

The PREACHER'S MAGAZINE

Know the Truth

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

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

The Preacher's Magazine

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

D. Shelby Corlett, Managing Editor

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

How Great Is the Price of Success?

By the EDITOR

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

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

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

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

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

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

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

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

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

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

Thoughts on Holiness from the Old Writers

Olive M. Winchester

WHY WE BELIEVE IN NATIVE DEPRAVITY?

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

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

THE EXPERIENTIAL BASIS

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

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

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

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

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

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

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

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

THE SCRIPTURAL BASIS

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

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

RATIONAL CONCLUSIONS

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

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

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

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

Consecration

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

Some Qualifications for the Ministry

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

—*Richmond Christian Advocate.*

Seven Arts for the Preacher

B. H. Pocock

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

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

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

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

DIVINE ACQUAINTANCESHIP

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

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

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

DIVINE ACCEPTANCE

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

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

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

APPLICATION

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

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

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

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

ACCLAMATION

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

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

ADAPTATION

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

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

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

ASSOCIATION

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

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

ACCOMPLISHMENT

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

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

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

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

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

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

CONCLUSION

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

Let us go forward!

The Comfort of the Open Book

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

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

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

Church Finances—Local, District and General*

C. P. Lanpher

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. S. Pitts

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Illness of the Church

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

Passionless Preaching

C. W. Ruth

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

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

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

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

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

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

It Seems to Me

I. V. MAXEY

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

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

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

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

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

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

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

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

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

Notes on Preaching

BY DR. ADAM CLARKE

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

* * *

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

* * *

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

* * *

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

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

General N.Y.P.S. Convention Program

THEME—"Tarry Ye . . . Go Ye"

June 13

Keynote Address "Tarry Ye"

June 14

Morning Devotional Message

. "Holiness, a Bible Doctrine"

Afternoon Devotional Message

. "Entire Sanctification, a Vital Experience"

Evening Address Missionary Address

June 15

Morning Devotional Message

. "Living the Life of Holiness"

Afternoon Devotional Message

. "Holiness, the Dynamic of Evangelism"

Closing Address "Go Ye"

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

REMEMBER MAY 28

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

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

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

SOME THINGS TO THINK ABOUT

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

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

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

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

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

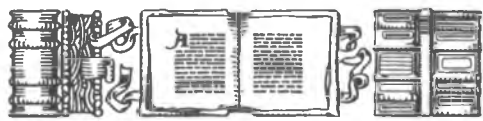
Q. The program of the N.Y.P.S. zone on which I am located is not what I wish it was, and I cannot find a way to correct it. What shall I do? I can find plenty to keep my people busy and just drop out, but I am not sure as to the wisdom of such a procedure.

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

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

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

BOOK CHAT



By P. H. Lunn

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

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

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

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

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

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

THE PROFESSOR SAYS:

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

A Parent's Prayer

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

Tributes to Mother

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

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

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

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

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

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

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

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

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

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

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

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

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

"Watch Where I'm Going"

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

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

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

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

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

Ten Reasons for a Family Altar

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

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

It will hold our boys and girls to the

Christian ideal and determine their lasting welfare.

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

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

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

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

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

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

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

Dedicating a Christian Home

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

Children and Home Influence

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

Churches and Colleges

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

Grace at Table

Thanks be to Thee, O Lord,
Who hast cared for us since our childhood,
And who dost give food to all flesh;
Fix in us happy hearts
That we may abound in every good work,
In Christ Jesus, our Lord. Amen.

An ancient Christian grace.

Faith

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

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

Assurance

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

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

Gone Home

A voice is heard of earth's kinsfolk weeping

The loss of one they love;

But he has gone where the redeemed are keeping

A festival above.

The mourners throng the ways, and from the steeple,

The funeral bells toll slow;

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

And saying as they meet, "Rejoice, another

Long waited for is come.

The Savior's heart is glad, a younger brother

Hath reached the Father's home."

—AUTHOR UNKNOWN.

