

ture sanctification is to be followed by that which is gradual and progressive. There is to be growth and progress in grace through its various stages and degrees. They begin as newborn babes in Christ, but are to go on to moral and spiritual manhood and womanhood. The members of the household of God are in various stages of development here below. The work of the individual is soon done. Others must be in constant preparation to carry on the work. Each generation must evangelize its own generation. We should keep in mind that men are worth the price paid for their redemption. This being true, the work of human redemption is the greatest, the most important, the most far-reaching in its effects known among men. In importance all other work pales into insignificance when compared with it. God can confer no higher honor upon men than to give them a part in it.

#### Encouragements to Prayer

*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened (Matthew 7:7-12).*

Not only has God made it possible for men to pray, through the shedding of the blood of our Lord Jesus Christ; but He encourages us to pray. He has established this means of communication at infinite cost, and desires us to use it freely and fully. Prayer is a mutual affair, between the soul and God. It is one of God's appointed ways of meeting human need by divine grace and power. It is God's provision for the meeting of human needs.

I. *It is through prayer that the deepest consciousness of our needs comes to us.* Prayer brings us face to face with God. And it is in His presence that we get revelations, not only of Himself, but of ourselves. These revelations are not given to us to taunt us; but to arouse in us proper desires for their realization.

II. *Prayer is an awakening, an arousing exercise.* The contact we have with God in earnest prayer is quickening, energizing, empowering to our spirits. It is uplifting and illuminating. It lifts us out of the sordid atmosphere of the world, and into the ethereal atmosphere of the heavenlies in Christ Jesus. It brings about changes within and without us. It has its transforming, mind renewing effects.

III. *It is based upon a principle that is active in human life, in its various aspects.* We get what we put ourselves in the way of getting, and meet conditions for receiving. Sooner or later men get what they ask for. Many times it is a disastrous sort of getting. This is true, not only of individuals, but of the larger groups of mankind. This is apparent in the affairs of life in all of its activities.

IV. *In obeying the admonition, "Ask, and it shall be given you," we are obeying a principle of life with which we have long been familiar.* In doing this we are putting our desires into proper shape, and seeking their satisfaction from the proper Source. Instead of coming to the world with them, and formulating them in harmony with the principles of the world, we are coming to God with them, and formulating them in harmony with His will. In this matter of asking, we may need much practice to enable us to ask aright, and not to ask amiss. Prayer is no easy matter, and eminence in it is a lifetime's work.

V. *Seek, and ye shall find.* Asking may awaken us to the proper character of our needs. The worth while things of life are found only by diligent search. The more worth while they are, the more diligent must be our quest in the finding of them. We should have goals for this present world that it will take us a lifetime to reach. Only as we have such goals can life be made what it may be.

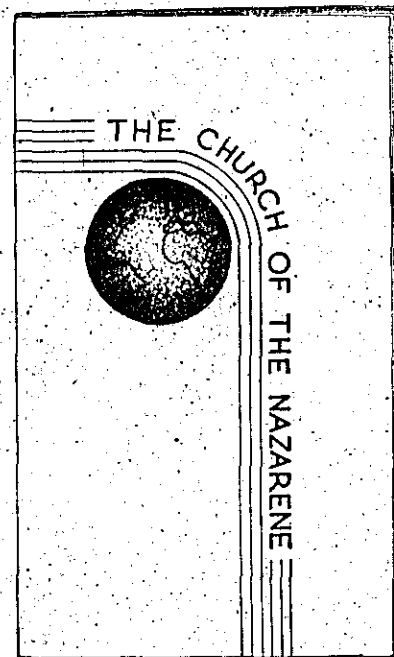
God would have us seek for the things of life most worth having.

VI. *Knock, and it shall be opened unto you.* God will open to us the treasures of His divine wisdom, power and grace. He will open unto us the treasures of the powers with which He has endowed us. The possibilities of life as He would have us live it. Everything that goes into the making of life and the performance of service. Doors of opportunity and all that needs to be opened that His will may be accomplished in us, and through us.

VII. *Since earthly parents being evil, know how to give good things unto their children; much more shall our heavenly Father meet our every need.* It is through prayer that the storehouses of divine grace are opened to us and the way to the realization of its possibilities made known to us. Putting man into contact with God it is his highest privilege. It is the way to the building of character, the performance of service, the realization of life's possibilities.

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# The PREACHER'S MAGAZINE

## Know the Truth

YOU must have a positive gospel to produce positive conviction. Utterance in sweet and pleasing tones may produce compliment but not conviction. To fail to declare the whole counsel of God will produce converts who substitute a part for the whole of Christianity. We must know the truth and love it. Our commission is from heaven. It is from there we take our orders. Obedience brings knowledge of the truth. Our gospel is not one of expediency. The shaping of our program and the content of our message is not determined by the whims of the occupants of the pew but the Prince of Peace. Be convinced in your own mind. Be sure of the truth. You will meet positive men of great ability who advocate dangerous errors. The knowledge of the truth must be a part of your bone and marrow or you will be swerved from your course and become only a ministering priest instead of a flaming prophet. Then evangelism ceases.

—REV. CLAUDE A. WATSON in *The Free Methodist*.

## The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

J. B. Chapman, D. D., Editor

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Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

## How Great Is the Price of Success?

By the Editor

CHARLES G. Finney once gave a lecture on "How to Preach in Order to Convert Nobody." In substance his thesis was that motive is largely the determining factor. If your motive is to secure your own popularity, then your preaching will be adapted to that end. When such is the motive, you will be sparing of thought and ample with words. You will make no distinct points on issues likely to disturb the conscience, and you will present your material in a pleasing manner so as to make it impossible for any to really take issue with you. You will preach about sinners, not to them. You will avoid doctrines that are offensive to the carnal mind. You will talk much of the mercy of God and little about His justice. You will avoid stirring people to a sense of their sinfulness and you will say little or nothing about judgment and hell. You will select your themes so as to attract the aristocratic and the worldly. You will lay little stress upon your prayer and you will not seek much to preach unctuously. You will prefer to be intellectual, rather than spiritual. Your whole course will be pretty much determined by your motive, which is to make yourself popular.

The point of approach used by Mr. Finney is unique and unusual. But in setting forth the wrong way, he of course points the road to the right way. There is nothing that tests one's motives more than this matter of preaching. There is a sense in which all callings are sacred. The doctor, the merchant and the farmer have a right to pray for divine direction, and have a right to feel and know they are in the work God wants them to do. Moreover, all men have the right to take God into partnership, and to run their affairs for God and not for themselves. Still, the business of preaching is so directly religious, as well as Christian, that it involves delicacies that other callings do not always mark. It is a serious thing for one to draw apart from his fellows, cease to contribute his toll of productive labor in the field of material things, and devote himself to the endeavor to make his fellows good. What motive lower than the highest could justify such a course

either in its beginning or in its continuation through the course of years?

It would seem like almost an insult to ask the preacher to go off and sit down and analyze his motives. Doubtless he would instantly jump up to the conclusion that his motives are good, even if not best. Still, since this is almost the most fundamental factor on the conditional side of the preacher's success or failure, I believe we will take the venture. First let us differentiate: The preacher can do nothing for praise, although he may do all things for the purpose of being praiseworthy. He can do nothing for money, although he may earnestly strive to earn more pay than he gets. He cannot concern himself in fact with any part of the question of collecting for himself, he must give his whole thought and effort to earning. Others may think and say he is worthy of fuller consideration than he is given, but he must neither think nor say such a thing. The motive is to save souls and to glorify God. This sounds like a dual motive, but in final analysis it is one; for it is for the glory of God that the preacher is to save souls, and the motive is one.

Spurgeon used to charge himself with the solemn responsibility of preaching enough gospel every time he preached to enable one to find Christ, even though this were the only sermon he ever heard. Perhaps that is why this giant's knees used to smite together whenever he stood to bring the message of life to men. The fact that Spurgeon was the most popular preacher in London was to him a pure accident. He did nothing for the purpose of being popular. He preached to save souls. He sold himself completely to that motive. Once a minister complained to Spurgeon that he himself had no conversions. Spurgeon replied, "Perhaps this is because you do not expect conversions. I expect them at every service and plan and pray and work that conversions may take place."

Preach as a dying man to dying men, counseled a Scotch preacher of rare passion of spirit. This means not only preach as though it were your last every time; but it means to drive for results as though you knew the danger of procrastination.

I think sometimes we find vent for our pent-up prayers and tears in too early exhortation. The feelings of the soul winner must run deep if they are to be contagious. To conclude quickly that this is the best you can do and to set about urging action upon the basis of shallow conviction is to defeat the purpose for which you are sent.

But I must not drift off into thoughts about methods. Let the subject of motives remain with us. Why do you preach? Why do you preach as you preach? Why do you choose the subjects and the subject matter that you choose? How much do you do just for the sake of being acceptable, rather than to be effective in bringing men to conviction and repentance? How much do you do out of consideration for personal popularity? How much do you do in the "don't care" spirit of the irresponsible? How much does pride have to do with your means and methods? How much does heady fanaticism have to do with directing your course? Do you resist every

impulse to "get even" with people when you stand up to preach to them? Is there in the background of your thinking anything selfish? Do you tolerate any suggestion that the church you serve is "my church"? Would it be especially difficult for you to lead a faction, found an independent tabernacle and start something of "your own"? Just what is your

real motive? If you find it is a mixed motive, about what percentage of the motive is holy enough that you could welcome the white light of God to shoot it through? For motive, you know, is one of the most important factors on the conditional side of the preacher's success or failure. Look well to your motives to see that they are pure.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### WHY WE BELIEVE IN NATIVE DEPRAVITY?

*But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members (Rom. 7:23).*

SINCE the belief in native depravity is so basic in our teaching and doctrine, the question, why we believe in native depravity, is a very important one. Surely we would not give ourselves over to such a state of insincerity that we would believe in dogma for dogma's sake. If this were so, we would not be true to ourselves, to truth or to the God we serve. Our fundamental reason for believing in dogma is because we feel that it is true, that the creed which we declare more exactly represents truth than any other system of thought. On what grounds, then, do we believe that the doctrine of native depravity stands for a well substantiated fact? To this we will address ourselves at this time.

### THE EXPERIENTIAL BASIS

In consideration of any teaching if we can bring it out of the realm of the theoretical and enter into the range of experience, we can apprehend it better. What we experience becomes very real to us. All belief that can be translated into experience becomes vital. Thus if we can call experience to the test in connection with native depravity, we have found a valid basis for our dogmatic assertions. We believe that this can be done, that both subjectively and objectively experience will testify to the fact of the inbeing of sin.

First, then, we will view the subjective aspect. When man looks within, if his conscience is awakened, his mind alert and in sincerity he will acknowledge the truth, he will be led like the Apostle Paul to proclaim, "I see another law in my members." What does this law do? It brings him into captivity to the law of sin. So one writer asks, "Who does not know this truth by experience? Who has not felt the conflict, realized that there are different and opposing elements in his nature? There is a mixture of dignity and meanness, of nobility and baseness, of the knowledge of what is right and a love of what is evil, in all men. They have but to look steadily into themselves to see that it is so."

There are people who go along in life facing the various practical issues and never retreat within the inner chambers of their being, at least they give no

evidence of this, they are ever busy with the external. With such a type as this the recognition of this inward condition is not generally so poignant; they readily stifle it with the rush and hurry of life. There is another class that is morbidly introspective, always looking within and becoming thereby morose. The Apostle Paul represents to us a highly intelligent person facing fundamental realities of life. He was not morbid, neither was he indifferent; he had one great driving motive in his life and that was to reach the highest religious ideal. But although his mind could discern this ideal, he found that he was helpless to bring his whole inner being in alignment with it, and this brought him to a cry of utter despair, "O wretched man that I am, who shall deliver me from the body of this death."

Each individual who will make a thorough appraisal of his inner nature will come to such a realization as this. He may believe in and practice culture and refinement, yet he will find that underneath all the exterior refinement that he may attain, there is still wrangling within, and a sense of wretchedness because of evil corrupting the heart. Envy, anger, wrath, pride and jealousy with all of their hateful kin stir and arise unbidden.

But in addition to this subjective state and condition we have objective evidence that arraigns itself before us. We cannot look into the hearts of other men and see the actual conditions reigning there, but we can observe their acts, and as we notice these, while we may see many noble traits, yet we see likewise that there ever seems to be a mighty force bearing man onward toward the lower levels of living and so often carrying him into open sin of one kind or another. These outbreaks are not always into the more flagrant forms of evil, yet in many cases this is true, but even though it may be evil of a less tragic type, yet it is evil and has one and the same root; it belongs to the same category. Moreover how often has it flashed forth suddenly, when least expected? The individual himself did not know the depths of evil within his soul, let alone his neighbors and friends.

As we look over the dark deeds of man that have stained the pages of history, as we see the ever moving of the races of mankind away from God worshipping the lower forms of life and trailing their

lives in the dust of sin and wickedness, if we are to have an adequate cause for such a universal trend, can it be other than in the heart of man is a fount of evil? Can anything else explain this? If there is no other explanation, then does not native depravity stand approved from the experiential basis?

#### THE SCRIPTURAL BASIS

To those of us who believe in the inspired Word of God, there is always one acid test we would place to every doctrine or creed. Is it scriptural? When we ask this question we do not mean can we gather passages of scripture together without relevancy to their context and general trend of Scripture and by a little pressure of exegesis deduce a doctrine. We mean, does it stand forth clearly running through the Scriptures, found in the Old Testament and found in the New. We mean, is it so clearly stated that an open and unprejudiced mind must acknowledge it. Does it pass beyond the realm of the inferential or theoretical wherein differences of opinion may exist, and one cannot accuse the other of being absolutely wrong? We answer yes, to these classes the doctrine of the inbeing of sin does not belong. In precept and in example it appears on the first pages of Scripture history and it finds its turbulent course down through the generations of mankind, writing deep its dark lines on the soul of man. No one with open mind can deny that it is very evident in Scripture. Man's sinfulness and his need of redemption gives us the outstanding human aspect in the story of redemption and the glory of the cross, the divine. One sets before us the need, the other the gracious remedy.

In the words used for sin both in the Hebrew and the Greek; we find this truth clearly depicted, then in the phrases used for a sinful nature, which are several, the same line of thought is brought out. Finally there are the Scripture assertions. Taking these three lines we find a strong setting for this truth. Time forbids our enumerating them, but could we do so, the evidence would be very outstanding. Scripture teaches this fundamental fact.

#### RATIONAL CONCLUSIONS

There is an approach evidencing this perverted nature in man from another standpoint. A line of truth that often is not considered we think, that is, not in this connection. This is taking as our premise the goodness of God. Postulating this which we do, "We cannot understand," says one writer, "that a good God should have created man, the noblest of the works of creation, to suffering and misery. We feel assured, if we recognize God as good and loving to all His works, that He did not make man to be what he is, full of infirmities, ignorances, narrownesses, liable to suffering intensely acute, to continuous trouble, to decay, to diseases most painful, distressful in every way, loathsome and finally to complete dissolution. We must either deny the goodness of God, and say that man has been created by a capricious Deity—a mixture of benevolence and malevolence, of goodness and of evil—or else, we must allow that God created men good, but that His purpose has been hindered, and partially made in-

effectual through the introduction into man's nature of something that was alien to it at first."

We are inclined to feel that there is much to be considered in this approach to the subject, and taking the postulate of the goodness of God on the one hand the sinfulness of man on the other, the only natural inference is that man entered into this state and condition through some act of his own. Thus do all the fundamental facts of our doctrinal teaching hold together in logical connection. There is no hiatus in the thinking, no gulfs of thought that have to be spanned by some blind leap. Having accepted one postulate, the other follows.

From three major standpoints have we viewed the evidence for native depravity. Experience testifies to it, Scripture bears witness to the fact and the fundamental truth of the goodness of God would lead to the rational conclusion that man was created holy but brought on this state in which he lives through his own disobedience, thereby introducing into his nature something that was alien to him. These various lines might stand each one alone as sufficient evidence, but when we have the accumulative effect of the convergence of the three, then the evidence is strong indeed. We stand face to face with a great basic fact in human nature, a law in our members that brings us into captivity.

### Consecration

Christian works of mercy, Christian offerings of time, money, work, devotion, have their place in every true Christian life. Nay, they cannot be dispensed with; but they are useless if they do not proceed from that greater all-including gift of self to the Perfect Will which God really values. They can never be substituted for this gift of gifts; this gift of the personality, of the life, of the inmost being. . . . To give income to any amount without this gift of self; time, trouble, health, without this gift of self; obedience to religious rules and scrupulous use of religious ordinances without this gift of self, is to give that which He will not accept. Our religion must begin from within; it must begin with the surrender of that which is most properly ours to give; it must begin with the gift which includes all else as opportunity or prudence shall dictate, or it is on a wrong track, and will get us into trouble.—  
CANON LIDDON.

### Some Qualifications for the Ministry

A father's tenderness, a shepherd's care;  
A leader's courage which the cross can bear;  
A ruler's care, a mother's watchful eye;  
A pilot's skill the helm in storms to ply;  
A fisher's patience and a laborer's toil;  
A guide's dexterity to disembroil;  
A prophet's inspiration from above;  
A teacher's knowledge, and a Savior's love.

—Richmond Christian Advocate.

## Seven Arts for the Preacher

B. H. Pocock

ART is defined in the dictionary as "skill"; "that adaptation of things, by change or combination, to the accomplishment of some end"; "practical skill"; "facility"; "knack"; "application of skill to bring about a desired result."

If God calls a man to the ministry then he expects him to possess a certain amount of skill in doing things. He will endow him with some amount of facility and knack which will enable him to succeed in the work to which God has called him. God does not call failures into His vineyard. If we fail, it is not God's fault, but our own in not following the way mapped out for us.

No higher calling can come to one than the call to the ministry. There is no office in this wide world higher than this sacred calling. It is not to be treated lightly, but with all respect and in a serious manner. Too many have taken their calling so lightly. Preaching is my part; inspiration is God's part. My part is to be the messenger; God's part is to furnish the message. There are only two persons involved in getting this world to God; namely, God and man; the divine and the human.

There are at least seven qualifications for the preacher, or as I have named them, "Seven Arts." These to my mind are important. Every preacher should have them. He should be a master of them.

#### DIVINE ACQUAINTANCESHIP

The art of knowing God is the first requisite in preaching this gospel. I read the story once of Mark Twain's visit to Europe. It is said that Mr. Twain was contacting all of the notables of Europe. He was meeting the kings and queens, and many of the rulers. His little girl evidently had been taking it all in. When all seemed to be quiet and she had the opportunity to be alone with her daddy, she climbed up on his knee and said, "Daddy, you seem to know everybody but God." I have wondered many times how this great man, Mr. Twain, must have felt. There was much reproof in the little girl's statement. Yes, it is possible to know everybody else but God.

To know God, is to love Him, and to love Him is to serve Him. Paul said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." And again, he said, "That I might know him and the power of his resurrection." *Being born again.* Uncle Bud Robinson said that his B.A. degree is this, "Born Again." We may have all others, but this is the essential one to qualify us as preachers. It will put us across as nothing else will.

Divine acquaintanceship is intimacy with God. It implies we live with Him, walk with Him, talk with Him, dine with Him and there is beautiful fellowship with Him.

#### DIVINE ACCEPTANCE

Acceptability means, "worthy of being taken"; "pleasing"; "welcome"; "agreeable"; and "satisfactory."

Here it is God notifies us that we have been accepted. He witnesses to our spirits that we are the sons of God. Have you ever made application for a position after having met all of the requirements, and then after waiting patiently, you were notified that you had been accepted? What emotions came over you. What joy, what anticipations. Well, there are greater emotions and stirrings that come over the soul when God receives us. What triumph, what bliss, what wonder and amazement that He should have received us. The evidence is on the inside of us. Accepted of God. What glorious reconciliation. What contentment, what assurance.

Brother ministers, we must not go from His presence until He has received us. To be accepted of God will add courage and strength to our messages. We will have visions of God. No army too great for us to fight, and no task too big to carry on. For He will be with us, yea, in us. Not until God accepts us are we ready to face life's problems and perplexities.

#### APPLICATION

"Work out your salvation with fear and trembling" is the exhortation of God's Word. "Workers together with God." Collaborers with God. It is wonderful to know God and to be accepted of God. These form the foundation stones for the ministry.

Application is bound to spell success for us. We must be students. We must not only have our hearts filled, but our heads must be full of knowledge. Somebody has defined education as knowing how to live. I guess that is just about all it is. But that counts much in life and especially in the ministry.

We must read and study books. Every preacher ought to have at least two commentaries, Adam Clarke's and Matthew Henry's. With these sermon building will become easier. As preachers we ought to make a specialty of the one Book—the Bible. Let us get the correct interpretation of our text, the manners and custom of the people in Bible lands. We should read sermons in order that we might study the different methods of other men in building sermons. Not that we are to be plagiarists, but we must be constantly gathering material and ideas and then put them through our own grist mill and then turn them out to the public and make them our own.

Called of God, then we are called to a continual preparation. The world cannot use men who are not prepared, and I know that God can use men better if they pore over their Bibles and books. Theodore Cuyler said, "Study God's Word in the morning and the door plates in the afternoon."

#### ACCLAMATION

Preaching always follows heart and head preparation. If we have applied ourselves, then we can go forth acclaiming Christ King. This is the outburst of joy and praise. Preaching is the exaltation of Christ. It is putting our approval upon the One Al-



together Lovely. Proclaiming Him King of the hearts of men and women: Preaching "the Deliverer has come." This world awaits such a Christ. Preacher, raise your voice against sin and its bondage. Cry aloud and spare not. We have all the authority in God's Word to speak against sin. Whether they hear or not, we must tell the people of their sin. Preach a positive gospel. We must acclaim Christ as Savior, Sanctifier, Healer and coming King. He conquers death and hell. He is still on the throne. Preach with a burning passion and zeal. Preach this gospel from the housetops, if necessary. Preach it by word and life. Tell the story of His birth, his holy life and his wonderful death on the cross. Do not leave Him there hanging, but preach the resurrected Christ. Then proclaim His coming again.

#### ADAPTATION

It seems strange that I would leave the wonderful privilege of preaching and speak of the art of adaptation. Yet this is a rare art. So many preachers have lost this art, or they have never possessed. I suppose this is acquired in many cases. Getting adjusted to things about us, in many cases, is very difficult. Man is naturally adapted to live on this planet. Then, too, I might say, He is adapted for living in the New Jerusalem.

We meet all kinds and classes of folks. We go from church to church, from people to people. Conditions are different. Circumstances are different in each place, so we must adapt ourselves to be able to fit into these different places.

The worst thing a preacher can do is to complain about his work, his people, his conditions. If God has given us a people to whom to minister and a place in which to minister, let us make the best of it and thank God we have a place and people. He knows where we best fit and the people with whom we can best work. Just get adjusted, and do the best you can and God will bless you and fit you for greater performance.

#### ASSOCIATION

This is the act of joining together; the state of fellowship. No man liveth unto himself. The human nature craves fellowship. We have a sociable phase to our natures. We are built that way. The preacher who is sociable and friendly will succeed as a pastor or evangelist. We must be companions of both young and old. Good mixers. Co-operative. Isolation is a bad thing among ministers. It is just as fatal with churches. We must pull together. Take time off to co-operate with that smaller church. Encourage that young preacher. He may not know just how to do the thing in the right way, but criticism will not help him, it will harm him. If he is a growing preacher and humble, he will accept your advice and hold you as a big brother.

Be a friend of the children and you will eventually win their fathers and mothers. Take time to chat with them. Some of the lasting impressions left with the child are those made by some minister years ago. We must win with this art of association.

#### ACCOMPLISHMENT

Have we reached our goal? is the question that is often asked. Has the task been accomplished? Jesus said, "I have finished the work which thou gavest me to do." Jesus could look back in this intercessory prayer of His with satisfaction. He had accomplished something. He had reached His goal. He saw the travail of His soul and was satisfied.

"The job was great, but I have accomplished it," are words understood only by those of similar circumstances.

So many have no goals in life. They start out in the day with no plans. Start out for nowhere and reach their destination.

Dr. J. B. Chapman has said, "The most that is said about Methuselah is how long he lived. Nothing is said about his accomplishments, or if he had reached his goal."

Dwight L. Moody purposed that he would win a soul a day. He more than accomplished his task.

The task before us is to win souls to Christ, get them into the church; protect them; feed them; visit them and care for them. If it is necessary, we may have to die for them. If we do all of these we will have accomplished something worth while.

#### CONCLUSION

Remember, then, these seven arts or A's, Acquaintanceship, Acceptance, Application, Acclamation, Adaptation, Association and Accomplishment. Preaching has its growing responsibilities and duties. But we have a big Christ and a big gospel. We cannot fail if God be for us.

*Let us go forward!*

### The Comfort of the Open Book

It was a touching little newspaper story that told of a broken-hearted young woman who had gone out to a cemetery to select a quiet spot in which to bury her mother. Overcome with grief, utterly despondent and discouraged, she felt that in her loneliness she would be unable to face the world again.

Suddenly there fell at her feet, like a petal blown from a rose, a tiny copy of the Gospel of John, dropped from a passing airplane. Startled in spite of her preoccupation, she instinctively picked it up. While reading it, she came to the following remarkably appropriate verse: "Let not your heart be troubled . . . In my Father's house are many mansions . . . I go to prepare a place for you" (John 14:1, 2). And these loving words contained balm for the heart of that bereaved girl in her hour of bitter desolation.

No man-made philosophy can soothe the sorrows and satisfy the yearnings of the crushed and broken spirit as God's Book does. When no other help is of any avail, the Bible has put courage, hope and peace into fainting, troubled and despairing hearts. The comfort and strength in the messages of God's Book are the comfort and strength that every human soul needs—and may have! Let us open the Book and read!—*Signs of the Times.*

## Church Finances—Local, District and General\*

C. P. Lanpher

Many are the subjects that are more profound than the subject of "Church Finances" but perhaps few are the matters that are capable of furnishing more headaches to the average minister or have proved a greater enigma as he scratched his head in the attempt to find a solution to this problem in the work and demands of his church. In our Church Manual, §84 the paragraph reads as follows: "The stewards under the direction of the church board shall give special attention to the raising of money for the support of the pastor that he may be free from secular care and anxiety and may give himself wholly to the work of the ministry." Surely this is beautiful phrasing of the matter and if it were carried out in each church, would be delightful when it came to finding funds for the church mortgage, the District and General Budgets along with all kindred benevolences which must be met in every church.

Undoubtedly in heaven there will be no problem of church finances to concern church stewards, preachers or anybody else, but while we inhabit this vale of tears this matter will doubtless devolve largely upon the church pastor and if he fails in its solution financial confusion will be the consequence. Local, district and general finances must have a leader and champion and where better is he supposed to be found than in the human head of the organized body of believers. If he fails or falls down on the job, the chances are that his report at the next District Assembly will be punctuated with well-phrased excuses for what his church did not do last year because the blueberry crop failed or the only industry in town closed down, or some one of many miscellaneous reasons prevailed that our fertile, ministerial brains can conjure up and are capable of generating. Let us stress this point, that is, that the pivot individual in church finances is the pastor and if he is content as long as he receives his weekly remuneration, to let the other demands of the church hitch-hike along the pathway of church schedule, of course the final figures will not be pleasant at the end of the year. It will be embarrassing for any pastor to tell the congregation of his own needs but there will be nothing to daunt him from pressing the demands of his District Superintendent, the General Budget and kindred requirements. If this be his method, his honest members will take note of his unselfishness and magnanimous spirit and rally to the support of the man they have called to serve them.

This is not fancy or some sublime theory created to be read at a Preacher's Meeting, this is unshakable fact verified in the lives of thousands of faithful men in the ministry. In view of the fact of our limited constituencies in many Nazarene churches, there must absolutely be method and a systematic

\* Paper read at Albany District Preachers' Convention, Louisville, N. Y.

arrangement in the securing of funds for local, district and general requirements. If we as pastors allow a spasmodic, haphazard custom to carry on in the finances of our church there is only one consequence we can look for and that is chagrin and disappointment in the final summing up at the end of the year. In fact there is something of a question as to whether we can be New Testament Christians if we habitually cultivate by precept and practice in personal or church finances a habit that any good business concern would discredit and laugh at in conducting a successful mercantile institution. We wonder if the Church of the Nazarene would not enlarge her giving and benevolences by one-third if every pastor in the connection would conscientiously and methodically consider that the financial phase of church matters enters into the spiritual life of a membership and is as essential and important in developing Christian character as any one of the holy exercises he may engage in.

Legion are the ideas that men sponsor regarding money matters in the church. This is not confined to the worldly church methods that many so-called churches practice but numerous are the notions of the holiness people regarding this holy exercise. One of the leading holiness papers of our land some months ago printed a lengthy article discrediting the bringing of the tithe into the church but argued for its general distribution among various causes. Of course a method like this would help defeat the effort of a local and connectional church which had obligations to itself and denomination to meet. One of the common terms among us today is the term "stewardship," but stewardship is a broad term and if one would avail himself of loopholes and a desire to generalize in an abstract kind of a fashion he might discover it, if he allowed his own personal idea upon even such a sublime term as stewardship. Again have we not heard someone say, "Why, all I have belongs to God," but wait just a moment before you swallow such a wonderful statement of magnanimity. You may discover that much for which he claims divine ownership is largely used for his personal needs and when he leaves this world what is left is willed to his godless relatives and the Lord has little to do with what he said belonged to his Maker. We might cite a concrete case of this order but desist. Perhaps the most common and most used method with those associated with our work and similar branches of Zion is the tithing system, however the single term "tithing" as it stands alone is not of necessity the sure solution of church finances.

In order to harmonize fully with this system as practiced by God's ancient people we must consider the place of reception or lodgment for the Lord's tithe or tenth. In the days of God's ancient people as well as after the birth of the early church the individual contributor was not made the custodian or



dispenser of his tithe or offering. God said "tithes in the storehouse." One of the most beautiful pictures of storehouse tithing is found during the reign of King Hezekiah. It reads that "Hezekiah commanded to prepare chambers [or storehouses] in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully: . . . and thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God and every work that he began in the service of the house of God and in the law and in the commandments to seek his God . . . he did it with all his heart, and prospered" (2 Chron. 31:11, 12, 20, 21). The recognized people in Malachi's day, some 330 years after Hezekiah's successful reign seared their consciences, drove sharp bargains with God; plundered God's tithe and God charged them with the crime of theft and robbing his funds and though they feigned innocence it did not mitigate their wickedness or excuse them from this concrete obligation.

We would not suggest the question, "Is storehouse tithing the one method for successful solution of finances—local district and general among us as Nazarenes; such a question might admit of doubt. On the contrary we would stress the fact that there is no other solution but *storehouse tithing* with offerings and again we would suggest that if the pastor is a critic or lukewarm exponent instead a champion of this method in his church, he will be a liability rather than an asset in helping others to fall in line. Personally we believe that the Scriptures magnify this one method for Old Testament and New Testament believers, but outside of the Abrahamic origin of this system, the Mosaic approval and the Christly sanction, there is another convincing argument and that is that where this method is faithfully practiced it *always* works and any theory of value that fruits in successful result cannot be turned down by mere criticism.

Our own experience in the matter of financing a church by this method may be of interest in passing. It was during the flu epidemic of 1918 while pastoring a church in a small Midwest city. One Sunday morning we took for our text that old, familiar utterance of Malachi—"Bring ye all the tithes into the storehouse," etc. At the close of this message, as usual, we circulated little pledge slips asking for the signatures of those who would adopt this system and bring their tithes into the church. One of our young men who assisted in passing the slips spoke out loud and said, "I guess I better sign one first." He had been giving fifty cents each Sunday to the church while he earned a weekly salary of twenty-five dollars, of course this increased his weekly contribution to two dollars and a half. Another member, a local doctor brought in his tithe which was ten dollars each week. The epidemic was so wide-spread through the city that all churches were closed and public gatherings were forbidden but each Sunday morning our church treasurer would call at each Nazarene home and find the tithe waiting for him. Old, unpaid bills of this church were resurrected and

cleared up and the church treasurer remarked, "It is fun to be treasurer of this church now for we have plenty of money."

Our next church was a small society of forty-six members with only six men in the membership, the rest being women and children. We persuaded nineteen of them to pledge their tithes to the church and bring them in each Sunday. All were working people. The increase was immediately felt, and in our final year with them we expended one thousand dollars in new pews, new lights and a new heating plant in the church building, the pastor's salary was thirty dollars a week from forty-six members and that year we gave twelve hundred and fifty dollars for home and foreign missions. During the two full years of our present pastorate in the city of Plattsburg with a membership of less than seventy we have pressed the good, old scriptural system of storehouse tithing. From a previous monthly church income of \$146.75 we have increased our monthly offerings to \$270.25, and from an average yearly income of \$1,719.50 we have seen the income rise to \$3,243.00 for the year or a monthly increase of \$24.17 and a yearly increase of \$1,523.50 under the storehouse tithing plan with offerings. While our church is almost 100% better off under this system we should do better and will as this system becomes more universal among us.

Without question, in the matter of storehouse tithing, the pastor is largely the pivot factor. If he sits on the sidelines in the matter, or is only lukewarm on the subject of storehouse tithing, naturally his members will not be very aggressive for this system of financing the church, but if his tithe is the first to adorn the contribution plate on Sunday morning and not only urges the people to do as I say, but to do as I do, there will be a much greater possibility of the people responding to his concrete action in the matter than as though he merely advocated it by his words. Every preacher who presses this method will find that the storehouse tithe is one of the most evasive things in creation. It may come up missing some Sunday morning and if you were to trace it to its hiding place you would locate it in the till of the grocery man, the landlord's pocket or a thousand and one other places whose demand with some Nazarenes supersedes all other claims, God's included.

Then again there are many religious people who feel that they should be the custodians of their personal tithe and so they scatter it from Dan to Beersheba and only a fraction of it ever reaches God's storehouse, and the finances of Zion languish consequently. Scattering one's tithe through the channels of the regular church services, the Sunday school, the compensation of the evangelist and the missionary meeting will to a great extent eliminate the matter of "offerings" and "offerings" are as explicitly emphasized as tithes, we cannot substitute one for the other. One place alone is emphasized for the repose and distribution of the tithe—the storehouse, which is the headquarters for the distribution of the bread of life. It was in the history of the early church and though their offer-

ings doubtless exceeded their tithes, the headquarters of distribution for the great flood of converts was the church treasury and for this purpose seven sanctified deacons were appointed to see that the Grecian widows were not neglected in the daily distribution but the deacons could not have distributed the bread had it not been in the storehouse. Without question if every church on the Albany District is led by a storehouse tithing pastor who preaches and practices it, there will be ample funds to meet the local expenses, to keep the District Superintendent's salary from lagging and meet every demand of the General Budget with no apology at the District Assembly. Brethren, this is no fanciful ideal, it can unquestionably be done and again we say the pastor is largely the crux of the whole matter.

