

# The PREACHER'S MAGAZINE

WHATEVER the method, the minister's main job was expressed by Wesley when he said, "You have nothing to do but to save souls." The temptation to speak out on certain great national questions is frequently a strong one, I know; but so to speak is not properly the minister's calling; unless these are questions which immediately threaten the cause of Christ.

Take the slums. They are certainly obnoxious and harmful, but I feel it would do world's more of good effectively to offer Christ to the slum owner than to deliver resounding but impotent diatribes against the evils of the slums.

The chief concern of Jesus was to get souls right with God and so the Church has its task, not in publishing a program of social reconstruction but in evangelizing among the unsaved. The church is an expert on moral and religious problems, not on economic and political ones.—DR. LESLIE WEATHERHEAD.

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## A New Era of Preaching

BY THE EDITOR

CHRISTIANITY was inaugurated by a crusade of preaching. There were many supplements, but the sermon was the nucleus of the service and the heart of the propaganda. Jesus himself was the master preacher. Then there were James and John, "the sons of thunder," Peter the evangelist of Pentecost, Paul the peerless, Apollos the eloquent and a host of others whose spoken arguments and fervent testimonies stirred the consciences of men and showed the way to repentance and to life.

With the development of the hierarchy and growth of the sacerdotal theory of the ministry, emphasis began to be placed on the ritual and preaching was overshadowed and, like most of unused faculties, deteriorated and finally all but disappeared. And thus came on apace that period in the Christian centuries which Protestants call "the dark ages." It was a period of intellectual ignorance, moral debauchery and spiritual eclipse. Training for the priesthood consisted of lessons in obedience to ecclesiastical authority and the memorizing of prayers in a language which the people could not understand, and Christianity lost its place as a vitalizing influence in the lives of individuals.

There were exceptions, of course; for Chrysostom "the golden mouthed," belonged in the early part of this period, Savonarola of Florence was in its midst, and Huss of Prague came toward its end, and there were doubtless many true prophets whose names have not come down to us.

But the Reformation came as another preaching crusade. There were fingers of light here and there which presaged the dawn, but the morning was full only when Martin Luther nailed his ninety-five theses to the door of his Wittenberg Chapel and launched forth, no longer a monk in retirement, but a preacher of fearless mien. The early period of Protestantism was a period of preaching. There were set-backs and slumps, of course, but wherever the highway in the wilderness was pushed forward its milestones were mighty preachers and apostles of apostolic Christianity. Luther preached justification by faith, Calvin preached divine sovereignty, Bunyan and the Baptists preached the sufficiency of the believer's priesthood, Fox and the Quakers

preached the dependability of "the inner light" (heart-felt religion), Wesley and the Methodists preached that men are sanctified after they are justified; and by means of them all the doctrines of primitive Christianity were restored and proclaimed to a listening world. The preacher schools of the period drilled their students in systematic theology and practical theodicy, and sent them forth to drive away error and establish the faith of men in God and in the Bible. Content was the test of preaching in those times.

About a hundred years ago doctrinal content began to yield to excellency of expression and "sacred rhetoric" (homiletics) became an essential branch in seminaries where preachers were trained. But theology, theodicy, philosophy (natural, moral, intellectual and practical—now called science, ethics, psychology and art) were still the foundation and the first story of the superstructure. And the men who came forth to be evangelists and pastors were both scholars and orators.

But there came a day when piety was replaced by learning and doubt usurped the place of faith. Knowledge, which had hitherto been religion's handmaid, became the dictator. Churches became social institutions needing managers, rather than pulpits requiring preachers. "Religious education" and "Church management" became the essential courses in schools for preachers, and came the day when a student could receive a Bachelor of Divinity degree from a standard theological seminary without pretending to take a course in systematic theology and with nothing more than a passing glimpse at a book on homiletics or on pastoral theology!

We need go no farther, I think, to find explanation of the emasculated status of the program of formal Christianity which all good men of our day remark and deplore. "It has pleased God by the foolishness of preaching to save them that believe," and Christianity is essentially a propagating and converting religion. When it ceases to propagate it retires, and when it quits converting it dies. But it propagates and converts through preaching, and there is no substitute for preaching. If Christianity is to have a new era of growth and conquest, it must have a new era of preaching.

Now if I were writing for all churches and for preachers in general, this would be the place to quit. But I realize that these words will be read principally by men and women who, having been sanctified after they were justified, will say "Amen" to all I have said up to this point. So if I stop here, I will simply console—and that is not my purpose. My conviction is that preaching is at a low ebb even among us. Our churches, too, bid for managers and we accept their bid. Special singing, long drawn announcements and other semi-religious activities have consumed the time and the sermon has become a sermonette. And sermonettes tend to produce "Christianettes." But the elimination of the sermon time is not the most serious consideration. There is loss of content. Any period which can be characterized as a period of "short preaching" must also

be characterized as a period of "shallow preaching"; for it is positively impossible for anyone to develop great, fundamental themes like sin, the atonement, grace and judgment without reasonable time for the purpose. And, still further, there is the spirit of preaching—the most essential element of all, and it is quenched when its expression is made incidental.

My burden is especially for young preachers—those whose day is at most in its morning phase. For them I covet, first of all, that they may become great preachers—worthy to be heard. And it is within their power to do this. They have better general preparation than the majority of their immediate predecessors. Now if they will give attention to content and method they can become the greatest generation of preachers that has yet lived. First of all they must be men of spiritual life and power. They must be clear in their acceptance with God and definite in their knowledge of inner purity. They must pray until it can truly be said of them, "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel." They must pray until God trusts them with a soul burden for the souls of the people whom they are called to serve. They must stay before God until they come away with the conviction that "a dispensation of the gospel is committed unto me." In the second place they must be sound in faith and versed in the essential doctrines. A giddy, light age makes sport of "theology." Theology is consistent, connected, logical thinking about God and our relationship to Him. Sermons without doctrine are like wagons without loads—they may rattle and make noise, but they serve to little purpose. Men need to think, they must be made to think. Thinking is hard work, and men shun hard work. The preacher must reason of "righteousness, temperance and judgment" until men tremble and act. I know the practical and the current will bid heavily but, preacher, remember to "take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." And in the third instance, they must adapt their arrangement to an interesting style and gain and hold the attention of the people while they pour out the burdens of their hearts upon them.

I shall not argue that the Church and the world are ready for a new era of preaching. To me that is not the test. It is not ours to give men what they think they want, but to give them what we know they need. I do not speak of that heavy, uninteresting, laborious preaching style that does justice to the subject no matter what becomes of the people. I do not commend the plan of those who preach the people away. I mean it is our task to win and hold and carry through on a solid scriptural plan. We shall need tact. We shall need divine help.

Next Sunday—what shall we do? I suggest that we begin right now and prepare our hearts and minds for the preaching service. Leave no effort unused. Select a big theme. Gather abundance of material. Make a good sermon plan. Think the

introduction and the conclusion through fully. Have at least one striking illustration. Pray and soak until you are prepared to "preach out of the overflow." Get so full of it until when you wake up Sunday morning you will instinctively say, "Thank God, the day has come. Soon I shall have the privilege of preaching the glorious gospel to the people I love." Open the service promptly, select the hymns carefully, sing lustily, pray fervently, give liberally, announce briefly, have no more than one "special" song and tell the singer to sing no more than two or at most three verses, read your scripture lesson, announce your text and preach like "a dying man to dying men," and when you get through you will discover that you have initiated for yourself "A new era of preaching," and I think you will get such inward reward that you will want to follow it up from then until you die.

## The Enlarged Preacher's Magazine

FOR the past twelve years this periodical has been sent forth to assist ministers in their work. It has been well received by our Nazarene ministers and by some of other denominations. The magazine was started by Dr. J. B. Chapman while he was editor of the *Herald of Holiness* and through the years of his busy life as General Superintendent he has continued as its editor. At the last meeting of the General Board the Department of Publication voted to enlarge this magazine to make it serve more fully the needs of the ministers in the Church of the Nazarene and to assist more definitely in promoting the work of our church. D. Shelby Corlett, editor of the *Herald of Holiness* was requested to serve as managing editor and Dr. Chapman to continue as editor.

New features will be incorporated and the executive secretaries of the various departments of our general church work will present plans and material designed to assist the pastor in promoting the entire program of the church. Material formerly presented in *Missionary Ammunition Sheet*, *Stewardship Bulletins*, and special announcements from other departments will be printed in this magazine. Many of the regular features will be continued. The managing editor and the executive secretaries render this service as a special contribution to the cause without receiving extra remuneration.

We desire to serve our preachers to the very fullest extent possible. This is your magazine. We invite your suggestions for improvements, your criticisms of material printed, your contribution of articles for the paper and your co-operation in boosting its subscription list. Its circulation should be confined exclusively to ministers. Subscriptions from laymen are not solicited. Ministers of other denominations are invited to subscribe, however the magazine is designed especially for Nazarene ministers.—MANAGING EDITOR.

## Holiness, an Ideal from Eternity

Olive M. Winchester

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4).

IN our study last month we followed the thought of holiness in the original creation of man, that original creation being the norm or standard for man in his re-creation. We now cast our thought back farther into the eternities and sounding forth before time began to be we hear the call to holiness. We think of the sacrifice of Christ in time, we see the all-consuming passion that led Him to the cross while He was here on the earth, but never stop to think that this purpose extends beyond, out into the endless ages of eternity, that there in the councils of the Most High this ideal was set for man.

### "BEFORE THE FOUNDATION OF THE WORLD"

While the passages of scripture are not many that point us back into the eternities for the conception of the plan of salvation, yet they are sufficient to make this thought substantial. We listen to the high-priestly prayer of Jesus when He is pouring out His heart for His disciples especially that they should be kept from the evil that is in the world, that they should be sanctified, that they might be one, that they might behold the divine glory, that glory that Christ had with the Father, and to this last petition of the prayer we have the reason for it subjoined, "for thou lovedst me before the foundation of the world" (John 17:24). From the context we would judge that the love here had some particular reference. It is true that it might be general, but the whole setting indicates that it relates to redemption, that there was a special love of the Father for Christ, the Son because of the eternal purpose to give Himself for mankind.

With this line of thought other passages are in concord. When the writer to the Epistle to the Hebrews speaks of the rest for the people of God, a rest that many of old had failed to find, he appends that suggestion that it was not due to the fact that the provision for this rest had not been made in due season, for he adds as if the fact, added to the condemnation already resting upon those who had failed to attain, "And yet the works were finished from the foundation of the world."

But should these passages leave any doubt or question in our mind as to their application that the purpose or plan of redemption was prior to time and eternal in the mind of God, there are others which are so specific that no room remains for questioning. We read in Peter, "Who verily was foreordained before the foundation of the world, but was made manifest in these last times for you." The foreordination goes so far back into the eternities that the time of manifestation becomes the last days. Finally we have the seer on the isle of Patmos looking into the future and there he sees the company of the saints,

and also those not written in the book of life; the one in love and adoration pouring forth their worship to Christ and the other through fear and constraint worshipping "the Lamb slain from the foundation of the world."

Thus we see that our redemption was not an afterthought in the mind of God, if such could be possible. We believe that all resides before the omniscient mind as one eternal now. Redemption was an eternal purpose, an eternal passion in the mind of Christ, conceived in the eternities, brought forth in time.

### "THAT WE SHOULD BE HOLY"

The objective herein set forth is very definite. There are prerequisites which we find often mentioned in the atoning work of Christ, such as the fact that Christ died for our sins. This must needs be, for the sin issues in our lives must be settled before there can be holiness of life. Sin is the great deterrent factor to holiness. We read also that Christ died that He might deliver us from the penalty of the law, its curse and ultimate death. But these constitute resultant effects. Underlying all is that one great objective, that we should be holy.

Holiness is the fundamental of the divine being, the harmony of all the divine attributes, the supreme ethical attribute in the Godhead, the antagonistic element to all sin, the reaction against sin which constitutes the divine wrath. This crowning attribute of the Godhead is the supreme ideal for man.

From eternity to eternity this clarion call comes. It begins back beyond the inception of time; it echoes and re-echoes through the centuries and then we hear it ringing out in the eternity that is to be. It is the song of saints and angels in heavenly worship and adoration.

Holiness marks the dwelling place of God, the house wherein He is worshiped; it dignifies the forms of worship and characterizes the sacraments. No form of worship but is marked by its attribute.

But more than all these holiness is the qualifying attribute in man that enables him to worship God acceptably here and will gain for him an entrance into that more abundant life. Well did Charles Wesley sing:

Acceptance through His only name;  
Forgiveness in His blood, we have;  
But more abundant life we claim  
Through Him, who died our souls to save,  
To sanctify us by His blood,  
And fill with all the life of God.

### "WITHOUT BLAME BEFORE HIM IN LOVE"

The thought of being without blame is a recurrent one in the writings of the New Testament. At first it is somewhat staggering. When we consider the frailty of man, the many infirmities with which

he is encompassed, we are led to wonder how man can ever be without blame.

In answer to this query that arises in our minds there should be noted first the qualifying phrase, "before him." If we were to be required to be without blame before man, we know that it would be a hopeless task. Standards and norms vary so much among men that it is not possible to meet all of the demands that man might place upon us. Then man so often forgets his own weakness and does not extend charity to his neighbor commensurate with his own shortcomings. But Christ our Master knoweth our frame and remembereth that we are dust. And we remember that the command was given to Abraham that he was to walk before the Lord and be perfect.

Another qualifying phrase should also be taken into consideration in this connection, and that is the following one which says that the special respect wherein we are to be without blame is "in love." While in any other phase that might be stipulated, we might feel that it would be impossible for us to ever stand without blame, yet we can love the Lord with all of our heart, soul, mind and strength. Our love may be perfect though our judgment and our execution may be faulty.

With these two qualifications we feel that we can face the more courageously the exhortation given us, and the fact that it is recurrent does not give us the dismay that it might have at the beginning. We find the term again in this very epistle, when the apostle speaks of Christ loving the church and giving Himself for it that He might sanctify it and purify it with the washing of water by the word in order that He might present it to Himself a glorious church not having spot or wrinkle or any such thing, but that it might be holy and without blame. What is desired for individual members is desired for the Church as a whole.

The thought that it is one of the objectives of the atoning work of Christ that man might be presented unblamable is set forth again in a passage in Colossians where it is stated that from a state of enmity and alienation we have been brought nigh and reconciled that we might be presented "holy and unblameable and unproveable in his sight," and this in and through "the body of his flesh through death," that is, the death of Christ. Here we have particular emphasis on the thought of blamelessness with the synonymous adjective associated with it "unproveable." But we also note that we have a qualifying phrase similar to one in our first chapter of Ephesians, for it says "in his sight."

In the Epistle of Jude we note that he comprehends this thought in his doxology; that it seems to possess his mind as he is committing his readers to the care of their Redeemer in that He is able thus to keep them and present them. We hear as with loving solicitude Jude closes his message, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Finally we see the saints in heaven standing before the throne, "the firstfruits unto God and to the Lamb," and we read of them, "And in their mouth was found no guile: for they are without fault before the throne of God." This descriptive passage is interesting not only because it carries the thought that the prerequisite "without blame" stands thus emphasized among the redeemed in heaven but also because the statement, "and in their mouth was found no guile" would seem to be definitive of the designation blameless, at least it would seem to be one of the qualifications. Thus if we couple the thought expressed in the passage of our text with the thought here we have two elements in the qualification without blame, first it is to be in love and second there is to be no guile or deceit.

Thus we see the ideal of holiness extending back into the eternities and forward in the eternity that is to be. Before time was and this world was swung into space God purposed that man should be holy, holy not only in his original creation but redeemed unto holiness, and for this end Christ, the Son of God dedicated Himself to the will of the Father that through this redemption given unto us through Him we might enter into this glorious heritage. Seeing such are the provisions of mercy and grace, would any of us be negligent and fail to come short of this inheritance?

## The Preacher

RUFUS H. CLICK

He's traveled the continent up and down,  
Preached in the country, in village, and town  
But wherever he goes he hears the old song:  
"He's a good preacher, but preaches too long."

They look for another with lingering hope  
To soothe the pet-whim of critical folks;  
But still the old song as onward they go:  
"He's a good man, but he preaches too slow."

Another comes on with uplifted eyes  
To the high dome of the blue vaulted sky;  
He walks the Milky Way, soars to the clouds;  
But now they complain, "He preaches too loud."

Declining with years and broken in health  
Ere long they'll be laid on poverty's shelf;  
Their gray heads are bowed as homeward they go  
With voices worn out. "They're preaching too low."

One preaches too long, another too slow,  
Another too loud, but now they're too low—  
God bless the preachers—the worn out old man—  
And help him to do what little he can.

## The Minister As a Servant of the People

William N. Harrington

### III. THE MINISTER AS A MAN OF EFFICIENCY IN THE MINISTRY OF THE WORD OF GOD

THE minister as a servant of "this people this day" must make the most of his vocation. Success very much depends upon his conception of the task before him and his qualifications for it. His standard of excellence must be the highest, and his endeavor to reach it most persistent and sincere.

It is not my design to present the value of a well-disciplined mind, of a chaste rhetoric, of knowledge of art and science, of physical health which support thought and action in the pulpit, and the most indispensable quality, sanctified common sense, well described to be an intuitive perception of the fitness of things. All of these have their places. But it is my chief purpose to emphasize, if possible, some suggestions which are equally familiar and which, because of their paramount importance, should be often repeated. This is a subject which any preacher of the Word, conscious of his own limitations and failures, is constrained to speak with great humility; yet the humblest may help another to discover the secret of ministerial efficiency, which we all desire to attain.

Leadership, and service are synonymous, therefore would we serve "this present age" efficiently and lead:

*Out of earth's weariness, trial and sorrow  
Out of its cares and its fears for the morrow  
Out of its restless, unsatisfied yearning,  
Out of the fever of human heart-burnings,  
Out of the pain of night watching removed,  
Into the sleep that God gives His beloved;  
Into the dawn of a glad resurrection,  
Into the home of unbroken affection,  
Into the joy of Christ—thus confessing  
Death in disguise, is His angel of blessing.*

We must answer their heart questions with "good words." The great facts concerning sin and full salvation, and all their correlatives are to be unfolded, illustrated and enforced. The portions of truth are to be studiously regarded. Doctrine must be preached, yet not to the neglect of its application to the daily life. Essential doctrines take the precedence of the nonessential, but the latter are not to be omitted. Soteriology claims more attention than eschatology, revelation than the theories of inspiration, saving and sanctifying truth than questions about the inerrancy of original autographs.

The zenith of pulpit instruction has reference to Christ in His person, offices and work, as associated with the other persons of the Godhead, and as related to the fallen human race, Christ Jesus is the incarnation of the invisible. He vocalizes the divine thought and interprets the divine will. In Him the abstract becomes concrete and the absolute personal. The true minister continually exalts the divine-human Christ not Arianism, not Unitarianism, not an apotheosis, not a thaumaturgy, not the

evolution of naturalism, but a scriptural kenosis, the root and offspring of David, the bright and morning star, to whose fullness we may bring our emptiness, and in whose glory we may lose and forget our sin and shame.

We are commissioned to "preach the Word." To preach the essential truths first and foremost. The answer that folks demand must deal directly with the case. The world knows something of sin and its sad consequences, and what the people need to hear most about is that about which they already know something. It is depth that is to be obtained rather than expansion. Freedom rather than bondage. A lightening of the load rather than an increasing of its weight. The whole world groans under the load of sin and calls for freedom which they believe can be had through the medium of the church and its ministry, and, thank God, we can meet their demand if we will, for he whom the Son sets free is free indeed.

The greatness of His divine freeing power has been felt the world over. He is the Great Emancipator, great because He is the Redeemer destined from all eternity for men of every age, the Redeemer in whom all pre-Christian blessings and graces had their basis. Wherever in the course of the centuries He has risen above the horizon, He has awakened deeper needs, of which men with all their restless longings had never dreamed, and He has met them; to a race lost in despair He has given a new beginning taking care that Christian life shall prove itself everywhere the salt of the world, a youth-renewing force; finally in His own person He has given to humanity, reconciled by Him, a center and fixed basis for time and eternity. Glory to God!

Preach the Word and free the people is the divine command. How?

1. In simplicity.
2. In earnestness.
3. In naturalness.
4. In faith.
5. In patience.

When we resolve and eschew old truths and bring something original with every sermon, soon we will meet with defeat. In our attempt to go beyond the visual line of revelation we will enter the moral jungles. The urgent and pressing wants of the people will continue to be unmet, their understanding unenlightened, and their souls unsaved and their hearts uncleansed. Essential truths must be presented to human need in simplicity. Too often we are afraid of being natural from the dread of being taken for ordinary. Manner may vary, phraseology may be kaleidoscopic, the individuality of our personality stamped on every utterance, but the truth itself is as old as gravitation and as changeless as the tides, which brings me to say it is infinitely better

to forego whatever admiration we might secure by a brilliant intellect, and oratorical display, in order that we may gain a far nobler end, even the salvation of souls and the sanctification of believers; plus their never dying loyalty.

*"If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."*

### IV. THE MINISTER AS A MAN REMOVING PREJUDICE AND WINNING THE LOYALTY OF PEOPLE

To the Corinthians the grace of God enabled Paul to say, "I will gladly spend, and be spent for you, though the more abundantly I love you the less I be loved."

What he spent for them he earned with his own hands. Working at his tent making in the night, he preached to them during the day. And while he spent his earnings he was himself being rapidly spent. The candle was lighted at both ends. Our bodies are machines which go on for a fixed period; but which, if their action be accelerated, wear out the sooner. However, better burn out than rust out.

Paul exercised the same warmth of affection toward the Philippians that he exercised upon the Corinthians, and was better required. The Philippian church demonstrated its love to both God and His servant; as a whole burnt-offering they had laid themselves and their substance on the altar.

While Paul regarded the Philippians and their service a sacrifice to God, he speaks of himself as only a drink-offering.

"I, if I am poured out on the sacrifice and service of your faith, joy and rejoice with you all."

The wine of the libation was the emblem of joy. It is in this sense that it is said to make glad the heart of God. It represented both the joy of God and of the offerer in the offering. Therefore Paul asks the Philippians to joy and rejoice with him.

Paul's whole soul was stirred with a strong desire to be of the greatest possible service to man. His desire at one time was to be with Christ, but to abide in the flesh he felt to be more needful to the Philippians. Meanwhile he resolves to send them Timothy. Timothy stood among Paul's friends as the Philippians stood among the churches. Of him he says:

*"I have no man like minded, who will naturally [or genuinely] care for your state. For all seek their own, not the things which are Christ's."*

No man's preaching will accomplish eminent good unless he is himself a sermon.

"His words are thunder," says Augustine, "whose life is lightning."

Paul makes no mention of Timothy's attainments. Was he learned? Was he a deep thinker? An able reasoner? Was he polished with culture? We do not know. One thing we do know; he was instructed in the oracles of God. From infancy he had known the Scriptures. He was therefore an able minister of the New Testament. Whether he was eloquent we know not; but from Paul's words, we

do know that the spirit of prophecy had designated him to the ministry and that, by the laying on of the hands of Paul, and of the Presbytery of Lystra, he had received the gift of the Spirit for his office.

Whatever Timothy's gifts for the ministry might have been, one thing certain, that he was qualified for it by grace. Among all of Paul's fellow-laborers he stood peerless. He had, Paul tells us, a natural care for the people, his care was natural for it was the offspring of the new and divine nature which God had given him, and the Greek word for care tells us that he cared intensely. Like Paul he cared intensely for the church in forgetfulness of himself.

His care, Paul announces, was for the church's state. He removed every possible barrier of prejudice by adapting himself to the situation, and applying the truth as need demanded. He was not indifferent to its temporal interests. From Paul's pastoral letters, addressed to him, we can see how carefully he would look after the aged and godly poor, and have their wants supplied; and also how carefully he would look after its officers and ministry. His whole soul went out in loving service. Breaking down every barrier of prejudice, he won the heart's affections and loyal service of the people for ever. He is a concrete illustration of the minister as a man breaking down every prejudice becoming a servant in the strictest sense, answering their heart cries, speaking good words and captivating their loyalty. There are no claims so strong as those forged by love.

What a bar to our usefulness is prejudice. No matter how well and conscientiously we do our work we can be of no service, and accomplish no good, if prejudice be in the way. Your ministry may be a striking success, yet your prejudiced friend will pronounce it a failure. You may in every way be an example of piety and charity to the flock, yet the prejudiced mind will find much that he thinks is worthy of censure and condemnation.

It is most difficult to be beset by this obstacle. You may do a man good and you pray, and earnestly pray and work to do it, and yet because he has taken some silly prejudice against you, you cannot effect it. In his judgment you are a Nazarene, from whom no good thing can come. His prejudice will not permit you to approach him. He looks upon you with a cynical eye and laughs at your best efforts. In his estimation you are a poor, weak, incapable nothing. Such is the cross that many a brother minister has to bear.

But the history of a legion of Christian ministries has shown how this demon of prejudice may be cast out. Love here, as elsewhere, is the conqueror—love conjoined to discretion and wisdom.

The kind sympathy which a minister has shown to his prejudiced member in the hour of sorrow or sickness, has killed outright all the unfriendly feeling he cherished. Many a minister's enemy has been turned into his warmest supporter and friend; and many a time all unkindly feeling has become changed to the most helpful appreciation.

A somewhat curious incident now comes to my mind, which well illustrates what I have just said. A minister had been called to the back country in Scotland to minister in a neglected field. He found the church in a low state. The congregations were poor, the life of the whole thing was at the lowest ebb, but he buckled on the armor and set to it in a right manly way, and soon things began to show improvement. The congregation increased, and an earnest spirit began to pervade the people.

But one of the officers looked upon the good work through the green spectacles of prejudice. He had been a close friend of the predecessor of the young minister now in charge, and somehow he became offended. He felt that the present success reflected upon the former minister. So he began to sulk and work—work in a most disagreeable way.

Then by and by he withdrew from attending church, and held a little conventicle of his own in a hut in his garden. The minister got wind of it and one day called to see him. He found him in his garden, and as they stood near the conventicle hut, he referred to it, and spoke in the frankest manner about the service which he said he understood him to hold in it, expressing a desire to see its interior. This the good man felt obliged to do. After looking around it, and making one or two kindly remarks about its arrangements, said, "Yes, it's very nice, and these hot days it might be quite pleasant, but I'll tell you, my good friend, what

would be a great improvement—a few illuminated texts on the walls, and the next time I go to Glasgow I shall get some for you."

Soon he went to the city of Glasgow and brought home the promised texts, which he took along to the old man. He was kindly received, and on his offering to help put them up, they both went to the hut together. The texts were tacked to the walls, and then the minister proposed that they should have a little prayer together. They knelt down together, and when they rose up the demon of prejudice was cast out. Next Lord's day the man with his family was back at church.

When there is prejudice our ministry is impaired and our work hindered, but thank God the evil may be overcome and our ministry become exceedingly fruitful.

When we realize the barriers in the way of the spread of the glorious truth from the world, the flesh and the devil, the obligation resting upon us as ministers, the value of souls and the charge to us to "endure hardship," we can but see the wisdom of adapting and working out methods which bring us near to the people and the people near to us, and of our being, in a sense, all things to all men that we might win some.

"If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."

## Plain Words to Preachers

John W. Goodwin, General Superintendent

### The Preacher in the Pulpit

THE diligent student searches the Bible, history, nature and his own being for materials for the making of his sermon. The good thinker meditates carefully, to gain his broad, comprehensive thoughts. He studies to use clear, beautiful, and forceful language with which to elucidate his thoughts; but the true preacher is seen in his sermonic delivery and the style of his preaching.

Preaching is the unfolding of divine truth through a living personality. But what shall be the preacher's style of unfolding the truth to the people? There are four methods of sermon delivery: reading, recitation, using notes, and direct or extemporaneous speech.

Reading may do for lectures, for it gives exactness and also confidence. But holiness people generally do not care to listen to sermons which must be read. We had one holiness preacher who read his sermons, but he could read his sermons and preach with his head, his arms, his feet at the same time. He read his sermons from shorthand. I refer to Rev. John Short of precious memory. Reciting sermons is a difficult matter. It would kill any

ordinary preacher, it would seem to me. I would not advise it. Quite a number of preachers use notes, but this, too, is difficult. Get away from notes as much as possible. But if you use notes, have them written distinctly so they can be easily read.

Extemporaneous preaching is the method I would advocate. It is grounded in spontaneous thinking, but does not exclude preparation. Some strongly advise against it on the ground that there are likely to be mistakes in grammar, poorly rounded sentences, unclear statement of propositions. Nevertheless, there is a blessing, strength, inspiration, and effectiveness in this method. A young preacher who begins with this method will become a stronger and doubtless more effective preacher later on. This method requires most careful preparation. Thought must be systematically arranged, and the truths presented must be ground into the soul until they become a part of one's very being. Some of the arguments for this method are: first, the voice of the ages is in favor of it; second, it is the most natural method; third, it gives freedom in delivery.

The fundamental is to become lost in your message. The preacher must be so lost in his subject that he loses his self-consciousness. "Begin low, go slow, rise higher, catch fire and sit down in a storm." Do not think that loud talking and screaming is power. John Wesley said to his young preachers, "scream no more." Talk earnestly, sometimes vehemently, but do not use a screaming voice. Train your voice. Have the best voice possible, as it is the vehicle of the message to the people. Don't speak in a monotone voice. Don't be a race horse going up and down the platform. There is no power in that. It will detract attention from the sermon. A friend of one preacher calculated that he walked two miles back and forth across the platform while preaching a forty-five minute sermon. On the other hand do not stand in one place all the time. In short, be natural.

A preacher standing before the people ought to guard himself against habitual breaks in grammar and physical contortions. There is something in the appearance of the physical posture in the pulpit that cannot be discounted. A preacher ought to study how to look at his people. Do not look at the plastering, the folks are not there. Do not look down as if you were ashamed of what you are saying. A preacher who cannot look his people in the eye and talk to them can never have the greatest victory in his preaching. There are some preachers who have not the courage to talk to people personally. Consequently they go into the pulpit and hit at them. They will not hurt you. Don't look at the clouds and do not look at the floor. Look at the people before you.

In presenting this truth let me call attention to the voice. Do not talk with too low a voice. Talk earnestly, sometimes vehemently, but not always on "high C" and so high you cannot get down. Talk not only loudly, but distinctly, and do not strain your voice. That is a great secret, however.

We ought, as far as possible, to deliver ourselves from pulpit habits. Don't ape preachers. Be yourself. Do not try to be somebody else. It is said that John Wesley's preachers tried to be like him. It is natural for young preachers to get somebody they think is a good preacher and follow the pattern. Because some preacher has a strong personality and a way that impresses men, young men want to preach like that. If some preacher has a sing-song voice, don't sing-song your sermons. Deliver yourself from habits, be yourself, and have your own way of preaching.

Study to preach the Bible. When you get a text, do not go everywhere preaching the Word, preaching from Genesis to Revelation. Our preachers should be biblical preachers. Get a text and preach the truth right out of the Bible. There is so much in the Bible that needs to be preached. In regard to illustrations, try to get them out of the Bible. As a Bible student, read your Bible through, it will give you a fund of information and illustrations.

Many preachers are unable to speak outside the

pulpit, and feel they cannot preach except in the pulpit. A man must be able to preach a sermon outside of the pulpit, he must be able to preach anywhere. Never become tied to notes so that you cannot be free to pour your soul out upon the people. It would be well for some preachers to take a soap box and go out on the street and preach to the people until they can preach without notes.

The Jews required a pulpit, a place from which to talk to the people, but Christ could talk to the people from any place. He talked in the synagogues, but He also talked on the steps of Peter's house. He talked at the seaside and in the homes of the people and in the boats. Some of the finest sayings of Jesus were spoken in the homes of the people. He talked to one and two persons. He preached His most eloquent sermon to the woman at the well, and said the finest things to the young man He met on the streets. Preachers must study to get into the social life of the people. Remember at a wedding Jesus turned the water into wine. There He said some of the choicest things. In the homes of the sick, at death beds, and social gatherings, these are all good places for the preacher to say things.

A weeping preacher is often a successful preacher. A man said, "I covet to weep in the pulpit." But he could not weep much. We do not stay before the cross long enough. I do not mean to say that you should have your sermon arranged and say, "Cry here," but I do mean to say that a man ought to have a soul that is burning with his message.

It will be found helpful to try to speak clearly when in private. Try to speak clearly at home. Try to speak clearly when calling. Correct yourself when you are conscious of it and then when you are lost to yourself the right thing will be a habit. I think all of us as preachers ought to study to use correct English as far as possible. Every preacher ought to have books on the correct use of English and undertake to speak and write English correctly. We may receive help by writing some sermons and criticizing the language. Doubtless, none is perfect in the use even of his own language, but glaring blunders can be avoided in the pulpit.

A few "don'ts" may be interesting, if not corrective. First of all, "don't" be sensitive when your wife tries to suggest some improvement in your sermon or its delivery. It may be that your wife does not know how to suggest without criticizing. Never mind the criticism; accept it as a suggestion and improve. Don't make personal remarks from the pulpit. If you are bound to hit people, go to them personally where they have a chance to hit back.

Don't be a braggart and a coward. Be a man among men. Don't scold your people, or talk in a disgusted tone, giving evidence that your stock of patience is low. Let patience have her perfect work. Don't frighten the people with grimaces, making

faces is children's play. Smile! It is always bad to waste energy. It takes sixty-three muscles to frown and only thirteen to smile, why waste your strength?

Don't strain your body in making gestures, let your hands move naturally and smoothly.

Don't pitch your voice too high in starting; go higher you will be compelled to scream. Don't scream.

Don't stamp your feet too forcefully. The dust is hard on your lungs. Leave the carpet to be cleaned by the janitor.

Don't form a habit of doing only one thing continually. Use your handkerchief for its natural purpose, and leave the buttons on your coat alone.

Don't form the habit of leaning on the pulpit. Change your position once in a while. Do not form

the habit of continuously walking. Stand with one foot in advance ready to step when needful. Keep your feet well under your body. Do not sprawl and straddle. Step lightly and be gentle.

Don't be a dude, foppish, or strut; pride goeth before a fall. Be humble.

Don't assume to know more than you really do. It will soon get out on you and then? What?

Don't smite your fists when you really mean to draw the people to you. Smite fists at sin and the devil, but not at the crowd.

All these "don'ts" and many more may be summed up in this one exhortation; be sincere, be kind, be thoughtful, be filled with the Spirit of Christ and preach your message in holy passion with the objective of helping some soul to a better life.

## Lights and Shadows of the Preacher's Life

H. F. Reynolds, General Superintendent Emeritus

*The Preacher Goes with the Second Blessing Folks*

HAVING been engaged as one of several holiness preachers for a definite second blessing holiness campmeeting, I came at the time and place for said meeting. Those in charge of the campmeeting engaged a house where the four of us workers could room. Also arrangements were made for parties to come in and prepare the meals, and keep the house in proper order, thus giving the campmeeting workers the use of the whole building in which to rest, study, and pray during the ten days of the campmeeting. It was a fine plan, and soon we workers were well organized, making ample provision by a systematic program for secret, family and collective prayer. From eight to nine-thirty a.m. of each day was devoted to prayer, for our families, for the workers, and for the campmeeting services; also for special cases that might be carried over from the campmeeting services.