Title and Fitness

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

Higher Education and the Bible

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

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

The Objectives of Education

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

More Than Education

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

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

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

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

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

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

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

Heart or Head?

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

Watson's Summary of Pentecost

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

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

They Have Said

Ability involves responsibility; power, to its last particle, is duty.—A. MAC-LAREN.

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

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

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

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

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

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

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

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

Attractive Designs for Church Buildings

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

Bulletin Slogans

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

Necessity nips at your heels; adventure beckons your ingenuity.

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

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

Practice what you preach, but still better practice what you ought to preach.

When you get into deep water, keep your mouth shut.

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

HOMILETICAL

A PREACHING PROGRAM FOR MAY, 1940

Melza H. Brown

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

SUNDAY, MAY 5, 1940

MORNING SERVICE

Loyalty

SCRIPTURE READING—Luke 9:59-62.

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

INTRODUCTION

The Characteristics of Loyalty.

Most desirable for Christian living.

Essential for welfare of individual and also of the church.

Disloyalty is always despised anywhere.

Examples:

Peter's denial in the hour of test.

Benedict Arnold's betrayal of trust.

Judas in selling His Lord.

Loyalty revered.

Examples:

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

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

I. THE CHRISTIAN WAY

Christ did not promise ease and comfort.

1. To the first man in our scripture lesson who said he would follow Jesus whithersoever He went, Jesus gave an unexpected answer. He was made to understand that to follow Him was a rugged life of self-denial with little comfort, for the Lord had not even a place to lay His head. The Christian way has always been and always will be the rugged way of cross-bearing.
2. The second man was called of the Lord to follow but he begged for time to first look after his father and see that he was buried and at some time later he would follow. Jesus let this man know that he could not accept discipleship on such terms. Those who became followers of the Lord left their fathers and their mothers, their occupations or whatever need be and followed immediately.
3. The third volunteered to follow but wanted to carry out some personal desires in relationship to his relatives first and then at his own time follow the Master. Jesus told him that anyone who looked back, or allowed relatives or friends to cause him to look back, was not fit for the kingdom of God.
"No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

II. CHRIST EXPECTS LOYALTY

He expects us to put Him first.

1. Loyalty means worship.

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

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

We worship at the prayer service.

We worship around our family altars.

We worship in the secret place of prayer.

We worship Him because our hearts are loyal to Him.

2. Loyalty means service.

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

We see a white harvest field with need of laborers.

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

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

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

Laziness is an evidence of a lack of heart loyalty.

3. Loyalty means faithfulness.

Loyal Christians can be depended upon.

Faithful in prayer life.

Faithful in attending the means of grace.

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

Faithful in carrying responsibility entrusted.

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

III. CHRIST'S PLAN FOR THIS AGE

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

THE CHURCH OF THE NAZARENE

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

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

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

IV. WE DO NOT CAMOUFLAGE OUR TASK OR PURPOSE

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

- a. If looking for an easy time with no burdens do not join the Church of the Nazarene.
 - b. We have budgets to raise.
 - c. We have schools to support in order to train young men and women to carry this gospel to the ends of the earth.
 - d. We have a great crowd of consecrated missionaries to stand by.
 - e. We offer no soft places, no honor or popularity, no free lance arrangement with self-aggrandizement.
 - f. If you are looking for an opportunity to wear yourself out in the service of Christ, an opportunity to invest all you have for the promotion of the gospel of holiness, then come on in for the working is fine and the opportunity for such is unlimited.
2. Demands immediate action.
We cannot wait until all other duties and earthly obligations have been met. We must leave the dead to bury the dead.
The King's business requireth haste.
This is our day of opportunity.
Rapidly the night is approaching.
We cannot spend our time, tithe and talent on kinfolks.
3. Christ must be first.
If you must tell the relatives goodbye,
If your Sundays must be spent visiting,
If father, mother, brother, sister, or anyone is going to have first place and Christ second then do not join the church for Christ says you are not fit for the kingdom of God.
Jesus said, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother."
4. This is the heroic challenge of Christ.
- a. "If any man will come after me, let him deny himself and take up his cross daily and follow me."
 - b. If the heroic does not appeal to us then we are not fit for the kingdom of God.

