

The PREACHER'S MAGAZINE

The Sermon

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

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

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

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

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

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

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

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The Dimensions of the Preacher

BY THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

The Supreme Incentive to Holiness

Olive M. Winchester

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

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

HOLY IN PERSONAL APPROPRIATION

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

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

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

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

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

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

HOLY IN ATTITUDES

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

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

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

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

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

HOLY IN SEPARATION

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

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

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

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

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

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

BURN IN, BURN OUT

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

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

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

—SELECTED BY B. H. POCKOCK.

Lights and Shadows of the Preacher's Life

H. F. Reynolds, General Superintendent Emeritus

The Preacher and Evangelism

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

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

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

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

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

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

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

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

Plain Words to Preachers

John W. Goodwin, General Superintendent

The Pastor Among His People

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

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

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

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

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

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

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

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

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

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

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

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

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five-week or ten-week course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention THE PREACHER'S MAGAZINE, also give your denomination.

THE LAYMAN COMPANY
730 Rush Street
Chicago.

The Personality of God as Expressed in the Old Testament

C. B. Strang

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

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

What is meant by personality?

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

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

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

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

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

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

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

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

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

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

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

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

The Sacraments

H. Orton Wiley

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Evangelists, Help Us Advertise!

C. R. Mattison

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

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

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

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

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

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

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

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

Ministerial Courtesy

Henry B. Wallin

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Concluded on page fourteen)

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

Selfishness As Seen in the Sons of Eli

Wm. Tidwell

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

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

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

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

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

I Want to Be Meek Like Jesus

MARY D. RICE

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

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

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

MINISTERIAL COURTESY

(Continued from page twelve)

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

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

Why Do They Do It?

BY A ROVING CORRESPONDENT

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

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

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

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

Please Burn the Book

BY A MINISTER'S DAUGHTER

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

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

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

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

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

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

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

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

GENERAL CHURCH PROGRAM

The Pastor and the Sunday School

2. His Work in the Sunday School

E. P. ELLYSON

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

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

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

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

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

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

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

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

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

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

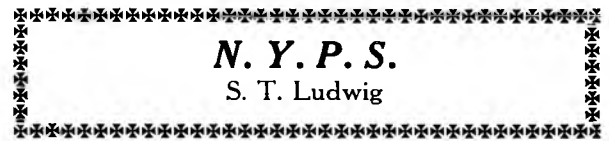
6. The pastor should give a proper recognition to the officers and teachers. These should not be allowed to slip into office unnoticed and the church not know who they are or feel any responsibility for them. After the annual meeting and the elections and appointments have been made the pastor should arrange for a brief and fitting installation or consecration service during the morning worship service. This will bring them before the church and give the church a deeper interest in them; it will tie them more fully to the church and deepen their feeling that they are a part of the church, are officers of the church. By previous arrangement these should be called to the front, the pastor will speak a few words of charge and encouragement, and this will be followed by a prayer of consecration. What a blessing this will be if properly conducted.

7. The pastor should be on the constant watch for those who seem to have talent for teaching and places of leadership in the Sunday school and encourage these to prepare for this work. New workers are constantly being needed to take the place of those who for any reason drop out and to fill the places that the growth of the school calls for. Prepared persons should be ready for these places. The pastor should be deeply interested in the Leadership Training work and insist that some of this work be carried on in his school. If necessary he should teach one of these classes.

8. The pastor will follow up the work of the Home and Cradle Roll Departments and visit in these homes and be of such help as he may. Many have been brought into the church by this means.

9. The pastor will be ready to answer the call of any department or teacher for any evangelistic assistance that he may be able to give, or for any assistance in the urging to church membership. He will be on the constant outlook for souls and church members through the Sunday school.

10. The pastor is the key person in the Sunday school. None are more responsible for its success and none will receive more blame for its failure. He cannot do it all, but he can be a leader. And if he knows how to use others, to work with others, to be a real leader, he can succeed in the Sunday school work of his local church.



A PASTOR'S CHECK SHEET NO. 1

For the N.Y.P.S.

- 1. Is your society well organized?
- 2. Are the officers spiritual?
- 3. Do the committees function?
- 4. Is the devotional service "adequately" planned?
- 5. Is your society working toward definite aims and objectives?
- 6. Are Nazarene ideals and doctrines distinctly taught?
- 7. Is there wholesome variety in lesson presentation?
- 8. How many *Young People's Journals* are coming to the society?
- 9. Does the society function in any local church projects?
- 10. Are your officers co-operating with the District and General N.Y.P.S. programs?
- 11. Do you have interesting missionary services?
- 12. Is your society *challenging* the interest of your young people?

Pastor, you are the leader of your church. As such, you have much to do with the success of your young people's organization. These are questions which are vital. If your society is not up to par, check your weak points. Then set about to do something about it.

MY GREATEST PROBLEM

I asked a pastor recently, "What is the greatest problem you have in regard to your young people?" He replied rather nonchalantly, "Oh, I don't know as I have any, we are getting along quite well." Yet to a casual observer at one of his N.Y.P.S. services, at least four or five weak spots could be noted.

Here is the difficulty, we simply do not take time to analyze our situation. It is not because we do

not have any problems. Neither is it because we especially want to lag behind. But we just fail to take "time out" from the many duties facing us and look the N.Y.P.S. over.

The pastor is in somewhat of a position similar to a doctor as he views his patient. If the blood pressure is high, or the temperature below normal or the complexion sallow, there must be a reason. The physician is not satisfied to prescribe just "any kind" of medicine. He first diagnoses the case and then seeks to remove the cause. Just so it is futile to prescribe "any old treatment" for an ailing N.Y.P.S. If normalcy is to be restored, the cause for failure must be found and removed before society health will bloom again.

You may not have any problems, but most pastors have. Seldom will the N.Y.P.S. be functioning so perfectly that there is no room for improvement. Suppose, as pastor, you study your society this month. See it in its inner workings. Look at it as a visitor from the outside. Put yourself in your teens and twenties and see if you would attend such a service with pleasure and delight.

You will probably find some defects. List them from the smallest to the greatest. Then start down the list with a determined purpose to find the cause. Locate it—then prescribe a remedy.

Ten Commandments for Preachers

NORMAN VINCENT PEALE

1. Thou shalt make thy sermon interesting. This is the first and great commandment.
2. Thou shalt be simple so that people will know what thou art talking about.
3. Thou shalt use language that is up-to-date, understandable by the man in the street.
4. Thou shalt be brief, remembering it is real art to say a great thing in few words.
5. Thou shalt not air thy doubts in the pulpit, but fearlessly thunder forth honest convictions, prayerfully felt to be the will of God.
6. Thou shalt preach to the needs of the individual man—remembering life is hard for him.
7. Thou shalt seek to apply Christianity to the needs of society, but remember thou art a preacher before thou art an economist.
8. Thou shalt preach individual and social salvation from sin through Christ.
9. Thou shalt love people with all thy heart.
10. Thou shalt be a surrendered man on fire with the power of God—then thou wilt thyself be a sermon.—*Central Christian Advocate*, New York City.

BOOK CHATS

P. H. Lunn

BIBLE EPITAPHS by Clarence E. Macartney. Cokesbury (\$1.50). The Book Man has just finished reading this book of unusual sermons. While the glow continues to pervade his soul he hastens to set down his reactions. This is undoubtedly one of the outstanding current religious books. The material is just as different and distinctive as the title suggests. The sermons—seventeen of them—are based on Scripture utterances concerning men who departed this life leaving, as do we all, their records to follow them. Some of these characters are well known, others more obscure. In each case the Scripture epitaph is analyzed, the reason for it sought, the life appraised and some inescapable conclusions drawn. The epitaphs of the Bible, of course, differ from others in that we are sure that they all correctly reflect the lives of those of whom they are written.

Human interest, exhortation, illustration, the comforting and evangelistic elements of the gospel, all are combined in these messages in a manner that makes this volume one of rare value to any preacher. No believer can read the book without receiving a spiritual uplift. No minister with any gifts of preaching at all could fail to get numerous sermon germs from this material.

In case some of our readers do not know of Dr. Macartney, he is a Presbyterian minister, known throughout all denominational circles as an ardent champion of fundamentalism. He is not a neophyte in the field of writing. Some of his previous volumes are, "Sermons on Old Testament Heroes," "Sermons from Life" (now in the Dollar Series and one that every preacher should have), "Ancient Wives and Modern Husbands," also several others.

This is one of the few volumes that the Book Man recommends and endorses without a single reservation. The appreciative reader will doubtless read it through at one or two sittings, do considerable penciling in the margins and later index it for subjects and illustrations. Perhaps by this time you have concluded that the B. M. is quite enthusiastic about this late Macartney volume.

A book of Billy Sunday's sermons—eight of them—has been published by Zondervan under the title **WONDERFUL, AND OTHER SERMONS** (\$1.00). They are typical of Billy Sunday's style—crisp, full of human interest illustrations, evangelical, hitting sin hard and often. One's appreciation and esteem of Sunday grows with a reading of these messages. Of course they do not do justice to the one who preached them. No sermon does. The speaker is inseparable from his sermon. Nevertheless anyone who has heard the fiery evangelist can picture his rapid fire delivery and his acrobatic gesticulations as this book is read. Certainly this unique revivalist knew God in converting power. His was no wavering belief in a personal God, in a Bible which is the inspired Word of God, in Jesus Christ as the divine Son of God and in the efficacy of the atonement to save from sin. There are gems of truth, epigrammatic statements and seed thoughts that make this a worth while book for preachers.

A sort of sequel to "Twice Born Men" is a recent English publication, **BUT NOW WE ARE CHRISTIANS** by D. F. Ackland, distributed here by the Zondervan Company—(\$1.00). The book gives twelve detailed accounts of modern miracles in the salvaging of human wrecks, picking them as brands from the burning and transforming them into witnessing flames of fire for God. Drunkards, degenerates, homeless waifs, gipsies, gamblers, underworld characters—the Spirit

wooded them, a soul winner clung to them, Christ placed upon their foreheads the kiss of pardon. Forth they went to sin no more but to live as witnesses to God's love and mercy and power. This volume pulsates with the thrill of redemption's story. There is a heart throb on almost every one of its 127 pages. It is good for the reader's own soul to go through such annals of transformed lives. And for illustrative material in the classroom, the pulpit—well, this book is full of it.

Problems Peculiar to Preachers

Chas. A. Gibson

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

QUESTION—*Should one accept tithes from members of other denominations?*

ANSWER—If money is given without any statement as to what it is, it would seem to be the duty of the preacher to accept it in the spirit in which it is given. If it is given and at the time stated to be the tithe, it would not be ethical to receive it, and the reception would break down the very argument of our church for storehouse tithing. If Christians are members of a church they cannot support they should get into one they can support.