Having been wholly sanctified for a considerable length of time, I had never been brought face to face with the important question of my future church relationship. About the fourth morning while we campmeeting workers were in our prayer session, the Holy Spirit filled our prayer room and deeply impressed upon me that I must decide the question of my future church relation and ministry. In the scripture found in 2<sup>d</sup> Corinthians 6:14-18, especially were the words, as follows, so greatly illuminated: "Come out from among them" (with several other parallel scriptures), making my duty unquestionably clear. But on the above mentioned morning, the presence, the power, and the voice of God were so great that I had to press my way to an open window to keep from fainting. Also, on the following morning while all of us were again in prayer in the same room, about the same hour the presence, the power, and the voice of God were the

same, but with increased pressure; till again I had to practically hang out of the window in order to retain consciousness. All the time, the command, the words seemed like "Come out from among them" or to decide to make the change in my church and ministerial relationship.

At the close of that morning's prayer session I asked the brethren to tarry a brief moment during which I stated to my fellow workers, "I am going home as I am quite unfit to do anything to help on this campmeeting until I have this question of church and ministerial relationship settled." But my holy brethren lovingly drew near to me and urgently persuaded me to remain with them till the close of the campmeeting. But I said I must have this all absorbing question settled, and as I was not slated to preach that day until three p.m., I said, "I am going to take my Bible and go to the woods and I shall remain there until God shows me what to do." I should have said I am going to the woods to stay until I decide to do what God has told me. Those were four memorable hours. The first three were a time of great struggle, bordering on agony of soul and spirit. Oh, how Satan did strive to defeat me! Finally, yes finally, I was enabled by divine grace to make my decision, and hold to my purpose to go with the second blessing folks. Who they might be I did not know, but they were henceforth to be my people, and I would trust God to provide for my wife and children, and also I trusted God to direct them about changing their church relationship.

Having decided to go with the second blessing holiness people, I became unspeakably happy, and on consulting my watch, I discovered that it was past one o'clock, and I must preach at three. I started across an open field for campmeeting and while en

route, ran into a large patch of luscious, ripe blackberries from which flew a flock of birds that were making their dinner on the berries. Immediately the Holy Spirit applied that scripture from the sermon of Jesus, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26). And will not God take care of your wife and children? My heart said gladly, "Yea, Lord, thou doest all things well, I am going with the second blessing holiness people."

I arrived in camp in time to wash my tear-stained face and joined in the opening of the service. When the time came for preaching, I took my text, Genesis 17:1, "I am the almighty God; walk before me and be thou perfect." I did not have to search for a text as God had shown me what I was to preach from if I went with Him. I briefly referred to my severe testing time, and launched out and the Holy Ghost illuminated the text, inspired my soul as I advanced with the subject, and thirty-five earnest seekers were at the altar, and almost all of them became happy finders of entire sanctification. Words fail to express the glory that filled all the camp, and my own soul overflowed with glory. But the devil does not give up easily, or does not quit his effort to pull a child of God down. For about three hours my soul was in agony, and great darkness seized me, and it seemed as though the earth would open and swallow me up. But by divine grace I told the Lord that I was going with Him and with the second blessing holiness people, let come what would. Again the devil fled, the light of God broke in and all the shadow disappeared.

I put in the rest of the night, yea till after the light of another day, a new day in my experience, writing to a number of influential holiness persons, stating that I doubtless soon would take my church letter from the Methodist Episcopal Church and Conference where I had been a member and had labored for more than twenty years. As Rev. C. J. Fowler at that time was the president of the National Holiness Association and I was president of the Vermont Holiness Association, I felt obligated and wrote him first, stating that I had decided to change my church and ministerial relations, and consequently was sending him my resignation from the very desirable and important official relation, thanking him for his many and helpful suggestions and assistance rendered to me in the holiness movement.

Another, and a very important letter to me, because it was to Rev. Elmer Elsworth Reynolds, a prominent member in the Methodist Episcopal Church and Conference, and my own brother in the flesh, with whom I had been a member in the said church for some twenty years. The writing of this letter was a very serious but victorious time. As I closed my letter to him, the Holy Spirit fell upon me, and so overwhelmingly blessed my needy soul about three o'clock in the morning that I really had

to dance to relieve the great joy that flooded my whole being. I also was very careful to write each and all of the pastors with whom I had arranged to hold revival meetings, stating that I had decided to "go with the second blessing people, and doubtless soon would take my letter from the Methodist Episcopal church, with my ministerial documents, "and that I was, and did release them from any and all obligations, previously entered into for revival services. But most sincerely requested that they continue to pray for me, as I knew not at that time what the leadings of the Lord might be, for I did not wish, in any way to hinder the work of holiness. My last letter at that sitting I wrote to my dear wife and children, in which I took special care to make it as clear as I could that I was not going to insist or overpersuade either wife or the children to change their church relationship unless they freely and fully desired to do so. However I did assure them that I would be delighted to have them go with me wherever the Lord might lead. My letter did not reach my wife until after I had closed my campmeeting and had time to reach them and tell them all about it. But wife and all the precious children said, "We are going with you."

Every one of those pastors with whom I had been engaged to hold revival services acknowledged the receipt of my letter announcing my decision to change my church relations, and also observed my statement with reference to relieving them from any obligation to have me come and hold revival meetings. They were sorry indeed of my decision to change my church and ministerial relationship, but they said they knew me, and were not afraid to trust me; and to be sure to come to them and hold the revival meeting according to previous plans. This the Lord enabled me to do. My first engagement was with a pastor who had three churches on his circuit, and we were to hold an all-day meeting of three services at each church. The Lord was manifest in great and glorious power in each service of the three meetings. The churches were filled to overflow capacity, and so great was the presence and power of the Holy Ghost that when opportunity was given, the altars were filled with earnest seekers for pardon, entire sanctification or reclamation. At nearly every service one or more, sometimes several would be prostrated under the power of God. At some of the later campmeetings the power of God was so great that farmers would leave their teams in the fields and climb fences and come to the services and get saved and return to work. At other times the Spirit of God was so manifest that those opposing the services would be prostrated to the ground, while many would hasten to the altars and obtain the blessing they were seeking. But I must not weary the reader with more of the glorious results following my more immediate services, after deciding to go with the second blessing folks.

Having made the decision the question was pressing hard upon the writer as to what religious movement he should affiliate with. This was a very far-

reaching matter, for I soon discovered there were many movements among the holiness people. But after months of careful reading about different movements we joined the Association of Pentecostal Churches, which later united with the Church of the Nazarene of the West, and is now known as the Church of the Nazarene.

The writer was and has been satisfied that he made the right decision. The Church of the Nazarene is carrying on successfully and increasingly the work of second blessing holiness in the U.S.A., Canada and British Isles; and has missionary work well started, if not fully established in Africa, Argentina, Cape Verde Islands, China, India, Mexico, Palestine, Peru, Syria and British West Indies. Moreover I am fully persuaded that the Church of the Nazarene

offers one of the greatest opportunities any person could have to make his life count for the Lord Jesus Christ and for the lost for whom Jesus died.

Yes, there will be lights and shadows, but the light will outshine all of the shadows. Therefore, I am continuing to pray that God will give us the 60,000 new members for the Church of the Nazarene this quadrennium.

And may I be permitted to close this article with two suggestions. The first, Preach second blessing holiness. And, second, as pastors and evangelists, constantly urge all who are seeking a church home to consider the Church of the Nazarene; for in it they will not only find good spiritual food, but also find a spiritual atmosphere where they will be free to testify and preach the second blessing.

## GENERAL CHURCH PROGRAM

### Christian Stewardship Promotion

E. J. FLEMING, General Church Secretary

**W**E BELIEVE that salvation is by grace. We believe that justification is the initial work wrought by our Lord in a human life and transfers that soul from sin's darkness to righteousness' light, from the power of Satan to the power of God. We believe that a justified believer if properly instructed and who follows in the gleam of that proper instruction will soon enter into the Canaan experience of perfect love or entire sanctification—a work of grace subsequent to justification.

The works of God wrought in the soul through grace broaden out into a life—the life of holiness. That life may be resolved into two phases, *being* and *doing*. *Being* Christlike in spirit through the indwelling of the divine Spirit, and *doing* godly deeds as a natural consequence to Christlike being. Christ went about doing good. He loved humanity—not always because of what men were, but because of what they might become through grace. In every human life are possibilities of good that will glorify Christ, it matters not how encrusted in sin that life may be. The average human being, untouched by divine grace, is in an abnormal condition. Grace entering that life normalizes it and it becomes of great value and service to God.

The one outstanding duty of the church is to bring men who are alienated from God by sin into contact with Jesus Christ. The one great responsibility of the church is to proclaim the good story of salvation by grace to all men everywhere.

The degree to which the church responds to her call to duty and to her responsibility is the measure of her spiritual tide. A church that lacks in missionary zeal is not a spiritual church. The responsibility for the work of the church cannot rest upon that impersonal thing called "church." Responsibility can be posited only of the rational, moral be-

ings of which the church is composed. The responsibility is twofold—that of the people and that of the leader, or pastor. The spiritual tide of any local church is just what a spiritual majority determine it should be under the leadership of a pastor of spiritual vision.

The church exists for kingdom purposes—exclusively. The church is composed of men and women saved by grace. They are not their own. They are bought with a price. They are redeemed. The price of that redemption is the blood of Jesus Christ in atonement. If grace-saved beings "are not their own," "are bought with a price," they are obligated to live, without personal reservation, lives of usefulness, self-surrender, devotion, and service to Him whose they are by redemption's price.

From this broad base we narrow our investigation to a single line, that of the stewardship of material possessions. None will question that men—grace-redeemed men—ought to be kind, gentle, forgiving, courteous. And none will deny that grace increases the practice and power of these. But to this list should be added that grace-redeemed men should be liberal (open-handed) and generous (free-hearted) in their attitude toward their fellowmen in regard to material substance—property, money. Why should not grace introduce liberality and generosity into the life and more grace increase the practice and power of them? And we declare, it does. But some of our age-old conceptions regarding property and money are derived from pagan sources. So there arises the need of enlightenment on the duty and responsibility of managing money in its relation to the kingdom of God.

In teaching men to be kind our objective is not first kind deeds to exhibit, but kind hearts to exhibit. In teaching men to be forgiving we do not aim first at an exhibit of instances of such forgiveness, but an exhibit of forgiving hearts. We aim at

a higher plane of heart life. For from that higher heart life will flow deeds of kindness, deeds of forgiveness. So in teaching men to be liberal and generous our objective should not be an exhibit of increased collections, more money, but an exhibit of heart-liberality, heart-generosity. These mark a higher plane of heart life. So we conclude that stewardship cultivation or promotion should aim at heart enlargement as the first objective. When we take that view of it we see the necessity of time and patience and persevering effort.

Every proper means should be employed by the pastor to create the spirit of Christian stewardship in the hearts of his congregation. He cannot preach continuously on tithing. He cannot afford to create wrong impressions upon both insiders and outsiders by continually drumming for money, even for necessary uses. He must preach occasionally—not "scorching," "straight shooting," "digging" sermons on tithing, money—but enlightening, instructive, encouraging, faith-building, joyful sermons on the blessedness of partnership with God in money matters, the blessedness of using one's material substance to bring salvation to others, the joy of partaking in the work of kingdom extension, and the glory of seeing our Christ honored with devoted practices in these things.

The pastor should keep on hand good printed matter—tracts, booklets, leaflets—on different phases of the subject. Hand these out about once a month. Have a tract rack where they may be taken by strangers as they pass out.

Scan the press for illustrative articles, testimonies, and short stories, and read these as opportunity offers, doing it in an informal way, and without a "harangue" added. There is excellent literature published for free distribution by the General Stewardship Committee at Headquarters. Order it and use it. Then get samples from other denominations and order from them—usually at a very low cost.

Use posters. Do not make the walls of your church look like a roadside billboard. Use posters judiciously. Take them down before they wear their message out. Some posters are long-lived. Others just serve a special purpose, and when that purpose is served, take them down. Do not have too many up at one time.

Wherever possible secure several good books on stewardship and have a circulating library. Get your people interested in reading them. There are books obtainable for adults, for youth, for children.

Form a study class of a few weeks' duration each year. Study some one of the books prepared for such purposes. Have open discussion, but discourage anti-discussion. Seek light on life's pathway on stewardship lines.

Finally, keep constantly at it month after month, year in, year out, with grace, patience, perseverance, faithfulness—and faith. Work for heart enlargement, expect heart enlargement, and when it comes joyfully commend it. Show appreciation, voice appreciation.

The following can be obtained free by ordering from the General Stewardship Committee, 2923 Troost Avenue, Kansas City, Missouri. How many of each do you need?

Financing the Church—Benedum.  
What Jesus Christ Taught About Money—Pier-son.  
Pastor and Church Finance—Morrison.  
Doors of Opportunity—Lunn.  
Light in the Valley—A Max Murdock Story.  
Releasing Lives—Fleming.  
Life Abundant—Fleming.  
The Great Question—Fleming.  
Living Witnesses—Arranged.  
Storehouse Tithing—Fleming.  
The Tithing Farmer—Carey and Others.  
Plain Truth About Tithing—Heslop.  
What Saith the Scriptures?—Fleming.

## MISSIONS

C. Warren Jones

### The Pastor and Foreign Missions

**E**VERY pastor is confronted with the problems of the church and the work of the different departments. It is natural for the pastor to take some kind of an attitude toward every appeal that is made to carry on the work.

When it comes to missions and more especially foreign missions he will assume one of three attitudes. He will be for or against or take a middle-of-the-road course, an indifferent attitude toward the work. I cannot believe that we have pastors who are against the missionary cause. However if one manifests an indifferent spirit, he is working against the program of God and the plan of the church in evangelizing a lost world. He may be sincere and feel that he must give his time to his own work. He may see that he gets his own salary and work diligently to clear his church from debt. These things are worthy of attention, but this good brother, whoever he may be, has lost the vision and to say the least is taking a selfish attitude. He is bound to dry up in his own soul and his people will suffer spiritually.

How different it will be for the pastor who believes in the work of foreign missions. He not only believes in it but is an enthusiast. He devotes himself to the task. From the very nature of Baptism of the Holy Ghost it would seem impossible for a pastor to possess the experience and not to be in favor of and take a vital interest in carrying the gospel to a lost world.

The Baptism of Spirit and the spirit of missions cannot be separated. On the morning of Pentecost the hundred and twenty were not only baptized with the Holy Ghost, but they were baptized with the spirit of missions. The results that followed were proof that peculiar passion had gripped them. On coming from the Upper Room that crowd lost sight

of themselves. They had a vision. They saw the possibilities. Their hearts burned within them. They filled Jerusalem with their doctrine. They were not satisfied with just home missionary work. They went throughout Judea and Samaria. They pushed to the uttermost parts of the known world. —The disciples became foreign missionaries. With the exception of two, they died on the mission fields.

Why all this tremendous activity in getting the gospel to the known world? There is only one answer. They had received the Holy Ghost and were fired with the spirit of missions. It was this spirit, this consuming passion, that made the early church a power in the earth. Had it not been for this missionary zeal and passion, there is no doubt that the Early Church would have become just another Jewish sect. It would soon have run its course and died from inactivity. Instead of that the Church flourished at home and abroad. Before two decades had passed there were five hundred thousand Christians.

Has God changed? Has God's grace lost some of its vital elements? No, a thousand times no. He is the same unchanging Christ, yesterday, today and forever. The Baptism of the Holy Ghost will do as much today for men as it did nineteen hundred years ago. In those days it caused men to enter upon a world crusade for souls. They had a vision that was world-wide. The same is true today. The Baptism of the Spirit will erase boundary lines, and make us crusaders for souls at home and to the regions beyond. It will cause us to be pastors with an intense interest in missions.

### Another Home Missionary Method

THE work of Home Missions is a real challenge. The field is so large. The opportunities are so many. Then there are so many ways of carrying on the work.

Here is a method that has not been employed to any great extent. I refer to the use of the printed page and more especially to our church periodicals. Why not use the *Herald of Holiness*, *The Other Sheep*, and *The Young People's Journal* as a means to further this work.

There are multitudes that know little, if anything, about the Church of the Nazarene. The fact is that many people have not so much as heard that such a church exists. There is no better way in the world to enlighten the people than to sow the community or the town down with the *Herald of Holiness*. One thousand copies placed in one thousand homes, and who can estimate the harvest. The same can be said for *The Other Sheep*. We have a host of missionary-minded friends and they have never found out as yet what we are doing for the heathen and the extent of our Foreign Missionary work. By distributing *The Young People's Journal* the outsiders will see what we are doing for the young people. They will see that the gospel of Jesus Christ still has an appeal for the youth of our day.

By getting out these papers prejudice that exists

can be broken down. In the quietude of their homes, reading this good literature, they will come to a better understanding as to what we really believe. Thus a more sympathetic attitude will be taken toward our church. This is an excellent way to lay a good foundation for a revival in your community or town. It will also work in a neighboring town where you desire to put on a pioneer meeting with the idea of organizing a church. A small investment here will bring a blessing to many and pave the way for the Church of the Nazarene.

## CHURCH SCHOOLS

E. P. Ellyson

### The Pastor and the Sunday School

#### 1. The Pastor Is Responsible

THE church is one organization, not two or three; it is a unit. The church has its several departments which have their arrangements and workers and leaderships, but these are not the church; they are but parts of the church and their arrangements are, or should be, a part of the church arrangement. It is a very unfortunate situation when any single department is overestimated at the expense of any other department or of the whole, either from the standpoint of the department or the pastoral leadership and attitude. The pastor is the pastor of the whole church; he is the local general superintendent of all; he is responsible for the general leadership of all departments, of one as much as another. It is a lopsided church where the pastor singles out his pulpit work, or his visiting work, or any single part of the work, and turns the rest over to others and holds little personal interest and responsible oversight of these. The pastor cannot do all; he is not expected to do all; he will fail if he tries to do all. He must trust others, have confidence in the divisional leadership of others, not be a dictator, but a true general leader of the whole.

This article is not to suggest that the Sunday school is the most important department of the church. Others have their important place in their field. But we do say that the Sunday school is an essential department and in its field it holds a first place, and the pastor is as responsible for it as for any other department; he is the pastor of the Sunday school and cannot succeed largely apart from a successful Sunday school.

We are a recognized church and have our place and responsibility among the denominations. This brings us into some competition with other denominations in the winning of persons to our membership; other denominations are working in the same community. If we have any business there in that community are those we can help who should belong with us. But we must go after them. If we do

not go others will get most of those whom we should and might have. With the present conditions we cannot escape this competition but must meet it as effectively as we can. The Sunday school is a most outstanding church method today; it is one of the strongest arms reaching out to others. The appeal may be made to all to join the Sunday school but only those who are already converted should be asked to join the church. Others are working the Sunday school largely. Not just because of this, yet if we do not get into this work largely we cannot succeed very largely under this competition. We cannot depend alone on our preaching and revival meeting; we must also work hard for the building of our Sunday school. The pastor who succeeds must be deeply interested in and thoroughly posted relative to the Sunday school and its methods. To neglect this is to fail at four important points.

1. The pastor who is indifferent and neglects the Sunday school neglects his most effective agency in building the membership of the church he is serving. Statistics show that about 87 per cent of the members of the Protestant church come through the Sunday school. The enrolment of the Sunday school is usually considerably larger than the membership of the church. We now have 140,000 enrolled in our Sunday schools not members of the church. These are the very best prospects for church membership.

The Sunday school is the church's largest and strongest call to children and youth. Without these a permanent church cannot be built. If boys and girls go to Sunday school today, men and women will go to church tomorrow. The church that wins and holds these today will be the church of tomorrow.

The appeal of the Sunday school may be made as strong to young people and adults as that of any other phase of the church, and it may be made to the unsaved as well as the saved. Many pastors are not awake to the opportunity that is theirs through the Sunday school and hence are not working through it as they should, and because of this are not as successful as they might be. It is where there is a building Sunday school that we have a building church.

2. The pastor who is indifferent and neglects the Sunday school neglects his largest opportunity of shaping the church of the future, of maintaining the faith and preventing the inroads of heresy or compromise. The Sunday school is a strong agency of evangelism and character building. The faith of the church of tomorrow will be that which is being taught in the Sunday school today. This should seriously concern the pastor and he should know what is and what should be taught. No pastor can make up for his Sunday school neglect by his pulpit work.

The character of the future leaders and laymen of the church is now being formed. We are today making the church of tomorrow. We are probably doing as much, if not more, for the next generation as we are for our own generation. And the Sun-

day school is a very large contributor to this. The pastor is failing in his responsibility to the future church if he does not meet his responsibility to the Sunday school.

3. The pastor who is indifferent and neglects the Sunday school neglects his best opportunity of organizing his people for service and of training for service. The departmentized school and the organized class provide a lay leadership and a place of service for all. The Sunday school may be not only a place of teaching and learning but also of practicing and serving. That which is taught should be put in practice if it is to become valuable.

4. The pastor who is indifferent and neglects the Sunday school is running a great risk of weakening his leadership in the church. By a failure to fill his place and keep in touch with the Sunday school he is allowing it to develop into a more or less independent organization. The pastor cannot expect the school to be loyal to him when he is neglectful of it; he should hold friendly relations with the school in all of its departments.

## N. Y. P. S.

S. T. Ludwig

#### THE YOUTH OF THE CHURCH

THERE can be no greater concern of the pastor than that which revolves around the life of the young people of his church. In many instances this group is not only "coming into leadership" but actually furnishing the leadership for various departments of the church. It is then a matter of vital importance to the pastor that this great group of young people—so rich and full in possibility—should be spiritually alive to the program of our church. It is equally important that the pastor realize the importance of harnessing the energy and enthusiasm of youth to the great purposes of the church.

The space granted us in succeeding copies of THE PREACHER'S MAGAZINE will be used from time to time to promote the interests of our young people throughout our church. All matters of publicity to pastors will appear in these columns and we shall give frequent suggestions and articles which shall tend to give greater unity and effectiveness in our work.

#### THE DEVOTIONAL SERVICE

This weekly service usually occurring Sunday evening in the N.Y.P.S. should be one of challenging interest to the young people of the church and community. Pastor, you can render a real service to the church and your young people if you will give this matter some definite and personal attention. To let it run into a "rut" is usually caused by lack of interest or leadership by those who are responsible for the program preparation. Your wise and in-



terested counsel can do much to avoid the monotony which all too frequently results.

The programs given in *The Young People's Journal* each month are intended to be used as guides to interesting, worth while devotional services. A little ingenuity and foresight will discover various means to produce variety and spice in program presentation. Your assistance and encouragement by the devotional committee will be greatly appreciated.

#### THE JUNIOR SOCIETY

Do you have a Junior Society in your church? If not, why not? This fine group of boys and girls are potential leaders in the church. We cannot afford to slight them.

If you have as few as eight or ten of this age, you can still foster the society. Put on a real interesting program for these future "giants of the church" and watch the number grow. If you lack someone to lead this company, it might be well to start training such a leader now.

It is our privilege to share with the W.F.M.S. in this great work. They will have charge of the missionary service each month. What an opportunity we have to guide the footsteps of these oncoming Nazarenes.

#### THE YOUNG PEOPLE'S JOURNAL

Should there be a pastor who has not had opportunity to peruse *The Young People's Journal*—a card addressed to the secretary's office will bring a sample copy to your door.

This monthly publication of the General N.Y.P.S. is designed especially for our young people. It contains many valuable hints and suggestions, weekly program material and articles of devotion and inspiration for young people. As a pastor you cannot afford to be without a copy. If you are not a subscriber you should be. In many cases your local N.Y.P.S. would be glad to include your copy with their bundle. We are now in the midst of a subscription campaign throughout the church. Many district organizations are now promoting such a campaign. You can do much to aid your N.Y.P.S. Avail yourself of this opportunity to help them reach their quota.

### Those Tempestuous Teens

EDITED BY N. LANTZ, Hi-N.Y. Supervisor

No age group in our church offers to the pastor a more alluring challenge than does the group known as the teen-age. Characterized by tempestuous emotional responses, this age group has probably been harder for the pastor to understand than any other group in the church. Consequently, they have been treated much as an unsolvable problem; we accept the fact that we do not know what to do for them or with them—and let the matter drop.

But within the past few years there has been made an attempt to meet more definitely and satisfactorily the challenge of these young people. The Nazarene Young People's Society has not been unmindful of the "tempestuous teens" and to fulfill more fully its obligation to the church, a special

program has been launched for the particular purpose of creating a link which shall help anchor this age group to God and the church.

The Hi-N.Y. (High school age Nazarene youth) is a unit of the Nazarene Young People's Society which provides a place where teen-age young people can plan together, can work, can develop in Christian leadership, can fellowship under Christian guidance, and can feel themselves a definite part of the program which God has chosen to carry on through the church.

The Hi-N.Y. is to teen-age youth what the Young People's Society has proved to be to the older young people. The Executive Council of the N.Y.P.S. elects an adult sponsor or counselor and the teen-age group elect from their membership the other officers necessary to carry on their program in the Nazarene Young People's Society. Thus the Hi-N.Y. becomes, not another Young People's Society, but a section of the N.Y.P.S. through which the church may study to meet the spiritual needs of the teen-age.

Through the Hi-N.Y. the pastor, the Executive Council of the N.Y.P.S., with the sponsor and officers of the Hi-N.Y., may adopt a program that is centered in the salvation and development of the spiritual life of adolescence—that time of life which needs the special help of the church that the path of righteousness may early be found.

For the salvation of our boys and girls may the church take full advantage, through the Hi-N.Y., of the help that may be given tempest-tossed youth.

### Our Quadrennium Project

The General Council feels that the support of Christian education through our own church colleges and training schools is a matter of interest and concern to young people as well as to the future of the church. For this reason the support of our colleges and training schools is the special project upon which we shall center the attention of the general N.Y.P.S. organization.

The May issue of the JOURNAL will be an educational number. You are urged to inform yourself in regard to what our church colleges are doing and what they have to offer. Since much attention will be given during the month to commencement and the ideas surrounding it, this would be a good time for you to call attention to our own educational institutions and stress their value and importance to our people. You no doubt have a number of young people who should be in the college represented by your educational zone. Talk with them, get in touch with the college president and see if you cannot help to enrol them next fall.

#### OUR SLOGAN

**"DEEPER AND FARTHER WITH CHRIST"**

Close to Bracelet Bay, Mumbles, is a bell-buoy marking a concealed rock. This bell rings only in the storm. It is only when the wind is high and the billows roll and beat against it that it gives forth the music that is in it.

### Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

QUESTION—I am a graduate from Bible school in connection with one of our colleges and want to get out in the work. Here is my problem. While in school I got in debt first to the school and then for other necessities, and finally due to sickness of my wife, to a doctor for a large bill. I now owe six hundred dollars. I have an offer of a small pastorate. I also have a chance at a good job. With the call of the Lord upon my heart I am at sea to know which to do; take the job and pay the bills, or go to the pastorate and pay them as fast as I can. Please advise me.

ANSWER—Yours is a problem faced by many a young man. Preparation is necessary to success. This you have recognized in giving attention to training. Training is not ended in the schoolroom and the common lot is a service on the field, in a small place, and advancement as development comes. Support, as you suggest in your question, is small. I advise paying the bills first, by accepting the good job offered you, and consider that an additional part of your training. In future years it will prove a great blessing. Then it is a question whether the ministry will ever pay sufficient to enable you to pay bills of any kind and certainly not ones of long standing. Your spirit may chafe under the waiting, but you will have many times of rejoicing if you clear everything up first and enter the full ministry with a clean financial slate.

Q. I am continuously bothered with announcements being handed me as I enter the pulpit, and sometimes in the midst of the song service they are sent to me. I find they take time and explanation and result in a long preliminary service. What can be done to correct this?

A. First, a clear statement from the pulpit to the effect that none but emergency announcements will be made from the pulpit unless they are handed in, in advance of the opening of the service. A special secretary appointed to look after and arrange this matter as to order of the calendar, departments of the church, civic importance, if there are announcements dealing with such matters, will help. In the matter of length of time taken, this will be wholly determined by the state of mind of the one making the announcement. If that person is nervous or annoyed he will likely take a long while, whereas if he is composed and understanding, he will do this part of the service with ease and grace. Rarely should emphasis be placed upon a regular announcement. I think order and ease will solve your problem.

Q. I am pastoring a small church and the salary is not sufficient to cover my actual needs. Would it be wrong for me to take some work on the side?

A. I should think it would be right for you to take some work if you can secure something to do that will not complicate your work as a minister. A nice Bible to sell, or some other selling job that is clearly in the interest of the people, will help you to meet the people and at the same time assist you financially. An extra job in a store is many times available to a wide awake minister. This is desirable because it does not call for all the time of the minister, and second because he is permitted to meet many people under favorable circumstances.

Q. Our Sunday school is small and there seems to be no one to teach the young married people's class. Should I as pastor do so?

A. Yes. A pastor must be prepared to do anything needed to be done in the line of leadership. Besides, in a case like yours, you will make friends and create interest in both your church and Sunday school.

Q. Some of the young people of my church are light and inclined to be worldly. How can I deal with them?

A. Be kind to them, live consistently before them, and above all, "Let patience have her perfect work." This with proper revival fires will eventually produce the desired result.

Q. The increasing program of the church seems to call for so much time until it has become hard to find time for devotion and personal private prayer. What can I do?

A. Organize your work so as to make a proper place for this need that is above all others.

Q. The newspapers of our town seem to be closed to us. What can I do to get an opening through them?

A. First, watch and wait for a proper introduction to the management. Second, give them anything that you have that is news while it is still news. Third, be careful never to seem that you are trying to dictate to the paper. Persistence will find a way.

### BOOK CHATS

P. H. Lunn

THIS being the centennial year of the birth of Dwight L. Moody considerable emphasis is being placed upon the life of this lay preacher and soul winner. Several biographies have appeared during the past six months; among them "Bush Aglow" by Richard Ellsworth Day. The Book Man read it with amazement and great spiritual uplift; amazement at the many interesting things in the life and work of Moody about which he (the Book Man) had no previous knowledge; spiritual uplift at the thought of how God used this man of very limited education and no training in theology.

No field of reading, outside of the Bible, is as inspiring as biography. A life story must be very poorly written to be uninteresting. In "Bush Aglow" we have an ideal subject and a biographer of unusual ability. Dr. Day has written a book that is as interesting as any tale of adventure or heroism. He has pictured Moody in the various stages of his life and development as a Christian worker. The accompanying sketches of Mrs. Moody and of Ira D. Sankey, Moody's coworker, add greatly to the value and interest of the book.

The most pleasing reaction in connection with the enjoyment of reading this volume was from the emphasis placed upon Moody's receiving his baptism with the Holy Spirit; the change in the man and the revolutionary effect upon his labors. The biographer tells of the two Free Methodist women who spoke to Moody about his need and how finally the head-strong, self-made and perhaps self-sufficient preacher humbled himself: "He just couldn't keep back the tears. After all, these dreadful women had so much of the gentleness of Christ. His pride went smashing down. 'Oh, he stammered, 'won't you please come to my house and talk to me?' Then followed a visit, the first of several, in which Ananias did mighty Paul instruct."

That Moody had a definite crisis in his experience subsequent to his conversion, there can be no doubt. And that

this climactic event greatly affected his personal life and ministry, is very evident.

Another significant milestone in the life and career of the Comptroller of Northfield, as he was called, is the influence upon his preaching of his friend Henry Moorhouse of England. This friend accused Moody of not being a Bible preacher. Moody took his text and proceeded to explain it to his congregation. Moorhouse wanted him to tell the people what the Bible said about any certain scripture. It was difficult for Moody but finally accompanied by earnest prayer he commenced to change his style of preaching, becoming as he confessed, a Bible preacher. The increase in results was at once evident.

The Book Man heartily recommends this volume to preachers and laymen, to young and old; it abounds in illustrations of God's guidance and love. All in all, a tremendously worth while book.

The name of Charles E. Jefferson ranks with Jowett, Talmage, Brooks and other famous ministers, not only because of his success as pastor of Broadway Tabernacle, New York City, but because of his many books several of them written especially for preachers. Among his well-known volumes are "Quiet Hints to Growing Preachers" and "The Minister as Shepherd," both of which are now out of print; others that are available are "The Character of Jesus" and "The Character of Paul." One of Jefferson's best books that has been out of print for some time is "The Minister As Prophet." A new edition—the sixth—has just been released by Zondervan of Grand Rapids, Michigan (\$1.50).

The Book Man was delighted to know that this most excellent book is again available for there are few if any books in its field that compare with it. As the title suggests it deals with that important if often neglected sphere of a minister's activity—preaching. In this book Dr. Jefferson glorifies preaching as the outstanding work of a minister. Both the subjective and the objective angles of preaching are discussed. Considerable unanswerable argument is offered in refutation of the "widespread feeling that preaching as an institution is more or less obsolescent." Doubtless every well-balanced person in our denomination will agree that we rate high in exhortation, fervor and vehemence but that a bit of improvement could be made in the quality of our preaching. The following are a few samples of the strong statements made by Dr. Jefferson: "An ineffective pulpit is the most lamentable of all scandals. . . . The prophet has always had a tendency to degenerate into the priest. . . . The altitudes on which the prophet of the Lord must live are so lofty that poor, frail human nature, finding it exhausting to breathe the difficult air, seeks the first opportunity to come down. . . . The Reformation was ushered in by a mighty preacher—Martin Luther. . . . England in the eighteenth century was dead, and it was a preacher—John Wesley—who raised the dead and ushered in a new epoch of Christian history. . . . The churches, from the Atlantic to the Pacific, are crying out for preachers. . . . No man who knows how to preach with grace and power need stand idle in the marketplace a single hour. . . . And so on *ad infinitum*. It's dangerous to start quoting from a book of this kind for a stopping place is so hard to find.

The thoroughness with which Dr. Jefferson treats his subject is demonstrated in the chapter, "Three Men Involved" in which he discusses the physical, the intellectual and the spiritual man, each in his relation to the minister's work as a prophet.

This is not an ordinary book on preaching; it is a gem that every minister should own and read and mark; in fact it is a book that should be read once a year; there will always be something fresh and inspirational in it. No minister who takes his work seriously can read it once and fail to be greatly benefited.

## ILLUSTRATIONS

*Illustrations are the windows of the sermon. This department may serve as an exchange to which all preachers may send illustrations, incidents and anecdotes suitable for other preachers to use. Give proper credit to source from which the illustration is obtained. Do not copy copyrighted books or magazines without first securing permission from the copyright owner. An allowance of 50c in trade will be given to the sender for each illustration printed. Address all communications for this department to Illustration Department, THE PREACHER'S MAGAZINE, Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo.*

### WHY DO YOU WAIT?

I stood on the bank of the Mouse River near the Sawyer camp in North Dakota, it was early morning, the sun was just rising. The banks of the river were quite steep on either side and the water was from fifty to a hundred feet wide, and flowing very slowly.

I saw a red squirrel come slowly down the bank on the far side until his feet touched the water, whereupon he immediately ran back to the top of the bank which was some fifteen feet high. Again he slowly approached the water, but the moment he touched it he ran back again. It reminded me of a little child starting to wade and finding the water cold. The third, fourth and fifth time the little squirrel slowly approached the water, touched it and ran back to the top of the bank. After the fifth time he tarried longer, and seemed to make up his mind, "This stream will never be any narrower, less shallow, or the water any warmer and if I get across, I must quit fooling," so down the bank he came and without a pause or hesitation he sprang in, hit the water with a splash, went under, came up and on across to his desired destination.