EVENING SERVICE

Excuses

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

INTRODUCTION

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

I. SOME OF THE EXCUSES MEN USE

1. The love of some sin.
 - a. Many are conscious of guilt. They have no peace or comfort of heart. They have a desire for peace.
 - b. They know also that they must part with that beloved sin. D. L. Moody once preached on "The Prodigal Son." A man said, "I am the son and I would like to come but I will not."
 - c. The love of sin held him.
2. The love of worldly pleasure.
 - a. Many would like to be Christians providing they could take the world and its sinful pleasures with them.
 - b. A young woman asked a minister if she must give up dancing and when told that she would be glad to give it up when a Christian, said, "I'll choose dancing."
 - c. The writer called on an elderly man, lying near the point of death in a hospital. I endeavored to point him to Christ but he said there was one thing in his way, that he loved to play cards, and wanted to find a church where he could join and still play cards. While he had but little chance of ever being able to play cards again, yet the love of it held him.

3. Unholy ambitions.
 - a. Some think religion will hinder them in their life's work.
 - b. Many would rather climb to the top here and sink to the bottom hereafter.
4. The love of money.
 - a. This was the rich young man's trouble (Luke 18:18).
 - b. This was also Judas' ruin.
5. The fear of man.
 - a. Some are afraid to come out publicly and declare themselves.
 - b. Some are fearful of relatives and friends.
 - c. It would be far better to have people laugh at us now than to have the laugh of the devil and demons in hell.
6. Unwillingness to forgive others.
 - a. A grudge is a heavy load to carry.
 - b. Regardless of what we have to forgive for, it is small in comparison to that which we need forgiveness of from God.
7. Stubborn self-will.
 - a. Some have never learned to submit to authority.
 - b. "Stubbornness is as the sin of witchcraft."
 - c. Determined to fight one's own battle.
8. Pride.
 - a. Many excuse themselves on the ground of their own morality or imagined goodness.
 - b. This was the excuse of the Pharisee.
 - c. All in humility must come to the same level.
 - d. God has no exalted entrance to the kingdom for haughty men.

II. THE OFFERED EXCUSES ARE INVENTED

1. Will they excuse you of guilt?
2. Will they be accepted as justifiable?
3. Will it pay you to hold fast to that excuse?
4. God says, "Thou art inexcusable O man, whosoever thou art, that judgest."
 - a. Why? Due to the nature of God, for God is love.
 - b. Also in the light of the great salvation provided without cost to us.

III. CONSIDER THIS PRAYER OF THOSE WHO MADE EXCUSE

1. "I pray thee have me excused."
 - a. The worst possible desire of a heart.
 - b. The most wicked prayer in the light of God's provision.
2. What do we ask to be excused from?
 - a. From being pardoned of sin. Thus let me ever remain in sin.
 - b. Thus I ask for eternal sin and its consequences.
 - c. From God's favor. Thus I ask for the eternal wrath of God.
 - d. From eternal life in heaven. Then I ask for hell and its eternal torment.

IV. THIS PRAYER IS AN ANSWERABLE PRAYER

1. God may eternally excuse you from salvation and its benefits.
2. "For I say unto you, That none of those men which were bidden shall taste of my supper."

SUNDAY, MAY 12, 1940

MORNING SERVICE

Pentecost

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

PENTECOST IS A CHALLENGE TO THE CHURCH

1. The baptism with the Holy Spirit is the distinguishing characteristic of vital Christianity.
2. The life of the Spirit is essential to experience.

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

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

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

II. THIS BLESSING OF PENTECOST AFFECTS CHRISTIANITY

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

III. THE CHALLENGE TO US

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

IV. WHAT DOES CHRISTIANITY NEED TO MEET THE CHALLENGE?

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

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

EVENING SERVICE

Face the Facts

INTRODUCTION

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

SOME FACTS TO FACE

These are evident facts which we all must realize true.

