

# The PREACHER'S MAGAZINE

STEWARDSHIP is the Christian law of life. It does not primarily refer to property and money though it includes these. Paul writes, "Stewards of the mysteries of God." All life is a stewardship. Vital energy in whatever form—whether physical or mental, moral or spiritual—is a trust from God. (Read 1 Peter 4:10; Colossians 1:25.) The royal doctrine of stewardship has been too often narrowed, as though it were a "financial plan," whereas it is a fundamental principle, an attitude, which underlies the whole meaning of life itself. It is related to material things only because material things are related to the higher life. Stewardship marks a man's attitude toward property and income, and therefore expresses his relation to the social order. "Much of one's stewardship has to do with the common duties within the family circle, the intimate associations of friendship, the service rendered to society, and patriotic loyalties to the state. And, even as all elements enter into the deposit intrusted to the Christian for his use, so also the administration of his stewardship will be through all channels (1 Cor. 4:1), not by giving of money only, but also of service and influence and prayer and the witness he bears to the gospel of the grace of God. This part of life's output should far overbalance that which can be reduced to dollars and cents."

The New Testament concept of stewardship in its full sweep involves all the factors of life. The stewardship of time, of strength, of skill, of special talent, of educational and social privilege, of opportunity, is equally vital with the stewardship of money. "Life is a trust, a stewardship. That is Jesus' idea of being faithful, which we have so pitifully narrowed. . ."—SELECTED.

## The Preacher's Magazine

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### *Do Not Let the Tide Recede*

THE EDITOR

CHRISTIANITY, from the days of its beginnings, has always been promoted through and by means of revivals. Those who have objected to revivals have usually done so upon false premises. They have said that a revival implies deadness, for it means coming alive again. They have said that the church should be in a continual revival, and that this makes an outstanding revival impossible. They have said many things, but the fact still remains that the church has been promoted through and by means of revivals, and that is likely to be the course right along.

There are many parts to a revival—all of them important. There are times of seed-sowing and cultivation, as well as times of harvest, and the times of sowing demand much patience and perseverance. We all like the joy of harvest better than the toils of the plowing season.

Someone has observed that even physical life is by pulsations. And spiritual life likewise has its times of flow and ebb, like the tides of the sea. But we all know, also, that the tides of spiritual power flow in answer to prayer and on the basis of conditions we have to meet. We know also that they have a tendency to ebb too soon. The times therefore call for revival preparation, revival promotion and revival conservation.

There lies before me a letter from a beloved brother in Cleveland, Ohio. He says a number of complimentary things to me personally. But he does this only as a preparation to lay upon me a great responsibility. Then he says, "I am interested in an old-time revival of world-wide scope, and am anxious to see the necessary conditions met to bring it about. I feel that our pastors are not doing all they should to lead us out to this holy conquest. Some are neglecting prayer. Some do not get up early enough in the morning. Some give too much of their time to other good things which, nevertheless, do not minister vitally to the revival.

"If we could get this on our hearts we would find there is a job for every member of the church, as well as for the preachers. There is literature to be distributed, invitations to service to be given out,

and personal work to be done to bring men to God. Above all, we must hold ourselves ready to take off from all occupations to give ourselves to prayer that God may send the revival. It is a challenge to us to read our Bibles, get up early to pray, keep in good spiritual trim ourselves, and believe God to pour out His Spirit upon us and among us.

"No doubt God has called the Church of the Nazarene to lead on in this revival. But we must not merely wish it well. We must promote it. We must long for it. We must pray for it. We must prepare for it. We must believe for it. And by the help and grace of God we shall see it. Do join me in prayer that this may come to pass."

I am joining this brother and all others who feel the great need in prayer for the revival that we see and know is due and needed more than we can know. It is useless to speak of alternates—what will happen if we do not have a revival. Why not have the revival? God has promised it, the conditions for it are such as we can meet, in a large measure worldly substitutes for it have had their day and been found to be futile, now let us have the revival.

But while speaking of a wide-spread, world-wide revival, we must not forget that the revival must begin first in our own hearts. Then we must not overlook the fact that in the great numbers, the unit is the individual, "We must win them one by one." And as we begin the widening process, we must know that there should be a revival in our own local church. That our state and district need an outpouring of the Spirit, and that the measure of our personal influence is merely the measure of our interest and sympathy.

When someone suggests that revivals are normal and easy, I put that person down as a novice right away. When someone expresses hope that the revival now started will run on without someone to pull and push and fast and pray, I am confident he has not seen many revivals. The tide will start its recession at any moment when God's people let up on their praying and their hard work. Let us set ourselves to hold the tide that it may not recede, and to push on for higher marks than we have ever had before.

There is need for revival agitation, revival prayer, revival preaching, revival testifying, revival giving, revival personal work, revival faith. For there is need of a revival. Shall we not go in for it with all our hearts, minds and strength?

"If Pentecost meant to the new Christianity what we preach, then the day has arrived to climb the stairway of an upper chamber. We cannot satisfy God nor our own souls with pleasant affirmations of our interest in a great revival. We must arise from knees that have knelt in secret places and with bold hearts, warmed with the indwelling Holy Ghost, go out and preach and exhort that the multitudes may discover Jesus in our midst."—ROBERT P. SHULER in *Christian Advocate*.

# Thoughts on Holiness from the Old Writers

Olive M. Winchester

## Gentleness

*But the fruit of the Spirit is gentleness.*

**A** GAIN WE have one of the fruits of the Spirit that seems to escape our notice in the consideration of Christian virtues. We admire the person who is gentle and kind, but have not always thought this is a grace that we must cultivate as indicative of the Spirit's presence in our hearts. We have often allowed ourselves to exercise the measure of it that we have naturally, without making it a study to increase the original endowment. Yet here it is, a fruit of the Spirit, to be exercised in our relations with our fellowmen. This is one of the marks of the Spirit's presence in our hearts and lives.

### A DIVINE ATTRIBUTE

As we fail to note the essentiality of this grace in our own lives, so likewise do we fail to remember that it is one of the divine attributes. When we stop to think we know this is true, but many times we are borne down with the burden of the divine wrath that will fall upon those that do not repent and find God and in accordance we think more frequently of God as an austere judge. This phase of the divine nature we should not forget, but we should not let it becloud our remembrance of God as a kind heavenly Father. The fact is that both of these attributes exist in the divine nature and the Apostle Paul calls attention to both in speaking of the Jews being cut off from the true branch and the Gentiles grafted in. "Behold, therefore," he says, "the goodness and severity of God." (The word for goodness in the original is the same as gentleness in our passage.) Further, the whole plan of redemption is regarded as originating through this attribute (Titus 3:4, Eph. 2:7, 1 Peter 2:3). (The words vary in the English, but are one and the same in the Greek.) Moreover it is this attribute in Deity that should be the motivating power to lead man to repentance (Rom. 2:4).

### ITS MEANING AS A HUMAN GRACE

When we come to consider it from the standpoint of the grace that man is to manifest, we note first the accompanying graces that seem to be present when this special virtue is to be exercised. In our own verse here in Galatians we note that it is preceded by longsuffering, and this is true elsewhere. In Colossians we read, "Put on therefore as elect of God holy and beloved, bowels of pity, kindness [gentleness], humbleness of mind, meekness, long suffering (3:12). Then again in Ephesians we have the command, "Be ye kind one to another, tenderhearted, forgiving one another even as God for Christ sake hath forgiven you" (4:32). It keeps company with those of like kin.

In noting thus the accompanying graces we find that it is associated with the milder virtues, the forbearing qualities, the tender traits. So one has said

it is "a grace pervading and penetrating the whole nature, mellowing there all which would have been harsh and austere." Another makes this comment, "Gentleness is made up of modesty and justice, which constitute in the highest and best sense the gentle man. It is opposed to rudeness, roughness, moroseness and austerity. It is sweetness of disposition, tenderness of spirit, amiability of character."

There are some passages in Scripture where the word gentle is used in the English translation but the word in the Greek is not the one found in the Galatian passages. These are the passages where the apostle speaks of his own conduct, saying, "We were gentle among you, even as a nurse" (1 Thess. 2:7), and gives the command, "The servant of the Lord must be gentle" (2 Tim. 2:7), and also the admonition, "Put them in mind, to be no brawlers, but gentle, showing all meekness to all men" (Titus 3:2). While the Greek is not the same there is somewhat of the same strain in the thought; our word, however, would seem to have more of the thought of graciousness in it and one of these others has the sense of affability, perhaps in word especially, while graciousness has reference to kindly manner and tenor of conduct.

This grace has been illustrated by Gothold who on one occasion called for a candle and the maid in haste to bring it by her hurrying caused the light to go out. "Here we have," said he, "that which may well remind us of the gentleness and moderation to be observed in our comportment toward weak and erring brethren. Had this candle when first lighted been carried slowly, and shaded by the hand from the air, it would not have been extinguished, but would soon have burned with vigor. In like manner, many a weak brother might be set right if we only came to his help in the right way and with kindly advice."

### GENTLENESS AND FIRMNESS

Some may conclude from the foregoing that gentleness might imply that weakness that is sometimes found in human beings that they are compliant in everything, whether good or evil, but this is not so. Herein we listen again to one of the older writers who says, "That passive tameness of spirit which submits without a struggle to every encroachment of the enemy, and yields with complaisance to the opinions and manners of others, so far from being a virtue, is itself a vice and the parent of many vices. It is, indeed, at war with all virtue. It overthrows all sound principles and produces that sinful conformity which vitiates the whole character, and robs the man of every vestige of true godliness. The spirit which turns an ear to every call the world may make, and yields a sure though tardy compliance with the seductions of the flesh, is a mean spirit, found only in the heart of real cowards and

true sycophants. To all allurements of the world, the flesh and the devil, the true gentleman, or the man of true gentleness, will say, 'No!' with such emphasis that the stoutest tempter will quail in its echo. The man of true gentleness is as firm as the rock out on yonder craggy cliff, where old ocean has tried its thundering batteries for ages, and all in vain. Gentleness is unyielding and immovable as the rock, yet courteous and kind. Neither flattery nor fear can move it from the well-known path of duty. It stands opposed to harshness, and to pride and arrogance; to violence and oppression on the one hand, and to the brainless policy of the time-server on the other hand.

Thus we see that there is no pusillanimity in gentleness. It is kind and gracious but is not mean-spirited or cowardly. It can stand firm as a rock, yet maintain its gracious manner. It does not thunder

forth its negations with austerity, but maintains them with benignity.

Thus we behold the grace of gentleness or kindness. It is one of the attributes of Deity leading us to the cross of Calvary, and mellows the life of human beings without making them weaklings; it bears toward others a gracious mien and deals tenderly with the erring. This is a fruit of the Spirit that will ever leave in its wake a loving remembrance in the hearts of those who have received its favor. Shall we not cultivate it in our hearts?

*May we be gentle as He was gentle,  
Tender and true, and loving and kind,  
In seeking the sinner and guiding the erring,  
The hearts of all in love to bind.*

(Source of several of the quotations, McDonald, "Another Comforter.")

## Points About Preaching

Charles A. S. Dwight

THE DAY of the preacher, say some, is over. It might be as true to say that it is just beginning. Modern ministers cannot preach better than did the apostles, but they can reach more people—over the radio, if not by the spoken and written word. Preaching, however, must be pointed. The arrow must have a tip, the sword an edge. The Holy Spirit works through means—the brains, the heart, the hands and the voices of men. Conversion ought to mean the consecration of every faculty of man to the work of witnessing. As a matter of fact, too many sermons disappoint their hearers, seeming to be ineffectual, futile, incoherent, if not positively misleading. Absorption in pastoral work may explain if it does not excuse a good deal of this pulpit inefficiency, but really every minister, up to the limits of his native capacity, ought to magnify the speaking gift that may be in him. What now are some of the points that make preaching effective?

1. Preaching should be scriptural. This ought to go without saying, but unfortunately this is not always the case. Texts are rather going out of fashion, in some quarters, and we are treated to many headless sermons. This may seem in certain instances to be an accident, but in others, we fear, it implies a disparagement of God's Word, as though it were not after all authoritative in this modern age.

2. Every sermon should have a particular aim. Of course every bit of true witness has a general effect for good, but the old-fashioned idea of a sermon as concerned with a definite aspect of divine revelation (and of man's resulting duty) deserves continued regard. The minister would do well to ask himself beforehand, "What precisely do I mean to accomplish by this discourse? If I did not preach, would anybody miss it very much?"

3. When a text is taken, justice should be done to it by careful exegesis, by historic orientation, and due comparison with other Bible passages. Many perversions of Scripture are heard, even in pulpits, by men who take a verse out of its connection, or wrest its meaning for purposes of their own (even the devil can quote Scripture, as though to give color to his fell designs).

4. When preaching is topical, it should also be scriptural. All the elemental factors of modern problems may be found stated or handled in the Bible. Discussions of "current events" should be based on the eternal verities. Applications, of course, are various, and some phases of life and duty are new in our times, but the old principles of repentance and faith are indispensable yet for all social solutions.

5. Language both helps and complicates the preaching problem. The Word speaks by words—but these must be intelligible to different classes of hearers. At Pentecost a part of the miracle was that of the multitude, every man heard the apostles speak "in his own language." The preacher ought then to study his audience, and adapt his speech to its intellectual plane, or power of comprehension.

Illustrate the discourse sufficiently, though not too much. Many hearers cannot long follow (if at all) abstract statements. They do not themselves think that way. Illustrations are concrete, and let in the light. They are the homiletic windows, and when beautiful, serve the purpose of colored windows in the temple of truth.

6. Cultivate a good speaking voice, and use enough to carry to the farthest part of the auditorium. Remember that as a speaker you must seem to yourself to be overdoing it in order to seem to be speaking naturally to people in the back part of the

room. In every audience are some people a little hard of hearing. Do not try to be so "conversational" and do not so drop the voice that such persons will not hear more than here and there a word.

7. Begin with an arresting sentence. Paul often did (see for example Acts 17:22 where read "very ritualistic"). The gospel preacher must be prepared to arouse people from an intellectual inertia, or moral torpor. If he gets them by his opening sentences a good basis has been laid for further attention. Curiosity is a step toward conviction.

8. Work out a logical and adequate plan of discourse. Too many ministers simply flounder on from one platitude or obscurity to another, at times becoming confused, frantically grasping for phrases, or tiresomely repeating the same statements over and over again. Religion makes a reasonable appeal to men. Christianity is a cause that deserves the best of argument and presentation. Yes, sermons should be planned.

9. In seeming yet not real contradiction of this, in the actual delivery of sermons a careful appreciation should be made of the special circumstances of the occasion. Sometimes it may be best to sacrifice a subhead or two of the "plan" (or pass it by with just a bare mention) because some particular need

in the community, or interest of the audience, demands that greater emphasis should be placed just then on other heads.

10. Never forget that the great purpose of preaching is not simply instruction (though it is that) but most of all persuasion. The minister is talking to a jury. "We beseech you, as ambassadors of Christ, be ye reconciled to God." Christian doctrine is to lead to the Christian deed. Our aim is to move men, not simply in their feelings, but also in their moral choices, and social service, to get them to do things, and to become in their turn workers for God.

11. Finally, close on a strong note. Know beforehand where you are coming out, and do not, as the manner of some is, harangue an audience indefinitely and then wildly grasp for some "terminal facilities" with which to close. Avoid an anti-climax. Every effective sermon is cumulative, the argument has been building up toward a final thrust, or a concluding demand, which may be either tremendous in its force, or most tender in its spiritual appeal. "The more I preach the less I like it," said a noted American preacher. Speak so that the more you do it the more you will long to preach the eternal Word, which is able to make men "wise unto salvation!"

## *The Value and Place of District Co-operation in the Church Program\**

C. E. Shumake

**T**O my mind, here is one of the most important subjects for discussion. It is well in the study of any subject to primarily get a precise statement which distinctly simplifies it. From observation and general indications it would seem that co-operation is what we believe in if the other fellow does all the co-operating. It is easy to co-operate if the other fellow comes our way and puts forth all the effort to co-operate. And strange it is, but apparently true, that if there is ever any lack of co-operation, it is always, under all circumstances, the other fellow who fails to co-operate. But this definition, as I have said, is not from the dictionary, but is drawn from human observations. The dictionary defines the term "the act of working jointly together; concurrence." Co-operate, "to act or work jointly, concur to produce the same effect." So this throws a different light upon the subject. There can be no co-operation without concurrence!

### THE VALUE OF CO-OPERATION

Co-operation is necessary to progress. The divine command for God's Church is "Speak unto the children of Israel, that they go *forward*" (Exodus 14:15). As it was the desire of God to lead the Children of Israel into the land of promise, and to make them a

separate and peculiar people; it is God's desire today to lead His people on to greater power, usefulness and service. This can be done only as we co-operate with Him and His people. Let us recall that co-operation includes concurrence. Concurrence involves agreement and unity. District unity is indispensable for our prosperity and advancement. There is an old political war cry that would be well for us to remember in this Christian warfare. "Unity is strength." "United we stand, divided we fall." We are in a war against sin and the powers of darkness. It is our position to advance the kingdom of God through the Church of the Nazarene. Our field is great, and is already "white unto harvest." We can achieve great things for God and His Church if we will push forward with a great co-operative effort, and "keep the unity of the Spirit in the bond of peace."

There is an illustration given concerning a father who had seven sons. These sons were always quarreling and consequently neglected their work. One day the father called them to him and gave to them in turn a bundle of sticks to break. None of the boys was able to do this. The father then told them to undo the bundle, which they proceeded to do, and when they had done so, they found they could easily break the sticks one by one. We can readily see the moral in this story. When we stand together in one

\* Paper presented at District Convention by pastor of Charlotte, N. C., church.

"district bundle" we shall go forward in spite of the effort of Satan to break us.

#### ANALOGY

A preacher who has brains enough to preach logically ought to be reasonable. Yet it is a strange fact to realize how unreasonable we often are. The work of the local church is analogous to the work of the district at large. When we as pastors have some few in the local church who fail to co-operate with us in our program, and hold back and shirk their obligations, and what is even worse, who stand back and criticize our every effort, it is an inevitable consequence that our work is greatly retarded. It is then we are ready to weep and wail and wring our hands and talk of what we could do if only we had the co-operation of the people, and feel quite strongly that God is calling us to the evangelistic field. Yet the same thing is true with the district. We place a man in office as our District Superintendent and make our demands, and hold him responsible for the growth and progress of the district, and yet many of us as preachers fail to support him, fail to pray for him, fail to hold up his hands, and fail to give him that co-operation which is essential for his success and our advancement! Any failure of my district is not an entire reflection upon the individual, but is a reflection upon every pastor and every member, from the greatest to the smallest, of the district.