I thought, how much like people seeking the Lord, waiting for greater conviction, hoping it will be easier, expecting a time of less opposition, coming again and again to the stream of salvation, yet never plunging in. Friend, what are you waiting for? The knowledge that you are lost, or that you need the blessing, is conviction enough. It will never be any easier, there will always be opposition. If you ever find God you will have to plunge in, body, soul, mind and spirit and trust the results to Him, and when you do, "the Lord whom ye seek, will suddenly come to his temple."

### PROCRASTINATION

He was a young man of perhaps twenty-five, and had been coming to the meeting night after night. From the first he seemed interested and the convicting hand of God was heavy upon him, but he would not yield. One night he came in late, the church was crowded and he stood leaning against a table in the back of the church. God helped us that night and when the invitation was given many came forward for prayer. I walked back to this young man and found him weeping with conviction. I have talked to hundreds of men, but never to one who seemed more concerned or disturbed, he took my hand and hung on. "I begged and pleaded with him to yield, and he would literally writhe as I talked, and twist my hand until I would wince with the pain. But his persistent answer to all my appeals was, "I can't, I can't." I kept urging, and finally he said, "Preacher, I can't go to-night, but if God will let me live I will promise you and promise God that tomorrow night I will settle it. I tried to show him the folly of procrastination, but he persisted, and as a last resort I tried to clinch him on the promise of settling it the next night, and again he said, "I promise, if

God will let me live to get back I will go forward tomorrow night and give Him my heart."

The next night came, and God was again with us, and there was much conviction on the people. Was the young man killed? No. Was he sick? No. Did he stay away? No. He was there, but when the invitation was given he did not come so I went back to speak to him, and when I drew near he began to laugh. I pleaded with him to yield, and reminded him of his promise, but he laughed at me. The night before he was one of the most convicted men I ever saw, this night he was one of the most indifferent. The meeting went on for some time after that, but never once did he show any concern. The Spirit seemed to have left him—it is dangerous to procrastinate.

### INFLUENCE

The pastor with two young men was driving across the city when he was stopped by a policeman for violating a traffic law, the pastor gave as an excuse that he was making an urgent call to see one of his members, that he was a preacher in a local church and did not know that he was violating the speed law. Months went by and an evangelist was holding a meeting in this pastor's church when one of those young men went to the altar. The pastor knelt by him to try to help him, but the young man said, "You can't help me. I heard you lie to that policeman, you were not on an urgent call." The pastor told him he would go to the policeman and fix it, if it would help him out, but it was too late for that, his fixing it up would help himself, but he had lost influence with the young man for good. May God help us to guard our influence.

### DON'T TURN HIM AWAY

"No I will not give my heart to God tonight or any other night, and I'll never enter this church again unless they bring me in in my coffin." This was the answer a young woman gave me one night when I personally asked her to go forward and give her heart to Christ. In anger she turned away from me and walked out of the building. I thought she was turning away from me, and I returned to the platform heavy hearted, wondering if I did wrong in speaking to her, but it is not often that a soul turns away from the preacher or personal worker. It is from God they turn away, and it proved to be so in her case.

She walked from the church that night, angry, but strong and healthy. Seemingly she had years to live and make her peace with God. She went home and was taken suddenly ill, lapsed into unconsciousness and died. On Wednesday after she walked from the church they wheeled her casket down the same aisle she had walked out, but her soul was in eternity, facing the God whom she had rejected and turned away.

"Don't turn Him away,  
Don't turn Him away,  
He has come back to your heart again,  
Although you've gone astray,  
O how you'll need Him to plead your cause,  
On that eternal day.  
Don't turn the Savior away from your heart,  
Don't turn Him away."

(\*NOTE—The illustrations this month are supplied by Evangelist Jarrette E. Aycock at the request of the managing editor. He states that these are gathered from his own experience of twenty years in evangelistic work.—MANAGING EDITOR.)

### MOTHER'S DAY

MARIDEL HARDING

It was Mother's Day, and Ronald sat on a box in an alley near the street. He could see people passing on the way to church, some wearing the white and others the red

carnation. He thought of his own mother, and how often he had walked to church with her, but she was gone, and he with no mother to guide him, had wandered away from home. Sin had fastened its grip upon him, and now, bound by habits and sin he sat alone in the alley, homeless, friendless and penniless. As the memories of Mother tore at the strings of his heart he buried his face in his hands; suddenly he lifted his head and listened. Surely he must be dreaming, but again he heard, "Tell mother I'll be there, in answer to her prayer." He hurried to the street, and there he saw a gospel car drawn up to the curb and two young men were singing that grand old song:

"When I was but a little child how well I recollect,  
How I would grieve my mother with my folly and neglect,  
But now that she has gone to heaven I miss her tender care,  
O Savior tell my mother, I'll be there."

When they had finished the song a sweet faced gray-haired lady arose with a large bouquet of white carnations, and said to the crowd who had gathered, "Boys if your mother has passed away and you would like a carnation to wear in remembrance of her, come up to the car and I will pin one on your lapel. Ronald with the others drew near and received the carnation, then stepped back while the young men sang:

"Can a boy forget his mother's prayer,  
Though he has wandered, God knows where?  
No, down the path of sin and shame,  
A mother's prayers are heard the same."

When the song was finished the car drove away, the crowd broke up and Ronald went back to his place in the alley. For a long time he gazed at the carnation and thought of his mother, and her many prayers for him, then he noticed a little slip of paper wrapped around the stem up next to the flower. He unrolled the paper and read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." He read it again, then bowing his head, he sobbed out his repentance to Mother's God and when he lifted his head again, he was saved, and could sing from the depth of his heart:

"Tell mother I'll be there."

## The Pastor's Scrapbook

I. L. Flynn

### GOD'S STANDARDS

WHEN the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

God's standards are holiness and righteousness, truth and sobriety, pure motives without hypocrisy. Jesus is God's standard for all people.

When the enemy, the devil, comes in with a roaring flood of fiery darts of temptations, the Holy Spirit will lift up Jesus, and when the arch enemy sees the Perfect One, he flees in defeat, for He is our Example. But if we are not living our best after our Standard, shall we receive that divine protection?

### HOW BLESSED INDEED

"Oh, the blessed tranquillity of that place, where there is nothing but sweet, continued peace; O healthful place, where none are sick! O fortunate land, where all are kings! O holy assembly, where all are priests! O my soul, bear with the infirmities of thine earthly tabernacle! It will be thus but a little while. The sound of thy Redeemer's feet is even at the door."—RICHARD BAXTER.

"Time means changefulness, but eternity means permanence. Time is conflict, but eternity is triumph. Time, at the best, is preservation, but eternity is security. Time brings bereavement, but eternity brings reunion. Time is my waiting for Christ, but eternity is my beholding Him, my Lord, my Redeemer, my Bridegroom, my All."

HAVE YOU SLIPPED AWAY?

What an important thought is found in Hebrews 2:1. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The margin reads: "Slip away from them." Truth never slips from us, but we are prone to slip away from truth.—SEL.

"God must long to have us pray more. Will we? Throughout the entire Word He pleads with men to pray; and throughout that entire Word the Holy Spirit keeps telling us of the wonders, that follow when men pray."

WATSON'S SUMMARY OF PENTECOST

- 1. That Pentecost brings heart purity.
2. Pentecost begets a new vision of things spiritual.
3. Pentecost bestows a baptism of love.
4. Pentecost energizes for service.
5. Pentecost intensifies devotion and fellowship with God.

A MOTHER'S TRIUMPH

"The Wesleys' mother was the mother of Methodism in a religious and moral sense; for her courage, her submissiveness to authority, the high tone of her mind, its independence, and its self-control, the warmth of her devotional feelings, and the practical direction given to them, came up and were visibly repeated in the character of her sons."—ISAAC TAYLOR.

DR. A. T. PIERSON ON FAITH

Look—That is receiving with the eyes.
Hear—That is receiving with the ears.
Take—Receiving with the hands.
Taste—With the mouth.
Come—With the feet.
Trust—With the heart.
Choose—With the will.

"Faith came singing into my room
And other guests took flight;
Fear and anxiety, grief and gloom,
Sped out into the night.
I wondered that such peace could be,
But Faith said gently, 'Don't you see?
They really cannot live with me!'"

THE DYING THIEF

Where did he get the light
This thief on the cross?
He saw God in the hated,
Dusty, bruised and naked—
Sufferer, three hours crucified;
Called Him Lord, and
Saw Him the King;
Believed in the resurrection,
And Christ's return;
Claimed Him as Savior,
And leaped into paradise
From the cross.
The trophy Christ showed two
Worlds of His victory.

—J. B. PAYNE.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

MOTHER'S DAY

SUGGESTIVE THEMES

- Honoring Father and Mother (Ex. 20:12; Prov. 30:11).
The Mother Love (Isa. 49:15).
A Mother's High Mission (Solomon's Song 3:11).
A Mother's Wages (Ex. 2:9).
A Holy Family (Isa. 8:18).
Our Debt to Motherhood (Rom. 13:17).—The Expositor.
A Charge to Keep (John 19:26, 27).
A Living Monument—"Honor... thy mother" (Eph. 6:2, 3).

GOD AND MOTHER

An old minister wrote in his ninetieth year something like this: "God came to me first in my mother. He could not have come to me in any other way to bless me, so he put His love and tenderness and purity and grace and sweet-

ness into my mother, and she revealed it to me. After a while I began to know God in other ways, learning to trust Him and to lean upon Him. Now in my old age my mother has gone, but God remains; and what my mother was to me in my infancy, God is to me in my old age." Parents, God's chosen way of getting to your children, or revealing His love for them, is through you. The Jewish rabbis used to say that "God could not be everywhere, so He made mothers."

PROUD OF HIS REGIMENT

A bright little boy received among his Christmas gifts a play military uniform. Putting it on he went out into the street, where he marched proudly up and down, attracting the amused attention of the passers-by. Finally a soldier came along and in a kindly tone asked, "To

what regiment do you belong, laddie?" The word regiment was new to the youngster. For a moment he hesitated, as if trying to grasp its meaning, and then, with an air of pride, replied, "To mother's regiment." "That's right, my boy," replied the soldier, "never be ashamed of your regiment."—SELECTED.

MOTHER'S DAY

Let every day be Mother's Day—
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care!
Come grown-up children and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went;
Her courage and her love sublime
You could depend on all the time.
—EDGAR GUEST.

IN THE PRESENCE OF THE QUEEN

When in England many years ago Phillips Brooks was called to preach before royalty. Afterward, visiting with

acquaintances who had been present on the occasion, he was complimented on his poise.

"Why," said an English clergyman, "if I had stood up to preach before the king I should have been so nervous I should scarcely have been able to proceed. Didn't you feel at all disturbed?"

"Not at all," responded the famous American, "I have preached before my mother."—SELECTED.

BABY'S SKIES

"The baby has no skies
But mother's eyes,
Nor any God above
But mother's love.
His angel sees the Father's face,
But he the mother's, full of grace."

MY MOTHER

My Mother—The woman who glorified all womanhood by the purity of her purpose, the loyalty of her spirit, the sweetness of her living and the choicest vigor of her faith.

My Mother—The friend whose every breath was sympathy, whose every thought was kindness, whose every deed was service.

My Mother—The teacher whose specialty was the love of the Spirit, and who had learned her pedagogy in the vivid school of experience.

My Mother—The citizen whose fidelity in her tasks left a legacy of high example for men and women to follow in public and in private.

My Mother—The saint who talked with her Master Christ each day in simple natural intercourse, and into whose calm heart fell perpetually the convincing sunshine of a higher world.

—REV. HERBERT A. JUMP.

CHURCH FINANCE

A Letter from a Finance Secretary

"The first half of the year is gone. I have thirty-five cents. I do not know how to write a financial letter at a time like this. I know that our members as a whole are most loyal, and have always done their best to help keep our church out of debt. And I know too that the worst of the depression is supposed to be over, but the church finances are always the last to feel the difference. We are in arrears on our budget and need money and it is my duty to tell you about it, so please bring your pledges up to date or as nearly so, as possible.

"Now, however, there is another side that is on my mind at this time. If ever you need God, you need Him when times are hard. Please do not stop coming to church because you cannot pay, or if you have already done so, start com-

ing anew. We need money, but we need you more, and you need us and God more. . . . When you attend worship you encourage the pastor and everybody in the congregation. But when we see some lagging and not attending, it is most discouraging to those who are able to pay and are trying so hard. . . . It is a little like a picnic when some people have prepared all they can and are willing to share it, but there are others standing around the outside and will not come in and eat because they did not bring anything. To eat such a lunch that you would so gladly share does not taste so good. . . . Do not stand back because you have nothing to bring. . . . TOGETHER in some way we will be able to see things through, with God as our Head.

Very sincerely yours,

"FINANCIAL SECRETARY."
—Church Management.

SEVEN WAYS OF GIVING

1. The Careless Way—To give something to every cause that is presented without inquiring about its merits.

2. The Impulsive Way—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. The Lazy Way—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. The Self-Denying Way—To save cost of luxuries and apply them to purposes of religion and charity! This may lead to asceticism and self-complaisance.

5. The Systematic Way—To lay aside as an offering to God a definite por-

tion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.

6. The Equal Way—To give to God and the needy just as much as we spend ourselves, balancing our personal expenditure by our gifts.

7. The Heroic Way—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—A. T. PIERSON.

A Dead Church Needs No Money—A request for a subscription for his church brought an irrational refusal with the remark that the church was always wanting money. "Yes," quickly replied the solicitor, "When my lad was a boy he was very costly. Boots, stockings, clothes, and the older, bigger and stronger he grew, the more money had to be spent on him. I was always having to put my hand into my pocket to find money to keep him going; but he died and now he does not cost me a dollar. Yes, a living, going, strong church always needs money."—The Expositor.

How to Stop Appeals for Gifts—A man, when asked by a friend how to keep so many people from asking him for gifts, replied, "Just stop giving, and folks will find you out and will soon learn to let you alone." "What effect will that have upon me?" "Well! As your bank account will grow big, your soul will grow small."—W. J. HART, in Expositor.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—May 2

THE PROMISE OF THE FATHER

TEXT—"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

SCRIPTURE READING—Acts 1:1-14.

INTRODUCTION—

- 1. This passage represents the heart and climaxing statement of Christ's post-resurrection portion of His early ministry.
2. This parting reiteration of the promise of the Father is the assuring answer to the time-long cry of men for satisfactory experience of God.
a. God walked and talked with

Adam, Enoch, Moses, Elijah, etc. This privilege was accorded but to few.

b. The promise of the Father was to the giving of the Spirit of God which should be, "Christ in you, the hope of glory."

I. A LONG STANDING PROMISE

- 1. The promise stated.
a. The coming of the Holy Ghost—
(1) Did not originate with the modern holiness movement.
(2) Did not originate with Pentecost and the early church.
b. The coming of the Holy Ghost is as much a promise of the Father as was the coming of Jesus

Christ (Isa. 59:21; Ezek. 36:27; Joel 2:28).

2. The promise renewed.
  - a. John the Baptist voices it (Matt. 3:11).
  - b. Jesus assures it (Luke 24:49; John 7:39; John 14:16; John 16:7).
3. The promise enjoined (Acts 1:4; Luke 24:49).

## II. THE PROMISE OF THE FATHER

1. The Father's promise originates in a Father's loving heart (Luke 11:13).
2. The Father's promise has in mind the good of the child. (John 16:7, 8, 12, 13; John 14:16, 18).
3. The Father's promise is assured of fulfillment.
  - a. Christ assumes responsibility in fulfillment (Luke 24:49; John 16:7; Acts 1:8).
  - b. Christ died that the fulfillment might be assured (Heb. 13:12).

## III. THE CONDITIONS OF THE FULFILLMENT

1. There are no conditions so far as God is concerned.
  - a. The Father wills it.
  - b. The Christ died to make it possible.
- c. Pentecost was the official outpouring of the Holy Spirit himself in actual fulfillment.

2. There are certain human conditions to be met.

- a. Wait for the promise of the Father.

Tarrying reveals the holiness of God and the unholiness of man. "Tarry ye!" "Until ye."

*Illustration*—Of this Isaiah's experience testifies.

- b. "One accord in one place" (Acts 2:1).

Oneness of spirit among good men argues well for oneness of Spirit with God.

- c. "And when they had prayed... they were all filled with the Holy Ghost" (Acts 4:31).

Personal asking precedes personal receiving. (See Acts 15:8, 9).

- d. Recapitulation.

A revelation of God, a sense of personal need; a yielded submissiveness to God and man, an earnest expectant asking—these are the prerequisites to the coming of the Holy Ghost.

### CONCLUSION

The testimony of Peter on the day of Pentecost was, "This is that" (Acts 2:16-18) identifies the promise with the fulfillment.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

## Evening Message—May 2 THE OUTLAW IN GOD'S UNIVERSE

TEXT—"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

### INTRODUCTION—

1. God is recognized as King of the universe.
2. Men also recognize there is something wrong in God's universe.
3. There is the law defying outlawry of sin.

### I. GOD'S UNIVERSE OF LAW

1. Law defined—
  - a. Science, "a rule or ascertained order in the universe."
  - b. Society, "a mode of conduct made obligatory by authority."
  - c. Religion, for the Hebrews law was mode of conduct made obligatory by divine power. The law of God is the will of God whether expressed in scripture, implanted in instinct, or deduced by reason.

### 2. Law expressed.

- a. God's law is not arbitrary.
- b. God's law is purposeful. God's law is the expression of the nature of God and therefore is goodness as well as power.

### 3. Law conformity.

- a. Nature conforms to the will of God.
- b. Animal, bird and fish life conform to God's order for them.
- c. Man, too was made for God's law.

(1) The Garden of Eden places the first parents in surroundings conducive to obedience.

(2) Man is always happiest when obedient to God's will.

### II. THE OUTLAW IN GOD'S UNIVERSE

1. Satan, the first outlaw (Jude 6).
  - a. The "I will" of Satan marks the introduction of sin into the universe. "I will be like the most High" (Isa. 14:12-15).

See Milton's "Paradise Lost" for a pen picture of Lucifer's fall.

2. Man, the outlaw of Eden.
  - a. "I did eat" (Gen. 3:12).
  - b. "So he drove out the man" (Gen. 3:24).
  - c. "Cursed is the ground for thy sake" (Gen. 3:17).

3. The outlaw in the heart (Rom. 7:17, 21, 23; Rom. 8:7).

- a. Carnality is anarchy against God.
  - (1) Not subject to God's law.
  - (2) Carnality is anti-God.

### III. DEALING WITH THE OUTLAW

1. How men deal with sin in the heart.
  - a. Some men ignore it or endure it.
  - b. Some men would educate it and suppress it.
  - c. Some men despair concerning it.
  - d. Such programs mean defeat for the believer.

2. How God deals with sin in the heart.

- a. God says, "It is not subject to the law of God, neither indeed can be" (v. 7).

- b. Death to inner sin is the only means God provides to the outlaw of the heart.

- c. Rom. 6:6, 7, 22 and 8:2.

3. God proposes to rid the universe of sin.

- a. "Satan will be cast into the lake of fire" (Rev. 20:10).

- b. "Sinners will be incarcerated in the penitentiary of the damned" (Rev. 20:15).

- c. "The effects of sin in the earth will be removed" (Rev. 21:1).

- d. The heart of the believer must keep step with God's program of sin deliverance.

### CONCLUSION

God is King of universe and will rid His kingdom of the outlaw Sin. God must be King of the heart and will rid the heart of the outlaw Sin.

## Morning Message—May 9

### MY MOTHER'S RELIGION

(Mother's Day Sermon)

TEXT—"Timothy . . . I thank God . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother, Eunice; and I am persuaded that in thee also" (2 Tim. 1:2-5).

SCRIPTURE READING—2 Tim. 1:1-14.

### INTRODUCTION—

1. In a changing world men must have anchors to the soul.

- a. Faith and confidence become such anchors.

- b. Faith and confidence are not abstract virtues.

- c. Faith and confidence must center in a person.

2. Many a man has gone down because he lost his anchorage of faith.

- a. God is the Rock Eternal to which men should anchor.

- b. God has placed a few human dependables.

3. A mother's religion has held many a man from floundering upon the rocks of doubt and despair.

### I. MOTHER'S RELIGION—WAS A RELIGION OF SIMPLICITY

1. Theology and its doctrinal wars did not disturb.

- a. The controversy of modernism, fundamentalism, and higher criticism presented no problem.

- b. Difference in creeds, dogmas and theology did not disturb the calm of her soul.

2. House of worship did not need to be imposing.

- a. Stained glass windows, and gilded

spires neither attracted nor detracted from her worship.

- b. Great choirs and pealing organs were not necessary to her devotion.

- c. The crude mission or humble home were sanctuaries to her as much as cathedrals, if God was there.

3. Formal ritual and studied order of service nor the want of it did not seem essential to her.

- a. A titled seminary graduate or an illiterate plowboy could both be the messengers of truth to feed her soul.

- b. Her religion was of an everyday practical variety that found God everywhere and with any people.

- c. Her religion was based upon her love for and consciousness of God, whatever the surroundings.

## II. THE TENETS OF MOTHER'S FAITH

1. She believed the Bible to be the Word of God.

- a. Her thumb-marked, much-worn Bible indicated her daily reading.

- b. The warnings of the Book moved her soul to action.

- c. The promises of the Book were her comfort and stay.

- d. The Bible was God's voice in print.

2. She believed that God heard her prayer.

- a. Long periods she spent upon her knees.

- b. The family altar was an established institution.

- c. God was a reality.

- d. Prayer changed things for her.

3. She believed in a salvation that delivered from sin.

- a. She was a mourner's bench Christian.

- b. Her testimony was clear and definite.

## III. WHAT MOTHER'S RELIGION DID FOR HER

1. Gave her a victory over sin and temptation.

- a. The world had lost its charm.

- b. She evidenced that while she was in the world she was not of it.

2. Gave her a song in the midst of distress and disappointment.

- a. She believed in Rom. 8:28.

- b. She was a happy Christian not timid about expressing her happiness by tears or shouting.

- c. She loved the old songs of the gospel.

3. Gave her a love for God's house.

- a. The whole family at church and Sunday school.

- b. Prayermeeting was her joy.

- c. Made her an active member in church affairs.

4. Gave her a concern for others.

- a. She was not content until every child knew Christ.

- b. Her neighbors were her parish.

- c. The revival was her delight.

5. Gave her a hope of heaven.

- a. A comfort in the loss of loved ones. "She sorrowed not as those who have no hope."

- b. She believed heaven a reality after death.

- c. Gave her triumph as she faced death. "This world is not my home."

### CONCLUSION

1. The fact of Mother's religion gives me an unshaken faith in face of an unbelieving world.

2. The fact of Mother's religion gave me a desire to have the same experience.

3. The fact of Mother's religion places upon me a responsibility to give to my children the same heritage.

## Evening Message—May 9

### THE SUPERLATIVE WILL OF GOD

TEXT—"This is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3).

SCRIPTURE—Hebrews 10:7-22.

### INTRODUCTION—

1. The Bible contains many positive and unmistakable statements of truth.

"He that commiteth sin is of the devil."

"His name shall be Jesus for he shall save his people from their sins."

"He that hath not the Spirit of Christ is none of his."

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

"Be ye holy for I am holy."

"It is appointed unto man once to die, but after death the judgment."

2. None more positive and clear than the passage chosen as our text.

### I. A DEFINITE EXPERIENCE

1. The "will of God" is the basic norm for all Christian experience.

- a. Jesus lived for the Father's will (John 4:34; Heb. 10:7).

- b. The will of God the normal desire of every Christian.

- c. Strength of passion for God's will measures the spiritual depths of the Christian.

2. The "will of God" in some matters, not always discernible.

- a. Will of God concerning—

- (1) Life relations.

- (2) Life decisions.

- (3) And even some atonement benefits.

- b. Ascertaining the "will of God" becomes a life quest.

3. The "will of God" here set forth, definitely.

- a. "This is the will of God."

- a. No tests to ascertain the "will of God," in this particular, need be made.

*Illustration*—No putting forth the fleece as did Gideon.

"*This is the will of God.*"

- b. No hesitancy awaiting conviction or sense of duty.

"*This is the will of God.*"

- c. No need even to spend time in prayer, so far as inquiring what the "will of God" is.

"*This is the will of God . . . your sanctification.*"

God could not have made it more plain.

4. The "will of God" is "sanctification."

- a. Synonymous terms—terms in apposition.

"*This*"—"the will of God" "your sanctification."

- b. "The will of God"—indicative of a specific will.

- (1) "The will," not a bequest, nor a last will and testament.

- (2) "The will," an expression of what God is and of what He determines for man based upon what He is.

- (3) "The will," a provision of God growing out of the nature of God, to be experienced by man.

- c. "The will of God" is "sanctification."

(1) Sanctification defined—

- (a) To set apart or to consecrate.

- (b) To make clean or to make holy.

- (2) These definitions are mutually inclusive.

- (a) That which God accepts must be holy.

- (b) That which is holy God will accept.

- (3) God could not be holy and command any lower standard than holiness.

- (a) I cannot myself be honest and condone dishonesty in others.

Note—Sanctification is the act of God's grace effected by the Holy Spirit, making one holy.

Holiness is the state or condition of one who has been made holy.

## II. A PERSONAL EXPERIENCE

1. "Your sanctification"—sanctification deals with personality.

- a. Acts are holy or unholy only as they relate to a holy or unholy person.

You cannot make murder right by cleansing the act.

You must deal with the spirit of the murderer.

*Illustration*—Jesus puts His emphasis in the Sermon on the

Mount not on the act but upon the motive of the actor. "He that hateth his brother is a murderer." "He that looketh on a woman to lust [or with desire] hath committed..." The desire is the father of the look. The hatred is the father of the killing.

- b. When one is converted God deals (in a primary sense) with what one has done, one's acts.
  - c. When one is sanctified God deals (in a primary sense) with what one is, one's nature.
    - (1) That which motivates the act. That out of which the act comes.
    - (2) That which determines the act.
  - d. Sanctification deals with the person himself, the fellow behind the act, cleansing the motive, the desire, the will. All that there is!
2. "Your sanctification"—sanctification deals with specific persons.
- a. The church at Thessalonica is here addressed.
  - b. Previously in the epistle the "your" is identified as believers. "Unto the church of the Thessalonians which is in... the Lord Jesus Christ" (1 Thess. 1:1). "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ" (1 Thess. 1:3).  
Ye turned to God from idols to serve the living and true God and to wait for his Son from heaven (1 Thess. 1:9, 10).
  - c. Sanctification, then, is the will of God for believers. "Christ also loved the church, and gave himself for it; that he might sanctify it and cleanse it" (Eph. 5:25, 26).
3. "Your sanctification," sanctification deals with the individual. It is an individual matter.
- a. Society can be reformed only as its individual members are reformed.
  - b. The church can be cleansed only as individuals are cleansed.
  - c. "Your sanctification" is based upon the need of the individual.
  - d. Sanctification will fully meet the unique demands of the individual nature.

### III. A SUFFICIENT EXPERIENCE

"That ye should abstain from fornication."

1. The finality and completeness of this experience.
  - a. "Abstain," "to keep from," "a separation from."
  - b. Deliverance and freedom complete.

- c. Such deliverance must deal with source.
- d. Sin in the essential sense is inner.
- e. Sanctification deals with inner sin. The sin of the nature. Justification is the pardoning and removal of guilt of an act. Sanctification is the cleansing of the pollution and bent of a nature.

2. Sanctification an inner grace that fortifies against the prevailing sin tendencies.

- a. The prevailing sin of Thessalonica was fornication.

- (1) Thessalonica was an ease loving city.
- (2) Thessalonica was an idol loving city.
- (3) Fornication a part of temple worship with vestal virgins.
- (4) No standard or conscience regarding this popular sin.
- (5) Apostle feared that this condition might invade the church.

- b. The prevailing danger tendencies of modern society.

- (1) "Pleasure without conscience."
- (2) "Knowledge without character."
- (3) "Business without morality." (M. S. Rice, Metropolitan M. E. Church, Detroit. "Diagnosing Today.")
- (4) "Worship without sacrifice."

- c. The prevailing danger sins of the individual.

- (1) The individual reacts to the prevailing sin that is without.
- (2) The individual is subject to inner tempers and proneness that have their seat in an evil heart.
- (3) The tendency to indifference, "death within."

3. Sanctification is that act of God's grace cleansing within and fortifying the inner citadel against the prevailing tendencies without.

- (1) Keeps spiritual vision clear so that standards may be maintained—no compromise.
- (2) Maintains sharp discrimination in conscience, no worldliness.
- (3) Keeps motives and tempers pure so that inner jealousies, etc., do not respond to the outer "works of the devil." The fountain head is pure!
- (4) Sanctification is God's complete and final act of grace for the complete and final end of sin within the heart.

4. God sets a superlative grace over against superlative sin. A dynamic for righteousness! Church at Thessalonica, modern Christian, rejoice! God's best is greater than the devil's worst!

### CONCLUSION

God wills it. Christ died to provide it. The Holy Ghost will apply it. Your heart needs it and may have it. *Illustration*—The welding temperature at which metals are joined. Holiness brings the essential nature of man to oneness with the essential nature of God.

### Morning Message—May 16

#### THE POWER OF PENTECOST (Pentecost Sunday)

TEXT—"But ye shall receive power, after that [When, Moffatt's translation] the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

SCRIPTURE READING—Acts 1:1-14, and Acts 2:1-4.

#### INTRODUCTION—

The passion for Power.

1. All men crave power.
  - a. Athlete wants physical power.
  - b. Thinker wants intellectual power.
  - c. Politician wants controlling power.
  - d. Financier wants purchasing power.
  - e. Moralist wants power to do.
  - f. Power of Pentecost is the power to be.

2. The passion for power has driven men to unusual exertion and sacrifice.

#### I. THE MEANING OF POWER

1. Notions of Pentecostal power.
  - a. Some have thought it power of physical emphasis.
  - b. Some have thought it power to be peculiar and oft eccentric.
  - c. Some have thought it power to perform miracles.
2. What is pentecostal power.
  - a. "Dynamis" is the Greek word translated power.

- (1) The word dynamite derived from same.

- (2) The word means ability but in a moral sense. Rendering of the word is "authority."

- b. Pentecostal power is divinely given ability and authority.

3. The interpretation of power.
  - a. Pentecostal power must be interpreted in terms of life.

- Illustration*—The electric light is electric energy transformed into light energy.

- b. The miracle of television is the ability to transfer light energy into electric energy and electric energy into light energy.

- c. This power of Pentecost is the power of God in a man that enables him to be a good man in a bad world.

- (1) It is power in terms of ability to live.

- (2) It is power in terms of authority to be.

#### II. THE PROMISE OF POWER

1. The apostles evidenced: their lack.
  - a. Disciples unable to deliver lad possessed of dumb spirit (Mark 9:14-29).
  - b. Disciples unable to watch and pray (Matt. 26:40).
  - c. Disciples unable to stand by in hour of betrayal (Mark 14:30).
  - d. Disciples were unable to receive deepest truth (John 16:12).
2. The promise of power.

- a. Not in the law. The law was a standard but gave no enablement to maintain standard.

- b. Not in ordinances and sacrifices. These had no power to make the "comers thereunto perfect" Must be constantly repeated.

- c. Not in good works. "For by works of righteousness shall no man be justified."

- d. The promise of power is the promise of the Holy Ghost. "Ye shall have power the Holy Ghost coming upon you."

#### III. THE BESTOWMENT OF POWER

1. The bestowment of the Holy Ghost.
  - a. He will guide into all truth (John 16:13, 14).
  - b. Power over devils (Mark 16:17).
  - c. Power over disease (Mark 16:18).
  - d. Power to live without fear (Luke 1:74, 75).
  - e. Power to witness (Acts 1:8).
2. The command to power (Acts 1:4).
3. The fulfillment of power (Acts 2:1, 4).

#### CONCLUSION

1. The Acts of the Apostles opens with the gift of the Holy Ghost.
2. The Acts of the Apostles in reality is the Acts of the Holy Ghost through the apostles.
3. The church today needs her Pentecost.

### Evening Message—May 16

#### THE MAN WHO LIED TO GOD

TEXT—"But a certain man named Ananias, sold a possession and kept back part of the price" (Acts 5:1, 2). Read carefully Acts 4:32-37 and Acts 5:1-11.

#### INTRODUCTION—

1. The Bible has many startling revelations of how God deals with hidden sin.

- a. Cain slew Abel, but the blood-stained ground cried for vengeance.
- b. Lying cows and bleating sheep reveal Saul's disobedience.
- c. Achan's theft defeats an army.
- d. Ananias and Sapphira lied to God and died.

2. The greater the opportunity afforded the greater the sin of rejection.

#### I. THE OPPORTUNITY OF ANANIAS

1. Ananias lived in dawn of New Testament light.

- a. He no doubt heard John preach repentance and may have heard him announce, "Behold the Lamb of God."

- b. He unquestionably sat under the ministry of Jesus, may have heard the Sermon on the Mount itself.
- c. He must have witnessed many of the miracles of Jesus.

- d. He undoubtedly was with Christ at the triumphal entry.
- e. He may have been a witness to the death and ascension.

- f. He evidently was of the Upper Room company where the Holy Ghost was outpoured.

2. Ananias stood on the threshold of the dispensation with the early church.

- a. The church was born at Pentecost.

- b. The Acts of the Apostles was then in the making.
- c. The world lay before them as a parish.

3. Ananias' name might have stood high in the New Testament records.

- a. Who dare say he might not have been a missionary with Paul?
- b. A leader in the church with James?
- c. Or a writer of New Testament records with John?

#### II. THE VOW OF ANANIAS

1. It was a voluntary vow.
  - a. No record of law laid down by apostles.

- b. No record of coercion upon any.
- c. No indication that an appeal was made.

- d. It was the giving that comes from the enthusiasm of a great passion.

2. It was a vow of benevolence.
  - a. It was a vow of bigness of heart.
  - b. Benevolence indicates wholeheartedness.

- c. Dr. Goodwin declares that "Giving is the acid test of consecration."

3. It was an exacting vow.
  - a. It meant to sell all.
  - b. It meant to give all.
  - c. God will accept nothing short of all!

4. It was a vow to God.
  - a. "Thou hast lied unto God" (v. 4).

- a. If he lied to God he must have vowed to God.
- b. The church represents God.
- c. In the last analysis all vows of personal consecration or church allegiance are to God.

#### III. THE SIN OF ANANIAS

1. His sin was not a matter primarily of possessions. Note verse 4.

- a. Not a matter of how much he had.

- b. Not a matter of how much he gave.

- c. Sin lies deeper than possessions.

2. His sin was of the heart.

- a. "Why hast thou conceived this thing in thine heart?" (v. 4).
- a. It was a planned deception. "His wife also being privy to it" (v. 2).

- b. It evidenced pride in his heart. He wanted the commendation of the church.

- c. It evidenced littleness of heart. Others gave, he withheld. He clung to his possessions.

- d. It evidenced a heart with a reservation.

#### IV. THE FATE OF ANANIAS

1. He lost his possessions.

- a. Slipped through his dying fingers.
- b. He lost the price of his soul. So did Judas.

2. He lost his good name.

- a. He certainly had some standing with the apostles and church.
- b. The greed for a greater name lost his good name.
- c. His name in history a byword. Father of the Liar's Club.

3. He lost his soul.

- a. In the grapple for things he lost himself.
- b. My soul is all I have for it is I.
- c. Once lost, forever lost.