In this paper we have majored largely on the practical and financial aspect of the storehouse tithing system but as sure as the method is scriptural and its financial success is always assured, there is another feature that is lost many times because the conditions to secure that feature are not forthcoming. God said that windows that had been weighted

down would be released and open up, and that out of these windows there would fall blessings which would be larger than the receptacle toward which they were directed. The old Jews missed God's open windows because they made some other disposition of His tithe than the way He appointed for them. How many Nazarenes on the Albany District are missing God's blessing for the same cause. Is it not in a secular or spiritual sense that the institution where we invest and repose our funds, that particular institution is the place whose progress we are interested in, encouraging and aiding its welfare in every way that we can.

We have written this paper not for the development of a pet theory but from the inwrought conviction gathered through the years of pressing this method in our churches which we have served that it is God's way of financing any and every church and where faithfully tried, it never fails. The claims upon our churches of the Albany District are not excessive, they can be met by every church, large or small but they can never be met by a haphazard, spasmodic, slipshod method of church finance. God's way in our churches will enable us to meet every obligation, local, district and general.

## Making the Sunday School an Asset or a Liability to the Church\*

J. S. Pitts

THE purpose of the Sunday school is to gather in people of all ages and teach them the Word of God, get them saved, and then get them into the church. In this the Sunday school should work only as an integral part of the church. The work of the church should be the work of the Sunday school and of all other departments. The work and program of a department should not be independent of the work and program of the church itself. No department should detract from the success and effectiveness of the church of which it is a part. It should always add to, or help bring about the success of the church as a whole. When a department works independent of the church, even though it makes a glowing success of its program, yet it is an utter failure so far as the church is concerned; for its success, if independent, will detract from, rather than add to the success of the program of the church. This will hold good, whether applied to independent churches or independent departments.

Now the Sunday school, in many respects or, at least, many teachers in the Sunday school are at fault right at this point. They are guilty of making their work and teaching too independent of the work of the church.

In our deliberation let us consider: *First*, in what respect does the work of the Sunday school detract from the success of the church? *Second*, where does all the blame lie? *Third*, what should be the remedy?

\* Paper read at Bluegrass Zone Convention, by N.Y.P.S. Zone President.

I. IN WHAT RESPECT DOES THE WORK OF THE SUNDAY SCHOOL DETRACT FROM THE SUCCESS OF THE CHURCH?

The Sunday school enthusiast would point out the fact that statistics show that eighty-seven per cent of all the membership of the church comes through the Sunday school. That is a wonderful record, but we should not let that blind our eyes to some other appalling facts that statistics also show. The eighty-seven per cent of the church enrolment comes only from fifteen per cent of the Sunday school pupils enrolled. The other eighty-five per cent of the Sunday school pupils are lost altogether to the church.

Suppose I were working as a stone mason on a beautiful and expensive building. The stones that I am to use are rare, precious and expensive. Some, of course, are granite and marble, but others are agate, sapphire, rubies, etc. I am supposed to cut out and fit these stones for their places in the building, as well as lay them in the mortar. But suppose that as I work at my task of shaping these stones and cutting them down to fit, I am half-hearted about my work, as well as being unskilled, and that I ruin eighty-five per cent of all the stones with which I am given to work. Eighty-five out of every one hundred I so mutilate and spoil with my hammer and chisel that they are absolutely unfit to be used in the building at all. This eighty-five per cent I throw in the dump pile or throw aside so that passers-by

can pick them up and walk off with them. What do you suppose my supervisor or my employer would say to me if he should find me wasting eighty-five per cent of the stones that I should have been using in the building? I certainly would not make much of a showing in the construction of my part of the wall. Do you not suppose that my employer would fire me immediately?

In the work of God the Church is the building which we should be striving to construct. Every Sunday school teacher is a workman on the wall. What do you suppose that God, as our employer, thinks of our Sunday school arrangement in which our teachers are permitted to mutilate, spoil, ruin and waste, eighty-five per cent of the precious, costly and expensive material that should be used in the construction of the church. Every pupil is a precious stone, given to us of God, to be used in His Church. If we take our pupils and mutilate them so that they are fit only for the junk pile of sin, or if we are careless with them so that the devil, as a passer-by gets them, then what are we going to say to God at the judgment?

We do not need to study statistics to know that many of our pupils are not being won to the Church. In almost every Sunday school you can find pupils who come only for the Sunday school period, and as soon as the teacher dismisses them, away they go. Now let me ask the question, Does the pupil get all the religious instruction and religious emphasis that he needs in the Sunday school or does he also need to hear the preaching of the Word of God by the pastor?

God has ordained by the "foolishness of preaching" to save the world. But a situation has developed in our ranks wherein the Sunday school has taken the place of the church service, and the teacher's talk has taken the place of the preacher's sermon, so far as many pupils are concerned.

I have known of Sunday schools that were a glowing success. They had large numbers in attendance. But when the Sunday school period was over the people went home in droves. Not only did they not stay for the morning preaching service, but they failed to return to the evening preaching service. The success of those Sunday schools detracted from the success of the church. The people go away from Sunday school feeling that they have been to church. They have listened to a teacher lecture, and they do not feel that they need to listen again to a pastor's sermon. In such cases the Sunday school is a liability, and not an asset to the church.

## II. WHO IS RESPONSIBLE FOR THIS CONDITION? WHERE DOES THE BLAME LIE?

1. As we have already indicated, the teacher is largely responsible. In too many cases the teacher is untrained and unskilled in knowing how to teach. In many cases the teachers have neither the gift nor the training for being good Sunday school teachers. This type of teacher has a hard time to hold the pupils under his care for the Sunday school, to say nothing about holding them for the church.

Lack of skill and lack of training could be pardoned, if the teacher had a desire and a will to learn. But in all too many cases, indifference and half-heartedness mar the work of the teacher. Give a Sunday school a corps of whole-hearted, enthusiastic teachers, with not only a desire, but with a will to work, and those teachers will build that Sunday school.

But right here a word of warning needs to be sounded. Often a teacher in trying to build up his or her class, overemphasizes the importance of the Sunday school and its mission as a teaching agency of the Bible, to the neglect of emphasizing the preaching service as having any importance at all. Many teachers are enthusiastic about the Sunday school, and about their class, and their work as a teacher, but they have little or no interest about winning and holding their pupils for the church. Some teachers are even indifferent about staying for the preaching service themselves. There are others who will stay for the morning preaching service, because it would look a little bad for them to leave, but they have no interest about coming back to the night service. The Sunday evening service should be the most important evangelistic service in the program of the church, and the earnest teacher should find this service the easiest and most proper time and place to win the conversion of his pupils. But altogether too few teachers show any interest in this matter. The indifference of the teacher gets into the spirit of the pupil, for the pupil is no more zealous about his own salvation and the work of the church than is his teacher.

2. Of course the pastor should share his part of the blame. He should make his sermons as interesting as possible. Too often they are dead and dry, and the people go to sleep under the soothing sound of the preacher's voice.

The pastor should also keep in close touch with the Sunday school. If a pastor takes no interest in work and success of his Sunday school, then he has no right to expect the teachers and pupils to take an interest in his preaching.

3. Parents also are much to blame about the attitude their children take toward the church. Parents often stay at home and send their children to Sunday school with instructions to come home as soon as the classes are over. In a town in Oklahoma I listened to a pastor of a prominent church tell of some parents of his congregation who would take their children home after Sunday school, and then come back for preaching themselves. Parents like these do not seem to realize that the pastor would rather preach to their children than to preach to empty benches. And the preaching might do their children some good.

In one of his articles Brother Montgomery tells us that in the state school of Illinois a questionnaire was passed out among the pupils asking them why they did not attend Sunday school. He says, "The excuse most of them gave for nonattendance was that of Sunday visiting, shows and trips." But this came

back to the parents, because in most cases, it is the parents who plan Sunday visits."

"The second biggest excuse was that their parents had failed to interest them in the Sunday school, the church, or religion. Since parents were indifferent, their children had given no serious attention to religion. Again the parents were at fault."

## III. NOW AS TO THE REMEDY. WHAT CAN BE DONE?

1. In the Northeast, some churches have tried changing the Sunday school and preaching periods, so that the preaching comes first on the program, and the Sunday school class periods come last. This was a drastic method, but those churches felt that the children of the Sunday school needed to hear the message of the pastor's sermon, and they felt this would be a sure-fire way of the whole Sunday school hearing that message. But they were mistaken. Again indifference defeated their purpose. Those who were interested only in the Sunday school came late, instead of early as before, and so they missed the pastor's sermon after all.

2. In other churches a unified program was tried, in which the Sunday school and preaching service were combined into one service. This was done by overlapping and interweaving the closing exercises of the Sunday school with the opening exercises of the church service. By doing this the entire time consumed in the two services was shortened, to the delight of many. This method proved quite successful in some places, and it might work in many others.

3. Now let me suggest a remedy that we are in sore need of. We must make the Sunday school an evangelizing agency as well as a teaching agency. No one will ever be held to the church until he is converted to Christ.

In our Nazarene Sunday schools we have over three hundred thousand pupils, but less than half of these are members of our churches. The other one hundred and sixty thousand are no doubt unbelievers. If these are not converted soon, they will be lost altogether to the church. The churches put on from two to three revivals every year, and yet this mighty host is not won to the church or to God. They are lost. Others are won to the Sunday school to take their places, and soon they are lost and new recruits are won for a short while to take their place. Only fifteen of those who enrol in Sunday schools are ever saved to the church. The other eighty-five per cent are forever lost. If the revival in the church is not reaching this mighty host to win them for God, then the revival should be taken to the Sunday school.

When I was a lad attending some of our religious colleges and high schools, I noticed that the revivals in the church did not accomplish much until they permeated the classrooms in the school. But when the burden of the revival got on the faculty and the student body to where textbooks were laid aside, and lessons were temporarily forgotten, and the class session turned into a prayermeeting, then the revival began to have great results. If this would take place in the Sunday school, more of our pupils would be won to God and the church.

4. My last suggestion in regard to ways and means for making the Sunday school a greater asset to the church is to stress the need of having God-called teachers.

When it comes to preaching the gospel, I am not backward in telling my people that I am called to preach, and that if I cannot preach to them, God will open up some other place for me to preach. St. Paul says in Romans 12:6, 7, "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth on teaching."

In Ephesians 4:11, he says, "And he [God] gave some, apostles; and some, prophets; and some, evangelists; and some pastors, and teachers."

These scriptures show that teachers should be as much called of God as pastors or evangelists. If we had more teachers who felt that they were called of God to teach, and would be lost if they did not teach, then we would have more instances like the one that happened in the life of D. L. Moody. Mr. Moody got a burden upon his heart to teach, so he went to his Sunday school superintendent to see if he could get a class. The superintendent had none to give him. Then Mr. Moody, instead of getting discouraged and sitting down to do nothing, pleaded with his superintendent to appoint him a meeting place in the church building if he would go out and gather up pupils for a class. The superintendent did this, and Mr. Moody went out and gathered in a host of ragged, dirty boys from the slums and taught them of Christ; and many of these boys were converted.

If we had teachers like this, they could see the value of a human soul, and perhaps get a vision of the possibilities wrapped up in each of his or her pupils. This kind of teachers would realize that all the gold fields of Alaska and all the oil fields of Oklahoma, and all the wheatfields of Kansas, and all the bluegrass farms of Kentucky, and all the banks on Wall Street—if placed on one side of the scale, and one boy or one girl were placed on the other side, the immortal youth would outweigh them all.

If we had teachers like this, they would never be satisfied as long as there was one boy or one girl in their territory who could be brought into their class, nor would they be satisfied until every boy and girl in their class was won to the Lord Jesus Christ.

## The Illness of the Church

If the Church is at bay, it is not because she has no gospel, but because she has whittled out of it every disquieting and warning element, and has preached a "God of love" who is little more than an everlastingly amiable stream of tendency. Yet that is not the God of the Bible, and it is certainly not the God of Calvary. Whenever the New Testament thinks of the cross, it is as something that intervenes, in the divine mercy, for all who will accept it, between men and something too terrible for words.—DR. G. STANLEY RUSSELL.

## Passionless Preaching

C. W. Ruth

**O**BVIOUSLY, the purpose of preaching is the salvation of the lost. Passionless preaching is powerless preaching, and powerless preaching is like the shooting of a toy pistol, or discharging a bullet that is lacking the dynamite (gunpowder) to make it effective. The bullet may be made of the best of material—scientifically and artistically built, and attractive in appearance—but it is nevertheless useless, having failed to reach the mark and accomplishing that which it was calculated to do.

By passion we mean a deep, inwrought, heart concern for the souls of men, as expressed by Whitefield when he prayed, "O God, give me souls or take my soul." Or the mighty Wesleyan preacher of England, John Smith, who prayed, "O give me souls or I die." The Apostle Paul expressed it by saying, "I have great heaviness and continual sorrow in my heart: for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:2, 3). It is only when men have this deep heart concern they become effective in soul-winning. It requires the overflow of soul another soul to reach. Those addressed are not likely to feel more deeply on the subject than does the preacher himself. The prophets had much to say about "the burden of the Lord," and they evidenced their sense of their solemn responsibility in faithfully delivering the same.

God spoke of His servants as his "messengers." Ministers may build sermons—homiletically, logically, and even scripturally: they are trained to do this—but only "sent ones" may deliver a message. The messenger does not "build" the message: if faithful he simply delivers the message as it was delivered to him. God has said, "Woe unto the foolish prophets, that follow their own spirit, and have seen nothing: . . . them that prophesy out of their own hearts" (Ezek. 13:2, 3). Such ministers are not likely to carry much "burden" for the lost. God pity them!

If the apostles who had been associated with Jesus during the three years of His public ministry, and thus had the advantage of personal contact, and training by Jesus himself—were not yet fully prepared and qualified for the work of the ministry—without the "anointing" of the Spirit, how much more surely does the ministry of today need to heed the injunction of the Savior, when He said, "Tarry in the city of Jerusalem, until ye be endued with power from on high,"—with the glorious promise, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Luke 24:49; Acts 1:8). This, and this alone, will fully qualify men for the work of the ministry and successful soul-winning.

If Jesus, who was ever sinless and holy, had need of this anointing to fit Him for this holy service

(according to Luke 4:18), how much more necessary and essential that His messengers should have the same today. It is utterly unthinkable that a man "anointed of God to preach the gospel" would be passionless, formal and professional, and engage in the work of the ministry as would a man in any other profession, simply as a means to a livelihood, and thus be content to pass the years without witnessing the salvation of men and the building of the kingdom. We fear it is passionless preaching that is the bane of our churches today. The gospel is still "the power of God unto salvation," when preached in the power and demonstration of the Spirit. The gospel has never lost its power. "The kingdom of God is not in word, but in power" (1 Cor. 4:20). Let the ministry "tarry until" thus endued with power from on high, and men will still be "pricked in their hearts" and inquire "What shall we do?" as on the historic day of Pentecost.

## It Seems to Me

I. V. MAXEY

**O**F late, because of working at the secular business of selling goods for a national concern, I have had the pleasure of listening to lectures on "Sales Psychology." Here is a summary of what I have heard to date—and from which may I make an application:

1. Be sold on your goods. You must honestly feel that you have the best article in its line produced in any field.
2. Talk your goods.
3. Study your customer and his needs.
4. Create a desire in the customer's mind to possess your article by showing him how he will be enriched by this possession. Do not hurry, but
5. Bring him to a decision to buy.
6. Close the deal—tactfully, so that he will be a satisfied customer.
7. Every sale you make to a satisfied customer will be a means (through him) of selling others—if the sale is rightly made. Dwell upon the buyer's honor—in the deal.

And now may I make the application, as I often have to myself:

I must know personally that I am genuinely saved and I must be persuaded that personal salvation is the greatest blessing that ever came to man, and that personal sanctification of the soul is the greatest good news ever a church was called to proclaim. In other words, I must be sold to my goods. I must not dilute this message.

I must make Jesus so attractive by my own godly life, and the outward manifestations of the reality of the doctrine, that I will create a desire in the heart of every man I contact, to possess the same "goods."

I must press the claim of Jesus on every man's soul. He died for me! He died for you! Through prayer and personal entreaty, bring him to a decision to know God in the same relationship you have.

Now I must close the deal—but tactfully. I must, not waiting for the mass movement of the church, do personal work.

The fact that one is sanctified does not make him a soul winner. Neither does the power to do personal work imply that you *are* sanctified. However every sanctified soul has the infinite possibility of being a soul winner. Oh, Church of the Nazarene, let us not fail in our responsibility here!

I heard a lecturer say, "Men, you cannot *really* canvass every house in a block and not sell someone." I say I must go from house to house in every block and sell my wares—salvation. I will surely find someone who is hungry. I have tried it. And every one I win will tell others.

## Notes on Preaching

BY DR. ADAM CLARKE

The ministers of the gospel are signets or seals of Jesus Christ; He uses them to stamp His truth, to accredit it, and give it currency. But as a seal can mark nothing of itself unless applied by a proper hand, so the ministers of Christ can do no good, seal no truth, impress no soul, unless the great Owner condescends to use them.

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Teachers who preach for hire, having no motive to enter into the ministry but to get a living, as it is called ominously by some, however they may bear the garb and appearance of the innocent, useful sheep, the true pastors commissioned by the Lord Jesus, or to whatever name, class or party they may belong, are, in the sight of the heart-searching God, no other than ravenous wolves whose design is to feed themselves with the fat, and clothe themselves with the fleece, and thus ruin, instead of save the flock. He who preaches to get a living, or to make a fortune, is guilty of the most infamous sacrilege.

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What an awful consideration, that a man of eminent gifts, whose talents are a source of public utility, may be only as a waymark, or fingerpost, in the way to eternal bliss, pointing out the road to others, without walking in it himself!

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Only to shine is but vanity; and to burn without shining will never edify the Church of God. Some shine, and some burn, but few both shine and burn; and many there are who are denominated pastors, who neither shine nor burn. He who wishes to save souls must both burn and shine; the clear light of the sacred records must fill his understanding; and the holy flame of zeal must occupy his heart. Zeal without knowledge is continually blundering; and knowledge without zeal makes no converts to Christ.—SELECTED.

N. Y. P. S.  
S. T. Ludwig

## General N.Y.P.S. Convention Program

THEME—"Tarry Ye . . . Go Ye"

June 13	Keynote Address . . . . .	"Tarry Ye"
June 14	Morning Devotional Message . . . . .	"Holiness, a Bible Doctrine"
	Afternoon Devotional Message . . . . .	"Entire Sanctification, a Vital Experience"
	Evening Address . . . . .	Missionary Address
June 15	Morning Devotional Message . . . . .	"Living the Life of Holiness"
	Afternoon Devotional Message . . . . .	"Holiness, the Dynamic of Evangelism"
	Closing Address . . . . .	"Go Ye"

Earnest prayer is requested that we may have the guidance of the Holy Spirit in all of the deliberations of the convention. The General Council is very much concerned that Nazarene youth shall be challenged to a greater loyalty and deeper devotion along the lines of *holiness and evangelism*.

## REMEMBER MAY 28

May 28 has been designated as the time when special prayer shall ascend for the success of the Fifth General N.Y.P.S. Convention.

Every N.Y.P.S. president is asked to call a special "evening of prayer" on this date. Beginning at 7:30 p.m. and continuing for one hour, let us join in united prayer throughout the denomination for the anointing of the Holy Spirit upon us as we meet for three days in the General Convention.

We will greatly appreciate it, if you as pastor will help your N.Y.P.S. president promote this special occasion of prayer. Further suggestions appear in the May issue of *The Young People's Journal* (see pages 16 and 17).

## SOME THINGS TO THINK ABOUT

In planning for your young people's program in the church, there are at least three items the General N.Y.P.S. Council is concerned about. We would like to see these matters in operation by the time of our General Convention. Your co-operation will be greatly appreciated.

1. *Hi-N.Y. Registration*. We now have Hi-N.Y. groups registered in the General Office from twenty-five districts. If you have an organized society among the teen-age young people of your church, they are entitled to a special *Registration Certificate* for display in their room. Urge your supervisor to make application for this certificate.



2. *The Standard of Excellence.* The twenty items of measurement in this list will help your local N.Y. P.S. to grow and engage in greater undertakings for the future. We will be glad to send you a copy of this pamphlet. We would like for your society to qualify for the Standard or the Honor certificate.

3. *The Young People's Journal.* Is your society sharing in the united effort to increase our *Journal* subscriptions to 10,000 by June 1? *The Young People's Journal* should be in every Nazarene home where there are young people—and in the homes of friends besides. If every society will gain two new subscriptions between now and June 1, the goal will be reached.

### Problems Peculiar to Preachers

CHARLES 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 have an evangelist friend who is crippling his usefulness at three points, and I cannot feel free to talk with him although I know this is true by the conversation of other pastors about this man. His three mistakes are: First, he does not study or read except the newspapers. Second, he preaches too loud and shocks the folks; to add to this, he puts his hands up to his mouth and yells, but of course in only one direction, with the result that folks in other parts of the house cannot understand distinctly. Third, he preaches from an hour to an hour-and-a-half each time. What can be done?

ANSWER—First, I would not deal with this question, but would write you a personal letter, except for the fact that this man may have a brother somewhere; and further, your friend may chance to read this answer and, I trust, apply some suggestion to himself. I think, however, you owe it to him to talk with him.

The three faults suggested are all in the class of fatal ones. There is no excuse for an evangelist's not studying. He can always have a few books in his bag. He has access to the library of the pastor, and that of the city. His ministry must be refreshed by the thought of the past and the present, and his logic and argument must be stated in the language of the present generation. He can hope only for a ministry more limited with the coming years unless he is a student and that continuously. The matter of putting his hands around his mouth and yelling at a certain portion of his crowd is a gesture he has likely unconsciously acquired. If you had called his attention to it he would likely never have done it again. I had a like experience once. I acquired the habit of brushing my hair back out of my eyes while I was preaching. One night a friend said, "How many times do you suppose you brushed your hair back tonight?" I answered of course that I did not know; and this friend said, "One hundred and one times." I quit then and there.

Loudness of voice is a harder habit to break. Yet if a violinist is to tune a violin, and every other musician tunes and then plays his instrument in accordance with the pitch of the building, why should a preacher yell at the top of his voice when speaking in a small building. Many a preacher has throat trouble and audience trouble because he has never

learned that there is a speaking scale as well as a scale for the musician. I wish all of us preachers would study to shew ourselves approved unto God in the matter of presenting truth as well as in the truth we present.

The third point you suggest is a habit and a development. It is a habit in that gradually the preacher gets a little longer and finally comes to excuse himself by the statement that sermons cannot be preached in twenty minutes. I think anyone would grant that there are times when a long sermon is in order, and when those times arrive none will feel as you do about this friend. Those times must be in the real sense, occasions. They never can become the regular order of service. The habit is bad and it reveals something else that is worse; namely, a mind that is not trained to concentrate. If you had not told me that this friend was not a student, I could have guessed the same when you revealed this last condition. I have answered your question not so much because I think this will help your friend, for I venture if he should read this—a thing most unlikely—he will think of and speak of someone he knows who ought to heed these suggestions. It will not occur to him that he might be the man. There is only one way to shorten the time of sermons, and that is to study and carefully remove much of what has been put into the sermon, and yet in so doing retain the truth of the message to be given. It can be done and to those who will put forth the effort there is a new and better day of preaching.

Q. Should we resort to quilting and baking sales, etc., either in or out of the church?

A. I do not think we should. It is all a trend in the wrong direction, and is against our practice. I see by the last report from our W.F.M.S. General Council that they are on record again as being against such procedure. With the whole general church against such, it would seem sufficient reason for every local branch to refrain from same.

Q. Is it necessarily a mark of a lack of modesty for a minister to introduce himself or sign his name, Rev. John W. Doe?

A. I do not think such an introduction or signature is a mark of a lack of modesty.

Q. I am a young licensed minister serving my first pastorate. My problem is the former pastor who served this church for five years, then two years ago left the pastorate. He has continued to write back to the members, and now has moved back and is living in the home of one of the prominent members of the church. He continues to give advice and try through his friends to work his program in the church. What can I do?

A. I do not know. The problem is a blessing to you in a sort of disguise, for it puts you on your toes to find a way to get on with what you cannot get rid of. You cannot express disapproval, even to close friends, because if your feeling were to be known to the friends of this man your work would be crippled. I suggest that you have a well prepared program to present to the board on each occasion, and by so doing give no place for the presentation of some other program. Then keep close to the resident evangelist so that he will have no occasion to oppose your program.

When I have suggested all of that for you to do, I cannot help wondering what is the matter with the head of a preacher who after serving a pastorate and leaving writes back to the folks all the while. I know that in nearly every case the same preacher would object seriously to the same procedure should he be the pastor on the job. Therefore I charge it up to head mistake. To think but a few moments would cause anyone to see the implications in such acts. In fulfilling the Golden Rule no preacher would interfere with the work of another and thus the work of the ministry. As

to moving back to the community and in with members of the church; this certainly is an unwise procedure and should never be followed without a clear understanding with the present pastor. There are no doubt times when with clear understanding the matter of a preacher living on a former field would cause no serious problem.

Q. The program of the N.Y.P.S. zone on which I am located is not what I wish it was, and I cannot find a way to correct it. What shall I do? I can find plenty to keep my people busy and just drop out, but I am not sure as to the wisdom of such a procedure.

A. I suggest that in the business meetings of the zone you make your feelings known. It is likely that much you feel should be corrected could be accomplished if you approached it in a constructive way. Above all, I beg of you, not to drop out or encourage your people to remain away from these meetings. You will have to support wholeheartedly a program you do not fully agree with or reap the harvest of your selfishness in refusal; for there are people who will not fully agree with your program, and they will sooner or later remember your attitude in regard to these zone meetings of which you speak. Get into them with all your might.

Q. What part should a pastor take in a *Herald of Holiness* campaign?

A. Briefly answered, enough to see that it goes across. By that I mean that he must give it his endorsement and public acclaim, and such other assistance as will be necessary to make the campaign a success. If a pastor is half-hearted on this the *Herald of Holiness* will be a weak paper in his church. The ministry, and finally the public will know that the pastor is a weak pastor. The *Herald of Holiness* is the best assistant pastor known and the only sure way to succeed is to have all of the assistants succeeding well. Many pastors like the idea of securing a given number of subscriptions personally, as it sets a mark for others in the campaign, and gives the pastor a chance to meet certain people he desires to meet but who would be hard to approach without some such proposition as the *Herald of Holiness*. One pastor got thirty business men to subscribe, including in the list the banker, doctor and many merchants.

### BOOK CHAT



By P. H. Lunn

THOSE of our readers who are interested in discussions of science and its agreement or disagreement with the Bible and religion will appreciate L. Allen Higley's *SCIENCE AND TRUTH* (Revell—\$2.00). This book proves to the satisfaction of anyone with an open mind that the Bible and true science agree. It points out the deceptions of the evolutionary theory. Its avowed purpose is to honor the Creator, not the creature and to help all who seek to find and heed the truth. Dr. Higley presents no superficial argument but reasoning that is sound and scholarly. He starts out with a chapter on "Some Essential Principles of Creation" and follows with one on "Primal Creation," then "The Great Cataclysmic Judgment." The six days of Creation and the one of rest are each given a chapter. It is

a good-sized book of 287 pages including a subject index. While this book is not likely to have a wide appeal among our readers it can be highly recommended to anyone who may be interested in the subject it covers so well.

A scholarly and thought-provoking biographical sketch of Paul comes to us from Donald Wayne Riddle under the title *PAUL, MAN OF CONFLICT* (Cokesbury—\$2.00). This is an analysis of Paul's life and thought culled chiefly from the apostle's own letters. In other words, Paul is allowed to speak for himself to our own generation. "The result is a startling portrait of a genuine human being—a man of sensitive and powerful emotions to whom inner conflicts gave energy for outer battles." This is a book for serious study and not one that will have a popular appeal. It is in no sense what could be classified as a "human interest" document.

And here is the 1940 Chappell volume of sermons, *THE ROAD TO CERTAINTY*, by Clovis G. Chappell (Cokesbury—\$1.50). Sixteen spicy, human, provocative messages, each one filled with that strange appeal that has made Dr. Chappell's printed sermons avidly read by ministers of all denominations. The first sermon using the afflicted Job as a subject is rich in life situations. The next setting forth the cure of a cheerful heart for many of life's ills is stimulating. These messages are fresh and vibrant with pathos and humor and admonition. One Chappell characteristic is that he does not elaborate. One brief sentence is packed with sufficient thought to be enlarged into a paragraph. This factor and perhaps the pertinent illustrations are largely responsible for the popularity of this author's writings.

The cheapest, and most despicable sort of self-flattery is the kind that publicly gives oneself an indirect, back-handed pat on the back from some real or fancied gift.—W. EVANS BURNETT.

The preacher gained the attention of the audience at the opening of his message by giving an interesting incident from life. It was aptly related to the announced subject and the atmosphere was very nicely prepared for the reception of the message of the hour. But soon different persons in the audience were becoming restless and indifferent. Others were trying to listen but found themselves becoming wearied and tired when they had expected to be refreshed; while others became drowsy, when the atmosphere was not close, and wondered why they had to fight off sleep. The real trouble was that the preacher started well but allowed himself to be led off on a tangent from the subject and began discussing the different ideas that came to his mind and wandered far in the realm of thought.

#### THE PROFESSOR SAYS:

In order to give a good message and hold the attention of the people the minister must hold to his subject and develop only one main thought in a sermon.

## 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

### A Parent's Prayer

"Then Manoah intreated the Lord, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born" (Judges 13:8).

### Tributes to Mother

In memory my mother stands apart from all others, wiser, purer, doing more, and living better, than any other woman.—ALICE CAREY.

She was occupied with great themes. I never heard a word of gossip from her lips. She had no time for it. My mother had courage of intellect and heart.—FRANCES WILLARD.

More than a thousand times since you have journeyed on we have said, "If only mother were here as of old, that we might say the word and do the thing we postponed or forgot."—JOHN WANAMAKER.

Mother love . . . hath this unlikeness to any other love: Tender to the subject, it can be infinitely tyrannical to self, and thence all its powers of self-sacrifice.—LEW WALLACE.

I feel now that the happy fifty-six years that I spent in the glorious ministry of the gospel of redemption is the direct outcome of my beloved mother's prayers, teaching, example, and holy influence.—THEODORE CUYLER.

The simple faith of my mother is good enough for me. If we believe this faith, what harm? If we disbelieve it and thereby do wrong, what of our future?—CHAUNCEY M. DEPEW.

I never heard my father's or mother's voiced raised in any question with each other; nor saw any angry or even slightly hurt or offended glance in the eyes of either. I never heard a servant scolded, nor even suddenly, passionately, or in any severe manner blamed; and I never saw a moment's trouble or disorder in any household matter.—JOHN RUSKIN.

Most of the beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers, sisters, aunts, and cousins, but one mother in all the wide world.—KATE DOUGLAS WIGGIN.

My dear mother with all the truthfulness of a mother's heart ministered to all my woes, outward and inward, and even against hope kept prophesying good.—THOMAS CARLYLE.

I remember my mother's prayers—and they have followed me. They have clung to me all my life.—ABRAHAM LINCOLN.

Even He who died for us upon the cross, in the last hour was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight from heaven.—HENRY W. LONGFELLOW.

God made mothers before He made ministers; the progress of Christ's kingdom depends more upon the influence of faithful, wise, and pious mothers than upon any other human agency. My mother's discipline was loving, but thorough. She never bribed me to good conduct with sugar plums; she praised every commendable deed heartily, for she held that every ounce of honest praise is often worth more than many pounds of punishment.—THEODORE L. CUYLER.

It is to my mother that I owe everything. If I did not perish long ago in sin and misery, it is because of the long and faithful years in which she pleaded for me. What comparison is there between the honor I paid her and her slavery for me?—ST. AUGUSTINE.

### "Watch Where I'm Going"

"Mummy, why don't you watch where I'm going?" asked a small boy who had almost fallen over a stone in the way.

Here is a solemn thought. Surely mothers must look where the boys and girls are going, and keep looking after them as long as possible. Send them the right way—yes, of course. Do not say, "Go right if you want to do so," but require the right way.

More than that, the mother must not only advocate the right course for the child but she must go so herself. Nothing which can be said to the child for righteousness is so strong as the life of a good mother lived with victorious faith.

So as the woman walks down the pathway of life she may be watching the path for two or more.

"Mummy, watch where I'm going."—*The Free Methodist*.

### Ten Reasons for a Family Altar

It will sweeten home life and enrich home relationship as nothing else can do.

It will resolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the

Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day in school, home, office, store and factory true to do our best and determined in all we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will hallow our friendship with our guests in the home.

It will reinforce the influence and work of the church, the church school and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.—*The Sunday School Builder*.

### Dedicating a Christian Home

*The Lutheran* records an unusual service of home dedication which occurred in Rhodesia, Africa, and suggests that this might furnish an example which Christian homebuilders in America might well follow. A native Christian of the Nyandri mission in South Rhodesia recently built a home for his family. Before moving into it he decided to emphasize its purpose as he had seen done with churches, schools and hospitals. So, at his request, his home was set apart in a service of dedication in which the following words were used: "We dedicate this home to the deep affections of the family circle, and to all friendly hospitalities. We dedicate this home to the courage, patience and self-control which make life cheerful and serene. We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and higher aims." After this dedication the family joined in singing, "Lord, I want to be a Christian." When this African Christian who wanted his home dedicated was converted three years ago, he asked then to be remarried by Christian rites, and he has made the Christian faith the business of his life ever since.

### Children and Home Influence

"We all recognize that the spirit within the home is the most important of all influences in the growth of the child. In family life the child should first learn confidence in his own powers, respect for the feelings and rights of others, and security of mutual good will, faith in God."—FRANKLIN D. ROOSEVELT.

### Churches and Colleges

"If American churchmen fail to support the kind of colleges that turn out Christian leaders—leaders in all walks of life—American life under another leadership soon will close the church."—WILLIAM ALLEN WHITE.

### Grace at Table

Thanks be to Thee, O Lord,  
Who hast cared for us since our childhood,  
And who dost give food to all flesh;  
Fix in us happy hearts.

That we may abound in every good work,  
In Christ Jesus, our Lord. Amen.  
*An ancient Christian grace.*

### Faith

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."

—*Church Bulletin*,  
Kansas City, Mo., First Church.

### Assurance

Harriet Beecher Stowe in her later years wrote to Lady Byron:

"I have got past the time when I feel my heavenly friends are lost by going there. I feel them nearer, rather than farther off. So goodbye, dear, dear friend; and if you see morning in our Father's house before I do, carry my love to those that wait for me; and if I pass first, you will find me there, and we shall love each other forever and ever."

### Gone Home

A voice is heard of earth's kinsfolk weeping  
The loss of one they love;

But he has gone where the redeemed are keeping  
A festival above.

The mourners throng the ways, and from the steeple,  
The funeral bells toll slow;

But on the golden streets, the holy people  
Are passing to and fro:

And saying as they meet, "Rejoice, another  
Long waited for is come."