I am convinced of this: that no man, however great may be his natural ability, or how advanced his educational and executive powers, can succeed unless he has fellowship and good will and co-operation. And on the other hand, a man of only minor ability can do the job and advance the cause and succeed if he has the co-operation of those with whom he works. No one can pull the load alone, but it can be done by all pulling together.

Somewhere in my evangelistic travels I found a cartoon placed on the bulletin board of one of the larger churches. It displayed a picture of two mules. Whether they were Missouri mules or not, I have not decided. Anyway, the cartoon showed that one of the mules was bending and stretching and straining and pulling with apparently all of his strength. His ears were pinned back and he looked ahead with a mulish determination. Underneath this pulling mule were these words written, "A Pulling Mule Can't Kick!" And I saw the logic of that. He could not kick because he was occupied with pulling the load. The other picture showed an entirely different situation. This mule was kicking, and jumping, and squirming, with such force that the harness was almost off. This mule had expended his energy of course, but in the wrong manner. Instead of pulling the load as was his duty he had kicked out of the harness and the load had not moved an inch but lay stationary. And underneath this kicking, balking mule were these fitting words, "A Kicking Mule Can't Pull." Again I saw the logical reason. He was so occupied with his kicking that he could not pull the load. I have wondered if that is the reason we fail to carry the load as we should? And I have

also wondered if that it is not more often the case that the one who pulls the least kicks the most, and the one who pulls the most kicks the least. This thing is certain, however, if all will get into the harness and pull the load there will be no kicking, for one cannot pull and kick at the same time.

#### THE POSITION OF CO-OPERATION

It is our place to co-operate with the district program. We have no right or authority to withhold. We all, individually, are obligated to do this. Our lack of co-operation cannot be supplied by somebody else. The laws of sowing and reaping work here as well as anywhere else. We cannot expect God to help us if we do not help Him. We need not look for co-operation unless we give co-operation. Our job is to advance the kingdom of our God through the Church of the Nazarene. It can be done, it will be done when we see the indispensable value and place of district co-operation in the church program!

### *Evangelism*

SURGEON HENDRIX

**E**VANGELISM is the promulgation of the gospel of Jesus Christ, oral or written, personal or to the mass, with the purpose in mind of converting men, women, boys and girls to Christ, bringing about the crises of salvation.

As a part of evangelism, the revival is important. It is the refining and renewing power of the Holy Spirit upon professed followers of Christ in order to convert men and women to the gospel. It is the putting forth of special effort to point men to Christ.

The scope of evangelism covers practically every operation of the church. The chief task of the church is to win the lost to eternal life. The Sunday school is primarily for evangelism; the W.F.M.S. is basically evangelistic; so is the N.Y.P.S. And certainly the final aim of all true preaching is evangelistic.

It has been shown down through the years that if a church loses its evangelistic fervor, it soon starts to decay. No church progresses unless it has the spirit of evangelism. It is essential to growth and stability. In fact it is the real purpose for which the church was created and the moment it changes its purpose it loses its stabilizing force, as well as growing force.

The ministry is the motivating force in any movement. If the ministry as a whole keeps evangelistic, so will the church. When a minister takes his job more or less as a routine, with no real evangelistic fervor, he loses the vision and power of his original call. It is essential to the personal welfare of the preacher to be primarily and basically evangelistic. If he is continually evangelistic in spirit, he will grow spiritually and be a greater blessing to those round about him. He learns new methods of winning men to Christ; learns more about the human mind and nature. As a result, he *grows*. Let us maintain the evangelistic spirit!

# GENERAL CHURCH PROGRAM

## Stewardship

C. WARREN JONES, *Stewardship Secretary*

IN THESE few pages we seek to give our pastors some material that we trust will prove a blessing during the month of February, which is the month when we should have a revival of Stewardship. We trust that our pastors will work for such a revival throughout the church. Such a program will bring a spiritual uplift to our people. After all has been said, this is our need. A mighty spiritual awakening would go a long way toward solving our problems, even to that of finances.

We have on hand a good supply of fourteen different pamphlets dealing with some phase of stewardship. These can be had for the asking. Order what you can use to a good advantage. We have several new pamphlets going to the press which will be ready for distribution after January 15, 1939.

Here are some sermon outlines, appropriate texts, a few illustrations and other material. We are also passing on some "Stewardship Flashes." These can be used in various ways. A few of them can be placed on your bulletin boards and thus you can get out a message to those who pass by.

## Sermon Outlines

### The Lord's Needs

M. KIMBER MOULTON

*And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither (Mark 11:3).*

#### INTRODUCTION

1. This is Palm Sunday and the text comes from the Triumphant Entry into Jerusalem.
2. Christ here gives evidence of His kingship.
3. A king necessitates a kingdom; a king and a kingdom require subjects and servants.
4. As subjects and servants we are dependent upon the king, but the king is dependent upon us. We are to do:

#### I. THE LORD'S WORK

1. To open eyes of the blind.
  - a. Blind Bartimeus in preceding chapter.
  - b. Physical ministry. Redemption ultimately of the body.
  - c. Spiritual ministry.
    1. Darkness of this world, God of this world blinded eyes.
    2. Paul's commission to open eyes that are blind.
    3. Brother Jenkins at Quarterly Meetings: all night of prayer, lights out in church, Sister Jenkins singing, "Dark Africa." (*The Other Sheep*, March, 1937, page 11).
2. To teach and stimulate consistent fruitful living. (Verses 12, 14 and 20).
  - a. The fig tree.
  - b. The same group that praised said, "Away with him, crucify him!"

3. Get honor to his name.
  - a. The word in the text, "Lord" from *kuros*, power or authority: master of slave (Matt. 10:24); harvest (9:38); vineyard (20:8); emperor (Acts 13:27); God (Matt. 11:20, 25).
  - b. The text word, *ho kurios*, means Lord King.
4. To cleanse the temple (vs. 15 to 17).
  - a. House of worship.
  - b. Temple of body.

#### II. THE LORD'S NEEDS

1. Needs that which is consecrated. (never man sat)
  - a. Not used for any domestic or agricultural purpose.
  - b. Fit for the king.
  - c. Colt, youth.
2. Needs that which is humble and insignificant.
  - a. God using Uncle Bud Robinson.
  - b. God using Samuel J. Mills ("Living Signs and Wonders," Dr. Goodwin, page 116).
3. Needs testimony and praise.
  - a. Stones cry out if they did not.
  - b. Dr. Bresec's church marching from the old to the new church.
4. Needs that which is material.
  - a. Strewed clothes before Him.
  - b. Type of the best.
    - (1) Queen's example in giving wedding ring in war with Ethiopia.
  - c. Type of that you can get along without.
    - (1) Poor blind woman in Paris—27 francs. (*The Other Sheep*, March, 1937).

#### III. THE LORD'S CLAIM

1. The Lord knows where what He needs is.
  - a. Cannot hide it from God.
  - b. Dr. J. G. Morrison, at Portsmouth, R. I., Camp, after they had dragged for finances for camp expenses and it seemed the people had nothing left, arose and raised over \$600 cash for missions.
2. Claims that which is tied up.
  - a. Human plans, ambitions, business, society.
  - b. Tied up being ministered unto.
3. Sends messengers to loose it.
  - a. Peter, the discipline of trial.
  - b. John, the inspiration of love.
4. Promises to make returns ("and straightway he will send him").
5. Makes His claim at the crossroads ("where two ways met").

## Pentecost and Stewardship

HUGH C. BENNER

*And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own (Acts 4:32).*

References: Acts 2:44, 45; 1 Cor. 16:1, 2; Col. 3:5.

#### INTRODUCTION

Pentecost represents basically a spiritual experience: disciples sanctified wholly; "filled with the Holy Spirit"; "pure in heart"; empowered.

But such a spiritual experience cannot be divorced from practical living. Affected all of life.

The principle of effective stewardship one of the outstanding results of Pentecost.

## I. CHARACTERISTICS OF CHRISTIANS IMMEDIATELY FOLLOWING THE DAY OF PENTECOST

1. No reservations, either spiritual or material.
2. No apparent division or distinction between the "secular" and the "sacred."
3. Unanimous in recognizing their stewardship of money and possessions. Acts 4:32 (Moffatt), "Not one of them considered anything his personal property." This has been called "communism" by both communists and anti-communists. Communism vs. Christian Stewardship.

Communism: basically "for self"; disposition to assert rights; a "getting" philosophy. Christian stewardship: basically "for others"; a trust; a "sharing and giving" philosophy. Acts 2:45 (Moffatt) "*The believers all kept together; they shared all they had with one another, they would sell their possessions and goods and distribute the proceeds among all, as anyone might be in need.*"

Keys: "shared all," "distribute," "need."

## II. STEWARDSHIP AND THE SPIRIT-FILLED LIFE TODAY

1. No reservations. Complete consecration; effective consecration vs. theoretical: that is, "God may have anything he wants, any time he wants it."
2. All of life a sacred trust. Human tendency is to divide life into compartments marked "secular," and "spiritual." God's way: "all to the glory of God."
3. Recognizes stewardship of money and possessions. Love finds its way into concrete expression. So divine love expresses itself in stewardship. Money a basic consideration of Christian stewardship.

## III. PRINCIPLES OF NEW TESTAMENT FINANCIAL STEWARDSHIP (1 Cor. 16:1, 2).

1. Universal. *Everyone*. Old or young; rich or poor.
2. Weekly. *Upon the first day of the week*. First duty is to God. Elijah and the widow: *Make me thereof a little cake first* (1 Kings 17:13).
3. Proportional. *As God hath prospered you*, with the tithe as the minimum. Tithe older than the Mosaic law. Abraham. Practiced even among pagan peoples: Greeks, Romans, Arabians, Egyptians. Tithe written into the very nature of man. Some excuse themselves by saying, "We are under grace, not law." But grace is always "law *plus*." 2 Cor. 8:7, of giving, *See that ye abound in this grace also*.
4. An act of Christian fellowship. *For the saints*.
5. An expression of Christian joy. *God loveth a cheerful* (Greek, *hilarious*) *giver*. (2 Cor. 9:7).
6. An act of faith. Proof of trust in God (2 Cor. 9:8). *God is able . . . all sufficiency in all things*.

## CONCLUSION

The stewardship of Pentecost is complete consecration *in action*.

Our attitude toward stewardship is a never-failing index to our spiritual condition.

## Victorious Stewardship

N. B. HERRELL

Text—Luke 1:74, 75

## INTRODUCTION

We eat to live, love and labor. A soul that is satisfied with less is unworthy of God's daily blessings. True happiness is not found in having but in using what we have in service. Stewardship opens to us the field of opportunity for service in such a way as to make us copartners with Christ in the service we render. Provision has been made in God's will, in detail, for our life to conform to the Christ-way of living.

## I. THROUGH GOD'S GREAT DELIVERANCE

1. From our enemy SIN.
2. From our enemy SELF.
3. From our enemy SATAN.

## II. THE PURPOSE OF GOD'S DELIVERANCE

1. To make us like His Son in our moral nature.
2. To make us like His Son in right relationships.
3. To give us the Christ-way of attitudes in life.

## III. THE OBJECTIVE OF THIS GREAT DELIVERANCE

1. That we might be stewards of Christ without fear.
2. That we might be victorious stewards all the days of our life.
3. That we might live a victorious life "before him," world without end.

## CONCLUSION

We may have this great deliverance today. We may live the Christ-way of life in our daily relationships and attitudes. We may be overcomers "before him" from here on out or till faith is lost in sight.

## Appropriate Texts

"Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's" (Matt. 22:19-21).

"For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's shall save it" (Mark 8:35).

"And whosoever of you will be chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:44, 45).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

"Give unto him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42).

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

"And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44).

"And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living (Mark 12:43, 44).

## ILLUSTRATIONS ON STEWARDSHIP

E. E. WORDSWORTH

"Plain Words to Rich Methodists" by Wesley. Wesley preached two notable sermons on stewardship. One was entitled, "Why Has Christianity Done So Little Good in the World?" text, Jeremiah 8:22; the other, "The Rich Fool," from the words, "If riches increase, set not your heart upon them" (Psalm 62:10). He was always faithful in dealing with the subject. Hear him:

"Do you not *eat* more plentifully or more delicately than you did ten or twenty years ago? Do you *fast* as often now



that you are rich? I am pained for you that are rich *in this world*. Do you give all you can? You receive 500 pounds a year, and spend only 200 pounds, do you give 300 pounds back to God? If not, you certainly rob God of that 300 pounds (\$1,800).

"May I not do what I will with mine own?" Here lies the ground of your mistake. It is *not your own*. It cannot be, unless you are Lord of heaven and earth.

"However, I must provide for my children."

"Certainly. But how? By making them rich? Then you will probably make them heathens, as some of you have already done. Leave then enough to live on, not in idleness and luxury, but by honest industry."

### Wesley a Conscientious Steward of Money

Wesley was always frugal. He, though of aristocratic birth, lived the simple life. He was always saving of his money for the kingdom. He set aside each year a meager sum for his personal expenses, and gave all the rest annually, whether large or small, to God. He preached a sermon of three divisions, namely, (1) Get all you can. (2) Save all you can. (3) Give all you can. He conscientiously practiced these sermonic truths.

A little while before his death he said that if he had more than five pounds (\$25), to call him a thief and a robber. When he lay dying he had but twenty pounds (\$20). Yet he gave away \$150,000 during his lifetime and he left the world a noble and illustrious character, a strong spiritual leadership, a world vision, for said he, "The world is my parish." and the Methodist Church.

### Stewardship of Prayer

When the great Spurgeon was pastor in London, Queen Victoria and he became close friends. One day the noble queen was riding in her chariot by the residence of the notable preacher. She commanded a servant to call at the door and inform him that the queen of England desired an interview with him. It was Spurgeon's hour of prayer. A servant girl of the Spurgeon home tiptoed quietly to Spurgeon's room and knocked gently and gave the message. Spurgeon was absorbed with God. He said, "Please tell the queen for me that I am now having an interview with the King of kings and I cannot come." His queen honored him for his devotion. "Men ought always to pray, and not to faint." Are we faithful in this sacred stewardship?

### A True Indictment

A man once said to Sam Jones, "Jones, the church is putting my assessment too high." Jones asked, "How much do you pay?" "Five dollars a year," was the reply. "Well," said Jones, "how long have you been converted?" "About four years," was the answer. "Well, what did you do before you were converted?" "I was a drunkard." "How much did you spend for drink?" "About \$250 a year." "How much were you worth?" "I rented land and plowed with a steer." "What have you got now?" "I have a good plantation and a span of horses." "Well," said Sam Jones, "you paid the devil \$250 a year for the privilege of plowing with a steer on rented land, and now you don't want to give God who saved you, five dollars a year for the privilege of plowing with horses on your own plantation. You are a rascal from the crown of your head to the sole of your foot."

### Stewardship in Africa

A convert to the Christian religion in Africa brought a large fish to the missionary and asked that it be weighed so he could give it to the church as his tithe. As this was being done he asked about the other nine, if they were as large as this one, etc. He replied, "Oh, I have not caught them yet."

### The Pledge Not Large Enough

When the old church at 2109 Troost Avenue was purchased many of us pledged above our tithe more than we could possibly pay. We felt that God had told us to do it. God's work must go on in Kansas City. We prayed much before making our pledge. After our pledges were made Mrs. McConnell and I saw that we could not make it. We were tried severely for we had always paid our pledges and we considered our word good. After much discussion we found we were unable to pay our pledge and our rent and our grocery bill. We went to prayer and told God that we had tithed, that we had not missed Sunday school, prayer-meeting, or church, that we must have the building and that we felt responsible. We had done our best not to fail Him and now in our extremity He must not fail us. In a few weeks the manager of the Fisk Rubber Company of Kansas City, Mo., called me into his office and after asking many questions raised my wages to equal the amount of my pledge. Thus the pledge was paid and I had the added salary after that for myself and family. I have always been sorry I did not make that pledge twice the amount I did.—F. R. McCONNELL.

### He Saw Me Through

In 1918 the flu epidemic had taken many of my friends to their future home. Several of those whom I had thought good for many years had gone. My wife and I had each spent some time in bed and each was pretty weak from the awful disease. Some months had passed and we had helped several others who seemed financially and physically worse off than we. But the day came when our finances would not meet our requirements made upon them and our borrowing was already at its limit. We had to pay up. My wife was called to Texas to be at the bedside of a dying sister. The money was borrowed with the promise to pay it back within ninety days.

The weeks passed all too swiftly and we knew something must be done. Mrs. McConnell was still in Texas. I took my Bible and went into the bedroom and showed my heavenly Father His promises. I told Him He had said His Word would never fail. I had been a strict, consistent tither. To the best of my ability I had not failed Him and now He must not fail me. What was I to do? He told me that night to write to a friend for a job. I did as I was told and in the morning my letter lay on the desk of my friend and beside my letter lay another letter from a man resigning his job. I was given the job which paid two and one-half times what my former job paid. Within two years that job paid four times what my former job paid. Thus, because of my faithfulness to God, He saw me through when I was hard pressed.—F. R. McCONNELL.

### The Investment of Life

C. WARREN JONES

"Jesus of Nazareth . . . went about doing good." Here is an excellent example of the stewardship of life. He "went about doing good," until at last, "He gave his life a ransom for many." "He saved others, himself he could not save."

This has been true of every man that has blessed the world. For example, look at Wesley. No English statesman ever influenced the people of that empire as John Wesley. He gave his life for Great Britain, yea, for the world. He invested his life and dividends are still being collected on the investment.

Dr. Reynolds practiced the stewardship of life. He made the greatest investment that a man can make, the investment of a life. He gave other things, but the thing that will cause our people to bless and revere his memory, is the fact that he gave himself.

## John Wesley, a Good Steward

C. WARREN JONES

Stewardship was practiced by Wesley. With him it was the stewardship of life. Anyone who has read the life of Wesley knows that his time, a long life, was devoted to the ministry. He had unusual talents for speaking, writing and administering the affairs of the church. These talents with others that he possessed were consecrated to the Master. Added to these was the money that came into his hands. Had he been possessed of a desire to hoard money, he no doubt could have left behind him a large estate. His course was quite to the contrary. He planned to have little if any on hand at his death, barely enough for funeral expenses. As a good steward, he invested not only his tithe, but all that belonged to his Master. He used his time, talents and possessions in the upbuilding of the kingdom. He carefully and faithfully looked after his Master's business.

## STEWARDSHIP FLASHES

Stewardship is not optional. God is the Creator, Owner and Giver of all things and we are under obligation to him.

Our missionaries on sailing for the fields, offer the stewardship of time and talents and energies that they might see the heathen brought to Christ.

The practice of stewardship will enlarge the prayer horizon.

Nothing that we possess is exempt from the law of Christian stewardship.

