

**The Tragedy of Sin**

"Don't talk about the tragedy of the cross; that was God-planned. Talk more about the tragedy of sin that caused the cross."—DR. H. W. BEIBER.

**This Church**

This church is the house of God. It is set apart for those who are seeking Him. Come, with your holy joy or your burden of sin, and He will meet you.—*Albuquerque First Church Bulletin.*

**Christians**

The scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: saints for their holiness, believers for their faith, brethren for their love, disciples for their knowledge.—ANDREW FULLER.

**A Prayer for Purity**

*O Thou, to whose all-searching sight  
The darkness shineth as the light,  
Search, prove my heart, it pants for  
Thee;*

*O burst these bonds and set me free!*

*Wash out its stains, refine its dross,  
Nail my affections to the cross;  
Hallow each thought; let all within  
Be clean; as Thou, my Lord, art clean!*  
—JOHN WESLEY.

**Church Paper in a Barber Shop**

Nazarenes might well learn a lesson from the Methodists of Brooklyn, New Jersey. The men of the church noticed that reading was a favorite pastime while waiting for the turn in the barbers' chair. Religious reading matter was conspicuous for its absence. Sequel: the church subscribed for their denominational paper to be sent to the community barber shop. Would the *Herald of Holiness* find a place in your barber's shop? Why not ask him?

**Brutal Frankness**

There are men who pride themselves on their candor, and it degenerates into brutality. One such man said to John Wesley once, "Mr. Wesley, I pride myself on speaking my mind; that is my talent." "Well," said John Wesley, "the Lord would not mind if you buried that talent!"—W. H. GRIFFITH THOMAS.

**Practical Paragraphs**

Children learn by imitation, and every mother should know that her every action becomes a lesson to the watching, listening, eager child. She must be what she would have the child become in attitudes, manners, and conduct.—R. D. HOLLINGTON.

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# The Preacher's MAGAZINE

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**The Book of Life**

**W**E ARE living at a time when the minds and hearts of men are baffled and confused. Ours is an age of unparalleled paradoxes.

Human ingenuity and inventive genius have expanded enormously mankind's capacity to satisfy the material and cultural wants of man. Yet, in the midst of this potential abundance, poverty is still rampant, and suffering and misery are still universally known.

One thing is clear. Our problems and our difficulties, our sense of bafflement and confusion, do not spring from any material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit.

Yet, such guideposts exist—plainly to be seen by those who wish to see them, easy to follow by those who realize their surpassing worth. They are embodied in a book—the *Book of the Ages*, the *Holy Bible*.

That book is indeed, as Lincoln said, "the best gift which God has ever given to man." It is the revelation of God's will as to the relationship of man to God.

It is the most complete and satisfying compendium of moral and ethical principles. Its precepts have withstood attack and criticism, derision and doubt. They have emerged triumphant from the test of centuries as the most constructive basis of human relationships.

It is more widely loved and revered and read than any other Book. Even so, our tragedy is that the Bible is not read enough, pondered enough, followed enough.

Humanity desperately needs today a moral and spiritual strength—a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teaching of the Bible.—SECRETARY OF STATE CORDELL HULL, in *Biblical Digest*.

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## Let Us Stick to the Verities

By the Editor

**S**PECULATION is an interesting pastime, and in certain fields it is legitimate and even useful. Hallock thought one could get as much mental training out of novel reading as out of the study of mathematics, if he did the reading as he should. But when he described the right way to read novels, he said one should read just far enough to get the plot in mind and then lay the book aside and work out the steps to the conclusion himself. Then after finishing the story himself, he might go back and see how nearly he did it as the writer did it. This sort of speculation—speculating on what certain characters should do under certain circumstances might at least be useful in developing intellectual power and keenness.

But in the field of religion the habit of speculation, especially as a public practice for preachers, has pernicious results that fully discount all personal advantages to the preacher. Speculating on prophecy is the most fashionable of "beside the point" habits. Prophecy occupies a considerable place in the Word of God and there is a place for it in our devotions and in our public ministry. But when the preacher undertakes to tell us just where we are in the calendar of the age, and comes down to details in application, he tempts the people to think that his preaching of known truth is guesswork too. Then there is speculation on experiential matters like the unpardonable sin, whether one can backslide from the highest state of grace and not completely lose standing with God, whether one can keep peace in his heart and do certain things that the general or special Christian conscience has condemned, and many other such like things.

However, our times call for dependability rather than scope. All of us need inner power to live the good life more than we need a philosophy of dispensations. We need acquaintance with the verities of God more than we need en-

tertainment with efforts to trace the footsteps of Deity through the circle of the universe. We need the plain, oft-proved truth of the Scriptures more than we need speculations regarding what might be, if it were true.

This is why I have said in the caption, "Let us stick to the verities." They are wrong who say our age is entirely indifferent. There are, as I believe, as large a contingency of serious-minded people among our population now as there has been in the forty years that I have been observing such matters. There is much hungering for God and better things, in spite of much apathy and some callousness. The old Scotch deacon told his preacher that he would do more good if he would "put the hay down where the sheep could reach it, and perhaps that suggestion would be good for many of us.

Any one of three factors, they say, is likely to result in great preaching. These are; a great preacher, a great occasion or a great theme. But not many of us can justly hope to be great in comparison to our fellow preachers. We, none of us, have very many great occasions in the course of our ministry. But it is possible for any of us to preach frequently on great themes. Take themes like these: Redemption, Repentance, Faith, Regeneration, Sanctification, Holiness, Heaven, Judgment, The Witness of the Spirit, The Triumphs of the Christian Way; why, one could scarcely use such themes as these without growing some while he does so. And we are not to be embarrassed by the subtle suggestion, often coming from the devil, that these themes are threadbare and that the people already know all about them.

Of course there are times when the Christian ethics must have attention, but righteousness is promoted more by grace than by the law, and the preacher will make a fuller contribution to good living among the people who can get the people saved and filled with the Holy Ghost than ever the legalistic reformer can do. And we often talk of "indoctrinating" the people, and sometimes we interpret this to mean giving them tiresome dissertations on essential themes until the people come to think that essential themes are invariably dull. And over against this, preachers sometimes make a lot of ado about some incidental or spectacular theme and thus encourage the people further to think themselves incapable of understanding and appreciating anything that is truly worth while. And, reverting once more to the matter of right living, I think we have all found that we know more and do better when our own personal spiritual tide is high than when we depend upon dry information to make us wise and mere rules of thumb to make us good.

But there is a challenge to the preacher personally in this call to stick to the verities. One cannot talk the language of assurance unless he is certain himself. He cannot successfully urge

spiritual claims upon others unless his own soul is overflowing. He cannot comfort others with comforts to which he is himself a stranger. He cannot insist upon the melting of other hearts unless he is himself an unctuous prophet. And perhaps it is this personal phase of the matter that holds us back. Perhaps, unknowingly even to ourselves, we have fallen into the habit of dealing with speculations because we are guessing ourselves.

It has been observed that preachers have a tendency to preach on subjects in which they themselves are interested, and this is as it should be. If you can preach to meet your own deep needs it is likely you will be reaching the deep needs of many of your hearers while you are feeding your own soul. This means that if you read books that teem with doubt you will preach doubt. If you give yourself to brooding over world conditions you will become a pessimist. If you find in your own heart elements of disloyalty you will major on criticism in your sermons. If you allow thoughts of evil to fill your mind you will accuse others of things which you are yourself tempted to do. There is just one way, preacher, and that is to major on the verities in your own heart and life. Major on grace. Not on that theory of grace which offers immunity to the weak and wicked—a sort of curtain of protection against the judgments for sin; but upon grace as a heart experience. That phase of grace which is represented in you in a heart overflowing with love to God and all men, in a patience that can suffer long and still be kind, in a faith "that will not shrink, though pressed by every foe," and in a holy unction that makes you mingle laughter with your tears and gives you triumph in the midst of trials. Perhaps this is the crux of the matter.

Perhaps it is useless for us to exhort one another to preach something other than what we are ourselves. If we are to preach the verities, we must live in the verities. There is nothing more gruesome than the sight of a preacher—young or old—who talks of the refinements of the spiritual life with the coarseness of a stranger to grace, and it may be that some hold back from the finer things on account of their feeling that they are spiritually unfit for such environment. We can appreciate this becoming modesty, but we cannot allow that it should become a lasting substitute for acquaintance with the heavenlies.

Perhaps there are those who imagine that they can preach the verities of the gospel (for these in terms of words are the familiar themes of our holy faith) without much study and preparation. No error could be greater than this. To bring out of the storehouse "things old and new" the scribe must be truly instructed in the kingdom of God. The very fact that the theme is familiar is a call to prepare both mind and heart for effective treatment of it. A young preacher can learn much more easily than an

older one. Not because the young man's mind is more flexible—perhaps I should say not this alone. But it is a law of interest that only the things which challenge you will challenge your hearers when you tell them about them.

The young preacher comes to the familiar truth in the spirit of the prospector who has just discovered the "mother lode." But it is not so easy for the preacher of maturity. His sources are not so abundant and easy—at least not in the relative sense—and the danger of monotony and want of freshness is greater than with the younger preacher. It is an axiom that the preacher must be interested in his own preaching if others are to be interested. This means that the preacher who sticks to the verities has chosen the hard way and that he must apply himself—mind and heart—more carefully and more constantly than the dealer in fancy wares who may readily substitute scope for depth.

A recent observer says the men in our military camps like to sing the old hymns at church, and that they prefer genuine classical music to the light forms which some offer them. And these men are just a cross section of our community life. They need what we all need. Their needs and ours are very deep and very real, and only the gospel that deals with verities can meet our requirements. Therefore, preacher, let us stick to the verities.

## What Has the Church to Offer?

1. The church offers God—the most real of all realities—to those who humbly seek Him. God is a spirit. God is love. God is accessible through worship and prayer. God is within the reach of the experience of every seeker.

2. The church offers in its sanctuary a fellowship where worship and prayer are the primary functions. The public services of worship are for the purpose of strengthening the individual's relationship with God.

3. The church offers Jesus Christ the Son of God and the Son of Man. In Jesus the individual sees the highest revelation of God as Father, as well as a way of life for him to follow—a way of love.

4. The church offers a fellowship where God is more real, and Jesus' way of life is more practicable than in any other situation of life.

5. The church inspires its members to purposeful living in the light of the eternal.

6. The church begins with the individual and his own life of love and service as the basis for social construction and reconstruction.

7. The church stands in judgment of an ever-changing order—the greatest good to the greatest number.—Zion's Herald.

## Thoughts on Holiness

Olive M. Winchester

### Job's Evidence of Personal Integrity

*But he knoweth the way I take:  
When he hath tried me, I shall come forth as  
gold (Job 23: 10).*

THE patriarch Job had been passing through a season of trial and distress. It seemed as if God had forsaken him. He searched but could not find Him. In the anguish of his spirit he cried out, "Oh, that I knew where I might find him! . . . Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." Surely Job's state was one of desolation. In this position he turns to reflection. Many would have cast away their confidence entirely and have gone into utter despair, but not so with Job; he begins to consider what his own personal attitude had been.

#### A LOYAL ALLEGIANCE

Reflecting upon his own state and condition Job was conscious that he had not renounced in any way his allegiance unto Jehovah. He observes:

*My foot hath held his steps;  
His way have I kept, and not declined.*

He had not in any way deliberately departed from the covenant he once had made to serve his Lord, but in all the storms that had broken in upon him had remained steadfast. His wealth might be swept away by dire calamities; his sons and daughters might fall with a calamitous stroke. He himself might be smitten with a sore disease and be in such distress that his wife mocked him for holding fast his integrity, but still Job declared his allegiance. Then his friends drew near and sought by argument to show him the error of his ways, but he stood unmoved. At times he became weary of life itself, but he did not swerve in the one thought of his entire devotion to God.

Should we not herein learn a lesson? When the hour of trial comes to us, and God seems to hide Himself amid the shadows of the rising storm, do we do well to straightway conclude that our experience has gone by default? Would it not be better for us to stop and reflect, to consider whether we have remained steadfast in our purpose of allegiance. If we would do this, it might save us from confusion and darkness.

In the experience of each individual there comes the time after the glow of the original experience has subsided when he is tried on

every hand. This he must meet. If the first time he casts away his confidence and renounces his hope, then when he is renewed, he will come to the same pivotal issue again, and unless he is ever to be vacillating, he must hold fast at this point. Job did and found deliverance finally.

#### OBEDIENCE

In reflecting further on his personal relation to Jehovah, Job made the assertion, *Neither have I gone back from the commandment of his lips. He had remained obedient.* True obedience is motivated by principle, not by some pleasurable impulse. Many obey if the command pleases them, but if not, then they go their own way. They seem to show the erratic temperament often found in a child who for some unknown reason refuses to heed a parental command. The child hitherto might have been obedient in all things, but suddenly; it might be through the inherent tendency to self-expression, there springs up an emphatic refusal to obey a command. Then ensues a conflict. Many an adult is like unto this. To obey he desires the inciting force of some pleasurable feeling, and if this is lacking he becomes somewhat derelict.

True obedience is based on fundamental principles. These enter into personal devotional living and public worship and service. We do not perform these duties simply because we are borne on by feeling, for often the feeling impulse will be absent, but because of principle; they constitute elements that are constructive in Christian living and must be made integral therein; to neglect them means spiritual deterioration.

A very high value is set upon obedience in the Scriptures. We read that to obey is better than sacrifice. Yea, even before this, as the children of Israel were encamped around about Mt. Sinai after the various vicissitudes of the wilderness journey, there came the admonition, "If ye will obey my voice." That was made the primal element in their relationship. As such it went down through the religious history of the Hebrew people, and this was the reason that Samuel the prophet stood unrelenting before King Saul who would excuse his disobedience by saying he had saved the best for sacrifice.

If we are obedient, we have done the great essential to inherit eternal life. Sometimes obedience must be rendered by the supreme determination of will power and at other times there comes the glow of a heart aflame. In either case there is a certain satisfaction in obedience itself, and it has its own reward.

#### VALUATION OF THE WORD OF GOD

In further meditation on the inner movings of his heart, Job states, *I have esteemed the words of his mouth more than my necessary food.* The footnotes in this instance read, "more than my own law." Whichever rendering we give, one point is very clear, and that is that what Job knew of the divine revelation he treasured highly.

When he lived, it has puzzled the scholars to decide, but in any case he did not have the Word of God as we have it today, but he did know something of what God had spoken, either through tradition or other means, and all of this he prized.

If we are to have a stable and well-grounded experience, it must be founded upon the Word of God. Its beneficent effects and the duty to teach its precepts form the content of many an injunction in the Old Testament. The psalmist exclaims, *Thy word is a lamp unto my feet and a light unto my path.*

Then we have Psalm 19 and 119 which very clearly set forth the importance of the divine

statutes. Moreover the psalmist depicts the spiritual prosperity of the one who meditates therein.

So Job concluded that his integrity remained unimpaired because he still had a sense of delight in the word of divine revelation. Amid all of the perplexities with which his life had been engulfed he still felt this anchorage to his soul.

Thus we can draw a lesson from this storm-tossed servant of the Lord. While many trials may break in upon our frail bark as it sails life's seas, yet surely they cannot equal those that beset this intrepid soul. If instead of allowing our feelings of perturbation and distress to overthrow us, we hold in unwavering hope to our allegiance to the covenant once made that we would serve God with our whole heart, mind and strength, and we remain steadfast in obedience to Him and keep His Word as the light to guide our pathway, whatever the trial may be, we shall come forth more than conqueror, triumphant in the strength given of God and with a fixity of Christian character that we have not as yet known.

## The Distinguishing Doctrine of the Church of the Nazarene

### H O L I N E S S

Clara Wendel Verner

PRACTICALLY all churches have some one or more points in common; such as, the belief in one God, the Virgin Birth, the Ten Commandments, or baptism. In the same way, practically all churches have some one doctrine or point of emphasis which distinguishes the one denomination from all other churches.

The great Luther Reformation was begun on the basic thought, "The just shall live by faith." A later group built its superstructure on the fourth commandment, "Remember the sabbath day to keep it holy." A well-known denomination has been built on the one tenet, "Believe and be baptized, and thou shalt be saved." Another great church has been established on the one doctrine, "Ye must be born again." Still another group stands or falls on their interpretation of Acts 2: 4, believing that the evidence of the coming of the Holy Spirit is speaking in unknown tongues.

The Church of the Nazarene, in turn, has its distinguishing doctrine. The chief text is, "Follow peace with all men, and holiness, without which no man shall see the Lord."

According to the distinguishing doctrine of a church, the code of ethics for its members will be formed. Thus, when the people of old realized that "The just shall live by faith," it produced a right-about-face in their conduct. No

longer did they climb flights of stairs on their knees. They lived by faith!

The people whose thoughts center chiefly on the Fourth Commandment arrange their entire living, regardless of cost, so that they may observe in a sacred way the hours from sunset on Friday to sunset on Saturday. Nothing matters quite so much to them, apparently, as the keeping of this particular day as the day of worship.

The group whose chief emphasis is baptism is definitely sure that a person cannot possibly enter the kingdom of God except he believe in one certain mode of baptism, one certain type of administration, and that baptism is absolutely essential to soul salvation.

The group whose chief emphasis is the unforgettable foundation stone, "Ye must be born again," feel that their work is finished when one is born again of the water and the Spirit.

The group whose chief emphasis is the use of an unknown tongue, accept that as the evidence of divine favor, regardless of other points of conduct. One may swear and still talk in tongues. Be it said to their credit, they teach better living than that, nevertheless, people have been known to do many acts of improper living and still speak in tongues.

The group then whose chief emphasis is a holy heart will find its adherents searching often and



regularly for ways and means of improving their code of ethics—sometimes to the neglect of certain physical commandments, which should not be left undone—but always, always seeking to add to their lives only such things as will help them to be better Christians; and seeking to leave out of their conduct anything that will hinder their close walk with the Savior.

What is the doctrine of holiness?

It is a challenge to those who have been born again, of whatever creed, to accept a closer walk with the Master; not in a self-righteous or "better than thou" way, but as a walk of deep devotion always makes people separate from the crowd. It is a glorious invitation to put first the kingdom of God and His righteousness.

The doctrine of holiness makes provision for a cleansing of the temple. "Know ye not that your body is the temple of the Holy Spirit?" This doctrine provides that the physical temple shall be cleansed of filthy habits, and the heart be purified by faith. All evil tempers, unbridled passions, selfish ambitions, and all unholy desires can and must be completely removed by the baptism with the Holy Ghost, that this temple may indeed be a house of prayer.

The doctrine of holiness provides a dynamo of marvelous power to the Christian: power to conquer sin; power to rise above evil temptations; power to climb upward in spite of the vain pomp and deceiving splendor of the world. Power to stand steadfast in the faith, unmovable, abounding in love; power to serve, power to hide away in remote places—unknown and unrewarded—to labor for lost sheep. Power to go among those who are fettered and are being literally squeezed to death by the slimy tentacles of the octopus of worldliness—and yet, not be taken in its clutches. Power to stand in the center of the great stream of ungodliness that comes rushing down with overwhelming speed, power to stand firmly, anchored to the Rock of Ages which cannot be moved!

The doctrine of holiness provides for an infilling of the heart with love. God is love. When He enters His clean temple He fills the dwelling place with Himself, which is love; love that brings perfect communion between Creator and created. Love that makes perfect unity between the Savior and the saved. Love that must pray, yet, knows how only as the Spirit makes intercession with groanings which cannot be uttered. Love that communes with the Maker; love that yearns for His companionship above all others. Love that worships and adores the Lord without adulteration. Love that accepts unreservedly the whole will of God. Love that leans not to its own understanding, but yields ever to the guidance of His eye. Love—love for the divine, that is understood only by those of like faith.

The love for God being full and complete, next comes love of mankind; love that sees all men as brothers. Love that cannot be content to live

for self alone; love that cannot climb to success on the suffering of others. Love that looks not on the gold ring or the goodly apparel, but on the immortal soul and its relation to the Master. Love that yearns for the lost, love that sees the field white unto harvest, and must go. Love that becomes a flaming passion; it counts no cost too dear, no sacrifice too great, so long as souls may be saved. Love that must go, must serve, must win! Love that must spend and be spent for the indwelling God of love.

Is it any wonder that we preach this doctrine?

Finally, the doctrine of holiness provides a cure for the tendency toward sin. "Know ye not that the friendship of the world is enmity with God?" "If any man love the world the love of the Father is not in him." In reverse, if a person is filled with the presence of the Third Person of the Trinity, if his heart be consumed with the love that worships fully, and yearns over the lost, there just cannot be any fellowship with those of opposite desires and interests.

Oh, blessed Comforter! may Thy banner never cease to wave in the Church of the Nazarene. May the god of worldliness never drag this snow-white emblem in the dust. May the god of ambition never be allowed to fly another flag above this symbol of purity. May the god of luxury never be permitted to drug us with the opium of physical content, so that we become too sluggish to keep the banner waving. God grant, O God grant, that we never may become so confused in our thinking that we will close our mouths on this great doctrine because our own lives will not bear inspection!

*The doctrine of holiness has brought us safe thus far,*

*And the doctrine of holiness must lead us on.*

It is customary to describe Dr. G. Campbell Morgan as a Bible teacher, but if he excels as a teacher it is because he is a born preacher. Teaching which is merely didactic may inform the mind, but it does not inspire the heart, and Dr. Morgan draws the crowds because his ministry is essentially dynamical. His aim is to let the Bible deliver its own message, and it is that quality which makes his ministry to be prophetic and apostolic in the truest sense. It is worth recalling that his career began as an evangelist, and he continued as an evangelist for years before he settled in a pastorate, and the flaming zeal of the preacher who is out to win a verdict for Christ is manifest in all his utterances. Here, doubtless, is found the secret of his admiration and affection for D. L. Moody, and of Moody's warm regard for the young English minister who made such an impression at Northfield and at the Bible Institute.—*The Christian* (London).

## Conserving Revival Results

Ernest Linwood Hawkes

SOME time ago in a large church in an eastern city, where the writer was holding a revival, twenty-one young people between the ages of fifteen and twenty-five flocked tearfully to the altar, almost in a group, seeking pardon.

Just the night before the subject, "The Romance of Soul Winning," was presented, and more than a hundred people had definitely pledged themselves to more intensive personal work for the Master, and to aid in every way possible in helping to win the lost. Yet, in response to the most urgent and repeated requests, not one could be induced to gather about the altar to deal with or pray for those seekers. They were left to go through the pangs of the new birth unaided and alone, except for the pastor and his good wife.

Unfortunately this is not an isolated exception, although an aggravated case. But time after time much embarrassing urging is necessary to obtain a sufficient number of workers to properly aid the seekers in praying through. This is probably due more to lack of training or timidity, than indifference.

We have sufficient, trained ushers who greet all who enter the church, hand out the bulletins, assist the deaf or infirm to a desirable seat, pass the collection plates and intelligently fulfill their duties; but I find that in most churches little or nothing has been done to train a force of workers in the delicate and important task of helping seekers at the altar really to pray through to God.

This training should be in the hands of one who understands the many difficult problems that are met with at our altars, and how to intelligently, tenderly, and with the guidance of the Holy Spirit, gently lead them into the experiences that they seek. Many of our greatest revival campaigns where seekers are counted by the hundreds, are almost completely barren of results as measured by additions to the church, and there are a number of factors that contribute to this situation.

Some leading evangelists prefer that no one be dealt with at the altar until the last possible seeker has been induced to come forward. This of course is to avoid any disturbance or confusion, but what are the mental or physical reactions of the early comers who must remain upon their knees on a hard floor, unaided and alone for, in many instances as long as twenty or thirty minutes, while waiting for some spiritual guidance? It is almost surprising that un-

der such circumstances they get through to God at all. The evangelist is so absorbed in his appeal that he forgets the passage of time, and the almost unbearable distress and inconvenience of those early seekers, who are unaccustomed to kneeling for long periods.

How much better it would be if some consecrated trained worker would quietly drop by the seeker's side immediately, and give him the help that he desires and needs.