Q. *What is your opinion as to the pastor or his wife inviting folks to the parsonage for meals? Should they invite any or all?*

A. I think if they are to invite any they should invite all. It is so easy to fall into inviting a select few and to raise a question thus in the minds of many. A preacher's life is of necessity a lonely one and it should be accepted as such. Any partiality shown in this matter will lead to grief.

Q. *Which should a pastor's wife put first, a well kept home and children, or her husband's calling? Especially if she is forced to choose between the two?*

A. Her home and children. No preacher ought to allow himself to be so sex conscious that he cannot make a call on the opposite sex without the presence of his wife. He can so carry himself that in the ordinary case such a call would be proper.

Q. *Give some suggested subjects for talks at the Lion's Club, Rotary Clubs, etc.*

A. This I would be unable to do for I have not had occasion to speak often to such groups. The influence and atmosphere of these is not too wholesome to our ministry. We should not be too aloof to others, but few have been helped in such associations. I knew a preacher that seemed to glory in how many judges, lawyers and doctors he knew and with whom he had had dinner. He spent a large portion of his time in making these contacts but I never knew of one of them being brought to Christ. We need to know these men and there are no doubt times when a talk at such a gathering would be helpful. I should think the occasion however would furnish its own subject.

Q. *I am an evangelist and in a revival recently I was asked by a number of the members of the church who I thought would make them a good pastor, since they were changing pastors soon. What should I tell them?*

A. Get in touch with the District Superintendent, as that is the business of the church board and the District Superintendent.

Q. *What should be the attitude of a pastor toward his predecessor when this person comes back to the field for funerals and weddings?*

A. Be courteous always and make him feel at ease in his former parish. He has standing with your people or he would not be invited back. Now a word to the former pastor: Always see to it that the present pastor is placed in a proper light and given a proper place in any service you may conduct while on your former field. It is not wise to go back often and certainly invitations for weddings and funerals should not be solicited.

Q. *One of our members seems to persist in going ahead with different things pertaining to our church; such as buying what he feels is needed and presenting bill for same to the church. Some confusion has been caused. What can we do?*

A. Bring the matter up in a general way in the board meeting and after proper discussion, pass a resolution that any purchase for which the purchaser shall want remuneration shall first have been ordered by the board. This can be done without wounding anyone.

Q. *We have members who come to the parsonage and linger until midnight at least one night a week and sometimes two or three nights a week. What can we do to get them to go home earlier?*

A. Call for family prayers about ten o'clock and proceed to get the children ready for bed. It would be perfectly proper to suggest that you have duties to perform and that you will be glad to see your company again at another time.

Q. *The church of which I am pastor is not very enthusiastic about either the district or the general program. What can I do to help them?*

A. I take it that you are positively sincere in your question, and that you have not been on this field long. I suggest that you get one of the General Superintendents for a convention and have the District Superintendent present for all or at least a part of the time. Keep before the people the work of these men and of the church. Keep close to these officers as well as to your church, and it will be surprising what you will get done in a short time.

Q. *Some of our folks oppose preaching on tithing. They desire that we do not preach on holiness or hell. What shall I do?*

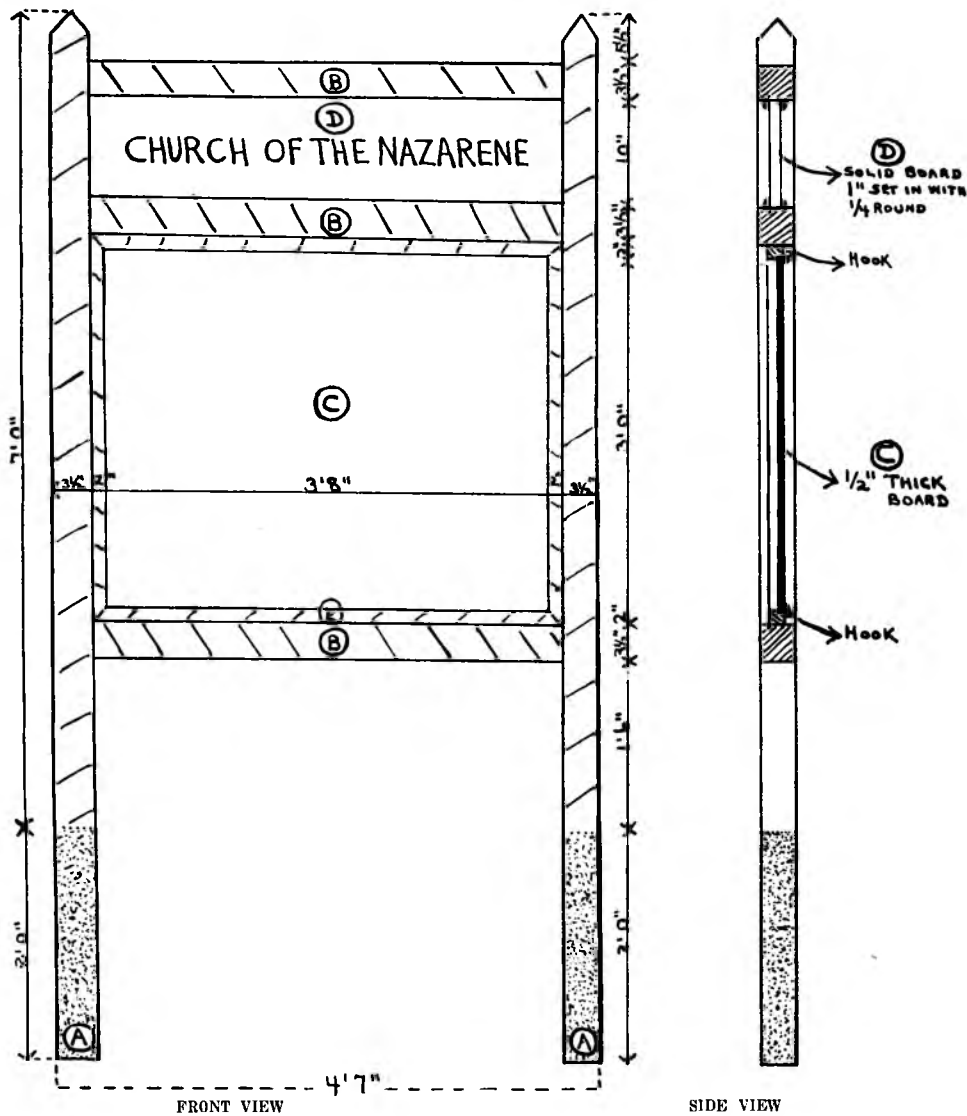
A. "Preach the word." No preacher is placed on a charge to preach what the people want but what the Word says and what the people need. To yield to these folks will be a distinct injustice to them, as well as to compromise the truth.

Q. *What attitude should a pastor take toward those of his people who attend tabernacle meetings and other places than our church?*

A. First, I do not think we should ever take a position that our folks can attend no other than our own services? Secondly, if we have people who go away often we should seek if possible to learn why, and if it is a lack on our part that can be supplied by better preaching and services we should seek to make this provision. Third, in all cases we should be courteous. Fourth, good feeding and no clubbing will usually attract.

Q. *When in another city is it necessary for a minister to contact the present pastor when accepting the hospitality of his members?*

A. It certainly would be the proper thing to do, and would save questions arising in the pastor's mind. On such visits the previous pastor should ever be on the lookout for opportunity to compliment the present pastor.



BULLETIN BOARD

Material required and instructions for erection.

(A) 2 pieces, 4 x 4—10 ft. cut to 9 ft. lengths. (The illustrations give the width 3 1/2 inches as the 4 inch timbers are planed down to that dimension.)

(B) 1 piece, 4 x 4—12 ft. cut to 4 ft. lengths. (Be sure to square the ends.)

(C) 1 piece 1/2 inch wall board 40 x 48.

(D) 1 piece 1 x 10—4 ft.

(E) 2 pieces 1 x 2—8 ft. cut to form frame for attaching wall board (C). Either screws or nails can be used to form frame.

32—1-inch screws to secure wall board (C) on frame (E).

12—3/4 x 8 lag screws to bolt cross timbers (B) securely to upright timbers (A). Large spikes can be used instead of screws.

2—10 ft. pieces of quarter round cut to proper lengths and nailed to (A) and (B) in front and back of (D). This will hold board (D) in place. See side view. We suggest that lettering, if any, be placed thereon before fastening securely in place.

1—Quart Black (outside) paint. The entire bulletin board

except (D) and (C) should be given three coats for best results.

1—Pint Black board preparation. Part (C) should be given three applications, each one of which should be allowed to thoroughly dry before the next one is applied. Chalk can then be used for lettering.

4—Screw hooks with screw eyes. Place screw hook in place as indicated by side view and then place screw eyes in the four corners of frame (E) to which is attached part (C).

This part is removable in order that lettering can be done inside in cold or inclement weather. After placing in position, it can be held securely by placing the hooks in the screw eyes.

In erecting this sign board, dig a hole two feet deep for each post (A). Set the frame in place and pour concrete around posts. Be sure that the frame is braced until the concrete has set. If it is impossible to secure concrete a board should be securely nailed to the bottom of the two posts (A) and dig a trench connecting the two holes for post ends; set frame in position, place dirt in trench and holes and then tamp until sign board is securely placed.

Dimensions of every part are clearly indicated by front view.

We have had a number of requests from pastors for information concerning Bulletin Boards, therefore the above is reprinted from an issue of The Preacher's Magazine in 1926—M. Lunn, Manager, Nazarene Publishing House.

ILLUSTRATIONS

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

(Illustrations this month supplied by Evangelist Jarrette Aycock at request of the Managing Editor.)

SWITCHING LABELS

THE doctor gave me two prescriptions, one was for a medicine to take internally with my meals, the other a poison for external use. A pharmacist filled them both for me and I took them to our place of entertainment and gave them to Mrs. Aycock, who immediately started to give me a dose of the medicine I was to take. When she opened the bottle and smelled it, she said, "Jarrette, I believe they must have switched labels on this." The pastor took them back to the druggist who after looking at them said, "Yes, they are wrong, and if I did not see them, you could not make me believe I did that, but I was in a hurry." If I had taken the medicine, I would have paid for his blunder and haste with my life.

Have we as Christian workers ever in our haste switched labels? Have we applied ointment, where the knife was needed and might have saved them? Have we used the knife and the whip, when love and kindness would have won them? Have we hurried when a little time and patience would have saved a soul? Will we meet souls at the judgment who are lost, because in our carelessness and haste we have switched labels and given the wrong medicine?

DON'T PRESUME UPON HIS MERCY

He was a striking character and his personality was pleasing, and his ability to deal with men was remarkable; added to this was salvation and I have heard him pray until it seemed to me that all heaven must be moved and hell must be stirred. I have heard him preach until strong men broke down under his burning words and the altar would be filled with penitent souls weeping their way to Calvary. Like King Saul, his opportunities were great, and had he lived true and studied he might have been one of our leading preachers today, but he began tampering with sin and fell away from God.