Christian giving is not a necessary evil. According to the Scriptures it is an act of worship.

Giving needs no more apology than does praying. In the Bible there are 1,539 passages which refer to giving while there are only 523 passages which refer to praying.

Money is more than an economic question, it is a moral and spiritual question.

Tithing begins in an adventure of faith but ends in a triumph of faith.

The average church is suffering from "Partial Participation Paralysis."

Christian stewardship is the solution of our present-day problems.

Stewardship enriches the soul.

So long as sin remains in the world we are obligated to get the gospel to men.

Tithing is the most ancient and one of the most universal customs known to man.

Stewardship is for all of life, all the time.

Gifts great and small, used to the best of our ability, make for development here and fit us for heaven.

Tithing will give one an enlarged vision, a willing mind, a liberal heart and a close relationship to Jesus Christ.

"I have known a great many tithers, but I have yet to find one that felt he had lost anything by dedicating a definite part of his income to God."—ROGER BABSON.

## Stewardship Literature Free

We have on hand fifteen pamphlets on "Stewardship," and are printing seven new pamphlets. The new pamphlets will be ready by January 20. Order a supply for your Stewardship Campaign in February.

We have a new Tithing Chart. You can have one for the asking.

C. WARREN JONES, *Stewardship Secretary*.

Stewardship can be such a unifying force that it will give direction to life.

Sterling character cannot be developed without sacrifice.

Giving is more a matter of heart and character than it is of the pocketbook.

In Christianity the law that governs our giving is the law of love.

The tithe is the minimum amount that one should bring into the storehouse.

The missionary cause is the very heart of Christianity.

Stewardship is primarily spiritual and its great objective is character.

## Depreciation of Church Property

LEEWIN B. WILLIAMS

IT IS quite evident that to report the value of church property from year to year at the same amount is erroneous. All property—buildings, furniture, machinery and fixtures—is constantly deteriorating. The wear and tear of machinery reduces its value from year to year until there comes a time when it is no longer serviceable. Repairs may retard depreciation, extend its life, but this will not make it last indefinitely. Many failures in business have occurred because men did not take depreciation into consideration. Property in use is said to have a certain "life." The life of property is based upon experience. If it is found that under normal conditions a piece of machinery will wear out in ten years, then the wise business man will write off 10% of its cost each year. Many factors enter into this question. If the machinery is speeded up, run twenty-four hours a day, this greatly shortens its life. During the war many claims were made for the loss of machinery on account of the necessity of employing inexperienced mechanics, or laborers. If 10% is written off each year, then at the end of ten years the books would show that that piece of machinery was out of existence, and no more depreciation could be taken. If the machine is still in service, it is quite evident that too high a rate of depreciation was claimed. This discovery may be

made before the ten years have expired, then the remaining value must be depreciated at a lower rate. These principles, while not strictly applicable to church buildings, will apply to furniture and fixtures, such as pews, pianos, furnaces, etc.

#### OBSOLESCENCE

The question of obsolescence must sometimes be considered in determining the value of property. The term, obsolescence, means that the property is not suitable for the purpose for which it was erected; that is, has become obsolete. New machinery is constantly being invented that does the work of the old machinery more economically, or a church building may be located in a part of the city where the population is changing. A foreign or colored element may be moving in, a glue factory may be erected nearby, or the community may cease to be residential. The congregation may find it necessary to move to a more desirable community. The amount of loss is not depreciation, but obsolescence. This may happen when a congregation grows rapidly. Probably a building costing \$50,000 was erected at first and depreciated at a rate of 2%. After ten years, \$10,000 would have been written off and there would remain a value of \$40,000. Now if it becomes necessary to raze this building, a considerable loss must be charged to obsolescence.

#### RATES OF DEPRECIATION

After the value of property has been determined, then the rate of depreciation must be determined. If we know these two factors, we can easily determine the amount to write off each year. Of course the life of property determines the rate of depreciation. If a building will last 100 years, then the rate should be 1%. If fifty years, then 2%, if 33 1/3 years, then 3%, etc. The life of buildings is largely determined by the material with which it is constructed. A wooden building should be given a much shorter life than a brick or stone building. The following rates have been found, by experience, to be approximately correct. Not that in every case the building will have rotted down, but over that length of time something will have happened to make a change necessary:

Wooden buildings, cheaply constructed	..2 to 4%
Wooden buildings, stone or brick foundation, substantially constructed	.....2½%
Brick buildings, moderate size, no steel construction	.....2%
Brick and stone buildings, substantially constructed, steel frame	.....1 to 1 1/3

A building that is kept in good repair, considerable money being spent each year for that purpose, should take a lower rate of depreciation.

Substantial church pews should be given the same life as the building, as they are usually made to fit a certain space and although they would outlast the building, they would not be suitable for a new building. Pianos, organs, furnaces, lighting fixtures, etc., are generally given a life of from ten to twenty years.

If last year a church reported the value of its property at \$30,000 and it has been estimated that

the building will last for 33 1/3 years, then the value of the building should be reported this year as \$29,100, or \$900 less each year.

## Promoting Our Church Paper

### How we placed the Herald of Holiness in 141 Homes in Huntington

*First*, we included the placing of the HERALD OF HOLINESS in every Nazarene home in our objective for the assembly year.

Every pastor knows how easy it is to fail to get the things done that are not included in our objective. As I listen to reports in the District Assemblies and see the pastors blush when they mention the few subscriptions for the HERALD OF HOLINESS which they have in their parishes, and then hear them promise to do better next year, I know at once the cause of the failure.

The pastor is a good man, he means well, and he knows his people would be better Nazarenes if they took the HERALD OF HOLINESS, and he would like for them to receive it, *but he did not include the placing of the HERALD OF HOLINESS in every home in his objective*, therefore he failed to get it done.

*Second*, we found a HERALD OF HOLINESS secretary who assumed the responsibility of placing the HERALD OF HOLINESS in every home of our people and as many others as possible.

Some have thought that the HERALD OF HOLINESS secretary plan was a failure, and it is if you appoint someone who has no vision and no special interest in the matter. But if you will find the person who reads the HERALD OF HOLINESS, himself, and has a strong conviction that it should be in every home, and one who will assume the responsibility of placing it there; and, *if you*, my brother pastor, will bring the matter before your church board, tell them how important it is that every family read the HERALD OF HOLINESS, then take two minutes on Sunday morning to boost the paper, and also the secretary, telling the church what he is undertaking to do, and letting them know that you and the church board are back of the plan, you will be surprised how quickly you can have the HERALD OF HOLINESS coming to every home of your people.

But someone says, "I have a number of families who simply cannot spare the dollar to pay for the HERALD OF HOLINESS. Yes, I know that is true in Huntington, but my HERALD OF HOLINESS secretary called on every family and marked the names of those who said they could not spare the dollar. We then let it be known that some could not pay for the paper (but withholding the names), and it was surprising how one man who had some money came to our rescue, saying, "Bring the list to me and I will pay the bill." But remember that we had talked HERALD OF HOLINESS until everyone felt that it simply must go into every Nazarene home. Yes, brother pastor, it will work if you will include it in

your objective, find the secretary who will assume the responsibility, and then boost and pray for him.

J. W. ROACH, *Pastor*,  
Huntington, Indiana.

## ILLUSTRATIONS

### We Will Never Surrender

There is a story in history of the ninth century, I believe, of a young man who came up with a little handful of men to attack a king who had a great army of three thousand men. The young man had only five hundred men, and the king sent a messenger to the young man, saying that he need not fear to surrender, for he would treat him mercifully. The young man called up one of his soldiers and said, "Take this dagger and drive it to your heart"; and the soldier took the dagger and drove it to his heart. And calling up another, he said to him, "Leap into yonder chasm," and the man leaped into the chasm. The young man then said to the messenger, "Go back and tell your king I have five hundred men like these. We will die, but we will never surrender. And tell your king another thing: that I will have him chained with my dog inside of another day." And when the king heard it, he did not dare to meet them, and his army fled before them like chaff before the wind. Within twenty-four hours he had that king chained with his dog. That is the kind of zeal we want. "We will die, but we will never surrender!" We will work until Jesus comes, and then we will rise with Him.—(D. L. MOODY).—Submitted by W. W. GLENN.

It was one Sabbath evening and almost time for service at the church. The rain was falling in torrents. It had been raining all day and the roads were heavy and hard to travel. The parsonage was next door to the church building. The pastor turned on the lights and at intervals would look to see if anyone had arrived for services. It was doubtful if anyone would come out on a night like this. Presently a car stopped in front of the parsonage and four young people came in. They were splendid young people, who had been saved and sanctified only a short time. They were given the heartiest greetings from the pastor's family, and the pastor remarked to the young man who had driven the car, "Ralph, we did not really look for you folks to come seventeen miles through rain and over muddy roads to get here tonight. I appreciate that spirit of sacrifice very much."

The young man said, "That is no sacrifice. If I were still a sinner I would have gone farther than this to a dance and it would take more rain than this to stop me."

The pastor prayed in his heart, "Lord, give us more Nazarenes like that, who love Thee and Thy work as much as they used to love sin."—Submitted by JOE NORTON.

### God Calling Through Death

At Sabetha, Kansas, lived a happy family, a mother, father, son and flaxen-haired, blue-eyed little girl. She was the idol of the home. The child took sick, and rapidly grew worse until they despaired of her recovery. A few days before her death, she asked her mother:

"Mother, would you go to heaven if you died?"

The mother, unsaved, sat beside the bed with a lump in her throat, and could not answer. Finally the child said, "Mother, if Daddy died, would he go to heaven?"

Still the mother sat in silence. Then the child said, "Mother, if brother died, would he go to heaven?"

But still the mother had no answer.

The next Sunday the child died, and the sinful father knelt beside the bed and promised her and God he would get saved. Today the brother is a preacher. I heard him relate this incident from the pulpit.—Submitted by K. R. SLATE.

### Restitution

(Associated Press, Chicago, Ill., Nov. 16, 1938)

"In 1904 a sixteen-year-old boy and his companion knocked the locks off some gum-vending machines in a railroad station and took \$30 in coins. The boys were caught and sentenced to three years and a half in the Northumberland County, Pa., prison. One night, six months later, he and accomplices cut a hole in the roof and scrambled to safety and freedom.

"Today Harry Burns, 49, respected citizen and father of eight children, surrendered at a police station. He still owed Pennsylvania three years, and said he wanted to get it off his mind and settle the score. Burns told Detective John Honan he hid out for a year after his escape and then came to Chicago, got a job and married. 'It would be nice if Pennsylvania would wipe my slate clean and let me stay in Chicago,' Burns said in his cell, where he is held pending word from Sunbury, Pa., authorities. 'I had to tell. I had to get it off my mind.'" (verbatim).—Submitted by K. R. SLATE.

### 2 Corinthians 3:18

A beautiful statue once stood in the marketplace of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed, little street child, coming across the statue in her play one day, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it and got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties to admire and copy until she was a transformed child. By beholding we become changed. (From "Bible Readings for the Home Circle").—Submitted by LILLIAN VINCENT.

"Wherefore let him that thinketh he standeth take heed lest he fall."

A ship was wrecked off the Irish coast. The captain was a careful man, and the weather had not been severe enough to make the vessel veer from its course; nevertheless the ship went down, and many lives were lost. So much interest was taken in the wreck that a diving bell was sunk. Among the portions examined was the compass, and inside the compass box was found a tiny bit of steel. The day before the wreck a sailor had been ordered to clean the compass. Using his pocket knife, he had unconsciously broken off the point under the edge of the box. That tiny bit of steel changed the dip of the needle, and the man at the wheel had driven the ship onto hidden rocks.

One morning it may be brought to our notice that some seemingly noble life has foundered on the rocks. The whole community stands in amazement. What has been the cause? The tiny bit of steel hidden away somewhere.

If there is a "bit of steel"—some secret sin—hidden away in your breast, take it away before it causes a dip in the needle of life's compass and wrecks your life. You may think such a thing could never happen to you! So others have thought before you. (From the *Evangelical Christian*).—Submitted by LILLIAN VINCENT.

### Faith

On one occasion Billy Bray, the eccentric Cornish preacher, was met by a member of the Society of Friends.

"Mr. Bray" said the kind-hearted Quaker, "I have observed thy unselfish life, and feel much interested in thee, and I believe the Lord would have me help thee; so if thou wilt call at my house, I have a suit of clothes to which thou art very welcome—that is, if they'll fit thee."

"Thank'ee," said Billy, "I will call, for I have no doubt the clothes will fit. If the Lord told thee they were for me, they're sure to fit, for He knows my size exactly." (Source Unknown).—Submitted by LILLIAN VINCENT.

In the Southland there is swamp where the water stands, with a green scum on it; also there are snakes, turtles, frogs, leeches, and almost everything unpleasant to think about in that swamp. But right out in the middle of it all, there grows the most beautiful lily, its fragrance is unexcelled, its environment does not bother it in the least.

So God has planted us down here in the midst of all manner of sin and filth, but like the lily, we can grow and glow, and shine for God, and not be contaminated with the things around us.—Submitted by JAMES C. DRAKE.

### Substitution

Major Whittle tells the story of a company of bushwackers, arrested in Missouri during the days of the Civil War. They were sentenced to be shot, when a young boy touched the commanding officer on the arm and said, "Won't you allow me to take the place of the man standing yonder? He has a family, and he will be greatly missed; no one will miss me. May I take his place?"

When the officer had given his consent, the young boy stepped forward, drew the man out of line and stepped into his place. When the command was given to fire, the boy fell dead. His grave is still to be found in the little Missouri town, and on the little stone that marks it are cut these words. "Sacred to the memory of Willie Lear; he took my place." (From "Revival Sermons" by Dr. J. WILBUR CHAPMAN).—Submitted by WILLIAM CASTLEN.

### "Hold My Hand, Daddy!"

When my son, Robert, was a very little fellow, he, like most children of today, had a little bed of his own. Many times when we were ready to retire and turned out the lights he would say, and even pleaded with me to let him get in bed with me. I would explain that it was best for him to sleep alone and when he was sure that he had to stay in his own bed, he would reach out his little hand, and say, "Daddy, hold my hand!" I would reach across to his bed and take his hand in mine and in a few minutes he would be asleep. The darkness did not frighten him when Daddy held his hand. So it is with us in the spiritual realm. "Hold my hand, dear Father, as I journey on."—Submitted by RENUS OLSON.

A few years ago the pastor of one of our Ohio churches walked back through the audience speaking to persons about Jesus, during an invitation at the close of the evening's evangelistic service. He spoke appealingly and sympathetically to a young mother, whose eyes overflowed with tears as she listened to the man of God plead with her to yield her life to God. She left the service unconverted, promising to come back the next night and give her heart to God. So when she again attended the services the minister repeated his plea that she give her heart to God. But this time she shed no tears, and her heart seemed as hard and cold as stone. Looking defiantly at the preacher she said, "You know that my husband has treated me like a dog. He has deserted me; he has deserted my children. No, I'm not going

to be saved; but I'll tell you what I am going to do. I'm going to place my children in an institution and then I'm going out and go to the devil as fast as I can go." The preacher pleaded on, but in vain. The next night as he arose to preach, a messenger brought him a sad story. This young woman, in company with another young married woman and two men, not their husbands, had been out in a secluded wooded section during the early evening. Coming back toward the city, they drove their light car past a freight train which was standing on a siding, and went up onto the main track just as a passenger train came along going seventy miles an hour. The car and the four bodies were rolled and ground in the narrow space between the two trains. Every bone in their bodies was broken. The fragments were picked up in baskets. She had said, "I am going out and go to the devil." Sometimes God takes people at their word!—Submitted by W. DALE OLDHAM.

## Problems Peculiar to Preachers

Chas. A. Gibson

### Your Preacher Problems

*For several months the "Problems Peculiar to Preachers" department has been omitted from this magazine. Why? We wondered why, too; thought perhaps Superintendent Gibson was too busy to do the writing. But upon inquiry we found that there were no questions presented to him. In this issue we have his splendid material again.*

*What are your problems? Write them to Rev. C. A. Gibson, 1433 Meadow Road, Columbus, Ohio. Confine them to problems relative to the practical working of the church, nothing of a doctrinal nature. We will keep this department going as our readers submit their questions. Perhaps twenty-five other preachers have the same problem you have, but they are just as hesitant as you to write Rev. Gibson about it.*

*Come on, readers, let's keep this department alive by sending questions or presenting problems for discussion in this department.*—MANAGING EDITOR.

**Q.** *How much value do you attach to the weekly bulletins and pastoral letters sent out to each member and friend weekly?*

**A.** Some pastors seem to have made good use of this plan, and yet they are the type of pastor who would get on anyway. I am not sure that much good comes from it, and I know much harm has come from the advertisement idea whereby a duplicating machine has been sold to the pastor and money solicited as advertising from the business men with an assurance that five or ten thousand advertisements would be put out. In many cases the work is so poorly done that it is a distinct reflection on both those that advertise and the church that puts out the work; then when there is a change of pastor the new pastor neither has a machine to do the work nor, in many instances, a desire to carry on, so our promise to put out five or ten thousand ads is hard to fulfill.

**Q.** *What are the advantages of sticking to our regular methods of financing the church?*

**A.** The advantage comes in a known plan. Habit is a very good thing when used rightly, and to have a financial plan that becomes a habit is to have a choice habit. Experience proves that the regular plans work better than frequent changes. Also experience testifies against freak plans and "getting money easy" campaigns.

*Q. Is it ethical for a pastor to leave a church and then require the church to pay his back salary after his successor is on the field?*

A. It is not ethical, and there are few places where it can be done without hurting both men. If a pastor could not raise his own salary while on the field, he should not expect his successor to support himself and his predecessor also.

*QUESTION: I am a licensed minister on this district and hold my membership in this local church. There seems to be much strife in the church and some of the families lean toward the tongues movement. The pastor and his wife are true Nazarenes, and there are some other fine folks, but this condition has given me a great mental struggle. I doubt the experience of these untrue folks and I have thought I should possibly take my letter out of this church and put it in some other church. What would you advise?*

ANSWER: I advise you to stay with the church and pastor. Pray much, talk little, and wait on the Lord to see this matter adjusted. It is hard on many people to wait, but time is a great factor in matters of church. There is the possibility that these folks you question have not as yet received proper light. They may prove valuable Nazarenes. They may discover they are more at home with the other crowd. In the meantime your good pastor will be winning some others and while he is at it, people in attendance may mean more than you think even if they do not all measure up. Again, it is a good test of both your loyalty and patience to remain in the church where you are. You probably would do no better and perchance not so well if you were the pastor. Stay, by all means, in that very church.

*Q. Should a pastor deduct the price of milk, butter, eggs, or other gifts from his salary, and accept as salary the difference?*

A. Not if they are given as gifts. If they are not thus given, it would seem they were needed and represent a real lay-out of cash.