I. WE ARE HERE

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

II. WE CANNOT REMAIN HERE

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

III. WE MUST GO SOMEWHERE

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

IV. I MUST GO TO ONE OF THESE TWO PLACES

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

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

V. MAN'S NATURE IS SINFUL

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

VI. THERE IS A CALVARY

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

VII. WE ARE CREATURES OF CHOICE

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

SUNDAY, MAY 19, 1940

MORNING SERVICE

The Nature of Entire Sanctification

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

INTRODUCTION

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

I. WHOLE-HEARTED RELIGION

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

II. PURITY OF HEART

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

III. HOLINESS WHICH IS ESSENTIAL

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

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

IV. PERFECT LOVE

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

V. MORAL PERFECTION

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

EVENING SERVICE

Ye Shall Receive Power

TEXT—Acts 1:8.

I. CHRISTIANS ARE PROMISED AN EXPERIENCE OF POWER

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

II. WHAT IS THE GREAT OBJECT OF THIS POWER?

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

III. WHAT IS THE TROUBLE TODAY?

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

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

- 1. Power to refuse to do evil.

- a. Even as Daniel purposed in his heart.
 - b. The power to take our stand anywhere against wrong.
 2. Power to be honest.
 - a. The business world needs this today.
 - (1) Samuel Smiles tells of a man in England, who was at the head of a steel manufacturing firm, being called upon by a certain merchant and presented with a gift of £500. The manager of the steel firm threw the money out of the door and ordered the briber to follow it.
 - b. Some would say that one cannot be honest and make a living today.
 - (1) There was a time when men could not be Christians and live. But they were Christians and died.
 - c. The king of this age is Mammon.
 - (1) More cruel, hard, and driving than Nero, Pilate, or Herod.
 - (2) Demands all to bow down.
 - (a) Shall we do obeisance to this god? Never! What good is our religion unless it will produce honest men?
 3. Power to produce brotherly kindness.
 - a. There is so little kindness.
 - b. Men everywhere are hungry for kindness and love.
 - c. An act of kindness will win quicker than a sermon.
 4. Power to live at peace with man.
 - a. Peace with men and holiness are associated (Heb. 12:14).
 - b. An army officer of England said he was converted by the power of a holy life.
 - (1) One night when retiring he threw his muddy boots at a private kneeling in prayer. The private's answer was the boots cleaned and polished at his officer's bedside in the morning.
- V. HOW CAN WE HAVE THIS POWER?
1. Receive the Holy Ghost (Acts 1:8).
 - a. He comes in response to a full consecration.
 - b. Surrender the entire being for all time and eternity.
 - c. Put yourself entirely at His disposal.
 - d. Surrender to the guidance of the Lord on every subject and agree to accept whatever he shall choose or appoint.
 - e. Having yielded all your powers to Him, recognize Him as the Supreme Sovereign whose will is to be thy guide in all of life.
 - f. Such a consecration will put the soul on believing ground.
 2. Receive Him by faith.
 - a. Faith will not operate until conditions of consecration and self-crucifixion are met.
 - b. But faith must be exercised after conditions are met.
 3. "Have ye received the Holy Ghost since ye believed?"
 - d. Man was made for a purpose.
 - (1) According to an eternal plan.
 - (a) Redemption is not an afterthought with God.
 - (b) The slain Lamb was in the eternal plan.
 - (c) Man's redemption was in the original blueprint.
 1. Always existed but gradually revealed.
 2. As man was able to understand.
- II. GOD IS THE BUILDER OF THE CHURCH (Matt. 16:18).
1. Every Christian was made for the building.
 - a. Lively stones (1 Peter 2:5).
 - b. To be built into the temple for an habitation of God (Eph. 2:19-22).
 - c. Built upon a sure foundation, Jesus Christ the chief cornerstone.
 2. The plans for this building not revealed in other ages (Eph. 3:5).
- III. GOD CHOOSES THE MATERIAL
1. This material must meet certain specifications.
 - a. Holy. This is God's choice from the beginning of the plan.
 - (1) Made possible by Calvary.
 - (2) Effected by the Holy Spirit.
 - (3) Fully described in the Word.
 - (4) Free from carnal flaws. Tested in the mills of adversity.
 - (5) Separate from worldliness.
 - (6) Righteous in life.
 - (7) If we are in the church the choice of character is not ours but of the Builder.
 - b. Without blame before Him.
 - (1) Void of offense toward God.
 - (2) Not faultless but blameless.
 - (3) Perfect in our generation.
 - (4) According to the measure of light.
 - (5) Motive or intention determines blameworthiness.
 - c. In love.
 - (1) The power of holiness is love.
 - (a) Love is the motivating power that demands holiness.
 - (b) Love is the effective power that produces holiness.
 - (c) Love is the continuous power by which holiness operates in the life.
 - (d) The love of God is shed abroad in the heart by the Holy Ghost.