The Savior's heart is glad, a younger brother  
Hath reached the Father's home."

—AUTHOR UNKNOWN.

### Title and Fitness

"Justification gives us our title to heaven; sanctification our fitness for heaven."—A. J. GORDON.

### Higher Education and the Bible

William Lyon Phelps, Professor of English Literature at Yale, recently said, "I thoroughly believe in a university education for both men and women, but I believe a knowledge of the Bible without a college education is more valuable than a college course without the Bible, for in the Bible we have the profound-

est thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the words of any modern novelist or playwright. You can learn more about human nature by reading the Bible than in living in New York city."—*Christian Monitor*.

### The Objectives of Education

1. Self-realization—to know oneself.
2. An acquaintanceship of human knowledge—knowing the world.
3. A unified personality—a knowledge of God.—*Christian Monitor*.

### More Than Education

The *Charlotte Observer*, Charlotte, North Carolina, observes:

"Education alone will contribute little, if anything, toward the emancipation of the world from savagery, from jungleism, from malicious selfishness, from the instincts of the brute.

It is not brain-power for which the race languishes in its present anguishment. It is soul-power that it needs. The crisis of the world today is not social, nor political, nor economic; it is moral; it is spiritual.

The secular education for which America has such a supreme passion is notably efficient in teaching individuals as to the means by which they are to live.

It is notably deficient, we fear, in teaching them the ends for which they should live.

And, after all, that is the most important point in living.

For that reason, it is the conviction of this newspaper that more of what is termed the distinctly religious type of education should be incorporated in the instruction in the public schools, colleges and universities.

### Heart or Head?

A heart memory is better than a mere head memory. Better to carry away a little of the love of Christ in our souls, than if we were able to repeat every word of every sermon we ever heard.—FRANCIS DE SALES.

### Watson's Summary of Pentecost

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

—*Church Bulletin*,  
Kansas City, Mo., First Church.

### They Have Said

Ability involves responsibility; power, to its last particle, is duty.—A. MACLAREN.

What we do upon some great occasion will probably depend on what we already are; and what we are will be the result of previous years of self-discipline.—H. P. LIDDON.

There is something that is much more scarce, something finer, far, something rarer than ability. It is the ability to recognize ability.—ELBERT HUBBARD.

The ablest men in all the walks of life are men of faith.—BRUCE BARTON.

The question, "Who ought to be boss?" is like asking "Who ought to be the tenor in the quartet?" Obviously, the man who can sing tenor.—HENRY FORD.

Accuracy of statement is one of the first elements of truth; inaccuracy is a near kin of falsehood.—TRYON EDWARDS.

Heaven never helps the man who will not act.—SOPHOCLES.

A holy act strengthens the inward holiness. It is a seed of life growing into more life.—F. W. ROBERTSON.

Adversity is like the period of the former and of the latter rain—cold, comfortless, unfriendly to man and to animal; yet from that season have their birth the flower and the fruit, the date, the rose and the pomegranate.—WALTER SCOTT.

### Attractive Designs for Church Buildings

It might be of interest to pastors planning to build new churches that many valuable suggestions may be obtained free of cost from the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York City. One of the particular items of interest is a group of designs for medium size churches which are distinctive, economical and attractive. The Bureau is seeking to promote an interest in better church design.

### Bulletin Slogans

Be a channel for good, if you cannot be the source.

Necessity nips at your heels; adventure beckons your ingenuity.

Satan never asks anyone to go all of the way home with him. Few serve him better than the compromiser.

One of the best remedies for conceit is to think of the things that you do not know.

Practice what you preach, but still better practice what you ought to preach. When you get into deep water, keep your mouth shut.

"Christ alone is our hope in the thunderstorm of the present time and in the demoniac upheaval of hidden forces."—ADOLPH KELLER.

## HOMILETICAL

### A PREACHING PROGRAM FOR MAY, 1940

Melza H. Brown

Rev. Melza H. Brown, writer of the Preaching Program for this month was converted in 1915, graduated from Olivet College, Olivet, Ill., in 1919, receiving the degree of A.B. He has pastored our churches at Fairbury, Nebr.; Glendale, Ariz., Alhambra, Calif., and Denver, Colorado; and is at present pastor of our First Church in Springfield, Illinois. He received his Th.B. at Pasadena College in 1929. Has been very active in District Church School work, both on the Colorado District, while pastor of Denver First Church eight years, and now on the Chicago Central District.—MANAGING EDITOR.

SUNDAY, MAY 5, 1940

MORNING SERVICE

#### Loyalty

SCRIPTURE READING—Luke 9:59-62.

TEXT—And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9:23).

#### INTRODUCTION

The Characteristics of Loyalty.

Most desirable for Christian living.

Essential for welfare of individual and also of the church.

Disloyalty is always despised anywhere.

#### Examples:

Peter's denial in the hour of test.

Benedict Arnold's betrayal of trust.

Judas in selling His Lord.

Loyalty revered.

#### Examples:

The Apostle Paul throughout his life of hardships, trials and tests.

Dr. Bresee's loyalty to the truth of holiness regardless of the consequences to his standing in the church.

#### I. THE CHRISTIAN WAY

Christ did not promise ease and comfort:

1. To the first man in our scripture lesson who said he would follow Jesus whithersoever He went, Jesus gave an unexpected answer. He was made to understand that to follow Him was a rugged life of self-denial with little comfort, for the Lord had not even a place to lay His head. The Christian way has always been and always will be the rugged way of cross-bearing.

2. The second man was called of the Lord to follow but he begged for time to first look after his father and see that he was buried and at some time later he would follow. Jesus let this man know that he could not accept discipleship on such terms. Those who became followers of the Lord left their fathers and their mothers, their occupations or whatever need be and followed immediately.

3. The third volunteered to follow but wanted to carry out some personal desires in relationship to his relatives first and then at his own time follow the Master. Jesus told him that anyone who looked back, or allowed relatives or friends to cause him to look back, was not fit for the kingdom of God.

"No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

#### II. CHRIST EXPECTS LOYALTY

He expects us to put Him first.

1. Loyalty means worship.

Regardless of feelings, regardless of weather, regardless of friends or relatives, we worship Christ.

We worship on the Lord's day at the Lord's house.

We worship at the prayer service.

We worship around our family altars.

We worship in the secret place of prayer.

We worship Him because our hearts are loyal to Him.

2. Loyalty means service.

We prove our devotion by giving our strength, time and talent to Him in Christian service.

We see a white harvest field with need of laborers.

We not only live in the house we labor in the field.

The church is the house, the world is the field.

No farmer can expect a harvest who does all his work in the house.

Laziness is an evidence of a lack of heart loyalty.

3. Loyalty means faithfulness.

Loyal Christians can be depended upon.

Faithful in prayer life.

Faithful in attending the means of grace.

Faithful in bringing the Lord's tithe into the storehouse.

Faithful in carrying responsibility entrusted.

It is our own lack of faithfulness that defeats and keeps us from being what God expects and desires.

#### III. CHRIST'S PLAN FOR THIS AGE

World evangelization. This plan is to be carried out by the church. Thus loyalty to Christ and His plan means loyalty to the church.

#### THE CHURCH OF THE NAZARENE

Has been raised up of God as an evangelizing agency for this day. Our task is to give the gospel of complete salvation to the world. Great sections of the world are entirely dependent upon us for the gospel and can never hear of Christ except through our church. When we became members of the church we accepted the God-given responsibility of world evangelization to the extent of our ability. Our field is so large and our task so tremendous that with the loyal support of every Nazarene we will not complete the task in our generation.

Loyalty to this plan of Christ for our church demands all that I can spare and to put any tithe or offering through any other channel than our church means the defeating of Christ's plan and the failure of our church accomplishing what Christ expects. Our God-given task is to also cover this home land with the message of definite, experimental salvation and heart holiness. There are fields everywhere that need our church and message. We believe that the organized church is the best method of promoting the gospel of holiness.

We believe the Church of the Nazarene has the best to offer the world as a message, the best method of promoting the work of holiness, and the greatest opportunity today we have ever had, and to be loyal to the church's God-given task and program we must give the church our best and our all of time, energy, talent, money and interest. With some, membership in the church is only a matter of convenience, but such do not have a Nazarene burden nor a vision of the world-wide task of the Church of the Nazarene. A loyal Nazarene has his heart so in the work of the church that the church is a part of him and he is a part of the church. He believes in the church, he lives for the progress of the church and he feels the responsibility of doing all in his power to help plant this church with its message of full salvation in every part of this country.

#### IV. WE DO NOT CAMOUFLAGE OUR TASK OR PURPOSE

1. A rugged way and a life of self-denial.

a. If looking for an easy time with no burdens do not join the Church of the Nazarene.

b. We have budgets to raise.

c. We have schools to support in order to train young men and women to carry this gospel to the ends of the earth.

d. We have a great crowd of consecrated missionaries to stand by.

e. We offer no soft places, no honor or popularity, no free lance arrangement with self-aggrandizement.

f. If you are looking for an opportunity to wear yourself out in the service of Christ, an opportunity to invest all you have for the promotion of the gospel of holiness, then come on in for the working is fine and the opportunity for such is unlimited.

2. Demands immediate action.

We cannot wait until all other duties and earthly obligations have been met. We must leave the dead to bury the dead.

The King's business requireth haste.

This is our day of opportunity.

Rapidly the night is approaching.

We cannot spend our time, tithe and talent on kinfolks.

3. Christ must be first.

If you must tell the relatives goodbye,

If your Sundays must be spent visiting,

If father, mother, brother, sister, or anyone is going to have first place and Christ second then do not join the church for Christ says you are not fit for the kingdom of God.

Jesus said, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."

4. This is the heroic challenge of Christ.

a. "If any man will come after me, let him deny himself and take up his cross daily and follow me."

b. If the heroic does not appeal to us then we are not fit for the kingdom of God.

#### EVENING SERVICE

##### Excuses

TEXT—And they all with one consent began to make excuse (Luke 14:18).

#### INTRODUCTION

Salvation is represented as a feast. A time of joy. An experience indeed desirable. "Taste and see that the Lord is good." Those who were first invited all began to make excuses. Humanity has not changed much in this respect.

#### I. SOME OF THE EXCUSES MEN USE

1. The love of some sin.

a. Many are conscious of guilt. They have no peace or comfort of heart. They have a desire for peace.

b. They know also that they must part with that beloved sin. D. L. Moody once preached on "The Prodigal Son." A man said, "I am the son and I would like to come but I will not."

c. The love of sin held him.

2. The love of worldly pleasure.

a. Many would like to be Christians providing they could take the world and its sinful pleasures with them.

b. A young woman asked a minister if she must give up dancing and when told that she would be glad to give it up when a Christian, said, "I'll choose dancing."

c. The writer called on an elderly man, lying near the point of death in a hospital. I endeavored to point him to Christ but he said there was one thing in his way, that he loved to play cards, and wanted to find a church where he could join and still play cards. While he had but little chance of ever being able to play cards again, yet the love of it held him.

3. Unholy ambitions.

a. Some think religion will hinder them in their life's work.

b. Many would rather climb to the top here and sink to the bottom hereafter.

4. The love of money.

a. This was the rich young man's trouble (Luke 18:18).

b. This was also Judas' ruin.

5. The fear of man.

a. Some are afraid to come out publicly and declare themselves.

b. Some are fearful of relatives and friends.

c. It would be far better to have people laugh at us now than to have the laugh of the devil and demons in hell.

6. Unwillingness to forgive others.

a. A grudge is a heavy load to carry.

b. Regardless of what we have to forgive for, it is small in comparison to that which we need forgiveness of from God.

7. Stubborn self-will.

a. Some have never learned to submit to authority.

b. "Stubbornness is as the sin of witchcraft."

c. Determined to fight one's own battle.

8. Pride.

a. Many excuse themselves on the ground of their own morality or imagined goodness.

b. This was the excuse of the Pharisee.

c. All in humility must come to the same level.

d. God has no exalted entrance to the kingdom for haughty men.

#### II. THE OFFERED EXCUSES ARE INVENTED

1. Will they excuse you of guilt?

2. Will they be accepted as justifiable?

3. Will it pay you to hold fast to that excuse?

4. God says, "Thou art inexcusable O man, whosoever thou art, that judgest."

a. Why? Due to the nature of God, for God is love.

b. Also in the light of the great salvation provided without cost to us.

#### III. CONSIDER THIS PRAYER OF THOSE WHO MADE EXCUSE

1. "I pray thee have me excused."

a. The worst possible desire of a heart.

b. The most wicked prayer in the light of God's provision.

2. What do we ask to be excused from?

a. From being pardoned of sin. Thus let me ever remain in sin.

b. Thus I ask for eternal sin and its consequences.

c. From God's favor. Thus I ask for the eternal wrath of God.

d. From eternal life in heaven. Then I ask for hell and its eternal torment.

#### IV. THIS PRAYER IS AN ANSWERABLE PRAYER

1. God may eternally excuse you from salvation and its benefits:

2. "For I say unto you, That none of those men which were bidden shall taste of my supper."

SUNDAY, MAY 12, 1940

MORNING SERVICE

#### Pentecost

TEXT—And when the day of Pentecost was fully come (Acts 2:1).

#### PENTECOST IS A CHALLENGE TO THE CHURCH

1. The baptism with the Holy Spirit is the distinguishing characteristic of vital Christianity.

2. The life of the Spirit is essential to experience.



3. His power is the dynamic for service.
4. The promises of Pentecost challenge us.
5. The record of Pentecost challenges us.
6. The history of the early church challenges us.

#### I. THE FULLNESS OF THE SPIRIT. "They were all filled with the Holy Ghost."

1. The blessing of Pentecost is of fullness.
  - a. Fire and wind are only symbols but the Spirit is reality.
  - b. They heard the sound as of a rushing mighty wind.
  - c. They saw the cloven tongues of fire.
  - d. But they experienced the filling of the Spirit.
2. Hearts filled with God.
  - a. Their fiery zeal, their spiritual power, their holy boldness, their great joy, their evangelistic fervor all had their source in the fullness of the Spirit.
3. Fullness means power.
  - a. The engine or locomotive has the machinery necessary for moving a train. It may also have water and fuel sufficient for pulling the train to its destination. Still it stands at the station motionless. Why?
    - (1) Tarrying for power.
    - (2) The fullness comes. The steam pressure reaches the point of fullness. Then the whistle shrieks, the wheels begin to roll and power is manifest in action.

#### II. THIS BLESSING OF PENTECOST AFFECTS CHRISTIANITY

1. The whole being of the Christian is affected.
  - a. The Holy Spirit takes full possession of the complete power and personality of the individual.
2. Notice the effects on the day of Pentecost.
  - a. Their understanding was quickened.
  - b. Their characters were changed.
  - c. Their actions were changed.
  - d. Their testimony was effective.

#### III. THE CHALLENGE TO US

1. We live in the dispensation of the Holy Ghost.
  - a. Pentecost is for us.
  - b. Have we received the Holy Spirit since we believed?
    - (1) Is there the full assurance which the Spirit gives?
    - (2) Do we have victory over sin?
    - (3) Have we been delivered from the pull of the world?
      - (a) The world knows Him not, nor can the world receive Him.
      - (b) World tendencies testify against us.
    - (4) Do our hearts burn with evangelistic fervor?
    - (5) Is our vision world wide?
      - (a) The Holy Spirit's mission is to make us witnesses unto the uttermost parts of the earth.
    - (6) Do we have power for service?
  - c. Have we been delivered from the fear of man?
    - (1) The writer had a wonderful opportunity recently to testify or witness to the work of the Spirit. The ministerial association of the city in which I pastor had for its morning discussion the subject, "Latter day sects." They read the article, recently appearing, concerning the group of churches called Pentecostal, including the Church of the Nazarene. This gave me opportunity to tell this group of ministers what the Church of the Nazarene teaches and believes. What the baptism with the Holy Spirit does, and what God had personally done for me, and why our church has so many young people in its membership.

#### IV. WHAT DOES CHRISTIANITY NEED TO MEET THE CHALLENGE?

1. The blessing of Pentecost. The baptism with the Holy Spirit.

2. This experience is for all now. God's provisions for the soul are adequate.
3. Claim the promise today. Make this your Pentecost.
4. Who received this gift at Pentecost?
  - a. Believers, miracle workers, preachers, Christ followers, witnesses of His death and resurrection, men who had left all to follow Him.
  - b. Yet they needed this endowment of power.
5. How did they receive?
  - a. They obeyed the command, Wait.
  - b. They believed the promise.
  - c. They prayed.
  - d. They expected—faith.
  - e. They were filled.

#### EVENING SERVICE

##### Face the Facts

#### INTRODUCTION

Life is often lived on presumptions rather than realities. Life to many is a gamble or blind chance. Business so conducted or managed ends in bankruptcy. Life so lived ends in eternal ruin.

#### SOME FACTS TO FACE

These are evident facts which we all must realize true.

#### I. WE ARE HERE

1. We are living personalities.
2. We are conscious beings.
3. There is no use trying to deny individuality.
4. Whether we like it or not the fact remains.

#### II. WE CANNOT REMAIN HERE

1. People have sought by every way imaginable to remain but all have failed.
2. Men have sought in vain for a fountain of perpetual youth.
3. Men have tried in vain to find immortality here.
  - a. The Episcopal rector who attempted by fasting to attain immortality is only one of many examples.
4. Teachers have arisen with many fanatical doctrines and claimed for themselves immortality. These have all, however, departed.
5. This is not our abiding place. This world is not our home.
  - a. We should not expect immortality here.
  - b. There are too many evidences of the curse upon this world.

#### III. WE MUST GO SOMEWHERE

1. Man is a living being with intuitive assurance of existence.
2. Where shall I go on departing here?
3. Can I transfer to some other planet?
4. All nations have a more or less distinct or definite belief in two other places. The Bible alone gives a clear revelation of these two places.
5. What about these two places?
  - a. The Bible reveals that one of them was not prepared for man and thus is not fit for man nor can man ever enjoy himself there.
  - b. The same Bible reveals that the other place was prepared purposely for man and thus will be exactly fit for man's eternal habitation and will be thus completely enjoyable.

#### IV. I MUST GO TO ONE OF THESE TWO PLACES

1. There is no knowledge or revelation of a third.
2. There is no escape from going. I cannot remain.
3. Presumption is folly; far better to face the facts.
4. I do not know all about the going.
  - a. I have stood by a few who departed.
  - b. I know the where they are going has an effect upon the departure.

- c. Occasionally the spirit of man has been visible in its departure but seldom.
- d. Some get a glimpse of the other realms as they depart.
  - (1) Sinners see the realms of the lost.
  - (2) Saints see the land of glory.

#### V. MAN'S NATURE IS SINFUL

1. The wages of sin is death. The end of sin is ruin.
2. The destiny of sin is hell.
3. God is the supreme ruler of heaven.
4. God's throne and dominion are holy.
  - a. No sin enters there.
5. Thus the nature of man would keep him from heaven.
6. Is hell, then, the only escape from this world?
7. Is man doomed with no hope?

#### VI. THERE IS A CALVARY

1. This is a fact of history.
2. A God-man dying not for Himself but for others.
3. This same man rose again with assurance of life.
4. Calvary is man's only hope.

#### VII. WE ARE CREATURES OF CHOICE

1. We will either be transformed by the blood of Calvary or remain eternally in the state of sin.
2. Every knee shall bow, either here or there.
3. Let us all face the facts tonight. Presumption is folly.
4. What is our choice?

SUNDAY, MAY 19, 1940

#### MORNING SERVICE

##### The Nature of Entire Sanctification

For this is the will of God, even your sanctification (1 Thess. 4:3).

#### INTRODUCTION

Sanctification is God's requirement, not man's. God's will for us is both of import and interest. Needful that we know what this is that God wills concerning us.

#### I. WHOLE-HEARTED RELIGION

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Matt. 22:37, 38).
  - a. This is love to the fullest extent.
  - b. This is the greatest of commandments.
  - c. This is God's greatest desire for man.
  - d. These were the words of the Son of God himself.
2. Anything less than whole-hearted religion is displeasing.
  - a. Who wants a half-hearted service in any field?

#### II. PURITY OF HEART

1. "Blessed are the pure in heart for they shall see God" (Matt. 5:8).
2. The sanctified heart is the pure heart.
  - a. Sanctify, "To make free from sin or purity, as the affections of men" (Webster's Dictionary).
3. In this verse of Matthew holiness and happiness are closely associated. Blessed—Pure. The true religion of Jesus Christ brings both these characteristics of life.
4. The disciples hearts were purified. (Acts 15:8-9).
  - a. The Spirit's work of purifying may be partial or compete.
  - b. Heart purity does not mean absolute perfection.
  - c. A pure heart does not make infallibility.

#### III. HOLINESS WHICH IS ESSENTIAL

1. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).
  - a. The sanctified Christian life is a life of holiness.
    - (1) To profess to be sanctified wholly should mean a clean and righteous life, free from carnal manifestations either without or within.
2. Why so essential?
  - a. To see God and enjoy Him.

- b. To see God in peace.
- c. To gain heaven and enjoy it.
- d. To fellowship saints here and here-after.
- e. Those who do not follow after holiness are in danger of backsliding and of falling into sin.

#### IV. PERFECT LOVE

1. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (1 John 4:17).
  - a. God's love is to be perfected in us.
  - b. The love of God is shed abroad in our hearts by the Holy Ghost (Rom. 5:5).
  - c. It is impossible to dread and love at the same time.
  - d. Love delivers from carnal fear. The fear that hath torment.

#### V. MORAL PERFECTION

1. "I am the almighty God, walk before me and be thou perfect" (Gen. 17:1).
2. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).
  - a. The basis of faith for such an experience is in the almightiness of God.
  - b. The omnipotent love of God works in our behalf.
  - c. The infinite merit of the blood is efficacious in producing this perfection.
  - d. The effect in the heart is moral perfection.
    - (1) Not absolute. Not Angelic, not Adamic, but Christian.
    - (2) This God's purpose and desire for every Christian.

#### EVENING SERVICE

##### Ye Shall Receive Power

TEXT—Acts 1:8.

#### I. CHRISTIANS ARE PROMISED AN EXPERIENCE OF POWER

1. What kind of power did Christ mean.
  - a. Physical? Intellectual? Financial? Social? Political?
    - (1) After such do the men of the world seek.
  - b. God promises spiritual power or the power of God who is a Spirit.
    - (1) Christians are seekers after God.

#### II. WHAT IS THE GREAT OBJECT OF THIS POWER?

1. An experience which will enable us to live a holy life and thereby lead men to Christ.
2. This power is to prepare for witnessing.
  - a. The power that prevails over men is holiness or goodness.
  - b. The power which enables the soul to keep its poise and manifest a Christian spirit under test.
    - (1) What brought the haughty Saul down with conviction? Stephen's death.
    - (2) Why did Herod fear John the Baptist?
    - (3) Who triumphed, Paul or Nero?
      - (a) Read Paul's closing testimony (2 Tim. 4:6-8).
      - (b) How can Satan meet such power?

#### III. WHAT IS THE TROUBLE TODAY?

1. Powerless Christianity.
2. Men are trying to do religious works without the essential of being genuinely religious.
3. God works from within.
  - a. Man must be born again before he can live a Christian life.
  - b. Man must be sanctified by the Spirit before he can live a holy life and produce the fruits of righteousness.

#### IV. THE SPIRIT WITHIN IS TO FURNISH THE POWER (Ezek. 36:27).

1. Power to refuse to do evil.



## A Candied Lesson

"Gimme a nickel's worth of candy. That kind down there will be all right," said a young man in northern Texas many years ago. "What kind is it?"

"That's 'Home Sweet Home' candy" the storeman responded. "Bite into it and see."

The lad bit into the candy and written through it were the words "Home Sweet Home." Bite after bite he took, and the more he bit the bigger became the lump in his throat, until finally he could not swallow any more.

That nickel's worth of candy (three cents worth, in fact, was all he ate) put the boy under conviction for home.

With his brother Ed he had run away from his father's prayers. He could not stand them any longer.

Father Roberts, sire of the seven Roberts brothers who became preachers, was a man of prayer. Three times a day he held family devotions (and they were not cut to the modern tempo of a half-minute each). If any particular calamity befell, or work did not go right, he blew the conchshell and called the family to the house for devotions.

When the boy had stood them as long as he could, he left home for parts unknown. "Anywhere," he said, "just to get away from Dad's praying."

"We make it a habit here," said the first man he got a job with, "to pray before we go to the field."

While on his knees the thought struck the young man, "What, can't I go far enough away that I won't hear someone praying?"

He worked one week for that prayer practicing man, and stood all the prayers he could. With his clothes tied in a bandanna, he rode away, looking for a prayerless place to work.

Three different times he was hired by a praying farmer, and each time he left, hoping to get so far from the sound of praying men that he could forget those hours spent in prayer at his father's hearth.

Finally, he bought the candy between jobs, thinking that such an insignificant thing would not in any way refer to home and prayer. But his first bite told him a different story, and by the time he had finished three sticks, he was heart-broken.

Flinging himself into the saddle, he headed for home and Father's prayers. What a ride it was, more than a hundred miles. The closer home he came, the deeper the conviction upon his heart.

He arrived home early one morning—in time for family prayers! And what a season of devotion and prayer that became. There was shouting around the hearthstone and in heaven the angels took up the glad refrain for a sinner had come home.

Broken-hearted parents, pursue your wayward children with prayers. To the ends of the earth, the depths of hell, let them find no rest until they return to their heavenly Father's home.

## Turning God Down

"Bring me my Bible! Bring me my Bible!" a shaggy-headed maniac screamed as he paced his padded cell in Leavenworth prison. "My Bible," he cried, pulling handfuls of black hair out of his head. "I want my Bible. Go to Bethany and find it. I left it there!"

He raved hour after hour, screaming, moaning, clamoring for his Bible—the Bible he had studied from in Bethany when he was preparing for the ministry. Those ravings could not be stilled, and that Bible could not be found, for he had left more than the Bible—he had left God and all that he stood for.

He was a brilliant young chap. Commanding personality. Booming, well-modulated voice fitted for truth-declaring. The odds were in his favor. He learned easily. Mastered lessons with no difficulty.

He sinned and the slimy story of transgression was written throughout his entire being. It burned in his bloodstream, carrying death and destruction to every body cell. Came the war and more sin. Mustered out after the Armistice, he returned home, with no thought of the Bible. During the war the black Book was laid aside, and he never again took it up.

Something slipped in his mental machinery, and the young man was put in the psychopathic ward of the federal prison, a raving maniac.

Deep in the substratum of his being there came a clamor for the Bible he had left at Bethany. The God he had spurned, the Bible he had forsaken, left him alone without even the balance wheel of sanity to guide his groping mind and soul through a weird maze of life.

This was the wages sin paid him. Promising pleasure it gave him hell. This was the dark end of a path made sleazy with iniquity, putrid with moral transgressions.

Beware, lest in turning down God and forsaking the Bible, God turns living damnation loose upon you.

## A Warrior Goes Home

Anna B. Haynes, veteran of the cross, pioneer of the Church of the Nazarene, stood making her report before the Southern California Nazarene District Assembly. She spoke lightly about the trials she had passed through, cast off with a care-free hand the hardships she bore.

She paused for a moment, throwing a smile at the audience of fellow ministers and collaborators, reached over to grab the microphone through which she was speaking, and slumped to the floor, dead.

A stunned audience sat dumbstruck at the quick-racing end. While kind hands carried her body out, awaiting the ambulance, angel wings lifted her spirit upward to that immortal home of the soul about which she had preached so many times.

Hers had been a life of hardships, pioneering for many long years in Kansas and Colorado, laying the foundation for the church that now is.

For twenty years she made an annual report to the Southern California Assembly. She will deliver her next report before her Master.

"Excellent," Dr. J. G. Morrison, presiding General Superintendent, said as she told of her year's work.

"Well done," the Master will say when she stands to tell of the souls brought to him, the persons she won through a ministry of nearly fifty years.

"How better could one die," Mrs. Ada Bresee asked, "than when reporting the kind deeds she had done for her Lord?"

You may not die in church, but you should so live every day that you would be willing to be called before the bar of God to report your spiritual labors.

## Fighting God

"Ha! Ha! preacher, that sounds good, but I don't believe it," said Bill, a strapping two-hundred-and-fifty-pounder, without a surplus ounce of flesh draped over his six-foot-six frame. "I don't believe God will fight against me, even though I do fight Him."

The revival in a western town was at high tide. Souls for forty miles around were praying through at the old-fashioned mourner's bench. The evangelist preached against sin, thundered against iniquity. He did not spare the truth nor mince words.

Bill came night after night. The longer he came the whiter he got. The paler conviction made him, the meaner he became.

He fought the revival; cursed God; clamored against the revivalist; howled at home; beat his wife; turned himself over to the raising of a little hell.

"Bill, don't you know that God is liable to fight against you? Moses writes about 'God's glittering sword,' and God may flash it against you," said the preacher.

"Needn't fear that. I'm big and strong, and you can't scare me into religion."

The meeting closed. Bill decided he was getting fleshy and sent for some patented something-or-the-other to burn flesh from his bones. It burned it away all right. Within a year's time that husky body had dwindled until it became a mere pile of skin-draped bones. He lost one hundred-sixty pounds in six months, dried up to a ninety-pounder. He had not sufficient strength to turn himself in his bed.

I met him when he was the lowest and weakest. There was no fight against God in him then.

"Bill, may I pray with you?" I asked.

"For God's sake, preacher, pray, I need it!" he wheezed through his clenched teeth, every word driving sledges of pain through his agony-racked body.

I prayed—Bill prayed—the neighbors joined in—asking for forgiveness and pardon—even for a hint that God still loved the man who had cursed Him.

The joyous sunlight of pardon wreathed that worn countenance. Heaven bent low. Angels winged through the room. Glory shone around the bed on which the dying man lay. Bill shouted with a superhuman strength until his soul winged its flight through gates of pearl into the presence of God.

"How good God is," he whispered as he went to meet his Maker.

## The Withered Arm

A southern evangelist had had very unusual success with divine healings in his revivals. In one city a large number had been healed of various ailments, some quite serious and others minor. Night after night a young lady attended the meetings, one of whose arms had never grown since she was a small child.

"If Jesus could heal a withered arm, why could he not heal mine?" she asked herself after hearing the speaker refer to miracles of healing.

"Do you have faith," she asked the man of God, "that God can heal my small arm?"

"But that would not be healing. That would be creation instead," he answered.

"Do you believe, then, that He can create an arm for me?" the desperate girl inquired.

"I believe," was the simple response.

The girl was anointed and prayed for according to James' command, and within three weeks that withered arm had grown to the same size as her normal arm.

If God could heal, He could also create. If He could create in the beginning, there is nothing to limit His creative power at present, if we will only believe.

"According to your faith, so be it unto you." There is no limit upon divine ability, except the limitations our unbelief places upon it. We receive power through belief; grace for each day is in the offering if we will believe. Divine strength for any task is in Heaven's reservoir if we will only tap it through faith.

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## Communion Sermons

## The First Supper

TEXT—I will keep the passover (Matt. 26:18).

INTRODUCTION—Jesus called His disciples to Himself and commanded that they make ready for the Passover. At this occasion He instituted the new ordinance of the Lord's Supper.

He ate with His disciples, and gave to them bread and wine, which through the new covenant became a memorial of His broken body and shed blood. From this incident great moral and spiritual truths result.

I. CHRIST HONORS OUR COMMONPLACE TABLES—No table is too humble for Him to bless. His presence can enter into the most lowly home or the most stately mansion. In the common duties of life Jesus will walk with His followers. He also will reveal the deepest secrets and most hidden mysteries of the kingdom to those who fellowship with Him.

II. CHRIST FEEDS WITH THE BREAD OF LIFE—Christ feeds the soul with the hidden manna, the mystical bread of life. This spiritual manna sustains the soul as bread builds the body. When we kneel at his table to partake of the emblems of His shed blood, the grace of God enters into the soul in power to renew the inner man. No soul can long exist without this bread of heaven feeding the spiritual nature.

III. CHRIST BECOMES OUR SERVANT—When the Communion Service had been completed, the Jewish Passover kept, the New Covenant instituted, Jesus girded Himself with a towel and bathed the disciples' feet. When we partake of this covenant of His blood, His energies are used for our cleansing. We are cleansed through His strength. We are ennobled through His spiritual washing.

CONCLUSION—Gathering here today at the Lord's table we bring ourselves into a more direct communion with the Master than is otherwise possible. Let us go back in our memory to those days long ago when the Lord ate with His disciples. As He blessed with His presence a memorial meal so will He hallow our common table. Instituting a New Covenant, He shed His blood to cleanse our souls. Let this same Lord and Savior walk with you today in holy fellowship.

## The New Testament

TEXT—For this is my blood of the new testament, which is shed for many for the remission of sins (Matt. 26:28).

INTRODUCTION—The first communion service is the dividing line between the old dispensation and the new. There are common elements in the two: The old was a religion of blood shed for sins, and the heart of the new is the shed blood of Jesus, spilled for the remission of sins. Shortly before Jesus' death He elevated the Jewish Passover into the Christian Sacrament of the Lord's Supper.

I. THE PASSOVER BECOMES THE LORD'S SUPPER—The Jewish Passover, when blood was first placed on the doorposts, flows into the Lord's Supper as an emblem that sins are washed away only through Jesus' blood. For centuries goats' blood foreshadowed Jesus' blood. This blood line runs through the ages. We partake of the wine as a symbol that Jesus' blood has been shed for us.

II. BLOOD THE HEART OF THE NEW TESTAMENT—There is no New Testament, no New Covenant between God and man, without Jesus' blood being at its heart. You drink of the cup in remembrance of this fact, that Calvary is the beginning of a new dispensation for the soul's cleansing. Leave out the blood, and there is no new way of salvation possible.

III. THE NEW TESTAMENT BECOMES A LIVING REALITY—The New Testament becomes a living reality only when the Passover blood of the Master is applied to one's soul. This is not merely an intellectual concept, but a spiritual experience, whereby the soul is made white through the washing of Jesus' blood. Do not drink of this cup unless you know that this experience of the remission of sins is yours.

CONCLUSION—As you drink of this cup today do so in remembrance of Jesus' death. He died for you that you through His shed blood might have spiritual life. Come kneeling, come humbly imploring the Master to give unto your souls the benefits of His shed blood. May it be applied anew to your lives. Let His fellowship be your strength, His glory your armor, His death your life.



## Funeral Sermons

### Present with the Lord

TEXT—*We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord* (2 Cor. 5:8).

INTRODUCTION—We stand today in the midst of death. We gaze upon the mortal remains of a friend that has meant much to us in the past. But in the divine wisdom he has been taken from us. The philosophy of living and dying that Paul expresses in our text brings hope, for were this loved one present with us today, he would be absent from the Lord.

I. HE IS ABSENT—(1) His absence is from the conflicts of life, its disappointments, perplexing problems. (2) He has departed from a house marked for decay—a house that goes to the skin-worms as the ancient writer declared. (2) His absence is one that is away from a mind that death and age wear thin and finally eat away.