A friend of mine urged him to come back, and with a swagger and confidence he said, "It would be easy for me to get back to God, but I'm not ready yet. When I get ready I'll come back." My friend replied, "Old boy, don't you fool yourself, a man leaving God, with your light will not find it as easy to get back as he thinks."

Years have passed, he is still in sin. Some two years ago I received a letter in which he said, "Jarrette, do you remember the old days, and the great meetings we used to have. I wonder if you ever pray for me? I get awfully tired of the big fish but I guess there is no hope for me now."

One day I was in the city where he lives and hunted him up: on the second floor of an old rooming house in a dingy, dirty room, in drunkenness, on a bed of filth I found him. His once beautiful hair was thin and almost white.

his once handsome face was bloated, his eyes were bleared and bloodshot, living alone without God, without friends, without loved ones and without hope. I tried to talk to him about his soul but his mind, injured from years of drink, was cold and indifferent and he said, "No, Jarrette, there is no use talking to me, I had my chance and turned it down and there is nothing left for me but to go to hell."

YOUR LIFE AT HOME

I had tried hard in two campaigns to get a young man to yield his heart to God, but he always very definitely refused. One Sunday when the service was dismissed I took him aside and said, "Why is it that you refuse to be a Christian?" and he replied, "Because my mother does not live at home what she professes to live in this church." I did not have much answer for him, for such a statement takes about all the talk out of you. However, I would like to say to every father and mother in the land, it is not our life and our profession at church that will mean the most to our children, but our life in the home, in the parlor, in the kitchen that will count for or against Christianity.

HIS LAST OPPORTUNITY

He was a big man, about fifty years of age and very nicely dressed. He came to the meeting every night and always sat about midway the building next to the aisle. I spoke to him and so did others a number of times, but he would not yield. One night when the Spirit was on the service and many were coming forward for prayer the pastor walked back to this man and pleaded with him to come, and even from the platform I could see the man was deeply moved, but he would not give in. The pastor came to the platform and when I started to close he said, "Sing another verse I feel like that big man must come tonight." He went back to him again and urged him to step out and warned him of the danger of delay, he admitted it all but said, "Not tonight." When we went to prayer he left the church and as he passed out the usher at the door shook his hand and said, "You should not leave like this, but settle it tonight." He said, "Not tonight, but you pray for me." He walked straight to his hotel and to his room, opened the door and started in and fell dead. I went over and stood and looked into his dead, cold face and thought of the opportunity that had so recently been his, that was now gone forever, and his soul was lost. "Behold, now is the accepted time, and now is the day of salvation."

GUARD YOUR INFLUENCE

We were both young men and in sin, we had been close friends for years and one night we sat together at a revival meeting. When the invitation was given he turned to me and said, "I believe I will go forward," and I laughed and said, "You are crazy; you don't want to do that, think what you will miss." He replied, "I feel like I ought to go," and again I said, "Anyway, don't go in this meeting, but wait until some other time." He did not go and the years went by. We were separated and I was converted and entered the evangelistic work, and the incident had been forgotten, but circumstances brought our paths together again. It was another revival and I was the preacher and my heart yearned and burned for my friend. I went to him and begged him to yield but he turned away and said, "No, years ago I wanted to and you made fun of me and kept me from it and I don't care anything about it now." Oh, how my heart ached, and I begged his forgiveness and tried in a clumsy way to explain, but there is no explanation, the seed had been sown, and my friend is still unsaved.

I had no thought of damning his soul, or keeping him from heaven, it was rather an unconscious and unthoughted act, but the mischief was done, and his soul may be lost eternally. Guard your words, your looks and your actions. You never know when the wrong influence will go forth.

The Pastor's Scrapbook

I. L. Flynn

THE NEED OF HOLINESS

FOR a while after conversion the "newborn" Christian is on the mountain top, but when carnality begins to work within and the devil from without, the new convert begins to get into the "brush," and they will tell you a few years later they are not as gentle, loving, patient, tender, trustful, peaceful, as meek, as humble as they were when first saved. There is a reason, it is within. You may make material advancement, but little spiritual forwardness. A preacher and his church may have their "success," and yet get farther away from God.

THE ATONEMENT

Bishop Moule once said, "Other religions have dreamed of an incarnate God, but no religion of earth ever dreamed of an atoning God." The cross of Christ is distinctive to Christianity; that God should suffer for the sins of His creatures is indeed marvelous love. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).—SEL.

HE WILL COME

"It may be when the midnight
Is heavy upon the land,
And black waves are lying
Dumbly along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed.

"Behold, I say unto you. Watch;
Let the door be on the latch
In your home:
In the chill before the dawning,
Between the night and the morning,
I may come."—ANON.

ANSWERED PRAYER

"My horse was so exceedingly lame that I was afraid I must have lain him by. We could not discern what it was that was amiss and yet he would scarcely set a foot on the ground: by riding thus seven miles I was thoroughly tired and my head ached more than it had done for many months. What I here aver is the naked fact: let every man account for it as he sees good. I then thought, 'Cannot God heal either man or beast by any means or without any?' Nor did he halt any more, either that day or the next. A very odd accident this also."—JOHN WESLEY.

FOR OBTAINING ENTIRE SANCTIFICATION

1. Endeavor to obtain a correct and distinct view of the blessing promised and needed.
 2. Come to a firm and decided resolution to seek until you obtain a pure heart.
 3. Humble yourself under the hand of the Almighty.
 4. Make an entire consecration of yourself to God.
- J. A. WOOD, in "Perfect Love."

CHARITY!

"I've made it a rule to consider as infirmity in my brother what I would treat as carnality in myself."—A MAN OF GOD.

"The way will never be so steep but it can be climbed, the river so deep but it can be crossed, the furnace fires so hot but they can be endured. Temptation will never be so fierce but it can be throttled, sorrow so crushing but it can be comforted, nor night so black but morning light will gleam. God will not fail you."—SEL.

"IF IT DIE"

"And die? And die?
Be buried, planted, sown.
In the fearsome dark alone?
Ah, Lord, it is a better word
My soul hath heard!
'Much fruit' I fain would bear:
But this! canst Thou not spare—
The cross, the grave, the night?
Oh, leave me light!
Is there no other way?
I love the day.

Hush, my beloved,
Come closer to my heart,
That love may strength impart,
'Tis an eternal word
Thy soul hath heard.
It is a royal way—
God's way, Life's way, Love's way.
I could not spare it me,
Nor can I thee.
Wilt bide for aye 'alone'
Or for love's sake be 'sown'?"

—SEL.

PENTECOST

It was a baptism of fire.
It raised the disciples from earthliness to spirituality.
Their gross conceptions of the kingdom were swept away.
Their dim eyes were lightened to perceive the Scriptures.
It kindled the ardor of unquenchable love for Christ.
Transformed them into bright reflections of His purity.
Kindled and fed the secret fires of devotion.
Converted dark and sterile souls into life, verdure and fruitfulness.
Animated every affection.
Invigorated for service.
Purged from the heart all its stains of sin, and all its debasing alloy of earthliness, and rendered it meet for high fellowship and intercourse with God forever.—RICHARD WATSON.

WHEN I MET MY MASTER

"I had built my castles and reared them high;
And their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace
When I met my Master face to face.

"I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me;
And faltered and fell at His feet that day
While my castles all melted and vanished away.

"Melted and vanished, and in their place
I saw naught else but my Master's face.
And I cried aloud, 'Oh, make me meet
To follow the marks of Thy pierced feet!'"

"My thought is now for the souls of men;
I have lost my life to find it again.
Ere since alone in that holy place
When I met my Master face to face."

THE PREACHER'S WORKSHOP

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

Roy E. Swim

CHILDREN'S DAY

The Origin of Children's Day—According to the *Christian Evangelist* Children's Day was born at a family altar, where the father had prayed for the cause of foreign missions and that funds might be forthcoming to send forth workers. This was in the home of Dr. J. H. Garrison, prominent among the Disciples of Christ. A short time after, Dr. Garrison's two small sons and a niece, touched by the prayer at family worship, came to him with a little bag of pennies and nickels totaling \$1.13. "Here," they said, "is all the money we have. We want it to go for the people who have never heard of Jesus."

In the convention of 1880 Dr. Garrison related this incident in an appeal to his denomination for foreign missions. He climaxed his appeal with this dramatic question, "Brethren, what shall we do with these children's offerings?" In answer the convention designated a certain Lord's day as Children's Day when all Sunday schools would be called upon to contribute funds to send missionaries. Thus not only did the work of foreign missions in a great denomination begin, but one of the most popular church days of all the year was inaugurated.

The Worth of a Child—A cartoonist can often tell much in a picture. One such tale is told in a picture of a pair of scales on one side of which are piled up all the material achievements of our modern civilization, magic machines, locomotive and steamship and airship, telephone and radio, skyscrapers and all the gorgeous palaces and cloud-capped towers of our splendid cities, and in the other side of the scales reposes a baby and the baby tips the scales. The picture is true. All that material achievement and splendor could not make that baby or a single blade of grass, but the power of thought dormant in and represented by the baby created all that civilization. "One ruddy drop of human blood the surging seas outweighs," and one child weighs more in the scale of worth than all the continents and seas and stars. This fact should enter into all our civilization in manufacture and trade, government and education, wealth and wisdom, state and church, more deeply than it does. Jesus "called a child, and set him in the midst of them," and that is where we should set the child, "in the midst" of our affairs. Build the city and state and

church around the child, safeguard the child, for it is worth more than all our cities and material wealth. That child will build the future and as we train it today so will be our country and whole civilization tomorrow.—*The Presbyterian Banner*.

THE BEST MEMORIAL

One built a house; time laid it in the dust;

He wrote a book; its title now forgot;

He ruled a city; now his name is not

On any tablet graven, or where rust

Can gather from disuse, or marble bust.

Another took a boy from wretched lot,
Who on the state dishonor might have

brought,

And reared him to the Christian hope and trust.

The boy, to manhood grown, became a light

To many souls, he preached for human need

The wondrous love of the Omnipotent.

When darkness deepens, every noble deed

Lasts longer than a granite monument.

—*The Expositor*.

Through the Eyes of a Child—A schoolteacher in Scotland, a short time ago, put this question to a group of his children: "What are the loveliest things you know, persons not counted?" Some of the answers gave an insight into the fact that a child's mind can and ought to be filled with what is more than ordinarily beautiful. Here is the list of one girl: "The crunch of dry leaves when you walk through them; the feel of clean clothes; cool wind on a hot day; climbing up hill and looking down; hot water bottle in bed."

Here is a list of one of the boys: "The feel of running; looking into deep, clear water; the taste of strawberries; a swallow flying; water being cut at the bow of a boat; a mounted policeman's horse; an express train rushing; a builder's crane lifting something heavy; the feel of a dive; a thrush singing."—STANLEY HIGH.