But there are times when workers scarcely can be found at all, and this is an outstanding tragedy; and often I have wondered about the effect upon the audience when the evangelist asks for workers and none respond. The seekers are justified in wondering if anyone "cares for their souls."

Then again, we all have seen occasions when the opposite is the case. Workers fairly swarm about the altar, completely obstructing it and making it hard for others to seek God. Sometimes three or four people are offering conflicting advice at the same time so that it is a bewildering maze of confusion to the seeker who is given no chance to pray for himself. This may be classified as "zeal that is not according to knowledge."

There are times when the pastor, eager to be of service, is unable to decide where he is most needed; at the door to greet strangers as they depart, or assisting the evangelist about the altar where his acquaintance with the spiritual needs of his flock would make his presence invaluable, and at the same time release the evangelist for some personal dealing himself. Often he is able to persuade people to come forward who would not otherwise respond, but he cannot do so unless the altar service can be left in capable hands.

"Penitent-form registers" are almost unknown in our churches. In such the names and addresses of all new converts should be carefully entered, and a duplicate slip handed to the pastor at the close of each service, thus making it possible for him to beat the devil to the convert's door the next morning, and to reinforce him in his new resolves by prayer and a word of encouragement, and at least show him that it is not his intention to leave the "new babe" in Christ upon somebody's doorstep to perish. By adopting this simple method, the writer many years ago, quintupled the membership of his charge in five months, and eight of these new converts eventually entered the ministry.

Like the natural birth, the new birth is an intricate process, and the Holy Spirit is entitled to our fullest co-operation and trained experience, if satisfactory results are to be obtained. Large numbers fail to get through who could be brought into the glorious light of a new day if only capably dealt with at our altars. God save us from haphazard, hit-and-miss work in the most important task ever assigned to men or angels.

If the rank and file of our membership only could experience that overmastering, soul-agonizing burden for a lost soul that almost tears the very heart to pieces, and makes it almost impossible to eat or sleep until the object of that burden is won to Christ, every church would be in a continuous revival with or without an evangelist. The language of such a love is universal, is irresistible, and it "never faileth."

And what applies to altar workers is equally applicable to personal workers. In most of our churches this work is completely neglected. This requires natural adaptation, special training and the fullest co-operation of the Holy Spirit. If, during a revival, workers could be strategically stationed in different parts of the church, watching for the uplifted hand, the falling tear, or the many outward indications of conviction, and then gently and without disturbance slip over to the individual's side and offer a word of encouragement, results easily could be doubled. How often the evangelist allows the singing and pleading to fade out completely, while he attempts to do this neglected personal work.

God has called us to one great essential task—winning the lost. Let us do the work intelligently and skillfully, and train our people to cooperate to the limit of their abilities.

## Just in Passing

General Superintendent Miller

WE all knelt for the morning worship prayer at the request of the pastor. A sweet spirit of reverence and fellowship was evident as he prayed for his people. It was an atmosphere neither easily nor quickly forgotten. He became the priest speaking to God in behalf of his people. He publicly bore witness before heaven of their problems, cares and needs. His genuine concern could not be overlooked as his voice rang in sincere supplication in their behalf. As he prayed an indescribable bond of fresh sympathy was forged between himself and his congregation by the very passion of his prayer. When the amen had been uttered and the people had risen every one was conscious that together they had been in the very presence of God and were the service to close then the hour of worship already was worth while.

And what impressed me the more was the subsequent statement by the pastor that he was personally jealous for the privilege of bringing his people before a throne of grace each Sabbath morning, adding that he almost always reserved this occasion for himself as their pastor. All of which I knew to be theoretically true and sound but here was an impressive illustration of the oft stated truth. I was once more impressed by the

vital function of pastoral responsibility and the uniqueness of his task. And this observation leads me to say, just in passing, that here is a pastoral function too often overlooked. True there are occasions when courtesy demands departure from the usual practice, but this irregularity should not take precedence over this choice and particular ministry of the pastor.

It must be admitted that the pastor must sincerely carry his people on his heart like Aaron of old carried the graven names of the tribes on his breastplate. And he must not only carry the people on his heart but it should be his sincere desire to make his people feel his concern and solicitude for their spiritual well-being. What greater opportunity is afforded to weld pastor and people into one than the pastoral prayer in morning worship? What weight of devotion would be added to the morning service if pastors would more consistently make this a habit.

Nor should it be entered into with habitual carelessness. The pastor should anticipate the privilege with such keenness of interest and thought that would tend to make this public prayer as conscious a ministry as even the preaching ministry. There will be little danger of increasing formality in such a plan. To the contrary it would be more likely to contribute to greater reverence and reality of worship than is common to many of our services now rather carelessly conducted.

I raise this question as an aspect of worship that merits thoughtful consideration. Try it for a while and see what the results are. Of course, if in the course of a few months it becomes monotonous and perfunctory, call on others to pray. But I cannot help believing that if the practice is earnestly followed time will prove the merit of the thought. Of course if a pastor does not have the well-being of his people deep in his soul such would tend to be but a parade of words. But the real pastor bears a concern for his flock that never leaves him, and through the ministry of the public prayer he will find this consciousness intensified, both in his own heart and in the consciousness of the people.

## The Duty of Prayer

"Men ought always to pray, and"—although faintness of spirit attends on prayer like a shadow—"not faint." The soil in which the prayer of faith takes root is a life of unbroken communion with God; a life in which the windows of the soul are always open towards the City of Rest. We do not know the true potency of prayer until our hearts are so steadfastly inclined to God that our thoughts turn to Him, as by divine instinct, whenever they are set free from consideration of earthly things.—SELECTED.

# Archaeology and the Bible

Basil Miller

## The First Chapter of Genesis the Rock Foundation of Science

### Part Eight

1. *The Bible a Book of Religion but stands the tests of science.* The object of the Bible is not to teach science; but where scientific truths are mentioned it is always in accord with true science. Facts of geology may be passingly stated; but they will always receive the substantiation of geology. The Bible and true science affirm the principles of each other. But when materialistic science arises, it opposes the Bible; for materialism and theism are at opposite poles of thought, and their modes of viewing the universe are as diverse as their bases.

Materialism proceeds to develop science from a naturalistic standpoint with an antecedent assumption against supernaturalism. Hence all its answers to the inquiries into nature are necessarily materialistic. The theistic scientist says that science may delve so far; and at the same time he recognizes the limitations of science, beyond which supernaturalism is directly responsible.

The Bible is primarily a book of moral and religious truth; but history, literature, science, etc., are used to embellish these concepts of religion. It is in no part the purpose of the inspired writers to afford scientific principles. The plain language of appearance and of the common people is employed, and not that of the technologist. The absence of scientific terms and seeming technical accuracy of scientific statements in no way involves discrepancies or contradictions. Had the diction of the Bible been scientific instead of popular, the Book would have failed in reaching the multitude of common folks. Since the object is not to teach science, but moral and spiritual truth, had it proceeded to explain all the scientific phenomena of astronomy and the developments of geology in the first chapter of Genesis, the wording and information would have been so foreign to the thinking of the early ages in which it was written that the Bible would have been discredited.

Suppose all the technical terms had been used in describing the constituent elements in man's body and in the universe, in all the divisions of plant and animal life, the result would have been a failure in affording spiritual truth. Scientific truth, which the intellect can understand of itself, would have been announced prematurely. The spiritual content would have thus been forgotten in the maze of scientific terminology.

In the Bible not one scientific error or absurdity has been discovered. This cannot be affirmed of any other sacred book. It is not

true of the Koran, the Shasta, the Zendavesta, of the writings of Confucius, or of any other sage of the past. The absurdity of the views of other sacred books relative to the origin of the universe is illustrated by that of the Hindus' sacred book: "Millions upon millions of cycles ago this world came into being. It was made a flat triangular plain with high hills and mountains and great waters. It exists in several stories, and the whole mass is held up on the heads of elephants with their tails turned out, and their feet rest on the shell of a great tortoise, and the tortoise on the coil of a great snake; and when these elephants shake themselves, that makes the earth shake."

"Suppose," writes Dr. Pierson, "the Bible had made such mistakes as Plato, who held the earth to be an intelligent being; or Kepler, who affirmed it to be a living animal; or as the old sages who taught that the Milky Way is the path over which the sun used to journey and showing the marks of his footsteps; or a band of solid substance joining the two parts of the globe, etc. What if the old notion that brutes are human beings in changed shapes, that there were fish in the sea with horses' heads, that the fabled phoenix was a real bird, and that the thunderbolt came from the stars, especially Jupiter—were found in God's own Book?"

Who guarded this most ancient volume from the superstitions that corrupted astronomy into astrology and chemistry into alchemy? Who taught the writer of the 104th Psalm to compose that grand poem on the wonders of the created world and introduce not one scientific error current in those days, so that even Von Humboldt was compelled to confess that "in a lyrical poem of such limited compass, we find the whole universe, the heavens and the earth, sketched with a few bold touches!"

2. *Second half of the sixth day. Creation of man.* We begin with that part of the Genesis narrative which is nearest us—the creation of man. Modern geology teaches that man is the last of creation to appear. Modern biology shows that he is the crown of all life and the last to be developed. Although most modern science is materialistic and has its basis in evolution, making man but the offspring of beasts; yet it agrees with the Bible in affirming that man is the climax of the evolutionary process.

God created man and woman, and then rested from His creative works. Biology teaches that from a comparative study of the anatomy of man

1. *Many Infallible Proofs, 128-129.*



and beasts that man's structure is the most perfect and the last to be developed. Geology shows that the remains of man in the rocks and in the caves where early man dwelt to be of recent origin, after the melting of the great glaciers which once covered the earth. In the Bible his creation is the last work of the sixth day. How closely the two accounts—that of science and of the Bible—agree.

How long man has been on earth no scientist is able to state with certitude. Some with audacity dare to affirm that he has been on earth millions of years; others that thousands of years has man inhabited the globe; while many of the best declare that his origin need not be over 10,000 years ago to account for all the geological conditions attached to his development. Both science and the Bible agree as to the order of man's appearance on earth, and the greatest thinkers in this realm think that the time allotted for the life of man of the universe is sufficient.

Modern psychology, with its laboratory facilities for measuring of abilities, the strength of instinct, the development of mentality and emotion, has shown man to be the superior of the beasts in that his mind has the power of cognitive reasoning, the ability of thinking through a problem, and that the beasts below man—the ape, the orang-outang, the monkey, the gorilla—do not have this power of consecutive and logical thought. Although they may be able to remember, and to develop sentiments of love and duty, still they are unable to reason and to leave the results of their lives in the forms of permanent civilization.

Though the beasts of the highest order of the animal kingdom, after being taught to solve a mechanical problem, run a maze, still they are unable to react to a mental stimulation demanding the use of the higher powers of thinking. Nor are they able to react to moral stimulations. Their mental life is entirely on a basis of mechanical reactions. All actions of a seeming moral content are due to habitual reactions of a definite neural pathway of discharge, and not to the free choice of the beast. They are unable to react to any stimulus demanding the worship of a higher being—of God. Such is the affirmation of science.

The Bible declares that God said, "Let us make man in our image." Not with an identity of the physical nature, but God formed man on the pattern of His physical and spiritual powers. Man is separated from the animals by the power of language, cognitive reasoning, moral reactions to stimulations of a spiritual content, and by the power of spirituality that reaches out beyond himself to his Creator. In the image of God means in the spiritual likeness and the mental resemblance and not in the form of physical features. Modern science recognizes in man the power of thinking, of choosing between moral and spiritual alternatives, and science shows these abilities to be absent from the animal realm.

Man when controlled in his thinking by evolution may state that in the future ages of evolutionary progress the beasts will attain these powers. Such will never occur, for the Bible affirms that this essential difference is due to an act of the Creator, and these acts are unchanging.

The Genesis narrative affirms that God formed man of the dust of the earth, and science recognizes the same chemical elements in man's body as are found in the earth. If Moses had not been inspired in this account, then why did he not attribute to man some power, capacity, ability that modern science has not found to be his? Or why are there not found some of the absurdities of other sacred books? The reason is not far to seek. God inspired the writer of this account.

3. *First half of the sixth day. Cattle, beasts and creepers.* The first half of the sixth day's work (verses 24-31) consisted of creating "cattle, beasts of the field and creeping things." Geologists have called the Tertiary Period "the age of mammals." Of this Guyot says, "In the Tertiary the herbivorous animals, domesticated by man, are called cattle, while others including the carnivorous are called the beasts of the earth or wild beasts, and smaller ones the creeping things." The geological age termed the Tertiary is the first of the Cenozoic Period. According to the geological record this age was begun by the extinction of the huge reptilian fauna of the Mesozoic Period, "a destruction great, worldwide, and one of the most marvelous events in the geological history," and by the incoming of the new forms of life of the Tertiary, a sudden outburst, a rapid and most extraordinary change in the life system, distinguished by the number of the species and their massive size. In the Miocene, the third age of the Cenozoic Period, in India are found the remains of eighty-four species of mammals, including the mastodon, elephant, rhinoceros, and the hippopotamus.

The Bible asserts that on the sixth day cattle, beasts of the earth and creeping things were formed and at the close of the same day God made man in His own image. The geological record shows man, and the beasts, the cattle and creeping things—small animals—to be of the same period, the Cenozoic, though of different ages of the same era. Herein the Bible and science are again in accordance. Moreover the Bible teaches that God created "cattle, beasts of the field and creeping things . . . and man," and the geological record shows that these species came upon the scene of action well defined and sudden, as though appearing from a definite creation. They are found geologically as species and not as transmutations of animals below them. No links in the geological fossils connect them with pre-existent life forms. They arise not as the gradual result of evolutionary changes acting upon low-

1. Guyot, *Creation*, 119.

2. Dana, *Geology*, 889.

3. Le Conte, *Geology*, 525-26.

er life. Again the Bible and science are in strict accordance. For God created, and then inspired man to describe this creation.

4. *Fifth day. Water animals, whales and fowls.* On the fifth day God made (verses 20-23) "moving creatures in the water," "fowls that fly above the earth," and "great whales." Below the cattle, the beasts and the creepers, God formed "great whales." In the Revised Version this is translated "sea-monsters," while Gesenius, one of the greatest Hebrew lexicographers, makes this include land serpents, dragons and monsters as the usage requires (Ex. 7: 9, 10, 12; Deut. 32: 33; Psalm 91: 13; Jer. 51: 34), saying that it is so termed from its extension or length. "The serpent into which the rod of Moses was changed and the dragon of the other three passages cited above are called by this name, all apparently land animals and one of them certainly a reptile."<sup>1</sup>

There existed a long period of geological history beginning before and extending down through the Mesozoic, called the "age of reptiles," so termed from the extraordinary profusion of reptile life, as well as from the immense size of the species. The size of some of them being as follows: Harrosaur, 28 feet long; ornithotarus, 35; ceratops, 30; dinosaur, 40; cetiosaur, 50; mososaur, 75; atlantosaur, 100; ichthysaur, 40; plesiosaur, 40; titanosaur, 100.<sup>2</sup> Some of these were sea-monsters, some were land animals, and some were amphibious. Though they were great in size still they were as great in number. At least fifty species of the mososaurs have been found in the Cretaceous age—the last era of the Mesozoic Period—in America; in Great Britain alone twenty species of the plesiosaurs have been discovered. Reptiles forty feet long swam the seas, and some of them weighed as much as forty and fifty tons. Indeed as the Bible affirms God made "sea-monsters," "great whales"—reptiles, dragons and monsters.

Below these reptiles and sea-monsters God created fowls to fly above the earth. A better translation of the Hebrew word here is "winged creatures," or "what flies" (Fuerst). Before the appearance of the reptiles, the geological record shows the earth to have been filled with "winged creatures"; insects were numerous in the Devonian age—the third period of the Paleozoic. In the Carboniferous age they attained the length in the spread of their wings of twenty-six inches.

In the Jurassic age of the Mesozoic Period we find peculiar winged creatures termed archæopteryx, with a wing spread of three feet and in the Cretaceous age at least twenty species of birds have been discovered in New Jersey and Kansas alone. In the Jurassic we encounter a most extraordinary winged batlike, or lizardlike creature called the pterosaur of several genera,

1. Bartlett, *The Veracity of the Hexateuch*, 246.

2. Geike, *Geology*, 892, 933.

one the pterodactylus. The spread of their wings was from three to twenty-five feet.<sup>1</sup> "Whatever aspect the earth might present at this stage, nothing would be more striking than these huge winged creatures darkening the sky."<sup>2</sup>

"And God said, Let the water bring forth abundantly the moving creatures that hath life"—marine life was thus created. "The primordial rocks have afforded evidence only of marine life."<sup>3</sup> As to the abundance of marine life in the early ages Le Conte unconsciously used the words of Genesis which reads (R.V. margin), "Let the waters swarm with swarms of living creatures," while concerning the Silurian age—the second of the Paleozoic Period, he says, "These seas literally swarmed with living beings."<sup>4</sup> He then mentions over 10,000 species that have been discovered in the Silurian age alone. In the next age, the Devonian, came the great outburst of sea life and fishes. Again geology corroborates the narrative of the Scriptures. It was no folklore when Moses penned the opening chapter of Genesis. It was God moving him to write thus.

1. Le Conte, *op. cit.* 302, 34, 488, 42-46.

2. Bartlett, *op. cit.* 246.

3. Dana, *Geology*, 469.

4. Le Conte, *Geology*, 302.

### Why Go to Church?

BY N. B. GARVER

The church is a faith-building institution. Faith in God, in oneself and faith in one's fellows are essential to happiness and the abundance of life, which each of us hopes to achieve.

Without faith in God one does not know the strength which comes from the belief in a Supreme Being, who, because of His infinite knowledge and wisdom, is capable of guiding him in ways that produce real satisfaction of life.

Without faith in oneself one does not have the strength of spirit to face life and its problems with courage.

Without faith in one's fellows one does not look for the best in those with whom he associates, or feel he owes them any debt of gratitude or has any responsibility concerning their welfare.

This faith does not come without effort. Nothing worth-while does.

Then why should one withhold himself from the institution which offers most help in the development of those qualities of character which pay largest dividends here and offers the promise of everlasting life?

Why not go to church and avail yourself of its responsibilities and opportunities? —Arkansas Methodist.

### What Is Preaching?

IF we ask Saint Paul what preaching is he tells us that it is an urgent announcement of a message with a view to persuasion. If we ask Henry Ward Beecher he tells us that preaching is "the making and mending of men." Phillips Brooks says preaching is "the revelation of truth through personality, truth shining through the prism of a human soul." Father Taylor says preaching is "taking something hot out of one's own heart and shoving it into another." Preaching is as old as human history. It was an ancient art when Jesus came preaching the kingdom of God. The Greeks, the Babylonians, the leaders of the non-Christian religious cults used this art of persuasion. Socrates said, "I had rather write upon the hearts of living men than upon the skins of dead sheep." It is recorded, "Enoch also, seventh from Adam, prophesied." Noah was called "a preacher of righteousness." The entire Book of Deuteronomy is cast in the form of a series of addresses repeating, expanding and reinforcing much of the legislation of Moses. Liturgical churches such as the Catholic and the High Church of England celebrate the mass as the focal or central point in their services. Non-liturgical churches, including the great body of Protestants, place the open Bible on the table or pulpit as the focal point in the worship service and the exposition of the Scriptures becomes the sacramental medium of worship in the church. For it is through preaching that the Protestant finds the most completely satisfying approach to an experience of the presence of God. The true worshiper, therefore, goes to church, not primarily to hear the preacher, but to revel in and be edified by the revelation of the truth of God. He attends church, not to demonstrate his loyalty to an institution, but to satisfy his thirst for and interest in the kingdom of God. Because the institution of preaching has made for personal and social righteousness, attendance upon the preaching sacrament of the church is paramount in Protestantism.—Arkansas Methodist.

#### An Efficient Church

- Maintains a devotional atmosphere.
- Exalts Jesus Christ.
- Stimulates evangelistic passion.
- Carries out an educational ideal.
- Exercises fraternal sympathy.
- Fosters wholesome social contacts.
- Creates a missionary spirit.
- Requires a sacrificial life.
- Gives the tithe to the Lord.—SELECTED.

### The Preacher's English

Leewin B. Williams

IT pays to grind the axe before attempting to cut the wood, and then to keep the axe sharp while using it. The errors pointed out in this column may appear academic. Yes, we ought to have learned these things in our public school days; but many still make errors, showing that they did not learn them well or have forgotten. The study of English is a life job. We should welcome constructive criticism. Do not assume that what you do not know will not hurt you. One should strive to be the very best preacher he can. This column is intended to be helpful; make use of it. If you do not need it—congratulations!

With a good dictionary check yourself on the pronunciation of these words. Italics indicate syllables that are accented:

- APPLICABLE—ap-p*li*-ca-bl, not ap-p*lick*-a-bl.
- DESPICABLE—des-p*ic*-a-bl, keep the accent on the first syllable.
- TABITHA—Tab-i-tha, not ta-by-tha. I agree it does not sound right, but the dictionaries put the accent on *tab* which rhymes with nab, grab, bab.
- EXQUISITE—eks-kwi-sit, not eks-quis-it.
- FORMIDABLE—for-mi-da-bl.
- PHYGELLUS—Fi-jel-us (2 Tim. 1: 15).
- HERMOGENES—her-moj-e-nees, last syllable rhymes with sneeze.
- HOSPITABLE—hos-pi-ta-bl, not hos-pit-a-ble.
- LAMENTABLE—lam-en-ta-bl, not la-ment-a-ble.
- BOUQUET—boo-ka, not bow-ka.
- SHALL, WILL—SHOULD, WOULD are troublesome, let us review them.
- RULE.—Use *shall* (*should*) in the first person; *will* (*would*) in the second and third; that is, with the pronoun *I* and *we* use *shall* or *should*; with *he*, *she*, *it*, *they* use *will* or *would*.

Right:  
 I don't believe I shall be able to go.  
 I don't believe he will be able to go.  
 I feared I should fail.  
 I feared he would fail.  
 You will never be satisfied with that.  
 I shall never be satisfied with that.  
 We should understand the plan before we start.  
 They would not be afraid if they only knew.  
 They will hear from this.  
 It will not be worth the effort.  
 I think I shall find the study easy.  
 Where determination, desire, willingness, or promise is meant by the speaker, use *shall* in the second and third persons, and *will* in the first.  
 Right:  
 I will help you; I promise it (promise).  
 You shall not go; I forbid it (determination).

They shall be punished as the court has decreed.  
 Sell my library? No, I will never do that (determination).  
 I shall probably get a cool reception, but I will go.  
 It was so warm we thought we should not need our overcoats (desire).  
 Place adverbs next to the words they modify.  
 Wrong: It is the handsomest vase I almost ever saw.  
 Right: It is almost the handsomest vase I ever saw.  
 Wrong: Do you ever expect to go again?  
 Right: Do you expect ever to go again?  
 Wrong: I never remember having met him.  
 Right: I do not remember ever having met him.  
 Wrong: I only want three.  
 Right: I want only three.  
 Wrong: It is the prettiest I nearly ever saw.  
 Right: It is nearly the prettiest I ever saw.

BONERS—The young man was quite a student, but not very practicable. The District Assembly, with some hesitation, gave him his first license to preach. After returning home from the assembly he visited some friends in the country and attended the Sunday evening service at the country church. His friends had learned that he had been given a license to preach, and as the pastor was not present on this Sunday evening, the young man was invited to preach. He consented, and took charge of the service. After singing a number of songs he had prayer, then sang some more songs. Then he called for testimonies; after about all the Christians had testified he had the congregation to stand, and to their surprise he pronounced the benediction. After the service someone approached him and said, "Brother, we thought you were going to preach for us this evening." The young man looked somewhat surprised, slapped himself on the side, and said, "Well, I declare, if I didn't forget it!"  
 (Send in your Boners.)

### Our Great Need

We need, not more creeds, but more Christ; not an enlarged Supreme Court but an increased allegiance to the Supreme God; not a new deal but the old gospel; not a revolution but a revival; not new political and social plans, but the plan of salvation; not more organization, but more salvation; not new leaders, but new creatures in Christ Jesus. The church must get down to Christ's business or go out of business. The Bible was not written to hold men down, but to lift them up; not to restrict man but to set him free. Lost souls are lost because they hold onto everything and everyone but the Saving One—Christ.  
 —ALFRED A. MURRAY in *Christian Faith and Life*.

