must be met with the doctrine of "Christ the Son of God." Among the philosophical teachings of the heathen could be traced a thought which could be expressed as "the divinity of man." This

thought, and this expression, are still in the world. It allows that Jesus was the Son of God, but also says, "So are we; we are all divine." It even allows Jesus a superplace among men, but still says "So are we divine." We do not wish here to develop this issue. What we want is to see what the writer of this epistle says about Jesus' being the Son of God, and when we have finished this chapter we are sure that Jesus will be shown holding a place that no other person, however "divine" he may be in his humanity, does, or could possibly hold. We would like to take the entire first chapter, and gather together all the things written there about Jesus, and when we have them all together give them out in one massive word that would express all that is written. While writing this sentence we have wondered what that word could be, and we believe it would be the word used in verse two, *His Son*.

It may be that the writer of this epistle recognized the inability of the human mind to grasp that term, for all the rest of the chapter is used to help explain the "Son" of God. Not that the writer stooped to baby talk, or little speech, in order to make this explanation. He did not, but continued the lofty forms of sound speech while he stated the attributes and scope of the person and work of the Son of God. Truly this is a picture of the New Testament Christ.

We ask here that the first sentence of the epistle be read. It includes verses one to four. We ask this that the grammar of the sentence be noted. Note the word "whom" in verse two. This word modifies the word Son, and connects to the Son all the things mentioned in the sentence. Nor is this all, it also introduces all that is said in the entire chapter about the Son. Read the entire chapter and consider the scope of the abilities, and characteristics ascribed to the Son. The chapter has but 14 verses, yet in that chapter is packed a treatise of the Son of God that covers at least thirty-three identifying qualifications for the deity of Jesus, which qualifications refer to the person and work of Christ the Son of God, and which could never be ascribed to a human being, regardless of how loudly that human being cries, "I also am divine." Let us look at the chapter with this in mind.

Before we give the list of things recorded in this chapter, let us take a little space to suggest three tests by which they are to be weighed and

measured. First, do the things mentioned here, which refer to the person and work of Christ as the Son of God, agree with the Old Testament? That is, does the Old Testament teach these same things in reference to Christ? Secondly, do the things mentioned here, that refer to the person and work of Jesus, agree with the historical Christ who is being presented by the writer to the Hebrews? Are these things properly ascribed to the historical Christ, either through His own claim to them, the testimony of events in His life and ministry, or established by signs and wonders? And thirdly, has the New Testament Christian, the person who has accepted the teachings of Jesus, and in whose heart the spirit of Jesus dwells, has he the testimony of his own heart to these things, and has he an inner life, fundamentally changed by the grace of God through faith in Jesus? If the claims of this chapter are sustained by these tests, then we need look no farther for the Messiah, Jesus the Christ, the Son of God. He is here, and God hath spoken to the world by Him, hath spoken the second time, the New Testament dispensation.

As we give the list let the reader consider each item theologically, historically, or from the viewpoint of New Testament Christian experience, or from all three. Following is the list. We will give it by verse.

Verse 2. (1) Appointed heir of all things. (2) He made the worlds.

Verse 3. (3) Is the brightness of God's glory. (4) Is the express image of His Father's person, has the personality of God. (5) Maintains and upholds all things. (6) Has the word of authority, or power. (7) Purged sin by a sacrifice of Himself. (8) Sat, or was seated, at the right hand of Majesty on high.

Verse 4. (9) Better than the angels in nature and name. (10) Has a better inheritance than the angels.

Verse 5. (11) Begotten of God. (12) Acknowledged by God as His Son.

Verse 6. (13) Brought into the world. (14) Worshiped by all the angels.

Verse 7. (15) This verse shows the ministration of angels, who attend to the ministry of the revelation of the Son. See note on verse 14.

Verse 8. (16) Is called God. (17) Has a throne. (18) His rule is eternal. (19) His rule and judgments are according to truth and righteousness.

Verse 9. (20) He loves righteousness (this indicates one attitude of the absolute holiness of Christ). (21) He hates iniquity (this indicates another attitude of the absolute holiness of Christ, love for righteousness and hatred for sin is holiness, either one without the other does not mean holiness. (22) He is anointed of God. (23) He is anointed with the oil of gladness (this evidently refers to the gladness of Christ at the successful redemption of a sin-saddened world). (24) He is anointed above His fellows, the best in the universe, the best in the flock.

Verse 10. (25) He is eternal, in the beginning. (26) He laid the foundation of the earth. (27) He made the heavens.

Verse 11. (28) He shall remain after the world perishes.

Verse 12. (29) He shall fold up the heavens and the earth. (30) His nature is unchangeable. (31) His years have no end.

Verse 13. (32) He is the basis of God's warfare against sin. This verse shows, Jesus sitting at the right hand of the Majesty on high, having accomplished the atonement for sin, where He shall remain until the warfare is over. It also shows the atonement as the basis for warfare, and the final settlement of the sin question.

Verse 14. (33) He is the Author of that salvation which is administered by angels, in both Old and New Testament dispensations.

This is the list. Thirty-three specific things, given by the writer of this epistle, to identify Christ, the Son of God, through whom God hath spoken to this world the second time, hath spoken a New Testament, hath brought the Old Testament into bloom, the beautiful bloom of Christianity. Can any human being study thoughtfully the above list and then drone, "Yes Jesus was divine, but so am I"?

Every one of the mighty things ascribed to Jesus in this chapter refers to His deity. No human son of Adam has a right to claim any one of them, nor can he fill the requirements of these claims of divinity which the writer of this epistle boldly asserts belong to Jesus as the Son of God.

And now to apply the tests we suggested preceding the giving of this list. Test one: Do the things mentioned here, which refer to the person and work of Christ agree with the teaching of the Old Testament? They do. Get a reference Bible and look up these claims in the Old Testament. Test number two: Do the things mentioned here,

which refer to the person and work of Jesus have the sanction of the historical Christ of the New Testament? They do. Read the Gospels, which contain a record of His earthly life and ministry, and in which Jesus claimed to be the Son of God, with all power given unto Him. Test number three: Has the New Testament Christian experienced a fundamental change in his heart through faith in Jesus as the Son of God? He has. Read the lives of the disciples and apostles. Read Acts, and the record of the Day of Pentecost. We refer the reader again to the "time element" of the baptism with the Holy Ghost, which the New Testament Church had received before the Epistle to the Hebrews was written. Yes, the New Testament Christian had a New Testament blessing, and that blessing met the requirements of this third test.

The entire first chapter of this epistle is a classic. We ought to thank God that He gave us such a Christ, and such a writer as the author of this epistle to champion His cause for us.

Any effort on our part to enlarge this argument would be useless. We merely submit the outline of the chapter for study, conscious that if the matter submitted does not offer sufficient grounds for proof of the deity of Jesus, then we do not know where to look for further proof that would be acceptable.

### Two Churches

There was a church in our town  
Which thought 'twas wondrous wise.  
It tried to pay expenses  
By selling cakes and pies;  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to smash.

There was a church in our town,  
And it was wondrous wise;  
It always paid expenses  
By simply paying tithes.  
For when 'twas found the tithe did pay  
It seemed so very plain,  
Forthwith 'twould have no other way,  
Not ever once again.—*The Baptist*.

Perseverance means the steady pursuit of a plan whether good or bad; but it would be very unwise to persevere in a plan which conscience or practice has proved to be bad:

# PRACTICAL

## Plain Words to Preachers

JOHN W. GOODWIN

### The Preparation of the Preacher

THE preacher deals with certainties. There can be no question in the mind of the preacher. It was in this particular Jesus differed from His contemporaries. It is said, "He spake with authority and not as the scribes." The preacher deals with precious souls of priceless value. We could not think of a preacher trifling with human souls! As preachers, when standing in the pulpit, we are in the very presence of heaven. Our message may fix eternal destinies.

We should consider the most thorough preparation none too great for such work. I heard Dr. Bresee say that if he knew he had just ten years in which to preach, he would spend, if possible, five years of the ten in preparation. That may seem on the surface a very strange statement, but when you think of the blunders and mistakes which he might make all through the ten years without preparation, and the evil he might do, the wrongs he might commit, the destruction he might work, I do not know that the statement is exaggerated, after all.

I heard a barber once say that if he had two minutes to shave a man he would spend one minute in preparing his razor. Some people would not. You know they would just "whack it off." Some preachers have the idea as they are going into the business of saving souls they must not spend time in preparing. They must go at once; they may go at it with an axe, but a dull axe is bad even to cut off people's heads.

Some have quoted Jesus as an unprepared man. There is nothing that could be farther from the truth. Jesus lived only a little more than thirty years; then He must die so quickly. Do you think it strange that He entered upon His ministry and then in three years His life be snuffed out? Do you think it would have been better for Him to have entered upon His ministry at the age of twenty instead of thirty? God did not think so,

for Jesus waited to begin His ministry until He was nearly thirty years of age. A boy could never have withstood the opposition and trial through which our Lord had to pass. My young preacher, do not rush into battle too quickly; take time for reasoning.

We are now speaking of the ministry and not of that great body of lay preachers who have done so much in winning souls for Christ. In the earnest endeavor to spread the gospel, the Church has never been able to keep up with the passion of the Holy Spirit. A large number of devoted men and women have been moved to step forth and do their best. They have earned their living, and on the side been able to carry on great efforts in soul winning. Thank God for this important class of lay workers. May the Lord of the harvest thrust forth many more into the ripened harvest field. With little or no preparation, they have accomplished much for the Church. But even this should evidence the need of a good preparation to maintain the results gained. We may therefore continue the study in the life of our Lord during those thirty years. He was trained under the most godly tutelage. Both His father and mother from the earthly side were godly people. They heard angels speak. They believed the Old Testament Scriptures without question or doubt. He was trained up in this godly home, learned the lesson of obedience to His parents while in the home. He must have known something of His message at the age of twelve, but went home and was subject to His father and mother. There is nothing that is more conducive to the training of a minister than a godly home where prayer is wont to be offered, where the Scriptures are read and believed without question.

His early training is evident from the fact that He quoted from the Old Testament Scriptures repeatedly and they were as familiar to Him as a primer to a high school student. Edu-



cated? They asked, "When did this man learn?" He was evidently educated at His mother's knee. There is a wonderful eloquence in the silence of the Scriptures relative to His education and training, and we rejoice over this, from the fact that had He been a product of the schools, they would have said, someone gave Him his gospel. They would have said that He received it from a man and would have traced it back to the teachings of Judaism. Some have said that Jesus had intuitive knowledge. There may be some truth in this. But at the age of thirty years, it is evident that He had been well trained and was well developed. When He was questioned by a critic He always had a ready and appropriate answer. His philosophy in His discourses is wonderful. Take the fifth, sixth, and seventh chapters of Matthew, and where will you find a philosophy which so deepens and awakens our Christian sympathy?

Please note one text that is given to us on the preparation of Jesus. It is said that "Jesus increased in wisdom and stature, and in favour with God and man." This means that there is some preparation in the realm of the physical. Physical weakness lays the soul open to temptation and error. Every preacher ought to study to be at his best physically. This was one of the great studies of John Wesley. Great orators have been men of great strength, as Demosthenes, or our own Webster and Bryan. Our great Christian orators, such as Whitefield or Beecher, were men of great physical strength. Thus physical strength has something to do with the power of oratory and the success of a preacher. The preacher, then, ought to study laws of physical training for his body. Paul said, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." There are very few preachers who wear out with work. Most of them wear out, if they wear out at all, by worrying and fretting.

A preacher ought to study his habits of life, his eating, his drinking, his sleeping and his clothing. Every preacher, young or old, ought to study how to conserve his physical forces and not waste them. Every preacher ought to conserve his physical forces and have control over his passions. One of the great crimes of the Christian pulpit has been unscrupulous men in the abuse of their bodily passions, not only in adultery and fornication, but in carelessness in private life.

*The preacher should train his voice.* It is not enough for a preacher to speak loudly, and no one understand what he says. He must be in earnest, but if he talks too rapidly, they may not understand. There is the study of pronunciation and how to articulate words. I do not know that a preacher ought to be an expert in the art of elocution, but I do think he ought to have some control over his voice and know how to use it. One of the admirers of Whitefield said he would go a mile to hear Whitefield say, "Oh." Something about the articulation of that word "Oh" thrilled the man's soul.

*The mind must be trained.* There is no limit to the increase of mental strength—brain force. The physical is like fire, knowledge is more like water, and knowledge with the physical sets the soul to boiling and makes force. What did Paul mean when he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed"? Some tell us that a preacher is just to open his mouth and the Lord will fill it. Some say the apostles were ignorant and unlearned men. I do not see how they could have been with Christ three years and be ignorant and unlearned. Take the men whom God has used as great leaders and have they not been trained men? Paul was the great New Testament leader. Was he not a trained man? Luther was the leader of the Reformation. Was he not a trained man? Wesley was the leader of a great revival. Was he not a trained man? I will not stop to name the great minds which have influenced the pulpit. It has been said that a little knowledge is dangerous. We may not be altogether collegiate. There is a wide difference between graduation and education, although all should study to have their education somewhat rounded by graduation. What shall I study? I answer, a thousand things all about us.

But there must be heart preparation and that is most important. I do not speak now of an experience such as conversion and sanctification. These must be in evidence, but there are some other things which are needful to heart preparation, we must not forget. A preacher must be prepared with a deep reverence for the divine. No preacher can ever preach without proper conception of holy things. God and heaven must be as real to him as the things he sees. The Holy Ghost must be real, and the truth preached must be real. No successful preachers deal with holy things in a trifling way. A preacher who would succeed goes into the pulpit under the

weight and burden of holy awe and reverence for God.

A preacher who will succeed must cultivate a tender sympathy. If he would appeal to the emotions of the people, he himself must be moved and full of sympathy. Is not this what Paul meant when he said, "Rejoice with them that do rejoice, and weep with them that weep"? A cold heart, I feel sure, can never reach the people. How shall we train our sympathies? Live much in the Garden of Gethsemane. Frequent also the cross. Stay close to the dangers of a human soul lost, where you can almost hear the groans of the damned. Some preachers do not like pastoral visitation because they do not like the sickroom. They do not like funeral services. It works upon their emotions. It is evidence that they are losing much of the soul of a Christian ministry. It does a preacher good to go where there is suffering. It does him good to come in touch with men's trials and sorrows. If a man ever loses sympathy, he loses the force and strength of a beautiful ministry. Then let us cultivate a tender sympathy.

Then a preacher must cultivate implicit faith in God and the Bible. A preacher who is dimmed in his conception of the almightiness of God and the divine presence about him, will lose much of his success. The preacher who talks about the impossibility of miracles, or miracles being in the past, will never have much of a revival. A preacher must live in the sublime precincts of the eternal. He must live in the consciousness of the supernatural.

Doubtless all should study to avoid anything like a superiority complex in mystic attitudes, or an air of superprofession, of a "higher than thou" attitude. Yet there is need of a deep, overflow-

ing devotion, and a constant realization of responsibility to properly represent Christ before men. The preacher stands for God, and before God, in the place of God, to send forth the truth of God to dying men. The forces of darkness war against every effort to advance truth, and the preacher must know that greater is He who abides in him than he that is in the world. Confidence in the ever-present God, is a source of might and strength in service.

*A preacher must cultivate a passion for prayer.* With all his thinking and with all his study, and in all his planning, and amid all his burdens he must never forget to pray. If the devil has any one stronghold above another, it is in his art of destroying the habit and passion for secret prayer with the preacher. If we lose out at all, young men and women, we lose out in secret prayer and secret devotion. There is one regret that every preacher should share, that with the many things he has to do, he does not have more time to spend in secret prayer and communion with God. Let us resolve to spend more time with God in prayer for better soul preparation in the presentation of truth.

One thing has blessed and helped me in my ministry, namely, the cultivation of secret, silent, communion with God. I trained myself in it in my early Christian experience. I roomed in a boarding house where I could not pray audibly for I do not think a man ought to pray very loud in the middle of the night. We ought not to disturb others. Nothing has blessed me more than the secret, quiet whispering of my soul to God, and waiting for His answer. We must live moment by moment in loyal devotion to Christ and thus moment by moment we shall be kept in His love.

## Lights and Shadows of a Preacher's Life

GENERAL SUPERINTENDENT EMERITUS  
H. F. REYNOLDS

### PART THREE—THE PREACHER'S FIRST PARISH

THE first parish of the preacher of whom I write was in a small village which had a post-office, a general store, blacksmith shop, cobbler's shop, a hall or two, hotel, school-house, and a M. E. church and parsonage, with a few horsesheds to shelter the teams while their owners were worshiping God in the Sunday school and church services.