JUNE THE WEDDING MONTH

Recipe for Marriage Happiness—A grandmother gave this "kitchen-tested" recipe for conjugal happiness to her newly married granddaughter: "Put into the pot a great deal of perseverance, much patience and an equal quantity of good will; skim carefully and frequently

to remove egotism, laziness and negligence; cook slowly for a long time without leaving the fireside. This is the recipe for real happiness."—*Expositor*.

MARRIAGE AS A SPIRITUAL ADVENTURE

"The happy Christian home means life more abundant and therefore more efficient."

"Real comradeship and fellowship in the home make a greater man and a stronger, more tender woman."

"Marriage is a great spiritual adventure, and should be disciplinary. There is no soft way to build character. Incompatibility means an unwillingness to build character through discipline."

"The pride that is unwilling to start at the foot of the ladder facing a great adventure with a girl willing to go through with it and feel the unity and integrity of the home, is fatal to happiness—for luxuries soon become flat and pale."—DR. R. L. TUCKER, in *Indianola Pantograph*.

AVOID ME

I am more powerful than the combined armies of the world.

I have destroyed more men than all the wars of the nations.

I am more deadly than bullets, and I have wrecked more homes than the mightiest of siege guns.

I steal in the United States alone over \$300,000,000 each year.

I spare no one, and I find my victims among the rich and poor alike, the young and the old, the strong and the weak. Widows and orphans know me.

I climb up to such proportions that I cast my shadow over every field of labor, from the turning of a grindstone to the moving of every railroad train.

I massacre thousands upon thousands of wage earners each year.

I lurk in uncertain places and do most of my work silently. You are warned against me, but you heed not.

I am everywhere—in the house, on the street, in the factory, at railroad crossings, and on the sea.

I bring sickness, degradation and death, and yet few seek to avoid me.

I destroy, crush, or maim; I give nothing but take all.

I am your worst enemy.

I AM CARELESSNESS.

—*Young Lutheran Magazine*.

WORRY

Worry is sin,

For it is a lack of trust in God.

It fears circumstances more than it fears God. It is the taking of things out of the hands of God and taking them in our own and dealing with them with our own resources. And our resources are not enough.

What is the cure for worry?

Faith—

But not a blind, leaning faith that does nothing but have faith.

Faith means that you and God can work the thing out together. It means that there is no problem that cannot be solved if we make a complete surrender to God, co-ordinate our wills with His, and working out from that center to the problem, attack it with a combination of

His resources and ours. The problem may not be entirely solved in the sense of its being removed, but it will be solved in the sense either of its being taken away, or in the sense that you will be better in character for attempting with God its solution. The problem will go, or you will grow. in either case, solution.—E. STANLEY JONES.

Evening Message—June 6

THE UTTERMOST FARTHING

TEXT—Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing (Matt. 5:25, 26).

INTRODUCTION

1. Christ has presented the Mosaic law as binding, but its fulfillment must be of the heart as well as the act. He insists, therefore, that heart differences must be settled before one may worship.
2. Christ there presents the brief parable which teaches that the heart must be reconciled to God ere judgment dawn and it be too late. Mercy now, justice then.

I. THE SINNER'S ADVERSARY

1. Who is an adversary?
 - a. An adversary is one who opposes.
 - b. An adversary may oppose through love as well as through revenge.
2. Who is the sinner's adversary?
 - a. It cannot be Satan.
 - (1) Satan opposes God and the Christian.
 - (2) Satan is in agreement with the sinner.
 - b. It must be Christ.

Illustration—As a loving mother opposes her wayward son, so Christ opposes the sinner.

- (1) Christ is in agreement with the Christian.
- (2) Christ is ever opposed to sin and the sinner.

3. The way of the transgressor.
 - a. It is a way of his own choosing.
 - b. It is a hard way.
 - c. It is a way against God.
 - d. It is the way of death.

II. THE OPPOSITION OF THE ADVERSARY

1. Christ opposes the sinner out of a loving heart.
 - a. God willeth not the death of any man.
 - b. God loves men! (John 3:16).
2. Christ opposes the sinner by the proclamation of the gospel.
 - a. The Word of Truth.
 - (1) By the Word we shall be saved.
 - (2) By the Word we shall be judged.

"It is a savour of life unto life or of death unto death."
 - b. The Holy Spirit of Truth.
 - (1) "He would convince the world of sin, of righteousness and of judgment."
 - (2) He prods the conscience and awakens the memory.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—June 6

(Children's Day)

THE CHILD IN THE MIDST

TEXT—And Jesus called a little child unto him, and set him in the midst of them (Matt. 18:2).

SCRIPTURE READING—Matt. 18:1-10.

INTRODUCTION

1. Two days of the year that belong to the children. Christmas and Children's Day.
2. These two days belong also to Christ.

He was the Child of the first Christmas. The Child of the first Christmas inaugurated the first Children's Day as recorded in our text.
- I. THE CHRIST-CHILD IN THE MIDST
 1. Bethlehem's child was ever in the midst.
 - a. Consternation to Herod.
 - b. Hosannas to the angels.
 - c. Adoration for the Wise Men and shepherds.
 - d. Wisdom in the temple at twelve.
 2. Christ's incarnation as a child accounts for the warmth in religion.
 - a. Theology and doctrine are cold and exacting.
 - b. Ritual is empty and meaningless.
 - c. Christ-child in the midst gives it warmth and meaning.
 - d. Christ-child reveals a God who nestles in the heart.
 3. Christ-child is still in the midst.
 - a. Apostles spoke of Him as "Thy Holy Child Jesus" (Acts 4:27, 30).
 - b. The world most readily accepts Christ as "Holy Child Jesus."
 - c. The Christ-child influence and character must still be accounted for in society.
- II. THE CHILD IN THE MIDST
 1. The childless home.
 - a. The emptiness of such a home.
 - (1) Arms and hearts that reach and yearn.
 - (2) Something lost from home that cannot otherwise be gained.

- b. Many domestic problems would here be solved.
2. The glories of parenthood.
 - a. Copartners with God in creation.
 - b. Parents may help to populate heaven.
3. Our responsibility to childhood.
 - a. That they be well born.

Cigarettes, liquor, and illicit love have no place in such program.
 - b. Know the value of honest toil.
 - c. An adequate opportunity for an education.
 - d. Bring them under the influence of vital gospel.
 - e. A Christian home.

Means—

 - (1) Christian parents.
 - (2) Family altar.
 - (3) Time for home life.

III. BECOMING AS LITTLE CHILDREN

1. Christ knew little children.
 - a. He loved them.

Matt. 19:13; Mark 10:16; Mark 9:33-36.
 - b. He called for them.

Matt. 18:2; Luke 18:6.
 - c. He forbade hindrances in their way.

Matt. 19:4.
 - d. He demanded a chance for every child.

Luke 9:48. Spiritual growth.
2. Lessons the children teach.
 - a. Pure affection.
 - b. Confiding faith.
 - c. Eager mindedness.
 - d. Unquestioning obedience.
3. Becoming as little children.
 - a. Why do aged ones wish to return to childhood?

Dream of their youth.

 - (1) It is life anew.
 - (2) It is carefree life.
 - (3) It is sincere life.
 - b. Christ says we may be as children in heart.
 - (1) "Ye must be born again" (John 3:3).
 - (2) This is the doorway to the kingdom (Matt. 18:3).

- c. The messengers of Truth.
 (1) Christian homes of prayer.
 (2) Ministry of the Church.
 (3) The testimony of fellowmen.
3. Christ opposes the sinner of His provision upon Calvary.
 a. Christ died for sinners.
 b. Christ died in the stead of sinners.
 c. The sinner that goes to hell must step over the body of Christ.
- III. AGREEMENT WITH THE ADVERSARY
1. Come to terms with God.
 a. Acknowledge your guilt.
 b. Repent and sue for pardon.
 c. Settle the account.
 d. The adversary is the Agent of Mercy.
2. Come to terms "quickly."
 a. "Whiles thou art in the way with him."
 b. Thank God He still strives with the sinner.
 c. When striving ceases mercy ceases.
 d. The striving may end today.
 "My Spirit shall not always strive."
3. In the hands of the court.
 a. Justice always follows mercy.
 b. This is a universe of law.
 c. The divine court does not hurry, but it always gets its man.
 d. Sentence must be imposed.
4. The sentence is irrevocable.
 a. The sentence—
 "Cast into prison."
 God's penitentiary.
 b. The duration.
 "Until the last farthing is paid."
 John Wesley asks, "How can a bankrupt soul in hell pay the infinite debt it owes to God?" There is no answer!

CONCLUSION

1. Men will be judged upon the basis of how they treated Christ.
 2. Blood upon the feet or blood upon the heart will determine destiny.

Morning Message—June 13

THE PRAYER PARABLE

TEXT—*Men ought always to pray and not to faint* (Luke 18:1).

SCRIPTURE READING—Luke 18:1-8. Read also Luke 7:20-37.

INTRODUCTION

1. Jesus' parable on prayer relates the moral or central truth of the story at its beginning—the text.
 2. The story is of a helpless oriental widow who sought justice at the hands of a heartless judge. Her persistency wore down his reluctance. A widow deprived of her natural protector.
 3. The heart of the teaching of the parable is found in the emphasis upon earnestness and persistency in prayer. The background of the parable is found in the last portion of the preceding chapter (vs.

20-37) which dwells upon the certainty of Christ's second coming and though long delayed it should occur when least expected.

I. THE "OUGHT" OF PRAYER

"Men ought to pray."

1. Because, prayer is a human experience.

a. "Men,"—of the common order. Some have the idea that only the few may pray importunately.

b. "Elias was a man subject to like passions as we are, and he prayed earnestly" (James 5:17).

2. Because, prayer is a moral imperative.

a. Mark that word "ought."
 The law of an inner compulsion.

b. "Ought" because of human need and divine promise.

3. Because, prayer changes things.

Illus.—My friend, L. D. Peavey of Malden, Mass., told me he would rewrite the motto, "Prayer changes things" and make it to read "every-thing."

a. Prayer changes the pray-er, the man who does the praying.

Illus.—Too often we make a mail order house out of God.

We should pray because of the enrichment of the pray-er's own personality in association with God.

b. Prayer changes conditions.

"Whatsoever ye desire when ye pray."

c. Prayer changes men.

The holy influences of God released through prayer.

d. Prayer changes the activities of God.

Illus.—Moses prevailed for murmuring Israel and a just God in mercy spared the nation.

II. THE "ALWAYS" OF PRAYER

1. That word, "always."

a. Does not mean "without ceasing" as Paul enjoined (1 Thess. 5:17).

b. Does not mean continuously, but rather "under all circumstances."

c. The continual desire of the soul after God.

The whole life one great connected prayer.

2. Prayer an attitude.

a. Maintenance of a sense of spiritual direction.