II. HE IS PRESENT—(1) While absent from us today and all that life has held for him (or her), he is present with heaven's redeemed throngs. (2) He is abiding with the saints of all ages; prophets, priests and kings who have washed their robes and made them white in the blood of the Lamb. (3) He is enjoying angelic fellowship. The nearest here he came to angels was to read about them, or to have their unrecognizable presence guarding him. Now they even fold their wings while he joins in singing the song of Moses and the Lamb. (4) He has brought his life and laid it down as a trophy at Jesus' feet.

III. THE GAIN OF HIS ABSENCE—(1) By being absent from our company this loved one has gained the blessedness of the heavenly city, glorious beyond compare. (2) Here he lived in a hut, a cottage, but now he has gained access to his heavenly mansion. (3) Here worship broke up, and singing died away, and the glory of fellowship was spotted by dark clouds of sorrow. Now he has gained the heavenly atmosphere,

which is one of continuous worship, where night never breaks up the singing.

CONCLUSION—As much as we have loved our departed relative and friend, let the joy which he has gained dry our tears in the knowledge that while absent from us, he is forever present with his Master.

### The Gain of Death

TEXT—*To die is gain* (Phil. 1:21).

INTRODUCTION—Only the Christian can face death with the calm assurance that to die is gain. Christians die well because they know they gain a thousandfold in eternal life what they lose in death.

I. DEATH SETS US FREE—(1) Death frees the saint from suffering which wracks the body. (2) Promises of success which were never realized are taken away by death and find a sweet forgetfulness in the grave. (3) The sickle of death looses us from that gradual decline of strength due to old age. (4) A withering body, drying like an old apple, is loosed from the immortal spirit. (5) All of life's troubles vanish when death comes.

II. DEATH GAINS FOR US—(1) A gentle repose of soul, so often wanting in this life, comes when death is swallowed up by the victory of eternal life. (2) Death rests a tired body by enveloping it with a celestial one. (3) A weary mind is renewed by the kiss of immortality.

III. TRANSMUTATIONS OF DEATH—For the saint death comes as the great changing alchemy. (1) It changes a tent or a cottage into a heavenly city. (2) It offers for a worldly conversation or citizenship the wondrous blessings of a heavenly citizenship and the privilege of gathering in heavenly places with redeemed hosts. (3) The tattered body which wraps the immortal soul, washed in Jesus' blood, is changed into a heavenly robe of righteousness.

CONCLUSION—Standing here today by this open casket and looking into our departed friend's kind face, let us realize that through dying he has gained. He has lost nothing in death that is not regained through eternal life. Our friendship becomes that of Jesus. This outcast body has been changed for an immortal one.

## Sermon Suggestions and Outlines

### A DECISION FOR GOD

HAROLD D. WOODALL

TEXT—*And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried* (Ruth 1:16, 17).

#### INTRODUCTION

1. A brief resume of the story found in the first seventeen verses.
2. The text is a brave, outspoken confession of faith.
3. It was made by a woman, young, poor, a widow, a foreigner.
4. This confession ought to have made Naomi glad.

5. She lost her home in Moab, but found the soul of Ruth.
6. When Christians are consistent, souls find God.

#### I. RUTH MADE THE RIGHT CHOICE

- a. A Perfect Surrender.
- a. Left friends and companions.
- b. Left the old environments.
- c. Left her idols and Chemosh, god of Moab.
2. A Complete Submission.
- a. Willing to follow regardless of the cost.
- b. Willing to live under arduous conditions.
- c. Willing to take the way as a child of God.
3. A Full Consecration.
- a. Separated from the world of sin never to return.
- b. Dedicated what she had to service.
- c. Served faithfully.

#### II. RUTH ROSE ABOVE HER ENVIRONMENT

1. By Facing and Surmounting Many Difficulties.

- a. She was just a young woman.
- b. She was a widow and poverty stricken.
- c. She was a foreigner in a new country.

#### 2. By Doing Her Best with What Opportunities She Had.

- a. Gleaned in the harvest field.
- b. Worked in a good environment.
- c. Held steady when she began to make good.
3. By Receiving Instruction.
- a. Obeyed when told to dress up and call on Boaz.
- b. Returned to confide in Naomi.
- c. Remained still until further developments.

#### III. RUTH BECAME HONORABLE

1. The Marriage Was a Success.
- a. Boaz had material wealth.
- b. Boaz was a man of great spiritual wealth.
- c. A baby boy made the happy home complete.
2. Ruth had a book written about her.
- a. Greatest love story ever written.

- a. It is part of the Word of God.
- b. Written to ascertain the lineage of Christ.
3. Ruth was brought into divine lineage.
- a. Obed, was the grandfather of David.
- b. Among Ruth's succeeding generations were kings and rulers.
- c. Ruth helped to make possible the coming of the King of kings.

#### CONCLUSION—

A decision for God will make possible the coming of Christ into the hearts of many.

### Looking unto Jesus

R. R. AKIN

TEXT—*Look unto me, and be ye saved, all the ends of the earth: for I am God* (Isa. 45:22).

#### INTRODUCTION

1. It is fascinating to look upon beautiful scenery of art, nature, architecture and anything of grandeur with the natural eye.
2. Eyes are the medium for seeing—windows of the soul.
3. We also have some spiritual eyes of understanding.
4. More wonderful and satisfying to be able to see Jesus.
5. On one occasion "they saw no man save Jesus only."

#### I. "AND PETER SAID, LOOK ON US." (Acts 3:4).

1. Relate the incident recorded in Acts 3:1-11.
2. Peter said, "Silver and gold have I none but such as I have give I thee; in the name of Jesus of Nazareth, rise up and walk." The lame man was healed.
3. Peter and John got his eyes off of money.
4. He expected to receive something and did but it was a healed body instead of money.

#### ILLUSTRATION

A certain rich man gave a little street urchin boy some money to start a shoe shine business. The boy did well for the first few days then went to church and when the collection was taken, he put in all he had including capital and profit. Now the boy was broke and no business on Monday morning. His little company was broke but the rich man still had his millions. Jesus is still rich in grace and healing power.

#### II. MOSES LIFTS UP THE BRAZEN SERPENT IN THE WILDERNESS

"Everyone that is bitten, when he looketh upon it, shall live" (Num. 21:8).

1. This was their only hope and came in answer to prayer.
- a. Jesus is our only hope today, we must look to Him.
- b. Christ can cure from all sin and deliver us from its bonds.

2. Some things to look away from:
  - a. The hideous filth of sin and the despotic taskmaster, Satan.
  - b. Life of misery, unrest, discontentment and hopelessness.
  - c. Judgments here and final never-ending punishment in the end.

#### III. LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH (Heb. 12:2).

1. Some things to look to:

## Expository Outlines for May

Lewis T. Corlett

### Hearing God's Voice

(Rev. 1:5-10)

#### I. MANY PERSONS HAVE DIFFICULTY IN HEARING THE VOICE OF GOD

1. Distracting elements of life hinder them in devotion.
2. Problems of life keep them upset mentally.
3. Burdens of life cause needless worries.
4. Oppression of Satan and evil men sometimes sidetrack good people.
5. In the midst of all things people can hear the voice of God.

#### II. THE RECEPTION OF HEARING THE VOICE OF GOD IS IN MAN'S HANDS

1. God is anxious to speak to every person. "Call on me and I will answer."
2. God has invited all men to draw near. "Draw nigh to God and he will draw nigh to you."
3. Many people, in every generation, have heard the voice of God.
4. Man must lend a listening ear if he expects to hear God's voice.

#### III. CONDITIONS THAT HELP MEN TO HEAR GOD'S VOICE

1. A sympathetic attitude to the ills and burdens of humanity. "I, John, who also am your brother and companion in tribulation."
- a. Jesus gave this as a requisite of obedience and as a characteristic of His children. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."
- b. All the great saints have been tender-hearted and compassionate.
- c. This enlarges man's heart and makes it easier to hear God.
2. He must rise above all distracting elements.
- a. John stated he was a prisoner when he heard the voice of God.
- b. Paul and Silas heard the voice of God while in the dungeon at Philippi.
- c. John was looking to God instead of his surroundings (v. 8).

- a. Jesus, the Savior of men.
- b. A worthy goal—a Christian life and a heavenly reward.

Illustration—A ship was sinking near the coast. Only one man was left on the rigging. All others had been rescued but no hope for this one man. A horn was given to a preacher to call out something to this doomed man. The preacher yelled only three words which were, "Look to Jesus."

- d. It is much better to look through God to the difficulties than to look at God through the difficulties.

#### 3. He must develop a worshipful Spirit.

- a. John states that he was "in the Spirit" when he heard the voice of God.
- b. Worship is the development of proper attitudes toward God to enable Him to have the fellowship He so much desires.
- c. The result of gratitude and praise (vs. 5-7).
- d. The spontaneous outpouring of appreciation for the character of Christ (vs. 7, 8).
- e. The natural effect of meditation on divine things.

#### 4. A patient expectation that God will speak.

- a. It was "the Lord's Day" and John took advantage of it to hear from Heaven.
- b. John had faith in both the integrity and promise of God.
- c. John was surprised at the manner in which God spoke but not in the fact that He spoke.
- d. Faith must permeate all of man's worship if he expects to hear the voice of God (Heb. 11:6).

#### IV. THE VOICE OF GOD ALWAYS GIVES MAN THE STRENGTH HE NEEDS

1. Gives light, hope and courage.
2. Lifts man above his surroundings into the atmosphere in which God lives.
3. The assurance in His voice relieves the strain in which man labors.
4. His tone of victory inspires and instills the strength for victory over all the problems of life.

### Caleb's Triumphant Faith

(Joshua 14:6-14)

#### I. CALEB WAS OUTSTANDING IN HIS GENERATION BECAUSE OF HIS FAITH

1. Every place he is mentioned in relation to the Children of Israel, he is living in an atmosphere of faith.

2. He was useful to God as a faithful spy.
  3. Caleb was always found on the Lord's side.
  4. Each action of faith strengthened his faith for the successive tests.
  5. Finally Caleb has faith to claim his promised possession.
- II. CALEB ENJOYED A FELLOWSHIP OF FAITH WITH JOSHUA.
1. He was inferior in his official relationship but enjoyed an equality of fellowship through faith in the same God.
  2. This fellowship of faith brought a mutual understanding of problems.
  3. This faith gave a glorious vision of victory in the cause of God.
- III. FAITH GAVE CALEB COURAGE TO CLAIM HIS PORTION (vs. 6-11)
1. He waited for his personal possession until after he had assisted the nation in gaining their objective.
  2. His faith was based on the fact that he had "wholly followed the Lord."
  3. He reminded Joshua of the promise Moses made unto him.
  4. Faith and obedience enabled Caleb to keep in good shape for conflict.
  5. His faith kept ever fresh in his mind the final possession promised him.
- IV. FAITH ENABLED CALEB TO COMPLETELY POSSESS HIS INHERITANCE (Joshua 14:13-15; 15:13-15).
1. Joshua sustained the promise of Moses.
  2. Caleb maintained the same attitude toward giants that he had in youth.
  3. Caleb led his forces and overcame the enemy.
  4. Caleb found a place in the Hall of Fame because of his faith (Heb. 11).
- V. EACH CHILD OF GOD CAN HAVE A SIMILAR FAITH IN THE SAME GOD
- Christian Unity**  
(Ephesians 4:1-16)
- I. CHRISTIAN LIFE IS ONE OF LIVING UNITY—"one body" (v. 4).
1. Christ the Head (v. 15).
  2. The Church is the body (v. 16).
  3. Entrance in through the Spirit (1 Cor. 12:13).
    - a. A spiritual union.
    - b. Baptized into one body.
- II. CHRISTIANITY IS A UNITY BECAUSE IT IS THE RELIGION OF ONE GOD
1. One God and Father of all (v. 6).
  2. One Lord (v. 5).
  3. One Spirit (v. 4).
  4. One Head, "even Christ" (v. 15).
  5. All work together in the Trinity in the Godhead.
- III. CHRISTIANITY HAS A UNITY OF DOCTRINE. "One faith"
1. Built on the confession of Peter (Matt. 16:16).
  2. For the edifying of the body of Christ (v. 12).
  3. Leads to one hope of your calling (Titus 2:13).
- IV. CHRISTIANITY HAS A UNITY IN PURPOSE AND OBJECTIVES.
1. To build all men in the unity of the faith (v. 16).
  2. To bring all men to the knowledge of Christ (v. 16).
  3. To guide men unto perfection (v. 16).
  4. To encourage maturity in Christian living (vs. 1-3).

5. To help all believers to become established in Christ (vs. 14, 15).
  6. Christ gave the various offices of the ministry to accomplish this (vs. 11, 12).
- V. THE GLORY OF CHRISTIANITY IS THAT PEOPLE OF VARIOUS DISPOSITIONS, IDEAS AND TRAINING CAN WORK TOGETHER FOR PROGRESS IN SPIRITUAL THINGS (v. 16).
1. Following the guidance of Christ as the Head.
  2. By letting Love predominate, constrain and overwhelm all personal ideas and fancies.
  3. Love for God and His cause is the motivating power.

## Suggestions for Prayermeetings

H. O. Fanning

### Prayermeetings and Life Stewardship

SALVATION is both subjective and objective. Meeting conditions for salvation in its crisis experiences, is one thing. Meeting conditions for satisfactory life stewardship is another matter. The one is instantaneous and complete. The other is gradual and progressive. It is the work of a lifetime. What one does in this matter determines in large measure at last—his value to God and his fellowmen. Good works are not a condition of salvation. Salvation is a condition for good works. They are the output of a well used life. A life of proper stewardship. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship; created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10). Salvation—broadly speaking—has to do with what a man is. Stewardship of life, with what he does. The use he makes of his God-given powers. In determining his value in matters of service, this is of vast importance. Rightly, our leaders are constantly urging us on to faithfulness in service, to God and our fellowmen. Our prayermeetings should have a large place in the promotion of this most important matter. Greatness in the service of God is not only a matter of fact, but a matter of degrees. Whoever would be chief, must be servant of all. Jesus said to His disciples, "I am among you as he that serveth." We are saved to serve. Falling short in service, we fall short of walking worthy of the vocation where-with we are called. Proper stewardship is what gives life its value. Without this, it is liable to be wasted, or worse than wasted. The discovery, development, training and use of the powers with which God has endowed us is

essential to all that goes in to the making and use of life. Life values are indissolubly connected with these discoveries, developments, and uses. Give them their place, and our lives will be richer, fuller, more for God's glory and man's good. Life carries with it the responsibility for its proper stewardship. For this stewardship we will all have to give an account to God.

### The Right Use of Talents

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey (Matthew 25:14-15).

Such a thing as the purposeless creation of man by our Lord, is unthinkable. That He had a worthy purpose in his creation we may be sure. This is confirmed by His dealings with men in all ages and under all circumstances. This is reinforced by the plan for man's redemption, made before man's creation—from the foundation of the world. We are safe in assuming that the creation of man has its place in the fulfillment of the purposes of God in their fullness, and that the carrying out of these purposes is of great importance with Him. This being true, our wisdom is to find out what these purposes are with reference to us as individuals and collective bodies of His people. Our creation, our redemption, are not ends, they are means to ends. A purposeless redemption is as unthinkable as a purposeless creation. Only He who has these purposes can make them known to us. Real stewardship of life is conscious stewardship. It is exercised under divine direction. Otherwise it is scarcely stewardship of the kind here revealed.

I. The importance of being made a steward of life in the service of God. No higher honor could be conferred upon man. In this we are workers together with God.

II. The privilege of having this evidence of the confidence of God, is a challenge to us to be faithful in the exercise of our stewardship of life; to the diligent and proper use of our talents. They are not our own. They are in the nature of a sacred trust which we hold as the gift of our gracious Lord to be used in His glad service; for the use of which we must one day give an account.

III. Talents and abilities here seem to be interwoven. The gaining-increase of our talents—indicates a corresponding increase in our abilities. Our divinely bestowed endowment is subject to increase by discovery and development. This endowment marks the measure of our responsibility. Talents are bestowed according to individual ability to properly use them, and bear the responsibility involved in having them.

IV. In these matters we are not meeting conditions of being saved—in crisis experiences—but of making something of the life with which we have been entrusted. Conditions for the discovery, development, and use of our life forces. Conditions for crisis experience are met once for all. Conditions for the stewardship of life; are met only as opportunities for their meeting are presented. It is a constant meeting of conditions of ever increasing magnitude and difficulty as our powers for meeting them are developed, and progress in achievement is made.

V. The improvement of powers here, means improved powers yonder. The powers with which we are endowed, are subject to eternal improvement and development. Improvement designed to be made here, should be made here. Our powers are improved by development and use. These are the natural and normal ways of improving them. This is one of the outstanding lessons of the parable. That they are given us for use is another of its lessons.

VI. What we are at the close of life here, we will be at the beginning of life hereafter. This world is a place of preparation for the world to come. The present and the future are indissolubly united. What we do here is not only for time but for eternity. The personality we develop here will be the personality we will have yonder.

VII. What we are to be, and what we are to be rulers over, in the world to come, we are determining here and now. There can be no substitutes in this. We alone must determine for ourselves what these things will be. Christianity is vastly more than something to get one to heaven. It means being something

when we get there. It means service—the bearing of responsibility, here as a preparation for service, and the bearing of responsibility there. Being brought to heaven is a matter of great importance. The personality with which you are brought there is also a matter of great importance. Through the shedding of His blood our Lord makes possible our getting to heaven and the possibility of our gracing heaven when we get there. What these men did here, had its place in determining what they were when they reached the world to come.

### The Parable of the Talents

The kingdom of heaven is like a man travelling into a far country, who called his own servants, and delivered unto them his goods . . . to every man according to his several ability (Matthew 25:14, 15).

Attention called to a few of the outstanding points of this parable may be helpful to us in our study of it. Israel as a people had rejected the offer of the kingdom promised to them; refused their Messiah, and were at the point of crucifying Him. A new order of things was about to be instituted. One of the tragedies of life is the unnecessary failures of those we trust. Everything had been provided for Israel's success. They had failed to avail themselves of this provision. They were set aside for the coming age.

I. The kingdom of heaven in view here, is that of the Church during the present age. It is spoken of as the kingdom in its mystery form. It was taken from the Jews because of their failure to bring forth its proper fruits, and is ours on condition of our bringing forth such fruits. The privileges of the gospel carry with them the obligations of the gospel. It is in the bringing forth of the fruit of the gospel that we come into the enjoyment of many of its benefits.

II. The man going into the far country is our Lord, who is on the point of departure to His place at the right hand of the Father, there to intercede for His servants here among men. Back of us in our efforts to bring forth the fruits of the kingdom, is all the power of God. Christ interceding for us, the Holy Spirit working in and through us.

III. The servants chosen were the apostles and the disciples of that period, and their successors throughout the age. We are His own servants, born of the Spirit, baptized with the Spirit, to endue us with power for the service required of us.

IV. Responsibility is laid upon these servants according to their differing abilities to bear it. It would be disastrous to lay upon a one-talent man the responsibility of using and accounting for the use of five talents. It would be an in-

justice to so do. It would also be an injustice to require of a five-talent man the responsibility for the use of but one talent. The one rule for proper stewardship is responsibility commensurate with ability. That all of man's powers be brought into use.

V. These abilities in their sum total, constitute the sum of the native powers of the individual in question. This endowment is given us to use, and for its use we will be called upon to give an account in due time. Something we are going to do with the powers with which God has endowed us. Many will allow them to lie dormant, undiscovered, undeveloped, unused. Others may destroy them by misuse—may use what might have been a blessing to their fellowmen, to be a curse to them. We may put them to right uses by recognizing our responsibility as stewards of life—a responsibility to God and man. In this stewardship alone do we find a solution to this stupendous problem of life. In no other way can it be properly solved. It is the one satisfactory solution to this difficulty. The one way by which we may make life what God would have us make of it. The five and two talent men took this way, and found it entirely satisfactory. The one-talent man refused this way, and found his way most unsatisfactory. We are here with a commission. The fulfillment of this commission is essential to the enjoyment of the full privilege of the gospel.

VI. The time of our accounting for our stewardship will be at the return of our Lord. He will come at the time of the setting aside of the Church for its failure to properly bear its responsibilities in bringing forth the fruit of the kingdom. This accounting will be for the deeds done in the body. It will mark the close of our period of service during the church age. It will be for the service rendered in the fulfillment of our commission. At the proper time for this judgment.

VII. The result of this judgment will be as described here. Faithfulness seems to be estimated in terms of performance. The faithful have justified themselves as faithful by what they have accomplished. Life here is an opportunity for improvement. For the discovery, development and use of our powers. For the building of character, the development of personality, through the use of the powers with which He has endowed us, in His service. To fail in this is to fail in the purpose for which we have been here.

### The Five-and Two-talent Men

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received the two,

he also gained other two (Matthew 25: 16, 17).

Few things in life are more important than that of the right use of our talents. Only as our Lord directs this use can it be right. To have everyone appointing himself to service as he desires would be to have confusion worse confounded. If the work of so great a company as the redeemed is to be well, properly and profitably done, it must be under the direction of one Head. Our Lord himself is the one capable of doing this. He alone knows the future, and has the wisdom necessary to direct the work of the great host of the redeemed. What one does is a personal affair, but it is vastly more than a personal affair. It is vitally related to what others are doing, and will do—to what others have done. It is a part of a great whole. It is one that affects all mankind, and the work of God for, and in, and through the race. Heaven, earth and hell are concerned with this matter. Owing to this tremendous responsibility, our Lord alone is able to properly direct it.

I. *These men had just conceptions of God.* To them, He was a just God. They were fair-minded men. They were just in their treatment of others. They regarded others as just in their treatment of them. They looked upon their lord as just in his judgments of them. In his expectations of them. They accepted what he offered without question, and went to work as he directed, satisfied that all would be well with them. They were men of faith.

II. *They had right conceptions of their relationship to their lord,* and of their responsibilities to him. They appreciated the honor of being servants of their lord, and his manner of showing his confidence in them. What he required they did gladly.

III. *They had right conceptions of their responsibilities to their fellowmen.* They had been redeemed through the ministry of other men. They had their part to do in ministering to others. Others would be redeemed through their instrumentality. They had a responsibility to them. They manifested the characteristics of normal men. What they had received, they had received, not only for themselves, but to give to others. What they had was of God, and was to be used in his service, and that of their fellowmen.

IV. *In being faithful to the interests of their lord, and of their fellowmen, they best served their own best interests.* They were faithfully minded men. They regarded the principle of faithfulness as something not to be violated, but to be preserved intact as a most valuable possession. They were not "men who had their price." Principle to them was more than sordid gain. Their lord had re-

vealed to them his way of working; and had called them to have a part in it. They appreciated the honor bestowed upon them, and the opportunities given to them.

V. *Through such men, the knowledge of the true God has been preserved among men throughout the ages; and their best interests served.* They were here, not to see how much they could get, but by getting, how much they could give. They were not reservoirs, but channels of grace. Not how much could they be blessed, but how much could others be blessed through them. They were here not to see how much they could be helped, but how much could others be helped through them. They had right estimates of the relative values of the things of life.

VI. *These men had no complaints to make concerning their lord, or of his ways of dealing with them.* They had no fault to find with life. They brought no complaints against their fellowmen. They had no complaints to make concerning the outcome of their lives. They had found the ways of their lord most satisfactory and satisfying. They had demonstrated in their experience that what the lord had required of them, he had enabled them to do. That by using their powers as God designed them to be used, they had been equal to all occasions; they could meet His requirements. They had demonstrated in their measure the power of the gospel.

VII. *They were richly rewarded for their efforts.* They had brought glory to God and good to their fellowmen. They had been workers together with God, in blessing mankind. They had been His instruments in benefiting others. Their reports were those of triumphs, not of defeats. They had nothing of which to be ashamed. Fulfilling their commission had been a safeguard to them against the evil, the questionable. They were honored in earth. They were honored in heaven. They had had their part with their lord, and were partakers together with him in his triumphs. They have the abiding consciousness of lives well lived, of rewards well won. They had proved themselves to be trustworthy. They were honored by their lord by his, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." What they had become was their abiding possession.

#### The Unprofitable Servant

*Lord, I knew thee that thou art a hard man; reaping where thou hast not sown, and gathering where thou hast not sowed; and I was afraid, and went and*

*hid thy talent in the earth: lo, there thou hast that is thine (Matthew 25:24, 25).*

There is such a thing as losing one's life and his all by failing to properly develop and use the powers with which he has been endowed, the talent that has been given to him. Works are not a condition of salvation. But they are to be the outcome of it (Ephesians 2:8-10). We are created unto good works. In this parable our Lord makes known some of the possibilities involved in the use or nonuse of talents. This man is numbered among the Lord's own servants. He is addressed as, "Thou wicked and slothful servant." As "the unprofitable servant."

I. *This man had wrong conceptions of his lord.* He regarded him as a hard man, an unjust man, reaping where he had not sown. He thought of him as an unjust, a covetous man. His thinking had its effect upon his character. His thoughts about his lord were unlovely. The character he had developed was as unlovely as his thinking had been.

II. *His lord had given him an opportunity to employ himself profitably and properly.* Rejecting this overture, he had employed himself improperly and unprofitably. He had furnished him an opportunity to make something worth while of his life. Rejecting his offer, he had made it shameful and disgraceful. Our lives are what we make them. Our relationships to God and to our fellowmen, have a large place in determining what we will make of them. If our lives are mean and low, it is because we make them so. By the grace of God we can make them glorious.

III. *This man was moved to fear instead of to faith.* This was one of the results of his wrong conception of his lord. Servile fear is abnormal to men in right relationships with God. Right concepts of God lead to faith. Wrong ones tend toward fear. Unfaithful himself, he thought of others in terms of unfaith. Untrustworthy, he distrusted others. What he was himself, he imagined others to be. What he thought of others was a revelation of what he was himself.

IV. *In hiding his talent in the earth, he was not only withholding from his lord that which was rightfully his, but he withheld from himself what which might have been his, and from others, that which should rightfully be theirs.* One cannot rob others without robbing himself. Refusing to become a channel of blessing to others, he failed to become a channel of blessing to himself. It takes right relationships and right conduct toward God and man to make a worth while life. Refusing to enrich other souls, his own soul was impoverished.

V. *He had pronounced judgment upon himself.* His actions were inconsistent with his professed opinion of his lord.

He was dishonest with himself, with his lord, and with his fellowmen. He was unprofitable to all concerned. The five- and two-talent men trusted their lord, and acted accordingly. In his efforts to reveal his lord as he thought of him, he revealed himself as he was.

VI. *He lost his talent.* It meant nothing to him. He failed in seeing one of the great underlying principles of life. "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." The five- and two-talent men had appreciated what they had, and had increased it. They had been given an abundance. This man had not appreciated what had been given to him, and it was taken from him, and given to one who would appreciate it.

VII. *As an unprofitable servant, he was cast into outer darkness.* He did not appreciate his life, and lost it. Not only was he abnormal, and unfit for this world, but he was unfit for the world to come. He did not appreciate his lord, and lost him. He was cast out as unprofitable. This man put a very small estimate on the value of the talent that was given him. He was dissatisfied with what was required of him. The talent was in the nature of a challenge to him to arouse himself, and put his powers to the test of work. And so the other men did. According to their ability, meant up to its full measure. God would have us live full lives. The determination on the part of the many to live fragmentary lives is having its effect upon them, and upon all concerned in the business of living. It is our wisdom to live up to the full measure of our capacities for living. Only so will we bring satisfaction to ourselves, and to all concerned.

#### The Fall of Judas Iscariot

*Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him (Matthew 26:14-16).*

The fall of Judas Iscariot was that of one of the most favored of men. Seemingly it was the last one to be expected. It may well be taken as a warning, by us all, as to the possibility of such a thing coming to any of us in times of peril, such as testings, trials, temptations and the like. It was the breaking down of a man who might have stood. The crash in the life of a man who took a wrong road. Any road that leads to treacherous treatment of Jesus Christ is a wrong road for any man to take, be he saint or sinner. It has its lessons for us. Prayerful and diligent consideration of

them may prove a safeguard to us in the storms of life. Safety is only in Christ. No one is safe when he takes himself from His hands.

I. *Out from among the disciples of our Lord, he had been chosen as one of a dozen men, who should become His apostles.* They were to be with Him for training, and that He might send them forth to preach. For three years, Judas had lived in intimate fellowship with Christ and His apostles. He had the best environment, and the best teaching available to mankind. He had lived in intimate contact with our Lord, imbibed His spirit, and had the best of opportunities to come to a proper knowledge of Him, and appreciation of Him.

II. *Not only had he been honored of our Lord, but he seems to have held an honorable position among the disciples, as treasurer of the band.* Seemingly he had improved his opportunities to acquaint himself with our Lord, to make discoveries in Him, and in himself, for improvement of his powers. He had in him the making of an apostle, abilities for reaching the heights in spiritual experience and development. Only our Lord knew the possibilities wrapped up in him. And this had much to do with His heartbreak at his fall.

III. *We are safe in assuming that Judas might have become one of the most useful men of all time.* That he might have brought glory to God, and good to mankind throughout a long and honorable period of life. A man who might have graced the courts of heaven, been honored with the immortals and shared with others the victory of our Lord and His glory incident to His triumphs in the redemption of mankind.

IV. *But he allowed himself to become offended with our Lord.* Being a disciple and filling the office of an apostle, involved the necessity for training commensurate with the magnitude of the office. Long and severe discipline would be necessary for this. Discipline that would tend to bring out the best there was in him. Allowing this evil to come into his heart, there was no telling to what proportions it might grow. No man can afford the peril of harboring evil in his heart. Allowing himself to become offended with our Lord, he took a wrong attitude toward Him.

V. *He allowed Satan to come into his heart.* "Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve (Luke 22:3). Once he has been allowed to come into one's being, there is no telling what will be the result. Judas, not Satan, was in power. Had he heeded the apostolic admonition, "Submit yourselves therefore to God. Resist the devil, and he will flee from you," victory would have been his, and Satan would have been defeated. Whoever

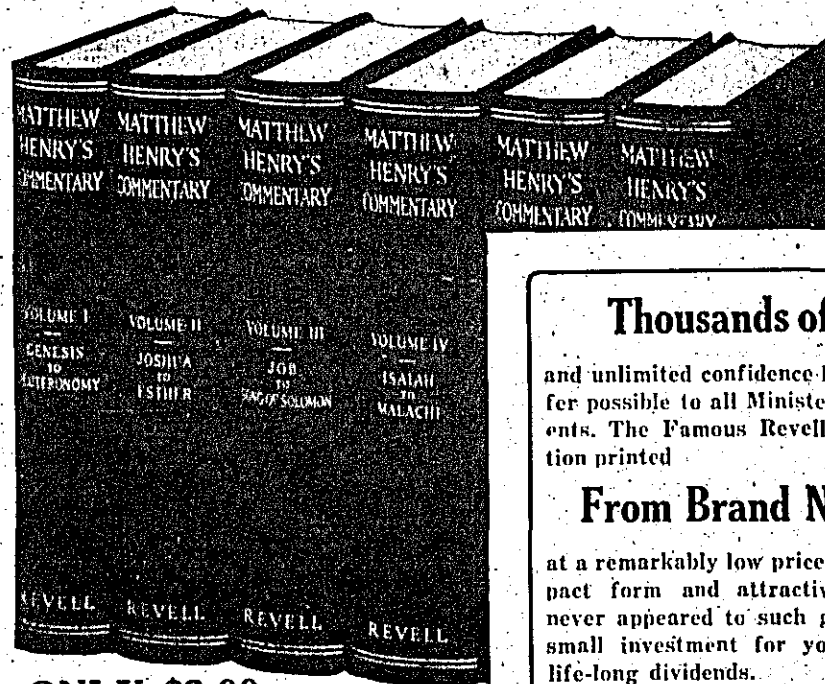
would rise to eminence in the service of God, must overcome the world, the flesh, and the devil. He must be victor over all the foes of our Lord, not in his own strength, but in the strength of our Lord. No easy way has ever been found to eminent usefulness in the service of God. The power of the gospel must be apprehended and appropriated.

VI. *When a man starts on the downward way, stopping is no easy matter.* Judas seems little moved when our Lord showed him his contemplated crime in all of its ugliness, calling it by its rightful ugly name. When one allows hardening processes to begin in his heart, only time can prove how far they will go. He seems little moved when our Lord graciously makes known to him that his traitorous and treacherous designs are fully known to Him. The revelation seems to have been secretly made. Judas leaves the room unsuspected (John 13: 28, 29).

VII. *"He then, having received the sop, went immediately out: and it was night."* Night without and night within. The light that had been in his heart was gone, never to return. Blinded by the rush of the wrongly directed forces of his own being he had allowed himself to be hurled on to one of the most startling climaxes of life, and one of the most traitorous crimes in history. When he came to himself, things were different. He repented himself, confessed that he had betrayed the innocent blood of our Lord, brought back the thirty pieces of silver, went out and hanged himself, and went to his own place. A warning to us all, lest something seemingly unexpected find its way into our own lives and experiences. Judas did not start for such a climax in his life. He little dreamed of the possibilities of evil there were within him. Little do we know the depths of shame and degradation to which we too may fall; Judas allowed himself to be betrayed into making shipwreck of his stewardship of life. And this is a peril to which we are all exposed. Having life, the responsibility of its stewardship is ours inevitably. In his right mind, Judas knew that just one person was responsible for his fall; himself. We do not think of the fall of Judas as an isolated act, but as the climactic, cumulative effect of a series of acts. He had nursed his fancied grievances until they had assumed massive proportions. He had lived over his crime in his thinking until it became a passion with him, and he lived it over in his experience. It is likely that this man who fell so low, had capacities for rising to the heights. Our attention is focused on his ignominy, and we allow the man to be eclipsed by our vision. Christ's attention was focused upon his excellencies. He knew the man, and appreciated him for what he might have become.



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# The PREACHER'S MAGAZINE

## Lifting Up Jesus

THE strain on the faith of God's people is very great these days, nevertheless our main task remains as the one great work of lifting up the Lord Jesus in all the perfections of His character and the completeness of redemption from sin through Him. Saint John tells us that Jesus had the cross in view when He said, "And I, if I be lifted up from the earth, will draw all men unto me." Being lifted up from the earth on the cross was earth's great tragedy of injustice, so far as Jewish rejection and Roman inhumanity were concerned, yet the results for good in the work of atonement it accomplished were incomparable. Is there not a deep meaning from the cross for us today? God's work is being nailed on a multitude of crosses of hatred and opposition, both in our own country and abroad. Yet the testimony of the centuries is that Christ's cause wins its victories even in the presence of life's daily crosses.