EVENING SERVICE

Spiritual Liberty

TEXT—*Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty* (2 Cor. 3:17).

INTRODUCTION

The Scriptures have much to say concerning two distinct states.

Namely: Bondage and Liberty.

Bondage is pictured as a state of captivity, slavery, servitude, corruption and death.

Liberty is described as a state of freedom, victory, triumph, royalty, life.

I. REDEMPTION IS MAKING FREE

This was the promise of Isaiah ch. 61, vs. 1. Liberty to the captives, and the opening of the prison to them that are bound. This was the oath which he swore to Abraham. Luke 1:74. That he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear.

II. THE BONDAGE

1. Sin. Chapters 6, 7 and 8 of Romans.

SUNDAY, MAY 26, 1940

MORNING SERVICE

God's Choice for His People

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

I. GOD'S WORK IS ALL ACCORDING TO PLAN

1. We have a maker.
2. Man has made some marvelous things.
 - a. The modern machines. The great constructions.
 - b. Scientific inventions and discoveries.
 - (1) Man is greater than all he has made for the maker must transcend that which is made.
 - c. Man's maker must transcend man.

- a. Servants of sin, free from righteousness (6:20).
 - b. Captivity to the law of sin and death (7:23).
 - c. Wretched condition (7:24).
 - d. Works all manner of evil in the life (7:8).
 - e. Brings forth fruit unto death (7:5).
2. Satan (2 Tim. 2:26).
- a. Taken captive at his will.
 - b. One of Christ's greatest of works while here on earth was the releasing of poor souls bound by Satan.
3. Death (Rom. 6:16).
- a. Servants of sin unto death.
 - b. The wages of sin is death.
 - c. Who shall deliver me from the body of this death?
 - d. For to be carnally minded is death.
 - e. The whole creation is in this bondage of death.
 - f. Bondage of corruption awaiting redemption (Rom. 8:19-23).

III. LIBERTY OR FREEDOM

1. Full and complete deliverance provided. Pentecostal freedom. By the Holy Spirit. Where the Spirit of the Lord is there is liberty.
 2. The Spirit of the Lord is a liberating power. (Luke 4:18).
- a. Freedom from sin.
- (1) Sin shall not have dominion (Rom. 6:14).
 - (2) But now being made free from sin (6:22).
 - (3) The body of sin destroyed, that henceforth we should not serve sin (6:6).
 - (4) Being made free from sin, ye became the servants of righteousness (6:18).
- b. Freedom from Satan.
- (1) And that they may recover themselves out of the snare of the devil (2 Tim. 2:26).
 - (2) For this purpose the Son of God was manifested, that he might destroy the works of the devil (1 John 3:8).
 - (3) Deliverance to the captives (Luke 4:18).
- c. Freedom from the bondage of death.
- (1) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
 - (2) Sin and death are destructive, wasting, ruinous, putrifying agencies which operate according to law, the law of sin and death.
 - (3) Life means health, soundness, progress, zeal, activity, energy, victory and also operates by law, the law of the Spirit of life in Christ Jesus.
 - (4) The fear of death is also a bondage. "And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).
 - (5) "Neither count I my life dear unto myself" (Acts 20:24).
- d. Freedom from bondage to the people.
- (1) Paul was promised this deliverance (Acts 26:17).
 - (2) The disciples of the Lord received this deliverance at Pentecost. Notice Acts 5:29.
 - (3) This deliverance is essential for Christian service.
- e. Freedom from spiritual poverty.
- (1) Heirs of God and joint heirs with Christ (Rom. 8:17).
 - (2) Having received an inheritance among them that are sanctified by faith in Christ (Acts 26:18).
 - (3) Rich in faith, and heirs of the kingdom (James 2:5).
- f. Freedom from the bondage of environment.
- (1) Ye shall be witnesses unto me in Jerusalem (Acts 1:8).
 - (a) The hardest place on earth.
 - (2) Before Pentecost they were continually in the temple.