*Q. Is it right for a pastor to accept tithe money from a person not a member of his church, when the pastor knows that it is tithe money?*

A. The Golden Rule answers this question and logically the preacher that accepts such money weakens his entire argument of the tithe.

*Q. What steps can be taken to hold charter members who are now planning to return to the church they came from, because the burden in our church has begun to be felt by them?*

A. I would have to know more about the burden that our church locally has taken on before I could answer this question in full. I am sure we make a mistake if we load up too heavy with financial burdens, and I believe most folks can be held if a live, spiritual program is maintained.

*Q. I have just read of a special announcement in connection with a revival being held in our church. It calls for people to attend a special "preconversion altar service." I assume that it means some definite type of service, but I am at a loss to interpret it. Should pastors and evangelists use terms that confuse the public? Should we investigate the wisdom of changing our terminology from revival 'o such modern terms as "preaching missions," etc.?*

A. I believe we will get on better with our old and tried plans, for they still continue to work. Trick statements are seen through and those of our number who use them will be cheapened by their use. It will be time enough to consider changes when some of the moderns get on one old-time revival by the preaching mission method, pre-Lenten

service, or pre-Pentecost activity. Until then I hope our folks will keep up the old-fashioned revival with the altar service out before the public and a half-dozen to a dozen praying out loud at the same time. These methods have not yet been improved upon.

*Q. How can we hold people from joining church so that they will never bring disgrace on the church?*

A. Keep the doors of the church forever closed to members, for regardless of whom you might take in, there is no sure way to know they will never bring disgrace on the church. By this same method however, none of us would have gotten in, and by this standard should not have been taken in, for any member now in may yet disgrace the church before he dies. A better way is to take in every converted person that comes within our standards and do our best to build him up in the faith. The church is not a display case where great saints are on exhibition, but a workshop where Christian character is builded and improved day by day.

*Q. What would you do if something disgraceful happened to a family connected with the church?*

A. Do everything I could to help the family in this, one of the greatest hours of test that could come to them. I know there are times when the attitude of the community and the nature of the offense make it impossible to do all one would like to do, so in every case the preacher would have to be guided by local circumstances. In each case he can prove to all what a Christian attitude is.

*Q. To what extent should a pastor seek to influence the church in electing its officers in order that he may have a board favorable to his plans?*

A. The pastor who is a leader has very little difficulty at this point. He will appoint a nominating committee at the request of the congregation, and they will bring in an ample selection from which the church shall elect the board and other officers. If the election is held in some other way and the nominations come from the floor, the church will usually select a suitable board, for if they are with the pastor they want folks in office who will work with him.

*Q. How far should a pastor go in telling the problems of his local church to his District Superintendent?*

A. I always appreciate complete frankness. Of course the little details of individual members' problems and the like are not necessary unless those details run in such channels as to touch the life-line of the church.

*Q. Should a Nazarene pastor carry the same burden for his school budget that he does for his District and General Budget?*

A. It would seem that this question answers itself. When a pastor assumes responsibility he assumes all of it and the school budget is a definite part. He has no way to shirk the responsibility. It is a part of the work of the Church of the Nazarene and should have its proportionate share of burden and tears.

*Q. I am having a hard time to finance my church, especially the budgets and the school claims. My salary is up, but I have been away for three revivals and have given heavily into the church in order to inspire them, but it does not seem to produce the desired result. Every department of the church is down some. What is your advice?*

A. Make a definite decision on one of two points; either that you will stay with the church and, if need be, die with it, or else that you will resign at once and enter the evangelistic field. No church can get on with the pastor gone for three or four revivals in quick succession. You cannot do them justice and should make your decision soon.

Usually the matter of even an exchange meeting is a loss to the church and pastors, and in very few cases do the gains justify the efforts. We have many good evangelists who can and will help you, and you will find that you will fare better when they are with you than you do other times. Go in for good revivals in your local church, and build it up to ample support.

*Q. I am a young pastor and on my first pastorate. How long should I remain?*

A. I think that all depends on the way you apply yourself. If you study, pray and preach, keep your own counsel, visit the people and grow with them you should stay four years in your first pastorate; six to eight in your next, ten or more in each additional one.

*Q. Should a member of a local church go to the pastor and tell him he plans to vote against him?*

A. No, this is not necessary, and is against the rules of the secret ballot.

## BOOK CHATS



P. H. Lunn

THE NAME ABOVE EVERY NAME is the title of a new book of sermons by Robert G. Lee, D. D., pastor of the Bellevue Baptist Church, Memphis, Tenn. (A Revell book — \$1.50). Dr. Lee is a sermonizer second to none. Also he never fails to sound a clear, challenging note of evangelism when his messages are in that field. There are nine sermons in the book, all evangelistic. Each one is given in detail, exactly as it might be given from the pulpit. Introduction, development, illustrations and application—no curtailing or abridging has been done.

Two sermons among the nine especially appealed to your Book Man. The first one from which the volume gets its title, "The Name Above Every Name," is an eloquent and impassioned presentation of the glory and power of Christ; also a plea to the unsaved to accept the atonement He purchased for all men.

You will be interested in the six main divisions of this sermon. Here they are: (1) A Pre-eminently Inclusive Name; (2) A Glorious Universality; (3) An Exalted Name; (4) A Conquering Name; (5) A Saving Name; (6) The Cross Is the Basis of the Supreme Honor of this Most High Name.

The other sermon "Not Ashamed of the Gospel" is a veritable masterpiece—eloquent, logical, moving. The amazing thing to me is the great amount of Scripture woven into these messages. The illustrations are gripping and there are just enough of them to give color and human interest to the messages. This is indeed a worth while book.

We could hardly overlook, at the beginning of the calendar year, that remarkable omnibus volume of sermon outlines, prayers, poems, texts and subject, illustrations, prayer-meeting topics, program plans, suggested books, etc.—DORAN'S MINISTERS MANUAL (Harpers — \$2.00). Almost six hundred pages of material out of which any minister should be able to glean enough help to make the book worth several times its purchase price.

And along the line of annual Sunday school lesson commentaries we merely mention ARNOLD'S PRACTICAL COMMENTARY and HIGLEY'S LESSON COMMENTARY, priced at \$1.00 each; also PELOUBET'S NOTES at \$2.00. The two first named books are safe and orthodox and dependable. The latter is thorough in its presentation of collateral material. It does not always stress the spiritual application and occasionally it may present an interpretation from which we would definitely differ. Of the larger lesson commentaries we think it is the best.

A lesson help that every pastor should have is POINTS FOR EMPHASIS by Hight C. Moore (35c). Its outlined arrangement of each lesson is ideal. The concise presentation permits expansion according to the pleasure of the teacher. It is big value in small compass.

You have not asked me for my list of "best" books published during the past year but I will make bold to give you my selections: The three best books of sermons: Lee's THE NAME ABOVE EVERY NAME, discussed in this article; Macartney's THE GREATEST WORDS IN THE BIBLE and MORGAN'S book, THE GREAT PHYSICIAN, although the latter is a 1937 publication. The premier book on preaching by all odds is PREACHING by G. Campbell Morgan and my pick for the most helpful book on methods is THE ESSENTIALS OF AN EFFECTIVE MINISTRY by H. A. Boaz.

Faith may be lost in hours of tranquillity, but never in times of conflict. Faith is born and grows in hours of trial. Faith shows itself resilient when beaten down. Faith cannot be crushed. "Faith shines more bright and clear when tempests rage without." —SELECTED.

## Special Notice!

### The Patmos Letters of Jesus

Emphasizing "the glorified Christ and His messages to the churches of Asia" Dr. H. Orton Wiley has given four lectures on the first three chapters of the Book of Revelation. It was my privilege to hear Dr. Wiley give these addresses over a year ago, and immediately I requested him to prepare them for publication in THE PREACHER'S MAGAZINE. Beginning with the March issue these lectures will be printed in this magazine, one lecture printed in each of the four next issues.

These lectures are outstanding, thought provoking, backed by thoroughness of study and preparation so characteristic of Dr. Wiley. He has purposely avoided "the field of prophetic speculation, which to my mind," he says, "has at times greatly marred the study of the wondrous revelation or unveiling of the Christ." These lectures will be printed as they were given to the recent Preachers' Retreat of our Southern California District.

Every preacher will enjoy reading these lectures and will be greatly benefited by the message given. Many books selling for two dollars contain no more material than will be presented in these printed lectures. Keep up your own subscription. Also enlist your preacher friends to subscribe for this helpful preacher's trade journal. As a special inducement new subscriptions may be secured for the next four months for twenty-five cents.—MANAGING EDITOR.



## THE PREACHER'S WORKSHOP

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

Roy E. Swim

### A Series of Doctrinal Sermons

*Church Management* suggests an outline of a doctrinal series which proved exceedingly helpful. Under the general theme, "A Reasonable and Triumphant Faith" the series was planned as follows:

1. Why I Believe in God.
2. Why I Believe in the Church.
3. Why I Believe in Jesus Christ.
4. Why I Believe in the Bible.
5. Why I Believe in the Kingdom.
6. Why I Believe in the Cross.
7. Why I Believe in Man.
8. Why I Believe in Life Everlasting.

### Saving Faith

Concerning regeneration Dr. Brice says, "The Holy Spirit introduces the convicted, persuaded, repentant and believing soul to Christ, and makes him partaker of the Savior's atoning merit. Through this Spirit-enabled participation with and in the Savior, the believing soul is justified; and this is life eternal. Saving faith is the 'gift of God,' inwrought by the Holy Ghost. It is not a natural impulse within a man's own unaided ability. It is enabled by 'the Spirit of Faith.' Without His supernatural operation the faith that saves—the faith which recognizes God's gift of redemption in Christ and apprehends the Redeemer unto salvation—is impossible."—*The Pentecostal Herald*.

### A Clean Heart

"Some have said, 'Must I have a clean heart before the Holy Spirit can come into my heart? Can the Holy Spirit come into a heart that is not clean?' I shall answer yes, for if He cannot, then I despair of ever having a clean heart. It is true, He cannot come into a heart that is not willing to be clean; He cannot abide in a heart that is not clean. But if you will let Him, He will come, and

Burn up the dross of base desire,  
And make the mountains flow.

—GEORGE SHAW in *The Spirit of Redemption*.

### Growth in Grace

No physician of souls, in like manner, has any prescription for spiritual growth. It is the question he is most often asked and most often answers wrongly. He may prescribe more earnestness, more prayer, more self-denial, or more Chris-

tian work. These are prescriptions for something, but not for growth. Not that they may not encourage growth; but the soul grows as the lily grows, without trying, without fretting, without ever thinking. . . . Earnest souls who are attempting sanctification by struggle instead of by faith might be spared much humiliation by learning the botany of the Sermon on the Mount. There can indeed be no other principle of growth than this. It is a vital act. And to try to make a thing grow is as absurd as to help the tide to come in or the sun to rise.—DRUMMOND.

### The Witness of the Spirit

The testimony of the Spirit is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirits, that they are children of God.—WESLEY.

### A Heroic Gospel

"We are losing our Christianity mainly because Christianity is really a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time."—DEAN INGE.

### The Church Prevails

During the depression period when one business in twenty-two failed, one bank in six, one hospital in forty-five, only one church and church school in two thousand failed and went out of business.

### Get On Now

A would-be passenger came into the railway station all out of breath. "What time does the half-past five train leave?" he asked the porter. The man said, "At five-thirty."

The passenger continued, "Well the town clock says 5:27, and the clock at the post-office says 5:25, and your depot clock says 5:32. Which am I to go by?"

"You can go by any clock you like," said the porter, "but you can't go by the train, for it's gone."

This man reminds us of all those people who pretend to be in great confusion but are only seeking excuses. They say, "There are so many denominations, and then there are the cults. What is the truth?" Well, if one knows the gospel train, from what station it goes and the time of departure, he had better get on while the train waits. Foolish talk and questionings will be of little value after

the train has gone. Walk in the light you have. Stop talking. Get on now.  
—*The Free Methodist*.

### At Journey's End

"It is my coronation day. Earth is receding and heaven is opening. God is calling me. Is this dying? It is sweet. There is no valley here! I have been within the gates."—DWIGHT L. MOODY during his last moments on earth.

### One Touch

May every soul that touches mine,  
Be it the slightest contact—  
Get therefrom some good;  
Some little grace; one kindly thought;  
One aspiration yet unfelt;  
One bit of courage  
For the darkening sky;  
One gleam of faith  
To brave the thickening ills of life;  
One glimpse of brighter skies  
Beyond the gathering mists.

—GEORGE ELIOT.

### Livingstone's Idea of Sacrifice

People talk of the sacrifices I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It was emphatically no sacrifice. Say rather it was a privilege. Anxiety, sickness, suffering, or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this be only for a moment. All these are nothing when compared to the glory which shall hereafter be revealed in us and for us. I never make a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—DAVID LIVINGSTONE.

### Sacrifice?

He smoked cigars three times a day,  
Ten-centers, too, at that;  
Then gave a nickel to the church  
When the deacon passed the hat.

She gave one cent for mission work,  
Then spent ten cents for gum;  
Then really bowed her head and prayed:  
"O Lord, Thy kingdom come."



They sat at home and wondered why

The church did not succeed;  
She chewed her gum and couldn't tell;  
He, puzzled, smoked his weed.

—*Oklahoma City Star.*

### The Stewardship of Music

Fritz Kreisler, world-famed violinist, once said of his playing, "It is a gift of God and not of my own possession that I can play as I do. It means an opportunity to serve humanity. Music is too sacred to be sold—should the birds ask pay for singing? I never look upon the money I earn as my own; it belongs to the public and is placed in my trust for proper use. So I never spend money for personal pleasure or in high living. I reduce my needs to a minimum and feel morally guilty in ordering a costly meal while there are so much hunger and misery in the world. If music brings people happiness, then it makes me happy to play for them."

### A Christian Farmer

The Federal Council Bulletin reports a letter from a Lutheran farmer in Arkansas which sets forth an interesting viewpoint on the subject of farming as a Christian vocation. He writes:

"When God established Israel in the promised land He repeatedly impressed on their minds the fact that the land was His gift to them (Deuteronomy 3:18-20 and many other texts of similar import). He promised that if they would obey Him He would bless them with abundant harvests, health and prosperity (Deuteronomy 28:1-14 and Deuteronomy 11:10-17). First of all, provision was made for an equitable division of the land, and for adjustments in the year of jubilee. Under such an economic system it was impossible for the land to be controlled by a few. No family was deprived of its fair allotment. Then, too, provision was made for the poor, so that needy persons were never without food or homes.

"Applying these principles, the Christian farmer will consider his farm as God's property of which he has been placed in trust. He will therefore endeavor to maintain the fertility of the land . . . and in a general way administer his trust in such a way as to merit the commendation of his Master. He will always be ready to share with those who are in need. He will contribute liberally to the support of the church and Sunday school, and will take an active interest in the local district school. In short he will be a public-spirited citizen. His home will be a training school where seven days in the week his children and hired help will see the principles of the Golden Rule exemplified.

"I firmly believe in farming as a way of living rather than a means of acquiring money. Jesus said, 'A man's life con-

sisteth not in the abundance of the things that he possesseth.' The abundant life is the life that imparts the most to those who come in contact with the life, not the life that gathers into its possession the most things."

### The Tither's Surprise

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease of meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparations this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner!

—*Bulletin, Detroit First Church.*

### Out of This Life

Out of my life I shall never take  
Things of silver and gold I make.

All that I cherish and hoard away  
After I leave, on the earth must stay.

Though I have toiled for a painting rare  
To hang on my wall, I must leave it there.

Though I call it mine and I boast its worth  
I must give it up when I quit the earth.

All that I gather and all that I keep,  
I must leave behind when I fall asleep.

And I wonder often what I shall own  
In that other life, when I pass alone.

What shall they find and what shall they see  
In the soul that answers the call for me?

Shall the great Judge learn, when my task is through,  
That my spirit had gathered some riches, too?

Or shall at the last it be mine to find  
That all I had worked for I'd left behind?

—EDGAR A. GUEST in the *United Evangelist*.

### The Missionary Motive

We cannot live without Christ, and we cannot bear to think of men living without Him.—Report of Jerusalem Conference.

If we do not enjoy what we have now, we shall not be a bit happier when we get more.

### Fourteen Points for Foreign Missions

1. Every book in the New Testament was written by a foreign missionary.

2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian Church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary language.

9. The map of the early Christian world is the tracing of the journeys of the first missionaries.

10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

11. The only man among the twelve apostles who did not become a missionary became a traitor.

12. The problems which arose in the early church were largely questions of missionary procedure.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, missionary service is the highest expression of Christian life.

### An Authentic Lincoln Story

There is a Lincoln story that ought not be lost to our people and nation. This incident certainly has never been published in full. It is likely that the present writer is the only living person to whom it was communicated directly; at least, who remembers it sufficiently to relate it clearly.

In council with Stanton, Secretary of War, Lincoln said, "Burnside must be removed, but I cannot find a man to take his place. He is doing no good. It seems like everything is against us. I do not know what to do, and cannot see one ray of hope." Stanton could offer no relief, and he left the council room. Lincoln walked with him to the door, and observing two women sitting in the waiting room asked who they were. "They are two Quaker ladies who want to see you," was the reply. "Let them come next," Lincoln said, although there were others who had arrived earlier, officials on important business.

Rachel Grellet and Elizabeth L. Comstock were ushered into his presence.

He received them kindly, and sat down between them. He had met them before; indeed, had given them letters to all army officers, directing that they be allowed to go wherever they should elect under protection of the army. They had visited various camps and hospitals where, as angels of mercy, they had cheered many a soldier boy in distress, as two saintly mothers administering to their physical as well as spiritual needs.

I will relate the story of this visit, as told to me personally by Elizabeth L. Comstock, giving it in her own words, as clearly as I can remember.

"We were seated in the council room with Lincoln alone. We told him that we had been impressed that we ought to come to him with a message of love and cheer and encouragement. In appearance he was downcast and looked as if ready to give up. He said, 'Well, if you have any encouragement for me, please give it. I need it. Be free to say whatever is in your minds to say.' I said, 'Abraham, we believe we have a message from the Lord for thee. He has laid a great burden upon thee, and thou canst not bear it alone. It is too much for thee. He says, 'Be of good courage and I will be with thee. I will not leave thee nor forsake thee. Thou shalt prevail, only be of good courage.' Cast all thy burdens upon Him. He is the great Burden-bearer. Nothing is too hard for Him. The destiny of this great nation is upon Him. Thy shoulders are too narrow. He invites us to cast all our cares upon Him. Do not try to carry it thyself. Look to Him. He will guide thee. He will give thee wisdom, and thou shalt prevail. May it not be that God has raised thee up, like Moses, to be the great emancipator of His people? To establish the nation united and free? As He said

to Joshua, "Only be strong and of good courage".'