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

### What If?

Twenty-two districts gained in N.Y.P.S. membership during 1941? What would have happened if the other twenty-six had not shown losses? This is a problem in "higher mathematics." Let us answer that question in no uncertain way during 1942. This must be our banner year!

### 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 am a young minister and the work of my present pastorate is making progress. My question is, Should I remain here until a work that supports me better calls me, or should I move to another church with about the same support?

ANSWER—I wish I knew more of your work. I mean by your work not merely your church and its progress, but your work in the study; your work as a man among men and especially your work on yourself. Your question raises two questions in my mind: First, why consider moving at all? If you are progressing as you state you are, it would seem that you owe it to the church that has given you a chance, to the cause you feel called to advance, and to your own further ministry, to remain in a fertile field and develop it, and at the same time develop into the mature minister of the gospel that you visualize for yourself. Remember that there is no time like now, and no place like the one into which providence has placed you where you can develop as well.

My second question deals with your motive for moving. Why should you move, and what right have you to expect another place with better support? I find difficulty in harmonizing your statement regarding progress being made where you are. If you want to move for more money, then you either have not looked fairly at your problem or your motive must be selfish. In the latter case, the increase will bring with it sadness that will make you wish a thousand times for the old place and the lesser pay. In fairness, if you are progressing rightly, your support should be increased in line with such progress until you are properly supported. If this is not being done, then there is a correction that should be made, and that correction should be made while you are the pastor and while you are popular with the people. That is where your question seems to break down if you have no unselfish motive. If you feel that you should move for the sole reason of bet-

ter support, then upon what ground can you base your argument?

Some other pastor who has lifted the support of the ministry must be put aside that you may be supported, except where a vacancy occurs, and no others of that support level are available. The very best way is to get proper support where you are, and get it increased in a fair way with the rest of the finances of your church. When you change, take another church at the support your church is paying when you leave, and then by fair means and a ministry of hard work the new church will increase your support until you will be in each and every case properly supported. I shall be glad to hear from you again. If I learn more I might be able to see a new approach to this question.

Q. I have a member who is a good man but he refuses to support the church, and recently admitted to the use of tobacco and attendance at a Sunday ball game. What shall I do?

A. To start with, quit calling this man good. How can a man be good who breaks the commandments and lives like the world? You will have to deal with him like any other sinner. To do less will put a sense of guilt on you at the judgment and will develop in you a laxness of conscience that will make you an unsafe guide. Moreover, the man thus guilty will sense your looseness, insincerity or improperly guided spirit, and will look upon you as a false prophet. How can you speak of a man as good who is a liar, a Sabbath breaker, and a worldly man? It would be better for you to take your stand as God's man, and call attention to the standard this man has pledged himself to adhere to, and deal faithfully with him than for both him and you finally to lose your souls. By sternness and tenderness you will likely win him. If you do not, you will find him ready to withdraw from the church and thus save embarrassment to the cause of Christ. We should be carefully considerate and always tender, but never should we wink at sin, and above all, we must not be misguided into assuming that such a one as you must deal with, is good. I mean by good that moral quality that deals with soul values.

Q. How can I get the teachers of my Sunday school to do more personal work, especially among outsiders in our church locality?

A. You likely cannot get many people to do this work, and you will hurt some good folks if you insist upon their doing it. There are people who by their very nature enjoy making new contacts and meeting people. There are others who find this type of work the hardest thing they attempt to do; in many cases they will hinder your progress by their efforts. This they never do intentionally, but they have no knack for such tasks and their every approach is wrong. Better by far almost, to overwork a few workers who know how to do this type of work and get results.

Then be careful lest you reflect on these others who cannot do this work, or they are likely among the best people you have, and possibly will help you pay the bills better than some of the other workers, for many times they are found in the class of the better paid folks. It is no sign either of inability or lack of interest that some folks cannot do a certain task. Their inability is found in the field of personal contacts. A great point of leadership is that of finding out what folks can do, and then adjusting your church tasks so that those best adapted to certain tasks are put at them.

Q. Is it right for our folks to sell books and other materials in our churches on Sunday?

A. This question seems out of place, and it is obvious that there is but one answer. That answer is given in one word, No. I am surprised to have such a question come to my office. I feel I should therefore explain that in defense of the question, the sender claimed to have attended Sunday services where fifteen minutes of time was taken in the selling of books. I am sure that anyone who ever has done this, has done it unthoughtedly, for such a practice would be against the best interests of the kingdom. I can understand how a pastor might on an occasion present the Herald of Holiness in a Sunday service, as it would be a means of getting gospel truth out all the year around, and this is a practice I would not feel free to encourage. Our Sunday services should be times of blessing and definite salvation. I cannot think of a campmeeting as a place where books or anything else should be sold on Sunday, except foodstuff and that only at the regular hours of serving.

Q. My people give to the support of the whole church, but they do it with too much of an expressed feeling of duty. What can I do to get more joy into the program of finances of the church?

A. Preach more on the joy of giving. Talk often of some person who is benefited by your giving, and some special cause that is advanced. Watch lest you stress the duty of giving too much. It is likely that your present condition came about by an undue emphasis on this point by some leader. Nearly always leaders are responsible for the attitude our people take toward the support of the cause.

### Winona Lake School of Theology 1942 Announcement

Winona Lake School of Theology, Winona Lake, Indiana, will hold its 1942 session from July 8 to August 12, according to information just released. There will be two semesters of 15 days each, and work may be pursued toward graduation in either one or both semesters. The regular theological degrees are offered for those who qualify.

Almost 30% increase was registered in the 1941 session over the previous year, and twenty states and several foreign countries were represented in the student body, also more than a score of Protestant denominations.

The faculty listed for 1942 include the President-Dean, Dr. J. A. Huffman; Dr. J. C. Masee, formerly of Eastern Baptist Seminary; Dr. Henry S. Gehman, of Princeton Seminary; Dr. Mabel McQueen Weir, of Texas State College for Women; Dr. Peder Stiansen, of Northern Baptist Seminary; Professor John A. Huffman of Boston; Professor Rollin Pease, of Arizona State University; Dr. James Charbonnier, of Taylor University.

Courses in the following subjects are provided: English Old Testament, English New Testament, Greek New Testament, Homiletics, Pastoral Theology, Evangelism, Christian Doctrine, Christian Evidences, Religious Education, Sacred Music, Beginners' Greek.

A sixteen-page Prospectus of the 1942 session, giving detailed information may be had by addressing a request to the President, Dr. J. A. Huffman, Marlon, Indiana.

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## HOMILETICAL

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### The Preaching Program for May, 1942

Hugh C. Benner

#### Content to Be Mediocre

SCRIPTURE READING—Luke 9: 57-62.

TEXT—He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me (Matthew 10: 37, 38).

#### INTRODUCTION

1. The world is filled with mediocrity: people who are not exactly failures, but who are not fully successful. With opportunity to be superior, they remain just mediocre, ordinary.

Mediocre salesmen, farmers, lawyers, carpenters, teachers, housekeepers, preachers.

2. Why are there not more who are superior? They are "Content to Be Mediocre." They have "slumped." They are satisfied to be ordinary. They will not pay the price in interest, energy, application and sacrifice, to be superior.

#### I. THE BIBLE PICTURE OF THE POSSIBILITIES OF THE CHRISTIAN LIFE

...ory" over sin; "I. circumstances; "always causeth us to triumph"; "grace did much more abound"; "My grace is sufficient for thee"; "Be filled with the Spirit"; "I am with you alway"; "another Comforter, that he may abide with you forever"; "My God shall supply all your need"; "ye shall ask what ye will"; "we have a great high priest . . . Jesus the Son of God"; "Be ye therefore perfect"; "Be strong in the Lord."

1. Enough there to make every Christian a superior Christian.

2. Instead, a great lot of ordinary, mediocre Christians.

3. Why not more superior Christians?

a. "Content to Be Mediocre."  
b. Will not pay the price for superiority.  
c. Some personal interest first; Christ last.

Illustrated by the three men of the scripture reading. Evidently, other interests were being considered before their spiritual interests and their relation to Christ. Christian superiority comes only by way of total surrender to Christ and a total, active consecration to Him and His will.

#### II. THE BIBLE PICTURE OF THE CHURCH

"Christ . . . the head over all things to the church, which is his body"; "a glorious church, not having spot, or wrinkle, or any such thing"; "the gates of hell shall not prevail against it"; Christ walking in the midst of His Church (Rev. 1: 11-18).

1. It is God's will that every church should be superior.

2. God has made sufficient provision for this.

3. Why not more superior churches?  
a. "Content to Be Mediocre."

b. Will not pay the price for superior spiritual power, vision and accomplishment: prayer, burden, active use of talents.

#### III. THIS AGE DEMANDS SUPERIOR SPIRITUAL DEMONSTRATION

1. Individual Christians who are wholly given to God. Nothing less will meet the need of this day. Too many are professing to follow Christ, but do just about as they please, having little or no sense of self-denial or of sacrificial spirit.

2. Churches that are wholly committed to the cause of Christ. These are days wherein it is easy to be drawn from the major spiritual interests and activities which are the basic mission of the church. We must realize, as churches, that we cannot do everything; not even everything that is good; but that we must choose first those definitely spiritual activities which count most in the cause of Christ.

3. The exclusiveness of superiority. In any field, superiority comes largely because of a willingness to give oneself exclusively to the one interest. So it is in the Christian realm: Individually; as churches.

#### CONCLUSION

1. The secret of spiritual superiority? Pentecost with its cleansing, empowering presence of the Holy Spirit. Too many want the "power," without paying the price.

2. The tremendous incentive of these serious days. The greatest contribution the church can make today is in the realm of supernatural, spiritual superiority. The Church of the Nazarene faces the greatest opportunity of her existence to carry out her God-given mission. But this cannot be done by mediocre Christians and mediocre churches. We must be willing to pay the price for superiority.

### Pentecostal Characteristics of the Early Church

SCRIPTURE READING—Acts 2: 37-47; 4: 32-35.

#### INTRODUCTION

1. For the most part, the church of today is but a faint copy of the church that emerged from the Day of Pentecost. Thrust out into a pagan, hostile world, they had little to say of "conditions," and seemed not to be affected much by them, but drove forward with such a powerful spiritual impact that they were irresistible.

2. In this message, we are not primarily interested in the theology of the situation, for Pentecost was first an experience, and later a point of theology.

3. We are emphasizing the characteristics of that glorious group; in order that we may understand these characteristics and make them our goal for this day.

a. God's plan for the church has not changed.  
b. God's promises to the church are still the same.  
c. God's power is undiminished today.  
d. Today's conditions are not God's fault and do not constitute a valid reason for our failure.

#### I. THE PRESENCE OF JESUS CHRIST

1. A fundamental consciousness in their individual hearts. Whatever the situation, His presence was real and satisfying, giving them assurance, comfort, guidance and hope.



2. This was apparent to others. "They took knowledge of them, that they had been with Jesus" (Acts 4:13).
3. Gave them a sense of authority. Never were they apologetic, but felt a divine authority to "go," "preach," and "be witnesses," "to the uttermost part of the earth," "to every creature."
4. Gave them liberty. They were enjoying "the liberty wherewith Christ" had made them free. They were free in their worship, "praising God" in the temple and in their fellowship "from house to house."

Nothing can be more fundamental today than this same clear consciousness of the presence of Christ in our hearts. And the above results will surely follow today as in that early day.

## II. AN EXPERIENCE THAT BROUGHT DEFINITE REACTIONS FROM THE WORLD

1. Characteristic expressions from the Acts of the Apostles: "They marvelled"; "they were pricked in their heart, and said . . . what shall we do?" "fear came upon every soul"; "troubled in mind"; "others mocking"; "filled with wonder"; "grieved"; "threatened them"; "what meaneth this?" "filled with indignation." Thousands accepted their message; others persecuted them.
2. This is a day almost without issues. Growing spirit of so-called "tolerance" and "broad-mindedness." An apparently unlimited power of adjustment in the name of Christ, until there is too little difference between the professing church and the godless world.
3. There will be a more definite reaction today, as the church enters into the full possibilities of Pentecost.

## III. INTEGRITY

1. No limits. In spite of mockery, persecution, opposition and martyrdom, they drove on in the will of God.
2. Significant scriptural phrases: "neither count I my life dear unto myself"; "fool"; "if we be beside ourselves"; "they that have turned the world upside down"; "they saw the boldness of Peter and John."
3. These echo the prophecy concerning Jesus Christ: "The zeal of thine house hath eaten me up." Today there is too much "ease in Zion." Even the converted heathen can teach us a lesson of pentecostal intensity. Rev. Carl Mischke, our missionary to Africa, tells of a group of women, not long out of heathenism, who walked ten miles over treacherous mountain trails in the darkness of night, to carry back to their village heavy pieces of metal roofing in order to complete their church building. Fearing the wrath of their heathen husbands, they insisted on making the return journey before dawn, so they could do their full share of work on the morrow. As they went back, carrying the heavy loads, the missionaries heard them singing, until distance made it impossible to hear, "All the Way, Along It Is Jesus." May God give to American Nazarenes some semblance of such intensity and consecration.

## IV. A PASSION FOR SOUL-WINNING

1. Their love for Christ bore fruitage in their love for lost souls. The glorious fact of redemption in their own hearts, normally and naturally moved them out to witness to others and win them to Christ.
2. Today, when the fires of Pentecost burn brightly, our people will be soul-winners. It is not better organization, or more effective methods, not more modern means, or new wrinkles of "personal evangelism" that we need; it is rather a genuine, soul-

stirring revival of the fullness of the Holy Spirit that will turn us from our indifference to a burning love for souls and a zeal to see them saved.

## V. "DEMONSTRATION OF THE SPIRIT AND OF POWER"

The clear evidence of the divinely supernatural. The anointing of the Holy Spirit that lifted their service and their message above the level of merely human endeavor. They paid the price for the miraculous moving of God in their midst.

Nothing less than this will meet the need today.

### I. The Purity of Pentecost

TEXT—Purifying their hearts by faith (Acts 15:9).  
Be ye holy in all manner of conversation (living) (1 Peter 1:15).  
Blessed are the pure in heart (Matthew 5:8).

#### INTRODUCTION

1. True Christian experience is much more serious and deep in its implications than we usually realize. There is much of shallow, nominal Christianity, with little of the true depth and richness of spiritual life made possible through Jesus Christ. Too many are satisfied with creeds and forms, even among those known as "holiness people."

2. The question comes, "Why not begin with power, in a consideration of Pentecost?"

- a. Humanity naturally is interested first in externals, show, demonstrations, manifestations.
- b. But the inner is more vital and is the first concern of God.

#### I. PURITY IS THE PRIMARY CONSIDERATION

1. Jesus Christ's mission was to deal with sin. Until sin is satisfactorily dealt with, nothing else can be wholly right.
2. God will not trust a carnal, selfish, proud heart with the power promised through the fullness of the Holy Spirit.
3. Purity precedes power, both logically and theologically.

#### II. WHAT IS INVOLVED IN THIS PURITY?

1. Christlikeness. In the light of the spotless purity of Jesus Christ we come to see the impurity of the natural heart.
2. The unsanctified heart: clashing dispositions, motives, purposes, emotions; carnal dispositions of selfishness, pride, touchiness; barriers to the will of God. Here is something that cannot be dealt with by forgiveness.
3. The pure heart: unity and harmony of soul and of purpose; the carnal self crucified; perfect love; complete and happy devotion to the will of God; no barriers to the will of God; a glad spirit of self-denial and sacrificial service.
4. Purity of heart does not mean mere negative goodness; not mere emptiness of heart by which the evil is taken out. Purity is also positive: "I am crucified with Christ; nevertheless I live." Purity involves life, fullness, satisfaction, love, spiritual enrichment, joy, peace, communion, fellowship.

#### III. EXTERNAL EFFECTS OF HEART PURITY

1. Separation: from the impure in association, language, thought and action; from the unspiritual in religion; from the world and its spirit, aims, standards.
2. Unification: with the "pure in heart"; "that they all may be one"; "The fellowship of kindred minds." One with Christ in His interests, attitudes, mission, spirit.

## IV. A PURE HEART IS POSSIBLE IN THIS LIFE

1. Some say, "Heart purity may be expected only in heaven."
2. If that is true, God has mocked us by His exhortations: "Be ye perfect"; "be ye holy."
3. But God is true and faithful in this matter: "he is able to save them to the uttermost"; "faithful and just . . . to cleanse us from all unrighteousness"; "Blessed are the pure in heart"; "love one another with a pure heart fervently"; and Peter testified concerning the Gentiles that God gave "them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." To question the possibility of heart purity in this life, is to question the promises and power of God and set unscriptural limits to the atonement of Jesus Christ.

#### CONCLUSION

1. God's will for His people is heart purity.
2. The first great message of Pentecost is purity.
3. The great need of the Church today is heart purity.
4. Full provision has been made through Christ.

### II. The Power of Pentecost

TEXT—Ye shall receive power, after that the Holy Ghost is come upon you (Acts 1:8).

#### INTRODUCTION

1. Pentecost represents more than purity, as such; it includes power.

2. Two ideas evident in this text:

- a. Experiencing of a power not known before.
  - b. This power inseparably connected with the personal reception of the Holy Spirit.
3. Some pertinent observations:
- a. This power was not sought as such, but was the natural, automatic result of the presence of the Spirit.
  - b. It came not as the result of conscious effort, but was a supernatural manifestation of the Spirit.
  - c. It was not secured for personal gain; any such apparent spiritual power is not of God.
  - d. This power was a reality far more deep and lasting and significant than any of the detailed manifestations or "signs" connected with its first experience.

#### I. THE CHARACTER OF THIS POWER

1. Spiritual. It was not to give the disciples strange and weird experiences without purpose. It was to make possible the full realization of the will of God in the lives of His people.
2. This power was fundamentally a revelation and realization of the divine energy of Christ in their everyday living and experience.
3. It was a divine preparation for both normal need and emergencies: potential spiritual sufficiency under all conditions.

#### II. PRACTICAL EFFECTS OF THIS POWER

1. Victorious living. Not a mere "suppression," but an experience by which they were "more than conquerors." Earlier, before Pentecost and with Jesus in plain sight, they had feared, quailed and failed; but now they were so conscious of the real presence of Christ that they risked all for His sake. Before Pentecost they had been constantly defeated by inner carnal weakness, but now they had a supernatural strength within which nothing could daunt.

2. Ability to witness with boldness and insistence. Even to the high priest and the rulers they declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Pentecost made them to feel the meaning of the great truths of the spiritual realm—heaven, hell, sin, judgment, redemption—and enabled them to declare these truths without excuse or evasion.

3. Ability to believe and obey God. They accepted the promises of God at face value; theirs was a conquering faith that brought the power of God to bear on every problem and situation. As for obedience, Peter gave the classic answer to the high priest, "We ought to obey God rather than men."

4. Achievement. They had divine power to enable them to carry out the Great Commission effectively. They sensed their partnership with Christ in His work of redemption. Those early disciples, a cross-section of ordinary men and women, went forth to do a piece of spiritual work that never has been excelled. "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). "Our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance" (1 Cor. 2:4).

Note—Power is never in mere demonstration. The power is not found in the hiss of steam, the roar of waves, the rumble of the earthquake, the shriek of the wind. The real power is more fundamental; however, some demonstration usually is found in the vicinity of power. The mere presence of spectacular manifestations does not guarantee genuine spiritual power; but genuine spiritual power will be accompanied by some spectacular manifestations. The ministry of Jesus was spectacular, but the spectacular was an effect and not a cause.

#### III. THE CHALLENGE OF PENTECOSTAL POWER

With such a calling, with such a Head, with such extravagant promises, what manner of people ought we to be? What kind of service ought we to be rendering? What a broad scope of spiritual achievement should we cover?

The unsanctified church presents the sad spectacle of a noble head set on a stunted body. Without the power of the Holy Spirit coming upon a purified, holy people, the church is impotent, visionless, cowardly, ineffective, failing. We must have more than goodness, willingness, sincerity, zeal and personal activity; all these must be empowered by the baptism with the Holy Spirit.

#### CONCLUSION

Jesus exhorted His followers, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Some "tarry until" they are fully convicted, or are partially consecrated, or until they feel better. But the call of Christ to His Church is to "tarry until endued." For those who obey this exhortation, there will be today the same victorious life, the same ability to witness, the same conquering faith and glorious achievement. In this experience is the basis for spiritual revival and for meeting the tremendous need of this age.

### III. The Program of Pentecost

SCRIPTURE READING—Acts 2:37-47.

#### INTRODUCTION

1. This is a day of "efficiency"; methods, charts, graphs, cool calculation, business methods, analysis, measurements. We must be careful that we do not at-

tempt to limit God and His dealings to the possibilities of our "efficiency" notions.

2. Pentecost was not a mere educational process; not merely doctrinal; not the result of organizing good people for good purposes; not the realization of inner deity.

3. Pentecost was:

a. Essentially a personal matter: warmth, zeal, emotions, earnestness. Any adequate understanding of the program of Pentecost will emphasize this, for Pentecost was not mechanical, and things pentecostal never will be so.

b. Essentially supernatural, and its program will be supernatural. The Spirit of God is not forced to operate according to human ideas or limitations.

4. In these days of multitudinous church activities, we may well try to discover what the original church did in following the "Program of Pentecost."

#### I. PRAYER

1. Prayer held a high place in the thinking and experience of those early Christians. Read Acts 1: 14; 2: 42; 3: 1; 4: 31. Cornelius prayed and "an angel of God" directed him to Peter, who, while praying, saw the vision that prepared him to take the message of full salvation to Cornelius (Acts 10: 3, 9 and 30). Peter was delivered from prison through prayer (Acts 12: 5 and 12). Barnabas and Saul were commissioned as missionaries as the result of prayer (Acts 13: 2, 3). Paul and Silas were delivered from prison through prayer (Acts 16: 25, 26).

2. We need a sweeping revival of prayer today. If our people would enter fully into the possibilities of this part of the "Program of Pentecost," we would find that we would need much less artificial stimulation and promotional organization. Prayer humbles and tenders the heart, brings a keen sense of dependence on God and brings God into our situation.

#### II. FELLOWSHIP

1. In worship. "Daily with one accord in the temple." "And they continued steadfastly in the apostles' doctrine and fellowship."

2. In social relationships, and particularly in their homes. "They . . . breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." "And the multitude of them that believed were of one heart and of one soul."

3. An interlocking Christian spirit. Here again is the evidence of a tender spirit: cold, harsh, critical people cannot enjoy or even experience true Christian fellowship.

#### III. STEWARDSHIP

1. There was no apparent division or distinction between the sacred and secular. All they had was administered "as unto the Lord."

2. No reservations: "Neither said any of them that ought of the things which he possessed was his own."

3. Unanimous in their recognition of their stewardship of money and possessions.

4. Their stewardship was demonstrated in their sharing and giving.

5. Today, Christian stewardship is like theirs: everything in life has spiritual implications and significance.

1. A sense of responsibility for the welfare of one another.

#### IV. SERVICE

2. Those with plenty made possible the care of those less fortunate so that "distribution was made unto

every man according as he had need."

3. This activity was not based on a "scientific" attitude, but on a feeling of love and genuine solicitude for the welfare of the brethren. It was an outward expression of the love of their hearts: the spirit of Christ.

4. In these days, when the state has taken over the greater part of charitable activity, we must guard against the complete loss of a sense of responsibility for the unfortunate. The true Christian spirit will bear responsibility in every field of human need.

#### V. AGGRESSIVE EVANGELISM

1. Everyone participated. They had not yet learned that "only preachers should preach." Laymen witnessed to the redeeming power of Christ and won large numbers.

2. Their witnessing was out of the fullness of their hearts: They were simply spreading the "good news."

3. They sensed the relation of this part of God's program to the burden of Jesus who prayed, "sanctify them . . . that the world may believe."

4. This is the logical climax of the "Program of Pentecost." To fail in this is to fail in the basic mission of Christ. Nothing else ever will compensate for failure here.