If we had the years of our ministry to live over again there is one outstanding fact that we would seek to follow. It is this: We would plan by all possible means to lift up Christ. We would speak more about Jesus to the people in conversation. We would make it our serious endeavor to lift Jesus up by our daily life, following His example and commending it to others. We would make the life, and words and work of Jesus our specialty. We would offer Him to all as the one and sufficient cure for sin and all its related forces of weakness and insufficiency. We would meditate more on His earthly career and His promised return. We would memorize more at length His sayings. If we had life to live over again we would lift up Jesus.—Editorial in *The Wesleyan Methodist*.

Volume 15

JUNE, 1940

Number 6

## The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

## Is Your Doctrine Scientific?

BY THE EDITOR

PART ONE

JOHN TULLOCK, lecturing on Renan's "Life of Christ," said, "Scientific facts, unlike facts of mere contingency, admit of repeated verification." Enlarging briefly, it seems to me valid to say that scientific facts are facts that hold for all conditions and for all times—otherwise they are not scientific facts. In such a statement, we make allowance for miracle, which by definition is "A work such as none but God can do, done for the purpose of proving some message as divinely given or to credential some messenger as divinely sent."

Based upon limited experiments with an air pump, an enthusiastic student exclaimed, "Nature abhors a vacuum," and this statement was current for many years. But later it was found that the apparent abhorrence, indicated by the fact that water will follow up a perpendicular pipe in pursuit of the air which is being evacuated by a suction pump, had its limits; limits that were measured by the weight of the atmosphere at sea level, which is approximately thirty-two feet. After that, nature becomes reconciled to the vacuum, so much so, in fact, that out beyond our atmosphere, in the sense in which that early student understood it, it is all vacuum. And so the proverb has to be abandoned because the claim cannot be verified in continued repetition.

In chemistry, for example, anywhere and everywhere that you can have two parts of hydrogen and one part of oxygen you have water. This is a scientific fact and can be verified in endless repetition. If this result were not always obtained, no matter how rare the exceptions, the claim that two parts of hydrogen and one part of oxygen is water would not be properly classed as a scientific fact, and if all supposed scientific facts were found to be variable, we could not find our way about in this universe—the universe would not be dependable.

But dependability holds in the moral and spiritual realms quite as truly as in the material, else these realms are inferior to that which appears to the senses. None of us will question that God is immutable and that He changeth not. And since God is the ultimate in the moral and spiritual universe, there is dependability and certitude here.

But in the nature of things, we can never know the utmost of experiment and test in the realm of the spiritual. In fact we are incapable of carrying on many of the tests, since they involve more that is involuntary and inescapable than that which is voluntary and elective. And this is where doctrine (built upon the basis of experience and promise) comes in.

By a man's doctrine he demands that God shall do certain things. If God does not always do those things, then a man's doctrine is not scientific. For instance, I have heard a man preach that it is God's will that all His people shall have good health, and that healing for the body is in the atonement, just as salvation for the soul is in the atonement. He preached that God looks upon His children, just as a parent looks upon his children, and that no parent worthy of the name would allow his child to suffer, if he is able by any means to relieve him. But God is able to relieve His children, therefore, no Christian should be sick, and all who are sick should immediately believe God to heal them.

Now there is no fault of logic here—the argument is correct. The fault is in the premise. It is assumed to begin with that the state of the body is the condition of the man. A well body means divine favor; a sick body means divine disfavor. But this is too easy—it is both easy and false. A man may have a well body and yet be under divine condemnation. He may have a sick body and yet be in the assurance of God's grace. If this were not the case, not many people would go to heaven, for the great majority of people are sick when they die. But what is a preacher going to do? Why, there is nothing for him to do but to amend his doctrine. Amend it as Job did his. Admit that God is sovereign, and that, as Rev. W. M. Tidwell says, allow that "James should be slain with the sword, while He delivers Peter from prison. Why? Later we shall understand."

The real realm of God's concern is the realm of the soul. The moral and the spiritual are above the material and the passing. Healing is indeed in the atonement, but is offered as a gift, rather than as a grace as salvation is offered. God may heal or He may permit suffering and death. This is reconcilable with His sovereignty and His eternal love. We may not understand how it can be so, but it must be because His love includes eternity as well as time, and that He subjects the passing ill to the eternal hope, and counts the ultimate good the goal. A doctrine of God like that requires no amending in times of deepest grief and unmeasured sorrow. Like all scientific facts, it admits of repeated verification; I would say it admits of unlimited verification.

I had correspondence with a preacher who said the Second Coming of Christ was to occur on a certain 13th of September. But that day came and passed and Christ did not come in the glory of His Second Advent. The preacher had been so vehement that he was embarrassed. He felt almost as though Christ should have come to save his face. By the line of argument which this preacher followed,

Christ should have made His appearance on that given day. But the fault again was not in the logic, but in the premise. The student of science would say this preacher was too easily satisfied, and made his deductions from a too limited number of experiments. He considered his case proved when he had studied only the easiest specimen.

We could go on at length. But this is sufficient to illustrate our thought, and we conclude with a statement, a warning, and a word of consolation:

The statement is a borrowed one, and is to the effect that "There is nothing new in theology." By this we do not mean that everybody knows all that the few have discovered, but we do mean that "What is new is not true and what is true is not new." This holds for both truth and error. John Wesley denied absolutely that he was an inventor, but claimed always to preach the old doctrines. If any said that what he preached was not familiar, he replied that in such cases he was a discoverer of what had been well known, and that he was making up for the delinquencies of those who had been preaching "other doctrines." The Christian faith is a revelation, not an invention, and therefore we return to the foundations and to the former times for its purity. The old faith is the true faith.

Our warning is "Beware of easy ways." Study and investigation and construction of doctrines is slow, hard work. There is not much magic here. In preaching, give the people not your processes, but your results. Do not give them what you think un-

til you have thought it clear through. Do not in any case give them all you think—just give them the best and surest of your conclusions—the cream of your thought. Beware of the spectacular and the transient. Hold to doctrines that war and pestilence and fire and sword and sickness and death and every calamity and every blessing will leave intact.

Our word of consolation is that there is a way of certainty and assurance. There is a "sure word of prophecy." The Bible is very clear on the things we need most to know. The things which belong to the secret counsels of God and which the scholars try to help us find out are interesting and helpful, but they are not indispensable: Like air and water and sunshine, the established doctrines of the gospel are available to the humble. As a preacher, you may at times be tempted to follow the speculators. But if you are enamored of the enduring, rather than the passing, you will find it to your advantage to stick to the things which are "everywhere and all the time believed." God, the Bible, the plan of redemption, salvation, the Second Coming of Christ, holiness, a home in heaven—how varied and interesting and exhaustless are the themes concerning which there are no doubts. And if you go on with God, you may also go on in the knowledge of His will and of His Word. In this realm labor will bring reward, and you will find increasing joy in the fact that your doctrines are scientific and that they admit of repeated verification—that they really meet with no exceptions either in life or in death.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### THE PROUD IN HEART

*God resisteth the proud, but giveth grace to the humble (James 4:6).*

IN MAKING a study of depravity, we have felt that it would be profitable to follow the manifestations of this defiled nature within. We find for the most part that sin is treated in generalities rather than in its specific elements. We deal with depravity as a whole, but do not take up the specific manifestations and note their trends and resultant effects upon the life of the individual. Accordingly that we may better understand the nature of sin in the heart we will take the several expressions found in life and first among these we will consider pride.

#### THE NATURE OF PRIDE

Just what is pride? This is the first question to be asked. We know in general, but do we have a definite concept? First, we will take up the word from the standpoint of its derivation, using the Greek term as the basis. The proud person is one who shows himself above his fellows. "He that is sick of this sin," says Trench, "compares himself, it may

be secretly or openly, with others, and lifts himself above others, in honor preferring himself." Then another writer comparing the content of the appellation "proud" with that of "boastful," says of the boastful man, "His vice centers in self and is consummated in his absolute self-exaltation, while the proud shows his character by his overweening treatment of others. Boastfulness may be referred to a false view of what things are in themselves, empty and unstable; pride to a false view of what our relations to other persons are."

Turning next to the Scripture we search for a definition of pride and in the Book of Proverbs, which deals with so many of the sins of mankind, we find a very descriptive passage:

*The proud and haughty man, scoffer is his name; He worketh in the arrogance of pride (Proverbs 21:24, R.V.).*

Here we have the element of self-exaltation and also the contempt of others indicated.

Finally we will consider the word from the standpoint of its synonyms; words, like people, may be known by the company they keep. We have al-

ready mentioned one of the close companions of pride and that is boastfulness. The adjective boastful was first applied to "vagabond mountebanks, conjurers, quacksalvers, or exorcists; full of empty and boastful professions of cures and other feats which they could accomplish. It was then transferred to any braggart or boaster."—TRENCH. This is not a desirable word for a synonym, but it belongs in the family circle of pride. The other word related is insolence. This word comprises not only an attitude but an act. The insolent person treats others with contempt because of the personal pleasure he derives in so doing; thus he goes a step farther than the proud man, he not only expresses the attitude of contempt but he puts his attitude into direct action and carries his contempt to the injury of another. This word is the strongest of the three, but all belong in the same realm.

#### FORMS OF PRIDE

In the Gospel narratives we have pictures given us of different forms of pride. The word for pride does not occur but once in the Gospels and the adjective proud likewise only once, but the sin is denounced in the personal expressions.

First there is religious pride. We see this in the Pharisee who thanks God he is not as other men and boasts of the religious duties and functions that he performs; he looks with disdain on the publican who prays with deep penitence but he himself for a pretense makes long prayers. Thus he adds hypocrisy to his pride. All this is condemned by Jesus with the most scathing denunciation:

Then there is racial pride. The Jew was particularly guilty of this. We hear them say, "We are the children of Abraham." They felt that they alone were heirs of the kingdom and when the Messiah came they would rule in triumph over the nations around about. Jesus cut across all of their false pretensions and taught them by precept and parable that others would go into the kingdom before them while they, the children of the kingdom, would be rejected. He taught them from their Old Testament Scriptures that God's favor and grace was extended to others, for he cited to them the case of the widow of Zarephath and Naaman, the Syrian.

Further there is intellectual pride. Here again does the Pharisee come into prominence; he not only was religiously arrogant, but he had an intellectual contempt for those around about him, and we hear the observation made in haughty disdain, "This multitude which knoweth not the law are accursed." On the other hand we find in the attitude of Jesus loving compassion for all the lowly, the poor, ignorant and suffering.

Finally we have social pride or more particularly pride of rank. This could also be denominated official pride, it is pride of rank and position. Here again the Pharisee figures; he loved the chief seats in the synagogue and chief places at the feasts; he also loved to be called "Rabbi" by men. In teaching His disciples Jesus warned them against such at-

titudes as these and when they showed tendencies to seek rank and position, rebuked them.

Thus we see that the sin of pride finds expression in many forms. It has so many ramifications that by one writer it has been called the citadel of evils. Certainly it is no small evil and is destructive of the graces of goodness and righteousness in the heart.

#### PRIDE IN THE REGENERATE HEART

After the experience of regeneration with the remains of depravity in the heart naturally there is the possibility of a tendency toward pride. This may not be true of everyone, for each of us vary in our besetting sins, but it will be true of some. Thus it is necessary that a Christian be watchful against all pride and moreover after the heart is cleansed, it is still necessary to watch lest pride find an entrance again.

Dealing with a Christian who yet had not been sanctified, J. S. Pipe approaches the subject thus: "I would then ask, if you have not sometimes found that pride has had too much place in your heart? Have you not sometimes been ready to think yourself possessed of more religion than you really had? And have you not been in danger of thinking more highly of yourself on account of this your piety, and of undervaluing others to the feeding of your own vanity? Have you not been exceedingly hurt, if some have been wanting in respect to you, or have spoken things to your apparent disadvantage? Have you not secretly applauded yourself for your performances? Have you not taken more pleasure in those who have flattered you, than in those who even justly and lovingly reproved you? Have you hearkened to what has been spoken to your praise with too great eagerness and satisfaction? Have you not often set too great a value upon your person, gifts and abilities?" Can you enumerate the vain thoughts which have lodged within you? Have you not in many things (and those of not great moment) been too stiff and opinionated? Have you not gloried too much in your friends, relations and possessions? Have you not occasionally made too splendid a show of your natural, spiritual and intellectual riches or gifts? Has not finer or better apparel made you look for more respect from others, or think much more highly of yourself? Has not this subtle pride mixed itself with your secret thoughts, your conversations which your friends, and even your devotional exercises? To follow this evil through all its aspirings, boastings, inventions, conceits, arrogance and scornfulness would be difficult indeed. How true then is that saying, 'A man's pride shall bring him low.' for so long as the heart is not purified from this evil, it cannot be advanced high in the estimation of heaven."

These are indeed very pungent questions and valuable for any personal examination. If we searchingly apply all of them to our hearts, it might be that we would save ourselves becoming ensnared with this sin.

#### PRIDE AND ITS CONSEQUENCES

In noting the consequences of pride, we may divide them into two classes, subjective and objective. There are first the consequences that result in the heart of the individual that allows pride to dominate him and then there are the certain consequences that come to him objectively, wherein he is brought low in humiliation.

Taking the subjective effects we have one mentioned in the prophecy of Obadiah wherein he addresses Edom, and tells her, "The pride of thy heart hath deceived thee." Edom thought in self-exaltation that she was secure in her rocky fastnesses, but her pride had produced overweening confidence, the time would come when she would be brought low. Another evil closely associated with pride is the hardening of the heart. Any sin hardens the heart and pride would seem more liable to cause this than others. This is seen in the attitude of Israel to the word of the Lord which brought the message of impending doom; they replied "in pride and stoutness of heart, The bricks are fallen, but we will build with hewn stone." The heart was impervious to the divine warning; they had hardened it. Other evils attend pride, such as arrogance and defiance, even

to defiance of God. Thus we see that pride is a dangerous sin to harbor within.

When we arraign the objective evils, we find that pride results in most undesirable consequences. We are told, "A man's pride shall bring him low" (Prov. 29:23), and also "When pride cometh, then cometh shame" (Prov. 11:2); further, "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). These give us some of the general consequences and the particular may be seen in the nations who exalted themselves in pride in the days of the Hebrew and Jewish people and also the nations that have done likewise down through history, furthermore individual lives illustrate these facts over and over again.

Pride, then, is an evil that carries in its train many other forms of sin and dire results; therefore we should be careful that its presence does not defile our souls. If once we give it entrance it will grow and increase and produce in us a contempt for our fellow-men and no doubt a contempt for the Church of God and may even lead us to despise the most fundamental and sacred truths of the Word of God. It is a baleful poison and should be resisted with strength and vigor cultivating instead lowliness of mind and heart.

## Prophecy—Its Place in the Gospel

Roy L. Hollenback

IT IS surprising what limited menus of truth are sometimes set forth under the label, "Full Gospel." We recently listened to a preacher who made wide use of this term in his advertisement, and after hearing him several times we wondered how any man studying to preach could have missed so much of the gospel. He was evidently studious, quoted a considerable amount of Scripture; and we wondered how he could acquaint himself with as much of the Scripture text, and gain so little truth to reward his efforts. His interpretations of the Scripture were almost wild.

It means much for a preacher to profess to preach a full gospel—so much, indeed, that I have never felt free to use this claim for my own ministry, nor to apply it to others in advertisement. If it should be interpreted only to mean that we preach full salvation, or "the fulness of the blessing of the gospel of Christ," then I would feel at liberty to use the term; for I certainly believe in the superlatives of divine grace, and that here and now we may "be filled with all the fulness of God." But I have always felt reticent to claim that my ministry covered "the whole counsel of God." God is my witness that as far as I have known it I have not shunned to declare it. I have not evaded any truth which I felt applicable and helpful, whether it was pleasant or unpalatable, received with praise or persecution.

But I recognize that there are limitations to my grasp of truth, and that there are lines which have never been well or largely developed in my thinking.

But there are certain phases of truth which are evaded because they have been widely presented inconsistently by others; as if these false presentations justify us in keeping altogether silent concerning them. For instance, there have been flagrant and widespread abuses of the word, "Pentecost." As a result there has been deterrence on the part of some holiness preachers in reading the passage, "And they began to speak with other tongues as the Spirit gave them utterance." Or they do not feel just as free as they once did to sing, "Pentecostal Fire Is Falling," for they recognize that much strange fire has been labeled, "Pentecostal."

But the prevalence of these fanatical abuses should not silence us, but should be taken as a challenge to set forth the true meaning of Pentecost—that the Holy Ghost purifies the heart with His fire, giving to every recipient the spirit of "witness." It is ours to show the truth that the miracle of Pentecost was not connected with any "unknown tongue," but that it kept them from speaking in an unknown tongue. It was a divinely wrought miracle which enabled them to intelligibly give the gospel to many nations in a single day, in their own native languages. The



disciples' own language would have been "unknown" to sixteen of the nationalities present; so God performed this miracle to enable them to speak plainly and intelligibly to those peoples. If we evade preaching on Pentecost just because others present it falsely, where will the people learn these facts?

It is about the same with regard to the subject of divine healing. There has possibly been more heresy conveyed upon this vehicle than any other in this generation. Nearly all spurious cults ride healing as a hobby. But should this silence our voices concerning the biblical truth that "the prayer of faith shall save the sick"? Rather, it should be looked upon as a challenge to present the doctrine in simplicity and clearness, encouraging the saints to make use of its privilege, and frown upon all extremes and abuses. I am sure that a little stronger emphasis upon it, from a truly scriptural viewpoint, will prove a means of grace to our own people, and will go a long way toward counteracting the false appeals that are carried with the subject. We should present divine healing to our people as a privilege they should avail themselves of, and encourage stronger faith in God's promises. But while we do this it is well to fortify them against an undue emphasis upon it by setting forth the following facts:

1. That divine healing is NOT in the Atonement objectively, and hence has no bearing upon our spiritual standing with God.

2. That neither health nor sickness is a true criterion of grace. Some of the best saints have suffered all of their days, and some of the meanest scallawags of earth have never seen a sick day. And sometimes it evidences more grace to be sick, patiently, than it does to get healed.

3. That any healing we receive is not complete in this present work. Not until the resurrection will we be "every whit whole." Divine healing now is only a touch to meet our present need.

4. That regeneration of a soul, and its sanctification, are INFINITELY more important than physical healing.

5. That it is the duty of the sick to take the initiative in seeking prayer for healing. "Let them call for the elders of the church."

6. That there is no such thing in the Bible as a distinct "gift" of healing. It is always mentioned in the plural—"gifts." Hence there are to be no professional healers. Even Jesus himself never invited anybody to come for physical healing, though He healed thousands.

7. That it is not always God's will to heal even good saints. Sometimes He wants to take them to heaven. So, we should always pray, "Lord, if it is Thy will."

If these facts are kept before our hearers, we may encourage their faith with divine promise and example, and do it enthusiastically, without much danger of their going fanatical on the subject. And I doubt if any of the foregoing facts can be seriously challenged by any Bible students.

Upon the subject of prophecy we have suffered in much the same manner as we have on divine

healing. Some preachers have "gone to seed" on prophetic preaching; and for this reason others have been intimidated into a woeful neglect of this inspiring and profitable study. And any preacher's ministry is greatly impoverished who does not know something of this vital subject. His preaching will lack appeal; for the Second Coming of Christ, and related themes, are the strongest incentives in the Bible to both salvation and holiness.

We recognize that there must be discrimination exercised in the study of prophecy. In books written upon it, there is much that is supposed to be "startling," that is neither weighty nor true. A man of one-track mind may "run it into the ground"; but we suppose that if he did not have this as a hobby he would have some other, possibly more dangerous.

I talked to a preacher some time ago who said, "I have never preached from the Book of Revelation in my life." And he said this in the form of a boast, as if that were a compliment to his ministry and intelligence. Now he had either forgotten, or had criminally neglected to learn, some facts, namely, (1) That the Book of Revelation is not a mystery; and that in it Christ is revealed in glories and relationships not to be found anywhere else in the Bible. Nobody will ever know one-half he should know about Christ unless he studies this "Revelation of Jesus Christ." (2) That a special beatitude is pronounced upon those who read and hear that Book (1:3). (3) That it is Christ's own final message to His Church; and that again and again He calls us in this book to "hear what the Spirit saith to the churches." So His messages had no private application to the churches to which they were sent, but are addressed to everyone that "hath ears to hear." Instead of neglecting this book, we believe it should have a very wide place in the public reading of the church. Portions of it, especially the seven sentences to the churches, should be included in the responsive readings of our hymnals. They are not letters from an absent Person, but sentences of the Church's present Judge to His own people.

It is true that some have set dates and preached positive conclusions from the study of prophecy, which have proved to be unfounded. While this should warn us against like practices, it should not at all neutralize Christ's exhortations to "watch," "take heed," "look up," "beware," "behold!" etc. And there is only one way that we can obey these injunctions, and that is by acquainting ourselves with the words of prophecy and signs the Lord has given us, and look for their fulfillment in the world about us. We do not have to prognosticate that on a certain day this or that will happen; but we can so place ourselves by the events about us that the "day of the Lord will not overtake us as a thief."

I have never specialized on prophecy. By pressure from my brethren, I have frequently preached on the subject, and have established a little reputation on that line. A few times I have conducted prophetic meetings up to a week in length; but always without giving much encouragement to such calls. I preach

holiness at least twenty times as often as I do prophecy, and then weave it into all of my prophetic preaching beside. But my knowledge of the prophecies of the Bible is sufficiently wide that not one of the national changes of the old world in recent years has surprised me—I could have foretold them with fair accuracy long beforehand. I would not be without this knowledge for any price, not because it serves any great purpose in my ministry, but because it comforts and inspires me with hope while I see the dark shadows of the "great tribulation" gathering upon our horizon. And to all to whom I minister I purpose to flash enough of this light to steady their feet in this evil and fearful day. If we know where the world is headed, and know what to expect next, it saves us from being "terrified" at

the fearful sights about us. We know that these are "the days of vengeance," and that "they shall be shortened for the elect's sake," and that those who trust and watch shall be taken away to "escape all these things that shall come to pass." "Wherefore, comfort one another with these words."

In conclusion, let me say that the abuses these doctrines have had, from both friends and enemies, should make us feel that they are too sacred, too important, and too true, to trust in the hands of the unstudied and ignorant; and we should study to preach them with greater clearness and power than we otherwise would. We must not sidestep them because others mistreat them; but we should so think these doctrines through that we can put them in their true scriptural setting.

## An Invaluable Aid for Preachers

E. Wayne Stahl

A STUDENT of the philosophy of success finds it peculiarly profitable to consider intensively the careers of those who have attained to eminence along various lines. Here is success "teaching by example." For the preacher a reading of the biographies of distinguished ministers is full of practical inspiration.

"The Life of Alexander Whyte, D.D." by G. F. Barbour is such a book. Dr. Whyte was one of the foremost preachers of Scotland and of the world during a great part of the nineteenth century and the earlier portion of the twentieth. For scholarship and spirituality he was a giant of the kingdom.

A dominant note of his preaching was his insistence on the "exceeding sinfulness of sin," a theme tragically neglected today in much preaching, but never more desperately needed. I have wondered if this insistence on the tremendous fact of "the transgression of the law" of God might not have been due to Dr. Whyte's realization of the shame of his birth, for his father and mother were not married.

In the "Life" of this saintly and learned man, which I am rereading with immense delight and edification, we have shown to us one of the secrets of his amazing success as a preacher. It is in a letter he writes to a nephew who is planning for the ministry. These are his words:

"Dear Hubert: I send for your acceptance today an Interleaved Study Bible. I have used such a Bible ever since I was at your stage of study, and the use it has been to me is past all telling. For more than forty years, I think I can say, never a week, scarcely a day, has passed, that I have not entered some note or notes in my Bible; and then I never preach or speak in any way that I do not consult my Interleaved Bible.

"I never read a book without taking notes for preservation, one way or other. And I never come

in my reading on anything that sheds light on any passage of scripture that I do not set the reference down in my Bible over against the passage it illustrates. And, as time has gone on, my Bible has become filled with illustrative and suggestive matter of my own collecting; and therefore sure to be suggestive and helpful to me in my work. An Interleaved Bible is especially suitable and repaying to a preacher."

Six weeks later Dr. Whyte wrote his nephew again, asking him if he had begun to make notations on the blank pages. He added these sentences:

"I have this week, and this day got so much help out of reference to books I entered in my Bible years and years ago, that I am jealous lest you lose a day. You will wonder at my solicitude, but I will be vindicated by your gratitude when I am no longer here to urge you. Take a volume of first-rate sermons—Newman's, or Robertson's, or Parker's, or Spurgeon's, etc.—and enter the texts of a whole volume at once, and go on till the habit will work automatically."

What made these statements from Dr. Whyte of particular interest to me was the fact that many years before reading them I had begun to use an Interleaved Bible. Many had been the delightful hours I spent jotting down in it precious things I came across in my reading. Numerous were the occasions when I had drawn upon the treasures collected there, in preparing for writing or speaking. An account of my experiences as an owner and user of such an edition of the Scriptures may be of some suggestiveness to readers of this magazine.

It is my conviction that such a Bible should have every other leaf blank, and not, as in some editions, the blank leaves at intervals of two or three or four printed pages. To make and read

one's notations on the page directly opposite the scripture passage makes for convenience and economy of time. It will be better, in my opinion, to have an India paper Bible. This will make the book lighter, of course, and easier to handle.

One should make sure that the blank leaves are of such opaqueness that one can write on both sides of the paper without the ink showing. I assume that the preacher will make his notations with a pen. It would, I believe, be a mistake, to use pencil. Using this the minister will find that in time the writing will become dim and there will be danger of smudges.

The initial cost of getting a satisfactory Interleaved Bible may not be small. But bear in mind that you are not securing something to use for just a few years, but what you will refer to incessantly for the rest of your life. In view of this it is undeniably true that "the best is the cheapest."

For a small sum I hired a young person to go over the more than a thousand blank pages of my Interleaved Bible and with pen and ruler to draw a straight line down the middle of each page. Dividing the pages thus I found it easier to make the notes and to read them later. A line of writing running clear across the page is not so desirable as one only half that length. And there is also an economy of space, every portion of which one will want to utilize.

Here was a problem: suppose I had a page nearly full of notations opposite a Bible page with thirty-four verses, as is the case with page 866 of my book. There might come a time when I would want what I had jotted down on but two or three verses. How was I to avoid going over most of these notations, to get what I sought?

I solved the problem by numbering each note on the blank page, putting this number in a small circle and outside this circle, immediately following it, the number of the Bible verse with which the jotting had to do. Then I put the number inside the circle beside or below the verse on the printed page. When there were a number of verses on which I made a note at one time, I would draw one side of a bracket in the margin beside these verses and write the number of the note at the point where the two parts of the bracket came together.

With such a method, if I did not find any recorded near the Bible verses I would know that there were not any notations on the page opposite. Much time thus was saved, which would otherwise be spent hunting for possible notations on particular verses.

Certain interleaved pages in the New Testament became filled with my notes. What was I to do, if I wished to continue to make notes on verses opposite these pages? I used certain blank pages opposite chapters in First Chronicles or Ezra, where the genealogical tables would never require any notes, indicating from the New Testament verse the Old Testament page number opposite the blank page on which I wrote.

With the increasing years the Interleaved Bible becomes ever more precious. (I assume, of course,

that its owner is diligent in putting down notes from his reading on its blank pages.) In time it would become the most valuable working tool in the preacher's workshop, "more precious than rubies."

It need not conflict with, nor be a substitute for, a preacher's card index referring to Bible passages, which I detailed in a former article in this magazine. This Interleaved Bible will prove rather a supplement to such a system. It is particularly useful for jotting down short, pithy statements bearing on scripture verses, which statements it will be more convenient to record in the Interleaved than on the cards.

For instance, just a moment ago by the merest chance I opened my copy at Luke 16:22-31, 17:1-23. I find one side of a bracket drawn through these ten verses of the seventeenth chapter, with a number at its point. Referring to the number on the interleaved page opposite, I find I have written this, gleaned somewhere in my reading, "The two beggars, one in time, the other in eternity." By 16:22, 23, I find a number. Referring to the same number on the interleaved page I find this comment on these verses, "It is better to beg bread for a little time on earth, than to beg water forever in hell."

On this same scripture page I find a number near Luke 17:5. Beside the same number on the interleaved page I find this on the verse, "If you would increase your faith, increase your obedience." 17:17 has this thought, "Ingratitude, the most popular sin in the world." In connection with Abraham's awful words to the millionaire in hell, "Son, remember," I have written the following words from Romeo and Juliet (III. 2. 109-111). "I would forget it fain, but, oh, it presses to my memory like damned guilty deeds to sinner's minds." These are but a few of numerous notes opposite this Bible page.

Such profitable delight is there in working with an Interleaved Bible that time spent with it might be called a "thrifty pastime." As the preacher relaxes on Monday following a strenuous Sunday, he can give his hours to notation work with this Bible; such activity will be not only recreation, but literally re-creation.

### Faithless or Faithful

The moral lapses of our times are many and terrible. It is no comfort to know there have been other evil periods in our world's history. The past ages were broken on their own vices, many of which are common among us today. The comfort is in knowing God still rules in His own world and has left no age without His witnesses. He has His witnesses among us today. What you believe about the future and what part you will have in the moral recovery is with you. Are you evil, or are you good? Are you faithless, or are you faithful?—*Christian Advocate*.

## The Preacher with the Shepherd's Heart

A. S. London

ONCE visited the place where General Lew Wallace wrote the book, "Ben Hur: A Tale of the Christ." In this book the author gives a vivid description of the shepherds of Judea at the time of the coming of the Lord. He portrays the shepherd as an honest man with a childlike faith in God. His thought was the care of the sheep under his guidance and protection. When a lamb was born, he watched over it with a mother's love. He helped it over swollen streams, guided it through the canyon, and gently led it beside the still waters. He knew each one by name, and was always ready to defend it from the lion, and if necessary lay down his life in defense of his sacred charge.

It makes but little difference what other qualifications a minister may have, if he has not the heart of the shepherd, he cannot reach the highest efficiency in his work. He may be deeply spiritual, divinely called and thoroughly prepared otherwise to preach, but if he does not have the shepherd's heart, he cannot measure up to the divine requirements. Here is the realm in which many preachers fail. They lack a sympathetic understanding of the flock.

I know a preacher without the shepherd's heart. He is fond of books, glad to hunt with certain members of his flock, but to visit in the homes of people who do not move in his circles is burdensome. To visit in certain homes of his people is very distasteful. He is a good preacher, a careful student, but he has failed. He said a while ago, "I cannot understand my ministry." He is harsh, raspy, critical and stern. I know why he has waned for years in his ministry. He lacks the shepherd's heart.

The preacher with the shepherd's heart knows his people intimately. He knows them in their homes, their places of business, their trials, their temptations, hopes and fears. He knows his flock. One of the greatest pastors in a sister denomination has more than three thousand members, and yet he knows every one of them by name. It is said that not a member of his flock can have success or failure but that he knows about it. His sermons go direct to the hearts of the people because he knows their needs, their failures, their desires.

The preacher with the shepherd's heart seeks after that one who has gone astray. One of the most beautiful parables spoken by our Lord is that of the lost sheep. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it?" In this parable Jesus portrays a most remarkable interest on the part of the shepherd concerning the lost sheep. He continued his search until he found the lost one. Sympathetic interest, loving care, and sacrificial serv-

ice are shown. Love begets love. Interest begets interest.

The preacher with the shepherd's heart does not scold, find fault, preach "at people," or take advantage of the pulpit to "get even" with some who do not see and do as he does. How sad we were made to feel just yesterday when we heard of a good preacher who since the vote was taken in his church, has gone to abusive preaching, knifing his flock, and saying hard things about certain ones of his congregation. Poor man. He has lost his bearings and his shepherd heart. His ministry under such an attitude is doomed. He is now headed downward. The bottom is crowded with such a group. There is no room at the top for such a preacher. There is no way for a preacher who permits himself to get into such a condition but down.

The preacher with the shepherd's heart feeds his sheep. There is but little use to beat, or abuse crippled, half-starved humanity. Peter and Paul exhort the elders of the church to feed the flock of God. The preacher is to be under God the overseer of the flock. He must know the way, and have a clear vision as to where he wants to lead them.

The preacher with the shepherd's heart is a man of importance. The shepherd looms large in the history of the Israelites. Abraham had his flocks and herds. Jacob kept the flocks of Laban. The twelve sons of Jacob were shepherds. Moses was tending the flock at the back side of the desert when he was called of God to deliver Israel from Egyptian bondage. David was a shepherd boy when he slew Goliath. The shepherd's office is one of dignity and honor.

The preacher with the shepherd's heart is the rightful leader of the moral and religious forces of his community. Slavery was abolished in this country under the leadership of the preachers of America. The cause of temperance has always been led by ministers with the shepherd's heart. The pulpit has always led in every great reform movement. May God pity any man who plays loose, jeopardizes his ministry by clap-trap methods, and falls a victim to the whims of current beliefs!

The preacher with the shepherd's heart defends and protects his people. There are many grievous wolves ready to enter in and devour the lambs. Sheep are an easy prey. They are helpless. And so are human beings. A great divine once said that most of us live the Christian life shabbily. We blunder, stumble, wobble, and need the careful guidance and protection of our overseer. The good shepherd gives his life for his sheep. He is commanded to "tend the flock."

The preacher with the shepherd's heart dare not trifle with his sacred task. He is to pour out himself like water that he may refresh the growing plants in the vineyard of the Lord. He counts not his life dear unto himself, so that he may finish his course with joy; and the ministry, which he has re-

ceived of the Lord Jesus Christ, to testify of the gospel of the grace of God.

The preacher with the shepherd's heart has a ministry filled with romance. He touches life at important places. He is to spend and be spent for his fellowmen.

## Sources of Material for Holiness Preaching\*

Glenn E. Miller

PASSING over scores of good books which have been written about Bible holiness, and many books of illustrations, historical incidents, etc., which may be used as source books to good advantage, I hasten to say that the Bible, the Book of books, furnishes sufficient material for a preacher to preach from for a thousand years without repetition. Of all the doctrines which we preach this one must be well grounded on the Word of God. Now of course we are all agreed as to this, but I have said what I have, so that I may enter into a more detailed discussion of the parts of the Bible which may be used for the purpose under consideration. Broadly, the entire Bible furnishes material for holiness preaching, from Genesis to Revelation. The book of beginnings records the existence of a holy God, and his creation of a holy man, showing that God's choice for the human race was and is holiness, for God has not changed His mind since He made the first man. If He had wanted His creature to have a little sin in his heart as long as he is in this world, then it looks like anybody could see that He would have created the man with a little sin in his heart, and that God would not have to call the devil in to help him carry out His purpose and plan for humanity. That seems to be too deep for some people to comprehend, however, and they have my sympathy.

Then following right on through, with the tragedy of the fall and the divinely conceived and revealed plan of redemption, there is holiness on every page, to the enlightened eye. Every detail of the old economy, with the worship of the tabernacle and the temple, and all their many ceremonies and ritualism, show God as a holy and sinless being, demanding a holy people, and providing the cleansing element in order to that end and object.