CONCLUSION  
"Be sure your sin will find you out."

### Morning Message—May 23

#### THE ALTAR THAT SANCTIFIES

TEXT—"The altar that sanctifieth the gift" (Matthew 23:19). "Whatsoever toucheth the altar shall be holy" (Exodus 29:37).

READ CAREFULLY—Gen. 15:9-18; Ex. 29:29-37; Matt. 23:16-21; Heb. 9:1-28; 10:1-25.

SCRIPTURE READING—Ex. 29:29-37; Heb. 9:23-28.

#### INTRODUCTION—

1. The derivation of the combined text. Matt. 23:16-22.

- An arraignment of those religionists who fail to make proper evaluations, discriminations and emphases.

- Temple versus gold within the temple.

- Altar versus the gift upon the altar. The greater includes the lesser.

2. Ex. 29:29-37. Directions are here given for the sanctification of priests, altar and sacrifice.

#### I. THE ALTAR INSTITUTED

1. Its institution.

- a. After the fall. No need of the altar prior to fall. God and man walked and talked together in unbroken fellowship.

## b. God ordained the altar.

(1) God made coats of skins for covering (Gen. 3:21).

Consciousness of nakedness was an indication of their sin. "Who told thee that thou wast naked? Hast thou eaten?" (Gen. 3:7, 11).

The fact that leaves were rejected as covering and skins that represented blood and death were accepted is a significant atonement hint.

## (2) Offering of Cain and Abel.

Cain brought bloodless fruit of the ground (Gen. 4:3). Abel brought the firstlings of the flock (Gen. 4:4). The sacrifice of blood was accepted (Gen. 4:4-7).

## (3) Noah built an altar unto God (Gen. 8:20).

This is the first definite mention of an altar. Instructions were that only "clean beasts" were to be used for sacrifice (Luke 11).

## c. God gave Moses instructions concerning the altar.

(1) Its dimensions and materials (Ex. 27:1-7).

5 cubits square and 3 cubits high. (Cubit is about 18 inches.)

(2) Its equipment (Ex. 38:1-7).

## 2. Its Sanctification.

a. The priests were to be sanctified (Ex. 29).

(1) Wash with clean water (v. 4).

(2) Arrayed in priestly robes (vs. 5, 6).

(3) Anointed with holy oil (v. 7).

(4) Blood was to be placed upon them (v. 20).

(5) An offering by fire was made for them.

(6) Seven days this must be repeated.

b. The sacrifice was to be blemishless (Ex. 22:19).

c. The altar must be sanctified (Ex. 29).

(1) A bullock must be offered for its atonement (v. 36).

(2) The altar must be cleansed (v. 36).

(4) The altar must be anointed with oil (v. 36).

(5) Seven days this must be repeated.

## 3. Its significance.

a. Mediation between God and man.

(1) The altar was God's approach to man.

(2) The altar was man's approach to God.

b. Reconciliation.

c. Propitiation.

(1) Taking away of sins.

## II. THE ALTAR AND CHRIST

1. "The new and living way" (Heb. 10:20).

a. The old way.

(1) A way of fear.

(2) A way of blood.

(3) A way of death.

(4) A way of imperfection (Heb. 10:1).

(5) A way of repetition (Heb. 10:1).

(6) A way of type and shadow (Heb. 10:3).

(7) A way that could not take away sins (Heb. 10:4, 11).

b. The new way.

(1) One sacrifice, Christ (Heb. 10:12).

(2) A way of assurance (v. 22).

(3) A way of perfection (v. 14).

(4) The Holy Ghost the witness (v. 15).

(5) A way of the heart (v. 16).

(6) A way of sins forgotten (v. 1).

2. Christ is the fulfillment of types and shadows.

a. Christ as Sacrifice.

(1) Sinless.

(2) Sufficient.

(3) Perfect.

b. Christ as Priest.

(1) Mediator (1 Tim. 2:5, 6; Hebrews 12:24).

(2) Reconciliation (Eph. 2:16; Rom. 5:10).

(3) Propitiation (Rom. 3:25; 1 John 2:2).

c. Christ as Altar. (John 17:19).

There is met in Christ the twofold significance contained in the word "to sanctify."

(1) Christ set Himself apart. He needed no cleansing.

(2) That the world might be made holy or cleansed.

(3) As Priest and Victim He lays Himself upon the altar with Abraham's faith and Isaac's resignation.

Note—Gen. 22:1-14.

## III. THE ALTAR AND BELIEVERS

1. Christ then is the Altar.

a. He was the world's sacrifice that He might become the world's altar.

b. Upon Christ must we lay our offering.

2. The believer the sacrifice.

a. "A living sacrifice" (Rom. 12:1).

b. Turned over to the priest.

c. Bound to the altar (Psalm 118:27).

d. Utterly abandoned to the altar.

3. The believer made holy.

a. The sacrifice becomes identified with the altar.

b. The believer becomes identified with Christ (Heb. 2:11).

c. "Whosoever toucheth the altar shall be holy" (Exodus 29:37).

## CONCLUSION

Gen. 15:9-18. Abraham kept the fowls from his sacrifice until the fire of acceptance fell from heaven.

## Evening Message—May 23

THE "APOSTLES" OF EPHESUS  
TEXT—"Have ye received the Holy Ghost since ye believed?" (Acts 19:2).  
Read Heb. 19:1-7, carefully.

## INTRODUCTION—

1. Paul finds twelve faithful disciples at Ephesus.

a. Evidently were Jewish proselytes.

b. Converted under the preaching of John the Baptist.

c. This must have occurred 26 years previous. (Adam Clarke.)

2. Note the contrast between the life and labors.

a. The twelve at Jerusalem.

b. The twelve at Ephesus.

1. THE DISCERNING EYE OF PAUL

1. Much for which they could be commended.

a. They had walked in what light they had.

b. They had repented and believed.

c. They were a separate company.

d. They had undoubtedly suffered much persecution.

e. They looked forward to the coming of Jesus who had been announced to them by John the Baptist (v. 4).

2. There was, however, a very evident lack.

a. Perhaps a look of defeat in their tired eyes.

b. Undoubtedly a yearning, hungry expression.

c. Maybe the "bird note of exuberance" was missing.

d. Could have been the lack of aggressiveness and progress.

e. Perhaps a want of tenderness.

3. They were living in *prepentecostal* experience.

a. The day of Pentecost was history.

(1) The promise of the Father was fulfilled.

(2) The 120 had been empowered.

b. Revivals were the order with twelve at Jerusalem.

(1) Apostles were proclaiming the "Word of God with boldness."

(2) Thousands were being added to the Church.

(3) Disciples went everywhere preaching.

(4) All Europe was being touched with the gospel.

c. The Ephesian twelve were still *prepentecostal*.

(1) Behind the times religiously.

(2) Wilderness wanderings rather than Canaan victories.

II. THE POINTED INTERROGATION OF PAUL  
"Have ye received the Holy Ghost?"

1. Paul did not ask about the standing in community.

a. Did not ask them if they liked their preacher.

b. Did not investigate the service record.

c. Made no suggestion of the inadequacy of the church property.

d. Did not inquire of the financial status.

e. Not recorded that he inquired of their interest in social and civic reform.

2. Paul did not question them regarding membership.

a. Are there Achans in the camp?

b. Are you straight theologically?

c. Are there divisions among you?

d. How many accessions during the past year?

e. Did not blame their lack upon a poor regeneration.

f. Did not accuse them of worldly dress or indulgence.

3. Paul strikes at the heart—the roof of need.

"Have ye received the Holy Ghost?"

a. Did not abuse them or belittle what grace they had.

b. It is not a matter primarily of numbers, finance, organization, singing, preaching, attire, etc.

c. It is rather, "Have ye received the Holy Ghost?"

4. Major emphasis must be placed upon the reception of the Holy Ghost.

a. The Holy Ghost is the church's first need.

b. The Holy Ghost is the believer's prime need.

c. I fear we are failing here in the maze of other things.

"Have ye received the Holy Ghost?"

## III. THE RECEPTION OF THE HOLY GHOST BY THE TWELVE

1. An experience subsequent to regeneration.

a. They were already believers.

b. A second experience was being pressed upon them.

c. This second experience based upon need and therefore mandatory.

2. An experience that would meet the lack they evidenced.

a. Paul offered them the one thing that would turn the tide of defeat.

b. Paul gave them assurance based upon experience.

3. Their pathetic but earnest confession.

"We have not so much as heard whether there be any Holy Ghost."

a. Ignorant—they did not know.

b. Confession—conscious of their need.

c. Yearning—an expression of eager desire.

d. Faith—the faith of acceptance.

4. The Holy Ghost fell on them. "The Baptism of Jesus."

a. Fell on them just as at Pentecost.

b. Same empowering experience as 120 received.

c. The important thing is that the Holy Ghost came.

d. Signs, evidences, are secondary.

e. The real evidence was a revived and empowered church.

(1) A three-month revival (v. 8).  
In a borrowed synagogue, with Paul as evangelist.

(2) Establishment of a holiness school (v. 9). Paul as instructor. Maintained two years.

(3) Gospel spread through all Asia (v. 10).

(4) They were a missionary church. "Jews and Greeks" (v. 10).

CONCLUSION

1. The Ephesian twelve received the first time they heard.

2. The sin of this generation is their refusal to receive having heard.

"Have ye received the Holy Ghost?"

Morning Message—May 30

THE CHRISTIAN MARATHON

TEXT—"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

SCRIPTURE READING—Heb. 11:32-40 and 12:1-2.

INTRODUCTION—

1. Paul had the spirit of an athlete. The soul of a hero.

2. Paul was familiar with Greek and Roman games of his day.

He uses the pictures and figures of speech often that indicate this.

3. The picture here portrayed by Paul.

a. The arena with its contestants ready for the race.

b. The amphitheater filled with the Hebrew worthies—contestants of other days (Heb. 11).

"Seeing we are compassed about with so great a cloud of witnesses."

1. THE SPIRIT OF THE RACE

1. A clearly defined goal.

a. Aimless Christians like aimless runners never arrive.

"I therefore so run, not as uncertainly" (1 Cor. 9:26).

b. Christ at the finish line, "Looking unto Jesus."

2. The desire to excel.

a. The awakening of spiritual desire. Note—The dreamy, unambitious athlete will fail to train and fail to worthily run.

"So run that ye may obtain" (See 1 Cor. 9:24-27).

b. The desire to be Christlike (Phil. 3:13, 14; Phil. 3:7, 8; Eph. 4:13).

c. The desire to be a soul winner.

(1) This is a handicap race—ability and opportunity taken into account.

(2) An active concern for the lost (1 Cor. 9:22).

## II. THE TRAINING FOR THE RACE

1. The Holy Ghost is the great Trainer.

a. Not every man prepared to run.

b. Creditable running demands careful training.

c. The directions of the trainer must be followed.

2. Superfluous flesh must be trained off—"Laying aside every weight."

a. The thought here is, "too much bulk."

b. Soul discipline necessary—Regular hours—devotion. "I keep my body under" (1 Cor. 9:27). Vigorous exercise—service.

c. Careful training diet—Indulgences that are harmful must cease. We must take care of spiritual food.

3. Make certain of freedom of muscles—"The sin that doth so easily beset us."

a. The Greek here means, "that environing sin." That form-fitting sin. That tailor-made sin. Note—Lay off the form-fitting garment that every muscle may be unhindered and unrestrained.

b. Sin that fits your personality.

(1) It is the sin in the nature.

(2) Active traits of sin in the nature. Anger, pride, jealousy, envy, hatred, etc.

(3) Passive traits of sin in the nature. Cold, lifeless, unmelted, unmoved, opaque something within the heart. Refuses to respond to spiritual stimuli.

c. These must be laid aside. The Holy Ghost fire is the remedy.

## III. THE CONDUCT OF THE RACE

1. Stay within your own path. "The race that is set before you."

a. How often we have felt if we could change our home, our job, our friends, then we could be religious.

b. But, it is the "race set before us."

2. We must run with endurance. "Run with patience."

a. That word "patience" means "endurance."

b. It is not how fast but how long you keep at it that makes the difference.

c. Here is where training shows.

3. The rules of the race must be observed.

a. Obedience is necessary.

b. The dangers of religious lawlessness.

CONCLUSION

The Rewards of the Race.

a. The Judge and Rewarder. "Looking unto Jesus."

b. The crown of victory. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

### Evening Message—May 30 RESISTING THE HOLY GHOST

TEXT—"Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51).

#### INTRODUCTION—

1. Stephen was one of the first deacons (Acts 6:1-15).
  - a. "A man full of faith and of the Holy Ghost" (Acts 6:5).
  - b. "A man of miracles among the people" (v. 8).
  - c. A man of irresistible wisdom, spirit and speech (v. 10).
2. Stephen's address before the council (Acts 7:1-53).
  - a. He was brought before the council on false charges (v. 12).
  - b. He reviewed the history of God's dealings with Israel.
  - c. He charged Israel with the death of Jesus (v. 52).
  - d. He defined Israel's sin as resistance of the Holy Ghost (v. 51).
3. Stephen's death made him the first Christian martyr.

#### I. THE PERSON AND MINISTRY OF THE HOLY GHOST

1. The Holy Ghost is a person.
  - a. Bible employs personal pronouns in reference to Holy Ghost (John 14:16, 17, 26; 15:26; 16:7, 8, 13-15).
  - b. Bible describes His functions as those of a person. Instruction (Neh. 9:20); sealing (Eph. 1:13); witnessing (Acts 5:32); comfort (John 14:16).
  - c. Only a person may be tempted (Acts 5:9); resisted (Acts 7:51); grieved (Isa. 63:10); lied to (Acts 5:3); blasphemed (Matt. 12:31, 32).
  - d. Bible ascribes personal qualities to Him: Knowledge (1 Cor. 2:10, 11); volition (Acts 15:28); mind (Rom. 8:27); love (Rom. 15:30).
2. The Holy Ghost is God.
  - a. He is called God in (Acts 5:3, 4); and the Spirit of God (1 Pet. 4:14).
  - b. His name associated with other members of God-head. "Father, Son, and Holy Ghost" (Matt. 28:19; 2 Cor. 13:14).
  - c. The attributes of Deity are ascribed to Him. Omnipresent (Psa. 139:7-10); Omnipotent (Luke 1:35); Omniscient (John 14:26); Eternal (Heb. 9:14).
3. The sphere of activity of the Holy Ghost.
  - a. He is one with God in creation (Gen. 1:2; Job 33:4; Psa. 104:30).

- b. He inspired the prophets and apostles to give the Scriptures (2 Pet. 1:21; 2 Tim. 3:16; 2 Sam. 23:2; Heb. 3:7).
- c. He was present with Jesus in redemption. Begotten of the Holy Spirit (Matt. 1:20, 21); anointed by the Holy Spirit (Luke 3:22); led by the Holy Spirit (Luke 4:1); through the Spirit He was offered (Heb. 9:4); by the Spirit was resurrected (Rom. 8:11).

#### II. THE DISPENSATION OF THE HOLY GHOST

##### 1. The "time-ministry" of the Holy Spirit.

- a. Jesus had a "time-ministry" which He came into the world to fulfill.
- b. The Holy Spirit is in the world for the fulfillment of a definite mission.
- c. The time-mission of the Holy Ghost began at Pentecost and will end at the Second Coming of Jesus.
- d. The advent of the Holy Ghost was foretold by Jesus just as Jesus' coming was foretold by John the Baptist and the angels.

##### 2. The mission of the Holy Spirit.

- a. To the Holy Spirit has been committed the office of applying the Redemption of the Son to the souls of men. "He will reprove the world of sin, and of righteousness, and of judgment" (John 16:18).
  - (1) He is author of the new birth (John 3:5, 6 and 1 John 5:4).
  - (2) He is the source of miraculous power (Matt. 12:28 and Luke 11:20).
  - (3) He directs where the gospel shall be preached (Acts 16:6, 7, 10).
  - (4) He is the Sanctifier of the church (Ezek. 37:28 and Rom. 15:16).
  - (5) He is the Witness (Heb. 10:15 and 1 John 5:9).
- b. The church is under the guidance of the Holy Spirit as the apostles were under the guidance of Jesus.
  - (1) Guide men into truth (John 16:13).
  - (2) Take the things of Christ and show them unto the world (John 16:14, 15).
  - (3) He is the believer's Comforter (Paraclete or Advocate) (John 14:16).

#### III. THE REJECTION OF THE HOLY GHOST

1. The Fathers rejected Jehovah in their day.
  - a. The fathers disobeyed (Acts 7:39).

- (1) "Thrust God from them" (v. 39).
- (2) "In their hearts turned back to Egypt" (v. 39).
- (3) "Made gods of gold and worshipped" (v. 40).
- (4) "Persecuted and slew the prophets that foretold Jesus" (v. 52).

#### b. The results of this rejection.

- (1) "Then God turned" (v. 42).
- (2) "Gave them up" (v. 42).
- (3) Forty years in the wilderness with no sacrifices to God (v. 42 and Deut. 32:17).
- (4) Death in the wilderness for the murmurers (Num. 14).

#### 2. The rejection of Jesus by Stephen's generation.

- a. The rejection perpetrated.
  - (1) Lawbreakers (v. 53).
  - (2) "Betrayers" (v. 52).
  - (3) "Murderers" (v. 52).
- b. The results.
  - (1) Jesus wept over Jerusalem (Luke 19:41-44).
  - (2) "Behold your house is left unto you desolate" (Luke 13:34, 35).
  - (3) "His blood be upon our heads" (Matt. 27:25).

#### 3. The rejection of the Holy Ghost.

- a. "Grieve not the Spirit" (Eph. 4:30).
  - (1) He may be grieved—because He is a friend. Because He is holy.
  - (2) He may be grieved—by neglect, by trifling.
- b. "Quench not the Spirit" (1 Thess. 5:19).
  - (1) Do not smother the Spirit as you would a flame.
  - (1) Take care lest the heavenly flame be extinguished.
- c. "There is a sin unto death" (1 John 5:16-18). Note the following (Matt. 12:30; Mark 3:28, 29; 1 John 5:16-18; Heb. 6:4-8; Heb. 10:26-31).
  - (1) No child of God can commit this sin.
  - (2) Ordinary wanderers from God do not commit this sin.
  - (3) The sin against the Holy Ghost. He who desecrates, despises and slanders the Spirit. He who speaks contemptuously of the blood. He who attributes the work of Christ to Satan.
  - (4) This sin is a wilful sin, intentionally malicious. It is based upon a determined attitude of rebellion.

#### CONCLUSION

The same penalty for God rejection obtains in every generation.

## Prayermeeting Suggestions for May

Lewis T. Corlett

### Keep Yourselves in the Love of God (Jude 21)

- I. THE CHRISTIAN IS LIVING IN THE PRESENCE OF SIN AND EVIL
- II. THERE IS A PLACE OF SAFETY FOR THE CHRISTIAN
  1. "In the love of God."
  2. In the secret place of the most High.
  3. Vital relationship to Christ.
- III. THE KEEPER
  1. "Keep yourselves."
  2. Paul said to work out salvation for it was God who worked it in.
  3. Divine power is regulated by man's diligence and watchfulness.
- IV. THE MEANS
  1. "Building up yourselves in the Holy Ghost."
  2. "Praying in the Holy Ghost."
  3. Honoring the Holy Spirit.
  4. Working with the Spirit.

### Precious Faith (2 Peter 1:1)

1. Faith is precious in its origin.
2. Faith is precious because it is faith in a precious Savior.
3. Faith is precious because it takes hold of "exceeding great and precious promises."
4. Faith is precious because it is never idle.
5. Faith is precious because of its effects.
6. Faith is precious because of its sustaining qualities.—SELECTED.

### Assurance

1. The assurance of Christ's power to save (Heb. 7:25).
2. The assurance of forgiveness (Eph. 1:7).
3. The assurance of cleansing (John 15:3).
4. The assurance of peace (Eph. 2:14).
5. The assurance of faith (Heb. 11:1).
6. The assurance of eternal life and a home in heaven (John 14:1-3).

### What Did Christ Most Emphasize in Life?

1. Love (John 3:16; Matt. 22:37-39).
2. Belief (John 3:18; 6:47).
3. Obedience to the will of the Father (John 6:38).
4. Necessity of man's obedience to Him (Matt. 7:21; Luke 6:46; John 14:15, 24).

### Self-Pity

1. Self-pity is a product of unbelief.
2. Self-pity is discontent.
3. Self-pity shows a want of real consecration.
4. Self-pity is self-idolatry.
5. Self-pity is weakness.—SELECTED.

### The Nature of the Scriptures (Psalm 19:7-14)

1. Perfect (v. 7).
2. Sure (v. 7).
3. Right (v. 8).
4. Pure (v. 8).
5. True (v. 9).
6. Righteous (v. 9).
7. Valuable (v. 10).
8. Blessed (sweeter) (v. 10).
9. Enriching (v. 11).

### The Proper Attitude Toward the Scriptures

1. Permit them to save (v. 7).
2. Permit them to make wise (v. 7).
3. Permit them to rejoice the heart (v. 8).
4. Permit them to enlighten (v. 8).
5. Fear them (reverence and trust) (v. 9).
6. Desire (cherish) them (v. 10).
7. Obey them (v. 11).
8. Permit them to search and cleanse (v. 12).
9. Permit them to deliver from sin (v. 13).
10. Make them a continual meditation (v. 14).—SELECTED.

### The Relation of Scriptures to Christian Life (2 Tim. 3:14-17)

1. For entire Christian life (continue thou) (v. 14).
2. For assurance in Christian life (v. 14).
3. For salvation (v. 15).
4. For setting forth Jesus Christ (v. 15).
5. For Christian growth (v. 15).
6. For authority in Christian life (God-inspired) (v. 16).
7. For doctrine (Christian truth) (v. 16).
8. For reproof (of sin) (v. 16).
9. For correction (of error) (v. 16).
10. For instruction in living (v. 16).
11. For equipment in service (v. 17).
12. For bringing forth good works. Christlike living (v. 17).—SELECTED.

### Heavenly Wisdom (James 3:17)

1. Pure.
2. Peaceable.
3. Gentle.
4. Easy to be entreated.
5. Full of mercy.
6. Full of good fruits.
7. Without hypocrisy.
8. Wonderfully useful in everyday living.

### Seven Things God Hates (Proverbs 6:17-19)

1. A proud look.
2. A lying tongue.
3. Hands that shed innocent blood.

4. An heart that deviseth wicked imaginations.
5. Feet that are swift on running to mischief.
6. A false witness that speaketh lies.
7. He that soweth discord among the brethren.

### Seven Qualities of Divine Patience (James 1:4)

1. Patience, a needed grace (Heb. 10:36).
2. Patience, a bestowed power (Col. 1:11).
3. Patience, a fruitful outcome (Luke 8:15).
4. Patience, a forming agent (Rom. 5:3).
5. Patience, an evidencing witness (2 Cor. 6:4).
6. Patience, a communicative experience (Rom. 5:4).
7. Patience, a noble race (Heb. 12:1, 2).—SELECTED.

### Asking

- I. WHEN TO ASK
  1. Daily (Psa. 55:17).
  2. Always (Luke 18:1).
  3. Unceasingly (1 Thess. 5:17).
- II. HOW TO ASK
  1. In Christ's name (John 16:23).
  2. In faith (Matt. 21:22; Heb. 11:6).
  3. Unwaveringly (James 1:6, 7).
  4. Confidently (1 John 14, 15).
  5. Charitably (Mark 11:25).
- III. WHY ASK?
  1. Because of invitation (Luke 11:9).
  2. That joy may be full (John 16:24).
  3. Because of need (Phil. 4:19).
- IV. ASK FOR WHAT?
  1. Temporal blessings (Matt. 6:11; James 5:14-16).
  2. Spiritual blessings (James 1:5; Luke 11:13; Psa. 51:10, 12).
  3. For work and workers (Luke 10:2; Psa. 122:6; Hab. 3:2).
  4. For needs of others (1 John 5:16; Job 42:8; James 5:14-16).
  5. Every needful thing (Phil. 4:6; Psa. 55:22; Prov. 16:3).

### V. WILL REQUESTS BE GRANTED?

1. If faithful (Mark 11:24).
2. If obedient (John 15:7; 1 John 3:22).
3. If submissive (Matt. 26:39).
4. If sincere (Psa. 145:18, 19).
5. If as sons (John 14:13, 14).—SELECTED.

### A Calm Peace (Psa. 119:161-168)

1. The riches of the grace of God (v. 162).
2. The rejoicing of the child of God (v. 164).
3. The revealing of the life of God (v. 168).—SELECTED.

## God Hath Spoken

### An Outline Study of the Book of Hebrews

Paul S. Hill

#### LESSON THREE

HAVING discussed the fact and completeness of the incarnation the writer of the epistle moves forward in the argument and in chapter three issues a call to the consideration of Christ Jesus, as the Apostle and High Priest of our profession. For the first time in the argument he uses the combined title "Christ Jesus," "Christ," the anointed of God, and "Jesus" the Savior, the deliverer. Consider the Anointed Deliverer. Consider Him as the Apostle, and High Priest of our profession. He uses the word "Apostle" in reference to Jesus because, as is stated in chapter 2:3, Jesus spoke his own gospel truth. His teaching covered the entire field of New Testament faith. He uses the word "High Priest" because the incarnation, already discussed in the argument, qualified Him as such. These terms are aptly used, and in every sense apply to Christ Jesus.

The call to this consideration is addressed to "Holy brethren, partakers of the heavenly calling." The term "Holy brethren" doubtless referred to the Hebrews, as a holy people, as compared to the heathen nations around them, but the emphasis is on the fact that they were "partakers of the heavenly calling." Thus the inference is strongly in favor of those Hebrews who had kept pace with the New Testament revelation, or at least those who not yet identified with the New Testament Church were honestly seeking the truth and were, because of the purity of their faith and lives, accepted in the covenant of grace.

This call is also a declaration that Jesus Christ is the foundation of our profession. The Old Testament Hebrews professed Moses. We profess Christ Jesus. He is the Apostle and High Priest of our profession. By this statement the argument takes a definite stand for the Christian religion. So much of Old Testament scripture has been given in chapters one and two that it is easy to see that the writer of the epistle readily concedes the roots of Christianity to the Old Testament. But by the statement that Jesus Christ is the Apostle and High Priest of our profession, he sets a New Testament boundary to the Christian religion. It is a "Great salvation" contained within a complete religious system. The complete incarnation, already mentioned, which resulted in such a High Priest, makes unnecessary any more continuance of types, washings, etc., and fills Old Testament expectancy so full that there is no

possible forward look to a more complete Messiah and Deliverer. The Christian religion is not one that deals with Christ as a past promise, or a future possibility or expectancy. Christ is here now. Here all the time. Here as the sufficient and only Savior. We need no other religion.

Following this bold declaration of New Testament religion the argument introduces a comparison between Christ and Moses. It will be noticed that there is no attack on Moses, no effort to rob him of his proper place as the great Old Testament figure. The first thing said about him refers to his faithfulness. All through this portion of the epistle Moses is spoken of with a kindly reverence that eliminates from the thought any anti-Moses feeling. It is not that Moses was a useless, and unimportant person, but that Christ is better than he. Was Moses faithful? So also is Christ. Was Moses worthy of glory? Christ is more worthy. Did Moses build a house? Christ built a better one. Did Moses make an effort to lead the Hebrew people into rest? Jesus is a greater leader and more successful. Was Moses a servant of God? Christ is the Son. Was Moses a ruler over Israel? Christ is ruler over all. Was Moses a deliverer? Christ is a greater Deliverer. Did the days of Moses represent a day of salvation? Christ represents a greater day of salvation. Did unbelief on the part of Israel hinder them from the enjoyment of rest under Moses? Much more shall it hinder from obtaining the rest in Christ.

"Moses was faithful in all his house." Very little is known about the immediate household of Moses. We know that he had a wife and children, and that they were evidently with him in the period of wilderness wanderings. If the conduct of Moses in his own household had been the basis of this comparison, then more of that family life would have been a matter of history, and more of it would have been mentioned in this epistle. But there evidently is no reference to the family life of Moses when it speaks of his faithfulness in all his house.

The "household of Moses" is the twelve tribes of Israel, their laws and their religion. The "faithfulness" of Moses in all his house refers to the diligence and perseverance with which he followed the directions given him by Israel's God. It was Moses who, under God, organized Israel for deliverance from Egyptian bondage, brought them across the Red Sea and enlarged their organization into

national life. It was Moses, under the direction of God, who went into the holy mountain and received the laws, and the system of revealed religion. It was Moses who provided the tabernacle in the wilderness after the pattern given him in the mount. It was Moses who outlined the order of the Hebrew feasts, sacrifices and offerings. It was Moses who shaped the entire religious life of the Hebrews into one great type that foreshadowed the coming Messiah as the Lamb of God, the Savior of the world. It was Moses who rigorously proceeded against those who offered strange fire on the altar of God. It was Moses who raised up the serpent in the wilderness for the snake-bitten Israelites. The two outstanding facts under consideration are the "household of Moses" and the "faithfulness of Moses over all his house." "Moses was faithful in all his house."

The faithfulness of Moses was the faithfulness of a servant. In verse 5 we find that clearly stated. Though he was the acknowledged leader of Israel, he was not the great person around whom their national and religious life centered. He was a servant, building up a great nation to be the custodian of revealed religion, and with the building up of that nation he was at the same time putting into its very foundations that system of revealed religion that Israel was to preserve and teach. And the entire national life of the Hebrews centered around a religion, a revealed religion, a religion which taught through types and symbols, sacrifices and offerings, the great fundamental truths of God, and His will toward men. And this servant Moses was so faithful to the task that was assigned him by the Lord, that the nation he built, and the religion he established, pointed, always, toward the coming Christ. So truly did it point to Christ that when Christ came He fulfilled every expectancy of Hebrew national and religious life.

Moses was faithful in all his house for a "testimony." His faithfulness was a testimony. His house (Israel) was a testimony. The system of Hebrew religion was a testimony. There has never been, at any time, or at any place, a more elaborate system of religion built up than that of the Hebrews in the Old Testament. The simplest ceremony was full of meaning, and could fit into the most sacred and costly observance, which might take weeks to observe. The temple of Solomon stood as the most beautiful expression of the system of revealed religion; and though it was very costly it was open for the poorest worshiper. All this was a testimony.

The testimony of Moses, and his house was for a purpose. What was that purpose? Verse 5 tells us. "And Moses verily was faithful in all his house,

as a servant, for a testimony of those things which were to be spoken after."

This is certainly a glimpse of the Old Testament from the viewpoint of the New. Like the three New Testament disciples on the Mount of Transfiguration they saw the law and the prophets (represented by Moses and Elijah), through the glory of the brightness of Christ. The Old Testament vision of Christ was through the law and the prophets. Now the order is reversed, and the law and the prophets are seen through the glory of Christ. The "things which were to be spoken after" are New Testament things. They are Christ, and His blood-washed church. It is the servant preparing for the Son. The house was not built for Moses. It can be truly said that Moses himself was a part of the house.

The faithfulness of Moses is used in this chapter to illustrate the faithfulness of Christ. In verses 1, 2, we are asked to consider Jesus Christ the Apostle and High Priest of our profession, who was faithful to Him that appointed Him. As Moses was faithful as a servant, so Christ was faithful as a Son. We believe there is a teaching here which refers not only to the faithfulness of Christ to His house (which house are we, see verse 6), but also faithful to His commission when He was commissioned to the incarnation. That is, Christ the Son of God was faithful to that human body, and human nature, which clothed the incarnation, and thus clothed. He faithfully persevered in fulfilling the Old Testament demands for a bleeding Lamb as a sacrifice for the sins of the world. Given the commission of the incarnation, whose purpose it was to fulfill all the law, meet the rigid requirements of divine justice, satisfy the claims of a broken law, take upon Himself the sins of the world, given this commission He was faithful to it. As Moses was faithful in building up the types and ritual and law of the Hebrews, so Christ was faithful in fulfilling those types ritual and laws. He came not to destroy but to fulfill. Every iota of the law was fulfilled in Christ. Of the many things that entered into the atonement made for sins, the faithfulness of Christ is not the least.

Verses 5, 6, teach us that New Testament Christianity is a continuation of the house of Moses. If the house of Moses was a "Testimony of things which shall come after," and the "after" refers to the New Testament, and if Christ fulfilled the hope anticipated by the types and ritual of the Old Testament, then it follows that if we are His house, we must be somewhat related to the house over which Moses was so faithful. The spiritual significance of the Old Testament teaching is filled with spiritual

fulfillment in the New. The law was given by Moses, but grace and truth came by Jesus Christ. But there is an if in our position as to whether we are the house of Christ or not. We are His house "if we hold fast the confidence and rejoicing of the hope firm unto the end." The necessity for faith in Christ Jesus, as the Apostle and High Priest of our profession, in order that we may be in His household, is here clearly seen. Where do all the hopes of the Old Testament point? Most surely they point to the Messiah, and to One who fulfills their religious emblems. Where then do all those hopes and expectations vanish to if their faith misses the Messiah when He does come? The Old Testament can be completed only through Jesus Christ, the incarnate Son of God, and only through faith in Him can we be in the household of God.

In chapter 3, verse 7, we notice the first word "Wherefore." This word is immediately followed by a parenthesis mark which down to the close of verse 11, puts the subject on the sidetrack for a little in order that there may be introduced a lesson drawn from history. The sentence without the parenthesis reads as follows, "Wherefore take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Our best method of study will be to discuss the inserted parenthesis matter, in order that we may place the value on the sentence in which it is enclosed. "The Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness."

Here is the dispensation of the Holy Ghost, as the "to day" of the "great salvation" and is characterized by the fact of the historical Christ, and the poured out Holy Spirit. This "to day" is somewhat contrasted with the "to day" of the time of Moses and Joshua, as it shows a fuller revelation of the way of salvation. The "to day" of Moses and Joshua covered a period of exodus from Egypt, and a period of wandering in the wilderness, during which time God made a great effort to strengthen their faith for the conquest of Canaan, by great signs and wonders, together with the giving of the Law, but the unbelief of the heart of Israel kept them from entering the land, and caused their death in the wilderness. The "to day" of the gospel likewise can be lost to the soul through unbelief. If the signs and wonders of the "to day" of Joshua were enough to condemn Israel if they obeyed not then the signs and wonders of the New Testament are enough to condemn all who do not and will not, believe in Jesus the Christ, as enforced on the

thinking and feeling of men by the Holy Spirit.

The "to day" of Joshua was a time of temptation and provocation. The people were tempted, God was provoked. The temptation of the people arose from their carnal desires rather than from the difficulties they encountered, though these were made the ground of their complaints. The attitude of the people toward God was one of unbelief in the heart, and this unbelief was insistent and constant, though the Lord gave them manifold deliverances, and unusual experiences to help their faith. The final chapter was written with graves in the wilderness, while a new generation developed the faith to enter the land of Canaan.

There is another "to day" mentioned beside the "to day" of Joshua. That is the "to day" of David, or of the period of the kings. During this period they started well, and under David and Solomon gained much respect and glory, but the period of the kings ended rather small, and was marked by captivity and loss of prestige and power. The "today" of David was lost through unbelief in the heart. They departed from the true and living God.

The epistle carries this exhortation in reference to the New Testament development of the way of salvation, which development included the historic Christ, and the poured out Holy Spirit, "Wherefore, because of the things mentioned in parenthesis, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Notice in this exhortation the "today" of the gospel, in verses 13 and 15.