Being the only resident pastor in a territory about three miles by ten, in one of Vermont's oldest settlements, many nationalities and many religious beliefs being represented, the pastor was impressed with a feeling that God would hold him, in a measure, responsible for being a general religious overseer of the entire settlement, while his special and first duties were to shepherd his own flock. The new pastor could not boast of

a ministerial background before his personal call to preach the gospel of Christ. His only relative in the ministry was his youngest brother, the Rev. Elmer Elsworth Reynolds, who became an efficient and valuable minister and district presiding elder, closing his services in the church of his choice with a sixty-year pastorate, introducing the "two" preaching services plan on Sunday forenoons in his pastorate in St. Petersburg, Florida, during the tourist season.

The parsonage, which was just across the driveway from the church building, was at the time of my arrival being occupied by a good deacon of another denomination, but I was able to secure a room for study and sleeping in the parsonage.

My untested outline for my work was: Mondays for general duties which usually took me out of my study. The forenoons of all the other five days were given to study and prayer, except when interrupted by calls to visit the sick or emergency cases. All of my Sundays were given to the Sunday school and young people's work, and preaching in the morning and at night. My afternoons were devoted to what I termed pastoral calling.

While I was not versed in pastoral courtesies, I had the feeling that I should make it my first duty to call upon my official board. In making out my slate, I arranged to make my first pastoral call upon the oldest member of my official board, and thus on until I had made each member of the official board a pastoral call. Then, in turn as I might be able, I found my church members. And to speak of "Lights and Shadows of the Preacher's Life," the young pastor experienced both.

My oldest official member was a man well advanced in years, who, with his good wife, lived in a very ordinary home about a mile from the church. I found him on this particular afternoon sawing wood and preparing it for the cook stove. As I approached him, I extended my hand and said, "How do you do, Brother —?" But to my disappointment (shadow) he made no response, but kept on sawing. When one stick was sawn off, he picked up another and kept on sawing. Seeing his axe near by, I began to split up some of his newly sawed wood. But the (shadow began to thicken) fact of his continued silence suggested a change of tactics and I said, "Brother —, shall we go into the house?" He did not make any response, so I started to go

in, and he quit sawing and led the way. I recognized his wife, as she had been to some of the church services. More shadows, for neither Brother nor Sister — would say anything unless it was to answer a question. Being a poor conversationalist, and being in my first parish, and this being my first official call, I became conscious that my afternoon was passing. I said, "Brother —, would you like to have me read a portion of God's Word and pray?" He responded, "Do as you are mind to. I ain't going to have any confidence in you till I see how you live." I certainly did my best to pray, and while the shadows were many, God's light and smile helped me through. And as I left that humble dwelling, the sincere, but heartbreaking statement of my oldest official member kept ringing in my ears and stirring my heart with the question, "Why did my official brother and his wife treat me so coolly, and why did he make such a remark, 'I ain't going to have any confidence in you till I see how you live'?"

My next call for that afternoon was in the home of a well-to-do farmer. While I was not yet out from the awful shadow that settled over me at my recent call, the general appearance of the farm and its fitting surroundings helped to dispel the "shadow." In answer to the doorbell, both Brother — and his good wife welcomed the new preacher with smiles. The balance of the afternoon soon passed, but not before I was made painfully aware that back of the gracious and multiplied smiles, my leading church official and wife were very much out with the deacon who was living in the M. E. parsonage, and with whom I had engaged room and board. When I asked if they would like the pastor to read a portion of God's Word and offer prayer, both the brother and his wife very graciously smiled and kneeled while the pastor tried to pray. When the new pastor was about to leave, both urgently said, "Call again." But there was a gathering shadow, and underneath the smiles and the "Come again" there was the thought so rudely uttered by the oldest member of the official board, "I ain't going to have any confidence in you till I see how you live." And while going ahead of my story somewhat, allow the writer to state that the new pastor found that the oldest member of the official board gave expression to about what all of the members thought and it soon began to come to the new pastor the reason why.

The writer will not be "speaking evil" if he states in just as few words as possible the reason why the question became so universal, even to the extent that for the first three months no one wanted to invest their hard-earned, or otherwise secured money, in the new preacher's support.

The pastor who preceded the writer, like myself, was a young man, this church being his first pastorate. Soon after coming to his new parish he was married, and the younger group of his friends, among whom were some of the extreme worldly type, insisted that the new bridegroom should treat with "cigars," to which the bridegroom objected. But his crowd was not easily put off, and continued, so the report went, to insist that their preacher chum should treat them, and continued the chase through the village and hillside, and finally locked the preacher in a barn and kept him there till he did treat the crowd with cigars. Another story quite commonly repeated in my ears by the church and the people was that my predecessor, on one quarterly meeting occasion, when the presiding elder had notified the pastor that he would be there in keeping with his well established custom, to hold the quarterly meeting on Saturday, 3:00 p.m., expecting the pastor and the official board to be present. The pastor wrote a note and pinned it on the church door, stating that he had gone to the village ball game, and could not have the quarterly meeting. Such things no doubt had very much to do with the feelings of my oldest official brother who said, "I ain't going to have any confidence in you till I see how you live." But when the time came for the reappointment of a pastor, one well-to-do farmer said if they would keep the pastor whom we have mentioned, he would give two dollars for the year, as he liked to hear the preacher talk at the store, post-office, blacksmith shop, or on the ball game field, where he would tell stories and jokes.

As the last autumn months arrived, the pastor and wife were pressing hard the pastoral duties of the vast parish, and at last the financial man of the church board had begun his hard task of trying to secure funds for the pastor's support. One last afternoon the financial man came to the parsonage which was a great surprise to us, for his calls had been very few. He pulled out of his vest pocket a crisp five dollar bill, and excitedly said, "Mrs. —, the proprietress of the hotel, sent this to you, and more! She has in-

vited you and your wife to come to her hotel for dinner next Thursday. Don't fail to go." Evidently the finance committee was disappointed that I also did not become much elated over the five dollars and the invitation. And when I told him that we could not keep the five dollars he demanded a reason. I said, "Brother, Mrs. —, and we as a church, are in two different kinds of business. I have every reason to believe that she is selling intoxicating beverages. Moreover, the husband of our Sister — has been reported by his own wife as purchasing liquors at her hotel, which is contrary to the laws of Vermont (it being a prohibition state at that time). Moreover, we have men who say that they have been obliged to take Mr. — home at times, when he would be so intoxicated he could not go home, although only a short step from the madam's hotel. No, brother, I am as positive on the prohibition question as my wife. I shall take the five dollars back to the hotel woman." To which the financial man said, "Oh, well, if you are going to be so particular as that, we can't pay you your salary." "All right," I said, "charge me with the amount, and I will give you credit for the same," which he did. I took back the five dollars and thanked the madam, and when she asked why, I told her what I had stated to the financial man, "Because you are in a different business from the pastor. We as a church are trying to get people saved from their sins and go to heaven, while you are evidently preparing them to go to hell. We, as a church, may not be able to prove that you are selling liquor to the people of this village, but we believe you are; for at least one of your neighbors comes frequently to your hotel, and sometimes becomes so intoxicated that he either has to be helped home, or remain in your hotel till he is again sober. I thank you for your generous gift, but I cannot keep it." And I gave it to her. She took back the five dollar bill, but she did not ask either my wife or me to dine.

A little later in the season one of the prominent village men, with some of his friends to assist him, butchered a very fine, fat ox on a Sunday afternoon. When I drove into the barn of his neighbor, I saw the fine looking carcass of dressed beef hanging up to cool. After putting up my horse I walked over to the barn where the beef was cooling. As I did so, the man who owned the beef, with several others, came to

the front, and I said, "What happened?" thinking that possibly the fat ox had broken a leg, or had become choked with a potato or an apple and the owner had to hasten to kill the beast to save the meat. To which the owner replied, "I tell you, Elder [everybody called the pastor in the parish Elder], I had sold the beef to a butcher in an adjoining town and was to deliver it on receiving notice, and I got word that the beef was to be delivered at such a date. And I had to kill it." All I said was, "Neighbor, you should have waited till another day, and not butchered on the Lord's Sabbath." On reaching the parsonage, I told wife about the Sabbath afternoon butchering, and said, "Wife, we will have a chance to eat some of the beef." She said, "Well, you took the right stand." A few days later the man whom I had kindly rebuked for breaking God's holy day sent his son over with a splendid large rib roast of that fat beef. I thanked the boy, received the roast, and then wife and I said, "That roast looks good," for we had not had meat for some time, and had no money to buy. But we prayed, and I took the roast under my arm (for we said to keep it would make us partakers of the man's sin, as the man and his neighbors had said that the elder would eat it all right). When the man's wife saw me with the roast under my arm, she became very angry, and said, "It's the best piece of beef of the creature." I said, "Please let me in, and I will explain to you, that while it is true, it is the best piece of the beef, I cannot keep it, for you may not know that I told your husband last Sunday afternoon that he should have waited until another day, and not have broken God's holy Sabbath. And now if we eat this meat, I would be as bad as your husband." She at once broke out with her tears dropping: "Of course you would, and worse, for you profess better things." I had prayer and returned home happy.

Without advertising on my part, the two events regarding the five dollars and the fine roast of beef were noised abroad to the official board, the church, and the people of the entire parish, and the people began to have confidence in us. Everywhere we went in our pastoral calling, even to the neighboring communities, people talked about the return of the five dollars and the roast of beef.

We had been made one of the conference group of churches, for a revival effort. I was the youngest of the pastors of the five churches in

the group, and was ignorant of the severity of the weather after January of each year. The older brethren planned wisely of course, but much to my disadvantage. My time for revival was delayed till late in January, and then the weather and the going were so difficult that none of the pastors came to assist the boy preacher until after considerable time had been taken up alone with my revival effort. However, our pastoral calling on about all the families in my parish, and God's blessing on our stand for righteousness were used to bring the people to the church through cold, storm and snowdrifts. The statement among the people was, "A preacher that would carry back a five dollar bill and return a roast of beef, when in need of money and meat, believes what he preaches, and we are going to hear that fellow preach." Crowds came, and many were earnest seekers and happy finders. For such we praise God. We became more and more established in our humble belief that my official member spoke also for others when he said, "I ain't going to have any confidence in you till I see how you live."

For about two weeks, while waiting for some brother pastor of the group to return his promised evangelistic help, the new pastor would go and call on some family of which a member had the night before been seeking salvation, and continue to call till time for the afternoon service. On returning to the church I would meet the same reply from my wife, "No one has come yet." Then I would preach and conduct an altar service, and perhaps go out again to call on some family that had shown interest in their salvation. At night I would have the same expression from wife, "No one has come yet." Then I would preach, and conduct another altar service. I continued the same routine of calling and preaching with many seekers and finders. On Monday of the third week, a good brother, nearly blind, came to help me in the revival. I turned the whole meeting and its responsibilities over to him, and from exhaustion went to bed, and suffered a bad break in my general health. As a result of which, I requested my district superintendent to send another pastor and I returned for a season to the lumber mill, while recuperating my health.

Yes, how true, every successful preacher will have, "Lights and shadows," but how great and how glorious is that light.

## The Man Who Explored Hell

E. WAYNE STAIL

*A rendering of Dante's "Inferno" to which are added some of the poet's experiences after he emerged from the regions of the lost.*

c. He replied, "This is the wretched doom of those miserable ones who in their former life were neutral; they are joined to that evil company of angels who were neither rebels to God nor faithful to Him, but who thought only of themselves. God ejected them from heaven that His glory might not be dimmed; the abyss of hell will not receive them, for from them the infernal citizens would receive no advantage."

Then I inquired, "What afflicts them so sorely that their lamentations thunder thus?"

f. My guide made answer, "In a few words I will make you understand. They have lost all hope of death; in complete darkness and utter abasement their lives are spent; all other existences to them seem far more to be desired. In the world oblivion has quenched their names; they are despised by mercy and justice; refer to them no more. Only observe them and then depart."

g. As I was looking, suddenly there passed by a rapidly revolving flag; continually it whirled. Behind it marched a procession of spirits of such length that it seemed to be composed of more than all the people who had ever lived and died. Some of the marchers I knew. One was he who, cowardlike, became the great Refuser. At once I realized that I beheld the evil folk scorned both by God and by His enemies.

h. These miserable ones who did not live, in nudity moved forward; fierce wasps and hornets stung them; blood from the wounds made by these insects covered their cheeks, and, mingling with the tears that flowed, dropped at their feet and were swallowed by loathsome worms that were gathered there.

i. Farther away I saw a multitude on the banks of a mighty river; then to my master I put this question, "What company is this that I

see now in the dim twilight? Why are they so full of desire to cross the stream?" Virgil replied, "As soon as we reach Acheron, the river of sorrow beside which they stand, you will have your question answered."

j. Feeling I had offended him, shamefacedly I spoke no more until we arrived at the cheerless strand. We saw a boat. With its prow pointed toward us it moved. In that boat was an aged, white-haired man who shouted, "Undone, unholy spirits; despair ever again to look upon the sun and stars. I am here to transport you to the bank beyond, where in everlasting night you shall know the intensities of heat and cold."

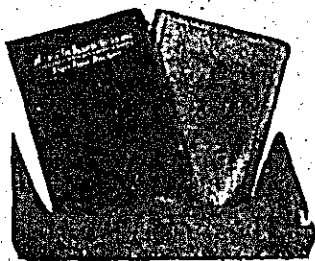
k. Then to me he warned, "You who are living, begone and leave these inhabitants of the land of the dead," but observing that I did not obey him, he added, "In another fashion you will arrive at your harbor and in a speedier bark. Not here may you travel."

l. My leader said, however, "Cease your anger. It is decreed that he now shall cross. The One who decreed it has power to enforce His will. Be silent."

m. Not so haughty then appeared the hairy cheeks of the steersman of the dead, who carries them across the horrible, blue-black water. Though silent, his eyes became circles of glaring flames.

n. The spirits standing on the shore, drooping, and worn and naked, changed color at his merciless speech, and struck their teeth together. They cursed God and their father and mother, they cursed the race of man, their birthplace and their natal day.

o. With copious weeping and loud lamentation they approached the detestable strand, over which everyone must go who disobeys God. The demon boatman, with blazing eyes, gathers in his vessel the accursed horde, making signals to them. Those who delay receive blows from his oar.



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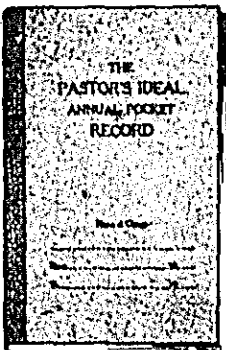
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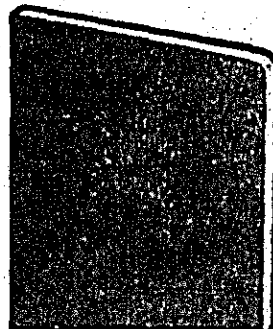
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# The Preacher's Magazine

J. B. Chapman, D. D.  
Editor

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## What Is Plagiarism?

By the Editor

OF COURSE the dictionary defines plagiarism as "literary theft." And of course there are limits within which its immorality is without question. When a novelist steals another's plot or uses his material without due credit; when a musician substitutes his name for that of the real author of the poem or composition or makes just sufficient minor changes to keep out of the clutches of the law and then claims authorship, the practice is reprehensible beyond endurance. But we are not concerned with this phase of the matter. I would like to narrow down to the subject just as it relates to the gospel and to preachers.

In the first place the gospel is the common property of all, and anything that any of us might say or write on the fundamentals of sin and salvation has been said already by many others—better said, no doubt, than we shall be able to say it. But it has pleased God "through the foolishness of preaching to save them that believe." For this reason we cannot read to the people what others have said, we must become permeated with the truth and pour it out of our hearts through lips of clay and upon the ears and hearts of others. The gospel must be preached by word of mouth to each generation and to each generation with many repetitions. No man or set of men has a corner on the gospel.