"When we had finished our message, as we believed the Lord had given it to us, we arose to go and said, 'We had better not take any more of thy precious time.' He said, 'Aren't you going to pray with me?' With one voice we said, 'We hoped thee would ask for that.' We both knelt, and he between us. We clasped our hands each in front. He reached his broad hand and clasped mine in his right, and that of Rachel in his left, and his hands trembled like a leaf in a breeze.

"It was a very solemn occasion, and we felt as if we were helping him to roll the burdens off his shoulders, and that Jesus was there ready to receive them. When we had ceased speaking, he said, 'Amen,' good and strong.

"When we arose his countenance was so changed he looked as though he had the victory."—GEORGE N. HARTLEY in *The American Friend*.

#### Lincoln on Prohibition

"Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and I believe all the rest acknowledge it in their hearts. . . . And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species—" From Address in Springfield, Ill., February 22, 1842.

#### Washington Said

"The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations."—GEORGE WASHINGTON.

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"At disappointments and losses which are the effects of providential acts, I never repine, because I am sure the All-wise Disposer of events knows better than we do what is best for us, or what we deserve."—GEORGE WASHINGTON.

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"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence or refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." —From Washington's Farewell Address.

#### Great Truths

Great truths are greatly won, not found by chance,  
Not wafted on the breath of summer dream;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream,  
Wrung from the troubled spirit, in hard hours  
Of weakness, solitude, perchance of pain;  
Truth springs like harvest from a well plowed field,  
And the soul feels that it has not wept in vain.

—HORATIUS BONAR.

## We Are in Good Hands

In the seventy-eighth Psalm and at verse seventy-two we read: "So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands."

Surely God's people are highly favored! Two things are here shown:

1. There is the fact that we may depend upon His faithfulness. Others may fail. He cannot. He will do what is right.

2. Then the other teaching, "the skilfulness of his hands." Many have good will toward us, but they bungle. They are unwise. He is never so. He knows how to do in the best way and at the best time for us the things which ought to be done.

Infinite integrity! Infinite skill. Surely His people are in good hands.—*The Free Methodist*.

## HOMILETICAL

### A PREACHING PROGRAM FOR FEBRUARY

J. GLENN GOULD

SUNDAY, FEBRUARY 5, 1939

#### MORNING SERVICE

THE HIGH ADVENTURE OF CROSS-BEARING

SUGGESTED SCRIPTURE LESSON—Matthew 16:13-26.

TEXT—*If any man will come after me, let him deny himself, and take up his cross, and follow me*" (Matt. 16:24).

1. This gripping challenge was thrown out by our Lord at a time near the close of His earthly ministry.

1. There is every evidence in the context that the shadow of the coming cross was already oppressing the mind of Jesus. He could see, as His disciples could not, that His dealings with the Jews could never end in a love feast in which they pledged devotion to His cause; but rather in a festival of hate in which these men would finally do Him to death. The Master realized how poorly prepared were His followers for the shocking revelation that would come to them in the hour of His rejection; and here He is attempting to forewarn and so forearm them against the most trying hour they would ever know.

2. How impossible this talk of a cross seemed to them is clearly indicated by the rebuke which Peter sought to administer to the Lord. "Be it far from thee, Lord: this shall not be unto thee." Literally he said, "Pity thyself, Lord." For the moment at least Peter was echoing the very temptation that Satan had presented again and again to Christ; the temptation to find some easier and more attractive way of obedience to the Father's will than this road of cross-bearing. This was the substance of the temptations in the wilderness, and when Satan left Him there it was for a season. Now the adversary has found a mouthpiece in the circle of the twelve.

3. Perhaps this explains the flaming reply of Jesus to His disciple: "Get thee behind me, Satan: for thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Those were sharp and bitter words; and they were addressed not to Peter primarily, but to the devil whose agent for the moment Peter had become. This temptation was too serious and the emotion of self-pity was too enervating for the Master to temporize with it for even a moment.

## II. Then said Christ, "The cross is not alone for me, but for every one of you as well.

"You think I should escape the cross; but I warn you that if you follow this road that I am traveling, each of you will have his cross." The language of the text is universal: "If any man will come after me."

1. Dr. W. M. Clow in "The Cross in Christian Experience," p. 232 ff. has pointed out that in Scripture there are three words that express with perfect insight the darker and more difficult experiences of life. These words are *burden*, *thorn* and *cross*.

a. "By the word 'burden,'" says Dr. Clow, "both the Old Testament and the New mean all the inevitable care and strain of earthly life. It makes us think of all that causes us to go heavily—our wearing daily tasks, the duties which must exhaust us by their monotony or their difficulty, the responsibilities which shake our nerve and are the sleepless anxieties of our hearts. It comprises our sorrows of loneliness, or poverty, or disappointment. It makes us think of the weakness of old age."

b. "By the 'thorn,'" continues Dr. Clow, "we mean the experience of a keener anguish. It always points to some one singular trial. It describes some humbling infirmity, some mortifying disability, some weakness which makes us miserable, because it unfits us for our task. It points to some bar sinister on our family record, some sore, perhaps a secret one, on our body, some affliction which lies on our dearest, some shame which we know our neighbors remember, but we dare not even mention."

c. The third of these words is "cross." There is much confusion in many minds between burden and thorn on the one hand, and the cross on the other. But there is this striking difference: Every life has its burden and its thorn, but not every life has its cross. The burden and thorn come to men whether they will or no; but the cross is something that a man chooses for himself. Some men, indeed most men, seem able to avoid it altogether. Christ recognized this clearly enough when He said, "Whosoever will save his

life shall lose it." The point is that it is possible to save oneself, to make a complete detour around the cross, to live selfishly and godlessly. Of course the result is inevitable: the man who thus saves his life shall lose it.

2. But always, everywhere, says our Lord, cross-bearing is the distinguishing mark of a Christian disciple. If he is not denying himself, if he is not losing his life in order to find it, if he is not taking up his cross then he is not following Jesus.

## III. But what is the way of cross-bearing which Jesus here challenges us to enter?

1. It is, first of all, a decision at some definite time and place that one will accept now and forever the sacrificial way of cross-bearing. There is a moment of crisis in the life of every Christian who has walked any distance with Jesus—a moment when he sees clearly the alternatives of saving his life selfishly or losing it sacrificially, and chooses deliberately and heroically that he will take up his cross. That time of crisis may be called by any name one elects. It may be the moment of complete consecration. It may be the hour of absolute and final submission to the whole will of God. It may be the instant in which one assumes the cross. But always, in every instance, when one makes this fateful decision, and makes it with his whole heart, the blood of Jesus Christ, God's Son, cleanses from all sin, and the Holy Ghost in His fullness enters the temple of the heart. It is the moment of entire sanctification.

2. But the way of cross-bearing, furthermore, is a bearing of the cross daily in a life of consecrated, sacrificial devotion to Jesus Christ. It may require a very brief space of time for the heart to say "Amen" to the will of God. But most of one's after life will be devoted to a discovery of the full implication of that hour of consecration. Most of our future life is gathered up into what our fathers called "the unknown bundle." Day after day God will make new revelations of the things contained in that unknown future that has been consecrated to Christ. But cross-bearing means that day after day and year after year one gives assent to whatever God reveals is a part of His gracious will for our lives.

## IV. The high adventure of cross-bearing, however, lies in the fact that we are following Christ.

Who has not felt and responded to the inspiration of intrepid leadership? It was this that made Arnold, before his unfortunate treachery, such an inspiring figure to the soldiers of our American Revolution. It was this that made Dr. Walter Reed such a valiant hero to his fellowmen, as he waged his battle against the deadly yellow fever. It was this that made David Livingstone, threading his way through the trackless jungles of Central Africa, a name second to none in the annals of missionary heroism. And a kindred, though infinitely greater, inspiration is ours in following the courageous, conquering Christ.

1. There is a glory and joy in losing oneself for Christ Jesus. To be identified with His cause; to be called by His name; to be privileged to share His sufferings; as St. Paul put it, "to fill up that which is behind of the afflictions of Christ"; there is no joy that can compare with this.

2. It is by such devotion that the kingdom of God has been carried to the ends of the earth. The dying Paul cried out, "I have fought a good fight; I have finished my course; I have kept the faith." James Chalmers, martyred missionary to the South Seas, declared, "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the clubs knocking me to the ground—give it me back, and I will still be your missionary."

3. There is a sense of holy privilege here that completely transfigures our service for Christ. Three men, laboring in a stone quarry, were asked what they were doing. One replied, "I am shaping this block of stone." Another said, "I am earning eight dollars a day." But the third, with the light of a noble vision in his eyes, declared, "I am building a cathedral!" Not the blow by blow tasks of the day, not the remuneration one receives; but the participation in a vast and noble undertaking—this is the thing that makes life noble and lovely if it is lived in the center of the will of God.

## EVENING SERVICE

### THE PRODIGAL FATHER

SUGGESTED SCRIPTURE LESSON—Luke 15:11-24.

*TEXT—When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him (Luke 15:20).*

I. There is no more familiar parable in the New Testament than this. It stands at the end of a trilogy of parables spoken by our Lord, all of them designed to illustrate one dominating thought: that God is desperately concerned about the lost. Jesus first cites the instance of the lost sheep. He follows with the brief parable of the lost coin. And finally He tells the story of the lost boy. The point He is driving home is that all heaven rejoices when a lost soul returns to God.

The parable that is before us here is universally known as the story of the Prodigal Son. I am satisfied, however, that the parable is misnamed; and we have thus, blunderingly, placed the emphasis where it does not belong.

1. It is indeed a picture of a prodigal son. He was prodigal in his sin. He was disposed to "try anything once." Like so many other boys who have been reared in the sheltered and godly atmosphere of a Christian home, his first fling into sin proved to be wildly intoxicating; and soon he was going at such a dizzy pace that there seemed to be no stopping place.

Moreover he was recklessly prodigal with his father's money. It had cost him nothing to gather together the things that he had. Coming to him as a gratuity, he threw it about lavishly.

But he was equally prodigal in his optimism, so characteristic of youth. Life was long, and there was plenty of time to take a serious view of it. Youth was the time for merriment, for thrills, for gay and carefree hours. There would be plenty of time to repent when this wild life turned sour. That boy was truly a prodigal son.

2. But it seems to me that the parable exalts the *prodigal father* rather than the prodigal son. The word "prodigal," you know, means "one profuse or lavish in the expenditure of anything." It is not alone in sin that a man can be said to be prodigal. Any lavish or unlimited giving may be described properly as prodigality. From that point of view there can be no doubt of it: It was the father, and not the son, who was truly prodigal in love and mercy and forgiveness. And that is the emphasis the Savior is making.

## II. The picture of the wayward boy is a masterpiece of character sketching.

1. He is true to life in his youthful cocksureness. He knew what he wanted and where to get it; and he was disdainful of the price he must pay to secure it. He had no ear for advice, no disposition to learn from experience of others that the wages of sin is death. Someone has pointed out the fact that about once a generation our world is ravaged by a major war; and has suggested as the reason for this misfortune, that each generation must learn from gruesome experience that "war is hell," as Sherman expressed it. There is no disposition to learn from the accumulated wisdom of

the race. And so is it with sin. There are scores of men who could assure the fledgling sinner that there is death in the cup; that all that glitters is not gold; that many a potion pleasant to the taste is bitter to the belly. But no; each man seems bent upon learning from the rigors and sorrows of his own experience that this is all sadly true.

This young man imagined that money and a change of environment were all he needed to make life a deeply satisfying adventure. With a willingness to taste every cup that was presented to him, whatever it contained, he sallied forth to make his way in a strange and hostile world.

2. The steps in his descent into sin and despair are clearly marked, though he did not realize at first it was a descent. The old Romans had a saying to the effect that "the descent to hell is easy." The reason is that it is a descent, and that is always easy. Every step the young man took was down grade, though at the first they were unconsciously so. While money held out and friends held on, all seemed to be well. But when he was penniless, and his fair weather friends had fled, when the famine was on and he was starving, he realized that it was a descent he had made, and no mistake about it. So low had he got that, Jewish lad though he was, he was glad to go to work as a swineherd.

3. That was the bottom. And from that miserable terminus he began gradually to recover his perspective. Repentance stole into his heart. "How many hired servants of my father have bread enough and to spare, and I perish with hunger." Then his repentant spirit found expression in words: "I will arise and go to my father." Finally his repentant spirit became evident in the whole attitude of his life: "He arose and came to his father."

## III. Now, against that dark, yet altogether typical, background look at the prodigal father.

1. No one knows what must have been the grief of that father's heart during the days of his son's wilfulness. The sense of failure and disappointment must be all but overwhelming as a parent realizes that despite every precaution, one's own son has gone into the ways of sin and the world.

But I am sure that father maintained a ceaseless vigil in the hope that some day reason would triumph and the wayward lad would return. Though weeks lengthened into years the father never lost hope. Prodigal in faith he was; believing, ever believing, that the wastrel son would eventually return.

He was equally prodigal in compassion and forgiveness. It made no difference to that waiting father that his son had been a shameless ingrate. It meant nothing to him that he had wasted his substance with harlots. All of that was yesterday, and this is a brand-new today. What a heart, what a magnanimous heart that father possessed! A prodigal father indeed! Giving without thought!

## IV. And now, says Christ in substance, God is a prodigal God, like that generous and loving father.

1. In one of his great books—"Quiet Talks on Prayer"—S. D. Gordon, in his opening paragraph, has put the shame of our world in the eloquence of pathos, "A great sorrow," he writes, "has come into the heart of God. Let it be told only in hushed voice—one of His worlds is a *prodigal*. Hush your voice yet more—*ours*, ours is that prodigal world. Let your voice soften down still more—we have *consented* to the prodigal part of the story. But, in softest tones yet, He has won some of us back with His strong tender love." That is the shame of our world and the heartbreak of God—*ours* is a prodigal world.

2. But there is a ceaseless hunger in the heart of God. He yearns over us with an infinite longing. "God so loved the world that he gave His only begotten Son." There you have it—the measure of the Father's yearning. This is the prodigality of the Father's love, that He gave an infinite gift that men might be redeemed.

3. But the Father prodigal in love is equally a Father who is actively, earnestly seeking for His wayward ones. The prodigal father of Jesus' story saw his son while he was yet a great way off, and ran to meet him. And that is the picture of God, as He maintains a ceaseless vigil for your homing soul. "There is joy in the presence of the angels of God," said Christ, "over one sinner that repenteth."

SUNDAY, FEBRUARY 12, 1939

## MORNING SERVICE

### SERVANTS OF THE GOSPEL

SUGGESTED SCRIPTURE LESSON—1 Thessalonians 2

TEXT—*We were allowed of God to be put in trust with the gospel* (1 Thess. 2:4).

I. The language of this text is St. Paul's, and it reflects something of the esteem with which he regarded this precious thing he calls "the gospel." To the mind of the apostle, the gospel was a piece of news about Jesus Christ; and being news, it must be gotten out to men as quickly as possible. One of the great metropolitan daily papers of our country has for its slogan, "News while it is news!" The implication is that news is a perishable commodity, that there comes a time when it ceases to be news. Consequently our great dailies spare no expense, and vie with each other in bitter competition, in order to be first on the streets with a piece of news.

1. But the dynamic that urged St. Paul onward, while comparable to this, was of a far higher and more urgent sort. The gospel, as he regarded it, was a thing of transforming power. In 1 Thessalonians 1:5 he says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." It was not empty talk, but a soul-transforming energy.

Moreover, it was a dispensation from God with which men dare not trifle. In 2 Thessalonians 1:7, 8, he says, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Here is a solemn revelation by which men shall be judged in the last great day. It should never be regarded lightly.

3. Furthermore, he looked upon the gospel as a solemn obligation resting on him, which he was proud to bear. In a noble passage in Romans 1:14-16, he declares, "I am debtor both to the Greeks; and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ." So intimate, so imperious were the commands of this message that he gladly spent himself even to death in his effort to be faithful.

**II. Now, the text brings together two attitudes toward this glorious revelation which always belong together, yet frequently are separated. They are privilege and responsibility.**

1. The element of privilege is set forth in the word, "We were allowed of God." There is an amazing force, and yet a lovely delicacy, in that expression. In a deftly turned phrase the apostle has lifted us into the position of the most favored and privileged of all men. The Word of God represents this high privilege under at least three figures of speech.

a. The first of them is that of "workers together with Christ." We labor side by side with our Lord. His concern becomes ours and ours becomes His. The objectives that held Him so true in the days of His flesh, and that led Him eventually to the cross, have become the commanding motives in our lives. As the Father sent Him forth, He has sent us forth. We are His fellow workers.

b. The second figure of speech is that of an ambassadorship for Christ. An ambassador is one who represents his

home government in a foreign land. He is to be the mouth-piece of the department of state that sends him forth. He must not attempt to formulate policy, nor is he permitted to speak as a private citizen. Every public utterance of his must have the approval of the home government. And when a man reaches the point where he can no longer live within these restrictions, he ceases to be an ambassador. During the World War Walter Hines Page was the United States ambassador at the Court of St. James. He was so pro-Allies in his sympathies that his constant endeavor was to implicate the United States in the war against Germany. While President Wilson was struggling to maintain the neutrality of the United States, Mr. Page was doing everything in his power to break down that neutrality; and so he became one of the outstanding traitors to the government that sent him forth during the year prior to our entry into the struggle. That is not ambassadorial conduct. And as the ambassadors of Christ we are here to speak and act as He shall direct.

c. The third of these figures of speech is the most intimate of all, for by it we are declared to be the friends of Christ. Friendship is the most hallowed and precious relationship that exists among men. It is more meaningful many times than the relation of husband and wife; for unfortunately there are husbands and wives that are not friends in the truest sense. And when the friendship is with Christ, it becomes a thing of infinite worth. "Ye are my friends," said the Lord, "if ye do whatsoever I command you." There is something personal about friendship that is not present in the relationship of ambassador. To refer again to World War days, during those difficult years preceding America's entry into the war, the most influential American in Europe was not any one member of our diplomatic force, but the late Colonel House, a personal friend of President Wilson. It was a strange situation; but it is actually true that this quiet, unobtrusive little man was listened to far more attentively than were any of America's duly accredited ambassadors, simply because he was the friend of the President of the United States. We are workers together with Christ. We are ambassadors for Christ. But, best of all, we are the friends of Christ.