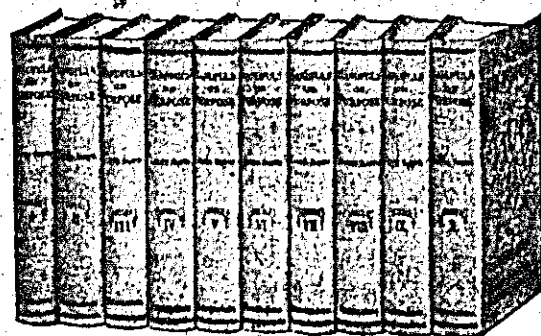
A study of verses 16-19 shows the cause of failure. Israel could not enter Canaan because of unbelief. Yet they had believed to leave Egypt, and had crossed the Red Sea by faith, yet they failed to believe the second time and because of their unbelief at the second crisis they were defeated in obtaining the rest which was promised as a reward of their faith. Their initial faith was not enough for their entire journey, and could not bring them into the promised land. They needed to persevere in faith, and also to exercise definitely a second faith in order to enter Canaan. Their unbelief provoked God, and thwarted his plan for them, and defeated their own best interests. So the Christian needs to believe the second time to obtain the rest of faith, and enter the spiritual Canaan.

Too much emphasis cannot be placed on faith as a means to salvation. The argument for faith at this part of the epistle is clearly contrasted to salvation by works, or ceremony.



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# The PREACHER'S MAGAZINE

## The Sermon

A SERMON is nothing but a key; it must be cast and filed, but it must not be filed until there is no strength left in the hand which is to turn it.

A sermon is a sword. It is important that the sword should have an edge. Sufficient time should be given to its sharpening.

A sermon is a rose. You gain nothing by picking at its petals. Your supreme work is keeping your heart so full of Christian blood that sermonic roses will bloom spontaneously on your lips. Therefore work on your soul more than on your sermons; more on the soil than on the thing which you wish to bring to market.

In the deepest sense God alone makes sermons, and what man must do is to work incessantly on the soil. The man who keeps his soul fertilized and mellow will never, when Sunday comes, find himself without a sermon.

The sermon at its best estate is not a fine oration or a labored argument, but the simple testimony to the reality of things spiritual and eternal of a witness whose life is hid with Christ in God.

It is impossible to print a sermon. The life of the sermon lies in the spiritual heat which radiates from the man himself. A sermon is a man, and you cannot print a man.

—CHARLES E. JEFFERSON, in "The Minister as Prophet."

## The Preacher's Magazine

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## The Dimensions of the Preacher

BY THE EDITOR

THE tendency is for preachers, as they become somewhat "mature," to major on "teaching," rather than on preaching. They are even fortunate if they do not develop an obsession for prophecy or for some ethical phase of the gospel message, so that they become "specialists"—which is just another word for "lopsided." It is a bad sign when the people begin to complain that Brother J— is "too deep for me." This may not be altogether imaginary. The preacher who prays and thinks and reads and listens and meditates should delve somewhat into realms that have not been explored by beginners or by those who have been absorbed in secular pursuits. But the preacher must hold himself to the necessity of being transparent when he is deep. It is possible to see to considerable depth, if the water is crystal clear. To preach on unfamiliar themes and to bring out nuggets of recent discovery and yet to stay so near to the needs of the people that he preaches to the people, rather than preaches sermons, is the demand that is made on every growing preacher.

There is a temptation for the preacher to think that everybody understands how to get saved and sanctified, therefore he does not need to give them line upon line on these well-worn themes. But this is assuming too much. In the first place, there are always some who have not heard, and then there is a difference in having somewhat of a theoretical idea of "the plan of salvation," and being right under the power of an unctuous message poured forth from the heart of a Spirit-baptized preacher. Not mere truth, but "truth on fire" is the need of all times. One may follow his own leads in matters of prophetic study until he forgets to tell the people that the important thing is that Jesus is coming soon and that preparation for his appearing is to be sanctified wholly. Things new must be well mixed with things old, if the scribe is to be a good steward of the manifold grace of God.

Then there is the question of breadth. There is a form of "narrowness" that is essential to strength, but there are other forms of narrowness that are death to usefulness. There is always a tendency, on the one hand, to make the church a social club

with no well defined mission; and on the other hand, a tendency to make it a cult that will serve only a contingent of the whole people. In a ministers' conference a little while ago, someone asked the question, "What should be the preacher's attitude toward nonessentials?" The answer given was, "He should take an incidental attitude toward nonessential things." Narrow on the things that matter, broad on the things that do not matter—perhaps that is the way to state it. But that still leaves to the preacher the task of determining what matters and what does not.

Take simple things like the ritual: there are people who are drawn to a church by the spontaneity and restlessness of the spirit which pervades its atmosphere. There are other people who like a church where the service is staid and orderly. The group that like the shallow, noisy, undirected meeting will drive you into cultism where no one except their sort will feel at home, and you will have a "mission church." The other group will want you to become so ritualistic that free and easy religionists will pass you by. Your task is to strike a happy medium, and thus better serve both extremes and more nearly approximate a church of universal adaptation. In the average community you may be pressed to run a poor man's church or a rich man's church, an illiterate man's church or an educated man's church. But you must not yield to such calls. You must run a church where, with some adjustment on the part of all, all can feel at home. You will be asked to yield to excessive emotionalism or to choke out emotion. You must not do either. There will be laymen who want you to preach on their favorite themes, and who will not be satisfied if you do not turn your pulpit into a forum for the discussion of sundry topics. And while you reserve to yourself the right to speak on any subject that is of interest to your people, you must not become an intellectual or spiritual vagabond.

I mention all this here, because I know the people identify the church with the preacher. One man likes Brother Johnson's church, another prefers Brother Brown's. But when you press them you find that it is not attachment to a man so much as approval of certain methods. This, I think, is what Paul meant about becoming "all things to all men that I may by all means save some." He was narrow on his ultimate object, but broad on his methods of reaching that object.

Coming to length, I think I better not make application to the length of the sermon. Rather let us think of perseverance in general. The wonder is that so many people go to church. I know they say it is terrible that no more go. But when you come to think of it, nothing in all the world has the enduring power in human interest that the gospel possesses. Not many people have been won by great preaching. More have been won by patient living and unselfish ministrations. There are glamor and appeal in a "big meeting," but the real work of making Christians is done rather by patient plodders

who love big meetings, but cannot hold them. But they can visit the sick, they can minister to the distressed and bereaved, they can be patient with the erring, they can preach to small crowds without complaining, they can go repeatedly to the same person and invite him to seek the Lord. Anybody can give up, but it has been said, "A winner never quits and a quitter never wins." Perhaps this is too strong, but it yet remains that patient plodders do more of the world's work than seraphic geniuses do.

I am not interested in offering a standard by which to measure preachers, but I would suggest that we each one seek to appraise ourselves. What about my depth? Am I really rooted and grounded in experience, doctrine and life as a Christian and as a minister? Am I deep or am I just obtuse? What of my breadth? Do I hold to some things so tenaciously that nothing can cause me to relax my grip? And yet do I distinguish between things that matter and things that do not matter? Am I catholic or cultish? Am I narrow enough to hold my force and

broad enough to win my field? Am I able to save others without losing myself? And on that matter of length, what shall I answer? I must not become monotonous and allow my labor to deteriorate into toil. I must not be deceived by the indifference which comes to those who have made a covenant with defeat. And yet I know I am in a war, not simply in a battle. I know the best accomplishments demand the longest application. I can move in an endeavor to escape my problems or I can stay and work my problems out. Which is my habit?

O Lord of hosts, make me a worthy minister of Jesus Christ. Give me the dimensions that best suit my calling, and help me to grow in the instances in which I am small, as well as in the instances in which either I or others think I have some size. My day is short, my task is great. O enlarge my scope and make me one to whom Thou canst say, "Feed my lambs"; "Feed my sheep"; and, finally, "Thou hast been faithful over a few things." Amen.

## The Supreme Incentive to Holiness

Olive M. Winchester

Because it is written, Be ye holy; for I am holy (1 Peter 1:16).

OUT in the ages of eternity there came into the divine thought the purpose that through Christ man was to be holy. In the creation the supreme objective was the bringing into being a holy race. Then came the blight of sin despoiling the purity of man's nature and bringing forth from it to God and disobedience to His commandments; human nature thus became an unclean fount of corruption. From the wreckage of human nature, torn and shattered by sin, the mercy of God sought once again to reconstruct it in holiness and righteousness. In the books of the law we have set forth first, definitely and explicitly, the lines of this reconstruction.

### HOLY IN PERSONAL APPROPRIATION

In the early days of childhood we teach through objects and the concrete so in the childhood of the race. The adult mind unmatured and undeveloped cannot think in the abstract, and must be taught by symbolism. Therefore that the people of this day might understand the truth that one of the first requisites of holy living is that they should seek to keep the life stream pure through the source supply, it is expressed in symbolic form.

The animal life that might be appropriated for food was divided into clean and unclean. The exact line of this division it has been difficult to decide. Some have thought that it is based on hygienic reasons and that may be the underlying cause. But in any case this is to be noted that only the best is given for the food of the people.

After giving the specific injunctions as to the particular animals and other creatures that might

be eaten, we have the reason stated, "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Lev. 11:44). Thus was holiness early associated, when related to the people, with purity.

The term holy was not exclusively a Hebrew word, it was found in connection with deity in other nations and we find it in the Hebrew thinking relating to God in the sense of exaltation, majesty, but relating to man there are two lines of thought developing more or less concurrently, separation and an ethical content which takes the form of purity.

Accordingly very early in the life of the Hebrew nation came the concept that the people of God, his chosen ones, those set apart, must be pure in all that they use as food. When we seek the spiritual application for our own day and age, we see that the suggestion readily turns our attention to the fact that the people who are holy must take heed that all that enters into their thought life is pure and clean.

### HOLY IN ATTITUDES

When we come to note the context of the repeated exhortation, "Ye shall be holy, for I am holy," we find it in the midst of various precepts which have to do with outward conduct, and thus would seem to deal with the attitudes expressed in our relationship toward others (Lev. 19:2).

Holiness affects the whole life of man, the inner on the one hand and the outer on the other; and no life is complete unless there is the sanctifying of the entire life. This is brought out in the injunctions given.

Receiving from the word of the Lord the command to speak unto the congregation of Israel, after prefacing the admonition with the statement given, the command to be holy, we have the precept that we are to "fear every man his mother, and his father." This sets before us personal attitudes in the home. Here we have one of the criterions of holy living, the attitudes in the home. Many people are successful when abroad to maintain attitudes that give them standing and produce confidence in their affability; but in their home they are boorish and domineering, forgetting that the spirit of Christ should enter into the home life. Holiness like charity begins at home.

The next precept in this context is to "keep the sabbaths." Herein we have attitudes relating to worship. These attitudes would seem to be founded on principles instead of religious caprice. There are many who seem to observe the practice of worship when impulse leads them, many times it is impulse that has been stirred by some external stimulus. This results in no permanent allegiance and steadfast contribution to the church and work of God. This class of persons come when some other faithful saints have prayed and brought a stirring in the camp, and then they are the first to become irregular again when this special phase is over. What is needed is the ever abiding principle that bears us onward to worship because it is both the duty and the privilege of man.

The context continues, as we read, with attitudes toward the poor, attitudes in social relations, attitudes toward the weak, attitudes in the administration of justice, personal attitudes of hate and revenge; all these must be directed by the one great governing principle of holiness.

#### HOLY IN SEPARATION

In the last exhortation which incorporates the thought of holiness based on the divine holiness and relating to the people, in the legislation of Leviticus, we have the thought which was so specifically given when the people first came out of Egypt and gathered around Mount Sinai. Then the word came, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation." Here the command is, "And ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. 20:26).

One of the lines of demarcation of the holy people is that they are set apart unto the service of the Lord their God. This makes a distinct difference. When this line of separation becomes obliterated, then does the particular stamp of holiness cease to abide. This is not the expression of a holier than thou attitude, such is born of religious pride and hauteur, but it is that separation that comes through difference in quality and kind inherent in the nature of the object itself which causes like to affiliate with like and the unlike to withdraw. This develops as

a natural resultant and not by assumed attitudes. When the people of God become holy indeed and in truth, there is the tendency to affiliate with all that is holy and there is an instinctive recoiling from what is unholy. Moreover also the unholy has the same instinctive tendency to withdraw; it dislikes to be in the presence of the holy.

There is this separation that comes through the inherent nature imparted to man, and then there is the separation that arises from a devotion to a cause. This last is a line of distinction that pertains to all walks of life; each profession develops its own clientele and thus sets its followers off from others, so in the Christian life, the centering of our life in the one great devotion of the service of God naturally sets man apart. If he has not felt its dividing force, then the devotion to the service of God may not have come into its full force in his life.

Thus we find in the history of the Israelitish nation the ideal of holiness set forth, an ideal, which it seems, covers the whole range of man's activities. In the reconstruction of man the foundations were laid early, no element was omitted. From the law with its precepts and statutes comes the clarion call unto holiness, based on the fact that the Lord their God is holy. Other nations had gods who shared in the moral weaknesses of their followers, and thus no ethical concept could be assigned to them and no deductions made upon which to mold the life of man, but in Israel the Lord their God was holy and they likewise were to be holy.

These ideals thus set forth so early come to us with the reinforcement of time and knowledge, knowledge of the nature of God and of the highest idealism for living in the heart of man. If the call came to those of that time to be holy, how much more does it come to us in our time?

#### BURN IN, BURN OUT

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:7).

Burn in, burn out, burn on and on,  
Until my carnal life is gone.  
Burn on forever, O fires of heaven,  
Until all sin from me is driven!  
Nothing but fire can answer now  
And though I cannot tell Thee how—  
Burn on and on, till I am free,  
And ready for eternity.  
Burn out the old, burn in the new,  
And by Thy life my heart renew;  
Till some day I awake and see  
That I am perfected in Thee.  
For this I long, for this I pray;  
Burn in Thy life, day after day.

—MILTON MCKENDREE BALES, in  
*The King's Business.*

—SELECTED BY B. H. POCOCK.

## Lights and Shadows of the Preacher's Life

H. F. Reynolds, General Superintendent Emeritus

### *The Preacher and Evangelism*

IT IS quite generally believed by Bible Christians that God has chosen some preachers of His Word to be traveling evangelists, and others to be pastoral evangelists. "And he gave some apostles; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" (Eph. 4:11). Also, in 2 Timothy, 4th chapter, is an exhortation with special stress on the ministry that they should "do the work of an evangelist" indicating that evangelistic work was to be emphasized, for in so doing Timothy was to give full evidence of his divine call to the gospel ministry. In Peter's first Epistle (1:22) he exhorts strangers as well as all of the elect of God, to "see that ye love one another with a pure heart fervently." If the reader will give a little time to the study of the word, "fervent," or "fervently," I think he will find that it seems to have in its meaning something like the word "sun" in its relation to all of the other orbs of the solar system, which may be considered to be the center of all heat, all light and all power. So with the word "fervent," it is defined as ardent, boiling, very hot, zealous, enthusiastic, vehement, intensive, passionate devotion; to a person, or to one's call, to a life's work, specially to succeed in one's call of God to preach the gospel as an evangelist.

Peter, it would seem, indicates that the degree of the heart's temperature of the saved and wholly sanctified person is capable of degrees of spiritual fervor, or heat, resulting in increased or diminished activity or activities, by the expression "See that ye" love one another in the degree expressed by the strong word "fervently." If we desire a hotter fire, we either inquire of those in charge of the heating plant, "How is the fire?" or we personally make a careful examination of the heating plant, fire, or furnace ourselves. St. Peter, living in the days when to be a Christian or a traveling or a pastoral evangelist meant to be all that, in those days of martyrdom, to become a Christian was the equivalent to becoming a martyr, therefore Peter knew the absolute necessity of having all that the word "fervent" implied, when he wrote to the "elect" or to the Christian Church with special emphasis, exhorting them to "love one another fervently." Peter doubtless used this strong, comprehensive word because he knew that if they endured the fiery trials that were to try them, especially to try the ministers, they would need to have that "ardent, boiling, hot, zealous, enthusiastic, vehement, intensive, passionate devotion to Christ," and for the lost for whom Jesus died and rose again. But as sin has always been the same and ever will remain antagonistic to holi-

ness, the attitude of the unsaved will ever be and remain opposed to the salvation of Jesus Christ, therefore Peter's exhortation will ever be necessary. If the evangelist is to succeed he will have to have that love within him to that degree that he loves God, fervently, and the lost for whom Jesus died and rose again.

God has arranged in His plan of salvation that one of the great, if not the great factor in saving the lost is through preaching of the gospel, of which Paul declares, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth" (Rom. 1:16). But to have God's plan effective the preacher must keep his heart filled with "fervent," boiling, vehement, passionate devotion to God, and to his objective, the salvation of the lost. This may in the estimation of some be a comparatively easy duty, for the traveling evangelist, whose field and whose duties are changing at least as often as he changes his evangelistic field. The new field may have new and difficult problems and some of long standing, and the said evangelist will have to arrange many of his "true and tried" messages with additional arrangements and illustrations, which will be usable with the new flashes of light the Holy Spirit will give. The traveling evangelist will have much time while in and on the new field for special prayer, for the people to whom he is going and to keep his own heart hot, yea, boiling, and he will find his heart aflame with "fervent love" as the revival progresses.

How about the pastoral evangelist and his keeping his heart filled with "fervent love"? For the pastoral evangelist must, yea, will have all of the ill or regretful effects of the special revival efforts as well as all of the good results to look after. It matters not how careful the pastor has been in selecting his special worker, or workers, to assist him in the evangelistic efforts, the fruits of the efforts will be varied; and, especially if it has been an unusually large revival, the more difficult will be the harvesting of the results into useful church membership. With all of the responsibilities of the pastoral evangelist, possibly we do not have a person in our connection who has to carry a greater responsibility than that which constantly is resting upon our pastoral evangelist. While our traveling evangelist is in need of and should have our profound esteem, love and prayerful sympathy, it is our pastoral evangelist that needs and should have our pity. It is said that when Mr. Moody was about to leave the city where he had had a great revival and start for another field, that one of the many friends who had been won to Christ during the recent revival said to him, "I pity you," to which Evangelist Moody quickly but kindly remonstrated, "I do not need your pity, it is

your pastor that will need your pity as he follows up the revival." How true!

The Church of the Nazarene though comparatively young as a body of believers, or a denomination, has been and is most wonderfully blessed with pastoral evangelists and also traveling evangelists. As far as the writer can gather from our District Assembly Minutes for the past year we have a record

of some 666 traveling evangelists, of which 481 are preachers and 185 song evangelists, about 2,250 churches with pastors, with a reserve force of over one thousand preachers. What an encouraging sight. Therefore let us believe our great God to give us as a Church of the Nazarene, 60,000 new members this quadrénnium, the goal suggested by our General Superintendents.

## Plain Words to Preachers

John W. Goodwin, General Superintendent

*The Pastor Among His People*

WE MUST now enter upon a more practical discussion of the preacher's life and work. The word "pastor" really means "shepherd," one who feeds or cares for the sheep; not only to see that they have the proper food but to guard them from harm as well. Our Lord was pleased to call Himself a "Shepherd of the sheep." His ministers who are called to follow Him in His work are known as shepherds or pastors. Our Lord is the Chief Shepherd, and all ministers of His are His undershepherds. This brings the pastor and his people into close relationship; a most precious bond of fellowship indeed. The true pastor then must carry the welfare of his people upon his heart. Christ as the true Shepherd set the example in that He loves His sheep and feeds them. He leads them into green pastures, and comforts them beside still waters. He goes before them and protects them from danger. His toil and sacrifice are bound up in the well being of His own, even in the laying down of His life for their good.

With this before us, we may conclude that there are at least three important prerequisites for a faithful pastor: namely, First, A proper knowledge and understanding of truth. Second, An experiential knowledge in the truth proclaimed. Third, Some degree at least of useful knowledge of human nature. More might be said, but these facts seem most important for a true shepherd under Christ. Before taking up other matters, something should be said under these three propositions.

First, a proper knowledge and understanding of truth. He should not only know what truth is but he should know its parts and their relationship to each other, and thus be able to better systematize truth in order to more properly present it effectually. Therefore a study well filled with standard books will be found most helpful. In this busy age in which we live with so much coming and going, it will require some effort to maintain a proper system of study and devotion to the Book of Truth. Nevertheless we must urge pastors not to neglect much reading and study of good books. Insist on time for prayer and meditation at all costs. The time spent in the study to improve the sermon, and to

have the sermon matter well assimilated in thought, before going to the pulpit is never lost or wasted. The Word of God is the pastor's food with which he must feed his people. Like any good householder he should be able to bring forth things both new and old. And he should by all means study to prepare truth in the most attractive manner, with every effort to beautify and illustrate the message. The attitude of one preacher when he said, "Take it or leave it," usually creates a desire on the part of many to leave the message untouched.

Second, an experiential knowledge in the truth proclaimed. Every pastor must first be a partaker of the truth he preaches. He is not only supposed to be a Christian, but it is expected that he be also a spiritual man. A man who loves deep spiritual things, and thirsts for a development of spiritual life in his own experience. A true man of God could not be a holiness fighter, no, indeed; he is a lover of holiness and holy things. He has not only been sanctified, anointed with Holy Spirit, but he is anxious to be filled with all the fullness of God. His chief business now is to become like his Lord and Master. This true pastor studies to bring every thought into obedience to the living Christ. He has the victory over sin and now crushes to death every unholy ambition which may show its head. This triumphant soul studies to rise above every manifestation of human weakness and make his life a true channel for the unction of the Holy Spirit. It is no longer a question of sin, but now he is constrained to shun every appearance of evil.

Third, some degree at least of useful knowledge of human nature. While this science is often hard to develop and can never be perfect, for all must ever be learners, yet there are some things at hand. It will not require much training if one will look carefully into his own life and experience. Here he will find enough to interest him for some time to say nothing about others. He will soon discover that mistakes are made even with the best intentions. He will also discover that humbling himself before others is not always the easiest thing to do, and the natural thing in human life is self-protection. He will discover that some traits of character are not so bad

in themselves, but bad when used by the enemy. Christ came not to heal well people but rather those who are sick. He came to give strength to the weak, and sight to the blind, and to mend the bruised reed and fan to a flame the smoking flax. One might think that the divine Christ with all His superknowledge and understanding would have had such exalted ideals that all manifestations of weakness, such as doubt, fear, lack of courage, impetuosity, self-interest, and snap-judgment, would have had His severe criticism with excommunication from fellowship. But how tenderly He dealt with those weaknesses. Not that He excused them or in any way passed over them unnoticed, but hopefully looked forward to a better and happier experience in those who had failed. The true pastor will find many opportunities to follow in the footsteps of the Master in this regard. One can hardly expect to find everything ideal in others while there are some things less than ideal in his own life. And if he will learn to exercise the same patience with others as he hopes to have others exercise toward himself, it will greatly help him in his pastoral labors among the people.

Before passing to the common duties of the pastor, one word should be said regarding the pastor's home. Here there are two extremes. Some would allow the home a lounging place for everyone who comes, and thus destroy that dignity and reverence, and respect which is due in the pastor's home. Others would live so far apart from the fellowship of his people until there is no fellowship at all. Friendliness and fellowship, with always a welcome, is a good attitude, but to make the parsonage a place for romping and pleasure parties is beneath the dignity of the home of a pastor who hopes to win for Christ. Gatherings of whatever sort at the home of the pastor should take on more or less the dignity of a religious atmosphere. A sincere happy social hour may be spent at the parsonage with profit to all, but great care should be maintained that the spirit of the world does not predominate.

Family devotion should never be neglected. Every morning the family should be gathered around the altar of prayer and devotion. Nothing should ever be allowed to destroy this sacred hour. The children will never forgive the preacher who is careless at this point. The wife of the preacher enters into this possibility. If the wife is careless it will become a problem. But problem or not the pastor should insist that the altar of God shall not be thrown down and neglected. Happy the pastor whose wife is full of devotion and good sense. Such a woman who will stand by the pastor's side and hold up his hands through trial and storm is a most precious jewel in the parsonage.

Above all things the home must be kept pure from gossip and slander. The pastor's home should be a place where broken-hearted men and women can come with their burdens and lay them at the feet of Jesus and leave them there. It will soon become a heaven on earth, not only to the family but to the multitudes.

The pastor therefore must be a whole man, and wholly a man, with some knowledge of human nature, and thus able to help those in need. He must take into consideration all sides of human life, and know that strange character of human life as known to man. As Dr. Bedell once said, "Our science takes cognizance of all sides of that strange character which is known as man; men, women and children; the hard and the coarse in nature, the refined and the gentle, the considerate and the selfish, the good and the wicked; proud, humble, and open sinners; profligate, vile, secretly profane, the hypocritical; and the virtuous. No man can pursue the study of this science with profit to whom the existence of these varieties of character are merely a theory."

The pastor must never forget the danger of becoming formal, cold and indifferent to the call of others. The sad danger to all comes through continual dealing with souls with a feelingless heart. Contact with people so continually and beholding the faults of others has a strong tendency to produce criticism and harsh judgment, and this draws the heart out of devoted service in the interest of those whom one might help. A constant dropping even wears away on a stone, and how much the more when the dropping is that of stony hearts on the heart of flesh. The hands become callous with use, the knee becomes hard and tough by constant pounding with the hammer by the shoemaker. So disappointment in helping others, the manifestation of human weakness, faults and failings constantly seen have their influence in producing carelessness on the part of the pastor. This can be overcome only by earnest and constant prayer. The pastor must ever be on the watch to maintain deep spiritual life in his own soul. To maintain a passion for the lost, and a devoted desire to build others into the perfect will of God, requires a constant abiding near the cross, and frequent visits into the garden where our Lord suffered for others. Pastors keep your own soul full of love.

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## The Personality of God as Expressed in the Old Testament

C. B. Strang

THE Old Testament is a very interesting book. By some, it is looked upon as being out of date, but certainly that is not the idea of holiness preachers. It is full of types and shadows, and of prophecies, all of which are fulfilled or explained in the New Testament. The Old Testament points to one climactic event—the coming of a Messiah. He eventually came, but before He came men had more difficulty in understanding God and His will concerning them.

Jesus was God in the flesh; a human personality, yet divine. He is God's revelation of the fact that the Jehovah God of the Old Testament was a personality. God had struggled through His prophets to reveal this all the way through the Old Testament. This idea of the personality of God is of the utmost importance.

What is meant by personality?

By personality is meant selfhood, or self-consciousness, or a being who exercises self-control. It is the power to know. Personality, self and soul are almost synonymous terms.

God as personal is very important in our religion. In fact we could not have our religion without a personal God, for it is based upon a union of mutual understanding. We are persons; God is a person, and there is a sympathetic understanding between us. As a person He understands us, and as a divine personage, He prescribes for us and alleviates our suffering and takes away our sin. As a person He exists, and as a person He can be known.

Nowhere in the Old Testament is the existence of God questioned. Of course the writers of the Old Testament do not question His existence, and they do not give us the impression that the people to whom they wrote had much difficulty in this respect. Of course we refer here to the ancient Hebrews and not to the heathen surrounding them. No doubt there were some exceptions in Israel, but David classifies such in Psalm 14 as fools.

The writers of the Old Testament deal with the character of God, and not with His existence. And yet the ancient Hebrew was not so interested in knowing the divine nature as he was in knowing the divine will. "What doth the Lord God require of thee?" if not often expressed, is always uppermost in Hebrew thought. The phrase, "Thus saith the Lord," is a frequent passage used by patriarchs and prophets.

In the New Testament, Jesus reveals Himself as God, and declares that He came to fully express the will of God. In the Old Testament times, God was not so fully revealed, but He was known to His people by what He did. The knowledge of His followers was not theoretical but practical; the

Hebrew got his theology out of experience. Old Testament writers insisted that God existed and could be known, and back in those shadowy times those who believed in His existence found Him, or perhaps I should say were found by Him, as the entire Old Testament reveals the quest of God after man.

There are three major ways in the Old Testament of expressing the personality of God.

The first is by giving Him a personal name. The ancient Hebrew called his God Yahweh or Jehovah. This designated His individuality; it was a personal name for a personal God. The meaning of the name is not quite clear, but it certainly carried this meaning, "I am," "I shall be," or "I will cause to be." The real significance is that the name gave Jehovah a character of His own.

The second is by terms of what are called anthropomorphisms. An anthropomorphism is a man-like trait, and there are three different kinds used in the Old Testament, namely; physical, psychological and ethical.

God displayed a physical manlikeness in that He walked with Adam and Noah. Psychological man-like traits are revealed in that He laughs, hates, loves, repents and gets angry. Here He is not like man physically but emotionally. But ascribing personality to God is the highest and best use of anthropomorphism; for here is an ethical aspect of God. Ethically He is just and righteous. As far back as Abraham we have a wonderful illustration of this when that patriarch cries out in connection with Sodom and Gomorrah, "Shall not the Judge of all the earth do right?" (Gen. 18:25).

The third is by showing the freedom of will in the divine nature. This is expressed by the miracles of the Old Testament, especially those of Moses, Elijah and Elisha. These miracles all reveal a person with a will and a power higher than the individual's, who has power to do what he wants to do. He is revealed as the director of the course of nature.

The Old Testament emphasizes that God is a person. The New Testament emphasis is that God is a Spirit. But aside from the physical manlikeness of God which the Old Testament pictures we today think much the same as the Hebrew about God. The fact that we believe that God is a Spirit in no way robs Him of personality. We believe that God walked with men of old. If He chose to inhabit a fleshly tabernacle in order to do so it does not strain our faith to accept it. However we must be careful that we do not conceive of God merely as a physical being and thus localize Him, for God is omnipresent. But by all means let us think of Him as a person, as a self—the great "I AM."

## The Sacraments

H. Orton Wiley

THE term sacrament as used in theology signifies "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." This is the definition as found in the Methodist Catechism, but as Mr. Wesley revised the original article, it reads as follows: "Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good will toward us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthens and confirms our faith in Him." Those who take the time to compare this with the original as found in the *Thirty-Nine Articles*, will observe that the words "sure witness and effectual" were left out of the revised statement. Mr. Wesley thought the words "certain signs of grace" sufficiently strong; then too the word "effectual" had taken on a technical meaning of Calvinistic complexion which did not meet his approval.

*The Origin of the Term Sacrament*—The term *sacramentum* from which our word sacrament is derived, applied originally to the money which parties to a suit at law were obliged to deposit in the sacred place. Later it came to apply to any civil suit or process of law, and then to the oath taken by newly enlisted soldiers in the Roman army. From this oath of allegiance the term passed over into the sacred ordinances of the Church as at once the sign and seal of Christian loyalty. Tertullian, one of the earlier fathers of the Church, uses the word in both its secular and churchly applications. The term *sacrament* which prevailed in the Western Church, had as its parallel, the word *mystery* as used in the Eastern Church. But this word *mystery* as used in the East and later in the West, did not convey the Pauline idea of a secret revealed, but denoted rather an emblem or sign, and as such was only too closely related to the pagan use of the term. Very early in the history of the Church, a distinction arose which led to the usage of the term *sacrament* as more specifically applied to the rite of baptism, and the term *mystery* was reserved for the eucharist.

*The Additional Sacraments*—The loose and unscriptural manner in which the terms referring to the sacraments were used by the early fathers, soon gave rise to what are commonly known as the additional or pseudo sacraments. The term was for a time applied to almost every mystery or symbol of the Christian faith, but finally was restricted to the seven following rites—baptism, confirmation, the holy eucharist, penance, holy orders, matrimony and unction. These were first defined by Otto of Bramberg in A.D. 1124, and sanctioned at Florence in A.D. 1439. Later they were confirmed by the Council of Trent. The Church attempted to justify

these pseudo sacraments in many ways. It maintained that these seven sacraments touched the whole of life at its several stages—"baptism being the sanctification of birth, confirmation of adult life, penance of sin in the life after baptism, the eucharist of life itself, orders of legitimate authority, marriage as the Church's law of continuance and increase, and unction of the departure hence." The schoolmen of the Middle Ages attempted to show that the sacraments represented the cardinal virtues—faith, love, hope, wisdom, temperance, courage and righteousness. Others explained them as an analogy of the spiritual life with that of the physical—as birth, growth, nourishment, healing, reproduction, instruction and death.

*Errors Concerning the Sacraments*—This exaggeration of the value of the sacraments, soon led the church into the error of making them, not merely signs or even seals of the covenant of grace, but depositories of grace itself, through which it alone could be communicated to the participants. Both the Greek and Roman Churches hold that the sacraments communicate grace *ex opere operato*, that is, the grace resides in the consecrated elements themselves, and operates upon the participants in a sort of a magical way independent of any faith on their part. These churches hold that this efficacy can be communicated in no other manner than through the sacraments. Thus there is built up an extreme sacramentarianism that would deny salvation to any outside the Church, which by them is regarded as a merely outward and visible organization. Baptism under this system becomes identified with regeneration and therefore, not only the symbol of identification with the visible Church, but the gateway to salvation itself. In regard to the Lord's Supper, two tendencies early arose, first, the tendency to regard the real presence of Christ in the sacramental elements which took the final form of transubstantiation; and secondly, a sacrificial offering in the eucharist, which arose as an oblation of gratitude to God for His manifold gifts. This offering consisted of the bread and the wine which the people themselves brought, part of which was consecrated for the eucharist, and the remainder left for the love feast and the use of the ministry. The two were later combined and both were given ecclesiastical sanction by the same Council, that of Lateran in A.D., 1215. The Council of Trent fixed the dogma. Since that time, this connection between transubstantiation and the sacrifice of the mass determines the whole sacramentarian system with its attendant evils—the priesthood and apostolic succession, the re-enacting of the sacrifice of Christ in the mass, the withdrawal of the cup from the laity, and masses for the dead.

*The Reformation and Protestantism*—The Reformation period brought a strong protest from

the Reformed Churches. Against the extreme sacramentarianism of the Roman Catholic Church, Zwingli took the most radical extreme, maintaining that the sacraments were no more than mere signs. This position generally assigned to the Zwinglians, however, on closer study reveals the fact that some consideration was given to the sacraments as seals, but the principal emphasis was upon their signifi- catory character. Both Luther and Calvin took intermediate positions, Luther leaning more to the side of the Roman Catholics and Calvin toward the position of Zwingli. The earlier Arminians leaned more toward the Zwinglians, but that they did not go to the extreme lengths of the Socinians, or even to the position held by Zwingli himself, is abundantly shown by the Remonstrant Confession. All the Protestant communions, however, Episcopal, Presbyterian and Reformed, rejected the pseudo-sacraments and adopted certain marks as characterizing the true sacraments.

*The Marks of a Sacrament*—The various confes- sions of faith, furnish an interesting study, but per- haps the best summary of the marks of a true sacra- ment, is that given by Dr. A. A. Hodge in his com- mentary on the *Confession of Faith*. He says, (1) a sacrament is an ordinance immediately instituted by Christ. (2) A sacrament always consists of two elements, (a) an outward visible sign, and (b) an inward spiritual grace signified. (3) The sign in every sacrament is sacramentally united to the grace which it signifies, and out of this union the scrip- tural usage has arisen of ascribing to the sign what- ever is true of that which it signifies. (4) The sacra- ments were designated to represent, seal and apply the benefits of Christ and the new covenant to be- lievers. (5) They were designated to be pledges of our fidelity to Christ, binding us to His service, and at the same time badge of our profession, visibly marking the body of professors and distinguishing them from the world."