Illus.—The needle on the compass may be drawn momentarily by passing attractions but the great pull is ever toward the magnetic pole (North).

b. A sense of spiritual control.

Illus.—The District of Columbia is small in comparison with the nation it governs.

c. Cultivation of friendship between God and the soul. A relationship of communion.

Illus.—The great gift from God in prayer is Himself.

3. Prayer and achievement.

a. A battle against unseen forces (Eph. 6:12).

"The gates of hell shall not prevail against it" (Matt. 16:18).

b. The battle upon the knees.

Illus.—Daniel upon his knees.

Jacob at Jabbok (Gen. 32:26).

Jesus in Gethsemane (Luke 22:44).

c. The battle of persistency.

"He would not for a while."

(1) God's delays are not denials (Dan. 10:11-13).

See Matt. 15:27.

(2) "Continual coming."

Not that God must be persuaded.

God is not reluctant.

(3) The values of continuance.

"While we plead, our patience is perfected, our humility deepened, our purposes clarified and purged of dross."—BUTTRICK.

See Matt. 17:21; Eph. 6:18; James 5:16.

(4) Prayer must become a tireless beseeching.

"This widow troubleth me."

The word "troubleth," in the Greek, is literally "to strike under the eyes, to make black and blue."

The figure is used to indicate the degree of earnestness with which the woman made her plea.

III. THE "FAINTING" IN PRAYER

"Fainting" means "to grow weary."

1. Why do men "faint" or "grow weary" in prayer?

a. Because of weakness of desire.

"The effectual fervent prayer . . . availeth" (James 5:16).

"The agonizing prayer of a righteous man is full of force" (free translation).

b. Because of a wrong or inadequate motive.

"Ye ask and receive not because ye ask amiss to consume it upon your lusts" (James 4:3).

c. Because of sin in the heart.

"If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

d. Because of littleness of faith.

"Let him ask in faith, nothing wavering" (James 1:5, 6).

"He that cometh to God must believe" (Heb. 11:6).

2. The consequences of "fainting."

a. Failure to secure personal victory over adversary.

b. Failure to produce before the world the evidences of God's willingness.

c. Failure to fulfill the place of service for others.

CONCLUSION

1. A lesson by contrast.
The unjust judge avenged with reluctance.
"God will avenge speedily."
As speedily as is good for the petitioner.
2. Will he find "faith" when he comes?
A faith that dares to prevail.

Evening Message—June 13
THE MAN EXCUSED

TEXT—*I pray thee have me excused* (Luke 14:19).

Read carefully Luke 14:1-24.

INTRODUCTION

1. The story behind the parable.
 - a. Christ dining with a group of Pharisees on the Sabbath.
 - b. The Pharisees sought accusation against Christ (v. 1, "they watched him") but Christ disarmed them by addressing Himself to their conscience concerning their pride and self-righteousness.
2. The story of the Parable.
 - a. Christ uses the fact of the meal together as the basis of his parable.
 - b. A wealthy inhabitant of a great city made preparations for a splendid feast to which he bade many. When the feast was ready he sent his servant to remind his guests again of the feast and they by unworthy excuses declined to come. Others were then invited and those first invited were banned.

I. THE KINGDOM FEAST

1. The lord of the feast.
 - a. Matthew calls him "King" (Matt. 22:2).
 - b. This "certain man" (v. 16) is God.
2. The feast prepared.
 - a. A costly feast.
 - (1) The law had to be satisfied.
 - (2) The penalty had to be endured.
 - (3) Obedience had to be rendered.
 - b. An abundant feast.
 - (1) Supply of grace unexhaustible.
 - (2) He who turned water into wine and made loaves and fishes to multiply is the provider.
 - c. It is a spiritual feast.
 - d. It is the spiritual that endures.
3. The guests invited.
 - a. The "chosen nation" was first invited.
 - b. The invitation made as broad as human need.
vs. 21-23; Rev. 22:17; Matt. 11:28.

II. THE KING'S INVITATION

1. The messengers sent forth.
 - a. The messengers.
 - (1) The Holy Spirit.
 - (2) The ministry of truth.
 - b. Men are now ready for this gospel.
 - (1) Men do not sense their readiness.
 - (2) Men are ready in that they have the power of choice.
 - (3) Men are ready in that they have the light.
 - (4) A sorrowful world is ready.

2. The text of the invitation.

- a. "Come."
 - (1) The language of the gospel.
 - (2) The open arms of God.
- b. "All things are ready."
 - (1) The gospel is at last ready.
 - (2) After prophets, bloody altars, and Christ.
3. This invitation is in harmony with the kingdom of heaven and the character of man.
 - a. An invitation implies happiness.
 - (1) Men are drawn to calamity and sorrow.
 - (2) Men are invited to happiness.
 - b. The kingdom of heaven is happiness (Luke 17:21; Rom. 14:17).
 - (1) It is a feast of love.
 - (2) It is a feast of fellowship.
Patriarch, prophets and Christ, etc.
 - (3) It is a feast of joy.
 - c. The invitation is in harmony with the nature of man.
 - (1) Man is a free agent not to be forced.
 - (2) Nothing in the gospel voids the law of personal effort.
 - (3) Man's will is king upon its throne.

III. THE GREAT REFUSAL

1. The invitation of the king a command.
 - a. The author of the invitation not the servant who delivers it.
 - b. It is God who invites men.
Illus.—In Great Britain when a subject receives an invitation to the royal table it reads his majesty "commands" the subject's presence.
 - c. Our answer must be given to God.
2. The unworthiness of the excuses.
 - a. The excuses were only pretexts.
 - (1) All three were animated by a common impulse.
 - (2) They did not want to attend the feast.
 - (3) The real reason was in the heart.
 - b. The excuses given.
 - (1) Pleasure—must "see farm."
 - (2) Business—must "prove oxen."
 - (3) Home—"married a wife."
 - c. The guests' refusal of the invitation.
 - (1) These excuses will not satisfy conscience.
 - (2) Will not satisfy God.
 - (3) Not the gospel, but God is refused.

3. The anger of the king.

- (1) A breach of an engagement.
- (2) The king's refusal of the guests.
"None of those men which were bidden shall taste of my supper."
- (3) The king had excused them.

CONCLUSION

Yet there is room (v. 22).

Morning Message—June 20

BURIED TREASURE

TEXT—*For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods* (Matt. 25:14).

SCRIPTURE READING—Matt. 25:14-30.

INTRODUCTION

1. This chapter a part of the Olivet discourse.
 - a. Delivered on the Mount of Olives three days after Christ's triumphal entry.
 - b. Two parables are given to indicate readiness for Christ's Second Coming.
 - (1) The parable of the wise and foolish virgins—*waiting* for their Lord.
The vital preparation of the inward life is taught.
 - (2) The parable of the talents, servants *working* for their Lord. Describes the necessity of faithfulness in service.
2. The parable of the talents.
 - a. The story is true to oriental life. A wealthy man leaving his home for a far country and for an indefinite time commits his affairs to his servants in keeping with their several ability. He would take account of their faithfulness upon his return.
 - b. It was a "far country" into which the Lord Jesus Christ was about to travel. The servants were the apostles and through them all followers of Jesus Christ. To the church is committed the affairs of the kingdom and for this trust must account be given.

I. THE BESTOWING

1. "He calleth his own servants" (v. 14).
 - a. Servants born and raised in the Master's household.
 - b. The servants are believers, the church.
 - c. Christ keeps no servants to be idle.
2. "He delivered to them his goods" (v. 14).
 - a. Christ's servants receive their all from Him.
 - b. Christ provides all things necessary for the church's success.
 - c. "Talents"—a talent of silver is approximately \$1,000.

"According to his several ability" (v. 15).

3. The inequality of human endowment.

a. Providence does not bestow natural abilities and gifts alike.

(1) "All men are created equal," in that God intends that every man shall have an equal chance to prove himself.

(2) We are unequal in native gift, opportunity and advantages.

(3) Talents and obligation are in the same measure.

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

b. Grace dispenses spiritual gifts accordingly.

(1) Spiritual gifts are in keeping with natural capacity.

Illus.—Two kinds of land, the thin upland soil, and the rich bottom land.

(2) The vessel is filled according to its capacity.

(3) "There are diversities of gifts, but the same Spirit" (1 Cor. 12:4).

Illus.—The army is not all generals or captains.

c. Everyone has at least one talent.

(1) Soul of our own, God capacity.

(2) No one is left empty handed. Any talent is no small sum.

(3) No one deserving of honor above another. All we have is bestowed.

II. THE EXCHANGING

1. The departure of the master.

"And straightway took his journey" (v. 15).

a. "Into a far country" (v. 14).

The time of absence of the Lord is the time of the servants' responsibility.

b. The provision and distribution of the gifts precedes the Lord's departure (Calvary and Pentecost) (Eph. 4:8).

c. Nothing brings out the qualities of the soul like the absence of the Lord.

2. Two of the servants did well.

a. The Christian a spiritual tradesman.

"They went and traded" (v. 16).

(1) The gifts and graces must be exercised.

(2) Opportunities for service must be embraced.

b. Temptations of the talented.

(1) Pride over superior endowment.

(2) To do less than the best.

c. Faithful service widens capacity and opportunity.

"Made them other five talents" (v. 16).

(1) According as we have received will returns be expected.

(2) The returns were in proportion to the bestowment.

(3) Opportunity for worthy service for men of *varying capacity*. (Some five, some two, some one talent.)

3. One servant's failure.

a. What he did with his talent.

(1) He did not waste it like the unjust steward (Luke 16:1-9).

(2) Nor spend it riotously like the prodigal (Luke 15:11-24).

b. He hid it in the earth.

(1) One must either trade it or bury it.

(2) Hiding the talent will not save it, it rots!

(3) He did nothing with it. He would have buried five talents had he had them.

c. The reasons for his conduct.

(1) He did not see that his one talent was needed, he depreciated his gift. *Illus.*—The widow's mite.

(2) He was afraid: Might not be able to show as large returns as others. Afraid to work, he was lazy. Afraid of his master.

(3) He had a wrong conception of his master. False views of the character of God.

"Thou art a hard man" (v. 24).

God not an exacting tyrant, a loving God.

"Reaping where thou hast not sown."

(4) He laid the blame for his failure upon the master.

III. THE RECKONING

"After a long time the lord of those servants cometh and reckoneth with them" (v. 19).

1. The reckoning is certain.

See 2 Pet. 3:9; 1 Pet. 4:5; Rom. 14:10, 12.

2. The reward of the faithful.

a. One main question will be asked. "Have you been faithful?"

Not, "Were you successful?" etc.

"Whoever does his best is rated at perfection."

Illus.—Noah (Gen. 9:9). Not faultless but his best.

b. The threefold reward.

(1) His gifts increased.

(a) The talent taken from the unfaithful but nowhere is it shown that the talents were taken from the faithful.

(b) The talent of the unfaithful given to the faithful (vs. 28, 29).