In the second place there are certain truths that can be presented in a more or less exact form, and for one to forsake this form in search of "originality" is consummate folly. Fortunately many are more consistent in their practices than in their theories. A certain preacher objected to the sermon outlines in the THE PREACHER'S MAGAZINE, on the ground that he worked out his own sermon plans and disdained such helps as unnecessary and even questionable. But I heard him preach twice. Once he preached on "Chris-

*O. J. Nease outlines*



tian Perfection." After a few preliminary remarks, he proceeded to tell the people:

#### I. WHAT CHRISTIAN PERFECTION IS NOT

1. It is not absolute perfection.
2. Not Angelic perfection.
3. Not Adamic perfection.
4. Not resurrection perfection.

#### II. WHAT CHRISTIAN PERFECTION IS

Well, I did not have to go to books to know that this preacher was either consciously or unconsciously following the classic line set forth by Ralston—I have followed that same line too many times myself. But why should he not follow that line? And why should he give credit to Mr. Ralston? Perhaps Ralston got his idea from someone else, and there is no other arrangement that is any better than this. Why not use it and go on? The second sermon was on, "When I See the Blood, I Will Pass over You." And he followed the beaten path: (1) Egypt a type of sin—the devil wants you to remain in sin. (2) The people insist on going, but Pharaoh said, "Don't go very far." (3) The people still wanted to go, and Pharaoh said, "Go, but leave your wives and little ones." (4) Still the people were restless, so Pharaoh said, "Go with your wives and little ones, but leave your flocks and herds." (5) They finally went, but all went, took all they had, and went a three-day journey into the wilderness. The plan is too familiar to trace to any common beginning, but what is the use for a preacher who uses it to claim to be original?

In the third place, whenever a man preaches a sermon or writes a book, he makes his material public; otherwise why does he speak or write? If I do not go to hear a man I blame myself for neglecting my opportunity. If I go and he says nothing

that impresses me, I blame him for being so flat. If I do not buy and read a book I blame myself for not availing myself of the material that would help me. If I buy and read the book I blame the writer if he does not present his message forcefully enough to make me remember what he said. If I remember what he said then I credit myself as knowing that now myself, and I in turn speak without let or embarrassment whatever comes to me in the pinch of making the gospel plain to others. If I remember who said what I am now saying, and he is of sufficient reputation that his name adds weight to my words, I will say, "Henry Ward Beecher (or whoever it is) said," otherwise I will say it and put behind it the weight of my own personality, and so the gospel is published.

I read sermons, examine sermon outlines, glance over books of illustrations, make free use of commentaries, listen attentively to preachers and others when they speak or lecture, read books of various sorts covering a wide range of interests, peruse newspapers and magazines, and drink at every fountain I can find by the way. Often I get nothing at all out of a book or paper. Sometimes I get one quotable sentence. Sometimes I get nothing direct, but obtain suggestions of value. Sometimes sermons and sermon outlines help principally by making me see how not to do it. Often they serve to quicken my "homiletical instinct" without making any tangible contribution. I listen to living preachers both sympathetically and critically. I mentally treasure their advantages and in the same form mark, and henceforth seek to avoid, their errors in form and content. I read some authors

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for their good language. I read some for the richness of their thought. Some I take because of their excellent arrangement of material. Some I seek for maturity and completeness of argument. Always I am in search of illustrations.

Am I a plagiarist? I think not, and yet I do not consciously avoid using anything another has spoken or written, any more than I purposely utilize his content and form. I seek to be myself, but to be my best self—myself with all the help I can get from others. In turn I never copyright anything I write. If others like what I write, they are welcome to quote it or give its substance with or without credit. If someone should take a saying of mine or a sermon or book of mine and copyright it and claim it for himself, I would just let him have it and I would go and get me something else. Perhaps he will publish the matter more widely than I would anyhow. Anyway, no matter, I am not after credit, but after making Christ known. I get plenty of credit as it is. I hear people say very good things and credit me with them. I do not think I said them, but if it adds to their carrying power to say I did and the speaker thinks I did, then let it go at that. The truth is there anyway, and ought to be made known. I think this is the apostolic view, and the most consistent for us all.

My advice is for a preacher to fill his heart and mind so full that his occasions for preaching and writing will be inadequate and he will be able to give only the cream of his thoughts. One preacher said he had arranged for the publishing of his book after his death. This on the theory that he might want to revise it. But my own method is that I give out all I get as fast as I can get it and give it. If my "best sermon" can break into print, let it do it. I can make another and, I believe, a better one.

It is positively wrong, of course, to give an incident which is from common sources

of illustrative material or from another speaker or writer as though it occurred to you. For this reason testimony and experience are at once the most useful and most dangerous material. Dangerous because they gender exaggeration and encourage lying—and there is no substitute for truth. Even though a story is well told, if it is told for the truth or as a personal experience and it is not as represented, it breaks down the preacher's moral and spiritual bulwarks. There are certain materials that are the property of one man and one man only. A man's own experience in life is one division of such material. Do not steal this from him. If you use it give him credit. But do not worry about who shot every bullet into the trees. Just go and dig them out, mold them to fit your musket and fire away again. If that metaphor goes too far back for you, then go out and gather from the wide field and run your gleanings through your own coffee mill and after that it is your own. But if others use it that is a compliment. Do not object. Rather rejoice that Christ is preached.

The instances in which you can use a sermon outline made by another are very rare. In fact the instances in which such a procedure is attempted are rare enough. You will usually do better with your own forms. But when certain forms stick to you, do not cast them off. They may take a place in your own processes and improve your style. And if the originator is big enough to have actually been the originator, he will not mind.

#### Editorial Notes

It was almost time to start to church. But when it was mentioned that Brother — was to be the preacher, one of our company said, "I do not believe I shall go. Brother — always preaches a long time, and I am already tired." Thinking



to put myself into a favorable light, I said, "Well, the rest of you do as you will, I am going to church and I am going to show how to act when the preacher is long winded." But my wife spoiled it all when she said, "Well, then, I know I am not going, for I cannot bear to see you sit up there in some prominent place and go to sleep."

Asking advice is a rather delicate matter. I had a question box in a convention, and when I came to this question, "If you find your crowd leaving and are convinced you cannot succeed with the church, what should you do? Should you give up, move on and give someone else a chance?" I gave what seemed to me to be the proper answer. I said, "Why, certainly, under these conditions, give up, move to another field, and give another a chance. The fact that you cannot make it is no evidence that someone else cannot make it. Even someone of no greater ability than yourself might get on." But the brother was not satisfied. He wanted me to advise him to stick right on anyhow. And there are some preachers who think the only hope for a church is wrapped up in themselves as leaders. Oh, no, brother, do not take yourself that seriously. If you are God's man and can find God's place, you will have a measure of success. But this does not mean that you can succeed everywhere. So when you see you are not making it, and there seems no way that you can make it, just vacate and give another a chance.

An aged sailor, who had long known the Lord, when in his dying illness he was visited by the pastor, who asked, "My friend, do you feel that you love the Lord Jesus?" said, "Oh, yes, sir, I have loved Him many years. But I can tell you something better than that—He loves me."

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A minister tells about going to see a parishioner who was in deep affliction. He found her embroidering a sofa pillow-case. He asked her to let him take it in his hand. He purposely turned it on the wrong side, and then remarked to her that it did not seem beautiful to him, and that he wondered why she should be wasting her time upon it. "Why, sir," she replied, "you are looking at the wrong side. Turn it over." "That is just what you are doing," he replied. "You are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's providence; but He has a plan—here a stitch and there a movement of the shuttle—and in the end a beautiful work."

—W. R. CLARK.

## DOCTRINAL

### Why I Believe in God

C. B. Strang

I BELIEVE in God because I have been taught since infancy that there is a God. Of course one's early teaching has much to do with one's later convictions, but I am glad that there has never been a moment in my life when I doubted the existence of a personal God.

I believe in God because my conscience indicates that there is a higher tribunal to which I must answer. True, conscience is conditioned by early teaching, but there is "a light which lighteth every man that cometh into the world," and this I believe to be the conscience. This monitor is God given, therefore I believe in the God who gives it.

I believe in God because of the Bible. It is God's Book. It is distinctly a religious Book, and its chief worth lies in the fact that it portrays God. It is a book that has brought help and hope to countless millions, and through its guidance men have found God. It was through faith in a certain promise contained in the Bible that I found God. Therefore, I believe in the Bible and the God of the Bible.

I believe in God because nature tells me about Him. One need only look around at the beauty and order of the universe in which we live to see that it was planned and is controlled by someone higher than the human. Things did not and do not merely happen. A wise mind planned it and a wise mind controls it. The universe is so vast that it would take an infinite mind to conceive it, an infinite resource to create it, and an infinite knowledge to maintain it.

I believe in God because of my religious experience. I remember a time when I came into direct contact with God. It was a climactic experience. It completely changed me and my way of living. It was more than a psychological effect; it was a real experiencing of the divine. It was the most real thing that ever happened

to me. I could not doubt God after that experience, and the subsequent manifestations of Him in my life.

I believe in God because of the testimony of others. The Bible contains many statements of men who have experienced God. Contemporary followers also add their testimony. One might be deceived, might be the victim of a delusion, but from the testimony of others we have a universal experiencing of God. Some of the brightest men who have ever lived have claimed to find Him, or as Karl Barth would put it, "Were found by Him."

I believe in God because Jesus so beautifully represented Him to us on earth. Through observance of His life and the following of His teaching we may be led to a knowledge of God, for Jesus was God.

I believe in God because the best people, those who have been the most worth while, have believed and do believe in Him. I believe in Him because of the good we are seeing done by those who love and worship Him. Every worth while project is sponsored by His followers. The gospel of His kingdom as outlined by Jesus Christ, has transformed wherever it has been preached.

I believe in God because I cannot do otherwise. If I should try to tell myself that He does not exist a million voices within me cry out that He does.

A Christian woman had befriended an outcast girl who was stricken with disease, and had brought her to a place where she could have nourishment and rest and comfort and love. Knowing that she had not long to live, the friend asked her whether she ever thought of God. "It has not been hard to think of God," was the reply, "since I met you." Do we make it hard, or easy, for those who are close to us to think often of God?

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# EXPOSITORY

## Expository Messages on Christian Purity

Olive M. Winchester

### MIND TENDENCIES AND THEIR RESULTS

*"For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).*

THE glad message had come, "There is no condemnation to them that are in Christ Jesus." Over against the tragic picture given in the preceding chapter where man was bound so that he could not will the good and fastened unto a body of sin and death, there rang out the note of hope of a new law working in the members operating in a new way because a new foundation had been laid for its exercise. This new law is contrasted with the old law. The old law was fashioned in accordance with the flesh and the new law in accordance with the spirit. These operating principles in the heart and life deflect and dominate the whole tenor of the life, and in our text these mind tendencies and their results are presented.

### THE CARNAL MIND

We have brought before us first the carnal mind. The word for mind here is not a pure intellectual term. We find a term of that nature in the preceding chapter, where Paul says that with his mind he serves the law, he means that his understanding recognizes the merit and value of the law and that its idealism is the only true idealism. Here, however, the term indicates the whole range of "Mental affections and faculties." It expresses "any form of mental activity, any exercise of the will, intellect or affection."

Further regarding the import of the phrase, "to be carnally minded," it is to be noted that it indicates a state and condition rather than the resultant effects; that there are resultant effects must needs be, because there cannot be a state and condition without consequences, but the reference here is to the state and condition. It is the state from which springs the activity.

The next inquiry leads us to ask what it is to be carnally minded or to have the mind of the flesh. What is the flesh? As we note the use of the word for flesh in the Scriptures, we find that it has various significations. It is used to denote the substance of the body whether man or beast, relation by kinship or marriage, mankind as a whole and man "conceived from the standpoint of his moral weakness." This comprehends the various meanings both in the Old Testament and the New except the Pauline writings.

In the writings of the Apostle Paul the word flesh becomes one of the "storm centers" of Biblical theology. The interpretation of its meaning is a determining factor in theological discussion and conclusions; the doctrines of sin and salvation are affected by the attitude toward this word. In many cases Paul uses the term as it appears in the Old Testament, but in these chapters in Romans a different sense seems to be present, not different specifically in essential nature, but a different application of a use of the term already in vogue.

The most important passage for a delineation of the inherent nature of flesh and its relation to sin is found in the chapter preceding the one from which we have taken our text, 7:7-25. The theme of the apostle's discourse is the nature and function of the law, and along with this he introduces the subject of the nature and power of sin. The law in and of itself is not sinful, but in the clash of natural impulse and desires with the mandates of the law, sin steps in and usurps dominion; thereupon there results a carnal state and condition; it is the principle of sin operating upon the impulses, desires, affections, intellects and volitions of man. Man is carnally minded then when he allows the sin principle within to use these faculties of his being and divert them to other purposes than to glorify God.

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### THE CONSEQUENT DEATH

In seeking to know the fullness of the meaning of death in this connection no better description has ever been given, we think, than that of Chalmers who says, "And you may further see how it is that such a death is not merely a thing of negation, but a thing of positive wretchedness. For with the want of all that is sacred or spiritual about him, there is still a remainder of feeling, which makes him sensible of his want—a general restlessness of the soul, on whose capacities there has been inflicted a sore mutilation; and from whose aspirings after undefinable good the object is ever melting away into hopeless and inaccessible distance—a remorse and a terror about invisible things which are ever and anon breaking forth, even amid the busy appliance of this world's opiate to stifle and overbear them. And there are other miseries that are sure to spring up from those carnal sensibilities which have undergone no death; from the pride that is met with incessant rebuke and mortification by the equal pride of our fellow-men; from the selfishness that comes into collision with all the selfishness of the unregenerated society around it; from the moral agonies which essentially adhere to malice and hatred and revenge; from the shame that is annexed, even on earth, to the pursuits of licentiousness; from the torture that lieth in its passions, and the gloomy desolation of heart which follows the indulgence of them; all these give to the sinner his foretaste of hell on this side of death."

From the delineation given we see that death is a present state and condition in the heart of the one in whom sin reigns. "To be carnally minded is death," death here and now; it is not death simply for the future though that will be the ultimate result, but death already reigns within.

### THE SPIRITUAL MIND

Contrasting with the carnal mind is the spiritual mind, the mind of the Spirit so reads the original text. From what we have said of the nature of the carnal mind, we can readily understand what is the mind of the Spirit. As sin operated upon the natural faculties of man directing them to its own end and purpose in the state of death, so does the Spirit operate on the same faculties to spiritual ends.

This operation is a matter of experience. We know it in its results. We look within and see

the affectional nature that used to go after all the allurements of the world turned in its direction to things that pertain to the things of the kingdom of God. With our affections go our desires. We look within and note our train of thought; it has forsaken the channels that it used to follow; it has done this, it would seem, as if by magic, though it is not magic; it is by the supernatural power of the Holy Spirit that ever operates within when man gives Him the opportunity. We could not harness our thoughts and turn them from things of time and sense; we could not turn them away from worldly joys and pleasures; but we behold them and seek as steel to a magnet a higher realm. This has not come to pass through any volition of our own, but through a transformation by the "renewing of our mind."

How glorious a work is this when the Holy Spirit takes this torn and disorganized mind of ours that has been under the tyrant of sin, that has felt the pollution of its virus and the distortion of its perversion and changes its inner nature so that it operates in new ways and seeks new objects for its activities.

While the first mighty transformation takes place in regeneration, yet the full and complete work does not come into fruition until entire sanctification; then there is ever the perfecting of the sensitiveness and response of these faculties in growth.

### CONSEQUENT LIFE AND PEACE

As we have contrasting minds, so we have contrasting results. On the one hand is death, but on the other is life. Herein also life is a state and condition. It is life in its highest that can be attained in this realm of being and in the span of time. We know not what it shall be, but we do know that it is life fraught with great blessing, life springing up within even here and now.

But we may understand this life better by the concomitant given with it. How often is peace connected with some form of Christian experience. Many times joy is mentioned but more often is peace. It would seem that peace is the dominating emotion that accompanies this state of blessedness, this fullness of divine life in the soul. We are told that being justified by faith we have peace with God, and we read that the

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kingdom of God is righteousness and peace and joy in the Holy Ghost. We hear the apostle praying, "And the very God of peace sanctify you wholly," and we remember the words of Jesus, "Peace I leave with you, my peace give I unto you."

Let us turn again to Chalmers to hear his delineation of this peace. "There is nought," he says, "in the character of the spiritually minded that exempts them from the outward disturbance which has its source in the hatred and hostility of other men; but there is so much in this character that gives an inward stability, and sustains the patience and the hope of our souls even under the most outrageous ebullitions of human malignity, as most nobly to accredit the declaration of our text that to be spiritually minded is not only life, but peace. For there is a sense of a present God, in the feeling of whose love there is a sunshine which the world knoweth not, and which even the lowering of a hostile world in arms cannot utterly darken; and there is the prospect of a future heaven, in whose sheltering bosom it is known that the toil and the turbulence of this weary pilgrimage will soon be over; and there is even a charity, which mellows our present sensation of painfulness, and makes the revolt that is awakened by the coarse and vulgar exhibition of human asperity to be somewhat more tolerable—for we cannot fail to perceive how much of delusion at all times mingles with the impetuosity of irritated feelings; and that if there were more of mutual knowledge among the individuals of our species, there would be vastly more of mutual candor and amenity and love; and that the Savior's plea in behalf of His enemies is in some sense applicable to all the enemies that we have in the world—"They know not what they do." "Though in the character of being spiritually minded there is no immunity from the tribulations that are in the world, yet there is a hiding place and a refuge where the spiritual alone can find entry; so that though in the world they shall have tribulation, yet well may they be of good cheer, for in Christ they shall have peace."