Dr. Pope says that the sacraments are "on the one hand objective institutions which assure the continuance of the Spirit's administration of redem- ption in the Church, and on the other, subjective confirmations to each believing recipient of his own present interest in the covenant." Bishop Weaver states that the true doctrine is "that a rite in order to come up to the idea of a sacrament, should not merely present a vague and general resemblance between the external matter which is the visible substance of the rite, and the thing thereby signified, but also words of institution, and a promise by which the two are connected." With these marks it is easy to see why Protestantism has always re- stricted the sacraments to two—baptism and the Lord's Supper.

*Signs and Seals*—To guard against the extreme position which would make a sacrament purely and solely a sign, or on the other hand, the sole means for the communication of grace, Arminian theology has always preserved the teaching of both the sign and the seal. "They are surely on the road to error,"

says Dr. Pope, "who regard our Lord as having placed in His Church two rites which are only rites—only symbols teaching the eye, whether of the assistants or the spectators, and thus make Him the founder of a purely ritual and symbolical service. There is nothing ordained by Him for the per- manence of His people which is not accompanied by the Holy Ghost and made the channel of its own appropriate grace. The rites of Christianity have their concomitant benedictions, and are never with- out them, save to such as bring no preparation of faith, the absence of which makes all religion a mere ceremonial. The true doctrine is between the two extremes. It avoids the delusive overstatement that connects specific blessings, regeneration and the sustenance of Christ's life, with the sacraments as their sole conductors to the soul; these being only the covenant pledges of a gift that is with and through them imparted, but not necessarily with and through them alone."

Perhaps the best and clearest statement of the position which regards the sacraments as both signs and seals, is that of Richard Watson in his *Institutes*. After discussing the question of signs, he says, "They are also seals. A seal is a confirming sign, or ac- cording to theological language, there is in a sacra- ment a *signum significans* and a *signum confirmans*; the former of which it is said, *significare*, to notify or declare; the latter *obsignare*, to set one's seal to, to witness. As therefore the sacraments when con- sidered as signs contain a declaration of the same doctrines, and promises which the written Word of God exhibits, but addressed by a significant emblem; so also as seals or pledges, they confirm the same promises which are assured to us by God's own truth and faithfulness in His word, and by His indwelling Spirit, by which we are sealed and have in our hearts the earnest of our heavenly inheritance. This is done by an external and visible institution; so that God has added these ordinances to the promise of His word to constantly assure us that those who be- lieve in Him shall be and are made partakers of His grace."

*The Undervaluation of the Sacraments*—While the sacramentarian churches attach undue import- ance to the sacraments, making them the sole chan- nel ways of salvation, there is also a danger of under- valuing the sacraments—not from theological scruple, but as the result of ignorance or indifference. Against this tendency, Dr. Pope who has always been regarded as perhaps the best representative of pure Arianism, gives this word of warning. "There are unbaptized children whose parents are responsible for the neglect of the Savior's command, a neglect which will not be visited on the children themselves. But the neglect is perhaps more striking in the case of the other sacraments. It is not that it is treated with irreverence, but for want of adequate instruc- tion, multitudes come to regard the Lord's Supper as a religious solemnity in some way or other con- nected with the acceptance of religious responsi- bilities; and dependent for its blessings upon the

vigor of faith and expectation in the communicant, but without any distinct perception of its peculiar and distinct place in the evangelical economy. The recoil from one extreme has carried these too far in the opposite direction. It ought to be a matter of

solicitude on the part of Christian ministers to teach their people the right doctrine of the sacraments, especially that which lays emphasis upon their rela- tion to the New Covenant, its benefits and obliga- tions."

## Evangelists, Help Us Advertise!

C. R. Mattison

GOD has raised up the Church of the Naza- rene for this and the succeeding generations to spread the gospel of full salvation to the ends of the earth and to get the widest hearing pos- sible in every place we have an opportunity. The question comes to me as pastor, "Are we getting our message before the people as we have oppor- tunity in this present age?" The writer is of the opinion that we must get our churches and leaders before the public more than we have heretofore. I wonder how many pastors, just as a revival meeting is to begin, have received a cut through the mail of fine screen of the "former" likeness of the one whom you engaged for the meeting. You have taken it to the newspaper and they turned you down be- cause they could not use it. It was perhaps more than two inches wide and was made to be printed on coated paper. Perhaps the cut had been used and damaged by careless handling and could not turn out a good job of printing.

I also wonder how many pastors have had the problem of what they might say about their evan- gelist, where he had held meetings and his success in the preceding months. I will confess that I cannot take time to keep up with all of our good evangelists. Some feature their marvelous transformation from their "old life," others a fine musical and singing program, others a special Sunday school work and also others as young people's and children's workers. The busy pastor is not always familiar with this. I know that our evangelists are modest and want the people to know this, but the general public is eager to know all and especially the sensational.

May I be so bold as to offer a few, which seem to the writer, timely suggestions. There are two general methods of advertising, the direct method and the newspaper. The first goes directly to the individuals and the second goes to the public in general and the approach of each must necessarily be different. The first is paid by the church and the second, I believe, can largely be free from cost. A good investment is one or two zinc halftone cuts about 2x3 inches with 85 screen for newspaper use. Many cities have two newspapers and different cuts may be put in different papers at the same time. These cost money and are easily damaged or de- stroyed or lost. Why not go to a newspaper and ask their stereotype man to make you several paper mats, made for a year's use for less than ten cents each and mail one each to the pastor for his news-

paper advertising. You can have a stereotype cast made and mounted on wood to send for cards, bulle- tins and all direct advertising, then keep your orig- inal with you and you always have a new one to make future mats and stereos of. Small, fine screen cuts are good to use also for coated paper work.

A few years ago the writer was asked to serve as publicity chairman of a union revival campaign in a small city of about 15,000. He expected it to be a great responsibility but it became a pleasure. About three weeks before the meeting was to begin he received from the evangelist a large scrap book and three cuts by mail, special delivery. In this book were newspaper clippings, handbills, cards and in fact a sample of nearly every bit of advertising used in his meetings for about four years previous. In our opinion that meeting had the most satisfac- tory publicity that we have had anything to do with. The answer was, "We had the tools to do it with." The newspaper was constantly eager for all we could get them. It did not need to be edited or corrected. It was changed somewhat because every newspaper has its own style of writing.

Many newspapers are anxious to print sermons if they are written in newspaper style. The follow- ing rules are helpful. Keep in mind always, that you are writing only for the reader. He may not know anything about your church and the terms and ex- pressions common to you and your people. It must be simple, concise, and should be presented in such a way that the busy reader will instantly get the picture of the essentials without much elaboration.

Set out what in your opinion is the outstanding thought in the first paragraph and always follow the "old newspaper rule" of Who, Where, When, What and Why. These are your foundation. Use pure, literate English and correct grammar without embellishments. Always double-space your copy so corrections may be made between the lines. Do not editorialize. The editor will attend to that, as that is his prerogative.

The writer has found that these will bring results. It may take a little persistency and patience. A few days ago a lady came to the parsonage from Chi- cago and asked that we might visit her mother who was a member of another church in this city. She said she had been reading the Sunday night sermons in the local newspaper they were taking and knew we would call on her mother and pray with her. Evangelists! Pastors! Let us do more advertising.

## Ministerial Courtesy

Henry B. Wallin

WHEN we address ourselves to the subject of "Ministerial Courtesy" we think of the attitude of one minister to another minister in social relationship. The growth of a great conscious brotherhood is a blessed thing, especially when this brotherhood is composed of brethren in the ministry.

If there are ethical standards set up by the legal and medical professions, and many others, which govern their relationships, why may not the ministers establish a few simple codes which may serve as a guide to a better understanding of each other?

The Congregational church expresses its code thus, "As members of the same profession and brothers in the service of a common Master, the relation between ministers should be one of frankness and co-operation."

As we proceed to look at ourselves frankly in our duties one to the other we will do well to remember that someone has said "Courtesy is the hall mark of the Christian gentleman and of the keen man of affairs."

In view of this fact let us look at the minister's duty to his predecessor. Every minister has a predecessor and to him he owes more than we are always willing to concede. Bishop Charles B. Galloway of the Methodist Episcopal Church, South, said, "Much of our work is to reap where others have sown" and the sowing of those who have preceded us should receive a corresponding recognition with our reaping. It may be possible that those who have reaped bountifully, possibly above that which they have merited, are being credited for work which belongs to the faithful predecessor who toiled hard and long to lay well the foundation.

It is my opinion that when one is assigned a new charge his first duty is to familiarize himself with the method of the predecessor. Not that he would copy but rather that he may not introduce something revolutionary that the congregation would decline to accept. A wise leader will leave many proposed plans uncompleted which require time for full development. Happy is the minister who can speak words of wholehearted commendation of the foundation laid by another and proceed to build a superstructure that will bring glory sufficient. Indeed there is glory enough for all.

Again, one may introduce himself to a new charge without relating all the wonderful achievements and college and university privileges of the past, proceeding quietly to his task remembering the Old Testament proverb, "Let not him that girdeth on his harness boast himself as he that putteth it off."

It is an unpardonable breach for a minister to write to the church organ of his denomination in

(The above is a meditation given at the Annual Preachers' Retreat of the Southern California District and by unanimous vote of the preachers it was ordered sent to THE PREACHER'S MAGAZINE for publication.)

this fashion, "When I came to this church five weeks ago I found everything in a most deplorable condition. The finances were low, the people discouraged, church attendance at a low ebb, every department head ready to resign, indeed they were thinking of folding up; but since I came there has been a new infusion of life. The congregation has doubled, the finances are on the upgrade and everybody has taken heart. Now I do not want to refer to myself but many of the charter members tell me that they have not heard such preaching since Dr. H. C. Morrison, the silver tongued orator from Kentucky, was here. I feel that if I can stay here three more years, which I seriously doubt, because calls are coming to me from the best churches everywhere, I will be able to make this one of the very leading churches of the denomination. Watch these columns for more startling information." The minister who writes thus should remember that there is another congregation that is enjoying a change. "Depreciation of a predecessor's efficiency ought to be as rare as it is reprehensible," said Bishop Galloway.

Furthermore, it is well to remember that our predecessor has friends that believe him to be the greatest man in all the world—friends whom it will be well for the successor to cultivate. He will need their sympathy and support and should never permit himself to be irked by the ceaseless praise of devoted friends.

Strong temptations will arise when laymen tell you that the former pastor never did things like they are now being done. This is the time to exhibit Christian poise in the interest of the greater cause.

Then there are courtesies that are due the successor. Certainly he should be furnished with a complete roster of the membership as nearly correct as is possible, together with the local civic and ministerial setup. Also a list of friends of the church and prospective members. The rocks of the ministerial channel are known to him, but not to his successor. He may give him general information as to the community but little information concerning the congregation.

Again, when a minister leaves town let him leave. He can shed as many tears as he desires upon departing but when his car leaves the parsonage he is not to look back. When Bishop Warren A. Candler of the M. E. Church, South, was lecturing a group of young ministers he asked them this question, "Will you go where you are sent and that gladly and willingly? and will you stay away from where you have been?"

This does not mean that a former minister may not return for occasional visits or upon invitation of his successor for ministerial service, but it does mean that it is unethical for him to keep up continuous correspondence with members of that con-

(Concluded on page fourteen)

## Selfishness As Seen in the Sons of Eli

Wm. Tidwell

ELI was the judge and high priest in Israel. He had two sons, Hophni and Phinehas. They were priests by birth. Sad to say they knew not the Lord. They were sons of Belial. God had given specific directions and made full provisions for the support of the priests. (Lev. 7:34). But these two sons of Belial were not satisfied with what God had provided for them, yet they occupied this exalted position in Israel. The judgment will be a day of revelation!

Let us look for a moment at the sin of these wicked priests, as they pretend to perform the service of the Lord. Their position was very sacred, yet they took advantage of it by robbing the offerers of a good part of the offering that was not meant for them. In 1 Sam. 2:13-16 we have an account of their wicked custom. While the flesh was in the vessel cooking they would send a servant with a fleshhook of three teeth and stick it into the pot or pan and whatever came up on the hook the priest took for himself. This was a wicked and unlawful custom. Not only so but they would demand certain other parts of the offering and if it was not given they simply took it by force. Thus they "profaned" the offering of the Lord and made a gain unto themselves.

The effect of this pernicious custom by these selfish "priests or preachers" was twofold. First, God was greatly displeased. "Wherefore the sin of the young men was very great before the Lord." Second, it hurt the cause of the Lord. "Men abhorred the offering of the Lord." When they saw how the priests profaned the offerings they brought to the Lord, and appropriated them unto themselves, through their selfish greed, they were discouraged. All the people brought the report of these wicked, selfish priests to Eli, their father and he remonstrated with them but rather tamely. He said, "It is no good report that I hear of you." It surely was not a good report, for not only were they guilty of the above named evils but other unmentionable deeds. Eli made some little effort but permitted them to go right on. This was a grave mistake if not a fearful sin. If they refused to amend their ways surely they should have been dismissed. No one has a right to continue to hold a position in the church unless he lives right. No amount of talent, or no matter how closely we may be related to someone in high ecclesiastical position, this does not give us the right to occupy a position without the grace of God in the heart. God not only declared He would cut off Hophni and Phinehas, which He surely did, but he informed Eli that He would judge his house forever, "For the iniquity which he knoweth; because his sons made themselves vile and he restrained them not." He permitted them to go right on, and we wonder did Eli himself partake of these unlawful offerings, selfishly and wickedly, seized by his sons. It is a pitiful sight to read how God's

judgment came so swiftly upon them. The battle with the Philistines was raging, and God was grieved and had departed because of sin, and they were left to fight alone. In one day Hophni and Phinehas were slain. The ark was taken. Eli heard the news and fell backward from his seat and broke his neck. Also the daughter-in-law of Eli, the wife of Phinehas, heard all this sad news and gave birth to a son and died. They named this son Ichabod for the glory of the Lord had departed.

As we read this sad story in the Word of God we are made to search our own hearts. It is a solemn thing to occupy a place in the work of the Lord. Selfishness is very insidious. All should be done with an eye single to the glory of the Lord. We must give account to Him for our stewardship one day. We do not want to live a selfish life. We do not want to take advantage of our place and appropriate the offerings of the Lord for ourselves. We fully believe the servants of the Lord should be well cared for but we also believe there is a real danger lest we think too highly of our gifts and ability, and appropriate too large a portion, though we may have the ability to cunningly get the people to do it, to ourselves and cause good people to abhor the offerings of the Lord. If the people see that we not only preach sacrifice but we practice it our ministry will be far more effective and we will feel more comfortable now and in the light of eternity.

### I Want to Be Meek Like Jesus

MARY D. RICE

I want to be meek like Jesus,  
His every command obey,  
To be always pure and holy,  
I hear my Master say,  
"Go preach to the world Christ Jesus,  
My grace sufficient will be,  
Ere the harvest is past, the summer is gone,  
Lo, I am with you alway."

Oh, I'm glad to be working for Jesus,  
The tie that binds us is dear,  
Love makes the burden lighter,  
With comfort, hope and cheer.  
The way may be dark and I cannot see,  
Through the mist of His plans divine,  
But my glad heart yearns, my faith returns,  
At the touch of His hand on mine.

Deeper and fonder, His friendship sublime,  
As days and years go by,  
That lonely road was the way He trod  
And it leads to the home on high.  
His hand that was pierced on Calvary's cross  
Is the hand that is holding mine,  
Love opened the gate of that heavenly state;  
Triumphant I'll enter with Him.

## MINISTERIAL COURTESY

(Continued from page twelve)

gregation and ask for donations to carry on in his difficult field. The Congregational Code has it that it is unethical for a minister to interfere directly or indirectly with the parish work of another minister. It is never permissible for one minister to proselyte the members of another church but it is also reprehensible in any minister to disregard the communications of a brother minister when he has been requested to ask for a letter of transfer, provided, however, charges are not pending against the individual in question.

Finally, let me say that in my experience of thirty years as a minister of the glorious gospel of Jesus Christ, I have never found a nobler, cleaner group of ordained ministers than those who hold their membership in the Church of the Nazarene. With them I have labored for twenty-eight years receiving at their hands consideration which I do not merit. In their fellowship I am happy and by their hands I expect to be buried.

## Why Do They Do It?

BY A ROVING CORRESPONDENT

WHY do they do it? (Preachers, I mean.) Why do they make such glaring mistakes in pronunciation as accenting "address" and "adult" on the first syllable, using a long "i" in the second syllable of "prohibition"; a long "o" in "solace"? Most preachers listen occasionally to the radio. If the listening is done discriminately it helps correct faulty pronunciation and articulation. It is just as easy to say "Tuesday" as "Toosday," "new" as "noo," etc., etc. The number of ministers with sloppy articulation is legion.

Why do they in prayers, announcements and bulletins use the word "strangers" rather than "visitors" or "visiting friends"?

Why do they preface announcements with some statement to the effect that they are now to be made? And why after they are made do they proclaim the fact that as far as they know there are no more to be made? Speaking of announcements, why are they so wordy, so lacking in smoothness, so mechanically stated, so stereotyped in phraseology; why are they repeated over and over during the same service? Why are they not crisp and to the point, colored with a bit of human interest, interspersed here and there throughout the opening part of the service?

Why do some preachers resent questions like this and feel that they indicate a spirit of criticism? There are bound to be critics in every congregation of any size. After all, the wise preacher is his own most exacting critic.

## Please Burn the Book

BY A MINISTER'S DAUGHTER

I HAVE never seen the book, although I am positive it is in the library of every minister in the denomination. I can imagine what it looks like; an ancient, cobwebby volume published in or around the year 1826. It is the book of sermon illustrations that serves as the chief mainstay and support of our otherwise worthy elders.

Since I was first wheeled down the church aisle in my baby buggy at the age of two weeks, I have been a constant church goer. My father, who, I am sure, also possesses a copy of this valuable antique, has instilled its contents well into my young mind, but constant reiteration by all visiting pastors, missionaries and evangelists may also claim credit for my now all-but-perfect grasp of its subject matter.

At the age of four I first heard the story of the "Chilblained Eagle." You know it, I am sure. A hungry, but reckless eagle is floating down the river toward a mighty waterfall on a cake of ice. He is so engrossed in eating a fish he does not hear the rush of the water until he is nearly over the falls, and then finding that his feet have unfortunately frozen fast, he goes over the falls, ice cake, fish, frozen feet and all.

At perhaps an earlier date I was first told the story of the "Feeble-minded Flower Lover." It seems that a certain man had three daughters; two of whom were normal, but the other, alas, had a very low I.Q. Father went away on a journey and on his return the children decided to gather flowers for dear old Dad. Daughters Number One and Two thoughtfully select a few pink roses, red geraniums (any local flower does nicely here), but little Three, not quite getting the idea, but being fond of her father, picks out a few whisps of hay, a thistle or two and a spray of cockleburs and lovingly presents them to her homecoming parent, who, strangely enough, does not seem to notice the difference at all.

In fact, in most versions, he really seems to prefer the latter bouquet.

There are many, many more, ranging from the "Church Member Who Dreamed His Washerwoman Had a Better Heavenly Mansion than He Had" to the "Woman Who Prayed for Dying Grace and Then Got Well."

This is not written in hope. I have no doubt that some minister will read this with a faraway look in his eyes, sit down at his study table and add to his sermon notes for next Sunday morning: Memo: Tell story of eagle and ice after "Fourthly."

C. H. Templin of Montpelier, Indiana, gives the following unique commendation of THE PREACHER'S MAGAZINE: "I dreamed one night that the publication of THE PREACHER'S MAGAZINE either had been, or was to be, discontinued; and with what anxiety I contemplated my future ministry! I rejoiced greatly, after awaking, to find it had been only a dream."

## GENERAL CHURCH PROGRAM

### The Pastor and the Sunday School

#### 2. His Work in the Sunday School

E. P. ELLYSON

WHEN one accepts the pastorate of a local church his acceptance is also a pledge that he will do his full duty as best he can as the pastor. For him to ignore or neglect his duty to the Sunday school is for him to break this pledge and wrong the church. The Sunday school is an important part of the church and a part of his pastoral charge. Some pastors seek to excuse themselves from this on the ground that they have too much other church work to do and do not have the time for this extra work. But pray tell us where they get this idea of extra work. There is nothing extra here; this is an important part of their regular work. There is a most serious fault in thinking and planning when such an important phase of the work is neglected. Time must be taken for meeting the Sunday school responsibilities. Other pastors excuse themselves from the Sunday school on the ground that they want to come to the pulpit fresh from the study and from prayer. This excuse has a showing of spirituality, but it is not a valid excuse. There is more lost than gained by this method which robs the pastor from needed contacts with the people in their Bible study. If the right preparation has been made through the week and proper time has been given to devotion earlier in the morning this rightly conducted contact through the Sunday school will be a help to the pastor for the preaching service. No acceptable excuse can be given; the place of the pastor in the Sunday school cannot be taken by another. No matter how efficient the superintendent, or how complete the organization, or how ideal the methods, the pastoral office has a peculiar function which he alone can fulfill. When this is missing the work is weakened.

We may now ask the question, What is the pastor's work in the Sunday school? Dr. Hatcher in his lectures on "The Pastor and the Sunday School" says, "But remember that after all, the pastor's part is informal and undefined. You cannot write rules to regulate a pastor's activity in the school; his duties are born of every passing incident and are perpetually new. He is not to be the superintendent, though he may be if necessary, and sometimes may well act as superintendent on given occasions, to add new dignity and zest to the school. His place is not that of a teacher, though he ought to be capable of the best possible teaching, ought sometimes to act as a substitute, and wherever practicable ought to be the teacher of the teachers. He does not belong to the school as a scholar, but he ought some-

times to sit down with the class and ask and answer questions just as the scholars do. While he really belongs to none of these places it is of great worth for him and the school to show that he could fill any of them. In this wealth of his equipment, his versatility and matured judgment, still resides much of his authority. After all it is the pastor's personality, enriched with wisdom, sympathy, quick to detect new situations, and refined by experience and charged with holy alertness in action, which renders him unspeakably valuable to the school. Far better, as a rule, for him to have no specific duties, but let him be there in perfect plumb with the occasion, and ready to enter each door of opportunity as it opens before him."

While the pastor's work is thus informal and rather undefined, some things may be said that will indicate something of the field he is to occupy and some of the phases of the work he should especially have to do with. We venture a few suggestions at this point.

1. The pastor is not a dictator, but a counselor and leader. When a school gets the idea that he is trying to dictate his influence is at once weakened. They may say and show little of it, but there is resentment there. Some pastors seem unable to sense this and think they are succeeding quite well. The pastor is not an administrator; this belongs to the superintendent and his cabinet. The pastor may advise them relative to their administration but the work of administration should be left to them. For him to assume to do administrative work will give the impression that he wants to do it all himself, and this is to defeat his larger usefulness. The pastor's work is that of supervision; he is the supervisor and not the superintendent.

2. The Sunday school is the church at Bible study; it is not an annex to the church; it is the church in one of its very important activities. The entire church should be interested and one of the pastor's special objectives should be, every member of the church enrolled in the Sunday school, a regular attendant or in the Home or Nursery department. He will preach an occasional sermon on Christian religious education and will present the claims of the Sunday school in his pastoral visiting. He will encourage the attendance of conventions and the reading of Sunday school literature. He should carry enrolment cards with him and solicit members for the school whenever it is opportune. If there is a church bulletin the Sunday school will be given prominence in it.

3. The pastor will plan and pray with the church board, the cabinet and Sunday school council relative to the work, giving counsel and encouragement and inspiration. These groups are largely what he and



the superintendent make them. The church that has no such board, and the Sunday school that has no such group meetings, and the pastor that has not learned how to work with and through these has a most important lesson yet to learn which will mean very much to the advancement of the work.

4. The pastor will be present at every session of the Sunday school. Dr. Hatcher says, "The plea that would excuse the minister from the school would as effectually excuse the officers and teachers from the sermon." It is not enough for him to be in the building looking after other church matters, or in study and preparation for his sermon; he should be acquainted with all of the departments and their activities and able to give help; he should occasionally be present at the class and department meeting and show himself friendly and interested. He will not only be friendly with, but he will counsel and encourage the supervisors and teachers.

5. The Sunday school superintendent is the pastor's great ally in the work. There must be perfect understanding between the two. The pastor must advise with, not dictate to, the superintendent; he must respect the superintendent in his work of administration. And the superintendent must respect the work of the pastor in his work of supervision. Except the two can work together one or the other should resign; they should not bring division into the leadership.

6. The pastor should give a proper recognition to the officers and teachers. These should not be allowed to slip into office unnoticed and the church not know who they are or feel any responsibility for them. After the annual meeting and the elections and appointments have been made the pastor should arrange for a brief and fitting installation or consecration service during the morning worship service. This will bring them before the church and give the church a deeper interest in them; it will tie them more fully to the church and deepen their feeling that they are a part of the church, are officers of the church. By previous arrangement these should be called to the front, the pastor will speak a few words of charge and encouragement, and this will be followed by a prayer of consecration. What a blessing this will be if properly conducted.

7. The pastor should be on the constant watch for those who seem to have talent for teaching and places of leadership in the Sunday school and encourage these to prepare for this work. New workers are constantly being needed to take the place of those who for any reason drop out and to fill the places that the growth of the school calls for. Prepared persons should be ready for these places. The pastor should be deeply interested in the Leadership Training work and insist that some of this work be carried on in his school. If necessary he should teach one of these classes.

8. The pastor will follow up the work of the Home and Cradle Roll Departments and visit in these homes and be of such help as he may. Many have been brought into the church by this means.

9. The pastor will be ready to answer the call of any department or teacher for any evangelistic assistance that he may be able to give, or for any assistance in the urging to church membership. He will be on the constant outlook for souls and church members through the Sunday school.

10. The pastor is the key person in the Sunday school. None are more responsible for its success and none will receive more blame for its failure. He cannot do it all, but he can be a leader. And if he knows how to use others, to work with others, to be a real leader, he can succeed in the Sunday school work of his local church.

\*\*\*\*\*  
\* N. Y. P. S. \*  
\* S. T. Ludwig \*  
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**A PASTOR'S CHECK SHEET NO. 1**

**For the N.Y.P.S.**

1. Is your society well organized?
2. Are the officers spiritual?
3. Do the committees function?
4. Is the devotional service "adequately" planned?
5. Is your society working toward definite aims and objectives?
6. Are Nazarene ideals and doctrines distinctly taught?
7. Is there wholesome variety in lesson presentation?
8. How many *Young People's Journals* are coming to the society?
9. Does the society function in any local church projects?
10. Are your officers co-operating with the District and General N.Y.P.S. programs?
11. Do you have interesting missionary services?
12. Is your society *challenging* the interest of your young people?

Pastor, you are the leader of your church. As such, you have much to do with the success of your young people's organization. These are questions which are vital. If your society is not up to par, check your weak points. Then set about to do something about it.

**MY GREATEST PROBLEM**

I asked a pastor recently, "What is the greatest problem you have in regard to your young people?" He replied rather nonchalantly, "Oh, I don't know as I have any, we are getting along quite well." Yet to a casual observer at one of his N.Y.P.S. services, at least four or five weak spots could be noted.

Here is the difficulty, we simply do not take time to analyze our situation. It is not because we do

not have any problems. Neither is it because we especially want to lag behind. But we just fail to take "time out" from the many duties facing us and look the N.Y.P.S. over.

The pastor is in somewhat of a position similar to a doctor as he views his patient. If the blood pressure is high, or the temperature below normal or the complexion sallow, there must be a reason. The physician is not satisfied to prescribe just "any kind" of medicine. He first diagnoses the case and then seeks to remove the cause. Just so it is futile to prescribe "any old treatment" for an ailing N.Y.P.S. If normalcy is to be restored, the cause for failure must be found and removed before society health will bloom again.

You may not have any problems, but most pastors have. Seldom will the N.Y.P.S. be functioning so perfectly that there is no room for improvement. Suppose, as pastor, you study your society this month. See it in its inner workings. Look at it as a visitor from the outside. Put yourself in your teens and twenties and see if you would attend such a service with pleasure and delight.

You will probably find some defects. List them from the smallest to the greatest. Then start down the list with a determined purpose to find the cause. Locate it—then prescribe a remedy.

**Ten Commandments for Preachers**

NORMAN VINCENT PEALE

1. Thou shalt make thy sermon interesting. This is the first and great commandment.
2. Thou shalt be simple so that people will know what thou art talking about.
3. Thou shalt use language that is up-to-date, understandable by the man in the street.
4. Thou shalt be brief, remembering it is real art to say a great thing in few words.
5. Thou shalt not air thy doubts in the pulpit, but fearlessly thunder forth honest convictions, prayerfully felt to be the will of God.
6. Thou shalt preach to the needs of the individual man—remembering life is hard for him.
7. Thou shalt seek to apply Christianity to the needs of society, but remember thou art a preacher before thou art an economist.
8. Thou shalt preach individual and social salvation from sin through Christ.
9. Thou shalt love people with all thy heart.
10. Thou shalt be a surrendered man on fire with the power of God—then thou wilt thyself be a sermon.—*Central Christian Advocate*, New York City.

**BOOK CHATS**

P. H. Lunn

BIBLE EPITAPHS by Clarence E. Macartney. Cokesbury (\$1.50). The Book Man has just finished reading this book of unusual sermons. While the glow continues to pervade his soul he hastens to set down his reactions. This is undoubtedly one of the outstanding current religious books. The material is just as different and distinctive as the title suggests. The sermons—seventeen of them—are based on Scripture utterances concerning men who departed this life leaving, as do we all, their records to follow them. Some of these characters are well known, others more obscure. In each case the Scripture epitaph is analyzed, the reason for it sought, the life appraised and some inescapable conclusions drawn. The epitaphs of the Bible, of course, differ from others in that we are sure that they all correctly reflect the lives of those of whom they are written.

Human interest, exhortation, illustration, the comforting and evangelistic elements of the gospel, all are combined in these messages in a manner that makes this volume one of rare value to any preacher. No believer can read the book without receiving a spiritual uplift. No minister with any gifts of preaching at all could fail to get numerous sermon germs from this material.

In case some of our readers do not know of Dr. Macartney, he is a Presbyterian minister, known throughout all denominational circles as an ardent champion of fundamentalism. He is not a neophyte in the field of writing. Some of his previous volumes are, "Sermons on Old Testament Heroes," "Sermons from Life" (now in the Dollar Series and one that every preacher should have), "Ancient Wives and Modern Husbands," also several others.

This is one of the few volumes that the Book Man recommends and endorses without a single reservation. The appreciative reader will doubtless read it through at one or two sittings, do considerable penciling in the margins and later index it for subjects and illustrations. Perhaps by this time you have concluded that the B. M. is quite enthusiastic about this late Macartney volume.

A book of Billy Sunday's sermons—eight of them—has been published by Zondervan under the title *WONDERFUL AND OTHER SERMONS* (\$1.00). They are typical of Billy Sunday's style—crisp, full of human interest illustrations, evangelical, hitting sin hard and often. One's appreciation and esteem of Sunday grows with a reading of these messages. Of course they do not do justice to the one who preached them. No sermon does. The speaker is inseparable from his sermon. Nevertheless anyone who has heard the fiery evangelist can picture his rapid fire delivery and his acrobatic gesticulations as this book is read. Certainly this unique revivalist knew God in converting power. His was no wavering belief in a personal God, in a Bible which is the inspired Word of God, in Jesus Christ as the divine Son of God and in the efficacy of the atonement to save from sin. There are gems of truth, epigrammatic statements and seed thoughts that make this a worth while book for preachers.

A sort of sequel to "Twice Born Men" is a recent English publication, *BUT NOW WE ARE CHRISTIANS* by D. F. Ackland, distributed here by the Zondervan Company—(\$1.00). The book gives twelve detailed accounts of modern miracles in the salvaging of human wrecks, picking them as brands from the burning and transforming them into witnessing flames of fire for God. Drunkards, degenerates, homeless waifs, gypsies, gamblers, underworld characters—the Spirit

wooded them, a soul winner clung to them, Christ placed upon their foreheads the kiss of pardon. Forth they went to sin no more but to live as witnesses to God's love and mercy and power. This volume pulsates with the thrill of redemption's story. There is a heart throb on almost every one of its 127 pages. It is good for the reader's own soul to go through such annals of transformed lives. And for illustrative material in the classroom, the pulpit—well, this book is full of it.

### Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

**QUESTION**—Should one accept tithes from members of other denominations?

**ANSWER**—If money is given without any statement as to what it is, it would seem to be the duty of the preacher to accept it in the spirit in which it is given. If it is given and at the time stated to be the tithe, it would not be ethical to receive it, and the reception would break down the very argument of our church for storehouse tithing. If Christians are members of a church they cannot support they should get into one they can support.

**Q.** What is your opinion as to the pastor or his wife inviting folks to the parsonage for meals? Should they invite any or all?

**A.** I think if they are to invite any they should invite all. It is so easy to fall into inviting a select few and to raise a question thus in the minds of many. A preacher's life is of necessity a lonely one and it should be accepted as such. Any partiality shown in this matter will lead to grief.

**Q.** Which should a pastor's wife put first, a well kept home and children, or her husband's calling? Especially if she is forced to choose between the two?

**A.** Her home and children. No preacher ought to allow himself to be so sex conscious that he cannot make a call on the opposite sex without the presence of his wife. He can so carry himself that in the ordinary case such a call would be proper.

**Q.** Give some suggested subjects for talks at the Lion's Club, Rotary Clubs, etc.

**A.** This I would be unable to do for I have not had occasion to speak often to such groups. The influence and atmosphere of these is not too wholesome to our ministry. We should not be too aboil to others, but few have been helped in such associations. I knew a preacher that seemed to glory in how many judges, lawyers and doctors he knew and with whom he had had dinner. He spent a large portion of his time in making these contacts but I never knew of one of them being brought to Christ. We need to know these men and there are no doubt times when a talk at such a gathering would be helpful. I should think the occasion however would furnish its own subject.

**Q.** I am an evangelist and in a revival recently I was asked by a number of the members of the church who I thought would make them a good pastor, since they were changing pastors soon. What should I tell them?

**A.** Get in touch with the District Superintendent, as that is the business of the church board and the District Superintendent.

**Q.** What should be the attitude of a pastor toward his predecessor when this person comes back to the field for funerals and weddings?

**A.** Be courteous always and make him feel at ease in his former parish. He has standing with your people or he would not be invited back. Now a word to the former pastor: Always see to it that the present pastor is placed in a proper light and given a proper place in any service you may conduct while on your former field. It is not wise to go back often and certainly invitations for weddings and funerals should not be solicited.

**Q.** One of our members seems to persist in going ahead with different things pertaining to our church; such as buying what he feels is needed and presenting bill for same to the church. Some confusion has been caused. What can we do?

**A.** Bring the matter up in a general way in the board meeting and after proper discussion, pass a resolution that any purchase for which the purchaser shall want remuneration shall first have been ordered by the board. This can be done without wounding anyone.

**Q.** We have members who come to the parsonage and linger until midnight at least one night a week and sometimes two or three nights a week. What can we do to get them to go home earlier?

**A.** Call for family prayers about ten o'clock and proceed to get the children ready for bed. It would be perfectly proper to suggest that you have duties to perform and that you will be glad to see your company again at another time.

**Q.** The church of which I am pastor is not very enthusiastic about either the district or the general program. What can I do to help them?