(c) Talents multiply as do seeds in harvest.

(2) The master's commendation.

"Well done, thou good and faithful servant" (vs. 21, 23).

(3) The joy of the Lord bestowed.

"The Master celebrates his return by a great festival to which faithful servants are freely bidden. The Master's invitation to his servant to sit with him at the table constituted the act of manumission; henceforth he was free." —TRENCH.

3. The doom of the unfaithful.

a. The condemnation of the Lord. "Thou wicked and slothful servant" (v. 26).

(1) Wicked in that he defended himself and condemned his Lord.

(2) Lazy, as his whole conduct shows.

b. The loss of the talent.

"Take the talent from him."

(1) Feed a capacity and it will grow. Neglect it and it will shrivel like the withered arm.

(2) The opportunity and capacity forever forfeited.

c. "Cast into outer darkness" (v. 30).

(1) The refuse heap of eternity for the unprofitable.

(2) Beyond the reach of the rays of hope (2 Pet. 2:4 and Gen.)

(3) "Weeping and gnashing of teeth." The wails of unfaithful are unavailing.

CONCLUSION

While there is light and joy and feasting with the Master there is darkness and anguish for the unfaithful.

Evening Message—June 20

THE LEAVEN OF GRACE

TEXT—Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened (Matt. 13:33).

INTRODUCTION

1. The Mustard Seed Parable which precedes this one teaches the outward visible spread of the kingdom.

2. The Parable of the Leaven leavening the whole lump teaches the inward unseen but vital penetration of the kingdom.

I. THE KINGDOM IS LIKE LEAVEN

1. The controversy concerning the type of leaven.

a. Generally employed in scripture as representing sin.

(1) It is fermentation and fermentation is a form of corruption.

(2) Its use was forbidden in sacrifices with one exception.

(3) At Passover Feasts all leavened bread must be discarded.

- (4) Jesus and Paul both use it as type of evil.
"The leaven of sin." "The leaven of the Pharisees."
- b. Jesus in this parable uses it as type of the gospel of grace.
 - (1) Leaven throughout the Bible is used to represent the manner or method of progress.
 - (2) Leaven represents the manner of progress of evil in the world.
 - (3) Leaven may as well represent the manner of progress of grace.
 - (4) Thus Jesus uses it in this parable.
- 2. "The kingdom is like leaven."
 - a. It is small in its beginning.
 - b. It is silent in its operation.
"Kingdom of God cometh not by observation."
 - c. It is thorough in its diffusion or penetration.
- 3. The spread of the leaven of the kingdom is by contagion.
 - a. It is self-propagating by contact.
 - b. Think of the small beginnings of the gospel and its spread by contact. "Beginning at Jerusalem."
Illus.—Read John 1:39; Mark 3:14; Mark 6:56.

II. WHICH A WOMAN HID

- 1. The woman may typify—
 - a. The Holy Spirit (Rev. 22:7).
 - b. Certainly the church.
 - c. Unmistakably the individual believer.
- 2. "Three measures of meal." An ephah.
 - a. The usual portion taken for a baking (Gen. 18:6).
 - b. Typifies the whole world or race.
 - c. Typifies the whole man.
"Body, soul and spirit."
- 3. Hiding the leaven.
 - a. Earnestly, by prayer.
 - b. Silently, by influence.
 - c. Vitally, by faith.
 - d. Certainly, by testimony.

III. THE WHOLE WAS LEAVENED

- 1. The effectiveness of the gospel.
 - a. It is the nature of leaven to be active.
 - b. The leaven is different from and yet acting upon the lump.
One portion leavened, in turn leavens another.
 - d. The gospel a revelation not of this world.
- 2. The inwardness of leaven.
 - a. The mystery of regeneration.
 - b. The mystery of sanctification.
 - c. The mystery of keeping grace.
 - d. "Christ in you, the hope of glory."
- 3. The whole lump.
 - a. The whole man—
Body, soul and spirit.
 - b. The whole world has felt the impulse of the gospel.
Art, literature, science, government, etc.

- c. A prophecy of a final triumph of the kingdom of God.

CONCLUSION

- 1. The leaven will not spread through meal that is dry.
- 2. It is when the Spirit is poured out as floods that the leaven of the kingdom spreads.

Morning Message—June 27

THE TRAGEDY OF USELESSNESS

TEXT—*A certain man had a fig tree planted in a vineyard* (Luke 13:6).

SCRIPTURE READING—John 15:1-8; Luke 13:6-9.

INTRODUCTION

- 1. Self-righteousness asserts itself.
 - a. The stories related (v. 1).
Riot in temple and Galileans would permit no one to enter or offer sacrifices except themselves. Pilate, to quell the Galileans and restore order, slew Galileans as they sacrificed (v. 2).
Eighteen workmen engaged in building one of Pilate's aqueducts were buried beneath a falling tower at the pool of Siloam (v. 4).
 - b. Jesus declared that calamity does not always indicate grossest sinners.
 - c. And that freedom from immediate calamity indicates mercy rather than righteousness or escape from sin's penalty.
- 2. The Parable of the Barren Fig Tree.
 - a. Israel called to repent lest their barrenness eventuate in the wrath of God.
 - b. This parable and fate of Israel should warn all fruitless Christians.

I. THE FIG TREE IN THE VINEYARD

- 1. A favored fig tree.
 - a. Israel had held a favored place among the nations.
 - (1) To them the prophets came and the law was given.
 - (2) To them Christ had come.
 - b. Planted at the request of the owner.
 - (1) Intelligent purpose directed its planting.
 - (2) Planted by hand of vinedresser.
 - (3) Protected in the midst of vineyard.
- 2. A tree upon which unusual care had been expended.
 - a. Placed on a sunny slope, as vineyards were usually planted.
 - b. It was garden soil, unusually fertile.
 - c. Cultivated with care given a vineyard.
Trees not generally so cultivated. Fig trees generally grew among rocks, etc.
- 3. A tree from which much was expected.

- a. The master sought fruit.
"He sought fruit thereon."
(1) Not "*much* fruit," but fruit.
- (2) The object for which it was planted, to bear fruit.
- b. He wanted fruit, not leaves.
 - (1) Foliage but a sign of the fruit that might have been.
 - (2) Fruit is character.
Usefulness (shade) no substitute for character.
Gal. 5:22, 23; 2 Pet. 1:5-8; Rom. 6:22.
 - (3) The fruit of our faith in Christ.
- c. Much patience had been exercised.
"Three years, seeking fruit."
Sufficient time to warrant returns.

II. THE DISAPPOINTED OWNER

- 1. It was a great disappointment.
 - a. God does not require impossibilities.
 - b. Fruitlessness a reflection upon the care of the vinedresser.
 - c. God expects returns in keeping with the light and opportunity enjoyed.
- 2. It would be reasonable to cut the fruitless tree down.
"Why cumbereth it the ground?"
 - a. It has had ample time to bear fruit.
 - b. The sparings have made it no better.
 - c. It has been an expense to the owner.
 - d. It has brought no returns.
 - e. It occupies valuable space.
 - f. The toil and nourishment might be given to a fruitful tree.

III. THE VINEDRESSER'S INTERCESSION

- "One year more."
- 1. An intercessor for the barren tree.
 - a. The vinedresser who had planted and nourished.
 - (1) A strange sentiment in the heart of the vinedresser for a tree he has nourished. *Illus.*—Like the love of the shepherd for sheep.
 - (2) Jesus Christ is the divine Vinedresser.
 - b. The plea of the vinedresser.
"Let it alone this year *also*."
(1) "Spare it," the tenderness of the plea.
 - (2) Note the import of the word "*also*."
 - (3) Intercessors have ever saved the world.
Illus.—Abraham prays for Lot and Sodom, Moses for Israel, Jesus for Jerusalem, etc.
- c. Love intercedes for a time of trial.
- 2. The intercessor promises unusual care.
 - "I shall dig about it and dung it."
 - a. The dresser of the vineyard will do his part.

- b. Providence and grace conspire to achieve the purpose of God.
 (1) "Dig about it," Providence.
 The painful spade loosens the soil about the roots permitting moisture and nourishment to have access.
 God's providences, in themselves painful, loosen the soul for the admission of grace.
- (2) "Fertilize it," grace.
 Grace would reach the roots and nourish it.
 Providence enables while grace imparts.
 Judgment and mercy are here met together.
- c. If this trial proves ineffectual, justice must take its course. "One year more."
3. A reprieve is not a pardon.
 Eccl. 8:11; 2 Pet. 3:3-10, 11; Prov. 29:1.
- a. Where is the limit of forbearance?
 (1) There is such a limit.
 (2) Will the tree justify the vine-dresser's plea?
 (3) The tragic "if." "If it bear fruit well" (v. 9).
- b. Uselessness induces death.
 "And if not, then after thou shalt cut it down" (v. 9).
 (1) Patience is at an end.
 (2) Never more fruit to grow upon it.
 (3) The sharpness and suddenness of the stroke.
 (4) Cast out of the vineyard into fire.
- c. The admonition of approaching doom.
 "One year more."
 Matt. 7:19; John 15:2-6.
 The final destruction of all fruitless trees.

CONCLUSION

"I tell you, nay; but, except ye repent, ye shall all like wise perish" (v. 5).

Evening Message—June 27

WHEN CHRIST LOST A BATTLE

TEXT—*When a strong man armed keepeth his palace, his goods are in peace* (Luke 11:21).

Read carefully Luke 11:14-28. Read also Matt. 12:22-30, 43-45.

INTRODUCTION

- Jesus is answering the accusation that He cast out devils by Beelzebub.
- The parable teaches—
 - The devil's design, attack and power.
 - Contrast and warfare between the "strong man" and "the stronger than he."
 - That the co-operation of the individual is the deciding factor.
 - That the only safe life is the Christ indwelt life.

I. THE CITADEL OF SIN

"The strong man armed."

- The *palace* of the soul.
 - Every man is a palace.
 Body, "fearfully and wonderfully made."
 Mind, "the wonder of the ages."
 Spirit, "the habitation of God."
 - "Builder and maker is God."
- The inhabitant "a *strong* man."
 - Bible names indicate strength.
 "Apollyon," "Beelzebub," "Prince of this world," "Prince of the Power of the Air," "God of this world."
 - Bible emblems of Satan indicate strength.
 "The serpent," "roaring lion," "the old dragon."
 - The work the Bible attributes to him.
 Satan introduced sin in the world.
 The arch rebel against God's kingdom.
 Leader of legions of sin in earth and hell.
 So powerful that to obtain victory over him God's Son must come.
- The *armed* inhabitant of the soul.
 "A strong man armed."
 - His weapons—"wiles," "darts," "snares," "all deceivableness of unrighteousness."
 - He uses the arts, the sciences, the literature, even the affections of men.
- The possession of the citadel.
 Satan does not own—God owns.
 The devil a usurper.
- The sovereign of the citadel.
 Satan rules with iron hand, a despot.
- The goods are in peace.
 Flag of rebellion waves undisturbed.
 - The peace of iron slavery.
 - The peace of a fatal slumber.
 - The peace of death.