The historical narrative, with all the sordid record of human blood, war, sin and backsliding, nevertheless gives an occasional mountain peak of pure, snowy whiteness, an occasional breaking through of the sun of righteousness, and one gets a reminding glimpse of the holy pattern laid out by a holy God.

The poetical books abound with holiness; holiness the ideal, holiness the standard, holiness the beautiful, holiness the ultimate. Holiness, not only the holiness of God, but the holiness of man, furnished

the motif, and the perspective for the sublimest flights of poetic eloquence the world has ever heard, and that from the lips and pens of inspired singers and psalmists. Holiness furnished the overtones for the world's sweetest symphonies of praise and adoration, as they have come from the hearts of men and women moved upon by the Holy Ghost.

And the prophets, the mighty men of God, who shaped and changed the course of human history and human destiny, with their ministry, found their motive, their theme, in the holiness of God and the plans of a holy God for a holy people upon this earth, redeemed and rescued, resuscitated and renovated, from the effects of the fall. "The scripture came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Holy men became the mouthpieces of a holy God, through whom he spoke to a lost race and revealed the way of restoration, the way back from sin to holiness.

And then came Jesus, incarnated into humanity, made in the form of sinful men, to live a holy and sinless and exemplary life among us, so that the world could see the possibilities of a holy life, abandoned and surrendered to the leadership of the Holy Ghost. He demonstrated that a sanctified man, or woman, can live as pure as a lily in the midst of the cesspools of the world. He proved to a certainty that a man does not have to be besmirched and befouled and defeated by his environment, even though that environment be essentially and preponderantly wicked and filthy. The world was never able to spot the seamless garments of the white-robed Son of God, though he walked and lived in a dirty world. And he overcame the temptation and the mud-slinging and the sin of this world only in the power of a sanctified human. His glory, the glory and majesty which he had with the Father and Spirit from before the foundation of the world, was suppressed and subdued, and men never saw Him take it on except for a moment at the Transfiguration and then again after the resurrection. And this makes us wonder how bright the glory must be of a holy man or woman of God who is living in the world today, if that glory were only revealed. Now it is suppressed or deferred, but presently it will burst forth in celestial and heavenly glory to shine forever and ever.

The Acts, following the biographies of Jesus, sometimes called the Acts of the Apostles, but more accurately designated the Acts of the Holy Spirit, or the acts of the New Church under the leadership of the Holy Ghost, gives us the record of the descent and introduction of the third Person of the Godhead to the world. It gives us a record of faith, clear, vigorous, holy, New Testament faith in operation, God's pattern for this age. And shame on the one who asserts that the miracles, including physical, bodily healing, miracles of supernatural supplies for material needs, miracles of divine intervention into the problems and affairs of men, miracles of conviction, awakening, and old-time revivals, miracles of sinful lives transformed into holy lives, shame on the man who says that it is not within the realm of possibility to see these miracles today. Shame on the person who has so far apostatized from the true faith as to claim that the days of such miracles have passed in the plan of God. And shame on us that we do not make such miraculous doings the usual and ordinary order in our day. Shame on us that we have so far forfeited our faith that we can be satisfied to go on at a poor dying rate, and be so taken up with things in the realm of the natural that we do not live and move and have our very being in the realm of the supernatural and superhuman.

But I am getting afield. Carrying on as I started, the epistles of the New Testament and the illuminated writings of the Holy Ghost, as He inspired their writings for our admonition and instruction today, bring to its climactic peak God's revelation of a holy religion that is intended to bring man back to the heights of holiness from which he fell. And the Book of Revelation, the Apocalypse, reveals the events of the closing scenes of this age and the complete restoration of man in heaven.

So much for my introduction. My theme is "The Bible as a Source of Material for Holiness Preaching." And I wanted to say that of the many passages in the Book which make plain the fact that holiness of the human heart is the plan of God, we should be careful in selecting the texts on which we build sermons on holiness. What I mean is this, it serves no good purpose to use a text or proof passage that is more or less ambiguous, or hard to understand, and then stretch and strain it, in order to preach holiness. In our desire to be original and different we should not select some text that we think no one has ever tried to preach from before, and give our hearers the impression that we have no clearly worded and easily understood passages to support our preaching, and have to resort to wresting the scriptures to preach our doctrine.

I do not think it is correct to say that Abraham or Moses or Jacob or any other of the Old Testament saints were sanctified wholly in the New Testament sense. They lived before the Holy Ghost had come in his baptismal office, and they did not experience the work of heart cleansing as we do today. And I believe that when we preach that they

did and that Jacob got the second blessing of entire sanctification at Peniel, we are laying ourselves open to devastating criticism from well informed, and well read holiness opposers. I do believe that all those experiences were typical and foreshadowed better things to come, and that they did receive God's power into their lives in a miraculous way and that these experiences may be likened to ours or made typical of ours, but when we try to make them analogous in all respects and when we try to make believe that Jacob got a New Testament work of grace in his heart, we are wide of the mark.

So much for that, and that may be debatable, but I think I am on the right side of the debate. Another thing that we should avoid, is the using of trivial things to bolster the preaching of holiness, such as using the two humps on a camel's back as illustrative of two works of grace. As for me, if I were on the outside looking in or listening in, that would repel instead of attracting me. In fact I think it is making child's play or worse, of the holy things of God. It would be sacrilegious for me if I tried it. I couldn't get by with it. But that is just an illustration of the point I am trying to make. I did not select that one just because some of you fellows have been guilty, for I do not know and I hope you have not, but because I have heard it from the pulpit in the mouth of holiness preachers. And there are many other similar far-fetched efforts to be different, and which result in overdrawing the Scriptures, and we do not have to do that. There are plenty of good, plain, understandable proof texts, and we do not have to stoop to piffle and poppycock in order to preach holiness.

Now the Gospels, the Sermon on the Mount, the parables of Jesus, and His words of course furnish indisputable holiness material for preaching. The historical events recorded in Acts furnish splendid material for the same purpose. But the crux and the cream of holiness preaching is to be found in the Epistles. Not that they have more authority or are more weighty than the Gospels or Acts, but because they are the illuminated, inspired explanations and enlargements upon what Jesus began to do and teach, and which He gave in laying the foundation for His Church. The Epistles reveal the full grown plant while the Gospels present the seed corn. It is the New Testament which makes plain the old, and it is the Epistles which make plain all the rest of the Bible.

We saw the Church get sanctified in Acts, and then when we read the epistles which they wrote, we have holy men giving us a Holy Ghost inspired and minute description of how they got the blessing, how we are to get it, what it will do for us, and how to lead others into it. The preacher who is short of material for holiness preaching should live for a while in the intimate fellowship of the apostles and hear them preach from Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, Timothy, Titus, Hebrews, James, Peter, John or Jude. It is because we do not take the time and the trouble

\* Paper read at Kansas District Preachers' Convention by Superintendent of the Kansas City District



to drink from the copious fountains of heavenly wisdom, given expressly for this purpose, that we run out of material for fresh, up-to-date sermons, on holiness. The man who will bathe his soul in these seas of Holy Ghost wisdom and revelation, and do it frequently cannot be dry and uninteresting, nor unscriptural, in his ministry. If we preach holiness because it is in the Manual of the church, or because we are afraid of being called on the carpet for our failure to do it, or because the people want to hear it, or to hold our job, then it will be mighty dry and we will be hard put to it to find something to preach. But brethren, if we will so fill our souls with the eternal wisdom of God as given us in His Holy Word, and then if we preach our God-given convictions, what we feel and know in our own hearts, and preach it because we cannot keep silent and because it just

comes out as the result of spontaneous combustion on the inside of our heart, then it will "take on" others, as sure as you live.

We are in constant danger of giving the people an unscriptural ministry, because the trend in our day is toward preaching almost anything but the Word. Most people and I fear most preachers, have only a smattering of scripture. The yen to put a lot of literature and history and poetry and fiction and illustrations and stories and anecdotes into preaching may be somewhat popular but it deals death and destruction wholesale, even though it comes from the lips of a Nazarene preacher. Brethren, let us fulfill this holy ministry which God has mercifully and graciously put in our hands. So much depends upon us. We cannot afford to be careless. Let us mind the scriptural injunction given us by the Holy Ghost, "Preach the word."

## My Relatives

Paul S. Hill

I AM related to the chemical world of atomic things. Every law of chemistry is within me. Each of the peculiar properties of matter in all its far-reaching ramifications throughout the entire world of created things has its place in my physical makeup. The atoms are very small; the suns are very large; in between them lie the varieties of material things. I am related to every atom and every sun and every chemical thing in between. These chemical relatives of mine cannot see, hear, feel, reason, pray, nor bring any fundamental changes to themselves. They are bound by laws of nature to the confines of chemical being. They seem a helpless lot but are constantly in use everywhere. I could not live without them. They are very near to me, but are the lowest down in the scale of all my relatives. They are dirt and mud; rocks and small bits of roots. They would not amount to much if there were not so many of them, but they are everywhere. Millions of them could dance on the head of a pin and it is only when they gang up that they are noticed. Many of them have never been seen and never will be. They are all old with age and none of them have ever died. Good or bad, great or small, here or everywhere else I am related to them all. They are my relations.

I am related to the vegetables. The chemicals and the vegetables are closely related to each other and both are related to me. My vegetable relatives are a set lot. They never move from where they get started. They are helpless and cannot move. They spend their time growing and propagating their kind. They do not work but depend on the sun and rain, earth and climate for their living. They look proud and dainty, though some of them are big and sturdy. They are all shameless in their love affairs and flaunt their powers of sex to the winds and

insects. My vegetable relatives are a higher order than the chemicals but the only thing that they can be proud of is that they can grow and propagate their kind. They spend all their time doing these two things, and have to have their chemical relatives help them in that. I am related to the vegetables, and they are a helpful lot. They feed the teeming multitudes of eating things and supply material for houses and furniture. I set them around me when I please and eat them when I am hungry. Some I boil, some I fry and some I eat raw. My relatives.

I am related to the animals. They too are related to the chemical and vegetable things. Every trait of the chemical and vegetable kingdom is in the animals, and everything that is in the animals is in me; we are related. I am quite a lot like the animals, and we are in a higher class than the vegetables. They cannot move nor feel but we can go places and feel things. We not only propagate our kind but we love our offspring and care for them. We build homes and provide food. Animals have a strange power known as instinct which the plants do not possess. Some of that is in me. But why boast. If we animals die our chemical relatives (a poor but busy lot) come and get us and make us part of their unendingly numerous tribe. We cannot even be a vegetable unless the chemical laws decree it, and then we will be helpless in the matter.

I am related to men. They are a much higher order than mere animals. They are souls, spirits, rational intelligent beings. They think, reason, plan, pray, believe, hope, worship, better their condition and make improvements over their yesterdays. They are immortal with a personal being. Some of them are pretty low in morals and behavior, but many of them are wonderful in grandeur of character. I am related to them all. Even the

lowest down of them has a wonderful capacity for good and the highest of them is humble and little in his own sight. Every one of them is related as I am to the chemical and animal kingdom and battle against the germs that infest their bodies and make them sick. Also they battle against the animal that is part of themselves and try to live on a higher than animal life level. The chemical and animal realm is necessary to me and all living men, but I feel within me a bigger thing than they can produce and while I respect generally the chemical and animal realm I am at times about half disgusted to think they are such a prominent part of me. But still, while I live with these relatives of mine I know I am different in some great way from them. I am more different from the animal than the animal is different from the vegetable or the chemical. God has made me a person. I can sense the presence of God. He has revealed Himself to me. My spirit nature has received a manifestation of Deity and another world. I am a man, related to men, with knowledge of divine things.

I do not know whether I am related to angels or not. They have nothing chemical, vegetable or animal about them. They have no sex nor children. They excel in strength, and like human beings communicate messages from God. Maybe they are relatives of mine by way of the creation of all spirits. To be related to the angels would also relate me to the devil for he once was a good angel. I would not mind being related to the angels but dislike thinking I am related to the devil, though I have known times in the past when a nature like the devil was in me. It never has been much of a question with me where the devil came from for men have a nature that is evil enough to be devilish if it is not curbed or removed. I guess maybe I am related to angels, but I hope I keep the door shut against the devil. I had rather be related to the mud and mire, the vegetables and forests, the animals and fishes, and all the men good or bad that I know or do not know, than be related to the devil. If I could have my way I would say, "Related to angels? Yes. Devils and demons? No."

I am related to God. He has breathed into men His own image. This is what makes me more than an animal. It makes me a person, and because I am a person I am related to God. He is my Creator Father. I feel friendly toward Him and am safe in His providential protection. His image within me is spiritual and immortal. With it I feel that I should live on forever even if all my other relatives should die off. Of all my relatives God is the nearest, the richest, the wisest, the strongest, the kindest, the most understanding. I tell Him all. He listens and answers.

I am related to all of God's saved children. They are the Church. I love every one of them. They are wonderful. I had rather be with them than with unsaved blood relations. They are happy, full of songs and good intentions. They mean well, though some of them have some queer quirks. I let it be known that they are my people for they are the best

there is in the world. They are ready for heaven and fit to go any decent place.

I am well related. From the bottom up and the top down I feel a friendliness in the fitness of things. Atoms, suns or chemical systems; bushes, bogs or roses; beasts, birds or fishes; man, good or evil; angels and all spirit beings: I am related to them all, but mostly to God my Creator Father, whose image is reflected in my spirit nature.

There is unceasing activity throughout the universe of my relatives. All things work. All things work together. All things work together for good to them that love God, and I do, so what matters?

## The Congregation and the Preacher

I FEEL complimented when anybody comes to hear me speak," remarked an outstanding preacher to a large audience which had gathered to hear him speak. How few preachers have this attitude toward an audience. So many treat a congregation as if they were compelled to attend the service, and that they should appreciate anything, however poorly prepared, that the preacher had to offer.

At the best, a congregation is a group who have voluntarily gathered in some meeting house to worship God and listen to the message from His Word. The preacher is simply the instrument God is using to convey the message to the people. It is a mistake for the preacher to take any patronizing attitude toward the congregation. The preacher is not a teacher dealing with people who are compelled to subject themselves to his treatment or to be manipulated by his whims. A congregation may love a pastor but resent a schoolroom attitude he might manifest—that of ordering his congregation about as a teacher would a group of students. In reality the congregation owes the preacher nothing, they have honored him by their presence, they have complimented him by their coming to hear him speak; therefore the preacher owes the congregation everything—the very best efforts he can put forth in preparation, his supreme efforts in presenting the truth and the kind and courteous treatment one would give a guest who has visited him.

Preachers who have failed to take an attitude of this kind toward their congregations have hampered their usefulness. Some people resent being asked to move their place of seating once they have become settled for a service. If an auditorium is provided for a service, people have the privilege of sitting in any portion of that auditorium they desire. If it seems advisable to gather a small group into one section of the auditorium, after one request is made for all to move into that section it is discourteous for a leader to insist that others move. Some people have left a service because of discourteous insistence by a leader that they move, when in reality it did not make a great amount of difference whether they moved or not.—D.S.C.

**N. Y. P. S.**  
S. T. Ludwig

### The Convention Theme

**T**ARRY YE . . . Go Ye" was unanimously chosen by the General N.Y.P.S. Council as the theme for our Fifth General N.Y.P.S. Convention. These significant words are biblical and convey the two ideas of "holiness" and "evangelism" which the Council desired to emphasize. More than that, the words in the theme were spoken by our Lord and Master, Jesus Christ. They are all the more meaningful and important for that!

It is the earnest desire of the Council that this theme shall challenge the convention to greater sacrifice and service for Christ and the church. We trust that in the stressing of these two essentials, we shall re-emphasize these great truths to our generation.

We request the prayers of our good pastors and people everywhere, that this General Convention may be signally owned and blessed of God. We desire, supremely, the manifest presence of the Holy Spirit upon all the sessions of the convention.

### The General N.Y.P.S. Convention Program

Theme—"Tarry ye . . . Go ye"

THURSDAY EVENING

Address . . . "Tarry Ye"  
Rev. M. Kimber Moulton

FRIDAY MORNING

Devotional message: "Holiness, a Bible Doctrine"  
Professor Westlake T. Purkiser

FRIDAY AFTERNOON

Devotional message  
"Entire Sanctification, a Vital Experience"  
Rev. Edward K. Hardy

FRIDAY EVENING

Address . . . "Missionary Message"  
Rev. Hugh C. Benner

SATURDAY MORNING

Devotional message: "Living the Life of Holiness"  
Rev. John L. Peters

SATURDAY AFTERNOON

Devotional message  
"Holiness, the Dynamic of Evangelism"  
Rev. George Galloway

SATURDAY EVENING

Address . . . "Go Ye"  
Rev. Sylvester T. Ludwig

Not only is it becoming, but it is needful that we who are redeemed should grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Stagnation is a danger signal, and danger signals unheeded become death signals.—H. O. F.

### Problems Peculiar to Preachers

CHARLES 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**—A local preacher in the church I pastor has District Song Evangelist's commission also. This person is now working at home and claims to pay tithes, but not in the accepted way of the church. This tithe is paid in new furniture brought to the parsonage. The church does not understand, and some feel if this one can decide what to do with the tithe, they also can. What can I do?

**ANSWER**—No person can secure a commission as Song Evangelist without the recommendation of the local church through its board. You certainly can have a talk with the individual and let the position of the church be known. I would not assume that this person understood our position. Then I am wondering about this matter of the way you state that this tithe is paid. I would like to know if the parsonage is a furnished one, or if the pastor owns the furniture? If the latter is the case, then I would think you had been at fault in accepting these gifts as the tithe of this member.

I mean this, if a person offers you a gift you have a right to accept it and be appreciative. But if that individual, whether he be a Nazarene or not, makes you a gift and states that this is his tithe, or any part of his tithe, you would be wise to reject it. There really is no other consistent way for you to contend for storehouse tithing. If you have a right to accept any part of a tithe from anyone he must have the right to pay same.

I would deal personally and clearly with the person, and if I could not obtain results, I surely would not recommend such a one to the assembly and to our folks for service all over the nation.

**Q.** In your answer recently you discouraged preachers taking part in Townsend plan meetings. I have spoken for some several times and have been well paid, and I need the money; but I do not want to do wrong. Shall I discontinue to speak for them?

**A.** This column is not written to make demands on our folks, and no one is bound by what we may say here. However, it is a bit interesting to note that the only written challenge to answers given comes from this answer regarding the Townsend plan. I have no advice to give you. I do know that the Townsend plan is debatable and highly questionable in the minds of nearly all leading men. I feel sure a Nazarene preacher will be better off in the long run to spend his time and effort in something more sure.

**Q.** How often should a church have a missionary service? Should a pastor preach on "Missions" often? What if the church does not believe in Missions?

**A.** I think that every pastor could do well to preach on "Missions" once a month. If he does not preach on the subject he should see to it that some missionary service is conducted during the month and he should take sufficient interest in the same to make it clear to all that this service has his direct support. In answer to the last part of the question, it is hard to feature well-saved folks that do not believe in Missions. A continued mission burdened ministry

that talks, cries and pleads for the lost should be persisted in until the souls of the people are attuned to the cry of the Master. I note you speak of the church debt. That likely is the trouble. The people have become localized and perchance sympathized with until they feel they are imposed upon when Missions are presented. A heart passion on the part of the pastor will produce a change in these conditions.

**Q.** I am thinking of resigning my pastorate. How can I best bring this about? I might add that there never has been a time when the church was doing as well as it is now, and I know of no one who desires that I leave.

**A.** The way to resign is to resign. But when you do, stay resigned. Many resign to gather a degree of sympathy and have a great stir created around them and then they yield to the demand that they reconsider. There are no doubt times when reconsideration would be justifiable, but those times are rare. Think the matter through. Confer with your District Superintendent, and if you are clear that you cannot carry on longer, announce your resignation in terms that are final, and see to it that they are final.

I fail to follow your line of reasoning, however. You state that there never has been a time when the work of the church was going better than at present. You do not state that you have lost the burden for your place, nor that another call has come that has confused your mind. If I knew how long you had served your present pastorate, I would be better able to advise you. However, here is a safe guide: All things being equal, it never is wise to leave a church when you are at the peak of success. You may never again reach such a place and always will be harassed by the enemy for this move. Again, it is never wise to leave in the midst of a church depression; I mean by that, when the bottom seems to have fallen out of all the work of the church. There are occasions when the vote of the church would force a change at such a time, but if you can remain and pull the church back up to a good degree of victory, with finances up and a revival spirit on, that will be wiser. When this is accomplished, a move would be advisable. Never remain when the work seems to continue to drag and the church to be going back. Accept another field, and pray that the minister that follows you will have better success than you have had.

**Q.** I find that it is hard to use the proper term in speaking of the church of which I am pastor. Should I say, "my church," "my board," "my Sunday school," etc.?

**A.** Our work grows very close to the hearts of those who minister in it, and it is hard to keep from being personal when speaking of it. I am sure there are occasions when the personal claim should be made, but in general it will be far better to learn to associate our terms with the people we serve and give them due credit, and locate what we do, by saying something like, "The Columbus First Church has a desire to advance its church school program"; rather than for Brother Strang (the pastor) to say, "My church has a desire to advance its church school program." (I use Brother Strang's name by permission.)

I knew a preacher on a certain district who came to preachers' meeting and had more to say about, "My church does not stand for this," and "my church is in for a revival," and "My church overpaid its General Budget," and "my church," "my church," "my church," until his terms became a laughing stock. And the following week the church, that he had given the impression he owned, and perchance did try to boss, voted on the pastor and more than a majority voted so that he discovered that it was not his after all.

But, in a more serious analysis: There is no part of any one of the units of the great church that belongs to any one of us ministers. The district I happen to be serving has

made such progress as has been made, not by myself, but by the consistent work of every pastor, evangelist and layman within its confines. It must bore these folks who carry this load all the while if they must listen to me talk about "My district, my churches," etc. On the other hand, I will have nothing to lose by talking in terms of the people and giving them due credit for all that is brought to pass. I advise you not to say "My church."

**Q.** Why is not more attention given to our evangelists in securing workers for our campmeetings, rather than General and District Superintendents?

**A.** First, the Church of the Nazarene is committed to evangelism. That is her stand throughout her ministry. She wants General Superintendents and District Superintendents who are in for revivals. In Nazarene camps there is more done than the results of a ten-day campmeeting of any other type. Examples are set before the people in style, type and fervor of preaching. We have many good evangelists who can do all this with acceptable ability, but when it is a General Superintendent who does it, added force is given. The claims of the church are interwoven into all the program and a secondary result is obtained that does not interfere with the regular services. Evangelists, too, come in for their share of this indirect blessing. It is not only an honor but a schooling to be in a campmeeting for ten days and preach with one of our General Superintendents. No evangelist who enjoys this blessing will question the wisdom of securing these good men as workers in our camps.

**Q.** How can we take proper care of our evangelists, and yet not have a pull for finances?

**A.** I do not know. Money never has been easy to get and those who get it have to work for it all the time. Do not allow yourself to believe that anywhere it comes without plans and effort. I would suggest a plan of securing pledges in the last days of a present revival for the next one that will be on, in say six months. If you can get the expenses of the next revival pledged you will likely get in at least two-thirds of the pledges. Keep this money in a separate fund, and with two-thirds raised, it will be easy enough to get the balance. Before you close the revival, repeat the plan for the next one. If worked, this plan is O.K., and no plan will work itself. But whatever you do, take proper care of your evangelist. These workers are doing a great work among us, and are overlooked far too often.

**Q.** I have worked hard in building up the church. I am now leaving; have I not a right to suggest my successor?

**A.** No! If you are leaving, leave. The Manual has provided that the business of the church board and the District Superintendent is to nominate the pastor. You will serve best by keeping completely out of this affair.

**Q.** Should a pastor take sides in a trouble among members?

**A.** Not unless the trouble involved an unmoral issue that is unquestionably clear, then even if members are affected, the pastor must be on the side of right.

**Q.** What attitude should a pastor take toward disgruntled members of other Nazarene churches of his town; in fact, from any other Church of the Nazarene?

**A.** He should not visit them nor court their favor. He should not assume that he is a superior minister in dealing with folks, and that his fellow ministers are weaklings. He should never take members from another church into his unless he has first got the consent of the other pastor and the letter of those to be received. This attitude will develop a spirit of brotherly love and harmony among all our churches and ministers.

## The Preacher's Message

All sermons must culminate and find their loftiest purpose in the divine Redeemer. We must never forget that, as its ministers, we have been allowed of God to be trusted with the gospel, and to us has been committed the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself.

Our ministry also must be cruciform. The thought that our Master was crucified must never be far from our thoughts. Not primarily as Teacher, Prophet, Wonder-worker or Social Reformer, but as having been slain from before the everlasting hills! "Christ and him crucified," said the apostles. We must be witnesses of that which we have received, "how that Christ died for our sins according to the scriptures."—F. B. MEYER.

A high character might be produced, I suppose, by continued prosperity, but it has seldom been the case. Adversity, however it may appear to be our foe, is our true friend; and, after a little acquaintance with it, we receive it as a precious thing—the prophecy of a coming joy. It should be no ambition of ours to traverse a path without a thorn or stone.—CHARLES SPURGEON.

IT WAS the time for the annual recall, when the preacher was to find out how the people stood regarding his staying with the church for another year. The pastor was a little uncertain of the outcome and felt like he ought to do something to encourage the people to vote for him, and to assure himself of a job for at least another year, and maybe three years. Unconsciously the pastor brought the people to a decision of what they thought of his goodness rather than what they would consider for the welfare of the church. Also he forced those who thought that a change would be beneficial to take a determined stand against him and start a rift in the church that bordered closely on a split. The pastor finally won out in his race for staying, but many of the congregation wondered whether he was staying for the good of the cause or for personal welfare.

### THE PROFESSOR SAYS:

that the pastor should be concerned primarily with a constructive program for the welfare of the church and the advancement of the kingdom of God on earth, and in the time of election trust God and not try to influence directly the vote of the congregation. Thus he will keep the glory of God and the respect of the audience regardless of how the vote goes.

## BOOK CHAT



By P. H. Lunn

ONE of the recent arrivals on the Book Man's table is a Fleming H. Revell product, *THE TWELVE APOSTLES* (50c). This book is written by our good friend, Rev. A. Milton Smith, now pastor of the Church of the Nazarene at Malden, Mass.

As the title suggests, this book is a study of the twelve apostles. Its distinctiveness lies in the fact that it points out the direct influence of association with Christ and the later effects of the Holy Spirit in the lives of these humble men. In other words, emphasis is placed on what these men were in their natural condition and what they became as a result of their surrender to Christ.

This is one book that every minister in our church should put on his list to purchase during the year.

From the Cokesbury Press comes a volume with an intriguing title, *FAITH IN THE MYSTERIES* by Earl G. Hamlett (\$1.00). Here are thirty-four brief presentations of deep, vital, stirring truth. The subjects treated cover a wide range—The Brevity of Life, Life a Medley, Friendship, The Unrealized Dreams of Life, The Call of the Depths, God Is Good, Longing for the Larger Life, The Mystery of Prayer, Christianity a Religion of Surprise, Fractional Living, etc. Ministers who need short, pithy messages for use in radio programs will find much usable material here.

A volume that strikes us as being quite unusual is *THE PSALMS FOR EVERYDAY* by Jane T. Stoddart (Cokesbury—\$3.50). Choice selections from the Psalms are quoted and in exposition thereof; choice illustrations from life and literature are given. *The British Weekly* describes the book as "A feast of fat things, full of marrow." *The Expository Times* says, "A notable achievement." The illustrations alone are well worth the price of the book. There are 382 pages with index. Aside from the pragmatic value the reader with a "literary" taste will greatly appreciate this work.

And here we have a really important book, *THEIR FUTURE IS NOW* by Ernest M. Ligon (\$3.00). You will remember the author as the writer of that well known volume "The Psychology of Christian Personality." This volume charts the growth and development of Christian personality. It is an argument for the careful training and nurture of our children that they may have a background of character and understanding as a basis for Christian experience and living. Anyone interested in religious education will find this book of exceptional value.

### "DRAGONS IN THE WIND"

Powerful! Convincing! Startling! A 48-page booklet by Miss Ethel Hubler, editor of *The National Voice*, is off the press, packed full of facts and information useful to ministers, lecturers, and workers in the battle against the liquor traffic, as it answers wet misstatements with dry facts. It has already been acclaimed by nationally known dry leaders and ministers as one of the finest things of its kind in print. Price fifty cents; at our own Publishing House.

## 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

### Family Religion

"Christianity began as a family affair, and was not a professional thing as it is today. Whoever had the largest house had the church. Today, we never think of our religion in the home and practice it only in church. We must remember that as the home goes, the church goes."—ROBERT E. SPEER.

### Father

It isn't the things he brings to you  
When he comes home from a trip.  
It isn't the things he says to you  
When you score in arithmetic.  
It's the feel of his hand  
Like an iron band,  
It's Father!

It isn't his smile  
When he calls you son,  
Or the pride in the things  
That your skill has won.  
It's the touch of his hand,  
Like an iron band,  
It's Father!

It's something hidden away from sight,  
Something that's strong—it will make you fight

For things that are good, and things that are right.

It's the clasp of a hand,  
Like an iron band,  
It's Father!

—FRANCES DAVIS ADAMS.

### God's First Approach to Children

"I doubt not to affirm, that a godly education is God's first and ordinary appointed means for the begetting of actual faith, and other graces in the children of believers. . . . Therefore if you deny them the first appointed means of their actual faith and sanctification."—RICHARD BAXTER.

### Children and Religion

"Religion, especially, helps children to appreciate life in its wholeness and to develop a deep sense of the sacredness of human personality. In view of the estimate that perhaps one-half the children in this country are having no regular religious instruction, it is important to consider how provision can best be made for religious training. In this we must keep in mind both the wisdom of maintaining the separation of church and state and the

great importance of religion in personal and social living."—PRESIDENT FRANKLIN D. ROOSEVELT in speech on "Children in a Democracy."

### My Daddy

Jest the best thing, Daddy is,  
When he 'aint got rheumatiz;  
Gives me pennies an' good advice  
'Bout keepin' clean and bein' nice,  
An' sayin' please, an' don't deceive,  
Handkerchief instead of sleeve.  
Seems jest like Daddy knew  
He was once a small boy too.  
Second table for him, I 'speck',  
When he only got the neck.  
And, now, he always says,  
"Give the kid the best there is."

An' when Ma sends me off to bed,  
Daddy takes the light ahead,  
An' holds my hand an' talks, maybe,  
'Bout the things that used to be  
When he an' Unky was little boys.  
An' all about their games an' toys  
What am I goin' to be? Oh, say!  
Druther be like him, today,  
Than 'President or anything;  
He's lik' Ma says angels is—  
When he 'aint got rheumatiz.  
—ROLAND A. NICHOLS.

### An American Boy's Prayer

Behind every fact there is a reason. What reason lay behind the fact of the unique greatness of that statesman of America's early history, Benjamin Franklin? Perhaps a prayer written in carefully formed letters on the fly leaf of a little book while Franklin was yet a boy, in his teens, may suggest at least part of the answer. Under the heading, "Petition," the prayer continued:

"Inasmuch as by Reason of our Ignorance We cannot be Certain that many things which we hear mentioned in the Petitions of men to the Deity would prove of real Good if they were in our Possession, and as I have reason to hope and believe that the Goodness of my Heavenly Father will not withhold from me a suitable Share of Temporal Blessings, if by a Virtuous and holy Life I merit his Favour and Kindness—

"Therefore I Presume not to ask such Things, but rather, Humbly and with a Sincere Heart express my Desire that He would graciously assist my Continual Endeavors and Resolutions of Eschewing

vice and Embracing Virtue; which kind of Supplication will at least be thus far Beneficial as they Remind me in a solemn manner of my extensive

### DUTY.

That I may be Preserved from Atheism, Infidelity, Impiety and Profaneness, and in my Addresses to Thee, carefully avoid Irreverence and Ostentation and Odious Hypocrisy—

Help Me, O Father."

### Boys

Boys! Boys! Boys!

We thank Thee, God,  
For the gift of them;  
For the glorious reach  
And the lift of them;  
For the gleam in them  
And the dream in them;  
For the things they teach  
And the cords they reach;  
For the ways of them  
And the blaze of them.

Boys! Boys! Boys!

And we thank Thee, God,  
For the light in them;  
And the might in them;  
For the urge in them;  
For the surge in them;  
For the thoughts they wake  
And the paths they break;  
For the gong in them  
And the song in them.

—SELECTED.

### Lost—a Boy

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching! Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him. Yes, his mother lost him! Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to the home. Aye, his church lost him! being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elder were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for their long lost boy.

He must be found! He can be found—found just where those two careless but pious parents en route from worship in



Jerusalem found their lost Boy: in that particular spot in the church where interested men were willing to meet Him and answer in simple fashion the direct questions of His awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found by men who are willing to look for him!—*Men at Work*.

#### Successful Marriages

A minister whose record of performing two hundred and fifty marriages in ten years without a single divorce raises the question, "How?" A large part of his success is related to the careful guidance that he gives previous to marriage to the couples concerned. One of the items in his schedule is a sort of questionnaire, which he calls "Ten Tests of Love."

1. Are you happy in the other's presence?
2. Are you unhappy in the other's absence?
3. Have you a wealth of things to say to the other?
4. Are you willing to share unemotional experiences?
5. Will you give full consideration to the other's success?
6. Is there pride in the other's appearance and general all-round characteristics?
7. Are you capable of building a joint personality without insisting upon annexing the other?
8. Are you willing to do without?
9. Are you big enough to discover God together? "We love him because he first loved us."
10. Are you willing to give up your freedom for the responsibility of rearing children?—*Zion's Herald*.

#### Silent Things

All lovely things, and great, come quietly. Forgiveness, love, soul cleansing tears that start.  
Eternal springing hope, faith, charity—The birth of meekness and humility Within a heart.

The dawn wind, sunrise, sunset, afterglow, Bring swinging stars, the crystal falling dew,  
The ever-lifting grass, white swirling snow, The mighty swelling tide—its ebb and flow;  
These silent, too.

But none in deep, still beauty can compare With that cool, welling spring within. A fount  
Which is His power, His voice. And sometimes there Within its silver spray, a vision rare Is ours to count.—*GERTRUDE SUTSLER DUFFER, in The Lutheran*.

#### Some Things to Consider

Matthew 13:1-46

The Character condition capability arefulness

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Consider

Spiritual Character upernatural Growth upreme Worth aing Power of the Kingdom

Consider Man's Part in the Kingdom. The Seed—man had to sow it. The mustard—man planted it. Leaven—woman hid it in meal. Treasure—man had to find it. The Pearl—man had to seek it. Every person mentioned in these parables did something. God's kingdom depends on man.—*W. F. IRWIN, in Bresee Avenue S. S. Bulletin*.

#### Spirituality

"Spirituality is the aspiration and tendency toward the divine in thought and action as animated and directed by the Holy Spirit."—*Christian Advocate*.