- (3) After Pentecost they went everywhere preaching the gospel.
 - (4) Too many run away from their task. They want a change of environment when what they need is a change of heart experience.
- g. Freedom from self.
- (1) The sins of disposition and spirit.
 - (2) Bad temper, pettiness, babyishness.
 - (3) Self in religion ruins the fruit of the Spirit.
 - (4) To be religiously selfish is the worst kind of selfishness.

IV. PENTECOSTAL LIBERTY

1. Accept your liberty, it has been provided.
2. Refuse to be entangled in bondage.
"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

ILLUSTRATIONS

Basil Miller

Blind Faith

"What is it I need most of all?" Moffat mused in the heat of South Africa.

"What shall I send you?" the missionary reread his English friend's letter that had arrived that morning. "I will send you the thing you most need, only request it," the letter went on.

He had already labored six years on the difficult field, and still there were no converts. Outward signs were such that it looked like none were to be found during the coming months or years. The undaunted man lifted his eyes to his Master and asked what he should request.

When Heaven had spoken he went to his room and in the full assurance of faith wrote:

"Send me a communion set."

The one thing, from the human standpoint, he needed least. Yet with Heaven's voice ringing in his ears, and his faith strong, blindly he requested a communion set that he might serve his converts the Lord's Supper in remembrance of Christ's death.

One year later the communion set arrived from England . . . the following day Moffat's first convert was baptized and received the Lord's Supper!

That is faith . . . sightless faith . . . faith of the man who inspired David Livingstone. Such faith has motivated God's front line men through all the centuries. The current Church needs blind faith in the mighty promises of an unfailing God.

The Will of the Tides

"Tides carry us! Waves of the sea, let us ride on your bosom to whatever land God would decree!" exclaimed the Irish monks of the early centuries as with scant provisions they cast their canoes upon the broad expanse of the ocean to be borne to whatever land God would have them go.

Thus their barques were carried to neighboring shores. Each one took this as the land where God would have him labor, and whether he faced death from angry savages or was welcomed, he did not question the sweep of the tides as being the will of God.

How better could we express the sentiment, "Thy will be done in me, Lord," than by such a method? Our problem is finding God's will. Be submissive to His directing power and labor where He places us and we will know His will.

A Candied Lesson

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Turning God Down

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

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

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

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

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

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

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

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

A Warrior Goes Home

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

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

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

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

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

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

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

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

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

Fighting God

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

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

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

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

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

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

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

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

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

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

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

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

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

The Withered Arm

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

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

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

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

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

"I believe," was the simple response.

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

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

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

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Communion Sermons

The First Supper

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

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

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

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

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

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

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

The New Testament

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

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

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

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

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

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

Funeral Sermons

Present with the Lord

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

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

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

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

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

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

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

The Gain of Death

TEXT—*To die is gain* (Phil. 1:21).

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

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

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

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

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

Sermon Suggestions and Outlines

A DECISION FOR GOD

HAROLD D. WOODALL

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

INTRODUCTION

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

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

I. RUTH MADE THE RIGHT CHOICE

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

III. RUTH BECAME HONORABLE

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

- a. She was just a young woman.
 - b. She was a widow and poverty stricken.
 - c. She was a foreigner in a new country.
2. By Doing Her Best with What Opportunities She Had.
 - a. Gleaned in the harvest field.
 - b. Worked in a good environment.
 - c. Held steady when she began to make good.
 3. By Receiving Instruction.
 - a. Obeyed when told to dress up and call on Boaz.
 - b. Returned to confide in Naomi.
 - c. Remained still until further developments.