II. THE CITADEL BESIEGED

"A stronger than he."

- The surprise attack.
 "Cometh upon him."
- The conquering warrior (v. 22).
 - Names ascribed to Him.
 "Almighty," "Arm of the Lord," "Captain of salvation," "King of kings," "Lion of the tribe of Judah," "Rock," "Conqueror of death."
 - "The man with the drawn sword."
- The usurper routed.
 "Overcame him."
- The armament scattered.
 "He takes from him all his armour" (v. 22).
- The goods confiscated.
 "Divideth his spoils."
 - Christ takes over the citadel.
 - The powers of mind, body and spirit that were usurped by the devil.

III. THE CITADEL RECAPTURED

"The last state of that man."

- The recapture determined (v. 24).
 See Luke 22:31.
- The citadel reconnoitered (v. 25).
 - "Swept and garnished."
 - But "empty" (Matt. 12:44).
- The reinforcements enlisted (v. 26).
 "Seven other spirits more wicked than himself."
- The ungarrisoned citadel.
 The whole parable turns upon the word "empty."
 - The regenerate man unsafe.
 - The indwelling Christ will garrison the soul.
 - Pentecost is the believer's fortification.
- The uncontested recapture.
 - No army within.
 - No stand against the "strong man."
 - The breakdown of a backslider.
 "The last state of that man is worse than the first."
 - The apostate.

CONCLUSION

- Christ lost the citadel.
 - Because man's soul failed to accept heaven's garrison.
 - The failure was not Christ's, but man's.
- "Blessed are they that hear the word of God and keep it" (v. 28).

SERMON OUTLINES

Good Stewards

URAL T. HOLLENBACK

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

One definition of the Hebrew word for steward—"son of acquisition."

I. GIFTS AND ABILITIES DIFFER

- We are stewards and caretakers over
 - What are natural endowments.
 Powers that result from birth and heredity.
 - Powers and possessions we acquire.
 - Time, which God alone gave us.
 - Money, a medium of social exchange, but which circulation alone makes valuable.

II. THE MINISTRY IS ALWAYS TO HUMANITY

- Debts we owe to God are always payable to man.
- God never has a personal need.
- Many of the world's rich are too preoccupied to attend to Christ's business in the world. They leave it all to probate courts. Such post-mortem stewardship by proxy is generally great waste.
- Minister always means a "supplier of another's needs."

- a. People need salvation, hope, food, etc.
- III. GOD'S PEOPLE ARE HIS SPECIAL REPRESENTATIVES ON EARTH
 - 1. Stewards of the grace of God.
 - a. A great honor.
 - b. Bringing great joy. Ministration (giving out) opens a channel for joy to begin. If joy is low, do not worry, but minister to another.
 - c. Brings a great reward. "Faithful over a few things—ruler over many things."
- IV. WE ARE STEWARDS OF A MANY-FOLD (MANIFOLD) GRACE.
 - 1. Physical and temporal supplies. To human bodies.
 - 2. Spiritual supplies, salvation to human souls—pardon and holiness.
 - 3. Eternal supplies — faith, heaven, hope, second coming of Christ, etc.
- V. AS SALVATION CAME TO US FREE AND LIBERALLY, WE SHOULD GIVE IT OUT "EVEN SO."

David's Victory

URAL T. HOLLENBACK

"David cut off his head" (1 Sam. 17:51).

- I. GOD HAD THROUGH CIRCUMSTANCES PREPARED HIM
 - 1. Adversity, if rightly taken prepares for great victories.
 - a. He had practiced slinging. Preparation is good even though the end is not known.
 - 2. God permitted a bear and a lion to come.
 - a. Not sheep but bears prepare us for battle.
 - b. Not prosperity but adversity. Not leisure but effort strengthens.
 - 3. He learned not to fear.
- II. THE ENEMY'S STRONG POINT WAS HIS DOWNFALL
 - 1. His gigantic size was his undoing. It begat false confidence. No faith in God.
 - 2. His spear was in his way.
 - 3. His sword was too unhandy.
 - 4. His armor was too cumbersome.
 - 5. His head was in the way.
 - a. Trying to worry through problems makes them worse.
 - b. Trying to reason everything out increases difficulties.
 - c. We conquer not by the head, but by reliance and trust in Christ.
 - d. Many preachers are like a match—all fire is in the head.
 - e. Our hearts might grow larger if we duck our heads.
 - 6. Too big in his own eyes.
 - a. Had he been smaller the stone would have gone over.
 - b. Sometimes to make us safe God decreases our self-estimate.
 - c. Too bad he was so big.
- III. DAVID MADE THE ATTACK FOR GOD'S GLORY
 - 1. He was not afraid to do differently.

- a. Did not do Saul's way.
- b. Was not afraid he would be criticized.
- 2. He did it naturally under God.
 - a. Your life will be lived in B natural or B flat.
- IV. VICTORY WAS NOT ACCORDING TO HUMAN REASON
 - 1. Goliath had all the advantages.
 - 2. David had no sword, spear, or armor.
 - 3. He had only one spot to hit.
 - 4. He took plenty of ammunition—was not overly confident.
 - 5. He had five shots—one for Goliath, and one for each of his four brothers if they had been needed.
 - 6. He followed up and completed the victory.

Farewell to the Old Pastorate

L. G. MILBY

SCRIPTURE LESSON—Joshua 1:1-5.

TEXT—"Now after the death of Moses...the Lord spake unto Joshua" (Joshua 1:1).

I. MOSES' DEATH WAS DARKENED BY DISMAY

Many people had loved him, but at his death he was alone.

Death makes room for others. Just as the removal of the great trees gives the smaller and younger trees a chance, so we owe much to the removing effect of death.

II. IN THE DEATH OF MOSES, ISRAEL LOST A GREAT LEADER, BUT GOD HAD ANOTHER—JOSHUA—TO LEAD THEM ON

God always has His man. Paul matched the great missionary field that awaited him. Luther answered the call to reformation and free education. Wesley met the need for the doctrinal interpretation of the blessing of holiness. And so today—Milby leaves, but God has His Jones.

III. EVERY MAN HAS HIS TRAINING AND HIS WORK

Moses was trained in the schools of Egypt and he led the people out of bondage, out from the lash of task masters, across the Red Sea, to the rock where their thirst was quenched, to the quails for meat and to the manna for bread. But now God promised to be with Joshua even as He had been with Moses. Joshua's training was different, and his work was different. Moses had led the people out of places where they should not be, Joshua was to lead them into the place where they should be. Moses led them out, Joshua must lead them in.

IV. JOSHUA STOOD FOR POSSESSION

"Every place you shall set your foot shall be yours." How limitless was the promise! Across the Jordan, Jericho was only eight miles away. Then there were Ai, Merom, Eshcol and Jerusalem. "Much land ahead to be possessed." But God promised no more to Joshua than

He has promised to us. We too must go up in obedience and faith and possess the land. We must shout down the walls of Jericho and go on with the work to which He has called us. Do not lose your enthusiasm. Do not curb your demonstration. Do not deteriorate into a fireless, juiceless, lifeless crowd. Go in to defeat the devil and win for God. Follow the Joshua that God is sending you. Follow him as you have followed me. Follow him as he follows Christ. And your best days and your greatest victories are ahead. God bless you. Farewell!

Vision

R. R. AKIN

TEXT—"Where there is no vision the people perish" (Prov. 29:18).

Read also—Joel 2:28; Acts 26:19.

INTRODUCTION—

- 1. Individuals, organizations (churches or auxiliaries) advance, make progress or accomplish only with a vision.
- 2. It is true in the literary, business or spiritual realm.
- 3. Very few, if any, great achievement ever reached by accident.
- 4. This is not something like a mirage, or visionary, nor necessarily a dream. Notice—

I. WHAT IS A VISION?

- 1. "It is a mental picture of a completed task in the future toward which to strive or endeavor to reach."

Illustrations—

- a. A farmer preparing for his crops.
- b. A carpenter with his plans to build.
- c. The seamstress in making a garment.

- 2. Goals (1) ultimate; (2) secondary.

Illustration—

- a. A day's journey in a car to a destination with various points and towns to go through before reaching the final place.

II. GREAT MEN WHO HAD VISIONS AND THEIR RESULTS

- 1. In the Biblical age.
 - a. Nehemiah in rebuilding the walls of Jerusalem. (Nehemiah 4:6). "For the people had a mind to work."
 - b. "Every man in his place" signifies vision (Judges 7:21).
 - c. Moses, Ruth, Elijah.
- 2. In the present or recent age.
 - a. Bresee—Church of the Nazarene.
 - b. Marconi—radio.
 - c. Bell—telephone.

III. THE IMPORTANCE AND NECESSITY OF VISION

- 1. Key to success. "A good missionary is one who has a clear vision of the work of God."
- 2. Without it we glide along. Anybody can ride downstream.

"A task without a vision is drudgery; a vision without a task is a dream; but a task with a vision is the hope of the world.

IV. EACH ONE SHOULD FIRST HAVE A VISION IN THE SPIRITUAL REALM

1. Of God.
2. Of Christ.
3. Of himself.
4. Of the world's need.

V. THE PLACE TO OBTAIN IT IS THROUGH PRAYER AND THE BIBLE

A Sinner and His Deliverance

R. R. AKIN

TEXT—"Jesus, thou son of David, have mercy on me" (Mark 10:47).

LESSON—Mark 10:46-52.

INTRODUCTION—

1. Story of Blind Bartimæus.
2. Example of the omnipotent power of Jesus.
3. There is still power in the blood today.

I. NOTICE THE CONDITION OF BARTIMÆUS

1. Bling beggar, helpless.
2. An outcast on the roadside.
3. Poor, ragged and no friends.
4. No one to love and care for him.
5. Blindness typifies sin. This is an image or picture of a sinner.

II. JESUS PASSED HIS WAY

1. The disciples or saints were also along to help.
2. The multitude was also following.
3. Bartimæus heard of His passing and inquired.

III. BARTIMÆUS DID THREE THINGS

1. He sought—what? *Jesus*.
 - a. Realizing his need cried at once for help.
 - b. Notice the immediacy of his prayer.
 - c. The persistency of his prayer.
 - (1) Some people rebuked him, tried to stop him.
 - (2) He had determination over public opinion.
 - d. Notice the simplicity of his prayer. "Seek and ye shall find."
2. He believed—had faith.
 - a. Faith in Jesus as Savior is a necessary step to salvation.
 - b. "Without faith it is impossible to please him." (Hebrews 11:6).
 - c. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).
3. He received.
 - a. Jesus called him—He is calling you.
 - b. He told Jesus his needs—repentance.
 - c. Jesus said, "Go thy way, thy faith hath saved thee."
 - d. He received his sight and *followed* Jesus.
 - e. He cast away his cloak—of sin.
 - f. He took advantage of the opportunity as Jesus was passing. It might have been his only one.