Thus we have seen the mind of the flesh, the carnal mind and the mind of the Spirit. We have also seen the resultant consequences. As we look upon the two pictures we have no question as to which is desirable, and if we have gone through the experience of a full and complete

dying to self and have entered into the blessedness of the spiritually minded, we can testify that not only have we seen and believed that to be spiritually minded is life and peace, but we know. If we have not, we may confess that to be spiritually minded is the ideal, but if it has not become real in our hearts and lives, then we have failed of the highest and noblest in living, of the great balm of peace that might soothe the troubled waves of our storm-tossed soul.

### Zigzagging

The old farmer unconsciously taught a great truth when he explained that his dog, which had just returned with the carriage from a little drive and seemed thoroughly exhausted as he lay down on the grass panting for breath: "Tain't the road that tires him," said the farmer, "but the zigzagging. The team has gone only about ten miles but he's run more than fifty. There wasn't a gate open on the way, but he had to go in and examine the whole premises. There wasn't a cat appeared but he had to chase it. There wasn't a dog barked but he just wore himself out barking back and showing fight, so that while we were keeping on the road he was running over the whole country. No," he concluded, "tain't the straight traveling, but the zigzagging that tires him." How true the old farmer's words are about many of our spiritual walks. The real tasks and trials of life are not too hard to bear, but the roundabouts that we make for ourselves, the cares we imagine, the needless waste of life and energy in things we have no need to say or do, this is where the wear and the worry come. Most of us are like the old lady who said she had many trials in life, especially those that never come. Beloved, God is able to keep you from stumbling, to lead you in a straight path and to save you from "zigzagging."—C. M. A.

### Are You Wasting Time?

Slowly but surely the years pass on,  
Years of sunshine or pain.  
Slowly and surely forever gone,  
Ne'er to return again.

How art thou using the time thou hast?  
Art thou filling each passing day,  
With song and sunshine, the best thou hast,  
For those who are passing thy way?

—MRS. C. G. WEATHERS.

# HOMILETICAL

## A Preaching Program

Orval J. Nease

### Morning Message, February 7

#### THE CHURCH AND ITS WORLD MISSION

TEXT—*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.* (Matt. 28:18-20).

SCRIPTURE LESSON—John 15:6-17.

#### INTRODUCTION

1. The church's primary obligation.
  - a. God gave the church at its beginning a world charter, commission and goal.
  - b. No change in present world conditions invalidates that commission, etc.
2. The church's true aim.
  - a. Not expansion of commerce or civilization. These rather follow.
  - b. Church is called to disciple; win to Christ; train for service; extend the kingdom of God.

#### I. MISSIONARY OBEDIENCE ESSENTIAL TO CHURCH'S SPIRITUAL VITALITY

1. No worthy institution can repudiate its fundamental purpose and not suffer.

*Illustration*—There is ample evidence that the early church established itself among the peoples of northern Africa. These churches succumbed to Mohammedanism for they lost or lacked a missionary passion.

*Illustration*—Some modern churches are doing the same. Nazarenes beware!!

2. A comfortable faith dies.
    - a. Faith lives by activity.
    - b. When the church has carried the heaviest burdens its faith has been most vital.
    - c. The advancement of the church at home has followed in the wake of unselfish efforts for those on foreign soils.
- Illustration*—Carey went to India to save England as much as to save India.

#### II. MISSIONARY OBEDIENCE THE DIVINE ANTIDOTE TO LITTLENESS OF CHURCH AND INDIVIDUAL

1. Big-souled people not drawn to a church that is simply a life preserver.  
*Note*—The church is not a ship chained to the wharf, but rather a ship driving through the seas laden with rich cargo toward a foreign port.
2. A world-wide vision gives the church a world-wide God to worship.  
*Make your plans large*  
*If God be your partner.*
3. Littleliness of soul can be cured by largeness of loving.  
*Note*—A self-centered individual or church loses the expanding powers of world-wide interests.

#### III. MISSIONARY OBEDIENCE QUICKENS THE CHURCH WITH NEW JOY AND REVIVAL ZEAL

1. News from revivals on our mission fields in Africa, China, India, etc., always makes the pulse of the home church to beat more strong and more rapid.
2. The quickening that came to the church generally from the conversion of Samuel Morris will never die.

#### IV. MISSIONARY OBEDIENCE PROMOTES UNITY AMONG BELIEVERS

1. Lost in the demands of a great cause.
  - a. Trifling differences fade.
  - b. Petty jealousies vanish.
2. Energies absorbed in the great cause not dissipated in the lesser.
3. A great common purpose is a unifying agency.

#### CONCLUSION

The Church of the Nazarene needs the lift of a world-evangelism vision and passion. Let the cry be forward on every front!

### Evening Message, February 7

TEXT—*He shall be driven from light into darkness, and chased out of the world* (Job 18:18).

*INTRODUCTION*—The eighteenth chapter of Job is a description of the sinner. This description finds its climax in the verse we have chosen as text. It is the graphic picture of the end of a man who rejects God.

## I. LIGHT IS FROM GOD

## 1. What is light?

- It is more than assertions of truth.
- It is truth that seizes the heart.
  - Truth that carries conviction.
  - Truth that carries a sense of obligation.
  - It is truth illuminated by the Holy Spirit.
- "Whatsoever maketh manifest is light."
  - Light comes from God (Eph. 5:14; 1 John 1:5).
  - Humanity responsible for obedience to whatever measure of light received.

## 2. Light mediums.

- The lamp is not the light.
  - The lamp conveys the light (John 1:7, 8).
  - In Rev. 1, Christ is pictured as walking among the golden candlesticks. The candlestick holds the candle.
- Human agencies are light bearers (John 1:7, 8).

## 3. The evident fact is that light has reached men.

"I am the light of the world" (John 8:12).  
 "The true light which lighteth every man that cometh into the world" (John 1:9).

## a. Light comes through a thousand light bearers.

- From candlestick to sun.
- Streaming from every side.

## b. The measure of light.

- How much light has America?
  - Constitution of U. S. calls for liberty of worship.
  - Oath of office calls God to witness.
  - The Sabbath a recognized holy day.
  - The church is unmolested.
  - The Bible is accessible to all.

## (2) How much light has the church?

- Church founders: Luther, Wesley, Calvin, Knox, Fox, Bresee, etc.
- Church Revivalists: Whitefield, Wesley, Spurgeon, Talmage, Moody, Finney, Gipsy Smith, William Sunday. Our own God-given evangelists. (Brush arbors, tents, camps, halls.)

## (3) How much light have we?

- Prayers at a mother's knee; the old hymns; family altars; the Sunday school; radio; pulpit.

## II. FROM LIGHT TO DARKNESS

## 1. It is the nature of light to shine—to illuminate.

- Light will penerate.
- Light will dispel darkness.
- Light will find obscure and remote recesses.

## 2. Light is intended for men to walk in.

- Light looked at will blind.
- Light walked in will illuminate.
- The attempts of men to keep out the light.
  - Drawing the shutters of the soul. Pulling down the shades.
  - No man so blind as he who will not see.
    - "Men love darkness rather than light because their deeds are evil."

*Illustration*—Men who put their hands over their eyes and cry, "I cannot see."

## c. Men who refuse light damage their own life interest.

## (1) Christ is the light of life.

*Illustration*—Detroit Tent and Awning Company advertise the slogan, "We Fool the Sun." They fool themselves.

## d. "If the light that is in thee become darkness, how great is that darkness."

## (1) "Ye will not come unto me that ye might have light."

## e. The lament of Jesus, "O Jerusalem, Jerusalem, How oft would I have gathered thee together, but ye would not." Jesus knew the consequences of rejected light that would come to Jerusalem. "Behold your house is left unto you desolate."

## III. CHASED OUT OF THE WORLD

## 1. Out of the world of light.

- Man was made for light.
- Think of a world with no light.
- Man unfits himself for the reception of light.

## 2. Chased out.

- By an offended conscience.
- By a haunting memory.
- By covered sin.
- By a grieved Holy Spirit.

*Illustration*—Adam driven from the Garden created for him.

## 3. Into outer darkness.

- Heaven, a country where there is no darkness. "No night there."
- Hell, a place where no light ever comes. "Outer darkness."
- Man, made for light, confined in chains of eternal darkness.

*Illustration*—Light travels at the speed of 186,000 miles a second. Man in an outer darkness where no ray from heaven's light can ever reach him.

## CONCLUSION

"Wandering stars, to whom is reserved the blackness of darkness forever" (Jude 13).

*Illustration*—E. E. Hale's book, "The Man Without a Country."

*Illustration*—Man left in Mammoth Cave by guide for a few minutes became hysterical and cried with frenzied wail, "Guide, for God's sake bring back that light." Men should cherish the light.

## Morning Message, February 14

## FOUNDATION STONES OF STEWARDSHIP

*Text*—Moreover it is required in stewards, that a man be found faithful (1 Cor. 4:2).

*Scripture Reading*—Luke 16:1-13.

## INTRODUCTION

- The gospel deals with all that a man is: Body, soul and spirit (1 Thess. 5:23).
- The gospel deals with all that a man has: Herein is found the claim of stewardship.

## I. STEWARDSHIP DEFINED

## 1. Stewardship is trusteeship.

## a. Management of another's property.

*Note*—Oriental picture of the steward. Eliezer, Abraham's servant (Gen. 15:2). Joseph in Potiphar's house (Gen. 39:1-6).

## b. Stewardship applies to all possessions.

- A broader conception than dollars.
- Applies to all that we control or call "ours." Time, strength, talent, money, property, etc.

## 2. Stewardship is the Christian use of things.

- Theologically—"The practice of property for the purpose of God."
- Sociologically—"The functional, rather than the acquisitive use of property."
- Practically—"The conduct of all affairs that make up life in the light of personal accountability to God."

## 3. Stewardship is partnership with God.

## a. The human part in the divine program.

*Note*—The most menial tasks of home, office or factory take on a new significance, when viewed in the light of this divine partnership.

## b. Returns on our investment in this partnership are large because God is the partner.

*Note*—The acorn and God, in nature's partnership, become the oak tree.

*Illustrations*—Invest a prayer with God as partner, bring forth a soul saved. Invest holy influence or sincere testimony and bring forth a redeemed life. Invest dollars in missions with God as a partner and populate heaven.

## II. THE FOUNDATIONS OF STEWARDSHIP

## 1. Stewardship is based upon character.

- This emphasizes the inner attitude of stewardship.
- What a man is determines his attitude.
- Thus the motive in stewardship must be right.

## 2. Stewardship is based upon allegiance.

- We ourselves belong to God.
  - By right of creation.
  - By right of redemption.
  - By right of preservation.
  - By right of surrender and consecration.

## b. Allegiance to our King demands the conduct of all we have and are as subject to His approval and call.

- Stewardship is based upon sacrifice.
  - Stewardship has its roots in the cross.
  - "He that would be my disciple let him take up his cross and follow me."

## III. THE ACCOUNTABILITY OF THE STEWARD

"The Lord of those servants cometh" (Luke 16).

## 1. Each servant will be judged in the light of:

- What was intrusted to him. "Every man according to his several ability" (Matt. 25:15).
- What use he made of those things thus intrusted.
  - "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury" (Matt. 25:27).

## 2. The thought of accountability—

- Adds meaning to every act—"It is for Him."
- Judges the present act in the light of future judgment.
- Indicates the littleness of the "personal profit motive."
- The reward will be based upon faithfulness.
  - Not on the amount entrusted to him.
  - Not on the amount of gain accrued.
  - But upon faithfulness.

## CONCLUSION

God is the Owner.  
 We are the stewards.

## Evening Message, February 14

## A QUESTION OF LOVE

*Text*—Simon, Son of Jonas, lovest thou me? (John 21:16).

## INTRODUCTION

## 1. Jesus knew whether Simon loved Him.

- Jesus did not ask Simon for information.
- Jesus did not ask Simon because He doubted him.

## 2. Jesus uttered the question to challenge Simon to self-examination.

- It is well to take an occasional accounting of stock.
- It is well to know the quality of our loving.

## 1. A MATTER OF SELF-EXAMINATION

## 1. A personal testing.

- Adam, "Where art thou?"
  - Adam, awake to your lostness.
- Jacob, "What is thy name?"
  - Jacob, confess your nature.
- Elijah, "What doest thou here?"
  - Elijah, discouragement is not faith.
- Simon, "Lovest thou me?"
  - Peter, examine your love.



2. "Examine yourselves whether ye be in the faith, prove your own selves" (2 Cor. 13:5).

- It is human proneness to examine others.
- It is human nature to hide one's own true condition.

*Illustration*—Some with cancer hide their condition from friends and physicians until the disease is so far progressed nothing can be done.

- This is an inward examination.
- It is not an examination of conduct.
- It is not a consideration of the opinions of others regarding us.
- It is an examination, by the aid of the Spirit, of our own hearts.

## II. A TEST OF MOTIVE

- What is my motive?
  - Poor motives nullify good acts.
  - What is my motive—
    - In professing Christ?
    - In joining the church?
    - In teaching a Sunday school class?
    - In giving to the church?
- Motives other than those based on pure love are unworthy.
  - Is my motive selfish?
    - Self praise, self advancement, self ease, etc.?
  - Is my motive a mixed one?
- My motives should have their center in Christ.
  - Serve Him because of love for Him.
  - Give, teach, preach, sacrifice, etc., out of pure love for Him.
  - Such motivation raises the quality of service.

*Illustration*—Did she marry for love or for what her lover can do for her?

## III. A TEST OF LOVE

- True love is discriminating.
 

"Lovest thou me more than these?" (John 21:15).

  - True love makes distinctions.
  - True love is individual.
- True love is exclusive.

*Illustration*—"If any man come to me, and hate not his father, and mother, and wife, and children, and sisters, and brethren, yea, and his own life also, he can not be my disciple" (Luke 14:26).

- All terms which define the affections and emotions are comparative. The word hate means "to love less." All natural affection as compared to a believer's devotion to Christ must be as if it were hate (See Matt. 10:37).
- True love cannot be by resolve.
  - Men do not love because they will to love.
  - True love is a matter of the heart.
  - True love is not bought by gifts.

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*Illustration*—Some followed Christ for loaves and fishes but forsook Him when persecution arose.

- True love gives all and demands all.
  - The surrender of love.
  - The demands of love.

*Illustration*—"And forsaking all others cleave only unto him so long as ye both shall live."

## CONCLUSION

"Thou hast left thy first love" (Rev. 2:4).  
First, refers to earliest love.  
First, refers to quality of love.  
Do we really love Christ?

## Morning Message, February 21

### GOD OF OUR FATHERS

*Text*—The God of Abraham, and of Isaac and of Jacob, the God of our fathers" (Acts 3:13).

*Scripture Reading*—Hebrews 1.

## INTRODUCTION

- The modern tendency to break with the past.
  - In government, in science, in education.
  - In religion, in home, in individual.
- The value of the tie to history.
  - Experience, helps to maintain our sense of direction.
  - Values, carry over to succeeding generations.
- Bible worthies give example.
  - Jehosaphat's prayer for deliverance.  
"O Lord God of our fathers" (2 Chron. 20:6-13).
  - David's charge to Solomon.  
"Know thou the God of thy father" (1 Chron. 28:9).
  - Paul before Felix.  
"So worship I the God of my fathers" (Acts 24:14).

*Note*—The relation God sustained to the fathers mirror His nature and indicates the relation He wills to sustain toward all men.

## I. "GOD OF ABRAHAM"—THE PROMISE MAKING GOD

- "Who through faith obtained promises" (Heb. 11:33).
    - Abraham, the friend of God.
      - The great covenant, the far reaching promises, are recognized as given by God through Abraham.
    - "Obtained promises."
      - Not as though by trickery or by cunning.
      - Not as though by labor or by achievement.
    - "Obtained promises."
      - Obtained through relationships.
- Illustration*—Like lovers at the trysting place.
- God places Himself under covenant through love.

- The promises obtained.

- Genesis resplendent with promises to Abraham.  
*Note*—Gen. 12:1-5; 13:14-18; 15:4-7; 17:1-22; 22:15-18.

- Abraham by faith lived in "the land of promise."

- Typical of the place of blessing all may share.
- Promises are immediate and practical.
- Prophetic and far reaching.