2. The attitude of responsibility is set forth in the words, "*To be put in trust.*"

a. The plan Christ has ordained in saving men is to reach men by means of men. The ancient philosopher declared, "I am a man; and nothing that pertains to man is foreign to me." Even Christ became man in order to redeem men. So true is this that it can be said God is dependent on the prayers of men if He would send forth men to win other men. "The harvest truly is plenteous," said Jesus, "but the labourers are few. Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." The gospel of Christ thus becomes a sacred trust, a solemn obligation, which God imposes upon those who love Him; a trust that makes imperious demands upon us today.

b. Did you ever think how much this gospel exacted of St. Paul? From the hour of his conversion, all of his time, strength and talents were given without stint. It cost him sacrifice, suffering and tears. It demanded of him a life of passion, preaching and prayer. Finally it cost him his life—the whole man literally poured out for Christ. And we must not think that ours can be a life of ease and security. We, too, must spend ourselves and be spent in this same noble enterprise.

**III. Today if we would serve our Lord we must be in this apostolic succession.**

Both privilege and responsibility are laid upon us. Our tendency has been to rejoice in the one and forget the other; to remember the privileges of our Christian relationship, and overlook the obligations it involves. We need a renewed emphasis upon Christian responsibility.

2. "But," someone cries out, "who is sufficient for these things? What possible fitness have we for such a task as this?"

a. Our ability lies first of all in the gracious thing that God does for us in Christ. Our moral paralysis roots down always into sin; outward transgression on the one hand, and innate moral weakness—original sin—on the other. For the one, God offers pardon and regeneration. For the other God offers cleansing and sanctification. Then, and then only does Lord Tennyson's line have meaning: "His strength was as the strength of ten because his heart was pure."

b. But finally, our ability lies in the strength of our alliances. For some years a civil war has been in progress in Spain. If that struggle could have been quarantined and kept in the Iberian peninsula, it would have had little significance. But it was dangerous and full of potential disaster for Europe because of the alliances involved. Back of the Leftist government lay the strength of Soviet Russia and Republican France; while allied with France's insurgents were the Fascist nations of Germany and Italy. It was the strength of the alliances that gave the Spanish struggle meaning.

But ours is a glorious alliance. We are linked to Christ in the more intimate and precious bonds; and with Him, we can be as strong as He is. A flea and an elephant walked across a bridge together. When they reached the other side the flea looked at the elephant, and said, "Boy! didn't we shake that thing!" Some such relationship exists between God and His people. But with Him things can be shaken, and this fearful responsibility can be discharged worthily.

### EVENING SERVICE

#### THE GREAT REFUSAL

SUGGESTED SCRIPTURE LESSON—Hebrews 11:1-8, 23-27.

TEXT—*By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Hebrews 11:24-27).*

1. The figure of Moses towers like a mountain peak against the background of the lesser men with whom he was associated. There was a nobility in his character, a poise in his conduct, a mastery in his leadership, and withal a meekness in his spirit which form a rare combination. He was indeed one of God's mighty men, raised up and trained for a peculiar responsibility.

1. In this New Testament reference, Moses is given high place in the catalog of the faithful. It is revealed clearly that the secret behind his amazing career lay in the fact that he had dared to take God at His word, and venture forth on the naked promise of the Most High. The men who have moved the world have always been men of faith. Unbelief makes no more impression than footprints in the sand, to be obliterated with the next tide. If a man would live richly and nobly, if he would confer on his fellows those gracious boons that really abide, he must be a man who knows how to believe God.

2. Our world today is perishing for lack of men of Moses' stature. So many of our leaders in our social and economic life, in our political and religious life, are mere opportunists; more concerned with perpetuating themselves in power than in being faithful to their day and generation.

But Mosaic character is not built in a day, nor is it the product of an aggregation of fortuitous circumstances. Character of that sort rests upon well-defined principles which are valid for all time. Men can build on them today as truly as ever did Moses.

### II. The character of Moses was built, in the first place, upon a great refusal.

1. He refused to be identified with the family of Pharaoh. To appreciate fully the significance of that repudiation, we need to recall that Moses held a most promising place in the land of Egypt. He was the heir-apparent to the throne, and in all probability would eventually have become Pharaoh. It is quite likely that in his young manhood he had a distinguished military career at the head of Egypt's armies. But he reached the place where he saw all of this pomp and circumstance for what it really is—dust and ashes; and he turned his back upon it all. It made no difference to him that these family connections seemed most fortunate from every worldly point of view. To him they represented an alliance with the enemies of God; and to such an alliance he refused to be a party.

God's challenge to separation is still sounding forth. "Come out from among them and be ye separate," saith the Lord, "and touch not the unclean thing." It is no more possible today than in Moses' time for a man to please God while living hand-in-glove with worldliness. God insists upon a rigorous separation from every defiling thing. He requires that we shall not be "unequally yoked together with unbelievers."

2. Moreover, Moses refused the appeal of the pleasures of sin. It is useless to deny that there is pleasure in the way of the world. The entertainments offered youth are diverting. They have their appeal; and many of them are not wholly wrong. It is the sinful element in them that makes them dangerous. Good food is not a menace to men; and outright poison holds little potential danger, for we know it for what it is. The menace comes when a little poison is mixed with a quantity of good food. Herein lies the menace of the pleasures of sin. There is a little poison mingled with whatever of good they contained, and in consequence there is "death in the pot."

It is to be noted further that the pleasures of sin are seasonal in their character. They last only for a few days, and then are gone. They have no power to satisfy permanently the deep cravings of the soul of man.

3. Furthermore he refused the treasures of Egypt. It is possible that there was nothing essentially evil in those treasures. They may have been legitimate enough in themselves. But the issue was this: what price must I pay to make those treasures mine? Moses weighed the matter well and decided the price was too high. Long before Jesus ever said it, Moses faced this question: "What shall it profit a man if he shall gain the whole world and lose his own soul?" This man decided that the reproach of Christ was greater riches than the treasures of Egypt.

### III. Moses' character, in the second place, was based on discriminating choice.

1. He chose the people of God rather than the "best circles" of Egypt. It was a matter of small moment that God's people were slaves, and had been for four hundred years in the grip of galling bondage. They were still God's people; and whether they appeared to be the elite or the offscouring of the earth he would identify himself with them.

It has never been popular to believe on Jesus and to seek to follow Him. When the enemies of Christ attempted to undermine His influence, they asked, "Have any of the rulers or of the Pharisees believed on him?" It was a fact that none of them had. There were some who were convinced in their hearts that He was the Christ of God; but for fear of the rulers they did not dare to confess Him openly. It has been the great common people from among whom the followers of our Lord have been recruited.

"Ye see your calling, brethren," said St. Paul to the Corinthians (1 Cor. 1:26-29), "how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to con-

found the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, the things which are not, to bring to nought things that are: that no flesh should glory in his presence." And the chief reliance of the kingdom even yet is on such weak, base, foolish things.

2. Moses chose affliction for Christ's sake rather than sinful pleasure. This has a strange, unearthly sound to a worldly minded man. It seems insane that one should deliberately select a way that involves affliction when so many easier ways lie invitingly open. When one sees things as they are, however, he will realize that the life that bears no burden is a vacuous life, utterly devoid of significance. The man who really lives is the man who buries himself in a glorious enterprise and suffers willingly the loss of all things besides.

Moreover there is an exquisite joy in bearing suffering and "scoffing rude" in behalf of Christ. To know that one stands where Jesus stood, and suffers in his own person some of the afflictions that were laid so brutally on Christ—this is indeed a rare and holy privilege. For it is not all sacrifice. The compensations that God will give one in return are more than recompense for all one will ever have to bear for Jesus sake.

3. Furthermore, it is said of Moses that he chose the riches of reproach for Christ's sake rather than the treasures of Egypt. The language used here is most discriminating and meaningful, albeit paradoxical. To count the reproach of Christ an enriching thing is in itself passing strange. Then, too, the words "esteeming" casts an aura of light and meaning around this amazing choice of this most unusual man. There is indeed a wealth of spirit that accrues to the man who dares to take the Jesus way of life. Here are treasures of infinite worth and riches beyond all computation. This is the way my Lord trod, and it is not too bitter for me to take for Him, especially when such holy compensations are mine.

#### IV. Finally, Moses' character was based on an all-absorbing vision.

"He endured, as seeing Him who is invisible." Here is paradox indeed! And yet it is simply true that the vitally real things in human life can never be seen with the eyes. They are those hidden, spiritual realities that are destined to abide forevermore. Here was a man who chose the thing that mattered most in the long run. We would do well to follow his example, for that is the run we are on. Against the background of eternity, Moses' choice is seen to be the sort that provided an adequate foundation for noble character. God grant us wisdom to build similarly on the rock.

SUNDAY, FEBRUARY 19, 1939

#### MORNING SERVICE

#### CHRIST AND HIS CHURCH

SUGGESTED SCRIPTURE LESSON—Matt. 16:13-20; Eph. 5:25-30.

TEXT—I will build my church (Matt. 16:18).

I. There is an element of prophetic recklessness in the words of Christ which does not immediately appear to the casual reader. For sheer audacity it is doubtful if there is anything in our New Testament that can equal them.

1. For one thing, they were spoken in the obscure country of Galilee at a time when it seemed that the interests of mankind centered anywhere but here. Palestine, once the stage on which the momentous political events were enacted, was now only a province in the far-flung Roman empire. And Galilee was an outlying section of that province. The Galileans were regarded with contempt by even the people of Judea. They had their own dialect and their manners were

rural and rude. It was in such a place at such a time that these brave words were uttered.

2. But our amazement grows apace when we recall who it was who uttered them. Jesus of Nazareth was a young man scarcely past thirty years of age. He had been a son of toil and was identified very closely with the common people. He did not possess any fortunate connections, either social, political, or economic. He had made such ambitious claims for Himself and the movement of which He was the leader, that the religious authorities were already in revolt against Him. It seemed that both He and His movement were doomed. Yet it was He who uttered this bold statement of the text.

3. The audacity of our Lord's words is seen more clearly when one regards the little group to which they were addressed. There were only twelve men in that company, and no one of them was qualified by nature to be a leader of men. Not a man in that crowd possessed the genius that could carry into realization the high hopes that seemed to fill the heart of their youthful Leader. Fishermen, artisans, one publican, and at least one political malcontent, made up the company that had rallied to the standard of the master. And addressed to so motley a group, Jesus' words had an unreal sound.

4. The words of the text must be measured, however, as a naturalist measures the acorn. The acorn may seem to give little promise of future greatness. It may offer no hint whatever of the immense potentialities that are buried in it. But given suitable surroundings and sufficient time, that little acorn will become a mighty oak. It was in full view of the tremendous potentialities of the gospel that Jesus declared, "I will build my church."

#### II. "I will build my church"!

1. It is important, first of all, to note the significance of the term "church." It is a word that is used very sparingly in the Gospels, appearing in only one other place. Moreover, its use in the New Testament should be differentiated clearly from our common use of the term. It does not mean the building in which Christians worship, nor does it denote the congregation or society banded together for purposes of worship. It does not refer to the numerous denominations into which organized Christianity is divided, each of which we call a "church." It denotes, rather, the community of saints, the whole company of the followers of Christ. The word in the original is *ecclesia*, which means "called out from." It will be seen thus to signify the whole company of those who have turned their backs upon sin and worldliness and have given themselves to Jesus Christ.

2. Now the Word declares that that Church holds a place very close to the heart of Christ. Acts 20:28 refers to "the church of God, which he [Christ] hath purchased with his own blood." Ephesians 5:25-27 declares that "Christ loved the church, and gave himself for it." It thus becomes the object of His redemptive mercy. That Church is given special privileges and is related to the Savior in a most surprising intimacy. St. Paul asserts (in Philippians 1:29) that "unto you [the church] it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

3. Now, declares Christ, this Church "I will build." This is His major concern and He will not be defeated. Thank God, He has never yet been completely thwarted in this enterprise. There have been times when the lamp of faith was a very dim and feeble thing; but it is literally true that Christ has never been without a witness before men; and today that witness speaks through a greater multitude of voices than ever before.

#### III. It is evident that the Church, as Christ conceives it, is a building.

1. It rests upon a clearly defined foundation—"this rock" of Peter's confession. It is not the Apostle Peter who



is the rock, but the confession of faith which Peter uttered: "Thou art the Christ, the Son of the living God." The Church rests upon the lordship of Jesus Christ. It is He, the only begotten Son of the Father, upon whom this structure is reared.

2. Moreover, the Head of the Church is no other than Christ himself; once crucified, now glorified. He is the "chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (1 Peter 2:6). The apostle goes on to assert, "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

3. The materials, furthermore, out of which this structure is being reared, are clearly specified. St. Peter (1 Peter 2:5) refers to Christ's people as "lively stones [living stones]" and declares that we "are built up a spiritual house." The allusion here is quite obviously to the temple in Jerusalem, reared for a habitation of God. And it is declared to be God's intention to raise up a new temple of faith, fashioned out of human personalities that have been made alive through Christ Jesus.

Here, then, is the plan to which our Lord dedicated Himself so solemnly in the words of the text. This glorious adventure in church building had already cost Him heavily, and He was still to pay a fearful price before the undertaking would be well begun. But it must be done; and the Master avows His purpose to press resolutely forward in the prosecution of the task.

#### **IV. As the people of Christ, therefore, a serious responsibility rests upon us. We must permit Christ Jesus to build us into this glorious structure of faith.**

1. The first essential in this process is that we be made alive. For by nature we are dead—dead in trespasses and sins; alive physically, and possibly keenly alert mentally; but dead toward God, Christ and eternal things. By the quickening touch of the Spirit, however, there can be a resurrection.

2. Then it is that Christ can build us into this temple of faith—His Church; fitting us carefully into the very niche He has reserved for us. There is no joy and comfort in life comparable to that which comes of finding one's place in God's will and holding that place contentedly.

3. Yet it is within the power of each of us to defeat Christ's purpose to build us into His Church. It may be done by refusal on our part to assume any responsibility in the kingdom of God. A man may receive richly from God and contribute niggardly to God. And such a disposition defeats the will of God for one's life.

But we may defeat Christ's purpose by taking a sandstone attitude; crumbling in His hands; manifesting a disposition of inconstancy, and a lack of settled purpose. Our Lord demands of us a will that is wholly on His side, and an utter selflessness in His service.

He may be thwarted, finally, by a flinty, unyielding attitude. It is as deplorable to be too hard and stubborn as it is to be too vacillating and uncertain in our disposition toward the will of God. It is within our power to refuse to be shaped to suit His holy purpose, and thus we defeat Him.

#### **V. I call you today to a renewed dedication to the whole will of God: to a reaffirmation of our vows of loyalty and devotion to Jesus Christ.**

One does not need to draw back from the hour and crisis of his consecration to feel the need for reaffirming the fateful decisions of his consecration. And I believe it rejoices the heart of Christ to have us repeat again to Him the vows of our love and devotion to His will. He is building His Church; and it is for us to say whether or not we shall be living stones, suited to His purpose.

## **EVENING SERVICE**

### **OBEDIENCE AND CERTAINTY**

SUGGESTED SCRIPTURE LESSON—John 10:22-42.

TEXT—*How long dost thou hold us in suspense? If thou art the Christ, tell us plainly* (John 10:24, R.V.).

I. That sounds like a reasonable enough demand, provided it was made in sincerity. The human mind loathes uncertainty. In our daily living, and in the presence of the numerous little inconsequential things of our busy day, we are harassed by this element of uncertainty. And in respect to the things of supreme and eternal moment, we crave a clear-cut assurance. The issues that center in our religious lives are of such infinite consequence that to mistake would be fatal. Therefore we are prepared to sympathize with the demand of these Jews for an unequivocal statement from the lips of the Lord. "If thou art the Christ, tell us plainly."

It is quite evident, however, that this demand was not made in sincerity. The case of Jesus was already prejudged, and His questioners were only seeking from Him some unguarded word that would lend color to their charge that He was a blasphemer. It is true, the Jews were not solidly arrayed against Him. Even in the hour when they demanded so fanatically that He be crucified, it is doubtful if the rank and file of the dwellers in Palestine would have supported that demand. But the leaders of the people had made up their minds; by fair means or foul, He must die. It was not sincere doubt therefore, but hateful malice, that prompted the question of this text.

#### **II. There are three kinds of doubt that rise in the human mind, and with two of them Christ has an infinite amount of patience.**

1. There are doubts of the mind, rising from intellectual difficulties that we encounter in thinking upon revealed truth; and practically every thoughtful person has experienced them in some form or at some time. The doubt that arose in Nathanael's mind, when he first discovered that Jesus was a Nazarene, is typical. "Can any good come out of Nazareth?" he questioned. There were deep-rooted prejudices against the town of Nazareth. So little good had ever come out of that town that men were led to question cynically whether it could ever make a worth while contribution to any age. The answer Nathanael received was "Come and see." And with him seeing was believing.

Another striking example of intellectual difficulties such as this is found in Nicodemus' amazed exclamation, "How can these things be!" Christ had been unfolding His teaching concerning the new birth—something utterly foreign to all of Nicodemus' habits of thought. And as the bewildered Pharisee listened to that masterful exposition, at once so simple and so profound, a doubt was formed in his mind. It is beautiful to note the patience of the Master in dealing with His questioners. He did not rebuke them for the difficulties they were experiencing, but led them along patiently to the place where they were fully convinced.

2. Then, again, there are doubts that arise from the heart, or the emotions. It was a doubt of this sort that prompted John the Baptist to send one of his disciples to Jesus with the question, "Art thou he that should come, or look we for another?" John had fallen upon evil days. He was the prisoner of Herod. In his dungeon it is only natural that depression should sweep over him and in his hour of heaviness he would be sorely tempted to wonder. If men in similar depression would do what John did—go directly to Christ with their doubts—it is likely they would receive an assurance comparable to that given John.

Another example is found in the attitude of Thomas following the resurrection of our Lord. Thomas was not present when the risen Savior first revealed Himself to His disciples. When he heard of it, he declared roundly, "Ex-



cept I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." It is easy to forgive that outburst when we recall the fearful emotional pressure Thomas had been under for the past days. And Christ did not chide him overmuch. It is beautiful to note that Thomas was not nearly so hard to convince as he himself imagined. And convince him Jesus did, until the last word we hear from Thomas is the exclamation, "My Lord and my God!"

3. There are other doubts, however, that arise, not from honest intellectual difficulty or from disordered emotions, but rather from sin lurking deeply in the heart and life. Sin has the effect of blinding the mind and darkening the understanding. It has power to warp the judgment and distort the vision until truth seems to be error, and error appears as truth. God's Word recognizes frequently this baneful effect of sin upon the mind. Moreover, there are men who profess doubt in an obvious effort to silence the persistent voice of conscience within them. When God's truth condemns one, it is easy to deny the truth in a vain effort to escape the condemnation. Doubt thus becomes a sort of window-dressing designed to conceal the emptiness of the shelves behind it.