#### Our Sunday School's Greatest Need

In the church bulletin of Howell, Michigan, Church of the Nazarene, the pastor, Rev. W. W. Clay, speaks out of his heart to his church what might well be said to many others:

"Our greatest need is not better trained teachers, nor a larger attendance, nor looking after absentees, nor more room. You may be surprised to have your pastor speak thus, knowing his emphasis on all these. Our greatest, most fundamental need is a spirit of reverence for the house of God. Not that we are worse than others . . . reports have come that some larger Nazarene churches are noisy and disorderly. Ours is not, but still there is room for improvement. Who is to blame? Your pastor, if he does not turn the spotlight on it. Your superintendent if he does not demand it. But everybody must co-operate. During the song service or the scripture reading

is not the time to distribute helps or class books. Teachers must talk to their classes about the how and why of reverence, . . . adult classes as well as others, for they are often the worst offenders. Teach them we truly worship only as we sing or are reverently silent during song service, or as we listen carefully when others are speaking, or as we are silent during prayer. Teach them that to whisper unnecessarily is not only a breach of courtesy but an insult to God. Whatever else we need, we must first have reverence that we may have God's blessing on our worship.—*Michigan District Bulletin*.

#### The Sunday School

(An old Methodist Hymn)

Delightful work! young souls to win,  
And turn the rising race  
From the deceitful paths of sin,  
To seek redeeming grace.

Children our kind protection claim;  
And God will well approve  
When infants learn to hsp His name,  
And their Redeemer love.

Be ours the bliss, in wisdom's way  
To guide untutored youth,  
And show the mind which went astray  
The Way, the Life, the Truth.

Almighty God, Thine influence shed  
To aid this blest design;  
The honors of Thy name be spread;  
And all the glory Thine.

—*JOSEPH STRAPHAN*.

#### The Sit-down Strike in Religion

The great causes of God and humanity are not defeated by the hot assaults of the devil, but by the slow, crushing, glacierlike masses of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown upon, but by being sat upon.—*G. A. SMITH*.

#### The Responsibility of Listening

If one is prepared to listen to God, he must be ready to accept the responsibility of listening; for God will tell him the truth, and no one can know the truth and ignore it without damage to his soul.—*ROY L. SMITH*.

#### Traffic Signals

DANGER! With vacations approaching there will be the temptation to fall behind with your tithe.

CAUTION! Once behind, it will be exceedingly difficult to catch up.

GO! on through with your better judgment, and let nothing deprive God of His rightful first place in your heart and consideration.—*Bulletin Kansas City, Kansas, First Church*.

## HOMILETICAL

### A PREACHING PROGRAM FOR JUNE, 1940

Henry B. Wallin

Rev. Henry B. Wallin, writer of "The Preaching Program" for this month, was born in Vernon, Texas, educated in Texas Holiness University, University of Chicago, and received his doctor's degree from Pasadena College in 1937. He was married to Pearl Melvin Threadgill on August 12, 1908. He was ordained a minister in the Church of the Nazarene, October 30, 1909, and since that time has pastored Nazarene churches at Texarkana, Texas, Dallas First Church, San Antonio First Church, Woodlawn Church, Chicago, First Church, Spokane, Wash., First Church, San Francisco, Calif., and since 1934 has been pastor of the "Mother Church" in Los Angeles. He served on the board of Directors of Bethany-Peniel College, 1930 to 1932, then vice-president of board of directors of Pasadena College, 1934-35, and since 1935, as president of the board.—*MANAGING EDITOR*.

SUNDAY, JUNE 2, 1940

#### MORNING SERVICE

##### The Lure of the Forbidden

TEXT—2 Timothy 4:10.

INTRODUCTION—Demas is one of the outstanding examples of the possibility of apostasy or "falling from grace."

In Paul's first imprisonment, during which time he wrote letters to the Colossians, the Ephesians, the Philippians, and to Philemon, Demas is pictured as a faithful follower; moreover Paul speaks of him as a fellow worker.

He had a good start, evidenced by:

1. A Christian experience. No one would accuse Paul of having any other kind of folks associated with him in the ministry.
2. He had one of the most dynamic instructors of his day, namely, Paul.

#### I. THE TIME OF HIS DESERTION

1. Paul's second imprisonment.
2. Only Luke stood by. How he needed a friend.
3. At this time Demas forsook him.

#### II. THE CAUSE OF DESERTION

1. Love for the age. What was the spirit of that age?
  - a. Self-gratification. Mastery over others rather than service.
  - b. Possession of earthly things—popularity—power.
  - c. The impelling thing that characterized the church was sacrifice—renunciation—complete abandonment to Christ.
  - d. The word love here is a very strong word—not merely emotional, but intellectual—informed decision.
  - e. No man is thus drawn aside until the romance of the cause fades from his vision.
  - f. Love for Christ and His cause must overshadow everything else.

#### III. THE PENALTY OF DESERTION

1. Penalty for wrong-doing is written into the very law of life. All civilization cries out for justice.

Illustration—The army says the penalty of desertion is death. He who is disloyal to his country deserves no honor. Aaron Burr's sword hung high in the arch of honors in the

halls of his alma mater until he betrayed his country. Then his name was blotted from the sword.

#### CONCLUSION

The edict is written, "The soul that sinneth it shall die." It is the penalty of wrong attitudes and relationships.

"O turn ye, for why will ye die?"

There is hope in the Christ who took your place!

#### EVENING SERVICE

##### The Mocker

TEXT—Proverbs 14:9.

INTRODUCTION—What does it mean to make mock at sin?

Answer—Treat it as a joke, as inconsequential.

He may be a cultured fool, a rich fool clothed in purple, or a fool in the gutter.

Some of the aphorisms regarding sin: "Oh, well, young men will be young men," as if young manhood cannot be crowned unless crowned with dirt, or "It will all come out in the wash," as though there were any ocean big enough to wash away moral stain, or "It will not matter a hundred years from now," as if soot can be changed to snow by the passing of the years.

#### 1. SIN EXPRESSES ITSELF IN LAWLESSNESS

1. In the home—disobedience.
2. In the church—ministers and laymen disregarding the law of the church.
3. In the state—penitentiary.

Illustration—The governor of one of our western states called a meeting of the legislature and asked for heavy appropriations. The legislators asked the reason, and the governor answered, "We are living in the day of cold hearthstones, cabarets, late nights and bright lights and high-powered automobiles, all of which contribute to the delinquency of youth. We can do nothing about it except to enlarge our institutions to care for the coming crowds. Read Ralph Parlette's lecture, "Youth Joy-riding to the Jungles."

#### II. WHY IS A MAN WHO LAUGHS AT SIN A FOOL?

Answer—Because of what sin is. Sin is both an act and a principle. The act is only the expression of the principle.

The act separates:

1. Man from God. "He that sinneth is of the devil." Fellowship is broken.
2. Breaks homes. Separates husbands and wives, brothers and sisters. Brings on wars.

But the principle back of every act is what God is after. Hear Paul as he cries out in his misery, "Oh, wretched man that I am! who shall deliver me from the body of this death?" This is his cry in the seventh chapter of Romans but in the eighth he shouts, "Nay, in all these things we are more than conquerors through him that loved us."

In this there is victory over the sin of the church, namely, the sin of omission, "He that knoweth to do good and doeth it not, to him it is sin."

Thank God there is perfect deliverance in Christ for all the ills of the whole human family.

Oh, give Him a chance!

SUNDAY, JUNE 9, 1940

#### MORNING SERVICE

##### The Majesty of Service

(Installation Service)

TEXT—Matt. 23:11.

INTRODUCTION—When James A. Garfield was a lad someone asked him what he expected to be when he grew up. His answer was, "I expect to be a man; if I fail in this there isn't much hope."

It is a great thing to be a man!

1. Man is more valuable than anything he has ever acquired.
2. Man is more valuable than anything he has ever organized.
3. Man is more valuable than anything he has ever achieved.
4. Institutions are valuable in such ratio as they minister to man.

This cabinet is to share in shaping men.

Humboldt said, "All the world is but a platform upon which to erect manhood."

Things that matter most in this program:

1. The personality of the leader.

One whose character is pure and whose personality is radiant.

2. The things he teaches.

It is too frequently said, "It does not matter what one believes as long as he is sincere." That sounds big and innocent, but to analyze it means to hear the hiss of the serpent. What one believes is foundational in determining the character of the superstructure. So teach him that no questions will be raised as to your authority, the Bible.

3. The passion of the leader.

It was said of Wesley that "he was out of breath pursuing souls." There must be more than mere knowledge of the subject matter under consideration.

The pupil must be won for Christ.

Samuel K. Hoshour gave fifty years of his life teaching the ragged boys and girls of the wilds of southeastern Indiana for the mere pittance of thirty dollars a month. A few years ago he died in Indianapolis with a mortgage on his home. He put his life into character building. From his classroom came C. L. Morton, who went to Congress, Tom Hendricks, vice-president of the United States, A. C. Harris, famous minister and author, and Lew Wallace, who wrote "Ben Hur."

J. Wilbur Chapman, evangelist, was won by a Sunday school teacher.

4. Give the taught an opportunity to express what he has learned. Failure to do this may explain why three out of every five Sunday school pupils are lost to the church.

## EVENING SERVICE

### Christ Conquers

SCRIPTURE—John 5:1-18.

INTRODUCTION—The place of the incident—Jerusalem.

The occasion—Feast of Purim (Jews gave presents).

The scene—Crowds of halt, blind, lame, and withered folks. Pool of Bethesda, an intermittent spring with medicinal properties. This motley crowd sheltering in the five porches, waiting for the waters to move.

#### I. THE CASE OF THE IMPOTENT MAN

1. He was helpless, 38 years a paralytic, perhaps the victim of his own follies.
2. He was penniless—having nothing with which to pay for care.
3. There was no one to care. With the psalmist he could say, "No man cares."
4. He was hopeless as far as human efforts were concerned.

#### II. THE APPEARANCE OF THE GREAT PHYSICIAN

1. Christ's attitude toward this helpless one.

"So long as humanity is derelict, God is restless with the restlessness that is the inspiration of activity."—G. C. MORGAN.

Christ spoke three times:

- a. "Wilt thou be made whole?"
- b. "Arise, take up thy bed and walk." Make no provision for backsliding.
- c. "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

Morgan says regarding this miracle, "That is Christianity in an almost blinding flash of glory."

#### III. THE ABIDING RESULTS

1. The helpless, hopeless man was cured, released from his bondage, and set free.
2. Jesus made Himself known to him in the temple. Then the healed man told the Jews who it was that had healed him. Gratitude.

#### IV. INCONSISTENCY IN RELIGION

1. Christ is charged with lawlessness.
  - a. He broke the law of the Sabbath—told the man to take up his bed and walk. Penalty—death.
  - b. They were more interested in keeping a tradition than in seeing men made whole.
  - c. "For doing good Christ was sentenced to the cross."
  - d. I hear Christ saying, "Is it lawful to do good or to do evil on the sabbath day?"
  - e. Men strain at gnats and swallow camels.

Illustration—A man stormed about the choir wearing elbow sleeves, but he cursed and smoked and quarreled with his wife. Consistency—thou art a jewel!

SUNDAY, JUNE 16, 1940

## MORNING SERVICE

### The Modernist at the Bar, or God's Answer to Man's Wisdom

TEXT—1 Corinthians 1:21-24.

INTRODUCTION—In Ecclesiastes we have an exposition of our text. It is only fair in consideration of the wisdom of this world of intellectuals to select the best as an example of those who by intellectual processes endeavor to find God. Solomon, who was the epitome of all knowledge, whose equal has never yet appeared, is the one selected. His final cry was, "Vanity of vanities; all is vanity." This indicates the monotony of seeking through the avenue of things to find happiness.

Illustration—The man who came to the pastor saying, "Deliver me from the monotony of a day."

The path this wisest of the wise sought in a hopeless endeavor to get relief:

#### I. THE PATH OF WISDOM

"I applied my heart to know wisdom and to know madness and folly." Humanly speaking, Solomon knew everything. He was a scientist and a philosopher. He was a moralist and a historian. A publicist and a poet. He walked familiarly through the fields of botany. He brought forth the treasures of the mines? He sailed the seas. He wrote parables from the fields and forest. He gathered great wealth of gold and precious stones. He wrote and published books. He made or collected 3,000 proverbs. He interpreted human experience and philosophized about divine revelation.

Illustration—The man who traveled afar to interview a great man of letters and said to him, "Your walls are lined with books—you are the author of many books. You have traveled the world over. You have had intimate contact with the great. Tell me, what is the one thing worth knowing?" He answered, "My dear sir, there are only two things worth knowing. First, I am a great sinner. Second, Jesus Christ is a great Savior. In the knowledge of these two facts as applied in my own personal experience lies all my happiness and all my hope." Solomon never found this out. His was a wisdom "under the sun." Hear the text, "Man by wisdom knew not God."

Illustration—C. Murchison made a survey of penitentiaries in three midwestern states, making these conclusions:

1. The intelligence level of the prison population is substantially the same as the intelligence level of the general population of the country.

2. The percentage of college trained men in penitentiaries is three times that in society at large.

3. The intelligence of the college trained group in prison is significantly above the intelligence level of the college campus.

These facts give the lie to the Socratic contention that "Knowledge is virtue." President Hutchins of the University of Chicago states, "We do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because those keys which were to open the gates of heaven have let us into a large prison house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. We have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke. Our bewilderment has resulted from our notion that salvation depends on information." In this pathetic acknowledgment I seem to hear the cry, "Oh, that I knew where I might find Him!"

A Japanese suicide, whose body was found on the rocks below a beautiful waterfall, had this tragic note pinned to his person: "I have studied all the philosophies that treat of the problem of human life. I have studied all that religions have to teach, and I find no satisfying answer. I am going into the next world to see what I can find for myself." There is human reason in the above story, but no lift of faith. He had studied Buddha (asceticism—suppression of personality), Shintoism (many gods, back to nature), Confucianism (worship of the dead, stupefying ethics, silence on the life beyond), Taoism (occult powers, spiritism in the West), pantheism (nature worship). They do not satisfy.

What is God's answer? "Come unto me, and I will give you rest."

"Thou, O Christ, art all I want."

"Plenteous grace with Thee is found; grace to cover all my sin."

## EVENING SERVICE

### "That Old Fox"

TEXT—Luke 13:31-33 (expository).

INTRODUCTION—Morgan says the story of Christ dealing with Herod has no parallel in the records of the life and ministry of our Lord. The following brief sentences tell how our Lord dealt with him:

1. He avoided him.
2. He sent him a message of stinging satire.
3. He refused to speak to him.

#### I. WHO IS THIS HEROD TO WHOM JESUS TAKES THIS UNUSUAL ATTITUDE?

Parentage, father—Herod the Great; mother—Malthake, Samaritan woman. He was not a Jew, but an Edomite-Samaritan.

His contemporaries describe him thus: "Cruel, scheming, vacillating, utterly evil." Sensual in the most daring and flagrant way. He murdered the forerunner of Jesus, giving this order while drunk. He had been given a chance to repent under the flaming ministry of John the Baptist.

He had been strangely moved by the poignant ministry of John and had "heard him gladly," until John struck the tender place, his secret sin. Then there was rebellion.

#### II. THE SILENCE OF JESUS

Remember, Christ is never silent when there is hope. He never "casts his pearls before swine." He answered him to never a word" constitutes one of the most tragic attitudes recorded in the ministry of our Lord. It seems to say, "No remedy"—"Let him alone." "Your house is left unto you desolate."

What would bring on such a condition as this?

1. Unconfessed sins. "If I regard iniquity in my heart," etc.
2. Continuous rejection of grace. "He that being often reproved," etc.
3. Backbiting, Slander, Gossiping. "Taking up reproach against a neighbour." An unsundered prejudice, a grudge kept up, an apology not made will do it. Neglect of prayer and devotion will bring it on.
4. Continuous indifference to the claims of Christ will do it. Illustration—The man who came in to the supper without the wedding garment. Nothing is said about this man doing anything particularly sinful. He simply was indifferent about getting ready for the supper. Oh, indifferent friend, you would better hasten and get ready for the Marriage Supper of the Lamb!

## MORNING SERVICE

SUNDAY, JUNE 23, 1940

### The Matchless One

TEXT—John 7:46.

INTRODUCTION—Officers have been delegated to seize the Christ and present Him to the authorities on the feast day. They went, but returned without Him. The text is the report. Volumes are herein spoken.

#### I. CHRIST THE POWER OF GOD (1 Cor. 1:24)

1. Rex Boundy has a poem in which he cries out in the first lines, "Give us a virile Christ for these rough days."
2. The scripture supporting this point is regnant with kingly strength and rings with the type of inspiration out of which faith is fashioned, hope is builded and victory is won.
3. Let it be remembered that Christ came to reveal the Father. Scholars sometimes talk of immanence and transcendence. Christ marks the junction where immanence and transcendence meet.
4. Read the eighth chapter of Luke. Here Christ walks with the tread of a conqueror, yet He is as approachable as a true Friend.
5. In those 56 verses are recorded four demonstrations of His Lordship:
  - a. He stills the tempest on the sea of Galilee—Master of nature.
  - b. He restores to his right mind the man of the tombs possessed with devils—Master of evil forces.
  - c. He heals the woman twelve years afflicted with an issue of blood—Master of disease.
  - d. He raises to life the daughter of Jairus—Master of death.

Lion of Judah, hail!  
And let thy name prevail  
From age to age;  
Lord of the rolling years,  
Claim for Thine own the spheres,  
For Thou has bought with tears  
Thy heritage.

#### II. CHRIST IN THE PERSON OF THE HOLY SPIRIT—God's power expectant.

In Jesus we have the perfect pattern of power. In the Holy Spirit we have the fulfillment of the promise of power. Before Pentecost the disciples were paralyzed with weakness.

#### III. CHRIST IN US IS GOD'S POWER EXPERIENCED

God looks for a channel through whom to operate. That power flows through redeemed men.

## EVENING SERVICE

## The Cross and Forgiveness

TEXT—Luke 7:36-50 (expository).

INTRODUCTION—The place of this story is probably Capernaum in the house of Simon the Pharisee, where Jesus had been invited to dine. Kipling said, "West and East shall never meet," but these extremes are meeting socially today when Simon, the rich Pharisee, and the unnamed sinner woman of the underworld meet. Pharisee means *separated*, hence there was much discontent when this unnamed woman came into this house uninvited.

## I. THE MOTIVE OF THE DINNER INVITATION

## 1. Either curiosity or hostility.

Reasons:

- a. He was not greeted by usual customs of the East, namely,
  - (1) Basin of water to bathe the feet.
  - (2) No kiss of greeting.
  - (3) No oil to anoint his head.
- b. His invitation lacked cordiality. Jesus, however, ignored the slight and took His place in a reclining position at the board. A woman comes rushing in unannounced, giving no attention to anyone in the select group except Jesus.

## II. THE ATTITUDE OF THE SINNING WOMAN

1. Sorrow for her sin. Tears rained upon His feet.
2. Contrast Simon the Churchman vs. Woman the sinner.
  - a. Simon "If he were a prophet he would know that the woman which toucheth him is a sinner." The statement shows that he did not know God at all. He was steeped in traditions. At another time Jesus had said to those very men, "I came not to call the righteous but sinners."
  - b. The woman—her courage. How much it must have taken to bring her into this house.
  - c. Real conviction will cause people to do the unusual.
  - d. She was mastered by the love of Christ.
3. Jesus addresses Simon, "I have somewhat to say." Relate story of two debtors.
4. Then Jesus contrasts the manner in which the woman of the street greeted him and the manner in which Simon received Him as honor guest at his feast.
5. He turns to the woman and says, "Thy sins are forgiven; Thy faith hath saved thee, Go (into) Peace."
6. Peace with God, peace within her own soul, peace in spite of all human opinion.

CONCLUSION—Come to this loving Christ in spite of traditions, all churchmen who have no vital experience.

## MORNING SERVICE

SUNDAY, JUNE 30, 1940

## Open Doors that No Man Can Shut

TEXT—Rev. 3:8.

INTRODUCTION—On a slope of Mt. Tmolus stood Philadelphia, a city of Lydia, lying between Sardis and Laodicea. Attalus Philadelphus founded it 140 B.C. It was a commercial city of commanding position and considerable importance, and well fortified withal. Through its adjoining valley the celebrated Xerxes led his forces on his way to Greece. On account of the volcanic nature of its soil it became celebrated for the cultivation and excellence of its vines. It has been visited by numerous earthquakes and in the reign of Tiberius most of its population forsook it and fled to the fields foreseeing destruction. It survives to the present day, and is called by the Turks, "The City of God." The ruins of a church are still visible, and about 5,000 members of a Greek church, with

a Bishop and about fifteen clergymen reside in its midst. This bit of wonderful history brings our attention to:

1. A character to be adored.
2. An energy to be coveted.
3. A destiny to be sought.

## I. THE DOOR OF PRIVILEGE

The enemies of John had put forth organized effort to close all doors. Some they had effectively shut; namely, doors of comfort. He was now in the prison of Patmos.

Illustration—Madam Guyon.

They had shut doors of fellowship with his friends, and temporarily they had shut doors of spreading the gospel.

## II. THE DOOR OF PROGRESS

"I will make thine enemies come and worship at thy feet." This is the superlative task of the Church as an evangelizing agency. Progress is promised only to those who jealously maintain right relationships. We as the Church of the Nazarene must look well to our foundation lest we run amuck.

## III. THE DOOR OF DEFENSE

Hear Him, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." Christ is our Rock of Defense. Have you carelessly denied Him? When He has been on trial have you spoken for Him?

## IV. THE DOOR OF ENTRANCE

To the toiling weary traveler who comes faithfully to the end of the day He says, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Peter 1:11). Lady Huntington said when dying, "I shall go to my Father this night." Mother Wesley said, "Children, when I am dying sing a hymn of praise to God."

## EVENING SERVICE

## Justification at the Cross

TEXT—Romans 5:1, 2.

INTRODUCTION—This is a legal term; "to render lawful, to vindicate, to declare blameless, to free from the penalty of sin, to restore to divine favor." Who, but God can justify?

Justification presupposes contrition and repentance for without these requirements God could not justify man.

Definition—Dr. Schumucker says, "Justification is that judicial act of God by which a believing sinner, in consideration of the merits of Christ, is released from the penalty of the law, and is declared to be entitled to heaven." There are three parties involved; the Father, the judge, Christ, the lawyer—not to defend but to intercede, and man, the sinner.

## I. THERE MUST BE A KEEN SENSE OF NEED

Illustration—The publican's cry, "God be merciful to me, a sinner."

1. No man will seek God unless he feels his need.
  - a. Paul saw his sins at the stoning of Stephen.
  - b. Peter saw his sin as Christ looked at him.

## II. THERE MUST BE DEFINITE EXERCISE OF FAITH

1. Without faith it is impossible to please God. "He that believeth on the Son hath life." "He that believeth not shall be damned."
2. Paul's message to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."
3. Philip's message to the eunuch was, "If thou believest thou mayest be baptized."

## III. THE EFFECTS OF JUSTIFICATION

1. Peace.
  - a. Peace with God.
  - b. Peace with my conscience.
  - c. Peace with my neighbors.

2. Access to God.
3. Standing grace.
4. Rejoicing in hope.
5. Glory in tribulation.

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus."

## ILLUSTRATIONS

Basil Miller.

## Faith Finds a Way

"I want to go as a missionary to Africa," Helen, a seventeen-year-old Quaker girl, said. She had just united with the church of which I was pastor and came to me for advice as to the best means of attaining her goal.

"But Helen, I'm afraid it will be a long time before you can go, in face of the fact that church funds are so low. At Headquarters there are hundreds of names already on the list. Besides you are young and not very well qualified."

"I told her frankly the outlook was dark and maybe she had better settle down to some phase of Christian work in the homeland, urging her, however, to let faith find a way."

I moved from San Diego where I was the pastor and in the change of cities I forgot the young lady who had wanted to be a missionary. Five years later, while pastoring a church in New York city, I received a letter from Montreal, Canada.

"Dear Dr. Miller: I am sailing next week," the letter began, "for Africa. The slight encouragement you gave me kept me true to my heavenly vision. I prayed that I might be sent by our church, but there were no funds. Then God directed me to look elsewhere. Now I am going out under the Sudan Missionary Society. Pray for me that God may give me souls."

This last year Helen Watkins returned home on furlough (having spent ten years in Africa), and I heard her speak at Pasadena College. She gave a burning message about the Sudan and the opportunity for young Christians to find a preaching and teaching field in that land.

"We need five hundred young missionaries," she said, "during the next ten years. We are sending out by faith fifty new missionaries each year. Do you want to go? The hardships will be severe, but there will also be great joy in service. One entire province has just been opened to us through faith. There are cannibals to be coped with, and death from disease lurks on every hand. But what joy the Master gives us! Will you go?"

There are hundreds of young Christians called into God's service to whom doors seem shut, but faith will pry them open, if they will only believe, and search for a field.

## He Plants His Feet Upon the Sea

"Yes, Lord, I'll preach," the runaway preacher cried as another wave flooded the little boat. "Only keep me from drowning . . . save me, Lord, or I'll perish," he begged, frantically scooping water from the boat with his hat, as all the Pacific seemed to engulf him.

The runaway preacher with two friends had set out for Catalina Island one Sunday morning in a little motor boat. During their trip a storm came and lashed the tiny craft until like Paul they despaired of their lives.

Seasickness added to the injury of the waves. As the lowering clouds heralded nightfall, the motor sputtered and died. Not a spark would come from the engine. Investigation showed that they were out of gas.

The nearest gas station was possibly twenty-five miles away—twenty-five watery miles were too far to swim. Besides, it was night, and the boat began to drift with the current. It leaped and jumped with the waves. Climbed the crest only to plunge into the trough. Waves piled high over them and then the preacher began to promise God that he would return home and take up the ministry.

He prayed for hours during that night, begging God to save him, and his companions.

When rescue came early the next morning, it was a wet and bedraggled trio that left the motor boat.

"I drove a stake down," the young preacher said, "down deep in the water."

"You mean you dropped anchor in the Pacific," a friend broke in.

"Yes, I dropped anchor, and I tied my soul and life to it. Never again will I run away from God."

Years passed by, and that young preacher stood true to the promise made while the billows were dashing over him. Today he is a very successful minister in a large parish in California, true to the vision which God gave him on the ocean.

"God rides upon the storm," the demented poet Cowper wrote.

Wesley found it so, for crossing the Atlantic when the ship despaired of life, God spoke through a band of soul-possessed Moravians.

John Newton found the same to be true, for while on a slave ship in the Mediterranean, with the waves crackling and crashing against it, he threw himself on deck in soul-despair and cried to God for mercy.

## Moody Prays in \$15,000

"I have called you twelve young men to meet with me in this room for the purpose of praying in \$15,000 to finance the theaters where we are holding our revival during this World's Fair," said D. L. Moody to a band of twelve young preachers who were assisting him in an endeavor to put on a great revival at the Chicago World's Fair in 1896.

"We have one day in which to get the money. All of these theater owners will laugh us to scorn, and God's cause will suffer mighty defeat if we do not pay the rent and are forced to close this revival. Fifty theaters are fifty preaching places and we must pray the rent money in," the evangelist continued.

Twelve young men prayed with the outstanding soul-winner of the century, pleading with God to supply their needs. Telegrams began to come in promising a certain amount of the needed funds. Throughout the night the band called upon their heavenly Father for the money and answers were showered upon them hourly.

"We have only one more hour before the deadline," Mr. Moody said at noon the next day, "and we are thousands of dollars short. We lack \$5,000 yet. We must not fail. Pray, men, if you ever prayed in your lives, pray like dying men. God is able."

Throughout that noon hour, with the one o'clock deadline slowly creeping upon them, twelve young men, led by the veteran of the cross, pleaded God's prayer promises.

Just a few minutes before one a telegram arrived from New York city from Fleming H. Revell, the gospel publisher, saying that he was giving \$5,000, the exact amount that was needed!

What shouting there was in that band.

"It was a veritable Pentecost," Dr. E. J. Bulgin told the writer forty years later. "I'll never forget the sainted Moody.



His great body was convulsed with joy and tears streaked down his cheeks as he magnified and thanked the God who had never failed him."

This faith was the source of Moody's power with God and man. Converted as a stammering lad, there was little to prophesy his future as a soul winner. One day this thought struck him:

*"It remains yet to be seen what God can do with the man who is fully consecrated to Him."*

"I will be that man, Lord, by Thy grace!" he promised God, and God took him at his word.

Through a long ministry Moody stood true to his promise: God enabled him to win a million souls for the kingdom, and Moody had the privilege of praying personally with three-fourths of that number.

### Sin Is a Boomerang

"Mr. Walsh, I came to you this morning to ask for a compromise," said a man with whom James Walsh was entangled in a law suit to collect several thousand dollars in wages.

"I don't understand what you mean," said James. "This is the day of the trial, and we will wait to see what the judge—"

The sentence was cut short. The man moved closer to Walsh, who noticed his hand slowly coming out of an overcoat pocket. The tip of a revolver showed.

Walsh turned to run, screaming at the top of his Irish voice as two shots were fired. He struggled through the trees. Raced and yelled. Finally broke into the house.

The man who shot Walsh got into his car. Conscience gnawed, and whispered, "You killed Walsh, and they'll string you up for it." He drove home and wrote a note to his housekeeper, "I've killed Walsh and can't face the electric chair. You'll find my body under the Colorado Street Bridge" (Pasadena's suicide bridge).

Then he drove directly toward the infamous bridge where scores have committed suicide. Stopping his car he waited for a moment before climbing the balustrade for leaping. In the distance he heard police sirens screaming as officers rushed toward the bridge. Some passing motorist had reported that a man was getting ready to make a suicide jump.

The would-be suicide raced his car toward home trying to beat the law. In his own bathroom he found poison, and took a double dose. Later his housekeeper discovered the note and his dead body.

The police officer remarked when the case was reviewed, "Looks like he killed the right man."

Walsh, you ask? Both shots missed him entirely. The strapping Irishman, a faithful church member, screamed to make the man think he had been hit, in a hope that he would stop shooting.

Sin proved a boomerang, and brought upon the criminal the punishment he thought he had meted out to the other man. Sin is that way—*what it throws always comes back upon the thrower.*

### A Deathbed Confession

"I am not guilty of this iniquity," the young preacher pleaded when being tried on a moral charge before his ministerial brethren. "This is a put-up job. I am innocent and clean."

The trial dragged through days when a woman was accusing the minister of immorality with her. The preacher was found guilty, and suspended from the ministry.

"My vindication must remain with God," the bowed-headed and broken-spirited young man, with great dreams for his future, said.

He left that section of the country and wandered for a year, somewhat under a cloud of suspicion.

"I am innocent," his one plea was, "and God will prove it."

A year later a small congregation opened its doors to his services, and he planted his feet upon divine promises and started upon a long life of Christian service. After building well in the tiny church, a larger neighboring one was without a pastor, and the young man was called to labor with it.

There began a successful ministry. Hundreds were converted to Christ under his preaching. The church grew to be one of the leading congregations in the denomination. Important positions were opened to the preacher. The cloud of suspicion was lifted. That minister, however, waited God's time to vindicate him. He spent hours each day in prayer, calling upon God for souls. He stained the walls of his prayer room with the breath of his petitions.

"God, let the truth be known," he said shortly before he died.

In a distant city, near the young minister's first pastorate where he was tried for immorality, a woman lay on her deathbed. She tossed and moaned. Called upon God for mercy. Pleaded with Him to forgive her.

"I must tell it," she moaned, almost too weak to speak. "He was not guilty. I can't meet God with this crime upon my soul. I've borne it too many years as it is. How can God ever forgive me for the deed? I framed the young preacher. I made advances to him, and he turned me down, and I determined to get even with him, and accused him falsely."

When the vindication came that minister had already wiped the scar from his reputation by a faithful life of Christian service.

"Truth will out," his ministerial brethren remarked after the woman's confession.

### God's Way

"Lord, I can't preach. Don't call me. Let me farm," a young man pleaded with God. "Call somebody else in my stead."

"You are the man I want," the heavenly voice whispered. The young rancher turned a deaf ear to the Spirit's call and said "No."

One year later when a beautiful baby was toddling around that farmhouse suddenly she sickened and a black hearse backed up to the door. A broken-hearted father and mother wept their way to the little graveyard by the country church.

"Now is the time," God spoke again. "Give me your life for my service."

"Not now, Lord," the rancher put God off.

A second time the black hearse backed up to his door and another child was driven to the cold graveyard amid a blustery storm.

The heavenly voice spoke again, "Do you want to see all of your children carried out to that same cemetery? Do I have to take this third and last child from you before you will obey my call?"

The young rancher found a prayer bench beside a bale of hay and fought it out with the Almighty. He wrestled with God like Jacob at the brook.

"I will, Lord. Only spare my child," he promised.

That minister has spent many years in God's service and held responsible positions of his denomination. He has been honored with degrees and has piloted large groups of his church in successful labors. Thousands of souls will call him blessed at the judgment.

"God has a way," the preacher said, now an aged man, "and when He speaks you had better obey."

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## Communion Sermons

### In Remembrance of Christ

TEXT—*This do ye, as oft as ye drink it, in remembrance of me* (2 Cor. 11:25).

#### INTRODUCTION

Christ is the heart of Christianity. He is the pattern we are to follow. He is the Way we are to walk, the Truth we are to believe, the Life by which we are to live. He is a living and not a dead master. Though He lived in the past, He still lives in the Christian's heart, as well as by the throne of God. He is the founder of a religion that still abides in the heavenlies. When we come to this Communion table we do so as a memorial to our Savior. As oft, He bid us, as we take of the wine and the bread, we partake in remembrance of Him. Let us call to mind today the glories of His character.

#### I. IN REMEMBRANCE OF HIS UNOSTENTATIOUS PURITY

His was a life of purity, but not prudery on display. He lived as man, yet dwelt as God. He was tempted by the devil, yet He was without sin. Amid the muck of evil, His purity shone without display as the beauty of the lily. Drink of this cup in memory of Christ's purity, and may your life reflect some of His grace.

#### II. IN REMEMBRANCE OF HIS FELLOWSHIP WITH THE FATHER

He claimed that He was one with the Father. He spoke to God as though He were on intimate terms. His life seemed to be hid in the Father's heart. His example of fellowship should inspire us to move nearer the heart of God in true holiness. The man who keeps in memory this oneness with God cannot fail in being near Christ. Drink of this blood in symbol of the wine, and may your soul be lifted into a realm of heavenly fellowship.

#### III. IN REMEMBRANCE OF JESUS' ASKING AND RECEIVING

Jesus asked and received. For Him to mention a petition was to receive the answer. His was a faith made perfect. May we learn this lesson of simple faith. Taste this bread of His broken body, and pray that the Master may give you a faith rich in power to touch God.

#### CONCLUSION

Your heart life will be made strong only as you learn how to appropriate Christ for your daily needs. This lesson of asking and receiving, once mastered, will enable you to get things from God which your soul requires for sustenance.

### Christ's Monument

TEXT—*For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come* (1 Cor. 11:26).