- The promises obtained.

- Temporal sufficiency.
  - "A land that I will show thee" (Gen. 12:1).
  - "All the land thou seest" (Gen. 13:15).
  - "All the land of Canaan for an everlasting possession" (Gen. 17:8).
- Establishment of lineage or family line.
  - "I will make thy seed as the dust of the earth" (Gen. 13:16).
  - "Tell the stars if thou be able, so shall thy seed be" (Gen. 15:5).
  - "A father of many nations" (Gen. 17:5).
- Place of social influence and world service.
  - "I will bless them that bless thee and curse him that curseth thee" (Gen. 12:3).
  - "In thee shall all the nations of the earth be blessed" (Gen. 12:3).
  - "I will make nations of thee and kings shall come out of thee" (Gen. 17:6).

- The God of the promise believed.

- Abraham was a stranger and sojourner in the land—but he believed God.
- Abraham was childless and past age—but he believed God.
- Scripture references—Rom. 4:3; Gen. 15:6.  
"And it was counted unto him for righteousness."  
"Through faith Sara judged him faithful who had promised" (Heb. 11:11).  
"Abraham staggered not at the promise of God" (Rom. 4:20).

## II. "GOD OF ISAAC"—THE PROMISE TESTING GOD

- All the promises of God had given to Abraham hinged on Abraham having a son and heir.  
"Through Isaac shall thy seed be called" (Gen. 27:27).  
"He that shall come out of thine own bowels shall be thine heir" (Gen. 15:4).
- Abraham tested the promise and the God of the promise.  
"By faith also Sara received strength to conceive seed...because she judged him faithful who had promised" (Heb. 11:11).

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

- God put Abraham to the test concerning Isaac.

"By faith Abraham when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son" (Heb. 11:17).  
"Accounting that God was able to raise him up" (v. 19).

## III. "GOD OF JACOB"—THE PROMISE FULFILLING GOD

- Through Jacob and his 12 sons God raised up a nation unto Abraham.
- Through this nation God brought a deliverer and leader, Moses, who with his followers established the nation in the land of promise, Canaan.
- Through the nation established in Canaan, Jesus Christ was born in Bethlehem.
- Through Christ comes the final fulfillment of all the promises made by God to Abraham.  
"In thee shall all the nations of the earth be blessed."  
"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end" (Luke 1:32, 33).

## CONCLUSION

Gal. 3:14 "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith."  
Gal. 3:13-16.

## Evening Message, February 21

### THE BROKEN SEAL

*Text*—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

## INTRODUCTION

- No move toward Christ however distant or insignificant but what Christ recognizes it.
- No soul lives so close to Christ but what reaffirmation of his consecration and devotion brings the favor of Christ.
- The Christian heart is one that maintains the conscious and confident assurance that he is accepted of God.

## I. THE SEALING OF THE SPIRIT

- A sign or mark indicating ownership.  
"Ye are not your own, ye are bought with a price" (1 Cor. 6:19, 20).

*Illustration*—Every sheep of the plains and every cow of the prairies carries the mark of its owner. The state records the peculiar mark of ownership with the name and address of the owner, and the law protects the owner in claiming his own.

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2. A sign or mark indicating approbation.
  - a. "This is my beloved son" (Matt. 3:17).
  - b. A guaranteeing of the contents.

*Illustration*—The Sunkist Orange Corporation, place the Sunkist trade mark on all oranges of a certain quality, size, color and weight. The quality is approved.

3. A sign or mark of authority.
  - a. "Go ye therefore, and teach all nations, and lo, I am with you always" (Matt. 28:17, 18).

*Illustration*—King's seal, or signet is indicative of authority.

4. A sign or mark of value.
  - a. It is not the amount of silver content in a coin that gives it its prime or recognized value, it is the stamp of the government upon it that gives it value.

*Illustration*—Often the king's face is stamped on the coin.

5. A sign or mark of security and protection.
  - a. Job was hedged in by the protection of Jehovah.

*Illustration*—The seal of the railroad on the door of the box car is the sign of protection. It is not the tiny wire that thieves fear, it is the railroad authorities and the government back of that seal.

*Illustration*—Detective sign in jeweler's window, "This store protected by the Burn's Detective Agency."

## II. THE REDEMPTION OF THE SPIRIT

1. The Holy Spirit is the active agent of the Godhead, working out the will of the Father and the provisions of Jesus among men.
2. In the purpose and provision of God a Christian is eternally saved when he yields to God.
3. The fulfillment of that eternal salvation is dependent upon and condition by the will and co-operation of man. If I am ever "plucked from my Father's hand" it will be by my own act of disobedience.

## III. THE GRIEVING OF THE SPIRIT

1. Only a friend can be grieved.
  - a. The Holy Spirit is a Person for only a person can be grieved.
  - b. Friendship is based upon relationship and fellowship.
2. Why may He be grieved?
  - a. Because He is holy.
    - (1) You cannot insult impurity.
  - b. A pure nature sensitive to wrong.
    - (1) Oaths will fall on a wicked man's ears and he will sense no reaction, in fact will not notice them, let these same oaths and foul talk be heard by a pure woman and she will be shocked.
3. How may He be grieved?
  - a. By neglect to—
    - (1) Give attention to God.

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*Illustration*—Nothing you can do for a loved one can take the place of personal devotion.

- (2) Obey the promptings and checks of the Holy Spirit.

- b. By substituting material for spiritual religion.
- c. By trifling with sacred things.
- d. By a secret reluctance to the will of God.

## CONCLUSION

He may be grieved out of the heart life.

*Illustration*—Husband may by repeated neglect grieve the heart of the wife until confidence, respect and love are forever gone.

When the Holy Spirit is gone the Seal is also gone for He is the Seal of Redemption. Too many are living under a grieved relationship to God.

## Morning Message, February 28

### GOD'S OWNERSHIP

*Text*—The earth is the Lord's and the fulness thereof; the world and they that dwell therein (Psa. 24:1).

*Scripture Lesson*—Deut. 10:12-14; 8:11-18; 1 Chron. 29:11-13; Hag. 2:8; Psa. 50:10; Lev. 26:3-6; 26:9-12; 1 Cor. 6:19, 20; Rom. 14:8.

### INTRODUCTION

The acquisitive instinct is native to everyone. The use of the possessive pronoun begins early in life and continues long.

"My mother"; "My toy"; "My home"; "My money"; etc.

The relation and outworking of this inquisitive instinct in relation to the rest of life determines my recognition of God's place in the world and my individual attitude toward Him.

### I. POSSESSION IS NOT OWNERSHIP

1. Ownership inheres in God.
  - a. Ownership in the Old Testament.
    - (1) Gen. 14:22. All belongs to "God most high, possessor of heaven and earth."
    - (2) "For every beast of the forest is mine, and the cattle upon a thousand hills, I know all the birds of the mountains; and the wild beasts of the field are mine" (Psa. 50:10, 11).
    - (3) "The silver and the gold is mine, saith Jehovah of hosts" (Hag. 2:8).
    - (4) "And lest thou say in thy heart, my power and the might of my hand hath gotten me this wealth, thou shalt remember Jehovah thy God, for he it is that giveth thee power to get wealth" (Deut. 8:17, 18).
  - b. Ownership in the New Testament.
    - (1) "What hast thou that thou didst not receive?" (1 Cor. 4:7).
    - (2) "Every good and perfect gift is from above, coming down from the Father" (James 1:17).

## Parables—

Matt. 25:14-30; Talents.  
Luke 19:11-27, Pounds.  
Mark 12:1-9, vineyard.

2. Possession inheres in man.
  - a. Title does not indicate ownership.
    - (1) Possession and ownership are not identical terms.
    - (2) "The earth is the Lord's, unto you is it given for a possession."
  - b. "Have dominion" was the original command of authority to Adam in the Garden.
  - c. Man is a steward.
    - (1) We are trustees of God's goods.

## II. POSSESSION INDICATES STEWARDSHIP

1. All life is a stewardship.
  - a. "Things," are a trust from God.
  - b. Life itself is a loan from God.
    - (1) Time, strength, ability, etc.
  - c. These gifts may be withdrawn at any time.
2. Stewardship is partnership with God.
  - a. A threefold partnership.
    - (1) God, who entrusts.
    - (2) Individual, contributing co-operation with God.
    - (3) Society, supplies field of operation for that co-operation with God in handling the values of life.
  - b. The partnership must be actual.
    - (1) Stewardship like all religion, is too often accepted, merely as a beautiful ideal.
    - (2) One must recognize God's ownership and—
    - (3) One must recognize the trust imposed by possession.
  3. The tithe is the recognition of stewardship.
    - a. The tithe is the test.
      - (1) It acknowledges God's claim over all life.
      - (2) We hold all as a sacred trust for Him.
    - b. The tithe is the minimum.
      - (1) "Tithes and offerings."
      - (2) More than the tithe if God the Owner should require.
    - c. The tithe is the working basis of systematic religion.
    - d. The tithe is not a substitute for stewardship.

## III. STEWARDSHIP FACTS TO BE RECOGNIZED

1. The devil has ever contested God's right of ownership.
  - a. In the Garden.
  - b. In the wilderness temptation.
  - c. Sin's selfish possession of man.
2. If God owns we should be pliable and yielded in His service.
3. If God owns things about us, then we are tenants and thus stewards, handling earthly values for God.
4. The fact of God's ownership and man's stewardship should put a new valuation upon possessions and an honor in their handling.

## CONCLUSION

We must bring the resources of God to bear upon the cause of God.

## Evening Message, February 28

### THE FATEFUL QUESTION

*Text*—What shall I do then with Jesus that is called Christ? (Matt. 27:22).

*Introduction*—Pilate as representative of Caesar and Rome had had many notable prisoners before him.

1. This was no ordinary prisoner.
    - a. This was Jesus Christ.
  2. This prisoner was known in earth, heaven and hell.
    - a. Isaiah spake of Him.
    - b. Psalmist sang of Him.
    - c. Job declared Him.
    - d. Angels caroled of Him.
    - e. Demons fled from Him.
    - f. John Baptist announced Him.
    - g. Voice from heaven approved Him.
  3. Pilate must have known of Him. He knew something, no doubt of the prophecies for his wife was a Jewess. He at least knew sufficient that "His thoughts troubled him."
  4. This was more than a governmental question with Pilate.
    - a. It became a personal question and upon his decision hung his own destiny.
- ### I. PILATE THOUGHT OUT LOUD
1. The question of what should be done with Christ became a personal one.
    - a. In the last analysis Pilate was making choice.
  2. The clamoring voice within Pilate drowned the noise of the rabble without.
    - a. Pilate talked out loud.
    - b. "What shall I do?"
  3. Pilate the center of his universe.
    - a. The eyes of the court were upon him.
    - b. The eyes of three worlds were upon him.
    - c. This was Pilate's big moment.

### II. TWO MEN BEFORE THE BAR

1. The man in question—Christ.
  - a. The friend of sinners.
    - (1) The denouncer of hypocrisy.
    - (2) The miracle worker.
    - (3) The teacher supreme.
  - b. Falsely accused by jealous religionists.
    - (1) Sedition.
    - (2) Blasphemy.
    - (3) Charges had not been substantiated.
2. The man in trouble—Pilate.
  - a. Pilate knew Jesus was innocent.
    - (1) "I find no fault in this man."
    - (2) His sense of justice said, "Decide for acquittal."
  - b. Pilate feared the people.
    - (1) "You are not Caesar's friend."
    - (2) Influential priests cried for conviction.

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3. The momentous decision.
  - a. Pilate's decision will determine his attitude toward right and wrong.
  - b. Would Pilate choose the good will of evil doers at the expense of right?
  - c. His decision regarding Christ would determine his own standing at the bar of God.

### III. PILATE APPEALS HIS CASE

1. He would shift responsibility.
  - a. Sends Christ to Sanhedrin—No jurisdiction in matters of death sentence.
  - b. Appeals to the priests—they cry crucify and send him back to Pilate.
  - c. Appeals to the mob—the mob cries crucify—but only Pilate can render verdict.
2. The prisoner on Pilate's hands.
  - a. Pilate alone had the authority. Rome had invested life and death matters with him.
  - b. Indecision, ultimated in wrong decision.

- Illustration*—Pilate washed his hands in water that would not cleanse him of responsibility nor of decision.
3. Pilate lost the case.
    - a. Some say, Christ lost.
    - b. No, Pilate lost—The decision went against Pilate.
    - c. "Pilate gave decision that it should be as they required."
      - (1) "Then delivered he him therefore unto them to be crucified."
    - d. Pilate signed his own death warrant.

### CONCLUSION

1. Pilate's end was tragedy.
  - a. Lost his throne soon after.
  - b. Died in disgrace.
  - c. In hell he still seeks water for his hands and an answer to his question, "What shall I do with Christ?"
  - d. All that leaves Pilate on the pages of history is his contact with Christ.
2. Pilate's question is every man's question.

## Prayermeeting Suggestions for February

Lewis T. Corlett

### Helps to Deeper Devotion—Psalm 119:97-112

1. Shun everything that would hinder free communion and fellowship with God.
2. Be charitable to others.
3. Go a little beyond what is expected in developing the spiritual life.
4. Guard the desires.
5. Develop the art of meditation.
6. Be regular in the prayer life.
7. Have a passion for souls.
8. Keep the great certainties of the gospel uppermost in the mind.
9. Have a strong faith that leads to service.
10. Be determined to go on regardless of what happens.

### The Cost of the Journey—Jonah 1:3

1. A rough journey.
2. Perplexity to others.
3. Self-distress.
4. The wrath of God.
5. Thwarting of personal plans.
6. Personal distress.
7. Retraction.

### The Proper Attitude to God's Plan

*I was not disobedient to the heavenly vision (Acts 26:19).*

1. The heavenly vision was a clear conception of divine personality.
2. The secret of Paul's life was not in the vision but in his attitude toward it.

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3. Must become firmly convinced of the righteousness of the vision.
4. Must enter willingly and voluntarily into the requirements and provisions.
5. The spiritual progress of anyone's life lies in obedience to God's plan.

### Carelessness—Isa. 32:11

- I. Carelessness is a dangerous condition. Has brought much pain and sorrow.
- II. Carelessness is inexcusable both in the eyes of men and of God.
- III. The admonition is to "Be troubled, ye careless ones."
  1. Warning.
  2. An exhortation.
  3. An awakening.
- IV. This is the only way to escape the effect of carelessness.

### Divine Provision—Psalm 91

1. Enjoyment of divine personality (vs. 1, 2).
2. Security of divine protection (vs. 2-12).
3. Enjoyment of divine love (v. 14).
4. Assurance of divine prospects (vs. 14-16).

### The Sinner's State by Nature—Eph. 2:12

1. Christless—without Christ.
2. Friendless—alien; foreigners.
3. Homeless—strangers.
4. Hopeless—having no hope.
5. Without God.
6. God is able to change this state to one of fellowship with Him.

### Confidence—Psalm 27

- I. The source of confidence (v. 1).
- II. The basis of the confidence.
  1. God's goodness (v. 1).
  2. His own experience (v. 2).
  3. The promises of God (vs. 5, 10, 13).
- III. Gave assurance in prayer (vs. 7-12).
- IV. He exhorts others to depend on the Lord (v. 14).

### Can God Help Man Today?—Isa. 59:1, 2; Mal. 3:6

- I. Perplexing times brings uncertainty to many people.
- II. Many people doubt God's ability to help them.
- III. Is God able?
  1. His arm is not shortened, his ear is not heavy.
  2. God's character and ability are constant. "I am the Lord, I change not."
- IV. God has promised to help man (Lam. 3:22, 23, 25; Jer. 29:11-13; Isa. 66:2).
- V. God's help is dependent upon man's relationship.
  1. Man's attitude and rebellion limit and hinder God.
  2. Man's sin separates from God.
  3. God cannot smile on a wicked, perverse character.
  4. Man can have God's help if he meets God's requirements.

### A Triple Blessing—2 Timothy 1:7

- I. Given by God.
- II. Not of fear.
  1. Courage.
  2. Confidence.
  3. Assurance.
- III. Power.
  1. Power not to be ashamed of the gospel but spread it.
  2. Power to become partakers of the affliction of the gospel.
  3. Power to do something, to go after someone, to bring someone.
- IV. Love.
  1. Power in itself is dangerous. Love is a restraining and governing force.
  2. The love of God is shed abroad in the heart by the Holy Ghost.
- V. Sound Mind.
  1. Wisdom from above.
  2. Proper viewpoint of sacred things.
  3. Proper relationship to God and man.
- VI. The apostle admonishes the young man to stir himself on these things.