Prayermeeting Suggestions for June

Lewis T. Corlett

Privileges of a Christian

(Isaiah 12)

I. TRUSTFUL RELAXATION

1. "I will trust and not be afraid."
2. "God is my salvation."
3. "Jehovah is my strength."

II. A HAPPY EXPERIENCE

1. "Therefore with joy shall ye draw."
2. Causes His children to sing.
3. His followers love to praise God.

III. CONSTANT FELLOWSHIP

1. A good habitation, "Thou inhabitant of Zion."
2. Abiding presence of God, "Great is the Lord in the midst of thee."

God's Provision

(Isaiah 12)

1. Provides comfort (v. 1).
2. Provides salvation (v. 2).
3. Provides strength (v. 2).
4. Provides refreshment with joy (v. 3).
5. Provides a name and character worthy to be worshiped (v. 4).
6. Provides a stimulation for faith (v. 5).
7. Provides an abiding presence (v. 6).

Jesus as a Man of Prayer

1. In solitude (Matt. 14:23).
2. Before a task (Luke 6:12-16).
3. Thanks before eating (John 6:11).
4. For Peter (Luke 22:32).
5. In the garden (Luke 22:41-46).
6. For His disciples (John 17).

—SELECTED.

Life After Death

1. A lively hope (1 Peter 1:3).
2. Established by Jesus (2 Tim. 1:9, 10).
3. Jesus promised it (John 14:2, 3).
4. Jesus argued for it (Matt. 22:31-33).
5. Jesus claimed it (John 11:25).
6. Jesus exemplified it (1 Cor. 15:12-17).

—SELECTED.

The Solemn Injunction to Hear

(Mark 4:9)

1. The first utterance of these words was made by the Lord in connection with the ministry of John the Baptist (Matt. 11:15).
2. The second by the Lord in connection with the Parable of the Sower (Matt. 13:3-9).
3. The third by the Lord in connection with the Parable of the Wheat and Tares (Matt. 13:36-43).
4. Made in connection with the Parable of the Candle (Mark 4:21-23).
5. Made in connection with that which defiles a man (Mark 7:16).
6. Made by the Lord in connection with discipleship (Luke 14:35).

—SELECTED.

The Trial of Faith

I. TO TEST ITS QUALITY (1 Peter 1:7).

1. Found unto praise.
2. Found unto honor.
3. Found unto glory.

II. TO WORK IN US PATIENCE (James 1:3).

III. TO PREPARE FOR BLESSING (Hebrews 11).

IV. TO BRING REWARD IN GLORY (Rev. 2:11).

—SELECTED.

Source of Happiness

(John 13:17)

1. Reception of light or knowledge a source of happiness.
2. Obedience to light brings happiness.
3. Advancement in knowledge the fountain of continued happiness.
4. Happiness in Christ the secret of strength.

The Constancy of God

(Mal. 3:6)

1. God remained the same in spite of Israel's failures.
2. His patience was based on former covenant and promise.
3. God's personality is so great that change and limitation are foreign to Him.
4. His constancy is the basis of the people's security and preservation.

Examples of Divine Courage

1. Paul thanked God and took courage (Acts 28:15).
2. Abraham, an example of the courage of obedience (Gen. 12:1-4).
3. The courage of persevering like Daniel (Dan. 6:10).
4. The courage of venturing like Peter (Matt. 14:22-27).

Objectives for Christian Living

(James 5:8)

I. ENDURANCE, "BE PATIENT"

1. Endure the wrongs and injustices of life.
2. Endure injuries with spirit of retaliation.
3. Endure hardships as a good soldier.

II. PREPARATION, "STABLISH YOUR HEARTS"

1. Let your faith be firm.
2. Anchor the affections in the deeper things of God.
3. Surround yourself with conditions conducive to spiritual development.

III. HOPE, "FOR THE COMING OF THE LORD DRAWETH NIGH."

1. The blessed hope of the Christian.
2. A lively hope.
3. A time of rewards as well as punishment.
4. The privilege of being with Christ.

Peter's Great Confession

(Matt. 16:16)

I. A NOBLE AND COURAGEOUS CONFESSION

1. The Lord's own condition was very discouraging, naturally speaking.
2. The public who were friendly toward the Lord were greatly confused and terribly divided concerning Him.
3. The opposition of the scribes and Pharisees toward Christ was increasingly bitter and hateful.

II. A SPIRITUAL CONFESSION, THE RESULT OF SPIRITUAL PERCEPTION

1. Note that while the scribes and Pharisees hated Christ, and while the crowds who were friendly to Him, held confused opinions about Him, Peter nevertheless, knew and apprehended Him.
2. Peter's confession of Christ was the expression of a personal, vital faith in Him.

III. A FUNDAMENTAL CONFESSION

1. To Christianity and to personal Christian faith.
2. To the Church of Christ.

—SELECTED.

The Inner Strength of the Christian

1. By pureness.
2. By knowledge.
3. By longsuffering.
4. By kindness.
5. By the Holy Ghost.
6. By love unfeigned.
7. By the Word of truth.
8. By the power of God.
9. By the armor of righteousness.

The Lamb of God

1. The Lamb specified (Rev. 13:8; Gen. 3:15).
2. The Lamb typified (Ex. 12).
3. The Lamb prophesied (Gen. 22:8).
4. The Lamb verified (John 1:29-36).
5. The Lamb crucified (Isa. 53:7).
6. The Lamb falsified (Rev. 13:11).
7. The Lamb qualified (Rev. 20:11-5).
8. The Lamb glorified (2 Thess: 1:10).

—SELECTED.

A Psalm of Prayer

(Psalm 20)

1. An encouraging fact, "The Lord hear thee, defend thee" (v. 2).
2. An energizing force, "The Lord strengthen thee" (v. 2).
3. An enduring faith, "We will remember" (v. 7).
4. An enchained foe, "Brought down and fallen" (v. 8).
5. An ever-open fort, "Hear us when we call" (v. 9).

—SELECTED.

Rest for God's People

Paul S. Hill

Fourth of a series of Studies of the Epistle to the Hebrews
 Read all of chapter 4, keeping in mind the "Rest for the people of God."

THE first verse of this chapter has a note of fear. The fear, however, is not based on the dimness, or obscurity, of the promise of rest, but rather on the possibility that unbelief may rob the Hebrews of the fulfillment of that promise and that rest so necessary to the heart, should be forfeited.

Lest our minds should be directed toward a frail or dim promise of rest, or lest we should wonder if there is left to us a promise of rest, we must consider all the previous argument of this epistle, in which Jesus Christ is held up as the New Testament voice of God, speaking a fulfilled Old Testament, and assuring us from all Old Testament teaching, and all the events of the life of Jesus, that there is a rest for the people of God. The fear of this first verse is not a fear that there is no promise, or that it is hard to find, or that it is dim, or obscure. The promise is big and plain. It is sealed to all New Testament Christians with all the religious teaching of the Old Testament, and all the revelation of New Testament gospel, and is further backed home to the hearts by the Holy Spirit operating in His fullest sense in the world. The whole epistle reasons for this promise, and there is no note of fear that there is no promise, but there is a fear so great a promise be missed by the Christians, and that they fail to have this promise a real living fact in their hearts through unbelief. There are many Christians, both Jews and Gentiles, who have come short of this promised rest.

The entire chapter speaks of this rest as being the desired blessing, the haven of the heart, the ideal of Christian experience, the great objective of personal faith, the supreme condition of calmness of the inner soul. This promise is to be realized by faith and faith alone. Works, ceremonies, human efforts, all are vain. Faith alone leads the way to the promised rest.

This promise of rest obtained by faith, is placed against the background of unbelief, unbelief of the heart, unbelief that departs from the living God, unbelief that deceives and hardens, unbelief that brings all turmoil and tempest with despair and anxiety, unbelief that ignores the promise, and provision, of grace through Jesus Christ and goes on toward the ultimate finality of unbelief, separation from God and all good.

The illustration of unbelief in the presence of promised rest is taken from Jewish history, using the period of wil-

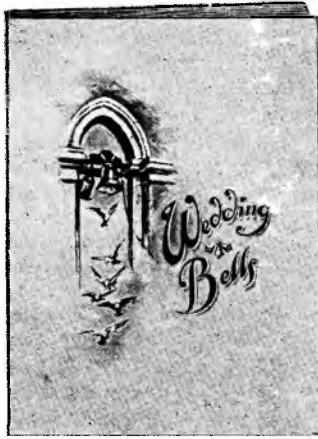
derness journeys and the conquest of Canaan. In the wilderness the Hebrew people failed through unbelief, though there were evidences aplenty of God's ability, and good disposition. And it was in this surrounding of unbelief and murmuring that Caleb and Joshua did their believing and thus obtained the promise. They were the only two of the original army that entered the land of Canaan. During the days of David also some believed in the midst of unbelief. So in the New Testament dispensation real faith must surmount the current unbelief of the people in order to enter the rest that remaineth for the people of God.

In verses 11-13, there is a discussion of faith and unbelief as viewed by the Lord himself. His word has been spoken. By all the facts of revealed religion in Old and New Testament it is urged on the mind and heart as the way to peace and safety of soul, and this word is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." What an array of penetrating light this is to discover either faith or unbelief! If there is faith God will find it by His Word (God hath spoken by His Son), and if there is unbelief God will know it. The believer obtains the promise, the unbeliever misses it altogether.

In closing this portion of the argument the writer to the Hebrews holds up, in verses 14-16, a picture, or rather the fact of Jesus the Son of God. The historic Christ, the Christ of the previous argument, the High Priest of our profession, who is passed into heaven, holds Him to the view of faith, and says, "Here is sufficient ground for belief." "Let us therefore come boldly."

The "rest" that is spoken of in this chapter is not the material rest of the Israelite in the land of Canaan. They were at the time of this epistle dwelling in that land, and had been there for years. The rest for the people of God is a rest which is connected with the ministry of Jesus Christ the Son of God, the "High Priest and apostle of our profession." It is soul rest. Rest from unbelief; from hardness of heart; from heart error; from our own works; from departing from the living God; from provoking God to wrath. It is the rest of faith; the rest of steadfastness in our profession; the rest of confidence in "Our great High Priest"; the rest of mercy and grace in time of need; the rest of the household of Christ, the rest of entire sanctification.

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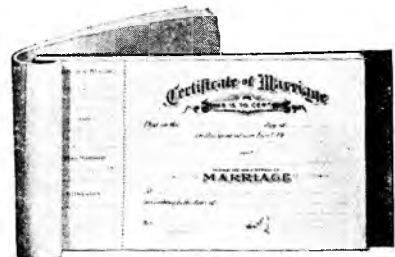
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