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 - a. Greatest love story ever written.

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

CONCLUSION—

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

Looking unto Jesus

R. R. AKIN

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

INTRODUCTION

1. It is fascinating to look upon beautiful scenery of art, nature, architecture and anything of grandeur with the natural eye.
2. Eyes are the medium for seeing—windows of the soul.
3. We also have some spiritual eyes of understanding.
4. More wonderful and satisfying to be able to see Jesus.
5. On one occasion "they saw no man save Jesus only."
- I. "AND PETER SAID, LOOK ON US." (Acts 3:4).
 1. Relate the incident recorded in Acts 3:1-11.
 2. Peter said, "Silver and gold have I none but such as I have give I thee; in the name of Jesus of Nazareth, rise up and walk." The lame man was healed.
 3. Peter and John got his eyes off of money.
 4. He expected to receive something and did but it was a healed body instead of money.

ILLUSTRATION

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

II. MOSES LIFTS UP THE BRAZEN SERPENT IN THE WILDERNESS

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

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

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

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

1. Some things to look to:

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

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

Expository Outlines for May

Lewis T. Corlett

Hearing God's Voice

(Rev. 1:5-10)

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

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

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

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

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

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

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

3. He must develop a worshipful Spirit.

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

4. A patient expectation that God will speak.

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

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

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

Caleb's Triumphant Faith

(Joshua 14:6-14)

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

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

2. He was useful to God as a faithful spy.
3. Caleb was always found on the Lord's side.
4. Each action of faith strengthened his faith for the successive tests.
5. Finally Caleb has faith to claim his promised possession.

II. CALEB ENJOYED A FELLOWSHIP OF FAITH WITH JOSHUA

1. He was inferior in his official relationship but enjoyed an equality of fellowship through faith in the same God.
2. This fellowship of faith brought a mutual understanding of problems.
3. This faith gave a glorious vision of victory in the cause of God.

III. FAITH GAVE CALEB COURAGE TO CLAIM HIS PORTION (vs. 6-11)

1. He waited for his personal possession until after he had assisted the nation in gaining their objective.
2. His faith was based on the fact that he had "wholly followed the Lord."
3. He reminded Joshua of the promise Moses made unto him.
4. Faith and obedience enabled Caleb to keep in good shape for conflict.
5. His faith kept ever fresh in his mind the final possession promised him.

IV. FAITH ENABLED CALEB TO COMPLETELY POSSESS HIS INHERITANCE (Joshua 14:13-15; 15:13-15).

1. Joshua sustained the promise of Moses.
2. Caleb maintained the same attitude toward giants that he had in youth.
3. Caleb led his forces and overcame the enemy.
4. Caleb found a place in the Hall of Fame because of his faith (Heb. 11).

V. EACH CHILD OF GOD CAN HAVE A SIMILAR FAITH IN THE SAME GOD

Christian Unity

(Ephesians 4:1-16)

I. CHRISTIAN LIFE IS ONE OF LIVING UNITY—"one body" (v. 4).

1. Christ the Head (v. 15).
2. The Church is the body (v. 16).
3. Entrance in through the Spirit (1 Cor. 12:13).
 - a. A spiritual union.
 - b. Baptized into one body.

II. CHRISTIANITY IS A UNITY BECAUSE IT IS THE RELIGION OF ONE GOD

1. One God and Father of all (v. 6).
2. One Lord (v. 5).
3. One Spirit (v. 4).
4. One Head, "even Christ" (v. 15).
5. All work together in the Trinity in the Godhead.

III. CHRISTIANITY HAS A UNITY OF DOCTRINE. "One faith"

1. Built on the confession of Peter (Matt. 16:16).
2. For the edifying of the body of Christ (v. 12).
3. Leads to one hope of your calling (Titus 2:13).