### Characteristics of Spirituality As Found in Romans 8

1. Absence of condemnation (v. 1).
2. Minding the things of the Spirit (v. 5).
3. Absence of carnal mind (v. 6).
4. Indwelling of the Spirit (v. 9).
5. Life by the Spirit (vs. 6, 9).
6. Spiritual sense quickened (v. 11).

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7. Let by the Spirit (v. 14).
8. Assurance (v. 15).
9. Inward consciousness of spiritual relationship by the Spirit (v. 16).
10. A contemplation of present and future inheritances (v. 17).
11. Union with the Spirit (v. 26).
12. Interpreting present surroundings in the light of eternal existence (v. 28).
13. Consciousness that Christ is endeavoring to give His children His best (v. 32).
14. Fixedness of mind and spirit (vs. 35, 38).

### A Hiding Place—Psalm 32:7

- I. Man needs a hiding place.
- II. Man will seek a hiding place.
- III. Christ is the only safe hiding place.
  1. He offers both a haven of rest and gives rest to the soul.
  2. Gives a refuge by removing the person from the false foundation to the true one.
  3. Gives a sense of security and safety.
- IV. Men should turn to Christ as a hiding place.

### The Reward of the Reapers—John 4:36

- I. Jesus' conclusion from personal work.
- II. The reapers receive a twofold reward.
  1. Wages—self-satisfaction for salvation of others.
  2. "Gathereth fruit unto life eternal." "Laying up treasures in heaven."
  3. Also a joint rejoicing with the other reapers.
- III. Every man's privilege to get this reward. "He that reapeth."

### A Plea for Power—Psalm 44

1. Strength of the Holy One (v. 1).
  2. Salvation of the helpless (v. 7).
  3. Smiling of the host (v. 11).
  4. Shame of the half-hearted (v. 15).
  5. Searcher of the hearts (v. 21).
- SELECTED.

### What God Does—Psalm 19

1. The Word of God—creation (vs. 1-5).
  2. The will of God—conversion (v. 7).
  3. The wisdom of God—Education (v. 7).
  4. The worship of God—jubilation (v. 8).
  5. The Word of God—illumination (v. 8).
- SELECTED.

### What God Is—Psalm 18

1. My rock—for stability (v. 2).
  2. My fortress—for security (v. 2).
  3. My deliverer—for strategy (v. 2).
  4. My trust—for salvation (v. 2).
  5. My high tower—for situation (v. 2).
- SELECTED.

### Life's Brief Day—Psalm 39

1. A good determination (v. 1).
  2. A gracious deliberation (v. 3).
  3. A great destination (v. 4).
- SELECTED.

## Preached Sermons on Prayer

Basil Miller

### Keep the Water Line High

*"When thou prayest, . . . pray to thy Father which is in secret; and thy Father . . . shall reward thee openly"* (Matt. 6:6).

INTRODUCTION—Prayer is made easy through the simple art of practicing the difficult steps of praying. We build an inspiration to pray through forming a prayer habit. When the soul is cold the flames of spiritual enthusiasm burning low, the level of holy anointings upon the soul at low ebb, then prayer is hard. But when we remain long on our knees, weep between the porch and the altar, then it is natural to fly to the Lord when trouble arises. By thus praying, we prime the prayer pump.

1. KEEP HIGH THE WATER LINE IN THE PRAYER WELL—Neff says, ". . . it is difficult for us to pray when the water in the well gets low." Praying often, like pumping often, keeps the water flow easy. Pray *much* and it is not hard to pray *more*. The old-fashioned country pump had to be *primed*—it was dry until thus operated upon—so prayer is dry unless primed, used often. Swell the water line of the prayer wells often, and simple petitions, prayers of intercession and adoration and thanksgiving flow like artesian flows.

2. HEAR GOD WHEN HE SPEAKS, AND HE WILL HEAR US WHEN WE PRAY—Learn to listen to God in communion, in meditation, in seeking to know His will, in striving to follow the divine shekinah thrown upon the pathway, known as spiritual light, and God will teach one how to pray, and our petitions will be more in accordance with divine will. Talking to God is mainly *having Him talk* while we listen to the still small Voice of divine inspiration.

3. PRAY AS YOU OUGHT—THEN LIVE AS YOU PRAY—Pray high and high living is not a strenuous rule. Devout praying gives a holy inspiration which develops a devout life. When the prayer life is marked with holy petitions holiness will mark one's daily walk. Sincere prayer practiced simply and made habitual will stamp one's life with a divine unction which the world interprets as "having been in contact with Jesus."

CONCLUSION—Prime the pump, and drawing

water from the prayer wells will become a simple art, a spiritual inclination, and a pleasing practice.

### Warm Prayers Build Warm Answers

*"Weep between the porch and the altar . . ."* (Joel 2:17); *"The effectual fervent prayer of a righteous man availeth much"* (Jas. 5:16).

INTRODUCTION—We should be spiritually enthusiastic when praying—all the feeling of our souls should drive our petitions to the throne of grace—dead-in-carnestness should mark the man who dares to approach the throne of God.

1. WARM UP YOUR PRAYERS—Cold prayers have no warm answers. Lifeless lip service is recompensed by lifeless answers. Dull men in praying cause God to become dumb in answering. Set the soul aflame before you begin to pray by a course, of contemplation, seasons of meditation, times of spiritual refreshings from Bible study, and then when you approach the throne of prayer your soul will be warm, your desires will be spiritually enthused, and your petitions will become bombardments at heaven's gates.

2. MAKE EARNEST YOUR PETITIONS—The sweet singer, Newton, expressed this sentiment thus:

*Then let us earnest be,*

*And never faint in prayer;*

*He loves our importunity,*

*And makes our cause His care.*

Setting the prayers aflame with earnestness will throw upon the broad arms of the Almighty the weight of our cares. If God would be your Friend, your burden bearer, let Him see the zeal of your soul, the intensity of your emotions as they literally drive your prayers to Him.

3. BUILD A MIGHTY LOVE LIFE—Then you will discover that your prayers, thus backed and grounded, will begin to avail. Where there is little love to God when we pray, there can be little intensity, spiritual importunity at the throne. Augustine said, "He that loveth little prayeth little; he that loveth much prayeth much." Love prompts contact with God through prayer; love sends the soul on wings to the throne of intercession.

CONCLUSION—Build an altar in your heart where the heavenly fire can come down and

set aflame your spiritual sacrifice. David prayed and fire from heaven set on fire his sacrifice; the priests were to call fire from heaven to enkindle the fire on the altar when it should go out; Elijah called fire from heaven which consumed his sacrifice. So let us build an altar on which self, and all its ideals and glories may be laid, and then through prayer call heavenly shekinah upon that altar. This is prayer at its highest peak.

### Great Prayer Expectations

*"In my distress I called . . ."* (Psa. 18:6); *"Thou drewest near in the day that I called unto thee"* (Lam. 3: 57).

INTRODUCTION—Great expectancies in prayer build strong expectancies from the answer. Expecting to hear inspires our faith and lifts the soul above the morass of doubt. Where we do not expect God to hear, doubt His interest in our petitions; we will soon cease to ask at all. The man of faith feels, senses, believes, has faith that God will hear—and is sorely disappointed when the answer does not come.

1. BUILD GREAT EXPECTANCIES—There are a multiplicity of petitions, much asking, haranguing, but little faith, small lots of spiritual belief, and a stinting of expecting God to hear and respond to the petition. There is in reality much praying, simple talking, but little real praying, which is motivated by faith, hope and expectancy.

2. DO NOT RUSH RECKLESSLY UNTO GOD—Build such a faith in Him that with solemn spirit you ascend the prayer stairs on your bended knee, as a slave goes unto his master. Be willing to wait His answer, and his coming unto your soul. Drink deep from the spiritual fount; commune deeply at the prayer stream. True prayer deals only with the mighty God, and the soul should be tuned to him in holy living ere we dare approach His throne.

3. LET YOUR PRAYER LINGER UNTIL GOD COMES—True praying is not something which can be completed by rote, run off by the inches or miles; but it is an art which inspires the soul to linger near the source of divine blessings and beneficences. Let your soul linger in prayer, wait on the Lord in meditation, and your life will be marked with wisdom, gentleness and spiritual power.

CONCLUSION—Find the inspiration for your

faith in long-waiting upon God. Pray until you feel, and sense that your prayers have been answered. Pray the doubts from your own mind; pray until your soul on wings of faith enters the open gates of heaven. Then you know that you have the petition you desire of Him.

### Conquests of Prayer

*"When Solomon had made an end of praying, the fire came down . . . and the glory of the Lord"* (2 Chron. 7:1, 2). *"That he went out into a mountain to pray, and continued all night"* (Luke 6:12).

INTRODUCTION—The greatest agency for spiritual conquests is within the reach of the weakest soul. Prayer avails against any enemy, and will break through walls of difficulty when every other thing fails. God's battles have been won by men who knew how to prevail in prayer.

1. PRAYER CONQUERS SELF—"Not my will, but thine," Jesus prayed. Prayer subdues the will—calms the wild storms of the soul—unites the spirit life with God. A conquered will, submitted to the tide of God's will, can carry one to spiritual victories when the keenest machinations of man fail.

2. PRAYER FITS FOR DIVINE OCCUPANCY—No man who does not pray is ready for spiritual service. One prays himself into an attitude where God will live in him, and employ him in divine service. God in one's life is a keener blade in the Christian's hand than the sharpest instruments of warfare in spiritual conflict.

3. PRAYER PLACES BEHIND MAN ALL DIVINE RESOURCES—The man who knows how to struggle in prayer has available for his spiritual use all the power of God, all the energy of the divine, all the resources of highest heaven. Thus when the praying man labors, it is God who works through him. When the praying man would build, it is the heavenly architect that plans and consummates those plans. When the praying man preaches it is the anointing of the Spirit, the unction of the Holy One that carries him beyond himself into the treasure house of the wisdom and knowledge of God.

CONCLUSION—The results of prayer are these: "An end of praying, the fire came down, and the glory." "When they had prayed, the place was shaken" (Acts 4:31). "And God said, ask what I shall give thee" (1 Kings 3:5).

### Achievements of Prayer

"Pray without ceasing" (1 Thess. 5:17).

INTRODUCTION — Human achievements have been wrought through praying men. Great men of activity have been mighty men of prayer, such as Wesley arising at 4 o'clock to pray.

1. PRAYER LINKS THE DIVINE WITH HUMAN EFFORTS—Praying causes the power of God to become the energy of one's soul.

2. CLEARS THE CHANNELS OF MEN'S ENERGIES—Praying causes the channels of man's energies and will power to be cleared out, so that the will of God can become the directing agency. When the channels of human effort are blocked, prayer clears them out, and when our labors are marked by the divine plan, our spiritually vitalized energies follow these cleared channels and we labor according to divine sanction and leadership.

3. PRODUCES UNDAUNTED LABORERS—Achieving men are bold men, such as Luther. Achieving men cannot be daunted by obstacles, as when Wycliffe produced his Bible and spread copies throughout the land in spite of bans and laws. Praying men carry on whatever the difficulties may be—Spurgeon's college, Mueller's orphanages, Mott's activities in the Student Federation. These men prayed and heaven energized their wills to accomplish the humanly impossible.

CONCLUSION—Build back of your life great reservoirs of prayer, which will empower your spirit, energize your will and carry you on the bosom of the divine will.

### Stewardship Sermon Outlines

#### THE HEART, THEN THE HAND

"I seek not yours, but you" (2 Cor. 12:14).

The text reveals the deep motive of Paul's solicitous care. The same deep motive is expressed in 1 Cor. 10:33: "Not seeking mine own profit, but the profit of many." See also 1 Thess. 2:8.

Paul would have his converts honor God by abounding in every grace and virtue of the inner man. To this end—

1. Paul seeks their hearts.
2. He seeks their spirits.
3. He seeks their wills.

If Paul secures their hearts, their spirits, and their wills for God, he will not be concerned about outward things, such as property.

If the heart is warm, if the spirit is loyal, if the will is right, the gifts of the hands will follow.

It is first the inner man, then the outer. Paying tithes and making offerings for God's cause do not come hard when the heart soil is abounding in love and devotion.

#### THE CHRISTIAN AND HIS MONEY

"And great grace was upon them all" (Acts 4:32).

The apostolic believers were united ("Of one heart and of one soul"), unselfish ("They had all things common"), and satisfied ("Neither...any among them that lacked").

But there were reverses. Note Ananias. Demas loved the world. Rich men kept back wages (Jas. 5:1-4).

However, the teaching of Christian Stewardship has succeeded, in—

1. Leavening the human spirit.
2. Replacing selfishness with generosity.
3. Replacing greed with benevolence.
4. Replacing misery and suffering with loving service.

All of this was the mission of Christianity.

Christian stewardship was believed and practiced in the early church.

It bore gracious fruitage in enlarged grace of character.

Its practice on all lines brought "great grace" upon "them all."

Will its conscientious practice bring such gracious results today?

#### THE BROAD OUTLOOK OF CHRISTIAN STEWARDSHIP

"Being filled with the fruits of righteousness" (Phil. 1:11).

The New Testament may well be called the Stewardship textbook. It abounds in instructions concerning the practice of stewardship. Its teachings are applied to—

1. The preacher of the gospel (1 Cor. 4:1, 2).
2. The officers of the church (Titus 1:7).
3. The Christian who may possess any talent (1 Peter 4:10).

Stewardship means responsibility for all that a man may possess, whether time, education, talent, or money.

Stewardship means accountability for whatever powers and means a man may possess.

A steward is responsible and accountable and is acceptable for what he has, not for what he has not.

When a church seeks a pastor  
They often want

The strength of an eagle,

The grace of a swan,

The gentleness of a dove,

The friendliness of a sparrow,

And the night hours of an owl,

And when they catch that bird

They expect him to live

On the food of a canary.

—AUTHOR UNKNOWN.

### "God Hath Spoken"

#### An Outline Study of the Book of Hebrews

PAUL S. HILL

THE first chapter of this epistle deals with the Son of God in His deity. The second chapter deals with Him in His humanity.

There is, however, in the first chapter a recognition of the incarnation which allows for the humanity of Jesus, and places Him historically among men. This placing of the divine Son of God among men, and related to men through the Virgin Birth, opens the way for a discussion of Jesus in His humanity. It would be well to look again at verses 2-6, in chapter one to see the statement referring to the incarnation. Not only is He the Son of God, but He is the Son of God incarnate in human flesh, the seed of the woman. Without this incarnation there is no moving forward from the Old Testament order of things, but with the incarnation there is the voice of God speaking the second time through the historical Christ, and this historical Christ is in human form, though He has not lost one iota of His deity, nor sacrificed any loss of position in the Godhead. "In him dwelleth all the fulness of the Godhead bodily."

So far has the argument advanced in the first chapter that the writer is able to present the content of it as a promise for an exhortation to "More earnest heed." The things to be heeded are the things "which we have heard," which very evidently refer to the Old Testament, and also to the fact that God hath spoken unto us by His Son. That this exhortation refers to the Old Testament is borne out by the many references to the Old Testament that appear in chapter one, and that it also refers to the New Testament, and the incarnation of Christ is borne out by the reference to the "Great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." The things, "which we have heard," are the things to which we must pay the more earnest heed, lest at any time we should let them slip. We have been taught that the matter to be hung onto here is a Christian experience. Possibly there is an experience indirectly referred to here, but the "Things which we have heard," Old and New Testament revelations, are the things to which we must take heed, and not let them slip, for all religious experience comes by way of faith in these things which we have heard,

that is, by way of God's revelation to man, of a way of salvation through the incarnation of the Son of God. The things which we have heard are our basis of faith. The Old Testament teachings in reference to Christ are not to be discarded, but enlarged so that the New Testament as well as the Old is accepted as the basis of our holy faith. What a monstrosity Christianity is when it lets slip away the teachings of the foundations of our religion. There is enough Christless Christianity in the world after these years to show how necessary it is to observe this exhortation. A Christian church, seduced by the devil, dissipated to a program of rummage sales and social activities, with all her holy powers prostituted to the entertaining of a sin burdened world, is a result of indifference to the claims of the Old and New Testament as a basis of revealed religion. That there should be even one so called New Testament preacher, or church member, who denies the deity of the Lord Jesus or who knows nothing of the "Great Salvation," is a shame, and a sadness.

The "things spoken by angels" refers to the subject matter of the Old Testament. This was steadfast with the steadfastness of righteousness. It was rigid righteousness imposed by a righteous law, and every transgression and disobedience received a just recompense of reward. This matter of guilt resulting from sin, and certainty with which the penalty is imposed, must not be lost sight of even under the dispensation of grace.