CONCLUSION—"The Program of Pentecost" will be effective today as in the first Christian century. In these days wherein the tendency is to depend on man-made ideas and plans and methods, let us remember that there is no human substitute for the supernatural, either in plan or power. "God's way is the best way."

### The Carelessness of Christ

TEXT—The Son of man is come to seek and to save that which was lost (Luke 19: 10).

#### INTRODUCTION

1. The interests of life are an index to character.  
2. But also, the things of which an individual is careless.  
3. Jesus Christ was divinely careless of so many things by which human beings are moved and impressed.

#### I. SOME THINGS THAT NEVER IMPRESSED JESUS

- Social distinctions.
  - Nicodemus. Although of high social standing, Jesus did not spare him in dealing with his soul need.
  - The Samaritan woman. Low in the social scale, yet Jesus was kind and faithful in bringing to her the message of salvation.
- Religious standing.
  - Pharisees. "Woe unto you . . . Pharisees, hypocrites!"
  - Publicans. Luke 18: 9-14. Also Zacchaeus.
- Critics. Accused Him of being a "friend of sinners," of breaking the Sabbath, eating with unwashed hands, etc.
- Empty traditions.
- Formal creeds without spiritual life. "It hath been said . . . But I say unto you" (Matthew 5).
- Threats. To Pilate Jesus said, "Thou couldest have no power at all against me, except it were given thee from above."
- His own interests.
  - In the temptation.
  - Refused to be made king.

- Refused "short-cuts."
- "Steadfastly . . . to Jerusalem."
- "It is finished."

#### II. SOME THINGS THAT ALWAYS IMPRESSED JESUS

- Simple faith. The centurion (Matt. 8: 5-10). The woman of Canaan (Matt. 15: 21-28).
- Sincere love. The woman with the "alabaster box of ointment of spikenard very precious" (Mark 14: 3-9). The test of Peter after his denial and failure: "Lovest thou me?" No matter what the past, with its weakness and failure and sin, love touched the heart of Christ.
- Complete consecration. The widow's gift (Luke 21: 1-4).
- The spirit of the individual: motive, intent, heart attitude.
  - But most of all, sinners.
    - Lost souls, hungry hearts, needing God.
    - This was His basic mission: "To seek and to save that which was lost."
  - Gave His best to all. High and low, rich and poor, received His careful, loving ministrations, with all He dealt on the basis of their spiritual need: Wealth could not induce Him to compromise; poverty could not make Him careless. To the woman in sin, He spoke wonderful forgiveness. To the rich young ruler, he revealed his need, and while He failed to win him, Christ had done His best and had been faithful to his soul.
- Jesus Christ persisted. The parable of the "ninety and nine."
- Jesus Christ is still the "Friend of sinners." His love for the lost still prevails. And in this is the great calling of the Church, "To seek and to save that which was lost."

#### CONCLUSION

- We cannot afford to build our lives on those things concerning which Jesus Christ was careless.
- We must give ourselves to those things that were of major concern to our Lord.

### Three Doors

#### INTRODUCTION

- The "door" is a familiar idea in Scripture.
- This idea is so familiar in our lives that we miss or forget much of its significance.
- The door and personality: No part of a building has so close a relation to personality as the door. Even the appearance of a door may be very expressive.
- The door marks the point of:
  - Entrance or exit.
  - Friendliness or enmity.
  - Interest or indifference.
  - Welcome or resistance.
  - Unity or separation.
  - Confidence or suspicion.
  - Contact or isolation.

I. THE OPEN DOOR—I am the door: by me if any man enter in, he shall be saved (John 10: 9).

- Jesus Christ. To every man, woman and child, Jesus Christ is the great open door: to redemption from sin, peace, assurance, guidance, comfort, safety, spiritual opportunity, eternal life.
- He gives a welcome to all: deep-dyed sinner, moralist defeated, disillusioned, discouraged; when no one else cares. There are no artificial standards, no

superficial barriers in the heart of Jesus Christ. He still says, "Come unto me all ye."

3. This wonderful text, "I am the door," and its context, came as an encouragement to a poor blind man that had been healed, and as a rebuke to his critics who had excommunicated him for his testimony to the marvelous power of Christ. This door is still wide open for every sin-burdened soul and all they need to do is to walk through, by obedience and faith.

II. THE LOCKED DOOR—Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3: 20).

- The pleading Christ: no more gripping scene in the Word of God.
  - The Son of God seeking entrance to a human heart.
  - Jesus Christ humiliating Himself before the door of a human heart.
  - God knocking, waiting patiently.
- Every human being holds the power to open the door, or to keep it locked against Christ. (The famous painting of "Christ at the Door," shows no latch outside, emphasizing the fact that it can be opened only from within.)
- The locked door signifies: suspicion, indifference, resistance and separation; barring out the Christ of Calvary. One of the great mysteries of the human heart is that men prefer sinful solitude to divine communion. In Christ is the most gracious experience possible to a human being: divine communion.
- No power in earth or hell can keep the heart's door locked if we want to open it; no power in earth or heaven can open the door if we determine to keep it locked.

III. THE SHUT DOOR—The door was shut (Matt. 25: 10).

- The tragic door.
- There is a point of finality in God's dealings with humanity. "The door was shut to stay shut," is the full meaning of the original language. An end to divine mercy, humiliation, pleading.
- In this Parable of the Ten Virgins, it has been said that the coming of the bridegroom is the essence, or possibly the element of preparation. But in the last analysis, it is "The Shut Door" that gives the final meaning.
- Dual meaning of the shut door: safety for those that were prepared; eternal doom for those unprepared.
- The same Christ who now is "The Open Door," will be the one who, as Judge, will shut the door.

#### CONCLUSION

Jesus Christ is the only door to eternal life. He is not one of many, but the only one. "There is none other name."

### The City of God

SCRIPTURE READING—Revelation 21: 1-7; 22-27; and 22: 1-5.

TEXT—We shall be like him; for we shall see him as he is (1 John 3: 2).

#### INTRODUCTION

- The materialism, rationalism and skepticism of this age is nowhere more apparent than in the attitude toward heaven.
- In many quarters, the ministry included, definite

consideration of heaven is absent; in others, the attitude is so cynical that the idea of heaven is ridiculed.

3. In general, the attitude toward heaven is linked with the attitude toward hell: a desire to eliminate hell has forced a tacit denial of heaven.

I. HEAVEN IS REAL

1. Materialism, rationalism, skepticism, cynicism, ridicule or denial cannot change the fact.
2. Heaven was real to Abraham and the Old Testament saints who "looked for a city," and desired "a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11: 16).
3. Heaven was real to Jesus Christ. "I go to prepare a place for you . . . that, where I am, there ye may be also" (John 14: 2, 3).
4. Real to all the New Testament saints. Stephen: "I see the heavens opened." Paul: "A crown of life," "present with the Lord." Peter: "an inheritance . . . reserved in heaven." John: "I, John, saw the holy city." The climax of God's revelation is John's vision of eternal glory in heaven.
5. This same "hope of glory" is for us today.
  - a. "Christ in you," represents more than this short life (Col. 1: 27).
  - b. The Christian here and now has "a strong consolation . . . which hope we have as an anchor of the soul . . . which entereth into that within the veil" (Heb. 6: 18, 19).
  - c. In these dark days, we need the light of eternal reality to shine through the clouds of unbelief around us.

II. OUR NATURAL APPROACH TO THE MEANING OF HEAVEN IS NEGATIVE

1. These words express so much of man's condition: curse, night, tears, sorrow, crying, pain (or painful toil).
2. Heaven is a place where all these conditions and experiences are absent forever, "for the former things are passed away."
3. Complete and eternal freedom from even the presence of sin (see Rev. 21: 27).

III. BUT HEAVEN IS FUNDAMENTALLY POSITIVE

Heaven is life, the perfection of life. "We shall be like him," who said, "I am the life."

1. Perfect individual existence. Perfection of body, mind and spirit. The grace of God operating in perfection and without hindrance. Every element of self perfectly balanced. All the trying limitations of sin-cursed humanity done away.
2. Perfect adjustment.
  - a. In personal relations: to God; to other redeemed saints.
  - b. To the plan and will of God: Full understanding and complete ability to perform that will.
3. Perfect service. Heaven will be filled with worthwhile activity. "His servants shall serve him" (keep on serving him). "They shall reign with him."
4. Perfect happiness. The immediate presence of God, "they shall see his face." "We shall see him as he is." Song, praise, harmony, fellowship with the saints of all ages, reunion with loved ones, Eternal Home.

CONCLUSION

God's invitation to heaven: "The Spirit and the bride say, Come . . . and whosoever will, let him take the water of life freely."

The Way to Life

TEXT—The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Romans, 6: 23).

INTRODUCTION

1. The suggestion of "life" and "death" brings us sharply and abruptly to fundamentals: eternal life and eternal death as the result of relations with God.
2. "The wages of sin is death." Sin and death have been linked from the earliest human experiences to the end of the divine revelation. In Eden, "In the day thou eatest thereof, thou shalt surely die." In Revelation, "This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."
3. Here is the main point of dispute between the devil and God; also the main point of cunning in the devil's dealings with mankind. "Ye shall not surely die."

I. THE KEY TO THE DEVIL'S SUCCESS

1. He encourages: (a) Denial of sin. (b) Evasion of sin. (c) Indifference concerning sin. (d) Procrastination in dealing with sin. (e) A questioning of the connection of death with sin. In these is to be found the basic teaching and appeal of the modern cults.
2. He promises: (a) The abundant life. (b) No restraints. (c) The privilege of following one's own will. (d) The opportunity to satisfy our own desires. (e) Freedom to live for self and the flesh.
3. But Jesus declared of the devil, "There is no truth in him . . . he is a liar, and the father of lies (John 8: 44). Sin is still a fact and "the wages of sin is death." No denial, evasion, indifference or procrastination can change this fact. Furthermore, the devil's promises of abundant life, liberty and satisfaction are utterly false, for there is in sin a principle that will thwart every effort toward happy, satisfying living.

II. THERE IS JUST ONE WAY TO ABUNDANT LIFE

1. "The gift of God is eternal life through Jesus Christ our Lord." The only way to life is by accepting God's gift through Jesus Christ. "The Lord hath laid upon him the iniquity of us all." See Gal. 3: 13; 1 Cor. 15: 21; Heb. 2: 14; Rev. 20: 14 and 21: 4.
2. One ringing pronouncement of Jesus: "Ye must be born again."
  - a. Why? "Dead in trespasses and in sins."
  - b. How? "Through Jesus Christ."
  - c. Not saved by theology, morality, or innate deity.
  - d. There is the provision for life "more abundant" through the baptism with the Holy Spirit.

III. EVERY NORMAL HUMAN BEING LOVES LIFE

1. Love for physical life, and fear of death. Illustration—A group of men became lost in a sudden blizzard on Lake Michigan. As they tried to make their way to safety over the ice, one by one they succumbed to the cold until there was just one young man left alive. He was finally found by searchers, still alive, but having crawled over the ice for eighteen hours. His simple explanation for the fact that he had persisted in spite of terrible suffering was this, "I wanted to live."
2. Every normal human being wants spiritual life, eternal life. This desire often is smothered by sin and worldliness and evil associations, but when the heart has a chance to speak, it will say, "I want to live." Trust the conviction of the Holy Spirit and let the heart speak.

CONCLUSION

One of the saddest statements of Jesus was this, "Ye will not come to me that ye might have life." Life provided but refused.

"Lay hold on eternal life." That is the one thing of importance. For eternal life we can well afford to sacrifice all else.

Responsibility Measured by Opportunity

SCRIPTURE READING—Matthew 11: 20-30.

TEXT—Unto whomsoever much is given, of him shall be much required (Luke 12: 48).

INTRODUCTION

1. This is one of the powerful pictures of contrast presented by Jesus Christ.
2. An outstanding and unmistakable declaration of judgment by our Lord.
3. Three important Jewish cities: Chorazin, Bethsaida, Capernaum. Rich, beautiful, powerful and proud, but hearing only, "Woe unto thee," from the lips of Christ. Doomed by their attitude toward Him, for that was and is the supreme test.

I. IF THE MIGHTY WORKS . . .

1. Chorazin. Little recorded, but much implied concerning the ministry of Christ there.
2. Bethsaida. Here Jesus fed the five thousand and healed the blind man who saw "men as trees walking."
3. Capernaum. This city was the center of Jesus' ministry for more than a year. Called "his own city" (Matt. 9: 1). The climax of His ministry and of human opportunity. Healed the nobleman's son; taught regularly on the Sabbath; cast out a devil from a man in the synagogue; healed Peter's wife's mother; healed the palsied man who was let down through the roof; healed the woman who touched the hem of His garment; raised the daughter of Jairus; called His first five disciples; and near Capernaum, gave the Sermon on the Mount.

II. THE CONTRAST

1. Jesus reminds these cities of their amazing opportunity.
2. Then emphasizes the relatively small opportunity of the ancient cities, Tyre, Sidon and Sodom.
3. In spite of the terrible doom of judgment that had been visited on them, Jesus declared that "it shall be more tolerable" for them "in the day of judgment" than for the proud, rebellious, sinful cities of the Jews.
4. "They would have repented long ago," if they could have had the opportunity of the people of Christ's day. Here is a clear clue to the purpose of "the mighty works," the miracles: to secure repentance and a proper spiritual attitude.
5. "Thou, Capernaum . . . shalt be brought down to hell." The very site of Capernaum is quite uncertain.
6. These cities had missed their opportunity, and that opportunity measured their responsibility.

III. WHAT "MIGHTY WORKS" TODAY? SPECIAL PROVISIONS

1. The Word of God with its full record of Jesus Christ.
2. Nineteen centuries of Christianity.
3. Lives completely changed by the grace of God.
4. Answers to prayer.
5. Testimonies to the grace of God in need and sorrow.
6. Unusual opportunities: an open Bible, Christian teaching, a spiritual church, the light of the full

gospel that saves and cleanses from all sin, and encouragement to follow Christ.

7. The ministry of the Holy Spirit in full measure.
8. All these emphasize the tremendous responsibility which is measured by this unprecedented opportunity.

IV. BITTER REBELLION AND REJECTION NOT NECESSARY

Probably these cities were curious, interested and may have recognized the power of God in "the mighty works" of Christ. But they did not repent.

Today it is not enough to be curious, interested or believing; we must face our spiritual responsibilities; we must repent and accept God's will.

CONCLUSION

These "Woes" against the cities are followed by one of the tenderest and most beautiful passages from the lips of Jesus: a twofold invitation and a twofold promise.

1. "Come unto me . . . and I will give you rest." Initial spiritual rejuvenation.
2. "Take my yoke upon you . . . and ye shall find rest unto your souls." Lasting peace and contentment in the service of Jesus Christ.
3. Choose the "yoke of Christ," or the "yoke of sin." Jesus: "My yoke is easy."
4. Choose the "burden of Christ" or the "burden of sin." Jesus: "My burden is light." Like the wings of a bird, or the sails of a ship.



ILLUSTRATIONS

Basil Miller

Nobody But God

"What?" exclaimed a friend to a missionary, Ella Hildebrand, who was with the Sudan United Mission in Africa.

"I have nobody back of me, no board, no agency, no church," said the missionary.

"It was a faith mission," explained Rev. Robert Woods, pastor in Toronto, Canada. "The workers went out on faith and had only what God provided. They had but one way to look and that was heavenly and upward. When all other sources of supply dried up there was but one other—the heavenly.

"Yes, we have nobody back of us," said the missionary, "nobody, but God."

"And God is enough," added the Toronto preacher, "for every human need and every ill. With Him back of us we are sufficient for any hour."

The First \$100,000

"I've just made my last thousand on my first \$100,000," said a friend to Dr. J. W. Goodwin.

"Give God \$10,000.00 said the doctor, urging his friend to tithe his money and thus lay a foundation for a larger one.

"No, I want to make a million and then I'll have something to give."

"And did he make it?" I asked.

Ignoring my question the preacher continued, "I urged the man to tithe, saying, 'If you don't tithe, you won't make the million.' Years later I met the man in a Los Angeles church and asked him, 'How are you making it?'"



"None of your business," retorted the man.  
 "That man," added Dr. Goodwin, "went broke, lost everything he had, turned to carpentering and when he died he was a pauper."

**The Stored-up \$20,000**

"So you've lost everything," said a friend to another whom he happened to meet on the street.  
 He remembered the time when his friend was wealthy and gave liberally to kingdom causes.  
 "No, not everything. For I have \$20,000 stored up in heaven which my creditors can't get."  
 What he gave he saved. True saving is true giving.

**The \$15-a-Week-Job**

"I'll give you \$10,000 a year, or cut you in on a new subdivision here in Pasadena which will net you \$50,000 in two or three years," said the mayor of Pasadena to John Goodwin, who had made an outstanding success of financing a small church college, now known as Pasadena College.

The offer for the moment looked tempting to John, who looked back upon the time when just a few years earlier he had arrived in Pasadena without any money and opened a small church in a smaller rented hall in the city. He recalled the long, back-straining hours he had spent in mixing cement to make a living for his family while preaching the gospel.

"Yes," said the preacher many years later as we were driving toward the towering San Jacinto Mountains in southern California, "that was a tempting offer, but I said to him, 'Mayor, I want to preach the gospel,' so I took the church at Pomona with a salary of fifteen dollars a week."

Honors came to this preacher John, until he was elected to the highest office in his denomination, that of General Superintendent. He became a mighty preacher of the Word, saw thousands converted under his ministry, wrote gospel books that have reached around the world, circled the globe in missionary endeavors, and now as General Superintendent Emeritus, Dr. John Wesley Goodwin devotes his time to the training of other youthful ministers, whose torch he might light with the glory of his own experience.

"And if you had made the \$50,000, what would you have done?" I asked.

"I would have lost it in the depression like so many of my friends."

"And as it is, Doctor, the investments of your life have been stored up in heaven."

**The Raised-from-the-Dead Son**

"Vernon dying. Come." The telegram was short but full of meaning as the mother read it. Yonder in the Naval Training Station on the Great Lakes her son, Vernon Mikkelson, was dying and the mother made preparation for the journey. She wanted to see her son once more before he died.

Riding on the train about sixteen miles out of Chicago, the mother's prayers reached heaven and the burden on her soul was lifted.

She said, "God has heard my prayers and Vernon will live."

On arriving at the Naval Station she was met by an officer and on learning of her identity, he said, "So you are the mother of our dead boy."

"Dead boy?" asked the mother, breaking into the conversation.

"Yes, he was dead, so dead, we thought, that we put him on the floor with other dead boys and left him for burial, but he came back to life again. Now he is alive."

"Thank God," said this godly mother, "that he lives. I believed he would, for God answered my prayer. What time did this happen?"

When the officer told her the time the lad was placed on the floor as dead, the mother checked the time and to the hour it was identical with the time when she got the assurance from God that her son would live.

"That is my brother," said Mrs. Roy Cantrell, of Toronto, Canada, "and God saved him. He is a banker in Minneapolis, and has been so popular that they wanted him to run for governor of the state. Later he was miraculously healed of tuberculosis, and every test showed the work of healing to be complete."

Mother's prayers still go through, as Mrs. Cantrell testified to me as we were touring the Ontario District with her husband in Sunday school work. More praying mothers in this time of war will mean more healed lads.

**The Grappling Hook**

"Is there a hook like this one, George?" asked Mrs. Gertrude Pierson of her husband, as she drew the picture of a hook.

"Yeah," he returned, reading his paper on a quiet evening. "It's a grappling hook."

"A grappling hook, eh? Well, George, I have been praying for you for a long time and God showed me in one of my prayers a hook like this one I have drawn."

George sat listening to his wife, for he knew she had been praying diligently for him during the long hours of practically every night.

"And God said to me, 'I'm going to get a hook like that into George's jaw.'"

Two weeks later while George was painting a house, high on a ladder, the Spirit said, "George, when are you going to let me come into your heart?"

"Now, I guess."

And quietly while George was on that ladder Christ came into his heart and saved him.

Prayer will prevail when we will offer it sincerely at the heavenly throne.

A man may die, leaving upward of a million dollars, without taking any of it upward!

**The Boiling Pot**

"So you're reading the Bible," said a trader to a South Sea Islander, who sat quietly by his hut and read from God's Word.

"Yes, I read the Bible."  
 Broke in the trader, "Throw it away. It isn't true; not a thing in it that'll do you any good."

"Well," returned the Christian native, "if it wasn't for the Bible you'd be in that pot over there by now."

This is the evidence of the truth of the Bible. It is able to change a cannibal's heart, transform the life of the heathen, take the lowest of the low and make Bible-reading Christians out of them.

Many a traveler has escaped the cannibal's pot because of the Bible.

**Little Breath Left**

"I haven't much breath left," said Abraham Shields, treasurer of the Preston, Ontario, Church of the Nazarene, as he arose to testify on November 3, 1940. "But I have enough to praise Him!" and sat down.

The following Sunday he suffered a stroke and died instantly.

David said, "Let everything that hath breath praise the Lord. Praise ye the Lord." Let us praise the Lord with what breath we have for soon our flow of breath will be shut off.

**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

**Sermon Seed**

Links in the Chain of Faith—"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1: 5). Suggested for Mother's Day.

A Message to Fathers. "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6: 4).

**Mother's Love**

A mother's love!  
 If there be one thing pure  
 Where all beside is sullied,  
 That can endure  
 When all else pass away;  
 If there be aught  
 Surpassing human word or deed or thought—  
 It is a mother's love!

—MARCHIONESS DE SPADRA.

**A Mother's Power**

Of Susanna Wesley, mother of John Wesley, it has been said, "She had the magic gift of harnessing mysterious energy found in her nursery, and using it to propel a thousand messengers to every hamlet in the land; to brighten slums in every city with a shining light; and to make a hundred thousand lives glow with a new fire."

**John Wesley's Tribute to His Mother**

"Take her for all in all, I do not believe that any human being ever brought into this world and carried through it a larger portion of original goodness than my dear mother. Everyone who knew her loved her, for she seemed to be made to be happy herself and to make everyone happy within her little sphere. Her understanding was as good as her heart. It was from her that I have inherited that alertness of mind and quickness of apprehension without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a human creature with a more cheerful disposition, a more generous spirit, a sweeter tongue, or a tenderer

**For Whom Does the Bell Toll?**

"No man is an island, entire of it selfe; every man is a peece of the Continent, a part of the maine; if a Clod bee washed away by the Sea, Europe is the lesse, as well as if a Promontorie were, as well as if a Mannor of thy friends or of thine own were; any man's death diminishes me, because I am involved in Mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."—JOHN DONNE (1573-1631).

**What Did Our Lord Mean?**

Just this: "Peter, I know the deepest desire of your heart, and I will bring you through all the sorrowful business of failure and wreck. You will fail; but I will restore you. You

**The Chief End of Man**

"The older I grow—and I now stand upon the brink of eternity—the more comes back to me that sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man? To glorify God and enjoy Him forever.'"  
 —THOMAS CARLYLE.

**How Faith Grows**

Whilst He is pleased to sustain me, I am able day by day, to pass on peacefully, and am carried through one difficulty after another, and thus by God's help, even with my present measure of faith, if continued to me, should be enabled to bear up under other difficulties and trials; but I look for an increase of faith with every fresh difficulty through which the Lord is pleased to help me.—GEORGE MUELLER.

Pastors, here is a new book

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No angel visitant, no opening skies;  
But take the dimness of my soul  
away.

Teach me to feel that Thou art al-  
ways nigh;  
Teach me the struggles of the soul  
to bear,  
To check the rising doubt, the rebel  
sigh;  
Teach me the patience of unan-  
swered prayer.

Teach me to love Thee as Thine angels  
love,  
One holy passion filling all my  
frame;  
The baptism of the heaven-descended  
Dove,  
My heart an altar, and Thy love  
the flame.

—GEORGE CROLY, 1854.

are both absolutely essential to ad-  
mission to heaven."—GEORGE D. WAT-  
SON.