### III. Doubt turns, in the main, about three propositions that are fundamental to the Christian faith.

1. The first question has to do with the inspiration of the Bible. Is this Book really the inspired Word of God? How is it possible for men who lived centuries ago to speak to the deep, intimate needs of my life? Here is a Book that demands of me a self-forgetting devotion to God. What validity does that demand have?

2. The second question concerns the deity of Jesus Christ. Jesus of Nazareth was obviously a first century Jew. He lived a short life and died amid tragic circumstances. Yet the Bible and all of our Christian tradition declares that He was the only begotten Son of God, unique in His divinity and His relationship to the Father. Is that claim true?

3. The third question that arises—and one hears it more frequently now than ever—has to do with existence beyond the grave. Is there such a thing as immortality? "If a man die, shall he live again?" More and more men devoid of Christian faith are giving voice to their doubts about this vital teaching.

Now it is around these three points that doubts are likely to turn. Is the Bible truly God's eternal Word? Is Jesus truly God's only Son? Is there existence beyond the grave?

### IV. The human mind craves assurance at these points so intensely that it is a comfort and joy to know that there is a cure for doubt.

1. Doubts of the mind can be met by discovery of additional evidence. And the open-minded and honest-hearted man will discover the whole truth if he will search persistently. Facts and logic, including of course the logic of faith, will meet every doubt with a glad and quiet confidence.

2. Doubts of the feelings will be dispelled when darkness and depression are relieved. They are a by-product of a state of mind and will evaporate with the passing of that particular hour of emotional oppression.

3. But the doubts that come of sin can be met only by a frank, open-hearted acknowledgment and confession of sin. A defiled conscience is at the root of such questionings, and that conscience must be cleansed if one would be delivered from doubt of this sort.

4. Christ has given a most striking challenge to all men everywhere who want to know the truth. "If any man willeth to do my will," He said (in John 7:17), "he shall know of the doctrine, whether it be of God, or whether I speak of myself." There is a truth that can be apprehended only by

revelation. Search and research can never uncover this precious vein of golden ore. It must be revealed to the heart by God himself through His Spirit. But God cannot reveal truth to a heart that is blinded by wilfulness and sin. A man must put his will definitely over on God's side if he would ever know this precious revelation. In other words, obedience is the door to certainty.

"How long dost thou hold us in suspense?" Only as long as it takes a man to line himself up with the will of Christ. Then and only then will doubt and uncertainty flee away.

SUNDAY, FEBRUARY 26, 1939

### MORNING SERVICE

#### WANTED A MAN FOR THE GAP

SUGGESTED SCRIPTURE LESSON—Ezek. 22:17-31.

TEXT—*And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it (Ezek. 22:30).*

I. The crying need in every age has been for men. It is not merely the male of the human species that we need, but men in whom are incarnate those virtues of sagacity, sobriety and integrity which we associate habitually with the concept of manhood. J. G. Holland has put this demand most effectively in his familiar lines:

*God give us men! The time demands  
Strong men, 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!  
For while the rabble with their thumb-worn creeds,  
Their large professions and their little deeds,  
Mingle in selfish strife; lo! Freedom weeps!  
Wrong rules the land, and waiting Justice sleeps!*

1. Strangely modern, then, is this cry of the prophet. It sounds like a voice of one of our contemporaries, calling for a leadership of mighty manhood rather than a low-browed and selfish opportunism. There must be a fundamental similarity between our times and the age in which the prophet lived.

2. It was indeed a dark and forbidding day when Ezekiel wrote these words. God declares that there was a conspiracy of the prophets in the midst of Israel. Men who were standing guard on Israel's walls were giving the trumpet so uncertain a sound that no one was aware that the enemy stood at the gates.

It is declared, furthermore, that the priests had lost completely their power of moral discrimination. "They have put no difference between the holy and the profane," declared the Lord (in verse 26), "neither have they shewed difference between the unclean and the clean." There was no defilement so serious and so degrading as this. The Lord then goes on to indict them with Sabbath desecration (verse 26), and finally asserts that the prophets have "daubed with untempered mortar." Literally, untempered mortar means whitewash. Those prophets were not the first men, nor the last, who have tried to whitewash sin.

3. But, when one comes to think of it, all these words of denunciation might be applied with equal force to the twentieth century. The prophets of our age seem to have entered into a conspiracy of silence in respect to the sinfulness of sin. One rarely hears any more the solemn words, "Thou shalt not!" Perhaps this silence rests back upon a collapse in our powers of moral discrimination. If so, it may be understand-

able, though by no means excusable. Moreover God's day hardly exists in America; and sin leers at men from behind its thin coat of whitewash newly applied.

## II. Then sound forth the cry of God, "I sought for a man among them."

1. There is a gap, and a fatal one, to be filled. There is a breach, and a gaping one, to be healed. It does not satisfy God that men are sinning with thoughtless and carefree abandon. Our Lord cannot sit idly by while men are slipping over the brink into hell. God is stirred about it all, and He is seeking to stir us. It requires men to speak for Him and to stand forth in the strength and power of God.

2. But what sort of man, we may ask, must he be who can "make up the hedge and stand in the gap"?

a. It must be a man who knows men; one who understands our humanity in all of its godless futility. For without God, man is the personification of importance. Unless our feeble strength draws liberally from His omnipotence, we are undone. Yes, godless humanity issues in sheer futility.

b. But the man for the gap, furthermore, must be one who knows God as only the saints know Him. The cold, objective view of God so congenial to the minds of the philosophers will never do; and unless the man for the gap knows God more warmly and intimately than that, he is undone. He must *see* God, *believe* in Him, and *dare* everything by faith in Him.

## III. The man is important, because the part of human agency and responsibility can never be done away.

1. Every revival in human history has had some human instrument at its head. At Pentecost it was Peter who was the key man. As naturally as breathing he assumed the place of spiritual leader in the church, and the interpreter of the truth to the wondering people of Jerusalem. In the second period of the Church God's man for the leadership was Paul; and under his ministry the message was carried to the limits of the known world. They were men for the gap.

2. Something over two hundred years ago God found such a man for the English speaking world of the eighteenth century, in the person of John Wesley. He lived in a dark and brutal age; an age when deism had sapped the spiritual vitality of the educated classes, and paganism had brutalized the masses. It required a prolonged training to bring God's appointed leader to the place where he was ready to assume the task. The legalism of the so-called "Holy Club" fell far short of satisfying the hunger of his soul. For some years he drifted down the easy stream of mysticism, only to discover that the mystics had nothing of real worth to give him. For a time he gave himself to high-churchmanship, only to discover that this was a blind alley. He was lapsing into darkness and despair when at last the moment of his deliverance came. His own testimony is as follows: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did now trust in Christ, Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." Out from that Aldersgate room he went, to set the British Isles ablaze with the good news of salvation. He was God's man for that gap, and no mistake about it.

## IV. But our day has its gap that must be closed by some man acceptable to God.

There has never been an age more in need of a Savior than this age. And there is a Savior precious near, One who has lost none of His power. The answer to the deepest human longing today can be found only in an uttermost salvation. God is calling for men today to fill this gap; to go forth with this glorious redeeming message on their lips, and burning passion for the lost in their hearts.

1. The men God can use in this modern emergency must be men who have been themselves gloriously redeemed through the blood of Christ. They must know the transforming power of Christ in their own lives before they can witness that power to others.

2. These men for the gap, moreover, must be men in whom the fullness of God dwells. They must have been purged from selfishness and pride, from envy and inner discord by the cleansing fires of Pentecost; in whom human emptiness has given way before divine fullness; whose hearts are the living temples of the Holy Spirit.

3. And finally, they must be men of passion, vision and faith. They must see farther and dare more courageously than would ever be possible to them apart from the energizing touch of the infinite God.

Such men as this God is expecting us to be. Around us is a dying generation, needing the very Savior that we have found. As Mordecai said to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" There is no doubt about it: this is our age and our glorious opportunity. May God help us to be true to it.

## EVENING SERVICE

### THE RAINBOW ROUND THE THRONE

SUGGESTED SCRIPTURE LESSON—Genesis 9:8-17.

TEXT—*There was a rainbow round about the throne (Rev. 4:3).*

I. The rainbow set in the clouds is so common a sight in our summer sky that few recall the precious and holy significance of this God-given sign. It came as a symbol of mercy and an assurance of hope at one of the darkest periods in the history of the world.

1. It happened in the days of Noah; days which, according to the Word of God, were wicked beyond anything we can imagine. The inspired record states that men had forgotten God, and had given themselves over to the practice of unmentionable iniquities without shame. So intolerable had the situation become that God determined upon a fearful judgment. He resolved to wipe out all of mankind except one family—that of Noah—and to do it by means of a flood.

2. God first revealed this impending judgment to Noah, and commanded that he build an ark for the saving of his house. One hundred and twenty years the ark was in process of construction, during which time Noah preached righteousness and warned men faithfully. The day would soon come, he declared, when rain would fall from heaven and the fountains of the great deep would be broken up. But men were unbelieving. They had never seen rain fall from heaven, the earth being watered by the dews that settled upon it at night. Consequently the faithful preaching of Noah seemed to them as idle words.

3. But the day eventually came. Noah and his family entered into the ark and were shut in by the hand of God. The waters of the flood then came upon the earth. Higher and higher the waters rose until the highest mountain was covered and every living thing was destroyed. It was a horrible tragedy, fearful beyond words. And after it was past, desolation reigned everywhere. Noah and his family, of all mankind, alone remained.

4. When Noah and his sons emerged from their safe haven, to view the devastation, God vowed a vow and entered into a covenant with men. Never again, said God, should all men be cut off by the waters of a flood. And as a symbol and seal of this covenant of mercy. God said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Thus it is that such precious and holy significance attaches to the rainbow. It is God's reaffirmation of His promise of mercy, writ large in the heavens, that all may read. I have seen the rainbow under numerous conditions; but none were more enthralling than that at the Grand Canyon. There one day, with clouds

and rain filling the canyon, the sun broke through to throw a magnificent rainbow against the hazy background of distant cliffs. But, there or elsewhere, the bow in the clouds is as the voice of God speaking to men in tones of mercy.

## II. Now leap the centuries to this glimpse of the throne of the eternal God.

1. For nothing less than such a vision is the experience of the inspired author of the Revelation. "After this," he declares, "I looked, and, behold, a door was opened in heaven: . . . and, behold, a throne was set in heaven, and one sat on the throne." It is extremely difficult to imagine what a vision of God seated on His throne would mean to the average man. It would certainly be a vision of the terrible majesty and splendor of God. It was declared in Moses' time that no one could look upon the face of God and live, so terrible was His majesty. It is likely, furthermore, that such a vision would reveal the unapproachable holiness of God, before whose awful throne the angels chant, "Holy! holy! holy! Lord God Almighty! the whole earth is filled with thy glory!" And all of this would suggest most vividly God's horror of and hatred for sin, and the inevitable judgment of God directed against it. It would indeed be a sight calculated to inspire the utmost terror in the hearts of men.

2. But John saw something else that gave him hope; for "there was a rainbow round about the throne." What could that mean?

a. Here, in heaven, was the sign and assurance that God had given Noah. It was a token of mercy, and had never denoted anything except mercy. It was the symbol of confidence and hope to Noah and to every subsequent generation of men.

b. Its meaning, therefore, could not be mistaken, here in heaven surrounding the throne of the eternal God. It was still a token of mercy; the symbol of a new covenant. That covenant was mediated to men through Jesus Christ and sealed by His shed blood. The rainbow round the throne thus becomes the assurance that

*My God is reconciled,  
His pardoning voice I hear;  
He owns me for His child,  
I can no longer fear.  
With confidence I now draw nigh,  
And "Father, Abba Father" cry*

## III. But what, we must inquire, is this new covenant of grace and mercy?

1. It is based, first of all, on the fact of human sin. If there had been no sin problem, there had been no neces-

sity for an atoning covenant. But "all have sinned and come short of the glory of God." And the devastating truth of that indictment is everywhere evident. Sin is a horrible fact.

2. Moreover, sin being what it is, it follows of necessity that divine judgment is sure and certain. God has declared that "the soul that sinneth, it shall die." That sentence is written in God's Word; but it is written with equal emphasis in the record of human experience and in the constitution of the universe. "The wages of sin is death"—that truth stands out clearly in the midst of a changing world.

3. But there enters this tragic scene the atoning sacrifice of Jesus Christ. He was a representative man and His identity with us was so complete that He was able to assume the guilt and judgment properly ours. He bore our sins to His cross and there atoned for them all. And today:

*His blood avails for all our race,  
His blood avails for me.*

4. Here, then, is the secret of this amazing discovery of St. John, that round the throne of the eternal God there is a rainbow. That fearful throne, symbol of judgment, is now surrounded by a token of mercy. There is hope for men, instead of unyielding despair. There is promise of life instead of terror of death. There is forgiveness for the past, transformation for the present, and blessed promise for the future. The rainbow symbol of the covenant of mercy is around the throne of the eternal God.

## IV. One day you and I will stand before that throne.

For "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." In that day every eye shall see Him, and they also that pierced Him.

Will the throne before which we stand that day be a throne without a rainbow? That may easily be. Our Lord sketched some faithful pictures of the judgment day. He indicated clearly enough that many would face that throne unprepared, only to hear the fateful word, "Depart!" Some indeed would be so apprehensive of that meeting that they would actually cry for the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. It will be a fearful throne if it has no surrounding rainbow.

But, thanks be to Christ for His atoning sacrifice, it may be a throne encircled by the bow of assurance and confidence and eternal hope. Our sins can go before us to judgment, and God will cast them forever behind His back. The rainbow thus becomes the promise of hope and heaven to the heart that sincerely repents and truly believes.

# Expository Outlines for February

Lewis T. Corlett

## Stewardship of Service

(Romans 12)

### I. BASED ON CONSECRATION (v. 1)

1. A recognition of God's claim on the entire man.
2. A volitional decision to place all in His hands.
3. A desire for all man is and has to be useful to God and humanity.

### II. MAN'S WILL LOST IN CHRIST IN GOD LIFTS THE INDIVIDUAL TO THE HIGHEST POINT OF USEFULNESS (v. 2)

1. The acceptance by God of the gift presented in consecration.
2. The renewing of the mind in purification by the Spirit of God.

3. The cleansing of the entire moral nature from inbred corruption.

4. The possession of the whole inner life by God.

5. This brings an individual into the and most acceptable position with God.

### III. MAN IS PLACED BY THIS WORK OF GRACE, IN A POSITION TO RENDER BETTER SERVICE AS A STEWARD

1. To himself.

- a. Gives a better viewpoint of personal worth and value (v. 3).

- b. Recognizes God's viewpoint of resources (v. 3).

- c. Enables the individual to sense his personal relation to the work of the Lord (vs. 4, 5).

2. To the work of God.

- a. Each one has something to contribute (v. 6).

- b. Each should be diligent in doing what he can (v. 7).

- c. All should do the work of God with cheerfulness (v. 7).

- d. All should be fervent in the work of the Lord (v. 11).

- e. The Christian should be full of faith and expectancy (v. 12).

3. To others.

- a. Set a proper example (v. 9).

- b. Show love and interest (v. 10).

- c. Manifest a sympathetic helpfulness (v. 13).

4. To those who oppose.
  - a. Live peaceably (v. 18).
  - b. Allow God to do the judging and punishing (v. 19)
  - c. Manifest a Christlike spirit (v. 20).
  - d. Provoke others to good works (v. 21).

#### IV. THE PRACTICE OF STEWARDSHIP IS BENEFICIAL TO MAN

1. Enlarges his capacity.
2. Enables him to define specific objectives.
3. Brings the favor of God.

#### God's Accusation and Promise

(Mal. 3:6-10)

#### I. BASED ON GOD'S STANDARD FOR HIS PEOPLE

1. Fellowship and communion with Him. "Return unto me."
2. Respect and obedience to His ordinances and commands. "Ye have gone away from mine ordinances and have not kept them."
3. A claim on man's material possessions. "Ye have robbed me."
4. Reveals that man's personal activities are interpreted by God as acts for or against Deity.

#### II. MAN'S DULLNESS TO GOD'S OPERATION IS ASTONISHING

1. Gradually drifted away from God and His standard.
2. The people were surprised when rebuked.
  - a. Asked, "Wherein shall we return."
  - b. Unconscious of the gap between themselves and God.
3. Astonished when the Prophet accuses them of robbery
  - a. Their conception of robbery did not include withholding God's part from Him.
  - b. Consciously or unconsciously they had built up the belief that there was little connection be-

tween God and their material possessions.

- c. Asked in bewilderment, "Wherein have we robbed thee?"

#### III. GOD'S ACCUSATION IS DEFINITE

1. Pointed out their departure from their anchorage (v. 7).
  - a. From Him, and from His law.
  - b. An attitude of irreverence and disrespect.
2. Gave a clear meaning of robbery (v. 8).
  - a. Robbed themselves of the proper vision of stewardship.
  - b. Robbed God of His place of control.
  - c. Robbed the Church of the blessings that were rightfully hers, because of the obedience of the adherents.
  - d. Robbed the ministry of their source of support.

#### IV. GOD'S PROMISE IS CHALLENGING AND CERTAIN

1. "I will return."
  - a. In favor and blessing.
  - b. In guidance and strength.
2. "Bring ye all the tithes into the storehouse . . . and I will pour . . ." (vs. 10, 11, 12).
  - a. The message is clear and definite.
  - b. God will open the closed window.
  - c. The tithe belongs to God.
  - d. God will pour out the overflowing blessing.
3. The certainty of His promise lies in His own character. "I am the Lord, I change not" (v. 6).

#### The New Testament Standard of Giving

(2 Cor. 8:1-16)

#### I. GIVE THE SELF (v. 5)

1. Whole-heartedly to the Lord.
2. Unreservedly unto the cause Paul represented.

#### II. FOLLOW THE EXAMPLE OF CHRIST (v. 9).

1. Gave all in order to share.
2. Forgot self-interests for the welfare of others.
3. Desired to become poor to make others rich.

#### III. GIVE FROM A WILLING HEART (vs. 11, 12)

1. Growing out of a readiness to act (v. 11).
2. A yearning to please God above all things.
3. A desire to co-operate to the fullest extent in His work.
4. God accepts the attitude to a greater extent than the meager sum given (v. 12).

#### IV. PAUL ADVOCATED AN EQUALITY IN GIVING (vs. 13, 14)

1. Early Church planned for all to help to the best of their ability.
2. It is not pleasing to God to have some burdened because of the indifference of others.
3. The giving should be according to the amount of increase (v. 15; 1 Cor. 16:2).
4. God has advocated at all times the tithe as the proper basis of equality in giving.
  - a. This enables each one to do his part.
  - b. This makes gifts equal before God.
  - c. This causes man to find himself in proper relation toward God in his stewardship.