The "Great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" refers to New Testament grace, and is to be included among the things "which we have heard," for God hath, "in these last days spoken unto us by his Son." The argument for the New Testament dispensation is at this point in the epistle carried farther. The writer states that God bore witness to them that confirmed the New Testament order. That is God himself bore witness with the testimony of the first disciples. They testified to the things they had seen and heard, and God bore witness to their testimony, "Both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." This is a statement that shows that the promise of Jesus to His disciples had been fulfilled. Speaking of the Holy Ghost, Jesus said, "But when the Comforter is come, whom I will send unto you



from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." This period, which began when the Lord Jesus first began to speak, and which continued until time enough had elapsed for God to bear witness with "Signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will," surely covers the period of the *Gospels*, and the *Acts of the Apostles*; a period of at least thirty years. We ask the reader to compare this period with that period of the Old Testament time when the Israelites were led from Egypt to Sinai where they received their law. Both periods were filled with miracles, and both are without explanation without the supernatural. The writer to the Hebrews submits as great a period of miracles to introduce the New Testament dispensation, as was the corresponding period of the Old Testament. And the New Testament miracles are of at least as high an order as the Old, for the Old were climaxed by the Law, but the New by free grace, and great salvation.

This discussion contains a great question, "How shall we escape, if we neglect so great salvation." Escape what? How shall we escape the just recompense of reward for every one of our transgressions, and acts of disobedience. How shall we escape the chaotic conditions of society when they neglect that system of law that is for the purpose of correcting them. How shall we escape the results here and hereafter, of the sinful breaking forth of the unregenerate, unsanctified heart in its ravages of lust and greed. There is only one escape for humanity, and that is the "Great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

This second chapter must be studied in its relation to the first. The first chapter deals with the deity of Christ, while the second deals with His humanity. But there is a thing to be noticed, both chapters deal to some extent (the second chapter more explicitly) with the incarnation, and both deal (the first chapter more explicitly) with His deity. That is, while there is the emphasis on his deity in the first chapter, and His humanity in the second, the whole subject is against the background of the *Son of God*. There is in here a study of Christ the Son of God that can be separated from the incarnation, the pre

and post incarnation study of Christ. We may study here the character and being of Christ without particular reference to the incarnation. Look again at the list in lesson one and pick out the items that refer to the character and person of Christ, and which have no hint of an incarnation in them. Not that they contradict or oppose the incarnation period, but the study is rather to show the character and person of Christ separate from His humanity, in order that we may see more clearly the bigness of the Christ who became incarnate. The study of Christ is not limited to the incarnation, and post incarnation periods. He was not a new being when He was born in the manger in Bethlehem of Judah. He is eternal. Let us look at some of the things in the list referred to and study them again. (v. 3) Is "the brightness of his glory." "The express image of his person." "Has all power" and authority. (v. 4) "Is better than the angels" in name and nature. (v. 6) Is an object of worship for the angels. (v. 9) He loves righteousness and hates sin which in an eternal being is absolute holiness. (v. 10) He is eternal. (v. 12) He is unchangeable. All these things Christ was before the incarnation. All these things He is since the incarnation. All these things He always will be. All these things He is and would have been without the incarnation, and all of these things He brought into the incarnation. The incarnation is the incarnation of Christ the Son of God.

In South Africa, in looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond, but it stopped short, and it is only diamondiferous; it is partly a cinder and partly a jewel. It stopped short, and will never get into the king's crown. Do not be content to be sprinkled on one part with diamond and the other part with slag.  
—W. HETHERINGTON.

Beware of the damnable doctrine that it is easy to enter the kingdom. It is to be obtained only by the sacrifice of all that stands in the way, and it is to be observed that in this, as in other things, men will take the first, the second, the third—nay, even the ninety-ninth—step, but the hundredth and last they will not take.  
MARK RUTHERFORD.

## PRACTICAL

### Plain Words to Preachers

John W. Goodwin

#### The Preacher Gathering His Materials

**B**EFORE we take up the theme proper, I would mention some of the necessary subjects a preacher or missionary ought to take up in his studies.

First of all the Bible is the great textbook of the preacher. Everything clusters around it. The Bible is the all important book to the preacher. Hence the language, the rich original language of the Scriptures should not be neglected. A preacher really ought to have some knowledge of Greek, if possible. He does not need to be a scholar, but there ought to be some understanding of Greek, and thus be able to read a little at least in his Greek New Testament.

The Bible has many subjects clustering about it. It will be helpful to the preacher to be familiar with the history of the Old Testament, the history of the New Testament, and the history of the books of the Bible. I preached many years before reading "The Life of Christ," by Edersheim and then felt like a criminal because I had tried to preach without reading it. Just to take up the Bible and try to harmonize it after the plan of the Bible Sunday school lessons, skipping around is a great mistake. We need a better method of Bible study even in our Bible school work. We need better Bible preachers who can open up the rich veins of truth contained in the Holy Word. All study must lead to and from the Book of books.

Outside of the Bible we have the great realm of history. It will be helpful also to know and be familiar with the history of the world. The preacher ought to know history because it will afford him the greatest field for illustrations. A preacher ought to study philosophy. Moral philosophy, history of philosophy and various works on these subjects. Why? It develops his reasoning power, develops his collateral resources, gives him greater vision, and enables him to think

more clearly. He ought to be familiar with general literature. Not only the ancient literatures, but modern English literature.

Furthermore, it will prove helpful also to have some grasp of the various branches of science. It is said that some of the great preachers have been mathematicians. I do not know very much about astronomy, but what little I do know has been a blessing to me personally. I do not know very much about geology, but what I do know has also been helpful. I would know the great theories about the earth, its origin and condition and what the scientists think about it. In fact we may search the world for study and research, and after all it will be found limited to gather materials to illustrate and force home truth so vital for the needs of man. A man who keeps on digging and grappling with these great problems will soon have a mind that will be able to bear fruit in abundance.

Beecher never wrote outlines but went to the pulpit and preached. Do not think for a moment that Beecher was unprepared. He had a great fund of knowledge. It was impossible for him to do anything else but preach, for he was full of all kinds of good things.

We come now to the science of gathering sermon material. And first of all a preacher should have a systematic method of study. Many of us never get down to study because we cannot tie ourselves down to a system. Of course in college work you have a system of study, hours to read and hours to recite. That comes in the foundation of college work and cannot be overestimated. In that particular we should know how to appreciate time. John Wesley said, "I have lost ten minutes forever." Napoleon said he gained the victory over the Austrians because they did not know how to count minutes. Time is the most valuable thing the preacher has on hand. None of it should be thrown away. It is a good prac-



tice to carry a little book of some kind in your pocket. I would just as soon think of leaving a part of my clothing at home as to leave a book out of my grip. The great cross I have now is that I have not the time to read and study. We often read after other folks go to bed. But there should be special hours for study. Let nothing hinder those special hours for study. With me it was more simple, for I had a good wife to keep me in the study. Perhaps it was selfish on her part because she had to hear me preach every Sunday, and she kept the people from ringing the telephone; so that I was uninterrupted in my study.

Every preacher should have a good system of preserving the material he has gathered in his reading. Many of us read things that are lost to us. We cannot afford to have the modern system of indexing, it is too costly, but any preacher can have an envelope system and have it up to date and modern. Get a box of envelopes and in a few minutes time arrange a filing system. Turn the part that has the mucilage and stick it down, leaving the envelope open for a depository, write on it what the envelope contains, and have it always before you. You may find a good, cheap indexed system. Every preacher ought to have some system of getting his materials and having them indexed so when he had to preach on justification, it will not be needful to read every book in his library on that subject, but he can put his finger on matter he has read and prepare a sermon in a short time.

What materials can a preacher use? That is the burning question. How far can one use material and not commit the crime of stealing—called plagiarism. Well, when you come to originality, I do not know how far any of us are original. I would not know where to begin. I heard of a young preacher who was called to preach a trial sermon. He preached it and then the question came up before the church board as to whether they should call him. An old preacher, somewhat retired, was present and objected to the young fellow and in his objection said, "That sermon he preached this morning was not his at all, it belongs to another, I know, for I have the book at home in my library with that sermon in it."

They were disturbed and did not know what to do about it. They did not want a preacher preaching other men's sermons. They called

him in and said, "We want to know whether that was your sermon or whether it was someone else's."

"No," he answered with some embarrassment, "I came in hastily and did not have time to prepare a sermon. I heard this brother (pointing to the old brother who had objected) preach this sermon some time ago, and so I thought I would preach it here this morning." I would not want to judge, but I would not want to have been that old preacher.

What is the crime of plagiarism? First, appropriating whole sermons or sermon outlines without giving credit for it. I do not mean a man may not use sermon outlines from commentaries and books arranged for that purpose. I do not say that a young man could not use the sermon outlines of Spurgeon, written by him for young preachers. There are several books for preachers with many sermon outlines covering the entire Bible. A preacher could use these. A man may use anything he finds in a commentary for that is the purpose of the book, but he must remember that everyone else has the same privilege. While there would not be anything wrong in that, yet I would not advise such practice. Do not take the sermon outline you have heard and use it without giving credit for it. There is a difference between using what you hear and what you get from the commentary. I would take everything I could find on a scripture and bring it to a boiling point. I would put it in my soul and melt it up and then I would pour it into my mold and make a sermon of my own. The difference between getting other people's materials and using them and this process is like this: If you should go to my powder bag and steal my shot to use, it would be stealing, but if you should go and dig them out after I had fired them and melt them in your own pot and make bullets, they would be your own.

In the second place plagiarism is using old quotations without giving credit for them. The preacher reading off whole quotations as if they came from his own thought when they came from another. And third, plagiarism is professing originality when receiving the idea from another. It is a very bad practice because should somebody find you out, all your efforts will become so discredited that they will be as nothing. I will say in conclusion, I do not take credit for

all I have said, for some thoughts have been taken out of books.

Lastly, we may study personalities. Of course, not to criticize, not to point out another's weakness, but rather to fortify ourselves against such breaches of strength, and to find our own limitations in order that we may become stronger. To properly read men is a great art indeed. We should study to know the proper method of ap-

proach, how to make the helpful point of contact. Paul said, "I caught you with guile," meaning, of course, he had studied their likes and dislikes and found out how to reach them with truth. It is a great art to know how to become all things to all men in order to win them to Christ. To do this effectively, one must study all men to get the right slant on life to make the proper approach. If we can learn by experience it will prove a great teacher.

## Lights and Shadows of a Preacher's Life

General Superintendent Emeritus H. F. Reynolds

### PART FOUR—THE PREACHER'S ENTIRE SANCTIFICATION

THE owner and operator of the lumber mill where I sought work while in pursuit of my former good health, as mentioned in my last article for *THE PREACHER'S MAGAZINE*, was a very kind and generous man. One day, as the time for the Methodist campmeeting was approaching he suggested that I go to the campmeeting with him. I gave him a number of reasons why I could not accept his kind and most generous invitation, the chief reason being that I must need stay by my work and earn money to support my good wife and lovely baby girl, then about five months old. Also I must pay my debts as soon as possible. But the good brother met every objection, and swept them all away by stating that he would take me to and from the campmeeting, and meet all of the expenses of the camp. While at dinner that noon, after my wife had listened to the brother's proposition, she said, "Well, while campmeeting usually is not conducive to a person's getting much sleep, perhaps the change in the open woods for ten days would do you good." And she urged my going, even till I, with the brother and his family, really started.

After the long dusty ride of about forty-five miles in the hot sunlight, in an open spring wagon, almost anyone would expect that on going to bed, he would readily go to sleep. But not so, for after attending the first meeting of the camp that night I hastened to my individual tent and went to bed, but much to my disappointment, did not sleep, but as usual, rolled and yawned till

nearly time for the morning campmeeting bell to ring.

However the second day on the camp ground found the writer anxious to attend all the services. Especially was this true of my desire to go to night service. I had been attracted by the hearty singing and live and energetic exhortations and testimonies. But having been able to go to sleep for a little season about the time for this particular meeting to begin, and having slept overtime, it was rather late when I came to the tent. I found a seat on one end of the bench which was used for an altar for seekers. A layman was in charge of the meeting, who, I learned later, was Albert B. Riggs, of Ludlow, Vermont, who later accused me of praying him and his wife into missionary work in South America. Later he became a very efficient evangelistic minister and was prominent in the organization and perfecting of the Church of the Nazarene. If Brother Riggs' accusation is correct I do not feel sorry.

The leader of the service was giving an exhortation on the Holy Ghost, stating that the baptism with the Holy Ghost, or entire sanctification, would cleanse the heart of a believer from all sin, would remove all unholy temper, impatience, jealousy, hatred, all fear of man, and all fear of dying, and would do it instantly, if the believer fully consecrated himself to God, and accepted it by faith. As he began to exhort the more earnestly that the believers would seek this blessed experience, I did not wait for him to close, but at once slipped off the end of the bench and began to cry aloud to God, for Jesus' sake, to baptize me with the Holy Ghost and to please heal my body so that I might again

go to preaching. I had not prayed very long until God heard my prayer, and for Jesus' sake did baptize me with the Holy Ghost and wonderfully healed my sick body. I was so overjoyed with the fact that the Holy Ghost had come and sanctified me wholly that I had not even yet thought of my bodily healing. But later I realized that God had also healed my body.

Having dressed for the day next morning and stepping out of my tent, I saw my district superintendent crossing the grounds. I hailed him and said, "Doctor, I am well and ready to take work." My enthusiastic remark evidently took him by surprise, and the good man broke out in an audible laugh, to which I responded, saying, "Brother, you sat in the tent near me and heard me testify to the fact that the Lord had sanctified me wholly, and healed my body. I have slept all night, only to be awakened by the ringing of the campmeeting-getting-up-bell. I am well and ready to take work."

At this remark the presiding elder became serious, and said, "I haven't any place for you except Plymouth. They want a pastor up there. But I can't help you any, as I have planned for all of the district home missions funds. They want a pastor; there are two members; you may go up there, if you want to." Notwithstanding that the district superintendent later offered to send me to pastor two other small places, Plymouth seemed to be the most needy, and I told him I would go to Plymouth.

From that ever to be remembered campmeeting, and also that ever to be remembered experience of entire sanctification in the meeting conducted by A. B. Riggs, I returned with my kind benefactor and his family to our basement home in connection with the lumber mill. As I tried to relate my remarkable experience of entire sanctification and also of my being divinely healed, and that our district presiding elder had said we could go to preach in Plymouth, Vermont, my good wife became overjoyed that soon we were again to be in the gospel ministry and a pastor of even a two-member church.

Satisfactory arrangements were made with our friend, the lumber mill owner. The Plymouth circuit was large and quite mountainous, and demanded a horse and buggy. Same were satisfactorily arranged for, and later paid for, according to arrangements. While our household

goods were not numerous, we had to take them, for our new field did not furnish even heavy furniture. I borrowed a horse to hitch with my horse, and harness and wagon, and started out early one morning to take our goods to Plymouth Notch, where we were to live, a distance of about thirty-five miles, and a mountain range to cross en route. All went quite well until I approached the base of the mountains, when my new horse (so highly praised up by its former owner) refused to pull the grade and began to balk and kick, leaving me the only alternative of hiring a farmer nearby, with his team, to land me and my goods in Plymouth Notch in the hotel-keeper's hall. As soon as we were unloaded we started back, the farmer's team eating while we were unloading. In the early hours of the next morning, on reaching my farmer friend's home, I asked how much I owed him for his friendly assistance. He said, "Seven dollars." I gave him five dollars, that being all I had, and detecting the man's disappointed look, I said, "Here is my overcoat, you may keep it until I return and pay you the other two dollars." He took the coat and later I paid him and redeemed it. On arriving at our destination I had fifteen cents, which I deposited in the collection in my first Sunday morning service.

The wife of the deacon of the Congregational Church was a medical doctor and one of the two members of my church. She and her deacon husband said to me, "Your wife and baby can come in and stay with us till you secure a house." Thus having wife and baby cared for, I was greatly blessed.

We rented a hall for Sunday school and preaching and other church services from a gentleman who owned and operated a hotel in Plymouth Notch, who was a brother of Mrs. Coolidge, the mother of Calvin Coolidge, who later became President of the United States. Mrs. Coolidge and her husband lived at the village of Plymouth at the top of what was called "The Notch." (In the West it would be called a canyon.) It was not long after we had adjusted ourselves to our new surroundings that my wife started what she termed a "Saturday afternoon children's meeting," which she held in the hall that we had rented. A small boy, by the name of Calvin Coolidge, who lived with his parents at Plymouth, proper, used to frequently come on Saturdays to visit his uncle, our landlord, at the

Notch, and take his dinner with him. When other children would come to the "Saturday afternoon children's meeting," young Calvin Coolidge would come with them, and it was at this Plymouth Notch that Mrs. Reynolds was able to teach him, who later became the President of our great nation. Shortly after he became President, my wife opened correspondence with him, making some inquiry with her congratulatory letter, if he remembered anything she had tried in her weak way, to impart. Soon a letter returned stating that he remembered well her instructions about, "Remember the Sabbath day to keep it holy."