### "Jes' Me'n Jesus"

A traveler was riding through the tim-  
berlands of the South. All at once he  
came across a bit of clearing in the trees,  
and in the clearing an old cabin almost  
fallen to pieces, and in the doorway of  
the cabin an old Negress standing. Her  
back was bent nearly double with the  
years of hard work, her face dried up  
and deeply bitten with wrinkles and her  
hair white. But her eyes were as bright  
as two stars. The rider called out cheer-  
ily, "Good morning, auntie. Here all  
alone?"

She looked up, her eyes brighter yet  
with the thought in her heart, and in  
a shrill keyed-up voice said, "Jes' me'n  
Jesus, massa." But as she spoke a hush  
came over the whole place, there seemed  
a halo about the old, broken-down cabin  
and the traveler thought he could see  
somebody standing by her side looking  
over her shoulder at him, and His form  
was like that of the Son of God.—S. D.  
GORDON, "Quiet Talks on Service."

### Little Things

The greatest word is God.  
The deepest word is Soul.  
The longest word is Eternity.  
The swiftest word is Time.  
The nearest word is Now.  
The darkest word is Sin.  
The meanest word is Hypocrisy.  
The broadest word is Truth.  
The strongest word is Right.  
The tenderest word is Love.  
The sweetest word is Heaven.  
The dearest word is Jesus.

—The P. H. Advocate.

### In a Sentence

It is always easy to see other peo-  
ple's mistakes, even when we are  
confused about our own.

It is seldom safe to judge a man  
by what you think he thinks.

The biggest moment in the life of  
the prodigal or any other man is that  
one when he comes to himself.

No man ever went down to his  
house justified who never felt himself  
in need of anything.

If the prophets had kept out of  
politics they would never have got  
into the Old Testament.

God is where you find Him.

No man ought to talk about sacri-  
fices who is not making them.

If our money did talk it might em-  
barrass us.

No sermon is ever finished until  
someone has done something about  
it.—R. L. SMITH in *The Christian Ad-  
vocate*.

The big things of life are never done  
by a fussy man. When one is worry-  
ing about half a dozen tasks that must  
be done in the future, he fails to do  
the present task as it should be done.  
One task at a time, finished and start-  
ed on its way before tackling the  
next task, is a rule that makes for  
poise and power.—*Silver Lining*.



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Spangenberg, LL.D.

Foreword by Roger W. Babson

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# The Preacher's MAGAZINE

Volume 17

June, 1942

Number 6

EVERY heaven-born messenger of the love of God is  
such by his own consecration to that service. God  
has no draft men for His workmen. God's work-  
men are such as hear His voice and respond out of their  
own free will, "Here am I, send me." That ready re-  
sponse to the divine call means relationship. The mo-  
ment Isaiah heard the voice saying, "Whom shall I  
send?" he did not wait for personal pressure, for the  
Lord to argue with him, or to urge him, and make prom-  
ises to him. His answer was worthy of the revelations  
which had preceded it and the touch of celestial fire  
which had come to him. It indicated the height and  
depth and length and breadth of his consecration, and  
the intensity of his piety. There was no looking for ex-  
cuses, no pleading his own inability, no suggesting that  
somebody else could do better. A harmony and unity  
had come into the soul of Isaiah so that his whole soul  
was an echo of the divine call. There is in the soul that  
God anoints the very elements of the commission in-  
wrought in the very being.—DR. P. F. BRESEE.

## The Preacher's Magazine

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D. Shelby Corlett, Managing Editor

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## The Preacher and His Doctrine

By the Editor

IT is only when the preacher veers wide of the track that average listeners discern that something is wrong, but it is important to the preacher's own intellectual integrity that he shall think his way through to tenable and consistent interpretations of all the essential doctrines that he preaches.

I have just recently been reading Cell's "Rediscovery of John Wesley," and have been surprised and enlightened by the things it is possible for a discriminating investigator to find in the intellectual processes of this great reformer and revivalist. We have so generally accepted the idea that Wesley took the interpretations of James Arminius and made them vital, and brought about a revival by reason of his "Arminianism on fire," that we have thought Wesley was engaged principally with opposition to Calvinism. But it appears that the Anglican Church leaders against whom Wesley contended were very largely Arminians, and that it was their tendency to propose a "religion not more than human" that set Wesley on edge and drew him on to the crusade. These Arminian churchmen went so far over toward Pelagianism as to make man's estate but a little short of blessed, even in his unregenerated state.

But Wesley came to say that man is totally fallen, and is incapable of thinking even one good thought except by the grace of God, and that faith itself, besides being a condition for salvation, is a gift of God, and not a human work deserving merit. In this essential matter Wesley was much more in harmony with John Calvin than with the interpreters of Arminius of his day. However, he was in line with James Arminius himself, and here again comes the necessity for warning: We are often misled by the interpreters of great men, and come to believe what the interpreters say of them rather than to know what the great men themselves said.

There was one point on which Wesley was

irreconcilably at variance with Calvinism, and that was on the subject of Predestination. And his occasional attack upon this point gave rise to the idea, subsequently generally accepted, that he was at variance with all.

But it is not our thought to go back into the dusty pages of the past. In our own day the swing toward humanistic interpretations of Christianity is decided, and marks, I think, our real danger. I think a preacher might preach almost any standard he likes, if he will make its attainment a human accomplishment, and he will meet with little opposition in this age. This is an age of man worship. It is popular to extol human goodness and human possibilities. Rigid definitions of sin are unpopular. Men will not bear to be told they are morally and spiritually helpless, and utterly dependent upon God's grace for every good impulse and power. Men love to hear of immortality, so long as it is assigned to all men in general, and not conditioned, in all that is desirable relating to it, upon faith in Christ. They do not even refuse holiness itself, if only it is set forth as a human attainment, and not as a divine bestowal.

The history of the Christian centuries, I think, does not record a single revival which came in connection with liberal theology. I said once in an editorial that I have never known a preacher, who was also a genuine revivalist and soul winner, who did not believe in a real hell for the impenitent. A correspondent answered me and accused me of being narrow for inferring that my personal experience was universal. He had no doubt that there have been preachers who did not believe in hell who were yet outstanding soul winners. Then I challenged him to name one such, and when he could not, I asked for anyone who ever has known or heard of one such preacher. Still there was no response. But I made a touchstone of one tenet in that case, and now I would widen it out and say I have never known a genuine revivalist and soul winner whose doctrine of God, the divinity of Christ, the personality of the Holy Spirit, the reality of man's fallen and depraved state or faith as the gift of God and the condition of salvation was in question.

But again, I am not thinking of scope. Preachers, like writers and educators, have their special themes to which they give more than average attention. But if this theme chances to be a little theme it marks the preacher as a little preacher, and there is no way to redeem him from the odium. This is the danger in majoring on externals—it marks the preacher as shallow, and I think the mark is always deserved. It is the danger in majoring on prophecy and current history and literature—it marks the preacher as spectacular. It is the danger in majoring on anything too much—it marks the preacher as being lopsided. Any preacher can be a great preacher in that he can major on great themes: themes like Redemption, Salvation, Faith, Love,

Judgment, Destiny. Why, the very thought of such themes enlarges a man's mind and heart, and any attempt to preach them to others is bound to make a preacher stand on tiptoe.

Every method has its snares. Among us there is a demand for immediate results, amounting, in some instances, to a frenzy. This tempts the preacher to tell deathbed stories, and bring pressure to bear beyond the intimation of the Spirit of God, and it tempts him to pass over the weightier matters of the gospel in favor of things that will get immediate movement. But we must not carry this trend too far. We must remember that depth is quite as much a consideration

as breadth. We must know that stalwart workers must have bread and meat as well as light desserts. We must know a house has to have foundation, as well as frescoes on its walls. And our people must be indoctrinated and made to think, as well as made to feel and act. There really should be no conflict between sound doctrine and revival action. But in case such conflict appears, there must be deliberate attempt to balance the two. Emotionalism is like a grass fire—it soon runs its course. If the fire is to last it must be fed with oak and hickory logs. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

## Thoughts on Holiness Perfection, the Ideal of the Hebrew Nation

Olive M. Winchester

Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day (1 Kings 8: 61).

A DAY long awaited had come in the life of the Hebrew people, the day of dedication of the temple. The project to build a house for Jehovah had been conceived in the mind of David, but because he had been a man of war, he was restrained from carrying it out. He did, however, gather much material together for its construction, and when he was about to die, among many other responsibilities that he gave as a charge to the young Solomon was this that he should build the house of the Lord. Seven and one-half years it had taken to carry out the task. Finally it was completed and on the great day of dedication Solomon had stood and prayed for the people. Then following the prayer he blessed them. It was in connection with his blessing that he set forth the ideal for the nation.

### PERFECT WITH THE LORD OUR GOD

First in connection with this ideal we note that the requirement is that it is to relate to the Lord their God. Our heavenly Father understands our human limitations and knoweth our frame remembering that we are dust. Man looking upon us either demands a higher degree of perfection than is possible for humanity, or, on the other hand, is too indulgent and sets the standard too low. But God, remembering our frailty, nevertheless, requires a standard that calls forth all the latent powers of our being; yet measures the demand according to the range of human beings.

In days of old in the patriarchal age Abraham was commanded to walk before Jehovah and be perfect. We see certain shortcomings in Abraham, the father of the faithful, that we cannot condone with our standards in the New Testament age, but according to his age and measure of knowledge they were not venial, and Abraham was perfect with the Lord his God, in his day and generation.

So likewise was Job according to the measure of his knowledge and understanding. His integrity was such that the Lord God could challenge Satan, the enemy of all mankind to behold him, and amid all forms of testing he stood true, though for the time being he was in heaviness through manifold temptations.

Going back farther in the history we come to the antediluvian period and the early post-diluvian age; here we see the figure of Noah standing forth as a perfect man. Perfect he was for his day and generation and perfect with the Lord his God, but not perfect for our day. God set the standard relative to the age in which he lived and the knowledge that each individual had.

So it was down through the history, and thus it is today. For each man there is a standard. He who has had great light must measure up to all of its content to be perfect before the Lord his God, but he who has had little may still be perfect, if he walks in what light he has. God alone knows when we are true to the light given us. Man may feel that we have had light when we have not and misjudge us, but God knoweth the way that we take.

Thus we see that requirements are not beyond the measure of our ability, but are ad-



justed in each several case to our knowledge and understanding. If we fulfill these requirements, then we are perfect with the Lord our God.

#### UPRIGHT IN CONDUCT

The next requisite in the text is to walk in the statutes of the Lord, that is, the outward conduct should be in conformity with the ideal of the divine precepts of that day. While it is true that the ethical precepts of the New Testament were not in vogue, yet in the Psalms which David, the sweet singer of Israel, had given there were many suggestions as to conduct.

On one occasion the psalmist asks the question, "Who shall ascend into the hill of the Lord and who shall stand in his holy place?" The reply comes, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Then again the question comes, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" There follow several specifications, and among them is the admonition, "He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour." Surely here are some searching demands, such as are very applicable for our own day; which, if they were observed, would minister to the peace and unity of the church. Moreover there is added in this connection the statement, "He that sweareth to his own hurt, and changeth not."

While among the public in general of that day the conception was that religious worship and religious performance consisted mainly in the keeping of the ritualism, the offering of the sacrifices, yet like the prophets of later time the psalmist saw in these only a symbolism and that integrity consisted in something more far-reaching than the ceremonies at the altar of burnt-offering. So he says, "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me."

#### OBEDIENT IN SPIRIT

In the preceding thought the note sounded was truly prophetic even though it was before the days of the literary prophets, so likewise is it in this instance. But the truth had been enunciated earlier. It was the supreme command given by Moses, and Samuel had reiterated its importance.

So often in seeking the secret of Christian living we compass various fields of experience; we seek to transport ourselves into some Elysian field thinking thereby we shall reach the heights of spirituality, when, if we would look about us, the supreme requisite is simply obedience.

As we have said, this was the prophetic admonition. Jeremiah gave the warning to a ritual loving people, "I spake not [said Jehovah] unto your fathers, nor commanded them in the day that I brought them out of the land of

Egypt, concerning burnt offerings or sacrifices, but this thing commanded I them, saying, Obey my voice, and I will be your God and ye shall be my people; and walk ye in all the ways I have commanded you, that it may be well with you." The import of this exhortation is that the original command had been to obey, not offer sacrifice. The ritualism was introduced as an expression of worship, but it was not the touchstone of personal relationship between the people and their God.

Continuing in this same context Jeremiah emphasizes the fact that the people hearkened not unto the word of warning and therefore they should be known as a nation that obeyeth not the voice of the Lord their God. Failing to obey they turned aside to their own way and were found in the path of the idolater.

If we would know the source of spiritual power and true spiritual living, we may find it here, along the path of obedience, so simple that all may follow. Obeying the voice of the Lord and keeping His commandments, we have the rest promised to Christian believers. When we set some other goal for our spiritual life, we find ourselves ever seeking that which does not fully satisfy, and the desired end is not reached.

As we survey this ideal set for the Hebrew nation as the people had met to dedicate the temple, we see how true it was to the ideals announced before by their great leader Moses and also how in keeping with those to follow, the great literary prophets of the nation. That day as Solomon prayed and blessed the people the power of the Most High no doubt overshadowed him and caused him to see in his vision the great fundamentals in spiritual living.

The ideal then given is still the ideal, and the challenge still comes to the people of God to make it a reality in their hearts and lives. The call is to everyone who would follow the God of the Hebrew people and our heavenly Father. Will we answer the call?

### Why the Saints Love and Give

The world's enduring work has upon it the light of the eternal. Memory of the widow's two mites and Mary's alabaster box of ointment will ever abide. They gave out of loving hearts. The widow made her gift for God's temple and the promotion of its services. She had shared in the blessings of its holy ministries. Some sacrifice must be made to show her appreciation. Mary gave because the words of the loved teacher had been her inspiration and comfort. The teacher was also her Savior, and through Him some intimation of the life immortal had been given. Through such love and by such gifts the kingdom of God comes. Herein is the basis of all Christian living and giving. God has ever been building His kingdom through such lives and gifts.—*Christian Advocate*.

## The Divine Oneness

### Sanctification—Oneness with Christ

Peter Wiseman

*He that sanctifieth and they who are sanctified are all of one (Heb. 2: 11).*

**I**N John 17, Christ prayed that all believers might be made perfect in one and that they might be one in Deity, "one in us." We wish to look at the subject of oneness with Him.

The Bible teaches a oneness of Christ with humanity. He is one with us in our humanity. "He took flesh and dwelt among us." He is one with us in our poverty, "Who for our sakes became poor"; one with us in our weakness, "Made in the likeness of sinful flesh, and for sin condemned sin in the flesh"; one with us in our temptation—"Tempted in all points like as we are"; one with us in our life, "A friend of publicans and sinners"; one with us in death, He "tasted death for every man."

The Bible also teaches a oneness of the believer with Christ. This is our subject.

#### HOLINESS: ONENESS WITH CHRIST IN RELATIONSHIP

This relationship is seen in nature. Through the offense of one came death; by one, Jesus Christ, came life. By one came condemnation, so by one came justification. "By one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Hence the contrast: By Adam came death, condemnation, "made sinners"; by Christ came life, justification, "made righteous" (Romans 5: 17-24). By nature we inherit from the first Adam the deadly inheritance he gave the race; through grace we inherit from Christ, the second Adam, the glorious deliverance from all sin. By the first we were "made sinners," by the second we are "made righteous." By nature we inherit certain characteristics from our parents, by grace we become like Him, our Creator and Redeemer.

There is a *grace relationship*. The author of the Epistle to the Hebrews brings out this thought very clearly. "He that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren" (Heb. 2: 11).

The new birth brings us into the family of God. We have "received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ" (Romans 8: 15-17). Thus we have the Spirit, and joint-heirship with Him.

The sanctified experience, however, brings a closer oneness with Him. The Sanctifier and the sanctified are all of one: one in will, one in desire and affection, one in mind and motive, one in all the powers of body and soul.

(Relationship nature—Romans 5: 17-24; grace—Hebrews 2: 11.)

#### HOLINESS: ONENESS WITH CHRIST IN ORGANISM

*Your bodies are the members of Christ (1 Cor. 6: 15).*

*The head, even Christ, from whom the whole body fitly joined together (Eph. 4: 15, 16).*

*Ye are the body of Christ, and members in particular (1 Cor. 12: 27).*

The picture is that of *organism*. Christ is the Head, we are His body. Without the head there could be no sensations, no feeling, no direction of the movements of the body. Apart from the head there could be none of these things, not even life itself. So it is respecting our oneness with Christ. All our spiritual sensations, spiritual life and directions come from Him. In fact, this is true physically, if we only knew it. He is the life of the world, physically as well as spiritually.

There is, too, the *oneness with each other in our oneness with Him*: "members in particular." One cannot say to the other, I have no need of thee. It takes all to make up a perfect organism (read 1 Cor. 12: 12-26).

There is what may be called the *organism in structure*. The illustration is from the mineral kingdom. While our "bodies are members of Christ" who is the Head, so we as living stones are built up a spiritual house, with Christ as the chief cornerstone. Christ and the Church make a complete building. What would a building be without a cornerstone? And what would a cornerstone be alone?

What is the purpose of this oneness in structure? "To offer up spiritual sacrifices, . . . that ye should shew forth the praises of him" (1 Peter 2: 5, 9).

#### HOLINESS: ONENESS WITH CHRIST IN PARTNERSHIP

According to St. Augustine the divine became human in order that the human might become divine. That is the order. Christ took our human nature in order that we might become partakers of His divine nature.

*Oneness of nature*—"Partakers of the divine nature" (2 Peter 1: 4). This is beautifully illustrated in Christ's picture from the vegetable kingdom. "I am the vine, ye are the branches"

(John 15: 5). A branch if severed entirely must perish, but on being grafted into the vine, it draws life and bears fruit. It partakes of the nature of the vine, and so it is spiritually.

*Thy nature gracious Lord impart;  
Come quickly from above;  
Write Thy new name upon my heart,  
Thy new best name of love.*

**Oneness of substance**—Partakers of one bread (1 Cor. 10: 17). We partake of the same loaf and of the same cup; eat His flesh and drink His blood; for His flesh is meat indeed and His blood is drink indeed. We partake of Him in our hearts by faith, and thus oneness in substance.

**Oneness is affection**—Partakers of His affection. "I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him" (Rom. 7: 4). The oneness of affection is seen in Christ's love for the Church—"This is a great mystery: but I speak concerning Christ and the church"; and it is seen in love, the true affection, of the Church for Him, "a chaste virgin to Christ."

**Oneness in holiness**—"Partakers of his holiness" (Heb. 12: 10). Not our own holiness, but we partake of His. Thank God! And this is the outcome of loyalty in chastisement, though it may be grievous.

**Oneness in suffering**—"Partakers of Christ's suffering" (1 Peter 4: 13). We are called upon to suffer with Him. This is our glorious privilege as members of the great family of God. We may suffer with Him in the same cause, the glorious cause of Christianity in relation to human redemption; suffer to the same end, the glory of God; suffer from the same source, the world, the flesh and the devil; suffer in the same spirit, the patience and long-suffering of Christ. This is, doubtless, what Paul had in mind when he desired to fill up that which was behind in the suffering of Christ for His body's sake, the Church.

**Oneness in glory**—"Partakers of the glory that shall be revealed" (1 Peter 5: 1). "If . . . we suffer with him, that we may be also glorified together." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." That is, if we keep looking in the right direction, at the things that are not seen.

The road to the crown is by the way of the cross, the way of suffering.

*O cross, that liftest up my head,  
I do not ask to fly from thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red,  
Life that shall endless be.*

(To be continued)

## Simple Reasons Why Preachers Fail

E. O. Chalfant

**I**F you should ask me what I think are the outstanding reasons Why Preachers Fail, I would answer as follows: First, they are not genuinely sincere. Dr. H. C. Morrison once said that if a preacher can prove to his audience that he is genuinely sincere, they will put up with a great number of blunders on other lines. I mean that a preacher must be sincere in his heart life; he must be sincere before God, he must be sincere in his motives, in his actions, and in the use of his time.

Preachers fail because they are not sincere relative to the matter of hard work, hard study, and in their prayer life. Preachers fail because they are not willing to face their own shortcomings. Too often they are not sincere in the preparation of their sermons. One great divine has said that preachers fail because of a lack in their own heart character.

The second fundamental reason why preachers fail is found in old-fashioned laziness. There are three kinds of laziness: (1) physical; (2) mental; (3) spiritual. Many preachers are too lazy to get out of bed in the early morning, and get their own souls blessed before they face the duties of the day.

The great preacher, Jowett of England, said that he heard the clatter of the hoofs of the horses at four and five o'clock in the morning; and as the men were busy at these early morning hours, why should not he be busy in building up the kingdom of God. He formed the habit of mastering physical laziness.

Mental laziness is a subtle sin of the ministry. It is easy for a preacher to bluff his way through. Our own Dr. J. B. Chapman says that a preacher should read at least three hours a day.

Spiritual laziness is like creeping paralysis—it can come upon you, and you will scarcely be conscious of it; but it leaves its victim paralyzed, atrophied, dead.

These two outstanding reasons for failure in the ministry: (1) a lack of sincerity; and (2) old-fashioned laziness, have robbed many a preacher of his rightful place as a minister of the gospel of Jesus Christ.

The only way to keep alive mentally is to read carefully and prayerfully. You will become stirred and make plans that will accomplish something in the work for Christ; and, unless lazy preachers find new ways to carry out old tasks, they will soon become stale mentally.

Spiritual laziness is brought about by a lack of sincerity. What moral right has a preacher—whose business it is to save souls from death and hell—to take people's money, fill a place, and at the same time not be a spiritual man? How can

any man in the pulpit face God and be spiritually lazy?

Any preacher who will stir himself physically, grow mentally and live a devoted, spiritual life, need have no fear about securing the co-operation of the laymen.

## An Opportunity the Young Preacher Neglected

Raymond Wolcott

**A**T one of the colleges I attended was a young man preparing for the ministry. He was earnest, enthusiastic and consecrated, yet at the same time was in a somewhat unformed state, both as to intellectual training and those graces which make one acceptable in social contacts. A friend paid him a real compliment in saying to me about the crude brother, "He takes advice." That undeveloped young theologian was surely scheduled for immense improvement, manifesting such willingness to receive friendly counsel as to getting rid of some of his rough corners.

But he was not the young preacher to whom I refer in the title of this article. This particular one was farther advanced in his ministerial career than was the other, in that he had received an appointment to a small church in a large city. One of the members in that congregation was a preacher considerably older than that youthful pastor, and also had had considerable experience as a minister. He had, for the time being, given up fulltime pastoral activities, because of the physical infirmity of a member of his family.

This older preacher was sympathetic toward the youthful one, and desired to co-operate with him in every way. There was beautiful harmony between them. Every once in awhile the senior clergyman would observe some little mannerisms in the other which diminished effectiveness; or some crude or misdirected methods which retarded progress as a preacher. A few times, in a friendly, tactful way, he called the inexperienced pastor's attention to the deficiencies.

The counseled one did not resent the suggestions; he would receive them with seeming appreciation, and evidently sometimes would try to benefit by them. Like the college student of whom I wrote at the beginning of this article, he would "take advice"; but unlike him, he did not seem to accept it with particular enthusiasm, or make it evident that, a la Oliver Twist and the porridge, he was eager for "more."

This was the opportunity the young preacher

missed. His older friend could not be frequent in offering advice as to ministerial manners and procedures, even though lovingly and diplomatically given. Had the young pastor said frankly and sincerely:

"Brother, I realize that your experience as a preacher is much more extensive than mine. I give you full liberty to call my attention to any deficiencies I may manifest, with constructive hints about getting rid of them; I know you will approach me in this respect, not as a critic, but as a brother"—what incalculable help he could have found by such a positive attitude, instead of merely passively accepting the occasional promptings diffidently offered.

Often in congregations served by young ministers, there are older preachers who are, for various good reasons, not out on the ecclesiastical battle line. Here is "a great door and effectual" for the young "Timothy" awake to his opportunities for improvement. If he will make it clear to his senior brother that friendly admonitions will be gratefully received, hesitancy about seeming to intrude with exhortations will be done away with.