#### V. THE NEW TESTAMENT STANDARD OF GIVING WILL SOLVE THE FINANCIAL PROBLEMS OF THE CHURCH IN THIS GENERATION

1. God is challenging all to prove Him.
2. The church is handicapped when her members fail to meet this standard.

#### The Christian Witnessing

(1 Thess. 1:1-10)

#### I. THEY HAD A PERSONAL KNOWLEDGE OF CHRIST (v. 1)

1. This is the foundation of true Christian witness.
2. This gives certainty to the testimony.
3. This gives assurance to the one witnessing.

#### II. THEY WERE ACCEPTED WITNESSES (v. 4)

1. God had accepted their oath of allegiance.
2. The Spirit of God had witnessed to them (Rom. 8:16).
3. The Spirit of God had sealed them as witnesses for Him (Eph. 1:13).

#### III. THEY WERE FAITHFUL WITNESSES (vs. 3, 5)

1. Labored diligently at the task. "Work of faith."

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2. Counted witnessing a privilege of love. "Labor of love."
3. They were optimistic in their testimony. "Patience of hope."
4. They witnessed in the power and joy of the Holy Spirit (v. 5).

#### IV. THEY WERE CONSISTENT WITNESSES (vs. 6, 7)

1. Continued to witness in midst of persecutions and afflictions.
2. They had a victorious note in their testimony.
3. They set an example for others to follow.

#### V. THEY WERE DEFINITE IN THEIR WITNESS

1. Of the superiority of God over idols (v. 9).
2. Of the fact of personal salvation ("turned to God").
3. Of their living relationship with Him (v. 8).
4. Of the Second Coming of Christ (v. 10).

#### VI. THEIR WITNESS BORE FRUIT

1. Caused Paul to rejoice over them (v. 2).
2. Encouraged Paul in his labors.
3. Became a good advertisement for Paul to show to others (v. 8).
4. Produced greater strength for themselves.

## Suggestions for Prayermeetings

H. O. Fanning

### Brief Prayers

Nothing will be lost, and much may be gained, by cultivating the habit of offering brief prayers in our prayermeetings and other services. Sometimes spoken of as sentence prayers. This need in no way interfere with longer prayers in all of our services, which are so desirable and so helpful to us all. The purpose is not to shorten our prayers, but to cultivate the habit of brief prayers on proper occasions. Many do not pray in public because they do not feel able to formulate a lengthy prayer. Some of these might be encouraged to pray brief prayers when they know that this is what is desired and expected. Such a beginning might be the means of their development into helpful prayers in our services and in their homes. It is well for us to remember that the most of the prayers recorded in the Bible are brief prayers. Some of the most important of them are of few words. One of our outstanding needs is that of prayer. Whatever will encourage us to do more praying should be welcomed and encouraged. The habit of brief prayers on all occasions and under all circumstances, will help to keep us in the spirit of prayer. It will bring to us help in many times of need. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8).

### Walking with God

*Enoch walked with God: and was not; for God took him* (Genesis 5:24).

*Walking with God is one of the believer's most exalted privileges, as well as one of his most important obligations. The monotony is broken in this record of the early genealogy of our Lord's human ancestry, in the record of a man's*

life in which there was something so remarkable that such an interruption was necessary. The outstanding thing in the life of Enoch is that he walked with God. No greater thing can be said of any man. Blessed indeed is the man concerning whom this can be said. We are wont to think of Enoch's translation as the remarkable thing in his life. And it was an important thing. But the more important thing—the thing that made this possible—is that he walked with God. There is but one end for such a man, and that is for God to take him. The man who walks with God is in fellowship with Him, and out of fellowship with all else. He is unfitted for all else but God and His heaven. A generation of believers will follow in Enoch's translation experience when our Lord returns.

I. *Walking with God means fellowship with Him.* Such walking furnishes us with opportunities for delightful fellowship with Him and instruction from Him. God's walking is purposeful walking. It is progressive walking. The fel-

lowship we enjoy in walking with Him, is progressive fellowship; purposeful fellowship.

II. *Walking with God means communion with Him.* It furnishes us with opportunities for fellowship with Him not found elsewhere. Communion with Him in the solitary place has its distinctive values and communion with Him in walking with Him has its distinctive values. The one cannot be substituted for the other. We must have both for the development of well-rounded Christian character and life. There are values incident to action that are peculiar to it.

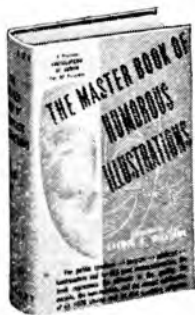
III. *Walking with God means imitation of Him.* It is in this that we have our best opportunities to observe Him, to follow, not only in His footsteps physically, but to follow Him in His inner activities as they find outward expression. Not only to imitate Him outwardly, but to imitate Him inwardly. To imitate Him in His activities. Walking with Him gives our imitative powers their best opportunities for effective operation.

IV. *Walking with God gives opportunity for the imbibing of His Spirit.* Catching His motives, seeing His moods learning the best ways of meeting life situations most helpfully. Learning to walk as He walked, and to work as He worked. Jesus chose His disciples that they might be with Him, and that He might send them forth to preach, and finally to use them as His apostles. Being with Him, and working with Him, fitted them for their service for Him. Their enemies took note of the fact that they had been with Jesus, and learned of Him. They reminded people of Jesus.

V. *Walking with God means partnership with Him.* Partakership leads to partnership. Walking with Him means being interested in the things in which He is interested. It means mutual interests, mutual desires, mutual efforts and activities. Only as we walk with God are we properly qualified to work with

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Him. Only so can we work effectively. Thus we become laborers together with God.

VI. *Walking with God means fellowship with Him in the satisfaction of work well done.* That understanding that leads to joy in the progress of the great work being done by His grace and power, and as a result of the purchase of Christ's blood. Apart from walking with Him, many things would have a tendency to discourage and dishearten us. Seeing things as He sees them tends to hearten and encourage us.

VIII. *Walking with God means fellowship with Him in His enjoyment of a great task well done.* Walking with Him here, means walking with Him hereafter. Sharing in the burdens, in the hardships, in the discouragements, in the sorrows incident to fellowship with Him in the doing of His work here, means sharing with Him His joy for all that is accomplished through these sufferings. If we suffer with Him, we shall also reign with Him. Only as we share with Him here and now, will we share with Him then, and hereafter. The important thing with us now as sanctified believers is that we walk with God. Only so can we hope to come to any adequate realization of the possibilities of our experience. Only so will life be what it should, either here or hereafter.

### Talking with God

*Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need* (Hebrews 4:16).

That God talks with men, and desires that men talk with Him, is manifest in the Scriptures, and in human experience.

It would be strange indeed if this were not true. Whatever may be true in other lands, in this land, few men go far in life without some effort on the part of God to talk to them and with them. He is seeking constantly to get the attention of men. Our own experiences teach us that God has not changed in this matter. He is still ready to talk to men, and with them—to have them talk with Him. All down through life God has been talking to us. Many of us have been talking with Him with great pleasure and much profit. It is no easy matter for us to come to the place where we can talk intelligently with Him. This need not discourage us. It has been no easy matter for us to come to the place where we could talk intelligently with men. We have overcome—in some measure at least—our difficulties in talking with both God and men, by persistent effort, and will make further progress by such continued effort. In talking with both, we begin as children, humbly and simply, and improve by persistence in practice. We are not finished products. We are in the making, in these, as in other matters. Thanking God for the progress He has enabled us to make, we press on.

I. We should put ourselves in the way of talking with God. This we may do by becoming interested in the things in which He is interested. We have learned to talk with men by putting ourselves in the way of such learning. It has been by mingling with men, and becoming interested in things in which they were interested that we have developed whatever of fluency we have in talking with them. We should seek the presence of God, and become mutually interested with Him in the worth while things of life—the life He designs us to live.

II. We have learned to talk with men by hearing others talk with them. We have learned much from the good example of others. We should mingle with people who are in the habit of talking with God, and have developed some proficiency in this matter. We will learn much about praying by mingling with praying people; by joining in with them, and exercising our powers with them.

III. We have learned to talk with men by going to them with our affairs, and inquiring of them concerning these matters. We will learn to talk with God by bringing our affairs to Him, and talking with Him about them. We learn to talk by talking. There is no royal road to ability to talk intelligibly and intelligently. We learn to pray by praying.

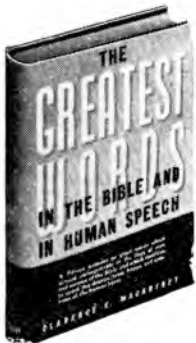
IV. We learn to talk with God by coming to Him through His Word. There we have a record of other men talking with Him, and how they did it. We learn that prayer is not prayer that is all one-sided. Heathen do that sort of praying. The answer to prayer is as important in the matter of its completeness, as is the offering of it. Prayer is a mutual affair. There we learn something of the kind of prayers God answers—of the necessary conditions of effectual prayer. Our objective is to learn to talk with God effectually. We need not be discouraged because of the difficulties we encounter in this effort. Talking with God effectively is the most important and worth while thing in this world. We should be surprised if this proved to be an easy task. Its difficulties are commensurate with its importance.

V. One of the encouraging things about talking with God, is the simplicity of its beginnings. We may go to Him with the simplest matters of our lives. He is ready to engage us in conversation concerning whatever interests us. It is not likely that we will be interested in very large affairs at the beginning of our efforts. It would be strange if we were. They may seem very important to us. From these simple beginnings, men have risen to heights most sublime; and so may we.

VI. We learn to talk with God by establishing the habit of so doing. Form the prayer habit. Nothing is more important. Develop it; strengthen it; enlarge it; make it a regular part of your life. Give it its place, and see that its place is filled. An ever expanding place. Make it ever more inclusive of all the affairs of life; ever more embracing in its scope and influence.

VII. Talking with God will make the difference between success and failure in life; much or little in the way of usefulness, and of value to God and men. We ought always to pray, and not to faint. The accomplishment of large things is through the employment of commen-

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surate power; the power of God. And this is obtained by talking with Him. God has a plan for every life. That plan will be worked out only as we talk with Him; learn its details, and co-operate with Him in its outworking. We want to go to heaven after having lived lives of usefulness here in the service of God and of our fellowmen. We must talk with God if we are to succeed.

### Temptation

*My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:2-4).*

God is not seeking to make of His people a group of weaklings, driven about by every chilling blast; but strong, stalwart men and women who can meet the issues of life successfully and victoriously. He would have us a victorious, a conquering, overcoming people. Temptations are not for our destruction, but for our development. God saves the weak, the faint-hearted, those little in faith. But He does not desire that they remain so. He would bring them into contact with others who are strong in faith, strong in character, strong in meeting the issues of life, that their faith may be strengthened, their weakness may become strength, their faint-heartedness may be turned into stout-heartedness. He would not have us in a defensive, but an aggressive warfare; a power in the world by His grace.

I. *We should have a right attitude toward temptations.* A right attitude toward God. They are a part of the divine apparatus God uses in developing endurance, steadfastness in the characters of His people. Seeing this we will face them in a right attitude; with a consciousness of their value as well as a consciousness of the inconvenience of meeting and resisting them. This consciousness will take us a long way on the road to victory over them. They are common to all men, and have their place in the development of manhood and womanhood. Our Lord had them, and they had their place in the development of His marvelous personality.

II. *Temptation is not sin.* Yielding to it is. It is no sin to be tempted. The best of men have been tempted, and sorely tempted. Even our blessed Lord was tempted. Being tempted should be encouraging instead of discouraging. There is something in us that makes us worthy of the tempter's attention. Temptation resisted, makes us stronger to resist oncoming temptations. Yielding weakens us.

III. Some would have us believe that there can be temptation only where there is evil within to respond to it—to

be appealed to by the temptation. The temptation of Adam and Eve was that of persons created in the image, and after the likeness of God, in whom there was no evil. Our Lord himself was tempted. In Him was no evil. Adam and Eve fell. Our Lord stood. Our Lord resisted the tempter, and refused his temptation. Adam and Eve yielded and fell.

IV. *Temptation may bring to one a revelation of himself.* It brought such a revelation to Peter on the night in which our Lord was betrayed. He was sure he would not deny his Lord. He did not know himself. Through temptation Judas got a revelation of himself. It may be a means of freeing us from things undesirable, and becoming as children of God. Peter had less self-confidence and self-assurance after that experience. Multitudes have suffered similar disillusionment.

V. *Temptation may be a means of proving one's character.* It was such in the matter of Abraham's offering up of his son Isaac. It was such in the case of Job in his temptations. He was God's pattern man of perfection. He allowed the devil to tempt him to the limit, sparing nothing but his life. With property, children, health, friends, all gone. Job stood by the grace of God, and was immortalized in his standing. Through his testing, Abraham was revealed as God's pattern man of faith. In our measure, such things may be true of us today.

VI. *Temptation may be a way of preparing us to better help others.* This was true of our Lord. For in that He himself hath been tempted, He is able to succor them that are tempted (Hebrews 2:18). We are followers of the Christ who has been tempted, and who knows the value of temptation. He knows how to sympathize with us in our temptations, and how to deliver us out of them. For this reason, many who have been longer in the way, are able to help those who have come in later. Behold, we count them happy which endure.

VII. *Our faith is the principal point of attack for the tempter.* And here we as wholly sanctified persons may be sorely tempted. It would seem sometimes that about every effort to get us to cast away our confidence, and give up our experience was being made. We are saved by faith; we are sanctified by faith; we stand by faith. When faith is undermined and destroyed, and we separate ourselves from God, the work of the destroyer has been done. Since this is the point of the destroyer's attack, it must be the point most strongly defended—the one in which we are most firmly entrenched. While this is the point of attack by the destroyer, it is the strategic point with our Savior. In His strength, and by His grace, we must stand.

### Faith in God

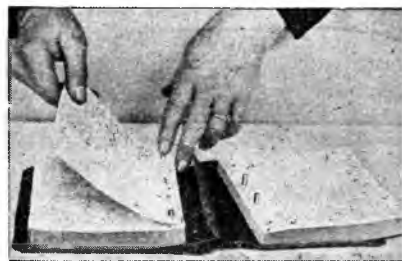
*Without faith it is impossible to please him (Hebrews 11:6).*

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governed. Unbelief is disagreeable to human nature, and destructive of it. Faith in God is as necessary to man, as it is to God. Faith in God makes society and civilization possible, and this world a fit place for human habitation. Take faith from it, and chaos would ensue. Take God out of its sky, and all would be enshrouded in impenetrable gloom. God and man are so constituted that faith is an absolute necessity everywhere if harmony is to prevail, and chaos is to be avoided. Faith is essential to things pleasing everywhere. Unbelief is destructive to all things pleasing.

I. *Faith in God is believing Him on His word, and acting upon our belief.* It is believing that what He has promised. He will perform. To act upon God's Word is to act upon that which is as sure as He himself is sure. There can be no failures in His fulfillment of His Word. In this world of uncertainties, the things that are sure are the promises of God. Safety is in believing them.

II. It is by faith in God that we see Him; it is by this faith that we cling to Him; it is by faith that we appreciate and appropriate Him; it is by faith that we enjoy His grace and gifts.

III. It is by faith in God that we are lifted out of sin into salvation; out of depravity into holiness; out of sickness into health; out of poverty into wealth; out of the transient into the enduring.

IV. *It is by faith in God that we are lifted Godward and heavenward.* From the groveling things of earth, unto the glories of heaven. From the sordid things of time to the sacred things of eternity.

V. It is by faith in God that we rise above the things of time and sense, and glimpse the glories of God and eternity; become enamored of them, and make them the object of our quest. That we are lured from old pursuits to new.

VI. It is by faith in God that we find Him in prayer; that we walk in the light as He is in the light, have fellowship with Him, and the blood of Jesus Christ cleanses us from all sin. That we walk in purity, peace and power here below.

VII. *It is by faith in God that we become laborers together with Him;* share with Him in His great and glorious work of redeeming mankind while here, and share with Him the glories of His triumphs in the world to come. It is by faith that we are lifted to the highest honors in the gift of God. That we enjoy His richest gifts and graces.

### Bible Holiness

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

Among the outstanding facts found in the Bible concerning man, are these; that he was created a holy being; designed to be a holy being here below; and destined to dwell in a holy heaven in the presence of the Holy God, and

the holy beings therein. Among the outstanding facts concerning God found in the Bible, are these; that by Christ's death on the cross—the shedding of His blood—God has made possible man's restoration from the fall to an experience of holiness here below, and an eternal state of holiness hereafter. That the Holy Spirit is here to make actual, all that Christ has made possible.

I. *Bible holiness is more than outward conformity to the will of God,* desirable and essential as is such conformity. It is inward purity, wrought by the Holy Spirit, through the efficacy of the blood of Christ; and that conformity to the divine nature that God has made possible to man in his present condition.

II. *It is not angelic, Adamic, or absolute holiness.* Such holiness is possible only to beings capable of enjoying it. It is holiness suitable to our present condition and limitations.

III. *It is not holiness in which there is no room for improvement.* It is the proper preparation for the unlimited improvement which we so much need. For growth in grace, and in the knowledge of our Lord and Savior Jesus Christ. For the development of the fruit of the Spirit, and all the graces that go into the making of the life of holiness we are to live, and the services we are to render.

IV. It is holiness compatible with our present condition, by the grace and power of God. Some tell us that holiness is incompatible with our present state, and therefore impossible. It is sin, not holiness, that is incompatible with our nature as God created us. Bible holiness is the one thing that is compatible with that nature.

V. *It is holiness in which God has not only provided for our crisis purification, but our continuous purification.* Purification from indwelling sin is the crisis experience; and from all that is incidental to our contacts with the world, our ignorance, our lack of experience—inexperience—poor judgment, infirmities, and all that is incident to our living of the life of holiness. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

VI. *Bible holiness is not an experience into which we can grow.* It is not growth into the grace of holiness, but growth in that grace that is commanded, and needed. We begin our spiritual lives as newborn babes in Christ. Few things could be more pitiful than an infant born in the realm of nature, who continued in infancy, and made no advancement from it. Few things are more pitiful than children in grace who make no progress therein.

VII. *Bible holiness is a preparation for seeing God here, and hereafter.* We need Him as much here, as we will hereafter. We can no more live properly on earth without Him, than we can live in heaven without Him. We were made for God, and we find our rest, our completeness, our perfecting in Him. It is a preparation for our fellowship with God, angels, and the redeemed of all the ages. It is as we have fellowship with God here that we can hope to have fellowship with Him there. Bible holiness is as necessary here as it will be in heaven. It makes the harmony of heaven possible, and tends to bring harmony here.

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