**A.** I take it that you are positively sincere in your question, and that you have not been on this field long. I suggest that you get one of the General Superintendents for a convention and have the District Superintendent present for all or at least a part of the time. Keep before the people the work of these men and of the church. Keep close to these officers as well as to your church, and it will be surprising what you will get done in a short time.

**Q.** Some of our folks oppose preaching on tithing. They desire that we do not preach on holiness or hell. What shall I do?

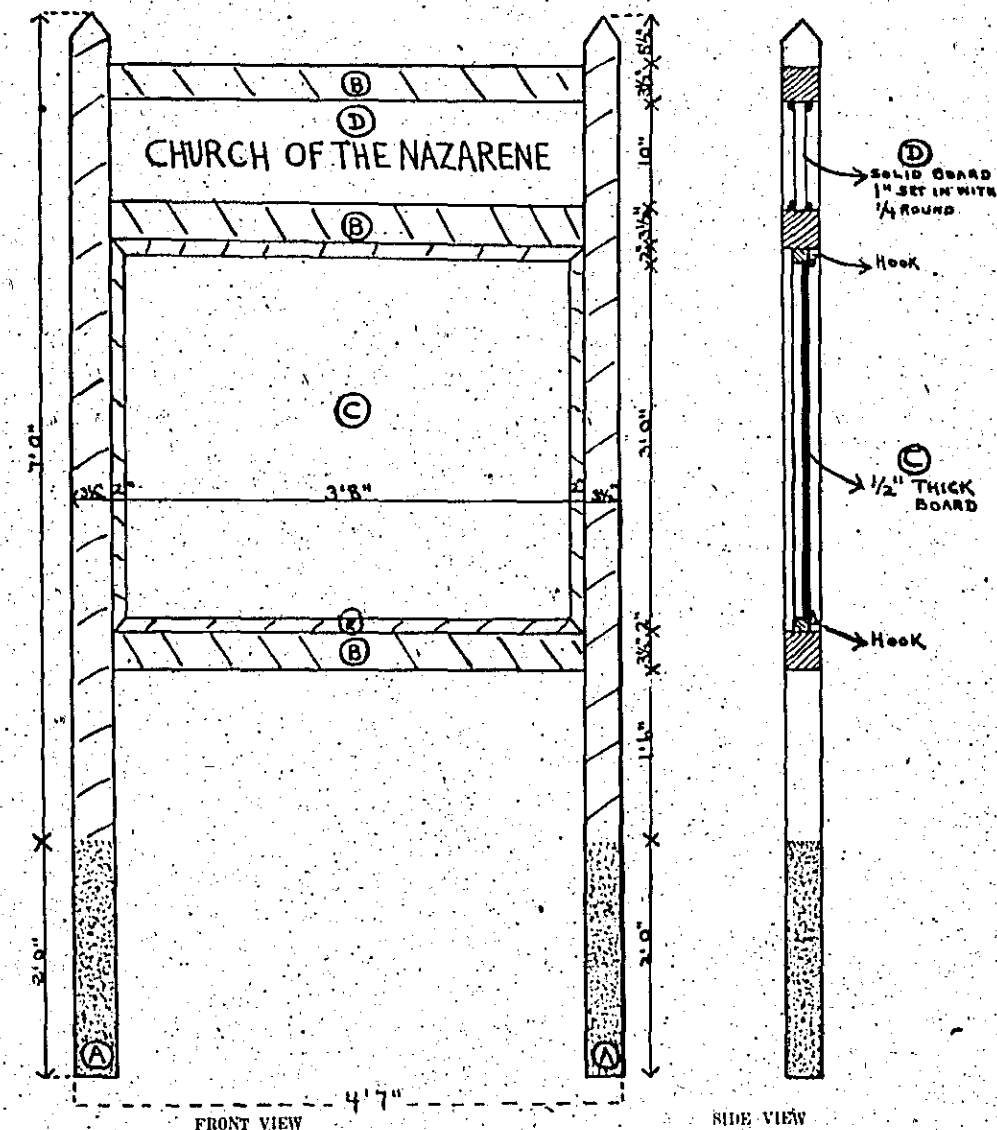
**A.** "Preach the word." No preacher is placed on a charge to preach what the people want but what the Word says and what the people need. To yield to these folks will be a distinct injustice to them, as well as to compromise the truth.

**Q.** What attitude should a pastor take toward those of his people who attend tabernacle meetings and other places than our church?

**A.** First, I do not think we should ever take a position that our folks can attend no other than our own services. Secondly, if we have people who go away often we should seek if possible to learn why, and if it is a lack on our part that can be supplied by better preaching and services we should seek to make this provision. Third, in all cases we should be courteous. Fourth, good feeding and no clubbing will usually attract.

**Q.** When in another city is it necessary for a minister to contact the present pastor when accepting the hospitality of his members?

**A.** It certainly would be the proper thing to do, and would save questions arising in the pastor's mind. On such visits the previous pastor should ever be on the lookout for opportunity to compliment the present pastor.



BULLETIN BOARD

Material required and instructions for erection.  
 (A) 2 pieces, 4 x 4—10 ft. cut to 9 ft. lengths. (The illustrations give the width 3 1/2 inches as the 4 inch timbers are planed down to that dimension.)  
 (B) 1 piece, 4 x 4—12 ft. cut to 4 ft. lengths. (Be sure to square the ends.)  
 (C) 1 piece 1/2 inch wall board 40 x 48.  
 (D) 1 piece 1 x 10—4 ft.  
 (E) 2 pieces 1 x 2—8 ft. cut to form frame for attaching wall board, (C). Either screws or nails can be used to form frame.

32—1-inch screws to secure wall board (C) on frame (E).  
 12—3/4 x 8 lag screws to bolt cross timbers (B) securely to upright timbers (A). Large spikes can be used instead of screws.  
 2—10 ft. pieces of quarter round cut to proper lengths and nailed to (A) and (B) in front and back of (D). This will hold board (D) in place. See side view. We suggest that lettering, if any, be placed thereon before fastening securely in place.

1—Quart Black (outside) paint. The entire bulletin board

except (D) and (C) should be given three coats for best results.

1—Put black board preparation. Part (C) should be given three applications, each one of which should be allowed to thoroughly dry before the next one is applied. Chalk can then be used for lettering.

4—Screw hooks with screw eyes. Place screw hook in place as indicated by side view and then place screw eyes in the four corners of frame (E) to which is attached part (C).

This part is removable in order that lettering can be done inside in cold or inclement weather. After placing in position, it can be held securely by placing the hooks in the screw eyes.

In erecting this sign board, dig a hole two feet deep for each post (A). Set the frame in place and pour concrete around posts. Be sure that the frame is braced until the concrete has set. If it is impossible to secure concrete a board should be securely nailed to the bottom of the two posts (A) and dig a trench connecting the two holes for post ends; set frame in position, place dirt in trench and holes and then tamp until sign board is securely placed.

Dimensions of every part are clearly indicated by front view.

We have had a number of requests from pastors for information concerning Bulletin Boards, therefore the above is reprinted from an issue of The Preacher's Magazine in 1926—M. Lunn, Manager, Nazarene Publishing House.

## ILLUSTRATIONS

Illustrations are the windows of the sermon. This department may serve as an exchange to which all preachers may send illustrations, incidents and anecdotes suitable for other preachers to use. Give proper credit to source from which the illustration is obtained. Do not copy copyrighted books or magazines without first securing permission from the copyright owner. An allowance of 50c in trade will be given to the sender for each illustration printed. Address all communications for this department to Illustration Department, THE PREACHER'S MAGAZINE, Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo.

(Illustrations this month supplied by Evangelist Jarrette Aycock at request of the Managing Editor.)

## SWITCHING LABELS

THE doctor gave me two prescriptions, one was for a medicine to take internally with my meals, the other a poison for external use. A pharmacist filled them both for me and I took them to our place of entertainment and gave them to Mrs. Aycock, who immediately started to give me a dose of the medicine I was to take. When she opened the bottle and smelled it, she said, "Jarrette, I believe they must have switched labels on this." The pastor took them back to the drugist who, after looking at them said, "Yes, they are wrong, and if I did not see them, you could not make me believe I did that, but I was in a hurry." If I had taken the medicine I would have paid for his blunder and haste with my life.

Have we as Christian workers ever in our haste switched labels? Have we applied ointment, where the knife was needed and might have saved them? Have we used the knife and the whip, when love and kindness would have won them? Have we hurried when a little time and patience would have saved a soul? Will we meet souls at the judgment who are lost, because in our carelessness and haste we have switched labels and given the wrong medicine?

## DON'T PRESUME UPON HIS MERCY

He was a striking character and his personality was pleasing, and his ability to deal with men was remarkable; added to this was salvation and I have heard him pray until it seemed to me that all heaven must be moved and hell must be stirred. I have heard him preach until strong men broke down under his burning words and the altar would be filled with penitent souls weeping their way to Calvary. Like King Saul, his opportunities were great, and had he lived true and studied he might have been one of our leading preachers today, but he began tampering with sin and fell away from God.

A friend of mine urged him to come back, and with a swagger and confidence he said, "It would be easy for me to get back to God, but I'm not ready yet. When I get ready I'll come back." My friend replied, "Old boy, don't you fool yourself, a man leaving God, with your light will not find it as easy to get back as he thinks."

Years have passed, he is still in sin. Some two years ago I received a letter in which he said, "Jarrette, do you remember the old days, and the great meetings we used to have. I wonder if you ever pray for me? I get awfully tired of the big fish but I guess there is no hope for me now."

One day I was in the city where he lives and hunted him up; on the second floor of an old rooming house in a dingy, dirty room, in drunkenness, on a bed of filth I found him. His once beautiful hair was thin and almost white,

his once handsome face was bloated, his eyes were bleared and bloodshot, living alone without God, without friends, without loved ones and without hope. I tried to talk to him about his soul but his mind, injured from years of drink, was cold and indifferent and he said, "No, Jarrette, there is no use talking to me, I had my chance and turned it down and there is nothing left for me but to go to hell."

## YOUR LIFE AT HOME

I had tried hard in two campaigns to get a young man to yield his heart to God, but he always very definitely refused. One Sunday when the service was dismissed I took him aside and said, "Why is it that you refuse to be a Christian?" and he replied, "Because my mother does not live at home what she professes to live in this church." I did not have much answer for him, for such a statement takes about all the talk out of you. However, I would like to say to every father and mother in the land, it is not our life and our profession at church that will mean the most to our children, but our life in the home, in the parlor, in the kitchen that will count for or against Christianity.

## HIS LAST OPPORTUNITY

He was a big man, about fifty years of age and very nicely dressed. He came to the meeting every night and always sat about midway the building next to the aisle. I spoke to him and so did others a number of times, but he would not yield. One night when the Spirit was on the service and many were coming forward for prayer the pastor walked back to this man and pleaded with him to come, and even from the platform I could see the man was deeply moved, but he would not give in. The pastor came to the platform and when I started to close he said, "Sing another verse I feel like that big man must come tonight." He went back to him again and urged him to step out and warned him of the danger of delay, he admitted it all but said, "Not tonight." When we went to prayer he left the church and as he passed out the usher at the door shook his hand and said, "You should not leave like this, but settle it tonight." He said, "Not tonight, but you pray for me." He walked straight to his hotel and to his room, opened the door and started in and fell dead. I went over and stood and looked into his dead, cold face and thought of the opportunity that had so recently been his, that was now gone forever, and his soul was lost. "Behold, now is the accepted time, and now is the day of salvation."

## GUARD YOUR INFLUENCE

We were both young men and in sin, we had been close friends for years and one night we sat together at a revival meeting. When the invitation was given he turned to me and said, "I believe I will go forward," and I laughed and said, "You are crazy; you don't want to do that, think what you will miss." He replied, "I feel like I ought to go," and again I said, "Anyway, don't go in this meeting, but wait until some other time." He did not go and the years went by. We were separated and I was converted and entered the evangelistic work, and the incident had been forgotten, but circumstances brought our paths together again. It was another revival and I was the preacher and my heart yearned and burned for my friend. I went to him and begged him to yield but he turned away and said, "No, years ago I wanted to and you made fun of me and kept me from it and I don't care anything about it now." Oh, how my heart ached, and I begged his forgiveness and tried in a clumsy way to explain, but there is no explanation, the seed had been sown, and my friend is still unsaved.

I had no thought of damning his soul, or keeping him from heaven, it was rather an unconscious and unthoughted act, but the mischief was done, and his soul may be lost eternally. Guard your words, your looks and your actions. You never know when the wrong influence will go forth.

## The Pastor's Scrapbook

I. L. Flynn

## THE NEED OF HOLINESS

FOR a while after conversion the "newborn" Christian is on the mountain top, but when carnality begins to work within and the devil from without, the new convert begins to get into the "brush," and they will tell you a few years later they are not as gentle, loving, patient, tender, trustful, peaceful, as meek, as humble as they were when first saved. There is a reason, it is within. You may make material advancement, but little spiritual forwardness. A preacher and his church may have their "success," and yet get farther away from God.

## THE ATONEMENT

Bishop Moule once said, "Other religions have dreamed of an incarnate God, but no religion of earth ever dreamed of an atoning God." The cross of Christ is distinctive to Christianity; that God should suffer for the sins of His creatures is indeed marvelous love. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).—SEL.

## HE WILL COME

"It may be when the midnight  
Is heavy upon the land;  
And black waves are lying  
Dumbly along the sand;  
When the moonless night draws close,  
And the lights are out in the house;  
When the fires burn low and red,  
And the watch is ticking loudly  
Beside the bed.

"Behold, I say unto you, Watch;  
Let the door be on the latch  
In your home;  
In the chill before the dawning,  
Between the night and the morning,  
I may come."—ANON.

## ANSWERED PRAYER

"My horse was so exceedingly lame that I was afraid I must have lain him by. We could not discern what it was that was amiss and yet he would scarcely set a foot on the ground; by riding thus seven miles I was thoroughly tired and my head ached more than it had done for many months. What I here aver is the naked fact: let every man account for it as he sees good. I then thought, 'Cannot God heal either man or beast by any means or without any?' Nor did he halt any more, either that day or the next. A very odd accident this also."—JOHN WESLEY.

## FOR OBTAINING ENTIRE SANCTIFICATION

1. Endeavor to obtain a correct and distinct view of the blessing promised and needed.
2. Come to a firm and decided resolution to seek until you obtain a pure heart.
3. Humble yourself under the hand of the Almighty.
4. Make an entire consecration of yourself to God.

—J. A. Wood, in "Perfect Love."

## CHARITY!

"I've made it a rule to consider as infirmity in my brother what I would treat as carnality in myself."—A MAN OF GOD.

"The way will never be so steep but it can be climbed, the river so deep but it can be crossed, the furnace fires so hot but they can be endured. Temptation will never be so fierce but it can be throttled, sorrow so crushing but it can be comforted, nor night so black but morning light will gleam. God will not fail you."—SEL.

## "IF IT DIE"

"And die? And die?  
Be buried, planted, sown.  
In the fearsome dark alone?  
Ah, Lord, it is a better word  
My soul hath heard!  
'Much fruit' I fain would bear:  
But this! canst Thou not spare—  
The cross, the grave, the night?  
Oh, leave me light!  
Is there no other way?  
I love the day.

Hush, my beloved,  
Come closer to my heart,  
That love may strength impart,  
'Tis an eternal word  
Thy soul hath heard.  
It is a royal way—  
God's way, Life's way, Love's way.  
I could not spare it me,  
Nor can I thee.  
Wilt hide for aye 'alone'  
Or for love's sake be 'sown'?"

—SEL.

## PENTECOST

It was a baptism of fire.  
It raised the disciples from earthliness to spirituality.  
Their gross conceptions of the kingdom were swept away.  
Their dim eyes were lightened to perceive the Scriptures.  
It kindled the ardor of unquenchable love for Christ.  
Transformed them into bright reflections of His purity.  
Kindled and fed the secret fires of devotion.  
Converted dark and sterile souls into life, verdure and fruitfulness.  
Animated every affection.  
Invigorated for service.  
Purged from the heart all its stains of sin, and all its debasing alloy of earthliness, and rendered it meet for high fellowship and intercourse with God forever.—RICHARD WATSON.

## WHEN I MET MY MASTER

"I had built my castles and reared them high;  
And their towers had pierced the blue of the sky;  
I had sworn to rule with an iron mace  
When I met my Master face to face.

"I met Him and knew Him and blushed to see  
That His eyes full of sorrow were fixed on me;  
And faltered and fell at His feet that day,  
While my castles all melted and vanished away.

"Melted and vanished, and in their place  
I saw naught else but my Master's face.  
And I cried aloud, 'Oh, make me meet  
To follow the marks of Thy pierced feet!'"

"My thought is now for the souls of men;  
I have lost my life to find it again.  
Ere since alone in that holy place  
When I met my Master face to face."

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

CHILDREN'S DAY

The Origin of Children's Day—According to the Christian Evangelist Children's Day was born at a family altar, where the father had prayed for the cause of foreign missions and that funds might be forthcoming to send forth workers. This was in the home of Dr. J. H. Garrison, prominent among the Disciples of Christ. A short time after, Dr. Garrison's two small sons and a niece, touched by the prayer at family worship, came to him with a little bag of pennies and nickels totaling \$1.13. "Here," they said, "is all the money we have. We want it to go for the people who have never heard of Jesus."

In the convention of 1880 Dr. Garrison related this incident in an appeal to his denomination for foreign missions. He climaxed his appeal with this dramatic question, "Brethren, what shall we do with these children's offerings?" In answer the convention designated a certain Lord's day as Children's Day when all Sunday schools would be called upon to contribute funds to send missionaries. Thus not only did the work of foreign missions in a great denomination begin, but one of the most popular church days of all the year was inaugurated.

The Worth of a Child—A cartoonist can often tell much in a picture. One such tale is told in a picture of a pair of scales on one side of which are piled up all the material achievements of our modern civilization, magic machines, locomotive and steamship and airship, telephone and radio, skyscrapers and all the gorgeous palaces and cloud-capped towers of our splendid cities, and in the other side of the scales reposes a baby and the baby tips the scales. The picture is true. All that material achievement and splendor could not make that baby or a single blade of grass, but the power of thought dormant in and represented by the baby created all that civilization. "One ruddy drop of human blood the surging seas outweighs," and one child weighs more in the scale of worth than all the continents and seas and stars. This fact should enter into all our civilization in manufacture and trade, government and education, wealth and wisdom, state and church, more deeply than it does. Jesus "called a child, and set him in the midst of them," and that is where we should set the child, "in the midst" of our affairs. Build the city and state and

church around the child; safeguard the child, for it is worth more than all our cities and material wealth. That child will build the future and as we train it today so will be our country and whole civilization tomorrow.—The Presbyterian Banner.

THE BEST MEMORIAL

One built a house; time laid it in the dust;

He wrote a book; its title now forgot; He ruled a city; now his name is not On any tablet graven, or where rust Can gather from disuse, or marble bust. Another took a boy from wretched lot, Who on the state dishonor might have brought,

And reared him to the Christian hope and trust.

The boy, to manhood grown, became a light To many souls, he preached for human need

The wondrous love of the Omnipotent. When darkness deepens, every noble deed Lasts longer than a granite monument.

—The Expositor.

Through the Eyes of a Child—A schoolteacher in Scotland, a short time ago, put this question to a group of his children: "What are the loveliest things you know, persons not counted." Some of the answers gave an insight into the fact that a child's mind can and ought to be filled with what is more than ordinarily beautiful. Here is the list of one girl: "The crunch of dry leaves when you walk through them; the feel of clean clothes; cool wind on a hot day; climbing up hill and looking down; hot water bottle in bed."

Here is a list of one of the boys: "The feel of running; looking into deep, clear water; the taste of strawberries; a swallow flying; water being cut at the bow of a boat; a mounted policeman's horse; an express train rushing; a builder's crane lifting something heavy; the feel of a dive; a thrush singing."

JUNE THE WEDDING MONTH

Recipe for Marriage Happiness—A grandmother gave this "kitchen-tested" recipe for conjugal happiness to her newly married granddaughter: "Put into the pot a great deal of perseverance, much patience and an equal quantity of good will; skin carefully and frequently

to remove egotism, laziness and negligence; cook slowly for a long time without leaving the fireside. This is the recipe for real happiness."—Expositor.

MARRIAGE AS A SPIRITUAL ADVENTURE

"The happy Christian home means life more abundant and therefore more efficient."

"Real comradeship and fellowship in the home make a greater man and a stronger, more tender woman."

"Marriage is a great spiritual adventure, and should be disciplinary. There is no soft way to build character. Incompatibility means an unwillingness to build character through discipline."

"The pride that is unwilling to start at the foot of the ladder facing a great adventure with a girl willing to go through with it and feel the unity and integrity of the home, is fatal to happiness—for luxuries soon become flat and pale."—Dr. R. L. Tucker, in Indianola Pantograph.

AVOID ME

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the nations.

I am more deadly than bullets, and I have wrecked more homes than the mightiest of siege guns.

I steal in the United States alone over \$300,000,000 each year.

I spare no one, and I find my victims among the rich and poor alike, the young and the old, the strong and the weak. Widows and orphans know me.

I climb up to such proportions that I cast my shadow over every field of labor, from the turning of a grindstone to the moving of every railroad train.

I massacre thousands upon thousands of wage earners each year.

I lurk in uncertain places and do most of my work silently. You are warned against me, but you heed not.

I am everywhere—in the house, on the street, in the factory, at railroad crossings, and on the sea.

I bring sickness, degradation and death, and yet few seek to avoid me.

I destroy, crush, or maim; I give nothing but take all.

I am your worst enemy.

I AM CARELESSNESS.

—Young Lutheran Magazine.

WORRY

Worry is sin, For it is a lack of trust in God.

It fears circumstances more than it fears God. It is the taking of things out of the hands of God and taking them in our own, and dealing with them with our own resources. And our resources are not enough.

What is the cure for worry? Faith—

But not a blind, leaning faith that does nothing but have faith.

Faith means that you and God can work the thing out together. It means that there is no problem that cannot be solved if we make a complete surrender to God, co-ordinate our wills with His, and working out from that center to the problem, attack it with a combination of

His resources and ours. The problem may not be entirely solved in the sense of its being removed, but it will be solved in the sense either of its being taken away, or in the sense that you will be better in character for attempting with God its solution. The problem will go, or you will grow. In either case, solution.—E. STANLEY JONES.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—June 6 (Children's Day)

THE CHILD IN THE MIDST

TEXT—And Jesus called a little child unto him, and set him in the midst of them (Matt. 18:2).

SCRIPTURE READING—Matt. 18:1-10.

INTRODUCTION

1. Two days of the year that belong to the children. Christmas and Children's Day.

2. These two days belong also to Christ.

He was the Child of the first Christmas. The Child of the first Christmas inaugurated the first Children's Day as recorded in our text.

I. THE CHRIST-CHILD IN THE MIDST

1. Bethlehem's child was ever in the midst.

a. Consternation to Herod.

b. Hosannas to the angels.

c. Adoration for the Wise Men and shepherds.

d. Wisdom in the temple at twelve.

2. Christ's incarnation as a child accounts for the warmth in religion.

a. Theology and doctrine are cold and exacting.

b. Ritual is empty and meaningless.

c. Christ-child in the midst gives it warmth and meaning.

d. Christ-child reveals a God who nestles in the heart.

3. Christ-child is still in the midst.

a. Apostles spoke of Him as "Thy Holy Child Jesus" (Acts 4:27, 30).

b. The world most readily accepts Christ as "Holy Child Jesus."

c. The Christ-child influence and character must still be accounted for in society.

II. THE CHILD IN THE MIDST

1. The childless home.

a. The emptiness of such a home. (1) Arms and hearts that reach and yearn. (2) Something lost from home that cannot otherwise be gained.

b. Many domestic problems would here be solved.

2. The glories of parenthood.

a. Copartners with God in creation.

b. Parents may help to populate heaven.

3. Our responsibility to childhood.

a. That they be well born. Cigarettes, liquor, and illicit love have no place in such program.

b. Know the value of honest toil.

c. An adequate opportunity for an education.

d. Bring them under the influence of vital gospel.

e. A Christian home.

Means— (1) Christian parents. (2) Family altar. (3) Time for home life.

III. BECOMING AS LITTLE CHILDREN

1. Christ knew little children.

a. He loved them. Matt. 19:13; Mark 10:16; Mark 9:33-36.

b. He called for them. Matt. 18:2; Luke 18:6.

c. He forbade hindrances in their way. Matt. 19:4.

d. He demanded a chance for every child. Luke 9:48. Spiritual growth.

2. Lessons the children teach.

a. Pure affection.

b. Confiding faith.

c. Eager mindedness.

d. Unquestioning obedience.

3. Becoming as little children.

a. Why do aged ones wish to return to childhood? Dream of their youth. (1) It is life anew. (2) It is carefree life. (3) It is sincere life.

b. Christ says we may be as children in heart. (1) "Ye must be born again" (John 3:3). (2) This is the doorway to the kingdom (Matt. 18:3).

Evening Message—June 6

THE UTTERMOST FARTHING

TEXT—Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing (Matt. 5:25, 26).

INTRODUCTION

1. Christ has presented the Mosaic law as binding, but its fulfillment must be of the heart as well as the act. He insists, therefore, that heart differences must be settled before one may worship.

2. Christ there presents the brief parable which teaches that the heart must be reconciled to God ere judgment dawn and it be too late. Mercy now, justice then.

I. THE SINNER'S ADVERSARY

1. Who is an adversary?

a. An adversary is one who opposes.

b. An adversary may oppose through love as well as through revenge.

2. Who is the sinner's adversary?

a. It cannot be Satan. (1) Satan opposes God and the Christian. (2) Satan is in agreement with the sinner.

b. It must be Christ.

Illustration—As a loving mother opposes her wayward son, so Christ opposes the sinner.

(1) Christ is in agreement with the Christian.

(2) Christ is ever opposed to sin and the sinner.

3. The way of the transgressor.

a. It is a way of his own choosing.

b. It is a hard way.

c. It is a way against God.

d. It is the way of death.

II. THE OPPOSITION OF THE ADVERSARY

1. Christ opposes the sinner out of a loving heart.

a. God willeth not the death of any man.

b. God loves men! (John 3:16).

2. Christ opposes the sinner by the proclamation of the gospel.

a. The Word of Truth. (1) By the Word we shall be saved. (2) By the Word we shall be judged.

"It is a savour of life unto life or of death unto death."

b. The Holy Spirit of Truth. (1) "He would convince the world of sin, of righteousness and of judgment." (2) He prods the conscience and awakens the memory.

- c. The messengers of Truth.  
 (1) Christian homes of prayer.  
 (2) Ministry of the Church.  
 (3) The testimony of fellowmen.

### 3. Christ opposes the sinner of His provision upon Calvary.

- a. Christ died for sinners.  
 b. Christ died in the stead of sinners.  
 c. The sinner that goes to hell must step over the body of Christ.

### III. AGREEMENT WITH THE ADVERSARY

1. Come to terms with God.  
 a. Acknowledge your guilt.  
 b. Repent and sue for pardon.  
 c. Settle the account.  
 d. The adversary is the Agent of Mercy.
2. Come to terms "quickly."  
 a. "Whiles thou art in the way with him."  
 b. Thank God He still strives with the sinner.  
 c. When striving ceases mercy ceases.  
 d. The striving may end today.  
 "My Spirit shall not always strive."
3. In the hands of the court.  
 a. Justice always follows mercy.  
 b. This is a universe of law.  
 c. The divine court does not hurry, but it always gets its man.  
 d. Sentence must be imposed.
4. The sentence is irrevocable.  
 a. The sentence—  
 "Cast into prison."  
 God's penitentiary.  
 b. The duration.  
 "Until the last farthing is paid."  
 John Wesley asks: "How can a bankrupt soul in hell pay the infinite debt it owes to God?" There is no answer!

#### CONCLUSION

1. Men will be judged upon the basis of how they treated Christ.  
 2. Blood upon the feet or blood upon the heart will determine destiny.

#### Morning Message—June 13 THE PRAYER PARABLE

TEXT—Men ought always to pray and not to faint (Luke 18:1).

SCRIPTURE READING—Luke 18:1-8. Read also Luke 7:20-37.

#### INTRODUCTION

1. Jesus' parable on prayer relates the moral or central truth of the story at its beginning—the text.  
 2. The story is of a helpless oriental widow who sought justice at the hands of a heartless judge. Her persistency wore down his reluctance. A widow deprived of her natural protector.  
 3. The heart of the teaching of the parable is found in the emphasis upon earnestness and persistency in prayer. The background of the parable is found in the last portion of the preceding chapter (vs.

20-37) which dwells upon the certainty of Christ's second coming and though long delayed it should occur when least expected.

### I. THE "OUGHT" OF PRAYER

"Men ought to pray."  
 1. Because, prayer is a human experience.

- a. "Men,"—of the common order.  
 Some have the idea that only the few may pray importunately.  
 b. "Elias was a man subject to like passions as we are, and he prayed earnestly" (James 5:17).

2. Because, prayer is a moral imperative.

- a. Mark that word "ought."  
 The law of an inner compulsion.  
 b. "Ought" because of human need and divine promise.

3. Because, prayer changes things.

*Illus.*—My friend, L. D. Peavey of Malden, Mass., told me he would rewrite the motto, "Prayer changes things" and make it to read "everything."

- a. Prayer changes the pray-er, the man who does the praying.  
*Illus.*—Too often we make a mail order house out of God.

We should pray because of the enrichment of the pray-er's own personality in association with God.

- b. Prayer changes conditions.  
 "Whatsoever ye desire when ye pray."  
 c. Prayer changes men.  
 The holy influences of God released through prayer.

d. Prayer changes the activities of God.

*Illus.*—Moses prevailed for murmuring Israel and a just God in mercy spared the nation.

### II. THE "ALWAYS" OF PRAYER

1. That word, "always."

- a. Does not mean "without ceasing" as Paul enjoined (1 Thess. 5:17).  
 b. Does not mean continuously, but rather "under all circumstances."  
 c. The continual desire of the soul after God.

The whole life one great connected prayer.

2. Prayer an attitude.

- a. Maintenance of a sense of spiritual direction.

*Illus.*—The needle on the compass may be drawn momentarily by passing attractions but the great pull is ever toward the magnetic pole (North).

- b. A sense of spiritual control.

*Illus.*—The District of Columbia is small in comparison with the nation it governs.

- c. Cultivation of friendship between God and the soul. A relationship of communion.

*Illus.*—The great gift from God in prayer is Himself.

### 3. Prayer and achievement.

- a. A battle against unseen forces (Eph. 6:12).

"The gates of hell shall not prevail against it" (Matt. 16:18).

- b. The battle upon the knees.  
*Illus.*—Daniel upon his knees, Jacob at Jabbok (Gen. 32:26). Jesus in Gethsemane (Luke 22:44).

c. The battle of persistency.  
 "He would not for a while."

- (1) God's delays are not denials (Dan. 10:11-13).  
 See Matt. 15:27.

(2) "Continual coming."  
 Not that God must be persuaded.

God is not reluctant.

(3) The values of continuance.  
 "While we plead, our patience is perfected, our humility deepened, our purposes clarified and purged of dross."—BUTTRICK.

See Matt. 17:21; Eph. 6:18; James 5:16.

(4) Prayer must become a tireless beseeching.

"This widow troubleth me." The word "troubleth," in the Greek, is literally "to strike under the eyes, to make black and blue."  
 The figure is used to indicate the degree of earnestness with which the woman made her plea.

### III. THE "FAINTING" IN PRAYER

"Fainting" means "to grow weary."

1. Why do men "faint" or "grow weary" in prayer?

a. Because of weakness of desire.  
 "The effectual fervent prayer availeth" (James 5:16).

"The agonizing prayer of a righteous man is full of force" (free translation).

b. Because of a wrong or inadequate motive.

"Ye ask and receive not because ye ask amiss to consume it upon your lusts" (James 4:3).

c. Because of sin in the heart.  
 "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

d. Because of littleness of faith.  
 "Let him ask in faith, nothing wavering" (James 1:5, 6).  
 "He that cometh to God must believe" (Heb. 11:6).

2. The consequences of "fainting."

a. Failure to secure personal victory over adversary.

b. Failure to produce before the world the evidences of God's will-fulness.

c. Failure to fulfill the place of service for others.

#### CONCLUSION

1. A lesson by contrast.  
 The unjust judge avenged with reluctance.  
 "God will avenge speedily."  
 As speedily as is good for the petitioner.  
 2. Will he find "faith" when he comes?  
 A faith that dares to prevail.

#### Evening Message—June 13

#### THE MAN EXCUSED

TEXT—I pray thee have me excused (Luke 14:19).

Read carefully Luke 14:1-24.

#### INTRODUCTION

1. The story behind the parable.

a. Christ dining with a group of Pharisees on the Sabbath.

b. The Pharisees sought accusation against Christ (v. 1, "they watched him") but Christ disarmed them by addressing Himself to their conscience concerning their pride and self-righteousness.

2. The story of the Parable.

a. Christ uses the fact of the meal together as the basis of his parable.

b. A wealthy inhabitant of a great city made preparations for a splendid feast to which he bade many. When the feast was ready he sent his servant to remind his guests again of the feast and they by unworthy excuses declined to come. Others were then invited and those first invited were banished.

#### I. THE KINGDOM FEAST

1. The lord of the feast.

a. Matthew calls him "King" (Matt. 22:2).

b. This "certain man" (v. 16) is God.

2. The feast prepared.

a. A costly feast.

(1) The law had to be satisfied.

(2) The penalty had to be endured.

(3) Obedience had to be rendered.

b. An abundant feast.

(1) Supply of grace unexhaustible.

(2) He who turned water into wine and made loaves and fishes to multiply is the provider.

c. It is a spiritual feast.

d. It is the spiritual that endures.

3. The guests invited.

a. The "chosen nation" was first invited.

b. The invitation made as broad as human need.  
 vs. 21-23; Rev. 22:17; Matt. 11:28.

#### II. THE KING'S INVITATION

1. The messengers sent forth.

a. The messengers.

(1) The Holy Spirit.  
 (2) The ministry of truth.

b. Men are now ready for this gospel.

(1) Men do not sense their readiness.

(2) Men are ready in that they have the power of choice.

(3) Men are ready in that they have the light.

(4) A sorrowful world is ready.

2. The text of the invitation.

a. "Come."

(1) The language of the gospel.

(2) The open arms of God.

b. "All things are ready."

(1) The gospel is at last ready.

(2) After prophets, bloody altars, and Christ.

3. This invitation is in harmony with the kingdom of heaven and the character of man.

a. An invitation implies happiness.

(1) Men are drawn to calamity and sorrow.

(2) Men are invited to happiness.

b. The kingdom of heaven is happiness (Luke 17:21; Rom. 14:17).

(1) It is a feast of love.

(2) It is a feast of fellowship.  
 Patriarch, prophets and Christ, etc.

(3) It is a feast of joy.

c. The invitation is in harmony with the nature of man.

(1) Man is a free agent not to be forced.

(2) Nothing in the gospel voids the law of personal effort.

(3) Man's will is king upon its throne.

#### III. THE GREAT REFUSAL

1. The invitation of the king a command.

a. The author of the invitation not the servant who delivers it.

b. It is God who invites men.

*Illus.*—In Great Britain, when a subject receives an invitation to the royal table it reads his majesty "commands" the subject's presence.

c. Our answer must be given to God.