Thus the one in the morning of his life will, in many cases, receive priceless counsel from that mentor he has chosen. If the young preacher would fix a time each week to meet his older brother, and receive suggestions, this would help to overcome any reluctance in offering them.

In a congregation not having in its pews a minister with considerable experience back of him, there are, nevertheless, in many instances, some earnest layman or laywoman of mature years and blessed with wisdom and a charitable outlook on things. The young preacher might well make such a one his "guide, philosopher and friend," after the fashion in which I have suggested the older minister be used. Of course it would be a confidential understanding between the two.

In some respects the advice and corrections of the layman or laywoman would be preferred, as revealing the reaction of the pew to the pulpit. The recipient would use his common sense about acting on the suggestions offered; but to have such a friendly monitor would sometimes contribute powerfully to pastoral success.

The faithful preacher is not a time-saver or man-pleaser. But his efficiency is conditioned to no small degree by what impressions he makes on his membership in seeming inconsequential actions. He needs to pray the prayer of Burns:

*"O wad some Power the giftie gie us  
To see oursels as ithers see us!"*

That petition answered, the suppliant will in many cases be "freed frae mony a blunder and foolish notion."

Making use of the opportunity the young preacher let slip by, of letting a wise layman control him, will aid greatly in bringing about such an answer.

# Archaeology and the Bible

## The First Chapter of Genesis the Rock Foundation of Science, continued

Basil Miller

5. *Fourth day. Sun, moon and stars appear.* On the fourth day the Bible says, "And God made two great lights . . . and he made the stars also. And God set them in the firmament . . . to give light upon the earth." This seems to make the sun, moon and stars to have been created after the appearance of vegetable life; and science appears to be able to contradict its truthfulness. For light and heat from the sun are necessary for vegetable life. The verse says that God made two great lights; as to the exact time of this creation we are not assured. After they were made, they were to light the world. It must be true that when God created "the heavens and the earth" He created the sun, moon and stars. In the Hebrew the word "made" may mean "appointed" the sun, moon and stars to light the earth. Hence during the first four days of creation the sun was in the heavens; but for some reason or another its light must have been kept from the earth. And on the fourth day its light shone through and came upon the earth. In this method of interpreting this passage no injustice is done to the original Hebrew word.

It is recognized by geologists that during the early ages of the universe a heavy vapor settled down on the earth, of which Le Conte says that this "aqueous vapor and carbonic acid" which had formed a "double blanket" to the earth was withdrawn.<sup>1</sup> And Dana also states, "After the vapors which till then had shrouded the sphere were withdrawn."<sup>2</sup> Hugh Miller places this change after the Devonian if not after the Carboniferous age.<sup>3</sup> Dana says, "It must have preceded the animal system, since the sun is the grand source of the activity through nature on earth, and is essential to the existence of life except in its lowest forms."<sup>4</sup> Le Conte assigns the reason for the appearance of the sun on the fourth day to "the progressive purification of the atmosphere by the withdrawal of the superabundant carbonic acid and returning of the pure oxygen."<sup>5</sup>

The geological record thus bears witness to the fact presented in the Bible that during the first ages the sun did not shine directly upon the earth but that the earth was shrouded by a dense fog of vapors as to make the light of the sun so sift through the vapors that the sun

would not be visible, but would be hidden as on days of heavy fogs and clouds. Then this vapor receded from the earth, and the sun shone brightly; and after this God created animal life. Moreover such conditions, as will be shown later, are the best for the development of vegetable life, especially when there is an abundance of carbonic acid gas. The verifications of the Bible we are here able to read in the great open book of nature.

6. *Third day. Dry land and vegetation.* Two events occurred on the third day, the appearance of the dry land and the creation of the vegetable kingdom. On the third day God said, "Let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after its kind." This is the description of the introduction of vegetable life and in no way does it mean to be critical or scientific in its classification or phraseology. For had this been true the spiritual truth would have been lost in the tangle of scientific classifications. Here vegetable life is announced prior to animal life, and this rightly so.

While from the perishable nature of vegetable life, and because of the high temperatures of the period of metamorphic rock, no plants in their original forms are found in the rocks of the Archean Period, the first geological age of the earth; still their existence is indicated by the fact that at the opening of the next period, the Primordial, vegetable life appears; plant life was necessary for the sustenance of animal life; because also the temperature and atmospheric conditions would admit the existence of vegetable life before animal life; and because of the presence of graphite, anthracite and certain iron ores in large quantities in the Archean rocks, indicating the existence of vegetable life, primarily sea-weeds.<sup>6</sup> According to Le Conte the Archean era, in which vegetable life was dominant, was longer than all subsequent eras.<sup>7</sup>

The first part of the third day was taken up with the formation or appearance of dry land, the separation of the land from the sea. This implies a time when the earth was covered with water; a fact which is abundantly asserted by geologists such as Le Conte, Dana, Geikie, Dawson, Wright, Guyot and the present geologists, Salisbury and Chamberlain, of the Chicago University. The formation of the continents, although described in the beginning of the biblical record, has continued throughout the ages to the recent geological eras. The original Archean

6. Dana, *op. cit.* 454.

7. Le Conte, *op. cit.* 288, 304.

1. *Geology*, 382.

2. Dana, *Geology*, 769.

3. Miller, *Testimony of the Rocks*, 203, 4, 8.

4. *Geology*, 766.

5. *Geology*, 382.

land of America lies north of the St. Lawrence River. Again the Book of God and the book of nature bear witness to the truth of each other.

7. *Second day. The firmament.* During the second day or period God created the firmament, and divided the waters above from those below. During the early ages of the universe, the earth was completely enveloped by dense vapors or waters, and on the second day God caused these to solidify and to become separated. Geology shows that the earth was extremely hot during its initial stages; all the materials were in a molten or gaseous state, and as it cooled these began to solidify. During this time the waters were condensed from vapors, a fact to which both the Bible and geology bear witness.

8. *First day. The earth and light.* "And God said let there be light." There was a period in the early life of the universe when all was darkness and void. Inert matter, lifeless matter or matter unorganized, would necessarily be dark and nonluminous. Light is but the throwing off of heat rays, of electrons due to internal conditions. Before such motions were begun in matter, motions of electrons, atoms and molecules, all would be dark, for no electronic rays would be thrown off. But as matter became organized light would commence to be generated. It is almost impossible for us to conceive of a time when matter was unorganized.

This age would be identical with the period when as scientists say "the universe was a mass of molten nebulae." Light could exist prior to the coming of the sun; for it is due to matter throwing off rays which at one end of the gradations of the scale are light and at the other are heat. Or light may be due to radio-activity, generated by organized matter.

The first verse of the Bible says, "In the beginning God created the heaven and the earth. And the earth was without form and void." Modern astronomy and geology teach that at one period of the universe it was in a molten condition, void, gaseous, without form, still and unmoving. In both "the world was without form and void." Before this age, God created, for matter cannot be self-existent, nor eternal; motion is not self-originating; nor is energy self-generated. Every effect demands an adequate cause, is the cornerstone of modern science. Life, had there been no creation, must have been spontaneously generated, which all scientists agree is an impossibility. Since this is true, and since the universe, matter, motion, light and life exist, there must have been a creation. Here across the infinite chaos of the beginning the Bible and science join hands and affirm that God created.

9. *Definition of the term "day."* Moreover the "days" as recorded in this chapter are not necessarily twenty-four hours in duration, for throughout the Bible a day with the Lord is often spoken of as a thousand years. These creative days can as well as not be periods of long

duration, for God had been existent through all ages and this time could have well been employed in the creation of the universe. The record of God's works, the Book of Nature, shows that there have been great periods of time during which the changes mentioned in this chapter took place.

Either geology is true that numerous changes in the structure of the earth have taken place in long periods of time, or God made the earth in six literal days of twenty-four hours' duration in such a way that it has the appearance that He was ages in creating it. The records of geology cannot be doubted. Centuries have passed between these different ages. "A thousand years are as a day with the Lord," and "a day is as a thousand years with the Lord." In many places "a day of the Lord" is spoken of and such a day covers a great period of time. Moreover the time between the first and second verses in this chapter can be bridged by centuries without doing any damage to the text.

"In the beginning"—whenever it was, millions of years or six or ten thousand years—"God created the heaven and the earth." During the time intervening between this and the following verse millions of years could have passed—"A thousand years is as a day with the Lord"—in which all the changes revealed to us by a study of the first and second geological periods occurred. Whether it took God a day or centuries, the one certain thing is that God created the universe and all life. Whether He was six days of twenty-four hours each, or whether it glorified Him to take geological ages to make this universe, to fashion the rocks with His hands, to scoop out the seas and pile high the mountains, to fling out into space systems of suns and universes, to set the North Star, that has guided mariners through all centuries—still He did it!

Either the Bible is inspired and Christianity is the true religion, or else there is no truth, no voice of God speaking through the Bible, nor through nature. For they each corroborate the facts and statements of the other. If the Bible is not divine, written in the ages when science was yet unborn, why do we find such harmony between the two? The Book must be inspired, for true science glorifies its teachings.

Professor Guyot, a master scientist of the past century, related the following: "In the beginning of the year 1840, having just finished writing a lecture which was to be a part of a course which I was then delivering at Neuchatel, Switzerland, it flashed upon my mind that the outlines that I had been tracing, guided by the results of scientific inquiry then available, were precisely those of the grand history given in the first chapter of Genesis."<sup>1</sup>

10. *The teaching of science and the Bible.*<sup>2</sup>

1. *Creation*, Preface.

2. For a discussion of the agreement of Science and the Bible see, Bartlett, *The Veracity of the Hexateuch*, in loco.



At present science and the Bible agree on the following principles. The dictum of science is that in the broad outlines the general mode of creation as presented in the Bible is correct scientifically.

1. All the present adjustments of matter and force had a beginning. Even the origination of matter science must maintain.
2. All nature is one coherent system, each is a definite part of the other, and all are interdependent.
3. There was a condition of the universe under which life could not exist.
4. The arrangement of the work of the universe and the earth was a successive matter. Not all was the result of one geological period, nor of one creative fiat.
5. Light was antecedent to and independent of the existence of the sun.
6. The earth was once covered with water, or mainly so, and the heavens were filled with water.
7. An emergence of continents took place, or dry land appeared.
8. Vegetation early followed the separation of the waters from the land.
9. The heavenly bodies, the sun, moon and the stars, performed their functions for the earth at an early stage of its history, and during the first stages they were veiled.
10. The first outburst of animal life was in the sea.
11. Winged creatures, or those that fly in the air, followed or accompanied sea life.
12. At the same time or immediately following there appeared a preponderance of huge monsters of the sea and the land.
13. Later there came that great movement, called the arrival of mammals.
14. The creative series was finally completed by the appearance of man, peculiarly endowed with capacities and abilities separating him from the lower animal kingdom.
15. Man was endowed with the faculties of God—mentality, emotional ability, free choice, a mind and a soul. He was lord of the animal kingdom.

The Bible thus proves itself to be the Word of God, for it is corroborated by a study of the creative acts stamped on the back of nature, by science.

**The Human Touch:** An old potter, who was molding the clay into the desired shape by his hands, was asked by a visitor: "Why don't you have machinery to do that?" The old man replied: "We have tried all kinds of machinery and failed; somehow it needs the human touch." God has work that cannot be done by machinery. Have you found what He wants you to do?—SELECTED.

## The Preacher's English

Leewin B. Williams.

Test your pronunciation on these words:

**LOWER, LOWERING**—*lou-er, lou-er-ing*, dark, gloomy, threatening, as clouds. This word rhymes with *our, sour, hour*, "When the storm clouds *lou-er*."

**ONESIPHORUS**—*Oh-ne-sif-o-rus* (2 Tim. 1: 16).

**ALTERNATIVE**—*al-turn-a-tive*, a choice between two, or one of two things between which a choice is possible. Also, *all-turn-a-tive*.

Wrong: There is still a third alternative.  
Right: Still a third choice is possible.

**MNASON**—*Na-son*, the M is silent. (Acts 21: 16).

**SALMONE**—*Sal-mo-nee* (Acts 27: 7).

**CHALCEDONY**—(1) *kal-sed-o-ny*; (2) *kal-se-do-ny*, a precious stone.

**HARASS**—*har-as*, not *hay-rass*, to annoy.

**HELENA**—*Hel-e-na*, a feminine name; keep the accent on the first syllable.

**PERFECT**—*per-fect, per-fect-ed*, this pronunciation is preferred by all the dictionaries. "Night and day praying exceedingly that I might see your face, and *per-fect* that which is lacking in your faith" (1 Thess. 3: 10).

Use these words correctly:

And, often incorrectly used instead of to.

Wrong: He said he was going up and clean the attic.

Right: He said he was going up to clean the attic.

Do not string sentences by the use of *and*; thus, We arose early and hurriedly made our preparations and found the day was warm and bright and were soon on our journey and reached home before night.

It is better to break up long sentences into simple sentences.

At about,

Bad: He came at about three o'clock.

Better: He came about three o'clock.

Bad: At about this place the accident happened. The train leaves at about one o'clock.

**Awful.** This word means inspiring with awe; as, We stood in front of the awful chasm.

Wrong: He made an awful (serious) mistake.

We had an awful (very) fine time.

She has awful (very uncivil) manners.

It was an awful (very) funny experience.

**Beg.** When used in asking permission to do a thing, place a noun after the word *beg*.

Wrong: I beg to state. I beg to differ. I beg to be absent.

Right: I beg leave to state. I beg leave to differ. I beg permission to be absent.

**Who-whom.** These words are troublesome. Remember *who* is nominative, *whom* is objective. By recasting the sentence you can tell which one should be used. Thus, They recommend

the men (who, whom) they can trust. They can trust whom they recommend. *Whom* must be used as it is the object of *can trust*.

He (who, whom) will not work must starve. He must starve who will not work. *Who* is the subject of *will not work*, hence must be nominative.

Right: I see the person whom you are seeking. He gave the book to Clarence who will enjoy it. He chose twelve men whom he called apostles. I know who it was that broke the window. I know whom you saw. I know who it was that you saw. Tell me whom I resemble. Tell me who it is that I resemble.

**BONERS**—He got Peter and John in the Philippian jail, instead of Paul and Silas. Enoch and Elijah on the Mount of Transfiguration, instead of Moses and Elijah.

Those words that look alike: A student in comparative religions wrote in his examination paper: "The Christians may have only one wife. This is called *monotony*."

The politician in a great burst of oratory said, "Gentlemen, my principles shall soon prevail from Alpha to Omaha."

This was probably a case of transmigration: He said, "The body changes from youth to old

age, as we notice when we meet our friends after a period of one or two generations."

(Send in your boners, they may help us to be more careful.)

Dr. A. J. Gordon says, "The church which is not a missionary church will be a missing church—its candle put out or perhaps its candlestick removed entirely from its place. As ministers and churches of Jesus Christ, our self-preservation is conditioned on our obedience to the Great Commission, 'Go ye.' So it is preach or perish, evangelize or fossilize! Be a saving church with girded loins and burning lamps, carrying a lost world on the heart day and night; or be a secularized church lying on the heart of this present evil world, and allowing it to gird you and carry you whithersoever it will. Which shall it be?"

It has been demonstrated well beyond all question that the church with a missionary vision, that will pray, send, give and sacrifice with a burning passion for the lost of earth, will be a progressive, successful, blessed church. This is true of the local church as well as of the denomination.—SELECTED.

## GENERAL CHURCH PROGRAM

### Stewardship

C. WARREN JONES, Stewardship Secretary

### Cultivate the Field

**A**FTER much observation, I am afraid that often we pursue the wrong course in dealing with our people. We are inclined to assume too much. I suppose it is easier to do that than to realize the need and put forth an honest effort to supply the need.

We find this true when it comes to holiness. It is easy to go on the assumption that the people have heard holiness; that they know all about it; that they are weary of holiness preaching. Nothing is farther from the facts in the case. The most of our people know little about holiness. They have not been flooded with old-fashioned, rugged holiness preaching. The truth is that many of them have hungry hearts and long for an experience that will satisfy.

The field needs to be cultivated. Why scold the people for losing out in their souls? There is a sure cure for that disease. Present the

cure! Preach holiness as a living, vital experience! Show what holiness did for the believers in other days. Preach that "the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call." By the aid of the Holy Spirit create a hunger in the hearts of the people.

What we have said about holiness is true in regard to tithing. It is so easy to find fault with those who do not give. The trouble is that the most of those who do not give are absent and thus do not get the message. Criticizing people, because they do not give will not produce givers. Legislation is not a cure for all ills and certainly will not give us a crop of tithers. The field needs to be cultivated. When members are received into the church, it is always a good thing to acquaint the applicants for membership with our plan for financing the church. Follow this with teaching and preaching on various phases of stewardship and especially tithing.

Preach tithing. Do not apologize. Do not entertain a fear that it will hurt the church. Taking offerings will not kill the church. If that were true, two-thirds of our churches would be out of business now. Preach scriptural tithing with great faith. Point out that it is the scriptural way of giving, the sensible way of giving and

the easy way of giving. Put on as soon as possible a tithing campaign in your church. You will see an increase in your finances and the result will be an upward spiritual trend.

We want to call your attention to two books on stewardship, "The A B C'S of Stewardship," by Dr. D. Shelby Corlett. This can be had for \$3.00 a hundred. The other book is "Christ at the Controls of Life" by N. B. Herrell, and the price is ten cents.

We have on hand an excellent tract, "Tithing, a Divine Challenge," by Dr. H. C. Benner. If you have not used this tract, order a supply.

Before the close of the year we are going to print some new tracts. Several of them will be on tithing.

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**N. Y. P. S.**  
 S. T. Ludwig  
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**Keep 'em Coming**

That ought to be the slogan of every N.Y.P.S. It is not enough to invite friends to come; but, after they are there, see that they have a hearty welcome and a cordial invitation to return. The N.Y.P.S. Invitation and Visitors' Cards will help. Why not order them for your society. The price is as follows: Invitation cards 20 cents a dozen; Visitors' cards 35 cents a hundred.

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**CHURCH SCHOOLS**  
 J. Glenn Gould  
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**The Pastor's Responsibility to the Church School Advance**

THE month of June marks the beginning of what promises to be a most significant revival in the work of our Nazarene Sunday schools, for we are launching June 1 a Church School Advance to run for a period of two years, culminating with the General Assembly of 1944. This Advance has a fivefold objective which may be stated as follows: (1) To increase enrolment to 400,000, and average weekly attendance to 250,000; (2) to stop losses, especially in the Intermediate, Senior and Young People's age groups; (3) to improve the effectiveness of our

teaching; (4) to win our pupils to Christ; and (5) to build our pupils into the church.

It is true, the increasing of enrolment and attendance has been stated first in this outline of objective, for without an increase in our numbers we would be forced to admit a partial failure in our Advance. But we recognize that this forward movement must be at heart and primarily a spiritual movement. Underlying any real increase in numbers and blessing there must be a mighty spiritual revival in the hearts of our responsible workers. So deeply do we feel this spiritual need that the first three months of the Advance—June, July and August, 1942—have been designated "The Period of Preparation." By this is meant *spiritual preparation*.

We are calling our Sunday school workers to prayer, to a real waiting before God, to a re-anointing of the Holy Spirit. We are urging a healthy self-examination in the light of the Spirit's searching, and a courageous willingness to walk in the light as the faithful God gives us to see it. Through a special colored-paper insert in the *Bible School Journal* we are endeavoring to give guidance along this line. Especially important is the workers' conference in every local Sunday school. We are eager that these conferences be held regularly month by month during the twenty-four months of this advance. In order to give point and unity to these conferences, we propose to offer monthly a suggested program, the first of which appears in the guidance material for June.

Now the place of the pastor in this Advance is clear. Since it is fundamentally a spiritual movement, and since the pastor is the spiritual leader of the local church, he must take his place as the leader of the Advance in his church. We hope that each pastor will inaugurate the Advance in his church by a sermon appropriate to this occasion, to be delivered Sunday morning, June 7. We hope that one midweek prayer-meeting will be devoted to the needs of the church school and church school workers, with a valiant effort to have one hundred per cent attendance of teachers and officers. We hope, too, that each pastor will take a lively interest in the workers' conference, planning carefully with his local superintendent and any other responsible persons for its success. We must have a mighty spiritual awakening among our Sunday school workers, and the pastor is the responsible person, under God, in bringing that about.

May we have the complete co-operation of every Nazarene pastor as we seek to carry forward this great undertaking? We are convinced that the methods we propose to employ are the methods that are calculated to precipitate a mighty, old-fashioned revival of religion in our churches and throughout our entire denomination. Let us gird ourselves to serve nobly the church and the kingdom and thus make a contribution to this sadly disillusioned age that will restore it to faith in God and His Christ.

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**HOMILETICAL**  
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**A Preaching Program for June, 1942**

Hugh C. Benner

**The God of Miracles**

TEXT—Where is the Lord God of Elijah? (2 Kings 2: 14).

INTRODUCTION

1. The record of God's dealings with humanity is filled with the miraculous: creation; the flood; birth of Isaac; Israel's journey to Canaan; the ministry of Jesus; Pentecost; the early church; the Apocalypse.
2. The heart of the Bible is the miraculous: not a revelation of human sufficiency, but of the sufficiency of God.
3. I accept the whole record of Bible miracles; I believe every one of them. It is easy for those who really believe in the God of the Book to believe in the miracles of the Book.
4. Miracles are God's way of meeting special needs. (This definition may not satisfy all the philosophical or theological implications of the miracles, but is sufficient for the purpose of this message.)

I. "THE LORD GOD OF ELIJAH"

1. Elijah seemed to live in the presence of desperate situations. The king was Ahab, the sixth of a line of kings who "did evil in the sight of the Lord." The queen was Jezebel, an idolatrous heathen princess. The prevailing religion was Baal worship, one of the most degraded and vicious religions ever known to man.
2. Elijah constantly faced emergencies in which he had to have the miraculous help of God.
  - a. Prophesied "no rain." Compelled to flee from Ahab, but his need was met miraculously by the ravens at the brook and by the widow of Zarephath (1 Kings 17).
  - b. Commanded by God to face Ahab. The king had sought Elijah in every "nation and kingdom," but under the protection of God he met Ahab, accused him of being false to his divine trust, challenged the power of Baal and after a prayer of sixty-three words, won complete victory with the miracle of "the fire of the Lord" (1 Kings 18).
  - c. Prophesied rain and rain came (1 Kings 18: 41-46).
  - d. Jezebel's bitter hatred led to her oath to kill Elijah. Fleeing to the wilderness, he was fed by "the angel of the Lord," and "went in the strength of that meat forty days and forty nights."
  - e. Ahab vs. Naboth. Elijah prophesied Ahab's tragic death and God served as Naboth's avenger.
  - f. Elijah's translation: the Jordan divided and he was taken up in "a chariot of fire."

II. ELISHA'S CHALLENGE: "WHERE IS THE LORD GOD OF ELIJAH?"

1. Elisha's situation was desperate. He was on the wrong side of the Jordan. The young prophets were watching him. The old prophet was gone.
2. Elisha had to have a miracle. Nothing less could meet the tremendous need. His own experience, his whole future, and the future of the kingdom of God was at stake.
3. Elisha expected God to answer. He believed that God was not limited to Elijah's day and acted in accordance with that faith.
4. And God did not fail him. The Jordan divided and from that miraculous demonstration of the power and presence of God, Elisha went forth to a ministry characterized by miracles.

III. SPIRITUAL LIFE AND WORK TODAY A CONTINUAL FACING OF DIFFICULT SITUATIONS

1. Physical. Strain, tension, speed, pressure.
2. Financial. Economic pressure and a lessening of the spirit of consecration of means.
3. Spiritual. Dearth, indifference, materialism.
4. The desperate need of today calls for more than human planning and effort.
  - a. We must sense the tremendous need.
  - b. We must sense the infinite power of God.
  - c. We must call on God and expect Him to answer.
  - d. We must act in accordance with that faith.

CONCLUSION

God will answer. God will not fail. Today the church can witness miracles of redemption; miracles in the physical and temporal realms. Here is the key to great spiritual revivals: consecration, anointing, expectancy and action. Our God is still "The God of Miracles."