#### INTRODUCTION

Christ left a monument far surpassing any that has ever been built of stone and steel. He wrote this into a sacrament of love and spiritual fellowship. Every time we come to the Communion table we help recall the monument of Jesus. Others have built their monuments, as the Pharaohs constructed their pyramids, but Jesus wrote it into His new covenant, that each time a Christian partook of the bread and the wine he recalled Calvary and its stream of saving blood.

#### I. OTHERS HAVE STONE MONUMENTS

The deeds of the mighty stand engraved in stone through the centuries, and each passer-by gazes upon them. But Jesus built an inner kingdom of love. His story had to be written by others. He cared not for outward show or material markers.

### II. CHRIST'S MONUMENT IS THE SACRAMENT

One simple Christian custom has helped to keep alive the love of Jesus through the centuries. This is the Lord's Supper. Today we join that innumerable company of the blood-washed who have drunk of the cup and partook of the bread, in loving memory of their Lord and Master. This inner kingdom of love has stronger bonds than mere stone markers.

### III. OUR PART IN PERPETUATING THE MEMORY OF CHRIST

It is our sacred duty as well as our Christian privilege to perpetuate the memory of Christ's life and death. As we drink from this cup today may this not be the only sign by which others may realize that we have been in fellowship with Jesus. May there be true inner evidence which breaks out in Christian service that will show to the world that Jesus is alive and dwelling within.

#### CONCLUSION

We show forth the Lord's death by eating the bread and drinking the wine. This sacrament not only points backward in memory to Jesus' death but it is a beacon which heralds the fact that He is coming again. His death, His resurrection and His return to this world become spiritual realities testified to by the Lord's Supper. Drink in memory of His shed blood. Drink in memory of His bursting the bonds of the grave. Drink this cup in foreshadowment of the Marriage Supper of the Lamb.

## Funeral Sermons

### Assurances of the Resurrection

TEXT—*I say unto thee, Arise* (Luke 7:14).

#### INTRODUCTION

Death is not the end, rather it is the beginning. We look today upon this body, but not for the last time. The grave cannot hold it, the skin-worms cannot eat it. We lay it away in the bosom of Mother Earth, but it shall arise. Everywhere there are these assurances of the resurrection.

#### I. NATURE ALIVE WITH RESURRECTIONS

Every springtime is a new resurrection. The lily, dead through the winter, arises with a new glory each spring. Wheat found in the Pharaohs' tombs when planted grows even today. If Christ clothes Mother Earth with the assurances of a new resurrection, will He do less for His children?

#### II. BIBLE ASSURANCES OF A RESURRECTION

These assurances are too numerous to mention. Jesus said, "Whoever liveth and believeth on me shall never die" (John 11:26). Paul assured us that "the dead in Christ shall rise first" (1 Thess. 4:16). Even the sea shall give up its dead as John assures us when he said, "The sea gave up the dead which were in it" (Rev. 20:13).

#### III. BIBLE EXAMPLES OF A RESURRECTION

(1) Moses, Enoch and Elijah all appeared from heaven above robed in immortality. (2) Elijah and Paul raised people from the dead. (3) Every person whom the Master raised from the dead affirms that we shall arise again, even as this our departed loved one shall also arise.

#### IV. JESUS' RESURRECTION

The greatest affirmation of the Bible for the assurance of a resurrection is the fact that Christ arose from the dead. He tasted death that we might be freed from its terrors. As he went to the tomb, came out of it conqueror of death, hell and the grave, so shall we arise. The grave cannot hold this loved one. Christ is alive on high, and my soul sings in this glory that I also shall live eternally.

## CONCLUSION

This, our friend, is dead. This casket holds his body, but not his soul. He is on high with his Redeemer. His body shall also arise at the last day.

TEXT—*There remaineth therefore a rest for the people of God* (Hebrews 4:9).

## INTRODUCTION

The law of life is that of activity which brings weariness. Our bodies ache, our minds waste away, our souls are turbulent amid the mad rush of life's traffic. The redeemed saint in this life enters into a spiritual rest, but in heaven his weariness of body, mind and soul is absorbed in life more abundant which brings rest. This casket holds a tired body, but heaven rests this redeemed spirit.

## I. DEATH FREES FROM ALL THAT MAKES WEARY

Death alone is God's instrument that sets us free from all that makes weary. This includes (1) physical tiredness, (2)

distractions of the mind, and (3) all social and moral maladjustments which throw one's life into turmoil.

## II. DEATH ROBES WITH IMMORTALITY

(1) Eternity renews the redeemed with perfect health, (2) adjusts the mind perfectly to the heavenly environment, its labors and enjoyments, and (3) taps for the redeemed the source of everlasting life.

## III. DIVINE CHANGES

(1) Earth is trouble, heaven is repose. (2) Earth is struggle, heaven is release from all labors. (3) Earth is conflict, heaven is peace. (4) Earth is action, heaven is rest. These conditions which heaven alone affords for this our departed friend, over whose coffin body we now say these final words, a rest eternal.

## CONCLUSION

What better words could be said today, amid these beautiful flowers which deck this casket, than, "Our friend is now at rest."

## Sermon Suggestions and Outlines

## Two Types of Christians

(Martha and Mary)

(Scripture Luke 10:38-42)

SPURGEON HENDRIX

INTRODUCTION—When Jesus came to dine at the home of Martha and Mary, we see the different reaction of the two women, typifying two classes of Christians: the fretful, feverish and over-anxious type and the calm, composed and unexcited type. We shall designate them: the Martha type and the Mary type.

## I. THE MARTHA TYPE

1. Martha had heavy burdens in life. She was the older of the two sisters and commentators say she was a widow.
2. Martha had many good qualities.
  - a. She loved the Lord.
  - b. She was sincere.
  - c. She was diligent.
  - d. She was liberal with what she had of material things.
  - e. She had a zeal for right.
3. Martha had some weaknesses.
  - a. She was fretful and feverish.
  - b. Overanxious about unnecessary things.
    - (1) Unnecessary preparation for dinner.
    - (2) Unnecessary food.
  - c. As a consequence, she worried about others doing their share.
  - d. She was impatient.

## II. THE MARY TYPE

1. There is no doubt that Mary had some weaknesses. She was slow to believe the Lord in the resurrection of Lazarus.

2. Mary had some wonderfully good qualities.
  - a. Spiritual receptivity.
  - b. Spiritual insight.
  - c. Sat at the feet of Jesus.

- (1) For instruction (Luke 10:39).
- (2) For comfort (Jno. 11:32).
- (3) For service (Jno. 12:3).

## 3. On this occasion Mary chose that "good part."

## III. PRACTICAL INSTRUCTIONS FOR US

"One thing is needful" in:

1. Personal life (pertaining to food and clothing).
2. Home life (pertaining to shelter, furniture, etc.).
3. Social life (pertaining to friends, associations).
4. Business life (scope of business, etc.).

In this age of hustle and hurry there is danger of producing too many Martha type Christians who miss "that good part."

## An Every Member Church

S. E. NOTHISTINE

TEXT—*But the manifestation of the Spirit is given to every man to profit himself* (1 Cor. 12:7).

## INTRODUCTION

Every member movements:

1. Tabernacle built on this plan.
2. In times of war or worship, Old Testament church organized on this plan.
3. In New Testament Paul asked an offering from everyone. Revelation, Church at Thyatira, every member rewarded according to works.

## I. I PLEAD FOR AN EVERY MEMBER PRAYING CHURCH

1. Pay the preacher to pray in many churches.

2. Church like human body—cells each have a work. When they quit co-operating, disease follows.
3. Prayer of righteous availeth much workings.
4. Suspension bridge sways under marching troops. Satan's kingdom totters and sways in response to the regular united prayers of God's people.

## II. I PLEAD FOR AN EVERY MEMBER WORKING CHURCH

1. Idleness is a prelude to death. Church not a Pullman sleeper but a labor camp.
2. Nehemiah—"We built the wall, for the people had a mind to work."
3. God has a work for each of us.

## III. I PLEAD FOR AN EVERY MEMBER GIVING CHURCH

1. Many modern Christians living on old family basis; "My parents belonged to church," etc.
2. Think how this principle applies in everyday life—
  - a. Cost of printing one newspaper, pay two cents.
  - b. Trolley car fares.
  - c. Growing Japan tea—cost to you.
  - d. U.S. mail takes your letter from New York to Los Angeles for three cents, if yours is the only one.

So it is in church work

You do not want to be a parasite, but a participant

Free salvation: free like water, but charge to pipe it to you.

Tithe goes on whether we are at church or not. Lima woman sent \$120 tithe for year.

## IV. I PLEAD FOR AN EVERY MEMBER WITNESSING CHURCH

1. Conversation—bishop and missionary.
2. Would it not be great to have twenty-five associate pastors?

3. Korean church applicants must win one before admitted into church.
4. If one convert, each week, less than one year to bring the world to Christ.

## CONCLUSION:

May our motto for this year be: Every man, every woman, every child, according to his ability.

## Building a Bonfire

R. R. AKIN

TEXT—*I am come to send fire on the earth* (Luke 12:49).

READ FOR LESSON—Luke 12:49-53.

## INTRODUCTION

1. Fire is symbolic of God's presence, the way of approval or destruction.
2. You cannot escape the fire, either holy or judgmental.
3. Fire is the greatest agent of cleansing.
4. Fire generates energy and power.

## I. THE FIRE

1. Jesus came to send the fire on the earth (both kinds).
2. To be holy, we must be purified by the holy fire (Matt. 3:11).
3. A full and complete consecration, a requisite to be sanctified. The devil will try to fool you on the very thing necessary to get you to heaven—holiness.

It is possible that many who profess it do not have it; and, too, those that do have it will not be able to meet all the demands and ideals of men.

4. Let us now put the sticks of kindling wood upon the altar in making our consecration, first, objective, such as:
  - a. Plans; present and future.
  - b. Ambitions; material and worldly.
  - c. Pleasures; sinful, foolish and frivolous.
  - d. Job or position; "Cease from our own labors."
  - e. Reputation; "Take the way with the Lord's anointed few."
  - f. Church you belong to; pull the pig off from nursing the old dead corpse. Did you ever know of a backslidden church coming back?
  - g. Home and family; willing to be disinherited.

## 5. Second, subjective:

- a. Self; the biggest of all, more like a log.
- b. We must subject ourselves upon the altar for the Great Physician of the skies to perform the operation of removing the malady of "inbred sin."

6. Having put all on, pray for the holy fire to fall "for our God is a consuming fire" (Heb. 12:29).

7. This is a death route and no small thing.

## II. THE HOLY SPIRIT BAPTISM (v. 50)

1. Meeting the foregoing conditions brings the mighty baptism which is an emptying out of all dross and an infilling of the Holy Spirit.
2. God is cramped in our lives without it.
3. There is no liberty and freedom in the Spirit.
4. Holy hilarity is attractive anyway.
5. We ought to be signboards and walking wonders to the world.

## III. PEACE AND THE SWORD (v. 51)

1. Some fighting to do in Canaan, giants to kill and walled cities to take. Mountainous obstacles will appear to overcome.
2. Sanctified people are dangerous, going forth to cut sin and corruption asunder.

## IV. DIVIDED HOUSE (vs. 52, 53)

1. "A house divided against itself cannot stand."
2. "A double-minded man is unstable in all his ways."
3. Receive ye the baptism with the Holy Ghost and fire.

## The Other World

That other world, beyond the narrow sea,

Has somehow changed as came and went the years.

It has grown dearer and more sweet to me,

And lost all trace of shadow and of fears.

I see it in my thoughts and in my dreams,

Touched with a beauty wonderful and strange.

I see its glory mirrored in the streams  
Of all my thoughts and feelings. Why the change?

It is because the years have hurried by,  
Have taken to it spirits dear and fair,

And with them each has taken quietly  
A little of my heart and left it there.

The little world that I have called my own,

The years are tearing down, relentlessly,

And are building by the shining throne.  
Should not that world be very dear to me?

—CLARENCE FLYNN, in the *Religious Telescope*.

## Expository Outlines for June

Lewis T. Corlett

Assurance Through the Church  
(Psalm 46)

## I. THE CHURCH IS A MIGHTY FACTOR IN THE WORLD

1. The Church has attained a large membership.
  - a. From all classes and walks of life.
  - b. From all nations and races.
2. The Church has exercised a tremendous influence in the world.
  - a. Through her message.
  - b. Through the influence of her constituency.
3. This Psalm gives some of the reasons.

## II. THE CHURCH IS GOD'S PECULIAR AGENCY IN THE WORLD

1. "God is in the midst of her" (v. 5).
2. "The Lord of hosts is with us" (v. 7).
3. God promises to help her in all circumstances and conditions. "God shall help her and that right early."

## III. THE CHURCH HAS BEEN A HAVEN FOR THE WEARY BECAUSE

1. God is the source of her refuge (vs. 1, 11).
2. God has helped her in the time of trouble.
3. She has withstood the onslaughts of all enemies and increased under severe opposition.

4. The message of the Church is the only lasting comfort that any person can have.

## IV. THE CHURCH HAS BEEN THE PRINCIPAL SOURCE OF HOPE TO A LOST WORLD

1. She has held steady and given help while the nations and kingdoms of the earth were being moved and changed (v. 6).
2. The Church has led the way to the higher and better things of life, under the leadership of God.
  - a. He has brought the scheming of corrupt people to naught (v. 6).
  - b. He has brought destruction to the enemies of His kingdom (v. 9).
  - c. He is exalted and will be forevermore.
3. God as the Source has shed brightness and inspiration into many hearts.
  - a. Like the sun dispelling darkness.
  - b. Like a stream in the desert.
  - c. A stream of happiness to weary hearts.

## V. ALL MEN SHOULD ASSIST IN THE PROGRESS OF THE CHURCH

1. "Come, behold the works of the Lord" (v. 8).
  - a. A gracious invitation.
  - b. A glorious challenge.

2. "Be still, and know that I am God" (v. 10).
  - a. A reverential respect to Him and His Word and work.
  - b. An attitude of obedience in waiting for directions.
3. An opportunity to assist with the best and greatest work in the universe and with the finest people on earth and for the greatest Being in the universe.

#### Paul's Advice to Christians

(1 Thessalonians)

#### I. PAUL WAS INTERESTED IN THE WELFARE OF HIS CONVERTS

1. He was not satisfied just to see them make a start in the Christian life.
2. He was anxious for their progress in spiritual realities.
3. He was desirous of their final acceptance by God in heaven.

#### II. CHRISTIANS SHOULD PROFIT BY THE FAITH OF THESE BELIEVERS

1. Their faith was anchored in God.

- "Your faith to God-ward" (1:8).
2. Their faith was active; "work of faith" (1:3).
  - a. Caused their influence to be spread abroad.
  - b. Caused the Word of God to work in them (2:13).
3. Their faith enabled them to endure afflictions (1:6).
4. Their faith was courageous, "ye turned to God from idols to serve the living and true God" (1:9).
5. Their faith was a source of comfort to Paul (3:10).
6. He advises them that their faith is imperfect (3:10).
  - a. He was praying night and day for the privilege of leading them to the state of an established and unwavering faith.
  - b. He was anxious that they should press earnestly to this objective.

#### III. FOLLOW THE ADVICE AND GUIDANCE GIVEN REGARDING PRACTICAL LIVING

1. Abound in love more and more (3:12).

2. God's will is His holiness in their life.
  - a. The opposite to uncleanness (4:7).
  - b. This is accomplished in the heart by the work of sanctification (4:3; 5:23).
  - c. God desires to establish them in holiness (3:13).
3. Abound in brotherly love (ch. 4:9).
  - a. For the purpose of being helpful to God and man (4:11).
  - b. To endeavor to set a proper example (4:12).

#### IV. BE MOTIVATED BY THE CHRISTIAN'S HOPE

1. Of being like Christ in this world (5:23; 24).
2. Of the hope that the dead in Christ will rise with Him (4:13; 14, 16).
3. In the consciousness that those living when He comes, will be transformed and caught up to be with Christ (4:16, 17).
4. So possessed of hope as to be always watchful (5:6).
5. Live in the comfort wrought by this hope (5:11; 4:18).
6. So hopeful that all relationships point toward heavenly things.

#### V. FOLLOWING THESE SUGGESTIONS THE CHRISTIAN WILL BE STRENGTHENED AND WILL BE ASSURED OF A RECEPTION IN HEAVEN

#### The Prayer of Christ

(John 17)

#### I. THIS PRAYER REVEALS THE HEART OF CHRIST

1. His desire for His children.
2. His plan for His disciples.
3. His purpose for believers of all ages.
4. His relationship to God and man.

#### II. THE PRAYER WAS ADDRESSED TO THE FATHER

1. Calls God Father (v. 1).
2. Magnifies the glory of the Father (v. 5).
3. Attributes holiness to the Father (vs. 11, 25).
4. Acknowledges the unity of the Godhead (v. 21).
5. Recognizes the supervision of the Father over all things, and that He will finally reveal His glory (v. 24).

#### III. REVEALS THE POSITION OF THE SON

1. That the Son came on a purposeful mission from the Father (v. 4).
2. That the Son was dependent upon the unity of the Godhead for glory and power (vs. 1-6).
3. That the Son was obedient and did the work committed unto Him (vs. 6-8).
4. The Son sanctified Himself apart for redemptive work for the welfare of the believers (v. 19).

5. The relationship of the Son to the Father is indicative of that which each believer may enjoy (vs. 20-26).

#### IV. THE PRAYER IS FOR THE DISCIPLES

1. Those who were taught by the Son or His messengers (vs. 6, 12, 20).
2. Those who believed that the Father had sent the Son (v. 8).
3. Those who had separated themselves from worldly associations (v. 14).
4. Those who enjoyed and rejoiced in the things of God (vs. 8, 11, 16).
5. The prayer is for the satisfaction of a definite need of the disciples in their relationship to God.
  - a. That they might have a closer fellowship with God (v. 11).
  - b. That they might have an experience of unmixed joy (v. 13).
  - c. That their motive life might be unified and harmonized in God (vs. 11, 21).

- d. That they might be established in spiritual motives so that they could keep themselves unspotted from the world (vs. 14, 15).

- e. That they might be sanctified (v. 17).

6. That they should be brought into such a state that they would be proper ambassadors for God (v. 18).
  - a. Christ needs helpers to carry on the work of His kingdom.
  - b. He wants those who will have pure motives and a right spirit toward God and man.
  - c. Only the sanctified can properly represent Christ under any and all circumstances.

7. That He might present them finally to the Father (v. 24).

#### V. IT IS THE PRIVILEGE OF ALL BELIEVERS TO FULLY REALIZE AND ENJOY THE OBJECTIVES FOR WHICH CHRIST PRAYED

## Suggestions for Prayermeetings

H. O. Fanning

#### Prayermeetings and Our Sunday Schools

OUR prayermeetings should be much more than group meetings. They should be rallying places for the entire membership of our churches. They should include the people of the communities in which our churches are located. Especially should they be rallying places for our Sunday schools and young people's groups. They should be made to contribute their full measure of benefit to our churches, and friends of our churches. That our prayermeetings may do their full measure of work, and contribute their full measure of benefit, there must be considerable "give and take" in their management and membership. It is a very simple matter to allow them to become group meetings.

Through our Sunday schools, large contributions are made to our membership. Much of the success of this work is due to the fact that it is done at an opportune time in the lives of our children. It is done when they are in an impressionable state of mind, and deeply moved religiously. Our children need the help and fellowship and friendship which the older people can give them. Our older people need the help our children can give them. They need the things we can teach them. We need the things they can teach us. We need the children as certainly as they need us. To help them, we must be interested in them. To have them in our prayermeetings, we must make them helpful to them.

We need to be kept in touch with salvation in its processes, as certainly as we need to be kept in touch with it in its offices. It is not difficult to develop a

type of prayermeeting that is helpful only to a certain group of our people. Often it is to be feared—conditions may conspire to keep us in this condition. It is possible for some to be so insistent upon this order that people outside of the group find little that is helpful to them in our prayermeetings. Widening our sphere of helpfulness, many may find help, and be included in our prayermeeting attendants. Our older people should be interested in our younger people. Our younger people should be interested in our older people. We are living in a group forming age. The nearer our churches come to a helpful ministry to those of all ages the nearer we will come to normal functioning as churches. Our prayermeetings should have their place in bettering our conditions, and increasing our helpfulness.

#### Christ and Childhood

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven (Matt. 18:1-6).

We need to be kept in touch with salvation in its processes, as well as in its crises; with the work of God in the young. Childhood has been much neglected by many. Some have insisted that children should not be brought into religious experiences until they are old enough to understand what they are doing. None of us are old enough for that. The world, the flesh, and the devil place no such restrictions upon childhood. They begin their nefarious work with them without delay. In the wisdom of

God, we are born into the realm of nature, not with developed capacities of understanding, but with those which must be discovered and developed in order to be used. They are developed in the using. In His wisdom, what is true in the realm of nature, is true in the realm of grace. We do well to remember that we are incapable of improving upon His ways of working. That children are capable of meeting His conditions of salvation is certain. To succeed with children, we must work with God.

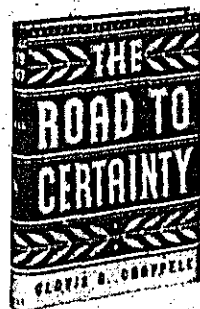
I. We do well to consider the nearness of the child to Christ. Childhood and nearness to Christ go hand in hand. Fewer things have come into the life of the little child to separate him from Christ, than will have come later in life. Never again is the step between the individual and Christ shorter than it is in childhood. Never is salvation more easily accomplished than then. Every day that salvation is delayed, the separative forces of life will be widening the gap between them. The difficulties in the way of getting to God increase with the passing of time.

II. Our Lord would have us learn lessons of humility that may be learned through observations of child life. In the experiences of the little child we have pointed out to us the way of greatness in the kingdom of God. Not only do the children need to know what we can teach them, but we need to know what they can teach us. We need their teaching as surely as they need ours.

III. There is a blessing for us in right contact with childhood. "And whoso shall receive one such little child in my name receiveth me." This intimate identification of Himself with the little children who believe in Him, is an evidence of His concern for their welfare. Receiving such a one in His name, should indicate a like concern on our part. Few things will be more helpful to us than proper efforts to rightly direct a believing child. Making ourselves suitable instruments for His working with these little ones will prove a great blessing to us. Just as certainly as the child needs the care of older people in the realm of nature, just so surely he needs the care of his elders in the realm of grace.

IV. The danger of becoming occasions of stumbling to these little ones who believe in Christ. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Not how many faults can we see in them, but how much of the grace of God. Not how much can we discourage them, but how much can we encourage them should be our aim. They need the benefit of our experience. We need the benefit of theirs.

V. Heaven is interested in the welfare of these little believers. "It is not the will of your Father which is in heaven, that one of these little ones should perish." All the forces of heaven are engaged in efforts for the salvation of these



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little ones, and for their safe landing on the other shore. All the heavenly forces in the Church Militant should be working in harmony with the heavenly forces for the accomplishment of this end. This matter is so important that we should go to the utmost in our efforts to avoid giving offense, and be at our best in this work (vs. 7-14).

VI. *Jesus would have grownups converted as children, not children converted as grownups.* Just as childhood has its place in nature, so it has its place in grace. Having passed through childhood ourselves, learned some of its lessons, and enjoyed some of its benefits, and this not only in the realm of nature, but also in the realm of grace, we should be qualified for this service with little children. We are eminently qualified for this service, or should be.

VII. *Nothing else can be substituted for a well spent, and profitably improved childhood.* Nothing else can be substituted for the benefits of such a childhood. In calling us to this service, Christ is bestowing upon us one of the highest honors in His gifts. The work of giving little children a good start in both nature and grace, demands of us the best we are capable of becoming on the one hand, and of giving on the other. It takes the full period of life here below to enjoy the benefits of grace in this present world. What God calls us to do, He has made abundant provision of grace to enable us to do. The greater our responsibilities, the greater will be our supply of grace to enable us to meet them.

#### Importance of Early Salvation

*Train up a child in the way he should go; and when he is old, he will not depart from it (Prov. 22:6).*

Salvation at any time of life is important. It is all important—in so far as the individual is concerned—that it be accomplished before his departure from this life. Opportunities for salvation are here, not hereafter. We are here to determine for ourselves how we will spend our lives in time, and where we will spend them in eternity. Salvation is God's first thought for man. Often it is His last thought for man. While man must decide this matter for himself, he is not left to decide it alone. God and good men are here to urge him to decide it right, and early seek the Lord. There are times when important things are more important than they are at other times. Salvation is one of them.

I. *Salvation is the same at all times.* It is always on the same condition. But the person to be saved is not the same at all times. Being saved in later years usually means little more than the saving of the soul of the individual. That this is important we are agreed. Being saved in childhood means the saving of a life for service to God and men; the development of one's abilities and forces for much service.

II. *In the matter of our lives and living, Jesus likens us to builders (Matt. 7:24-27; Luke 6:46-49).* We are build-

ing the superstructure of our lives. It is important that we build them upon the Rock, and build according to the divine pattern. The earlier this is begun, the more of life will be saved and properly used, and the larger our possibilities of usefulness in the service of God among men. It is no easy matter to change building plans after progress has been made.

III. *We are habit forming creatures.* As life goes on habits are formed, new habits are formed, older ones are strengthened. Changing them becomes more difficult. Good habits are good servants; bad ones are tyrannical masters. They are enslaving in their tendencies and effects. Being habit forming is a blessing, if the right kind of habits are formed. We may make it a curse by the formation of wrong habits. This is an ever-increasing difficulty. If it is difficult to break habits already formed, much more will it be so when they are strengthened by indulging them, but the power to break them is lessened by inaction. Delays here are dangerous, and may become calamitous.

IV. *We are social beings.* New associations are being formed. They are strengthened with time. New enterprises are being undertaken. All that goes into the making of life is going on. New entanglements are being entered into. Everything that increases salvation's difficulties is progressing. We are forging chains, the breaking of which will become increasingly difficult as time passes. If we are unable to break them now, what ground have we for hope that we shall be able to break them later when they are stronger, and we are weaker.

V. *Habits of thought are being formed.* Frequently, these are harder to break than physical habits. Ways of seeing things are being developed and becoming established. We are becoming "set in our ways." These are the ordinary processes in life in operation. Right and good, if our trends are in right directions. Wrong and ruinous, if they are in wrong directions.

VI. *Years that should be spent in the building of sterling character, noble manhood and womanhood, are being wasted, and often far worse than wasted.* Opportunities are unimproved that can never again present themselves. Time that should be spent for the glory of God and the good of men is passing, never to return. We pass this way but once. What we have written, we have written. It is changeless. Sins may be forgiven, the fragments of life that remain may be saved; but life's great opportunities are gone, and gone forever. There can be no recalling of them. There is no turning backward in time's flight.

VII. *All this, and vastly more is implied in our text, "Train up a child in the way he should go; and when he is old, he will not depart from it."* We are made for such training, for establishment in right enterprises, the building of right character, the rendering of useful service; for sobriety and right living; for God and holiness and heaven. Everything that is contrary to these things is

contrary to the constitution of our being. All that is incompatible with holiness is incompatible with man. Sin in all of its forms is deadly and destructive of human nature, of man as God made him, and designed him to be. Happy indeed is one who has had such training, who early has been brought to Christ, and who has lived in harmony with His will; who from his earlier years has been a worker together with God; who has lived for God's glory and man's good. Will we have men? We must work with God in the building of them.

#### The Importance of Right Decisions

*Choose you this day whom ye will serve (Joshua 24:14-26).*

Wisely, God has made man a self-determining being. What he does with this power is determining as to what life will hold for him. Under God, he is the arbiter of his own destiny, the architect of his own character. He must decide for himself whether he will go God's way for him, or some other way. God has endowed us with powers which will enable us to use this power aright. The right use of this power is the ladder that leads us to the achievement of what God has for us in life. Life here makes choices inevitable. Our one prerogative in the matter is to make them in harmony with the will of God. Build we must; some sort of life will be the outcome of our being here. Working with God we may make it what He would have it to be. We may make it or mar it.

I. *The men God has used to bless the world have been men of decision of character.* They have rightly used the powers with which He has endowed them. The nearer we come to the development of full-orbed manhood or womanhood, the more life will mean to us, the more useful we will be to God and men. Indecision of character is an indication of weakness. Decision of character of the right sort is an evidence of strength.

II. *A matter of such importance as the development of decision of character is neither easily nor quickly reached.* We reach such character by practice in the making of right decisions. We come to worth while decisions by the seemingly slow and toilsome way of making such decisions. Every right decision has its place in the paving of the way for others of ever increasing import.

III. *Men who know how to say a determining "no" to the undesirable, are in a position to say a determining "yes" to the desirable, things of life.* These things are not easily gained in a world of wasters who are living for the inferior things of life; who are without the stamina necessary to the choosing of the better things. It is not easy to take the way that leads to strength, when the crowds are taking the ways of less resistance. But by the grace of God, others have taken this way. What they have done, we can do by the same grace. The way to the heights is never easy.

IV. *The decision these men were called upon to make was vastly more than a mere act.* It was a life decision. It involved a course and manner of life and living. It was for time and eternity. It would affect their entire future. It takes courage and strength to make such a choice. This choice was to be made then and there. Difficulties are multiplying. Never will there be a more opportune time than the present. If it cannot be made now, what ground is there for hope that it will ever be made?

V. *The life of Joshua was well invested.* He had had his part in the development of the generation of Israelites that entered the land of Canaan. He had led them—under God—in the possession of that land. He had had his part in holding them steady in their allegiance to God. He is on the eve of his departure from them, and he is bringing them to a decision that keeps them true in the service of God, during the lives of the elders who overlive him. He was an outstanding example of a man of decision of character; a man of influence with his fellowmen. He was a man used of God in the making of history, in the influencing of generations for Christ and heaven. The record of his life has been an inspiration and a blessing to multiplied millions for millenniums. It required the discovery and development of the powers with which God had endowed him to make this possible. Easy ways get us nowhere we should desire to be going. The ways to the worth while things of life, take all there is of us in traveling them.

VI. *The ability to make right decisions is increased by use.* Begin now to make these decisions. Stand by them once they are made. Do not allow yourself to be discouraged by the difficulties in the way of this work. Every right decision made has its place in the paving of the way to making of other decisions of similar import. Gaining the heights is achieved a step at a time. Keep stepping in the right direction. It will not be easy, but it will be worth while.

VII. *Joshua was a veteran in making right decisions.* Across the one hundred and ten years of his life, he had made many of them. He had reached the heights by making decisions and realizing their possibilities. He had reached the heights by crossing all that was in the way of their being reached. In this closing scene of his life, it is, "As for me and my house, we will serve the Lord." He is established in the habit of making such decisions. The heights are before us; God is beckoning us on, and urging us to reach them. His grace is unchanging. What He has done for others, He stands ready to do for us.

#### Improvement in Our Daily Lives

*And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were*

*opened, and every one's bands were loosed (Acts 16:25-34).*

One of the important things about the sanctified experience is the measure of improvement that is possible to all who are in its enjoyment. Freedom from indwelling sin, that hindered condition, that is not subject to the law of God, neither indeed can be; that evil thing that is enmity against God; makes way for this improvement, in all that pertains to sanctified life, living, and service. This hindrance to the work of the Holy Spirit in guiding us into all truth; to His transforming work in the renewing of our minds, being removed, makes possible rapid and substantial progress in grace under His administration. Not least among these benefits is improvement in our prayer lives. And here we have vast room for improvement, and will have during our entire sojourn here below.

I. *We should go about improving in this matter, as we go about improving in other matters.* We should give prayer more attention. Prayer is our greatest privilege, our greatest opportunity, our greatest responsibility, our present duty. More depends upon it than upon any other thing committed to us. More has been accomplished through it than human powers can compute.

II. *We must know God better; His ways of working better.* We must know men better. We must know ourselves better. As we become better pray-ers, we will become better men, better women, better children; better in all the avocations of life; better in our homes, in our churches, in our communities; better neighbors, better friends, more useful to God and men.

III. *Paul and Silas were in prison for their loyalty to God and His truth; for their loyalty to the best interests of their fellowmen.* They were in the will of God. They were prisoners of Jesus Christ. Some may say, "Why should they pray and sing praises to God under the circumstances?" They were suffering unjustly. This was far better than to be suffering justly. Had they had no more than bodies, these questions may have been valid. But, they had more than bodies; they had spirits. Their bodies were sore and aching from the beating they had received; but their spirits were rejoicing that they were privileged to suffer with their Lord, to receive the treatment He would have received under the circumstances. What Christ was doing for them in love, was commensurate with what their foes had done to them in hatred, and vastly more. Why should they not pray and sing praises to God?

IV. *We are safe in assuming that the hour of their praying and singing praises to God was opportune.* Things were all set for the results that followed. It is a great thing to pray at any time; it is a greater thing to pray at the right time. This the apostles did that night. Earth was asleep; but heaven was wide awake, as it ever is. God was ready to act, and here was His opportunity; an occasion that has brought Him to the attention

of multitudes. What a tragedy it would have been if Paul and Silas had not prayed and sung praises to God that night?

V. *We are not to murmur or complain if we cannot pray and sing praises to God as did these men.* Their experience shows us the heights to which men may rise in grace. We should thank God from the depths of our hearts that there have been men who rose to these heights. Their rise should be an inspiration and help to us to follow in their footsteps. God is no respecter of persons in these matters. We may go as far as we will in the improvement of our prayer lives.

VI. *There are opportune times for prayer.* One way to embrace and improve them is to be instant, in season, and seemingly out of season. It may have seemed out of season for these men to pray and sing praises to God as they did, but experience proved that it was in season. Being exactly on time is of great importance in many instances. Cooperation with God in prayer is indispensable where perfect results are desired and expected. Many times the exact moment is the one moment for these occasions. Such a moment seems to have come in the experiences of Paul and Silas. "And suddenly there was a great earthquake." Prayer in the Holy Spirit may be exactly on time.

VII. *In few things is it so important that we rise to eminence, as it is in our prayer lives.* In few things—if in any—do we have such incentives as we have to such rising. Men who so rise do not do so in vain. God notes such men, and approves them. Not because He is a respecter of persons, but because He recognizes eminence in this matter. He is looking for such men. Not that they pray on the ground of their own deserts, but on the ground of the merits of Christ. They pray in the will of God, in the Holy Spirit sent down from heaven. Such men are invaluable to God and to their fellowmen. Eternity alone will reveal what their lives have meant in the salvation of men, the building of God's kingdom, and the well-being of all concerned.

#### A Good Start in Life

*But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank (Daniel 1:8).*

Few things are more important than getting a good start in life, and getting it early. "Well begun is half done," is an old saying of merit. One who fails here is handicapped for life. Success in this is an asset of incalculable value. Good starts are helps. Poor starts are hindrances. Happy is the man who has succeeded in this matter.

I. *There are ways in which one man is as good as another.* In the matter of abilities, and what one does with them, there are great differences. Under God, every man has his opportunity to make his life worth something to others, and