IV. CHRISTIANITY HAS A UNITY IN PURPOSE AND OBJECTIVES

1. To build all men in the unity of the faith (v. 16).
2. To bring all men to the knowledge of Christ (v. 16).
3. To guide men unto perfection (v. 16).
4. To encourage maturity in Christian living (vs. 1-3).

5. To help all believers to become established in Christ (vs. 14, 15).
6. Christ gave the various offices of the ministry to accomplish this (vs. 11, 12).

V. THE GLORY OF CHRISTIANITY IS THAT PEOPLE OF VARIOUS DISPOSITIONS, IDEAS AND TRAINING CAN WORK TOGETHER FOR PROGRESS IN SPIRITUAL THINGS (v. 16).

1. Following the guidance of Christ as the Head.
2. By letting Love predominate, constrain and overwhelm all personal ideas and fancies.
3. Love for God and His cause is the motivating power.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Life Stewardship

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

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

The Right Use of Talents

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

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

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

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

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

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

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

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

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

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

The Parable of the Talents

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

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

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

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

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

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

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

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

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

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

The Five-and Two-talent Men

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

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

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

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

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

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

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

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

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

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

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

The Unprofitable Servant

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

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

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

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

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

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

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

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

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

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

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

The Fall of Judas Iscariot

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

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

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

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

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

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

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

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

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

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

VII. *"He then, having received the sop, went immediately out: and it was night."* Night without and night within. The light that had been in his heart was gone, never to return. Blinded by the rush of the wrongly directed forces of his own being he had allowed himself to be hurtled on to one of the most startling climaxes of life, and one of the most traitorous crimes in history. When he came to himself, things were different. He repented himself, confessed that he had betrayed the innocent blood of our Lord, brought back the thirty pieces of silver, went out and hanged himself and went to his own place. A warning to us all, lest something seemingly unexpected find its way into our own lives and experiences. Judas did not start for a climax in his life. He little dreamed of the possibilities of evil there were in him. Little do we know the shame and degradation to which we may fall. Judas allowed himself to be betrayed into making a bad stewardship of life. And we, who are all exposed to the responsibility of our stewardship, know that just as he was liable for his act, but

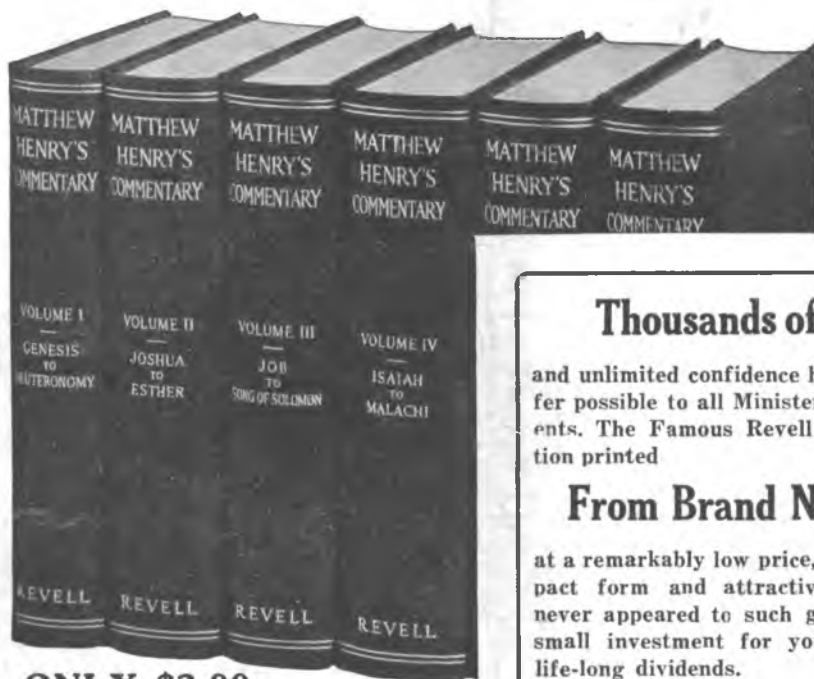
effect of his fall was the loss of his life.

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