**A Mysterious Kingdom**

TEXT—Unto you it is given to know the mystery of the kingdom of God (Mark 4: 11).

Without controversy great is the mystery of godliness (1 Timothy 3: 16).

INTRODUCTION

1. The "mystery" of the kingdom. Indicates the unusual, the unexpected. Jesus always started with familiar ideas, but especially to His close circle of disciples. He introduced strange and intriguing elements of teaching. "Kingdom": familiar to all. "Mystery": a word that arrests attention.
2. The significance of the word "mystery." As used in the New Testament, this word is borrowed from the "mystery cults" and signifies secrets or truths, not hidden but revealed to those who are initiated into the group. So the "mystery of the kingdom" represents truth revealed to those who know God.

I. THE MYSTERY OF THE ENTRANCE TO THE KINGDOM OF GOD

- "Giving thanks unto the Father . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1: 12, 13).
1. Not born in it; but "born again" into it.
  2. Not attained by development; but obtained by the regenerating power of Christ.
  3. Not entered naturally; but supernaturally.
  4. We do not "merit" the kingdom; but inherit.
  5. Not by external means; but by internal change.
  6. Not with our sins; but redeemed from our sins.

7. Not by a natural human course; but by the miracle working power of Christ.
8. Not by our effort; but by the grace of God.

## II. THE MYSTERY OF THE CHARACTER OF THE KINGDOM OF GOD

1. The kingdoms of this world.
  - a. Based on elements that are material, visible, tangible: rulers, officials, courts, laws, etc.
  - b. Motive force is largely fear and pressure; dependence on the principle of enforcement of laws.
2. The kingdom of God. Jesus broke completely with these ideas.
  - a. Based on the intangible. "My kingdom is not of this world" (John 18: 36). "The kingdom of God cometh not with observation" (outward show) (Luke 17: 20). Imagine a successful temporal kingdom without "outward show." But here is a "mysterious kingdom" in which outward show is unnecessary and even a hindrance.
  - b. All essential elements of a kingdom are present, but spiritual, invisible, intangible.
    - (1) A King, "immortal, invisible" (1 Tim. 1: 17), receiving the loyalty of love.
    - (2) Sovereignty. Complete and unquestioning. A "spiritual eminent domain," based on love.
    - (3) Laws observed from hearts that "love thy law."
    - (4) Soldiers whose "weapons of . . . warfare are not carnal, but mighty through God."
3. Loyalty to the kingdom of God is stronger than personal interests, family and home ties, nationalism, arbitrary religious divisions, race, color, or opinions of men.
4. The secret of this "mystery," "Christ in you." "The kingdom of God is within you." The King and the kingdom inside the human personality until the Christian is totally identified with their interests.

## III. THE MYSTERY OF THE OPERATION AND RESULTS OF THE KINGDOM OF GOD

"Righteousness, and peace, and joy in the Holy Ghost" (Rom. 14: 17).

1. Nothing visible or tangible, yet millions have died rather than turn from "the unsearchable riches of Christ."
2. Nothing marketable, yet men will deny themselves everything else to secure them, and be radiantly happy about it.
3. The world does not understand the Christian idea of values, and yet the Christian who possesses them does not care.
4. It is the mystery of "new creatures in Christ Jesus." Righteousness replaces sin; holiness replaces impurity; unrest turns to peace and sadness to joy; sinners are transformed into saints; the soul knows the divine joy of turning "from darkness to light, and from the power of Satan unto God."
5. It is that mysterious divine power that:
  - a. Turns a pampered, proud, unworthy son of wealth and luxury into the humble, holy St. Francis of Assisi.
  - b. Turns a brilliant, ritualistic, classical, cold-hearted John Wesley into a fiery, aggressive preacher of "second blessing holiness."
  - c. Turns a poor, ignorant, stammering Tennessee lad into Uncle Buddie Robinson, beloved by the multitudes and with thousands of redeemed souls to his credit.
  - d. Brings the message of the redeeming grace of Christ to an obscure Mexican woman, making

of her the beloved Santos Elizondo, with a Christian influence that has reached around the world.

## Marks of Discipleship

SCRIPTURE READING—John 17.

### INTRODUCTION

1. There is a tendency among holiness people to start our thinking at Pentecost, using all before that time and experience merely as a convenient background for emphasizing holiness and the baptism with the Holy Spirit.
2. We would not minimize Pentecost, but in this message would emphasize the fundamentals of true Christian discipleship which represent God's standard for the regenerated life.
3. Present low standard in the thinking of many.
  - a. Used as a means of evading the basic demands of the Christian life. Using the excuse, "I'm not sanctified," as if God had a double standard for His sanctified and un sanctified disciples.
  - b. We need to emphasize the scriptural standards for the regenerated, because much of the problem of people realizing Pentecost, of being genuinely and wholly sanctified, comes from a lack of clearness in their justified relationship with God.
4. From the words of Jesus, recorded in John 17, we shall find the four basic marks of Christian discipleship.

### I. OBEДИENT TO GOD

"They have kept thy word" (verse 6):

1. This is fundamental. Many, claiming to be true followers of Jesus Christ, are living in known disobedience to God and are walking behind spiritual light.
2. There is no substitute for obedience. Gifts, creeds, ritual, activity, high opinions of others—none of these can compensate for a lack of obedience.
3. The joy of obedience to God.
4. The assurance of the obedient heart: the certainty that "God's way is the best way."
5. Professing Christian, can Christ say of you, "He has kept God's word"; "He is obedient to God's will"?

### II. BELONGS TO GOD

"They are thine" (v. 9).

1. "Born of God." God's by re-creation, regeneration.
2. They live in the spirit of self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16: 24).
3. The joy and blessedness of belonging to God. In His care and occupied with His affairs.
4. Do you exemplify God's ownership? Are your time, your talent, your possessions administered as if "ye are not your own"? Do you choose God's will rather than your own?
5. Does the world sense that you are God's possession?

### III. FREEDOM FROM THE WORLD AND WORLDLINESS

"They are not of the world, even as I am not of the world" (v. 14).

1. Here is the standard for Christians, saved people. Wholly sanctified people are not called to a higher standard than the un sanctified in relation to worldliness.
2. Associations that involve acquiescence to worldly programs and activities. Secret orders, etc.

3. Worldly standards of thought.
4. Worldly religious attitudes that question the Word of God, scoff at the supernatural, minimize the deity of Christ.
5. Worldly appearances in dress and behavior.

## IV. GLORY IN THEIR LIVES

"The glory which thou gavest me I have given them" (v. 22).

1. The unique mark or manifestation of the presence of God was on them.
2. This "glory" gave evidence of the constant contact of God with them.
3. This was the result of the first three marks of discipleship. There is a price to pay for the glory of God in our lives: obedience, consecration and unworldliness.

### CONCLUSION

1. In these days of carelessness, we need to proclaim the full standard of Jesus for His disciples.
2. It was to such a company of Christians as is pictured in the above scriptures that "the promise of the Father" was given. It was for them that Jesus prayed, "Sanctify them."
3. Such a standard for justified Christians will meet, to a large extent, the difficulty of leading people into the true pentecostal experience, for such disciples are eager to enter into the full will of God and "be filled with the Spirit."

## Possibilities of Divine Grace

TEXT—The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2: 11-13).

### INTRODUCTION

1. Grace, as such, is almost a missing subject in much of modern preaching; yet the gospel is full of it.
2. What is grace? Dictionary: "The unmerited favor and love of God toward man in Christ." "Divine regenerating, sanctifying and preserving influence."
3. Grace: (1) Gathers up all the disposition and willingness of God's love toward man. (2) Implies God's accompanying provision, action and power to meet the spiritual need of man.
4. Our text suggests three major elements in grace.

### I. "BRINGETH SALVATION"

An adequate provision for the basic need.

1. Provision to justify the heart. "Being justified freely by his grace" (Rom. 3: 24). "By grace are ye saved" (Eph. 2: 5).
  - a. Grace does not ask how sinful, how far from God, how hopeless the soul may be.
  - b. No depths to which God's love and grace will not reach.
2. Provision to wholly sanctify the heart. "I commend you to God and to the word of his grace which is able to build you up, and to give you an inheritance among them that are sanctified" (Acts 20: 32).
  - a. The highest object of divine grace in this life is to make man holy. "It is written, Be ye holy for I am holy" (1 Peter 1: 16). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1: 4). "That it [the church] should be holy and without blemish" (Eph. 5: 27). "That he might re-

deem us from all iniquity and purify unto himself a peculiar people, zealous of good works" (Titus 2: 14).

- b. In Christ are adequate provision and power to make the heart pure and holy here and now.

## II. DIVINE GRACE IN PRACTICAL LIFE

1. Provision to live a holy life. "Teaching us that:
  - a. Negatively: "Denying ungodliness and worldly lusts."
  - b. Positively: "We should live soberly, righteously, and godly in this present world" (Text, verse 12). "Be ye holy in all manner of conversation" (living) (1 Peter 1: 15). "Grace to serve God acceptably" (Heb. 12: 28).
2. Strength in adversity. "My grace is sufficient for thee" (2 Cor. 12: 9). Divine sufficiency to meet the vexing problems, the testings and temptations, the losses and crosses of life.
3. Development of the full personality. "Grow in grace." "By the grace of God I am what I am" (1 Cor. 15: 10). The grace of God elevates the soul, enriches the life, broadens the scope of service and gives the fullest possible opportunity for a balanced and satisfying life.
4. Provides the basis for an abundant and victorious experience. "Where sin abounded, grace did much more abound" (Rom. 5: 20). "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound unto every good work" (2 Cor. 9: 8).

## III. PROVISION FOR THE FUTURE

1. The grace of God provides for all eternity. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (v. 13). "Heirs according to the hope of eternal life" (Titus 3: 7). "Hath given us everlasting consolation and good hope through his grace" (2 Thess. 2: 16).
2. Christians should live more fully in the consciousness of "that blessed hope." In the return of Christ is a provision of God's grace for the safety and comfort of His saints. Through grace we may look beyond this sin-cursed world of strife and sorrow and war, to the City of God, where there shall be no more sin, no more curse, no more death, where "The Lord God omnipotent reigneth."

### CONCLUSION

From our deepest need as sinners, to the farthest reaches of an eternity to be spent with Jesus Christ our Lord, divine grace is our salvation, our life, our eternal hope.

No wonder the Apostle Paul prayed so frequently for those early Christians, "The grace of our Lord Jesus Christ be with you all. Amen." Hymn, "Amazing Grace."

## The Unrecognized Christ

TEXT—He came unto his own, and his own received him not (John 1: 11).

### INTRODUCTION

Nathaniel Hawthorne's "Great Stone Face." The boy Ernest and his mother look upon the Great Stone Face, a peculiar rock formation on the mountain overlooking their valley, and shaped like the face of a man. The mother tells her son of the legend or prophecy, coming down from the Indians, that some day there would come to the valley the most noble and benevolent personage of the age, whose face would match the Great



Stone Face, From time to time the following came who were hopefully acclaimed as the greatest of the age: "Gathergold," the rich man whose miserly face was soon acknowledged to be far from a duplicate of the Great Stone Face; "Old Blood and Thunder," the famous general; "Old Stony Phiz," the politician. But the people were disappointed in all of these and they were soon forgotten. Finally Ernest, "The Poet," now grown old, stood one evening speaking to his beloved people of the valley, and as he spoke the people suddenly discovered in him the prophesied likeness to the Great Stone Face and belatedly acclaimed him as the complete fulfillment of their hopes. Always in the valley, they had failed to recognize him in his true significance, (1) because of their previous ideas; and (2) because of the nearness of the fulfillment of the prophecy.

#### I. THE GREAT STONE FACE A TYPE OF ANOTHER FACE "The Rock of Ages."

- Detailed prophecies in the Old Testament: place of birth, humility, ministry (to heal, deliver, preach to the poor, bind up the brokenhearted), rejection, betrayal, suffering, unjust judgment, death, resurrection, kingdom, return and eternal triumph.
- Amazing, supernatural complement and fulfillment in the New Testament: birth in Bethlehem, ministry of love and mercy, rejection and bitter persecution, Gethsemane, Calvary, the Resurrection, the Church and Pentecost, the kingdom and guaranty of return and triumph.

#### II. THE TRAGEDY OF "THE UNRECOGNIZED CHRIST"

- Failure to recognize Him as Messiah, Savior.
  - His own beloved Israel, blinded by their own preconceived ideas and their national ambition, failed to recognize their King, their Messiah.
  - But what of people today? We have not only all the Jews had, but also the record of His life and ministry plus nineteen centuries of Christian activity and testimony. With every reason to recognize and accept Him as Savior and Lord, still He is rejected, crowded out.
- Failure to recognize the essential spirit of Christ.
  - His people maintained the forms and the ritual of the true religion, but would not accept Christ's teachings regarding humility, mercy, faith and love. These teachings regarding the attitude of the heart cut through their pride and selfishness.
  - Today there are multitudes who quote Christian creeds, sing Christian songs, carry on Christian activity, but who have not surrendered their hearts to the will of God. They live in pride, worldliness and self-seeking (Matt. 7: 21-23).
- Failure to recognize the call of Christ.
  - The ministry of Jesus Christ was filled with providences that were designed to lead His people to recognize Him and accept Him, but they refused to follow the call of divine providences. Even the miracles of Christ were accepted for their temporal and physical value rather than for their spiritual significance.
  - Today, God calls by His providences, His Word, His messengers and His Spirit. He calls to repentance, to forgiveness, to heart purity. Every opportunity to seek God is a divine providence. His providences remind us of eternity, of the urgency of preparing to meet God. Every gospel song and gospel message is a divine providence of love and mercy.

#### III. THE TRAGEDY OF THE UNRECOGNIZED SOUL

- Failure to recognize Christ as Savior leads to "The Unrecognized Soul." "He that denieth me before men shall be denied before the angels of God" (Luke 12: 9).
- The Parable of the Ten Virgins (Matt. 25: 11, 12). The five foolish virgins came pleading, "Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not."
- See Tennyson's "Guinevere," in *Idyls of the King*. Guinevere, the queen, had been unfaithful to King Arthur. When Arthur came to say farewell to Guinevere, he still loved her but his very integrity forbade receiving her again. The picture of the soul who fails to accept and follow Christ, who has rejected His providences and the evidences of His love and mercy. Christ still loves that soul, but the attitude of the rejecter shuts Him out and compels the pronouncement of judgment.

### The Path to Glory

SCRIPTURE READING—Exodus 40: 17-38.

TEXT—So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle (Exodus 40: 33, 34).

#### INTRODUCTION

- "The Glory of the Lord."
  - The peculiar divine seal of God's approval and the sign of His presence.
  - One of the identifying marks of Jesus Christ. "The glory of the Lord shall be revealed" (Isaiah 40: 5).
  - An outstanding supernatural fact that sets the religion of the true and living God apart from all false religions.
  - That which differentiates between a truly spiritual and vital Christianity and that which is formal, stilted and powerless. The presence of God is sure to be accompanied by His glory.
- Cannot be counterfeited: humbles, convinces, convicts.
- "The Glory of the Lord."
  - Not accidentally revealed.
  - Not arbitrarily revealed.
  - Comes only when human beings meet the divine conditions. These conditions represent "The Path to Glory."

#### I. KNOWING THE WILL OF GOD

- "Let them make me a sanctuary . . . according to all that I shew thee, after the pattern of the tabernacle" (Ex. 25: 8, 9).
- We must welcome God's will if it is to be revealed to us. Moses sought to know God's will. Many fear to seek His will.
- The revelation of God's will came through communion with God. No one ever has fathomed the possibilities of personal communion with God. We cannot hope to know the divine will if we will not pay the price for constant contact with God. Far above mere activity or orthodoxy, God values communion.

#### II. OBEDIENCE TO THE WILL OF GOD (Ex. 35: 4, 5)

- Active, actual consecration. God asked for an offering.
  - They obeyed. "They came, every one whose heart stirred him up, and every one whom his

spirit made willing, and they brought the Lord's offering" (Ex. 35: 20, 21).

- Such full consecration that there was "much more than enough for the service of the work, which the Lord commanded to make" (Ex. 36: 5).
  - If we would have God's presence, we must obey His will gladly and wholeheartedly. What dividends such active consecration would pay today!
- Co-operation in activity. Each one did that which he was equipped to do: the women "did spin," the men contributed "all manner of workmanship," "work in gold, and in silver, and in brass, and in the cutting of stones," "in carving of wood," engraver, embroiderer, weaver—all co-operated from the making of the "ten curtains of fine twined linen" (Ex. 36: 8), to the engraving of "HOLINESS TO THE LORD" on "the plate of the holy crown of pure gold" which they fastened "on high upon the mitre" (Ex. 39: 30, 31).

#### III. PERSEVERANCE TO COMPLETION OF THE WILL OF GOD

- "Thus was all the work of the tabernacle . . . finished" (Ex. 39: 32). They had followed God's plan to the last instruction and detail (see Ex. 39: 42, 43).
- The tabernacle set up (Ex. 40: 17 and 33). The structure proper, ark of the covenant, mercy seat, veil, candlestick, altars, table, laver, hangings of the court. Aaron and his sons anointed and sanctified for the holy office.
- "So Moses finished the work" (Ex. 40: 33).
- "Then . . . the glory of the Lord filled the tabernacle" (Ex. 40: 34).

#### IV. THE WORLD NEEDS A REVELATION OF "THE GLORY OF THE LORD"

- This sordid, sinful, hopeless, cynical world needs to see the manifestation of the supernatural.
- This must come through God's people, who are willing to pay the price and travel "The Path to Glory."
  - Know God's will.
  - Co-operate in God's will.
  - Persevere to the completion of God's will.
- "Tarry ye . . . until." We must be willing to persevere until our own hearts, individually, are completely conformed to the will of God. This is the work of the Holy Spirit in entire sanctification. Then we must be willing to persevere collectively until the glory of the Lord is revealed through our corporate activity.

#### CONCLUSION

There is no substitute for "The Glory of the Lord." Orthodox doctrine, high moral standards, zeal, activity, numbers—none of these can compensate for the lack of that indefinable, supernatural seal of God's approval and mark of His presence, "The Glory of God."

### A Stray Beatitude

TEXT—Blessed is he, whosoever shall not be offended in me (Matt. 11: 6). (Blessed is the man who finds nothing that repels him in me. Goodspeed Translation.)

#### INTRODUCTION

- John the Baptist, in prison, apparently undergoing severe testing of faith, had sent two of his disciples to inquire of Jesus, "Art thou he that should come, or do we look for another?" Jesus answered thus, "Go and shew John again those things which ye do hear and

see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Then He added, "Blessed is he, whosoever shall not be offended in me."

2. Modern idea and emphasis: Everything is good; no one is very bad; everyone is safe; "God is love"; only the "love and mercy" part of Christ's teaching is valid and important. (A bishop of a great denomination said to me one day, "After all, I have a feeling that everyone will make it through all right.")

3. But Jesus declared, by inference, that there would be those to whom He would be offensive, repellent, an occasion for stumbling. Why should Jesus repel?

#### I. HIS GOSPEL DEMANDS HUMILITY

- Calls for admission of need.
- Proclaims the necessity for acknowledgment of sin and repentance for sin.
- Makes self-denial and surrender to Jesus Christ essential. This is diametrically opposed to the human tendency to control the affairs of life.
- Humility was considered a vice in the ancient world, and is still thus evaluated in the thinking of the world. The spirit of the world is to pamper pride, to play up to selfishness, to demand "rights," to serve self and win for self regardless of the effect on others.
- The humility of Christ and His gospel repels and offends the world.

#### II. CHRISTIAN REDEMPTION BASED ON FAITH

- Involves renouncing human redemptive power. "He that cometh to God must believe that he is" (Heb. 11: 6). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). The cross of Calvary cuts deeply into human conceit.
- The necessity for faith as the basis for salvation is repellent, offensive, to the modernist with his idea of "innate deity" and humanistic religion.
- Rationalism is offended and repelled by Jesus' teaching, "Thou hast hid these things from the wise and prudent [intelligent], and hast revealed them unto babes" (Matt. 11: 25); "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10: 15).

#### III. JESUS CHRIST'S SACRIFICIAL STANDARD OF CONSECRATION AND SERVICE

- This offends and repels an age of ease and comfort. Ours is a generation in which everything has been smoothed out, padded, beautified. This development has affected the church seriously. Sin has graduated to nice names; the pulpit too largely has succumbed to the demand for "smooth things"; the name "Christian" has lost much of its rugged and heroic content.
- Jesus' requirement, "Take up thy cross," repels a pleasure loving world.
- "Seek ye first the kingdom of God," repels and offends the carnal human heart that would first serve self.
- "Treasures in heaven" seem foolish to one without any spiritual understanding or vision.

#### IV. JESUS CHRIST'S MORAL STANDARDS

- Austere in the light of today's liberal attitude. His demand for honesty, sincerity, righteousness, purity and open dealings repels a world of loose moral standards.

2. Jesus' standards bring men and women face to face with the reality and ugliness of sin, and people resent being called sinners.
3. A world that accepts the idea that "the end justifies the means," finds divine standards of righteousness repellent.

## CONCLUSION

"Blessed [happy, not subject to fate] is the man who finds nothing that repels him" in Jesus Christ.

1. The only true happiness is in being right with God.
  - a. Humble.
  - b. Believing.
  - c. Sacrificial.
  - d. Righteous.
2. Jesus Christ will not change. His plans, demands and standards are constant. We must be changed; and when we are so transformed by His power, we find joy, peace, rest and purpose in His will. We find that place of blessing wherein there is nothing in Jesus Christ that offends or repels us.

## They Just Drifted

TEXT—Supposing him to have been in the company (Luke 2: 44).

## INTRODUCTION

1. At our house there is a little girl whose favorite "indoor sport" is listening to her father tell of his boyhood experiences. This pastime has brought to me a very serious fact: that life is quite a continuous affair.
  - a. Not made up of a series of dramatic crises.
  - b. Rather, a gradual passing of time, moment by moment, and which is one of the most solemn facts of existence. There is no more portentous sound than the "tick-tock" of a clock. For me there were no great crises by which I passed from boyhood to young manhood and on to adult life.
2. Life is largely a succession of ordinary experiences which do not emphasize their effects.
3. But life is weaving its pattern just the same: silently, imperceptibly we are changing. Someone has well said, "You can avoid making up your mind, but you cannot avoid making up your life." This has a most impressive significance in the spiritual realm.

## I. FEW EVER TURN SUDDENLY FROM GOD

1. Usually no great crisis, no cataclysmic disaster, no thundering of divine judgment.
2. Joseph and Mary, "supposing." After all that had occurred concerning the child Jesus, they were lulled into carelessness and false security by the ordinary affairs of life. No one shouted, "Boy lost!" No trumpets were blown. There was no dramatic warning of disaster and failure. They lived on hour after hour, their outward life unchanged; "they just drifted."
3. This situation is typical of most individuals who fail God.
  - a. Samson: his real time of failure was not that dramatic moment when, shorn of his strength, he was seized and made prisoner by the Philistines. It was rather in the earlier days when he gradually, almost imperceptibly became careless of his holy vows. He "just drifted."
  - b. Saul: turned from God, not in the witch's cave or on Gilboa, but in those days long past when he began experimenting with relatively inconspicuous attitudes of disobedience and deceit. He "just drifted."

c. Judas: failed God, not on that dark night of treachery and betrayal, but in ordinary days when there was no apparent crisis, when he was questioning Christ's will and attitudes, when the ambition of his heart was seeking expression in attitudes incompatible with the gospel of the Master. His final perfidy was but the natural climax of months or years in which he "just drifted."

## II. MULTITUDES TONIGHT "JUST DRIFTING"

1. No great crisis, no violent shock, no emergency, no shouted warning.
2. Outward life not radically changed. Living on in an ordinary way, with nothing to underscore or emphasize the solemn, eternal issues involved.
3. But changing through:
  - a. "Cares of this life."
  - b. Selfish ease.
  - c. Compromise with the spirit of the world.
  - d. Wrong relations toward someone.
  - e. Pride and self-will.
  - f. Resisting or evading light.
  - g. Quietly procrastinating.