While we were at Plymouth Notch, Vermont, God's light was always bright, but the shadows were many, and some of them were very dark. The financial shadow might be worth mentioning. On going to my new pastorate, a pastor of one of the larger churches had me supply his pulpit while he went to Plymouth Notch and preached and introduced me. He was careful to tell the people that I was not coming for their money (which was quite true). Evidently they took the preacher at his word, and for a long time their money did not reach our many and frequent needs. However, our great and generous God moved on the minds and hearts of a Congregational deacon and his wife to become interested in us. They pried into our financial support, and on learning that we did not have any support except that a part of our rent was provided, they became much interested in trying to meet our financial demands. On account of our financial stringencies, we moved into a small apartment in the garret over the hired hall, and while there, both of our little girls had a run of that dreaded disease, scarlet fever.

Wife suffered a painful accident, caused by a kettle of boiling water being spilled on both of her ankles and feet. Gangrene developed and a long drive to the home of wife's parents was necessary that she might have the skilled treatment of their family doctor, a successful army surgeon. After wife's recovery we returned to our field of labor, where God continued to bless our efforts until we had a good-sized Sunday school, and about thirty-five or forty members of our church class waiting for the presiding elder officially to receive them into the church and organize for action.

One day while wife was very busy calling among the women of our church, she called up

on a Sister Taylor, the mother of a large family of boys and girls. As soon as she could, she said to me, "Husband, next time you shake hands with Sister Taylor's oldest girl in Sunday school, don't look at her." But I said, "Wife, how am I to shake hands with the young woman, and tell her I am glad to see her, if I am not to look at her?" To which wife replied, "I do not know how, but the facts are that the young miss has told her mother she is not coming to our Sunday school or church services, if you keep looking at her when you shake hands with her, for she feels that when you do, you can see everything in her heart that she has ever done that is wrong, and she is not going to come!" Well, I prayed earnestly for God to help me to act wisely, and the next time Miss Taylor was in our service, I said, "I am so glad you are here," but kept looking out of the window. A few weeks later the said Miss Taylor was converted, and I have ever since said, "O Lord, make me wise to save souls."

As with the conversion and call to preach, both were so definite, and so real that I have never once doubted either, so also with this preacher's entire sanctification. It was so definite, so complete, and so real, that it not only has held, but has held me firmly and enabled me to be true to the doctrine and experience of a "second work of grace" or "second blessing, properly so called." In a field both large and difficult, with but two members and no Sunday school, our God gave us a good work of grace, resulting in a good-sized Sunday school, about thirty-five active members, and many friends to the church. Then our conference officials said, "Come up higher."

On leaving the January meeting of General and District Superintendents and other church officials in 1935, I asked our General Manager, and General Treasurer, Mr. M. Lunn, what word of advice he could give me. For although officially laid aside, I greatly desire to be helpful to our church. To this Mr. Lunn quickly replied, "Preach holiness." Therefore, having received the experience of entire sanctification, and having proved it to be true that the light will outshine and drive away every shadow, I will, as General Manager Lunn said, "Preach holiness."

If God should for any unknown reason, give the writer sixty more years to preach His gospel, I would wish for no greater privilege than that

He would allow me to preach second blessing holiness.

May we be among that number of whom it is recorded in the 126th Psalm, and fifth verse, "They that sow in tears shall reap in joy."

"Is it a strong church?" asked a man, respecting a body of worshippers. "Yes," was the reply.

"How many members are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No; they are poor." "How, then, do you say it is a strong church?" "Because," was the reply, "they are earnest, devoted, at peace, loving each other, and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."

## The Pastor and Stewardship

E. J. Fleming

THE thoughtful pastor carefully plans his work and works his plans. The most successful pastor harnesses all the forces in his church to the task of securing the largest results. To do this properly and in a well-balanced manner requires careful study of the local, district and general objectives. This introduces the subject of stewardship in its application to material things—property. And the question arises, "What object do we have in view in teaching and preaching Christian stewardship?"

It is easy to apply stewardship principles to an individual compared to applying those principles to a social group like a congregation. The ideals and attitudes of the group are not so easily visualized as those of the individual. The reactions of the individual will usually be definite; those of the group not so dependable.

The pastor will be more eager to secure results from the group by definite commitments because the results, especially in finances, will bulk larger. The danger here is that of seeking objective results rather than subjective. Of seeking men's money rather than men. Of measuring increase in collections rather than increase in spiritual stature. Clear distinctions here are vital to the life of the church. Growth requires time. Collections can be forced by legal and mechanical means.

In order that the pastor may secure the best results, the most enduring results, he must determine to make his stewardship efforts toward subjective results—character building, heart enlargement—of first importance. To this end we offer a few suggestions.

1. *The pastor must accustom himself to preach on stewardship.* He must read widely and with

discrimination. He must meditate deeply and prayerfully. He must drink often at the fountain of the inspiration of all stewardship—the Holy Bible. Only thus can he make this glorious subject as real to himself as repentance and faith and regeneration. He must literally *boil over* with the subject. It must give wings to his soul. He must envision the growth of his congregation in total Christian stewardship, by the development of all those graces of the spirit that feed the streams of generous, that is, free hearted, and liberal, that is, free handed, devotion to God.

He must hold up Christian stewardship as the very essence of active Christian life. He must labor with patience, with wisdom, and with grace. He must lovingly overcome the obstacles. He must set before him an ideal of the full stature of a Christian steward and labor, diligently to its attainment in his people.

2. *The creation of well-rounded Christian character must be his objective.* Frequent changes in pastorates will not contribute to this end. In fact, they do not contribute to any well-defined end. They are a hindrance even to building preachers. There must be faithful instruction backed up by faithful example. There must be prayer for individuals and warm-hearted watchfulness over them. There must be prayerful concern for the congregation—the group of individuals. This covers pastoral shepherding of the flock.

Dr. Morro, in his book entitled "Stewardship," says, "One specific application of this pastoral oversight will be in the matter of Christian stewardship. He will define stewardship by such terms as consecration, devotion, sincerity, whole-heartedness, sacrifice, surrender. In sermon and

private conversation, by day and by night, he will train his flock to think themselves into intimate sympathy and fellowship with the love and work of God. The true shepherd of souls will never count his task finished till he has achieved this result. It will demand from him unmeasured patience, a life of constant prayer, and the attainment for his own soul of lofty ideals. The performance of tasks that can be tabulated and embodied in reports will not be of supreme importance to him. His eyes will not be blinded by achievements of a day or an hour. One thing only will cause his soul to exult and that is the realization that those who are under his oversight have given themselves wholly to God and that their giving is an expression of this fact. For this he will travail night and day through a long life. How glorious will be the result. 'He that is wise, winneth souls.'

3. *The pastor must train his people in the kingdom life.* This will include prayer, service, duty to family, family devotions, and the acquiring, spending, saving and giving of material possessions. He must search for the best methods for promoting private personal devotions, happy, loving, home life, the family altar. And how necessary to show them some plan for systematic and regular giving. Haphazard giving must be eliminated as prejudicial to the welfare of the kingdom of God and harmful to the individual Christian life. At this point the pastor should avoid any legalism that will be contrary to the spirit of New Testament freedom. Even tithing as a plan for giving can be made a legalistic yoke that will gall rather than bless. However, the tithing plan presents a *mode* that may be made both regular and systematic, but the danger here lies largely in allowing it to become a maximum standard. Our Manual is correct when we urge our people to adopt tithing as a plan in order that "each member may do his minimum share in the support of the whole church, local, district and general." But in addition to this the spirit of generosity—open heartedness, and liberality—free handedness, should be cultivated to such an extent as to liberate the spirit of man from the danger of covetousness and selfishness. When the pastor recommends or urges tithing, the motive of love to God through the divine provision for the better things of the new covenant should lift us to a higher plane than was experienced under the old.

4. *The pastor should always place the giver above the gift.* The pastor can well afford to make an extended study of Paul's Epistles to the Corinthians, and especially the 8th and 9th chapters, keeping always in mind his statement in 1 Corinthians 12:14, "For I seek not yours, but you." He always put the individual ahead of the method. He always put character ahead of cash. Here the pastor will meet another temptation. Some pressing need will seem to make an immediate increase in the collections imperative and in order to obtain that increase he will be tempted to stress the object in view. But let him keep in mind that he is not investing his efforts for immediate appreciation and income, but for "safety" and the "long pull."

## The Pastor's Scrap Book

I. L. FLYNN

"BE YE HOLY"

Someone has said there are sixteen commands in the Bible requiring us to be holy—sanctified. Eighteen groanings, pleading and intercessory prayers that we might get the blessing. Fourteen passages telling how to get the experience. Over one hundred passages pointing out that it is a second work of grace. That the word "perfection" or its equivalent, occurs one hundred and ten times in the New Testament. Looks to me like God wants His people to be holy.

## THESE EVIL DAYS

"Dearly beloved, we must be in earnest, for the days are evil! If we meet God's conditions, He will meet our souls! The big blockade to a Bible standard, Holy Ghost revival is sin and carnality."

## EXTREME WICKEDNESS OF COVETOUSNESS

1. It is the tap-root of all evil.
2. It is uncontrolled by reason or conscience.
3. It is gain at the expense of others.
4. It smothers every noble feeling and aspiration.
5. It quenches every emotion of religion.
6. It is supreme wickedness.
7. It is hell let loose in the human breast.
8. Covetousness is idolatry.

The transforming power of Christ can cure it.  
—C. E. CORNELL.

## The Man Who Explored Hell

E. Wayne Stahl

*A rendering of Dante's "Inferno" to which is added some of the poet's experiences after he emerged from the regions of the lost.*

- p. As in the autumnide the leaves fall one by one from the tree, until the bough is bare, and all those leaves lie on the ground beneath, in similar fashion the wicked spirits singly dropped down from the bank into the dismal boat below, each at a sign from its ferryman.
- q. Over the gloomy river they are carried; by the time they have landed on the farther side, on that one from which they went another multitude has assembled.
- r. My urbane teacher said to me, "From all quarters of the world those who have left the mortal life under the wrath of God, assemble at this spot. Here they willingly cross these waves spurred on by a realization of the justice of the divine mandates. Over this river a righteous soul has never gone. You understand now why that infernal boatman addressed you as he did."
- s. Immediately after his speech was ended the whole somber region trembled horribly with a violent earthquake; even to remember that moment makes me sweat with fear.
- t. Then from the country of grief blew a mighty wind, followed by red lightning and the sound of thunder. So terrible was the time that I became unconscious and fell to the ground like one who suddenly goes to sleep.

### CANTO IV

- a. The sound of deep thunder rolled in upon my brain. I rose as one who has been violently awakened from sleep. With invigorated eyes I looked around on every side to learn where I was standing. I discovered myself on the edge of the mournful valley, the abyss of woe. From it rose unnumbered cries of sorrow; united they made a vast thunder. So deep was that valley, so dark, so filled with heavy clouds, that I could see nothing there, nor could I see its bottom.
- b. With a face from which the color had fled, my poet guide said, "Let us go down into the sightless realm below. I will precede and you shall come after."

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- c. Nothing his pallid features I made response, "How may it fare with me, if you who have consoled me in my fears, have yourself become afraid?"
- d. "Mistakenly you have supposed that my paleness was caused by terror. It was pity for the suffering ones beneath us that made my cheeks so white; but let us proceed. Long is the journey before us and we must not delay. He walked on, I moving behind him. We entered the first circle that encloses the awful deep. The eternal atmosphere quivers with a vast sighing from the sorrow of an immense multitude. My mild adviser said:
- e. "You do not seek to learn who these are? Their lives were not wicked, but they were not recipients of the gospel's saving grace. They are without hope."
- f. We moved onward among those lost souls as though going past the trees of a thickly wooded forest. There we met Homer, supreme of poets; and many another singer of renown we encountered.
- To a mighty building we came.
- g. Within its walls we met certain famous ones of other ages. Among them were Caesar and Saladin, King Latinus; Lavinia, Lucretia, Cornelia were there too. There was Aristotle, emperor of the wise; also Socrates and Plato. And many more including Averroes, who made the colossal commentary. From this place my sagacious leader and I traveled into a region of eternal storm, where it is altogether dark.

### CANTO V

- (a) We left the first circle, and going down to the second we found it smaller than the other. As its size is less, so is its anguish greater. We heard a bitter wailing. Minos is judge there, he who in the life above was king of Crete. With ferocious face he threatens those who stand before him, as he scrutinizes the record of their wicked deeds. Then he pronounces their doom and banishes them to their own place of torment in the infernal world. The sinful ones before him are forced to acknowledge their transgressions. His sentences are

merciless. Many wicked spirits are always before him. One by one he judges them; then they are cast down to their adjudged place.

- (b) When he saw me he ceased for a moment his dreadful labor as a judge; he shouted, "You who draw near to this seat of sorrow, beware how you come hither, be warned as to the one in whom you confide. Do not be beguiled by the broadness of the gate."
- (c) My conductor replied, "Do not oppose his progress; it is predestined. He has decreed it who is able to enforce his will. Be silent."
- (d) Then I began to hear loud tones of sorrow; then my ears were assailed by a mighty lamentation. I arrived where was utter darkness. As is the roaring of the sea when upon it the winds contend, so was the tremendous clamor and tumult that I heard. Perpetually the fierce, hellish hurricane urges before it the lost souls; in furious revolution are they borne, and with pain immense. When they reach the fatal cliff, they wail, and scream and loudly mourn, they curse the gracious God. To this sore agony those are doomed who have given themselves up to lust and who surrender their rational powers to fleshly delights. As the starlings, when winter rules the land, are in vast numbers borne along on their wings, so that cruel gale swept those wicked ones along. Hither and thither, up and down are they carried. Never may they expect the pleasant refreshment of repose; they despair even of a mitigating of their torment. As cranes, sounding their doleful notes cleave the air in an extended line, so those doomed and lost sped by crying loudly in their pain."
- (e) I asked, "Master, who are these so sorely punished in the dark storm?" He answered, "The first of them that you see ruled over many lands. In impurity she was so bold that licentiousness she legalized, to free herself from the reproach of vice; Semiramis is her name; we read that she was Ninus's wife, and succeeded him on the throne. Her empire is now the Sultan's dominions. The next one you see in the throng became a suicide because of her adulterous rage. Then comes Cleopatra, who befouled her throne with lust." I also saw in the sad procession the Trojan, Helen, cause of the long and bitter war. A thousand more fornicators my teacher showed me, those who came to their death because of their lewdness of life.

- (f) As I heard him name these, the highborn ones of the long ago, into my soul came a great overwhelming grief for them. I said,
- (g) "Maker of verses, I wish to speak to those who are approaching us together, who seem upon the gale to have no weight."
- (h) "When they are not far away from us, beg them to speak by the desire that ye have for one another, and they will heed your request."
- (i) When they were blown nearer us, I addressed them thus:
- (j) "Restless ones, if it is permitted, come and talk with us."
- (k) As doves, wishing to reach their pleasant nest again, wing their way thither with secure, wide flight, propelled by desire, so those two came forth with haste from that carnal band, so strongly did my request have power upon them. A woman's voice I heard speaking these words:
- (l) "O kind and benignant one, who comes to visit us in this realm of night, if ever we prayed, we would petition the All Ruling that He would give you peace, since you compassionate us in our woe. We will listen to whatever you choose to say to us. In Ravenna was I born."
- (m) "My companion and I were inflamed with unclean desire for one another and it brought to violent death together. A place in hell awaits the one who murdered us."
- (n) I said, "Francesca, your doleful doom unseals the fountains of pity in my heart. How did you come to your carnal sin?"
- (o) Her words were these, "Weepingly I will tell the story. One day, my lover and I read together the tale of lustful Lancelot. No one was near, and there was no suspicion there. Often as we read we looked at each other, and our faces were pale. One passage was our undoing, the one that deals with the smile and the unclean, burning kiss. My lover here implanted a kiss upon my quivering lips. That book and its story were the harbingers of our fall. Our reading ended for that day."
- (p) While Francesca uttered these words her partner made sounds of grief so sore and so loud that through pity I seemed about to die. In a swoon I fell, as a lifeless body drops to the ground.

(To be continued)

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