2. The unworthiness of the excuses.

a. The excuses were only pretexts.

(1) All three were animated by a common impulse.

(2) They did not want to attend the feast.

(3) The real reason was in the heart.

b. The excuses given.

(1) Pleasure—must "see farm."

(2) Business—must "prove oxen."

(3) Home—"married a wife."

c. The guests' refusal of the invitation.

(1) These excuses will not satisfy conscience.

(2) Will not satisfy God.

(3) Not the gospel, but God is refused.

3. The anger of the king.

(1) A breach of an engagement.

(2) The king's refusal of the guests.

"None of those men which were bidden shall taste of my supper."

(3) The king had excused them.

#### CONCLUSION

Yet there is room (v. 22).

#### Morning Message—June 20

#### BURIED TREASURE

TEXT—For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods (Matt. 25:14).

SCRIPTURE READING—Matt. 25:14-30.

#### INTRODUCTION

1. This chapter a part of the Olivet discourse.

a. Delivered on the Mount of Olives three days after Christ's triumphal entry.

b. Two parables are given to indicate readiness for Christ's Second Coming.

(1) The parable of the wise and foolish virgins—waiting for their Lord.

The vital preparation of the inward life is taught.

(2) The parable of the talents, servants working for their Lord. Describes the necessity of faithfulness in service.

2. The parable of the talents.

a. The story is true to oriental life. A wealthy man leaving his home for a far country and for an indefinite time commits his affairs to his servants in keeping with their several ability. He would take account of their faithfulness upon his return.

b. It was a "far country" into which the Lord Jesus Christ was about to travel. The servants were the apostles and through them all followers of Jesus Christ. To the church is committed the affairs of the kingdom and for this trust must account be given.

#### I. THE BESTOWING

1. "He calleth his own servants" (v. 14).

a. Servants born and raised in the Master's household.

b. The servants are believers, the church.

c. Christ keeps no servants to be idle.

2. "He delivered to them his goods" (v. 14).

a. Christ's servants receive their all from Him.

b. Christ provides all things necessary for the church's success.

c. "Talents"—a talent of silver is approximately \$1,000.

"According to his several ability" (v. 15).

The inequality of human endowment.

a. Providence does not bestow natural abilities and gifts alike.

(1) "All men are created equal," in that God intends that every man shall have an equal chance to prove himself.

(2) We are unequal in native gift, opportunity and advantages.

(3) Talents and obligation are in the same measure.

"Unto whomsoever much is given, of him shall be much required" (Luke 12:48).

b. Grace dispenses spiritual gifts accordingly.

(1) Spiritual gifts are in keeping with natural capacity.

*Illus.*—Two kinds of land, the thin upland soil, and the rich bottom land.

(2) The vessel is filled according to its capacity.

(3) "There are diversities of gifts, but the same Spirit" (1 Cor. 12:4).

*Illus.*—The army is not all generals or captains.

c. Everyone has at least one talent.

(1) Soul of our own, God capacity.

(2) No one is left empty handed. Any talent is no small sum.

(3) No one deserving of honor above another. All we have is bestowed.

II. THE EXCHANGING

1. The departure of the master.

"And straightway took his journey" (v. 15).

a. "Into a far country" (v. 14).

The time of absence of the Lord is the time of the servants' responsibility.

b. The provision and distribution of the gifts precedes the Lord's departure (Calvary and Pentecost) (Eph. 4:8).

c. Nothing brings out the qualities of the soul like the absence of the Lord.

2. Two of the servants did well.

a. The Christian a spiritual tradesman.

"They went and traded" (v. 16).

(1) The gifts and graces must be exercised.

(2) Opportunities for service must be embraced.

b. Temptations of the talented.

(1) Pride over superior endowment.

(2) To do less than the best.

c. Faithful service widens capacity and opportunity.

"Made them other five talents" (v. 16).

(1) According as we have received will returns be expected.

(2) The returns were in proportion to the bestowment.

(3) Opportunity for worthy service for men of varying capacity. (Some five, some two, some one talent.)

One servant's failure.

a. What he did with his talent.

(1) He did not waste it like the unjust steward (Luke 16:1-9).

(2) Nor spend it riotously like the prodigal (Luke 15:11-24).

b. He hid it in the earth.

(1) One must either trade it or bury it.

(2) Hiding the talent will not save it, it rots!

(3) He did nothing with it.

He would have buried five talents had he had them.

c. The reasons for his conduct.

(1) He did not see that his one talent was needed, he depreciated his gift. *Illus.*—The widow's mite.

(2) He was afraid.

Might not be able to show as large returns as others.

Afraid to work, he was lazy.

Afraid of his master.

(3) He had a wrong conception of his master.

False views of the character of God.

"Thou art a hard man" (v. 24).

God not an exacting tyrant, a loving God.

"Reaping where thou hast not sown."

(4) He laid the blame for his failure upon the master.

III. THE RECKONING

"After a long time the lord of those servants cometh and reckoneth with them" (v. 19).

1. The reckoning is certain.

See 2 Pet. 3:9; 1 Pet. 4:5; Rom. 14:10, 12.

2. The reward of the faithful.

a. One main question will be asked.

"Have you been faithful?"

Not, "Were you successful?" etc.

"Whoever does his best is rated at perfection."

*Illus.*—Noah (Gen. 6:9). Not faultless but his best.

b. The threefold reward.

(1) His gifts increased.

(a) The talent taken from the unfaithful but nowhere is it shown that the talents were taken from the faithful.

(b) The talent of the unfaithful given to the faithful (vs. 28, 29).

(c) Talents multiply as do seeds in harvest.

(2) The master's commendation.

"Well done, thou good and faithful servant" (vs. 21, 23).

(3) The joy of the Lord bestowed.

"The Master celebrates his return by a great festival to which faithful servants are freely bidden. The Master's invitation to his servant to sit with him at the table constituted the act of manumission; henceforth he was free."

—TRENCH.

3. The doom of the unfaithful.

a. The condemnation of the Lord.

"Thou wicked and slothful servant" (v. 26).

(1) Wicked in that he defended himself, and condemned his Lord.

(2) Lazy, as his whole conduct shows.

b. The loss of the talent.

"Take the talent from him."

(1) Feed a capacity and it will grow. Neglect it and it will shrivel like the withered arm.

(2) The opportunity and capacity forever forfeited.

c. "Cast into outer darkness" (v. 30).

(1) The refuse heap of eternity for the unprofitable.

(2) Beyond the reach of the rays of hope (2 Pet. 2:4 and Gen. 1).

(3) "Weeping and gnashing of teeth." The wails of unfaithful are unavailing.

CONCLUSION

While there is light and joy and feasting with the Master there is darkness and anguish for the unfaithful.

#### Evening Message—June 20

#### THE LEAVEN OF GRACE

TEXT—Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (Matt. 13:33).

INTRODUCTION

1. The Mustard Seed Parable which precedes this one teaches the outward visible spread of the kingdom.

2. The Parable of the Leaven leavening the whole lump teaches the inward unseen but vital penetration of the kingdom.

I. THE KINGDOM IS LIKE LEAVEN

1. The controversy concerning the type of leaven.

a. Generally employed in scripture as representing sin.

(1) It is fermentation and fermentation is a form of corruption.

(2) Its use was forbidden in sacrifices with one exception.

(3) At Passover Feasts all leavened bread must be discarded.

(4) Jesus and Paul both use it as type of evil.

"The leaven of sin." "The leaven of the Pharisees."

b. Jesus in this parable uses it as type of the gospel of grace.

(1) Leaven throughout the Bible is used to represent the manner or method of progress.

(2) Leaven represents the manner of progress of evil in the world.

(3) Leaven may as well represent the manner of progress of grace.

(4) Thus Jesus uses it in this parable.

II. WHICH A WOMAN HID

1. The woman may typify—

a. The Holy Spirit (Rev. 22:7).

b. Certainly the church.

c. Unmistakably the individual believer.

2. "Three measures of meal." An ephah.

a. The usual portion taken for a baking (Gen. 18:6).

b. Typifies the whole world or race.

c. Typifies the whole man.

"Body, soul and spirit."

3. Hiding the leaven.

a. Earnestly, by prayer.

b. Silently, by influence.

c. Vitality, by faith.

d. Certainly, by testimony.

III. THE WHOLE WAS LEAVENED

1. The effectiveness of the gospel.

a. It is the nature of leaven to be active.

b. The leaven is different from and yet acting upon the lump.

One portion leavened, in turn leavens another.

d. The gospel a revelation not of this world.

2. The inwardness of leaven.

a. The mystery of regeneration.

b. The mystery of sanctification.

c. The mystery of keeping grace.

d. "Christ in you, the hope of glory."

3. The whole lump.

a. The whole man—

Body, soul and spirit.

b. The whole world has felt the impulse of the gospel.

Art, literature, science, government, etc.

c. A prophecy of a final triumph of the kingdom of God.

CONCLUSION

1. The leaven will not spread through meal that is dry.

2. It is when the Spirit is poured out as floods that the leaven of the kingdom spreads.

Morning Message—June 27

THE TRAGEDY OF USELESSNESS

TEXT—A certain man had a fig tree planted in a vineyard (Luke 13:6).

SCRIPTURE READING—John 15:1-8; Luke 13:6-9.

INTRODUCTION

1. Self-righteousness asserts itself.

a. The stories related (v. 1).

Riot in temple and Galileans would permit no one to enter or offer sacrifices except themselves.

Pilate, to quell the Galileans and restore order, slew Galileans as they sacrificed (v. 2).

Eighteen workmen engaged in building one of Pilate's aqueducts were buried beneath a falling tower at the pool of Siloam (v. 4).

b. Jesus declared that calamity does not always indicate grossest sinners.

c. And that freedom from immediate calamity indicates mercy rather than righteousness or escape from sin's penalty.

2. The Parable of the Barren Fig Tree.

a. Israel called to repent lest their barrenness eventuate in the wrath of God.

b. This parable and fate of Israel should warn all fruitless Christians.

III. THE VINEDESSER'S INTERCESSION

1. THE FIG TREE IN THE VINEYARD

1. A favored fig tree.

a. Israel had held a favored place among the nations.

(1) To them the prophets came and the law was given.

(2) To them Christ had come.

b. Planted at the request of the owner.

(1) Intelligent purpose directed its planting.

(2) Planted by hand of vine-dresser.

(3) Protected in the midst of vineyard.

2. A tree upon which unusual care had been expended.

a. Placed on a sunny slope, as vineyards were usually planted.

b. It was garden soil, unusually fertile.

c. Cultivated with care given a vineyard.

Trees not generally so cultivated. Fig trees generally grew among rocks, etc.

3. A tree from which much was expected.

a. The master sought fruit.

"He sought fruit thereon."

(1) Not "much fruit," but fruit.

(2) The object for which it was planted, to bear fruit.

b. He wanted fruit, not leaves.

(1) Foliage but a sign of the fruit that might have been.

(2) Fruit is character.

Usefulness (shade) no substitute for character.

Gal. 5:22, 23; 2 Pet. 1:5-8; Rom. 6:22.

(3) The fruit of our faith in Christ.

c. Much patience had been exercised.

"Three years, seeking fruit."

Sufficient time to warrant returns

II. THE DISAPPOINTED OWNER

1. It was a great disappointment.

a. God does not require impossibilities.

b. Fruitlessness a reflection upon the care of the vine-dresser.

c. God expects returns in keeping with the light and opportunity enjoyed.

2. It would be reasonable to cut the fruitless tree down.

"Why cumbereth it the ground?"

a. It has had ample time to bear fruit.

b. The springs have made it no better.

c. It has been an expense to the owner.

d. It has brought no returns.

e. It occupies valuable space.

f. The toil and nourishment might be given to a fruitful tree.

III. THE VINEDESSER'S INTERCESSION

1. One year more."

1. An intercessor for the barren tree.

a. The vine-dresser who had planted and nourished.

(1) A strange sentiment in the heart of the vine-dresser for a tree he has nourished. *Illus.*—Like the love of the shepherd for sheep.

(2) Jesus Christ is the divine Vine-dresser.

b. The plea of the vine-dresser.

"Let it alone this year also."

(1) "Spare it," the tenderness of the plea.

(2) Note the import of the word "also."

(3) Intercessors have ever saved the world.

*Illus.*—Abraham prays for Lot and Sodom, Moses for Israel, Jesus for Jerusalem, etc.

c. Love intercedes for a time of trial.

2. The intercessor promises unusual care.

"I shall dig about it and dung it,"

a. The dresser of the vineyard will do his part.



b. Providence and grace conspire to achieve the purpose of God.

(1) "Dig about it," Providence. The painful spade loosens the soil about the roots permitting moisture and nourishment to have access.

God's providences, in themselves painful, loosen the soul for the admission of grace.

(2) "Fertilize it," grace. Grace would reach the roots and nourish it. Providence enables while grace imparts.

Judgment and mercy are here met together.

c. If this trial proves ineffectual, justice must take its course. "One year more."

3. A reprieve is not a pardon. Eccl. 8:11; 2 Pet. 3:3-10, 11; Prov. 29:1.

a. Where is the limit of forbearance?

(1) There is such a limit.

(2) Will the tree justify the vine-dresser's plea?

(3) The tragic "if." "If it bear fruit well" (v. 9).

b. Uselessness induces death.

"And if not, then after thou shalt cut it down" (v. 9).

(1) Patience is at an end.

(2) Never more fruit to grow upon it.

(3) The sharpness and suddenness of the stroke.

(4) Cast out of the vineyard into fire.

c. The admonition of approaching doom.

"One year more."

Matt. 7:19; John. 15:2-6.

The final destruction of all fruitless trees.

CONCLUSION

"I tell you, nay; but, except ye repent, ye shall all like wise perish" (v. 5).

Evening Message—June 27

WHEN CHRIST LOST A BATTLE

TEXT—When a strong man armed keepeth his palace, his goods are in peace (Luke 11:21).

Read carefully Luke 11:14-28. Read also Matt. 12:22-30, 43-45.

INTRODUCTION

1. Jesus is answering the accusation that He cast out devils by Beelzebub.

2. The parable teaches—

a. The devil's design, attack and power.

b. Contrast and warfare between the "strong man" and "the stronger than he."

c. That the co-operation of the individual is the deciding factor.

d. That the only safe life is the Christ indwelt life.

1. THE CITADEL OF SIN

"The strong man armed."

1. The palace of the soul.

a. Every man is a palace. Body, "fearfully and wonderfully made."

Mind, "the wonder of the ages." Spirit, "the habitation of God."

b. "Builder and maker is God."

2. The inhabitant "a strong man."

a. Bible names indicate strength. "Apollyon," "Beelzebub," "Prince of this world," "Prince of the Power of the Air," "God of this world."

b. Bible emblems of Satan indicate strength.

"The serpent," "roaring lion," "the old dragon."

c. The work the Bible attributes to him.

Satan introduced sin in the world. The arch rebel against God's kingdom.

Leader of legions of sin in earth and hell.

So powerful that to obtain victory over him God's Son must come.

3. The armed inhabitant of the soul.

a. "A strong man armed."

a. His weapons—"wiles," "darts," "snares," "all deceivableness of unrighteousness."

b. He uses the arts, the sciences, the literature, even the affections of men.

4. The possession of the citadel.

Satan does not own—God owns. The devil a usurper.

5. The sovereign of the citadel.

Satan rules with iron hand, a despot. The goods are in peace.

Flag of rebellion waves undisturbed.

a. The peace of iron slavery.

b. The peace of a fatal slumber.

c. The peace of death.

II. THE CITADEL BESIEGED

"A stronger than he."

1. The surprise attack.

"Cometh upon him."

2. The conquering warrior (v. 22).

a. Names ascribed to Him.

"Almighty," "Arm of the Lord," "Captain of salvation," "King of kings," "Lion of the tribe of Judah," "Rock," "Conqueror of death."

b. "The man with the drawn sword."

3. The usurper routed.

"Overcame him."

4. The armament scattered.

"He takes from him all his armour" (v. 22).

5. The goods confiscated.

"Divideth his spoils."

a. Christ takes over the citadel.

b. The powers of mind, body and spirit that were usurped by the devil.

III. THE CITADEL RECAPTURED

"The last state of that man."

1. The recapture determined (v. 24). See Luke 22:31.

2. The citadel reconnoitered (v. 25).

a. "Swept and garnished."

b. But "empty" (Matt. 12:44).

3. The reinforcements enlisted (v. 26).

"Seven other spirits more wicked than himself."

4. The ungarrisoned citadel.

The whole parable turns upon the word "empty."

a. The regenerate man unsafe.

b. The indwelling Christ will garrison the soul.

c. Pentecost is the believer's fortification.

5. The uncontested recapture.

a. No army within.

b. No stand against the "strong man."

c. The breakdown of a backslider.

"The last state of that man is worse than the first."

d. The apostate.

CONCLUSION

1. Christ lost the citadel.

a. Because man's soul failed to accept heaven's garrison.

b. The failure was not Christ's, but man's.

2. "Blessed are they that hear the word of God and keep it" (v. 28).

SERMON OUTLINES

Good Stewards

URAL T. HOLLENBACK

"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).

One definition of the Hebrew word for steward—"son of acquisition."

I. GIFTS AND ABILITIES DIFFER

1. We are stewards and caretakers over—

a. What are natural endowments. Powers that result from birth and heredity.

b. Powers and possessions we acquire.

c. Time, which God alone gave us.

d. Money, a medium of social exchange, but which circulation alone makes valuable.

II. THE MINISTRY IS ALWAYS TO HUMANITY

1. Debts we owe to God are always payable to man.

2. God never has a personal need.

3. Many of the world's rich are too preoccupied to attend to Christ's business in the world. They leave it all to probate courts. Such post-mortem stewardship by proxy is generally great waste.

4. Minister always means a "supplier of another's needs."

a. People need salvation, hope, food, etc.

III. GOD'S PEOPLE ARE HIS SPECIAL REPRESENTATIVES ON EARTH

1. Stewards of the grace of God.

a. A great honor.

b. Bringing great joy. Ministration (giving out) opens a channel for joy to begin. If joy is low, do not worry, but minister to another.

c. Brings a great reward. "Faithful over a few things—ruler over many things."

IV. WE ARE STEWARDS OF A MANY-FOLD (MANIFOLD) GRACE.

1. Physical and temporal supplies. To human bodies.

2. Spiritual supplies, salvation to human souls—pardon and holiness.

3. Eternal supplies—faith, heaven, hope, second coming of Christ, etc.

V. AS SALVATION CAME TO US FREE AND LIBERALLY, WE SHOULD GIVE IT OUT "EVEN SO."

David's Victory

URAL T. HOLLENBACK

"David cut off his head" (1 Sam. 17:51).

I. GOD HAD THROUGH CIRCUMSTANCES PREPARED HIM

1. Adversity, if rightly taken prepares for great victories.

a. He had practiced slinging. Preparation is good even though the end is not known.

2. God permitted a bear and a lion to come.

a. Not sheep but bears prepare us for battle.

b. Not prosperity but adversity. Not leisure but effort strengthens.

c. He learned not to fear.

II. THE ENEMY'S STRONG POINT WAS HIS DOWNFALL

1. His gigantic size was his undoing. It begat false confidence. No faith in God.

2. His spear was in his way.

3. His sword was too unhandy.

4. His armor was too cumbersome.

5. His head was in the way.

a. Trying to worry through problems makes them worse.

b. Trying to reason everything out increases difficulties.

c. We conquer not by the head, but by reliance and trust in Christ.

d. Many preachers are like a match—all fire is in the head.

e. Our hearts might grow larger if we duck our heads.

6. Too big in his own eyes.

a. Had he been smaller the stone would have gone over.

b. Sometimes to make us safe God decreases our self-estimate.

c. Too bad he was so big.

III. DAVID MADE THE ATTACK FOR GOD'S GLORY

1. He was not afraid to do differently.

a. Did not do Saul's way.

b. Was not afraid he would be criticized.

2. He did it naturally under God.

a. Your life will be lived in B natural or B flat.

IV. VICTORY WAS NOT ACCORDING TO HUMAN REASON

1. Goliath had all the advantages.

2. David had no sword, spear, or armor.

3. He had only one spot to hit.

4. He took plenty of ammunition—was not overly confident.

5. He had five shots—one for Goliath, and one for each of his four brothers if they had been needed.

6. He followed up and completed the victory.

Farewell to the Old Pastorate

L. G. MILBY

SCRIPTURE LESSON—Joshua 1:1-5.

TEXT—"Now after the death of Moses the Lord spake unto Joshua" (Joshua 1:1).

I. MOSES' DEATH WAS DARKENED BY DISMAY

Many people had loved him, but at his death he was alone.

Death makes room for others. Just as the removal of the great trees gives the smaller and younger trees a chance, so we owe much to the removing effect of death.

II. IN THE DEATH OF MOSES, ISRAEL LOST A GREAT LEADER, BUT GOD HAD ANOTHER—JOSHUA—TO LEAD THEM ON

God always has His man. Paul matched the great missionary field that awaited him. Luther answered the call to reformation and free education. Wesley met the need for the doctrinal interpretation of the blessing of holiness. And so today—Milby leaves, but God has His Jones.

III. EVERY MAN HAS HIS TRAINING AND HIS WORK

Moses was trained in the schools of Egypt and he led the people out of bondage, out from the lash of task masters, across the Red Sea, to the rock where their thirst was quenched, to the quails for meat and to the manna for bread. But now God promised to be with Joshua even as He had been with Moses. Joshua's training was different, and his work was different. Moses had led the people out of places where they should not be, Joshua was to lead them into the place where they should be. Moses led them out, Joshua must lead them in.

IV. JOSHUA STOOD FOR POSSESSION

"Every place you shall set your foot shall be yours." How limitless was the promise! Across the Jordan, Jericho was only eight miles away. Then there were Ai, Merom, Eshcol and Jerusalem. "Much land ahead to be possessed." But God promised no more to Joshua than

He has promised to us. We too must go up in obedience and faith and possess the land. We must shout down the walls of Jericho and go on with the work to which He has called us. Do not lose your enthusiasm. Do not curb your demonstration. Do not deteriorate into a fireless, juiceless, lifeless crowd. Go in to defeat the devil and win for God. Follow the Joshua that God is sending you. Follow him as you have followed me. Follow him as he follows Christ. And your best days and your greatest victories are ahead. God bless you. Farewell!

Vision

R. R. AKIN

TEXT—"Where there is no vision the people perish" (Prov. 29:18).  
Read also—Joel 2:28; Acts 26:19.

INTRODUCTION

1. Individuals, organizations (churches or auxiliaries) advance, make progress or accomplish only with a vision.

2. It is true in the literary, business or spiritual realm.

3. Very few, if any, great achievement ever reached by accident.

4. This is not something like a mirage, or visionary, nor necessarily a dream. Notice—

I. WHAT IS A VISION?

1. "It is a mental picture of a completed task in the future toward which to strive or endeavor to reach."

Illustrations—

a. A farmer preparing for his crops.

b. A carpenter with his plans to build.

c. The seamstress in making a garment.

2. Goals (1) ultimate; (2) secondary.

Illustration—

a. A day's journey in a car to a destination with various points and towns to go through before reaching the final place.

II. GREAT MEN WHO HAD VISIONS AND THEIR RESULTS

1. In the Biblical age.

a. Nehemiah in rebuilding the walls of Jerusalem.

(Nehemiah 4:6). "For the people had a mind to work."

b. "Every man in his place" signifies vision (Judges 7:21).

c. Moses, Ruth, Elijah.

2. In the present or recent age.

a. Breece—Church of the Nazarene.

b. Marconi—radio.

c. Bell—telephone.

III. THE IMPORTANCE AND NECESSITY OF VISION

1. Key to success. "A good missionary is one who has a clear vision of the work of God."

2. Without it we glide along. Anybody can ride downstream.

"A task without a vision is drudgery; a vision without a task is a dream; but a task with a vision is the hope of the world."

#### IV. EACH ONE SHOULD FIRST HAVE A VISION IN THE SPIRITUAL REALM

1. Of God.
2. Of Christ.
3. Of himself.
4. Of the world's need.

#### V. THE PLACE TO OBTAIN IT IS THROUGH PRAYER AND THE BIBLE

#### A Sinner and His Deliverance

R. R. AKIN

TEXT—"Jesus, thou son of David, have mercy on me" (Mark 10:47).

LESSON—Mark 10:46-52.

#### INTRODUCTION—

1. Story of Blind Bartimeus.
2. Example of the omnipotent power of Jesus.
3. There is still power in the blood today.

#### I. NOTICE THE CONDITION OF BARTIMEUS

1. Blind, beggar, helpless.
2. An outcast on the roadside.
3. Poor, ragged and no friends.
4. No one to love and care for him.
5. Blindness typifies sin. This is an image or picture of a sinner.

#### II. JESUS PASSED HIS WAY

1. The disciples or saints were also along to help.
2. The multitude was also following.
3. Bartimeus heard of His passing and inquired.

#### III. BARTIMEUS DID THREE THINGS

1. He sought—what? *Jesus*.
  - a. Realizing his need cried at once for help.
  - b. Notice the immediacy of his prayer.
  - c. The persistency of his prayer.
    - (1) Some people rebuked him, tried to stop him.
    - (2) He had determination over public opinion.
  - d. Notice the simplicity of his prayer. "Seek and ye shall find."
2. He believed—had faith.
  - a. Faith in Jesus as Savior is a necessary step to salvation.
  - b. "Without faith it is impossible to please him." (Hebrews 11:6).
  - c. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).
3. He received.
  - a. Jesus called him—He is calling you.
  - b. He told Jesus his needs—repentance.
  - c. Jesus said, "Go thy way, thy faith hath saved thee."
  - d. He received his sight and followed Jesus.
  - e. He cast away his cloak—of sin.
  - f. He took advantage of the opportunity as Jesus was passing. It might have been his only one.

## Prayermeeting Suggestions for June

Lewis T. Corlett

#### Privileges of a Christian (Isaiah 12)

- I. TRUSTFUL RELAXATION
  1. "I will trust and not be afraid."
  2. "God is my salvation."
  3. "Jehovah is my strength."
- II. A HAPPY EXPERIENCE
  1. "Therefore with joy shall ye draw."
  2. Causes His children to sing.
  3. His followers love to praise God.
- III. CONSTANT FELLOWSHIP
  1. A good habitation. "Thou inhabitant of Zion."
  2. Abiding presence of God, "Great is the Lord in the midst of thee."

#### God's Provision (Isaiah 12)

1. Provides comfort (v. 1).
2. Provides salvation (v. 2).
3. Provides strength (v. 2).
4. Provides refreshment with joy (v. 3).
5. Provides a name and character worthy to be worshiped (v. 4).
6. Provides a stimulation for faith (v. 5).
7. Provides an abiding presence (v. 6).

#### Jesus as a Man of Prayer

1. In solitude (Matt. 14:23).
2. Before a task (Luke 6:12-16).
3. Thanks before eating (John 6:11).
4. For Peter (Luke 22:32).
5. In the garden (Luke 22:41-46).
6. For His disciples (John 17).

#### Life After Death

1. A lively hope (1 Peter 1:3).
2. Established by Jesus (2 Tim. 1:9).
3. Jesus promised it (John 14:2; 3).
4. Jesus argued for it (Matt. 22:31-33).
5. Jesus claimed it (John 11:25).
6. Jesus exemplified it (1 Cor. 15:12-17).

#### The Solemn Injunction to Hear (Mark 4:9)

1. The first utterance of these words was made by the Lord in connection with the ministry of John the Baptist (Matt. 11:15).
2. The second by the Lord in connection with the Parable of the Sower (Matt. 13:3-9).
3. The third by the Lord in connection with the Parable of the Wheat and Tares (Matt. 13:36-43).
4. Made in connection with the Parable of the Candle (Mark 4:21-23).
5. Made in connection with that which defiles a man (Mark 7:16).
6. Made by the Lord in connection with discipleship (Luke 14:35).

#### The Trial of Faith

- I. TO TEST ITS QUALITY (1 Peter 1:7).
  1. Found unto praise.
  2. Found unto honor.
  3. Found unto glory.
- II. TO WORK IN US PATIENCE (James 1:3).
- III. TO PREPARE FOR BLESSING (Hebrews 11).
- IV. TO BRING REWARD IN GLORY (Rev. 2:11).

—SELECTED.

#### Source of Happiness (John 13:17)

1. Reception of light or knowledge a source of happiness.
2. Obedience to light brings happiness.
3. Advancement in knowledge the fountain of continued happiness.
4. Happiness in Christ the secret of strength.

#### The Constancy of God (Mal. 3:6)

1. God remained the same in spite of Israel's failures.
2. His patience was based on former covenant and promise.
3. God's personality is so great that change and limitation are foreign to Him.
4. His constancy is the basis of the people's security and preservation.

#### Examples of Divine Courage

1. Paul thanked God and took courage (Acts 28:15).
2. Abraham, an example of the courage of obedience (Gen. 12:1-4).
3. The courage of persevering like Daniel (Dan. 6:10).
4. The courage of venturing like Peter (Matt. 14:22-27).

#### Objectives for Christian Living (James 5:8)

- I. ENDURANCE, "BE PATIENT"
  1. Endure the wrongs and injustices of life.
  2. Endure injuries with spirit of retaliation.
  3. Endure hardships as a good soldier.
- II. PREPARATION, "STABILISE YOUR HEARTS"
  1. Let your faith be firm.
  2. Anchor the affections in the deeper things of God.
  3. Surround yourself with conditions conducive to spiritual development.
- III. HOPE, "FOR THE COMING OF THE LORD DRAWETH NIGH"
  1. The blessed hope of the Christian.
  2. A lively hope.
  3. A time of rewards as well as punishment.
  4. The privilege of being with Christ.

#### Peter's Great Confession

(Matt. 16:16)

#### I. A NOBLE AND COURAGEOUS CONFESION

1. The Lord's own condition was very discouraging, naturally speaking.
2. The public who were friendly toward the Lord were greatly confused and terribly divided concerning Him.
3. The opposition of the scribes and Pharisees toward Christ was increasingly bitter and hateful.

#### II. A SPIRITUAL CONFESION, THE RESULT OF SPIRITUAL PERCEPTION

1. Note that while the scribes and Pharisees hated Christ, and while the crowds who were friendly to Him, held confused opinions about Him, Peter nevertheless, knew and apprehended Him.
2. Peter's confession of Christ was the expression of a personal, vital faith in Him.

#### III. A FUNDAMENTAL CONFESION

1. To Christianity and to personal Christian faith.
2. To the Church of Christ.

—SELECTED.

#### The Inner Strength of the Christian

1. By pureness.
2. By knowledge.
3. By longsuffering.
4. By kindness.
5. By the Holy Ghost.
6. By love unfeigned.
7. By the Word of truth.
8. By the power of God.
9. By the armor of righteousness.

#### The Lamb of God

1. The Lamb specified (Rev. 13:8; Gen. 3:15).
2. The Lamb typified (Ex. 12).
3. The Lamb prophesied (Gen. 22:8).
4. The Lamb verified (John 1:29-36).
5. The Lamb crucified (Isa. 53:7).
6. The Lamb falsified (Rev. 13:11).
7. The Lamb qualified (Rev. 20:11-15).
8. The Lamb glorified (2 Thess. 1:10).

—SELECTED.

#### A Psalm of Prayer (Psalm 20)

1. An encouraging fact, "The Lord hear thee, defend thee" (v. 2).
2. An energizing force, "The Lord strengthen thee" (v. 2).
3. An enduring faith, "We will remember" (v. 7).
4. An enchained foe, "Brought down and fallen" (v. 8).
5. An ever-open fort, "Hear us when we call" (v. 9).

—SELECTED.

## Rest for God's People

Paul S. Hill

#### Fourth of a series of Studies of the Epistle to the Hebrews

Read all of chapter 4, keeping in mind the "Rest for the people of God."

THE first verse of this chapter has a note of fear. The fear, however, is not based on the dimness, or obscurity, of the promise of rest, but rather on the possibility that unbelief may rob the Hebrews of the fulfillment of that promise and that rest so necessary to the heart, should be forfeited.

Lest our minds should be directed toward a frail or dim promise of rest, or lest we should wonder if there is left to us a promise of rest, we must consider all the previous argument of this epistle, in which Jesus Christ is held up as the New Testament voice of God, speaking a fulfilled Old Testament, and assuring us from all Old Testament teaching, and all the events of the life of Jesus, that there is a rest for the people of God. The fear of this first verse is not a fear that there is no promise, or that it is hard to find, or that it is dim, or obscure. The promise is big and plain. It is sealed to all New Testament Christians with all the religious teaching of the Old Testament, and all the revelation of New Testament gospel, and is further backed home to the hearts by the Holy Spirit operating in His fullest sense in the world. The whole epistle reasons for this promise, and there is no note of fear that there is no promise, but there is a fear so great a promise be missed by the Christians, and that they fail to have this promise a real living fact in their hearts through unbelief. There are many Christians, both Jews and Gentiles, who have come short of this promised rest.

The entire chapter speaks of this rest as being the desired blessing, the haven of the heart, the ideal of Christian experience, the great objective of personal faith, the supreme condition of calmness of the inner soul. This promise is to be realized by faith and faith alone. Works, ceremonies, human efforts, all are vain. Faith alone leads the way to the promised rest.

This promise of rest obtained by faith, is placed against the background of unbelief; unbelief of the heart, unbelief that departs from the living God, unbelief that deceives and hardens, unbelief that brings all turmoil and tempest with despair and anxiety, unbelief that ignores the promise, and provision, of grace through Jesus Christ and goes on toward the ultimate finality of unbelief, separation from God and all good.

The illustration of unbelief in the presence of promised rest is taken from Jewish history, using the period of wilderness journeys and the conquest of Canaan. In the wilderness the Hebrew people failed through unbelief, though there were evidences aplenty of God's ability, and good disposition. And it was in this surrounding of unbelief and murmuring that Caleb and Joshua did their believing and thus obtained the promise. They were the only two of the original army that entered the land of Canaan. During the days of David also some believed in the midst of unbelief. So in the New Testament dispensation real faith must surmount the current unbelief of the people in order to enter the rest that remaineth for the people of God.

In verses 11-13, there is a discussion of faith and unbelief as viewed by the Lord himself. His word has been spoken. By all the facts of revealed religion in Old and New Testament it is urged on the mind and heart as the way to peace and safety of soul, and this word is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What an array of penetrating light this is to discover either faith or unbelief! If there is faith God will find it by His Word (God hath spoken by His Son), and if there is unbelief God will know it. The believer obtains the promise, the unbeliever misses it altogether.

In closing this portion of the argument the writer to the Hebrews holds up, in verses 14-16, a picture, or rather the fact of Jesus the Son of God. The historic Christ, the Christ of the previous argument, the High Priest of our profession, who is passed into heaven, holds Him to the view of faith, and says, "Here is sufficient ground for belief." "Let us therefore come boldly."

The "rest" that is spoken of in this chapter is not the material rest of the Israelite in the land of Canaan. They were at the time of this epistle dwelling in that land, and had been there for years. The rest for the people of God is a rest which is connected with the ministry of Jesus Christ the Son of God, the "High Priest and apostle of our profession." It is soul rest. Rest from unbelief; from hardness of heart; from heart error; from our own works; from departing from the living God; from provoking God to wrath. It is the rest of faith; the rest of steadfastness in our profession; the rest of confidence in "Our great High Priest"; the rest of mercy and grace in time of need; the rest of the household of Christ, the rest of entire sanctification.

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