## III. LIFE IS LIKE A GREAT RIVER

1. The current: no particular effort involved in moving along; "just drift." Quietly, imperceptibly, without fanfare or crisis, moving, changing.
2. The falls: the current leading to the precipice gradually speeds up; no violent shock, no sign of disaster; just a gradual change.
3. "Past Redemption Point." A place on the river above a great eastern falls, beyond which there is no known power strong enough to rescue a person from death. So the soul, by just the process of ordinary life, may find himself at a point where he no longer has the opportunity to seek and find redemption.

## CONCLUSION

Life moves. Life never stands still.

1. Everyone here is:
    - a. Drawing nearer to God, or
    - b. Drifting away from God.
  2. In this very moment, one or the other is occurring.
  3. Jesus Christ can arrest the drift of the soul.
- Illustration—Several years ago a barge broke loose from a tug some distance up the Niagara River above the falls. Apparently headed for destruction, it providentially struck a great rock about a mile above the brink of the precipice and the men aboard the barge were rescued. Jesus Christ, the "Rock of Ages," can check the drift and rescue the doomed soul.

## A Preacher's Love for His Work

Christian work that has any other motive than true love for God and for one's fellowmen is hard work; but having the spirit of Jesus it is a blessed employment. A certain writer lists six features of character and experience that should be found in a preacher's devotion to his work. We understand these items to be additional to a deep and victorious personal Christian experience. They are:

A divine call which will not be evaded. A consciousness that he has a message for hungry souls. A well-grounded knowledge of God's revelation to men. The passion for souls, which will not let him rest. An enthusiasm for work which makes his task joyous. Praying laymen to hold up his hands.—*The Wesleyan Methodist*.

## ILLUSTRATIONS

Basil Miller

## Raised from the Dead

"Send for the preacher," gasped Grandmother Cherry of Adrian, Michigan. "Tell him to pray for me when he comes no matter how I may be," and swooned.

Rev. Clayton Kidd, then pastor in the city, was sent for, and when he arrived the folks thought the old lady was dead, but the preacher began to pray.

"Lord, raise her up. Thou canst do it," and continued for some time to call upon God that this saint might be raised even from the dead.

In a short while the old lady moved slightly and in five minutes her hands were uplifted. In another five minutes she sat up, and shortly she got out of bed.

"You folks just as well go on home," she said to her relatives, "for I've been healed."

The next morning Grandma Cherry heard a knock at the door and there stood the doctor, bag in hand. His eyes flew open and his jaw dropped as he looked at her as though he were seeing a ghost.

"I've been healed," began the saint, "and raised up as from the dead. Praise the Lord! I'm well."

The doctor left, but before going he told the folks, "I came over expecting to find her dead and to sign her death certificate."

Prayer still goes through to the throne and God is still able to bring the sick back even from the brink of death. He is no different from what He was in 1935 when this healing miracle occurred.

## Talent Not for Sale

"You have the wrong man," said Douglas Fisher, organist at the Church of the Crusader, Toronto, Canada. He was making at the time five dollars a week as church organist, and one day he was called to fill in for the organist on Radio Station CFRB in Toronto.

His talent was so outstanding the radio station asked him to become their regular organist at a salary of \$100 a week.

"But what will I have to play?" he asked.

"Swing music, snappy songs, tunes in keeping with the times," the station manager answered.

"No, you have the wrong man," he said without hesitating. "God gave me my talent and I'm not selling out."

And back to his old place at the church organ he went.

"This is the age that calls for Christian consecration," said Robert Woods, pastor in Toronto, in telling me the incident. "It takes courage to say no when you need the money, but with a strong faith in God Christian youth can turn down the world's offers and serve Christ."

## Fixed and Taken

"Fix her up, Lord," prayed the New York pastor, "and take her to heaven."

In the church was a very troublesome sister who went about scattering dissension, gossiping and creating a storm among the members. When her grace was high, she was a very sweet-spirited sister, but when her supply of God's anointing was low, she became a bothersome busybody among the sheep.

So the pastor decided that it would be better for her to be fixed up and taken than to create a furor in the church.

He heard his wife praying one day the same prayer, "Fix and take her, Lord." So he was encouraged to pray on.

The next week the woman died triumphant in faith and was buried.

This may not be the ideal way of getting troublesome people out of the flock, but oftentimes it looks like the only way some people will ever get to heaven will be to be fixed by the Lord and taken before they have a chance to backslide.

## No Sunday Newspapers

"This is Toronto, the good," said a Toronto pastor to me while speaking in the city on Sunday school work. "Toronto, the good?" I asked, quizzically.

"Yes, we have no Sunday newspapers. Ninety per cent of the population are Protestants. We have no Sunday shows until after midnight. Nor are many markets open, and many restaurants are closed on Sunday. We do not have Sunday baseball games."

What a blessing it would be for America, I thought, if the Christian consciences of this nation would become so burdened about our Christless Sundays that we would rise up and demand that Sunday be made Christian.

It is God's day and should be holy unto Him. Yet we have made it a day of feasting and pleasure—rather than fasting and prayer. Our shows are crowded and our churches are half-empty. Our Bibles are closed and our newspapers are read on this the Lord's day. Make Sunday Christian and God can have a chance to get at our hearts with a revival.

## Christ by My Side

"When I first put my feet on India's soil," said the sainted Bishop Thoburn, "I was conscious of the presence of the Lord going along by my side. All that I have ever done has been achieved by this daily presence going with me."

Said Bishop Cushman, "When I heard Bishop Thoburn make this statement I was a young preacher, and the whole course of my ministry was changed. I determined to keep the presence living with me."

There is no higher source of Christian promptings, no deeper depths to which the soul can go for inspiration than by having the living presence living daily with us.

Leslie Weatherhead, the famous English preacher and author, speaking to a New York City group of ministers, said, "I have one question to ask you, Have you got it? If you haven't you will fail. I mean the knowledge of God's presence."

## The 19-year Long Prayer

"I'm glad to see you! I'm glad to see you!" cried the native of Cape Verde Islands to Everette Howard.

The native's joy was so overwhelming that he kissed the missionary time and again. He was so wrought up that he even wanted to sleep in the same room with the missionary and his wife.

He called himself the little religious man and in telling his story he said, "Nineteen years ago I was saved in a mission in New York City when I was a sailor, and on returning to my native island I began to pray that God would send a missionary to my people. During these nineteen years I have prayed for one, and now you are here."

"God has answered my prayer! He, has answered!" And now that the missionaries are there, this man who calls himself "the little religious man" is a self-appointed preacher to the lepers of the island. Christ has come to his people and in turn he wants to take the Master to the less privileged folks. He, as all who have rightly heard of Jesus, must be active in sharing this knowledge with others.

### The Power of Conscience

"Watch out," said the bad man Dillinger to the bank cashier who had identified him, "when I get out, I'll get you!"

Dillinger got out of prison in Indiana and with a machine gun held up a bank in Ohio. Later when he was caught, the cashier of the bank testified to Dillinger's identity. On the stand Dillinger threatened the cashier with death after he got out of prison again.

That thought so preyed upon the cashier's mind and conscience that it became a living fear in his life. It became so harsh in his thinking that when he went to bed at night he had nightmares and cried out for protection.

One night his fears became so powerful as they preyed upon his subconscious mind in his dreams that he fainted, and when he was found by relatives he was unconscious.

The human mind is God's greatest detective, working with greater force in wrecking the best laid plans of criminals than any other agency.

This past month a woman in Denver made the trip back to California and gave herself up to the officers of the state, saying, "I couldn't stand it any longer. Two years ago I broke out of the Woman's Prison and have lived a life of hell during the time. My conscience kept kept me awake at night. My fears so gnawed upon my thinking that I could stand it no more, and here I am."

Your greatest asset is a clear conscience. Your worst enemy is a muddled one.

### The Bible Is Humanity's Biography

"The Bible is the biography of humanity. It paints men as they actually are," said Dr. Herbert Lockyer, editor of the *Christian Reader's Digest*.

Said Cromwell to the artist who was painting his picture, "Paint me as I am—warts and all." So the Bible draws a detailed picture of its great men's sins. There is a fallen David, and yonder a denying Peter. They are not whitewashed, nor are their sins apologized for.

### Touching Jesus

"Can I touch him, Mister?" asked the little boy who stood not far from a red-jacketed Canadian Mountie.

"So you never saw one before?" asked Custom Officer McIlwain, of Windsor, Canada. "Sure you can touch him."

And the little boy, who had thought the Mountie was not real, walked over and touched the officer.

"So," said McIlwain, the Christian officer, "many people are afraid to touch Jesus, thinking He is not real. Thank God, He is real and we can touch Him with our own hands and He will bless and heal us."

It is this Christ that bids us come unto Him. The Bible speaks of Jesus reaching forth His hand and touching a sick man. We not only may touch Him but He will also touch us. This is the grandest of all touchings—to feel His hand laid upon our lives in blessing, in salvation, in healing.

He bids us come to Him that we might touch Him.

### The Forgotten Chute

"It's finished," said the architect.

"It's done," echoed the contractor.

"We accept it," said the government representative and the new \$2,000,000 postoffice at Pittsburgh was on its way to work.

Someone came by and wanted to mail a letter. But looking high and low the mail chute, or letter slot could not be found. On investigation it was discovered the architect had forgotten to plan for one, and the contractor had failed to build one.

"The very thing for which the postoffice was built was forgotten," said E. Stanley Jones, last year, at the Los Angeles Preaching Mission. "So with many churches, they are making no preparation for the end of their mission, the salvation of souls. Unless a church can get men across the line of sin to God, get them through, they have failed in their mission."

"The trouble with many churches is they have no definite technique for saving souls. They do not know the 'how' of it. They can speculate, theorize about redemption; but let a sinner offer himself for repentance, they cannot tell him how to go about it. This how is most vital."

### Feeding the Soul

"Lord, I will never again feed my body in the morning without first meeting Thee in the upper room of prayer," said Ralph Cushman, then a pastor in the Methodist Church.

He had begun to feel weak in soul, spiritually sickly, and not up to par in his inner life; so checking through his difficulty, he discovered his prayer life to be at fault, so he made this promise to God.

"Daily since that time about fifteen years ago," said Bishop Ralph Cushman speaking to five hundred ministers in the First Presbyterian Church, Los Angeles, "I have always fed my soul before going to the breakfast table."

Soul food before food is the safest rule to follow in building a staunch Christian character.

### Saved from an Iceberg

"And don't come on deck after nightfall," boomed the captain to young Fred Fuge who as a very young lad went to sea and sailed north on a whaler.

He was too young, the captain thought, to risk the dangers of an icy sea on board deck after the stars were out, so he commanded the lad to remain below deck.

One night young Fred felt a peculiar premonition, or experienced a strange warning, or was moved by a perplexing urge to go on deck after nightfall. So he carefully slipped on deck against orders.

Looking dead ahead he saw a great iceberg straight before them. So he raced aft to the wheelhouse and shouted at the helmsman, "Iceberg ahead, sir! Iceberg ahead!"

Quickly the wheelman spun the helm and the ship shaved closely by the berg.

"We were just a slip from death," said Fred, years later when he had been converted and was a gospel minister. "God called me out of the cabin that dark night for no other purpose than to save all on board from a cold and watery grave."

There is a divine Hand in the affairs of men, which if we heed its warnings, guides us through the difficult and tragical places of our lives. These premonitions come with unerring certitude and are unexplicable save by the thought that God sends them.

## Expository Outlines for June

Lewis T. Corlett

### Footsteps of the Master

(1 Peter 2: 11-25)

#### I. EVERY CHRISTIAN HAS A KNOWLEDGE OF RIGHT

1. This varies in individuals.
2. This is progressive in the life of each person.
3. The details become clearer as the believer walks with God.
4. Christ left each person an example.
5. The lesson gives some of the footsteps of the Master which He expects His children to follow.

#### II. HONESTY (v. 12)

1. Honesty in word and deed.
2. Honesty in business transactions.
3. Honesty in social contacts.
4. Thereby reflecting the Christ life so efficiently as to cause opposers to glorify God.

#### III. LAW-ABIDING (vs. 13, 15).

1. A Christian has respect unto law and government which is not contrary to God's Law and revealed Word.
2. The believer appreciates the value of discipline, both to society and to the individual.
3. Paul wrote that the powers of government were of God (Rom. 13: 1-10).
4. Christianity is against and opposed to the spirit of anarchy.
5. Christ wants His children to follow His footsteps so carefully that their example "may put to silence the ignorance of foolish men."

#### IV. SERVICE, FREELY GIVEN (vs. 15, 16)

1. Christ lived a full life while on earth, leaving His followers an example of industry and constructive service.
2. One of the outstanding characteristics of a Christian should be that of "well-doing."
3. The Christian will use the privileges given by God, either for self or the kingdom of righteousness.

a. If used for the advancement of self it becomes a cloak of maliciousness in the name of religion.

b. If used for the glory of God and advancement of His cause, the child of God is following in the footsteps of the Master.

4. The closer a believer walks with God, the more anxious he is to work for and with the Master.

#### V. RESPECT TO ALL (vs. 17, 18)

1. Christianity placed a new value on both personality and individuality.
2. Christ, while on earth, was impartial in His dealings with people because there was no respect of persons with Him.
3. The essence of Christianity is expressed through courtesy to fellowmen.
4. The love of God perfected in the heart, provides the only plane of equality upon which men can enjoy real fellowship.

#### VI. PATIENT IN SUFFERING (vs. 19, 20)

1. The individual is not placed in an abnormal world because he becomes a Christian.
  - a. He will experience the hardships and adversities of normal living.
  - b. He will be subjected to suffering and pain of affliction.
  - c. He will have to endure sorrows and heartaches of disappointments and losses.
2. The glory of Christianity is that Christ endured similar things while on earth.
  - a. He was patient in them.
  - b. He was victorious over them.
  - c. He provided an example to challenge all His followers.
3. The challenge to the followers of Christ is to take the same attitudes. Christ took and thereby allow the sufferings and sorrows to enrich their lives.

#### VII. PURITY (vs. 21-25)

1. Christ knew no sin, either of nature or deed.
2. He provided a means whereby those who would follow Him can be delivered from sin and be made pure in heart.
3. The child of God should follow so closely in the footsteps of Jesus as to purify the thought-life, and reflect purity in all relationships.
4. Reliance on the promise of God and close fellowship with Him will enable each believer to do this more and more.

#### VIII. CHRIST HAS SET THE EXAMPLE. THE RESPONSIBILITY IS NOW ON HIS FOLLOWERS

1. The Church is powerless because those professing to follow Christ are following afar off.
2. The world conditions demand a greater intensity of love in the hearts of the children of God.

3. This would result in a closer walk and a clearer example of the footsteps of Christ.

### Worship (Psalm 141)

#### WORSHIPFUL ATTITUDES IN PRAYER

##### I. ARISING FROM A SENSE OF NEED (v. 1)

1. The psalmist had a feeling of dependence that caused him to cry unto the Lord.
2. The words of this verse imply a consciousness of God's anxiety to help His children. He is waiting for His followers to call on Him.
3. There is also the implication that God will not disappoint—"Make haste unto me"—Thou wilt make haste to answer and assist me.

##### II. TRUE WORSHIP CENTERS IN PROPER PRAYER LIFE (v. 2)

1. Prayer to the Christian is as the offering of incense by the priest in the temple—a sweet-smelling savor unto God.
2. Prayer brings an aroma of the heavenly atmosphere into the soul and life of the believer.
3. Prayer is the sacrifice of praise, the fruit of the lips, giving thanks to His name—it takes the place of the evening sacrifice of the Jews (Heb. 13: 15).
4. The practice of prayer will encourage other attitudes of worship.

##### III. WORSHIP STRENGTHENS THE BELIEVER IN SELF-DISCIPLINE

1. To be careful regarding conversation (v. 3).
  - a. Helps to guard the lips.
  - b. Trains to make speech constructive.
  - c. Gives expression to gratitude.
2. Prompts a carefulness in the activities of life (v. 4).

- a. The believer must be careful of fastening the attention on anything that would lead astray in the end.
- b. Prayer and worship enable the believer to deny himself of the dainties of life that would lead to sinful indulgences.
- c. Prayer keeps the believer conscious of God's standard and encourages a strong desire to have all attitudes and actions harmonize with the standard.

3. Worship in prayer guides the Christian in proper relationships to others.
  - a. Enables the believer to be merciful in his attitudes of rebuke of the righteous (v. 5a).



- b. Helps the disagreeable experiences of life to be an anointing instead of wrecking the life. "It shall be an excellent oil, which shall not break my head" (v. 5).
- c. Prayer brings such a feeling of compassion as to cause the believer to pray in love for those who are persecuting, "for yet my prayers also shall be in their calamities" (v. 5).
- d. Worship in prayer keeps the believer anchored in the ha-

ven of rest, safe from wreckage in the storms of life and assaults of the enemy (v. 6).

**IV. WORSHIP IN PRAYER KEEPS THE BELIEVER IN THE REALM WHERE GOD CAN PROTECT (vs. 8, 9).**

1. Develops appreciation to God.
2. Deepens the love of God in the heart.
3. Encourages the believer to keep in the love of God (Jude 21).

**Consultation and Deliverance**

(Isaiah 37: 8-38)

**I. THE HORROR OF MANY SITUATIONS IS OVERSHADOWED BY A MAN OF GOD**

1. The flood—Noah.
2. Nation in bondage—Moses.
3. A giant—David.
4. A king's decree—Daniel.
5. Nation in difficulty—Hezekiah.
6. History records many incidents of true relationship to God.
7. These are stimulants to our faith.

**II. HEZEKIAH VIEWED THE PROBLEMS AS BEING GOD'S AS MUCH AS HIS**

1. Reveals his vision of God.
  - a. Lord of hosts.
  - b. One who wanted to be on intimate terms with man, near and sympathetic.
2. The opposers to true Christians are fighting against God.
  - a. The words of Sennacherib were a reproach to the living God.
  - b. Christian experience is a partnership with God and it is impossible to fight the minor partner without involving the major one.
  - c. Paul wrote a similar truth (1 Thess. 4: 8).
3. Christians today need to get a similar viewpoint.

**III. HEZEKIAH WISELY CONSULTED GOD—THE MAJOR PARTNER**

1. The battle was truly the Lord's.
2. He made the time and place of prayer a time of consultation.
  - a. The Lord already knew about it but Hezekiah needed to see God's viewpoint and receive details about plans.
  - b. He spread the letter before the Lord instead of spreading it among the people which would have generated fear.
  - c. By consulting God first he was able to give God's will to the people and this generated faith.
3. Hezekiah approached his problem and that of the nation with faith.
  - a. In full knowledge of the weakness of the nation and the superiority of the enemy.

- b. He acknowledged that God could help.
- c. He believed God would help because His honor was at stake.
- 4. God delivered.

**IV. THIS TEACHES MANY IMPORTANT LESSONS FOR OUR CONFLICT**

1. We have a superior enemy, sin, wickedness, indifference—the devil.
2. Individually and collectively we are no match for the enemy.
3. We have the same God whose honor is at stake.
4. We must spread the problems before the Lord.
  - a. With implicit faith in a great God.
  - b. With penitence and obedience.
  - c. Girded, ready for action—waiting for details—then on to the conflict.
5. God will answer and deliver.

**English History Speaks on Eternity**

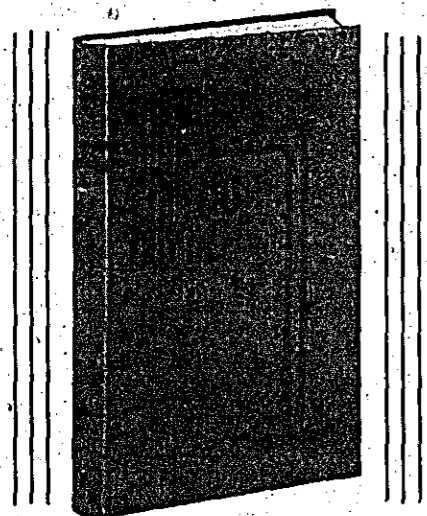
In the year 626, Christian missionaries landed in Great Britain from the Continent, and King Edwin of Northumberland called together his friends to discuss what he and his half-savage subjects should do, whether to receive them and hear what they had to say, or expel them from his kingdom. After many had expressed their thoughts, one of his nobles arose and addressed the king thus:

"The present life of man, O king, compared with that space of time beyond, of which we have no certainty, reminds me of one of your winter feasts, where you sit with your generals and ministers. The hearth blazes in the middle, and a grateful heat is spread around, while the storms of rain and snow are raging without.

"Driven by the chilling tempest, a little sparrow enters at one door and flies, delighted, around us until it departs through the other. Whilst it stays in our mansion it feels not the winter storm, but when the short moment of happiness has been enjoyed, it is forced again into the same dreary tempest from which it escaped, and we behold it no more.

"Such is the life of man, and we are as ignorant of the state which preceded our present existence as of that which will follow it. Things being so, I feel that if this new faith can give us more certainty, it deserves to be received."

Literary men have spoken of this speech by King Edwin's courtier as the most perfect figure of speech in all literature. At least we know that it decided the king and his nobles to allow the missionaries to remain, and thus Christianity was introduced into Northumberland.—SELECTED.



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**A Leader of Children**

**A LEADER OF CHILDREN:**  
Reads her Bible, "Thy word is a light."  
Keeps a quiet time, "In quietness and confidence shall be your strength."  
Prays, "All things whatsoever ye ask in prayer, believing, ye shall receive."  
Holds sacred the personality of a little child, "Suffer the little children to come unto me, . . . for of such is the kingdom of heaven."  
Gives sympathy and love to all, "Bear ye one another's burdens, and so fulfill. . ."—SELECTED.

**Shepherd of Tender Youth**

*Shepherd of tender youth,  
Guiding in love and truth,  
Through devious ways,  
Christ, our triumphant King,  
We come Thy name to sing,  
Hither our children bring  
To sound Thy praise.*

*Ever be Thou our Guide,  
Our Shepherd and our pride,  
Our staff and song;  
Jesus, Thou Christ of God,  
By Thy perennial word  
Lead us where Thou hast trod,  
Make our faith strong.*

—An ancient hymn by CLEMENT OF ALEXANDRIA.

**Prevention or Cure?**

A young murderer said shortly before he was executed, "If one per cent of the attention churchmen have given me since I was put in here had been given me before I committed my first crime, I would not be in prison." It has been estimated that forty boys and girls can be given religious training with the money spent to keep one prisoner in the penitentiary. In that case an ounce of prevention is worth near three pounds of cure!—SELECTED.

**Real Values**

Properly speaking there are only two real values; *Truth*, in Jesus' sense of the word; and *the relationships of personalities in the fellowships of truth*.—H. P. SLOAN.

**WANTED**

God give us men. The time demands Strong minds, great hearts, true faith, and willing hands;  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue  
And damn his treacherous flatteries without winking;  
Tall men, sun-crowned, who live above the fog  
In public duty and in private thinking.

—J. G. HOLLAND in *Nation's Business*.

**Lower Yet**

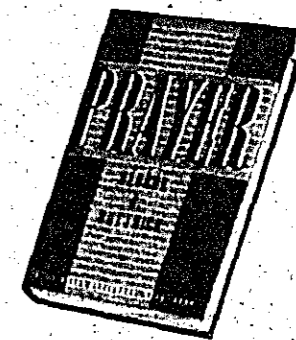
I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we may have to go down, always down, to get His best gifts.—F. B. MEYER.

**Christ Makes the Temple**

"My gypsy tent, if Jesus be in it, is as grand as St. Paul's Cathedral, and St. Paul's Cathedral is nothing but a glorified quarry without Jesus! Christ makes the temple.—GIRSY SMITH.

**Overcoming the Summer Slump**

1. Keep up—don't let up. As go the leaders, so go the people.
2. Conduct a Vacation Bible School. This is one of the best summer slump killers we know.
3. Set some worthy attendance goals, and go after them. Go after the pupils and you will reach the goals.
4. Have a well-prepared and properly conducted weekly workers' meeting.
5. Keep before yourselves and superintendent and officers and teachers the pressing need of reaching and winning the pupils to Christ now.—*The Sunday School Builder*.



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