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The PREACHER'S MAGAZINE

WHATEVER the method, the minister's main job was expressed by Wesley when he said, "You have nothing to do but to save souls." The temptation to speak out on certain great national questions is frequently a strong one, I know; but so to speak is not properly the minister's calling, unless these are questions which immediately threaten the cause of Christ.

Take the slums. They are certainly obnoxious and harmful, but I feel it would do world's more of good effectively to offer Christ to the slum owner than to deliver resounding but impotent diatribes against the evils of the slums.

The chief concern of Jesus was to get souls right with God and so the Church has its task, not in publishing a program of social reconstruction but in evangelizing among the unsaved. The church is an expert on moral and religious problems, not on economic and political ones.—DR. LESLIE WEATHERHEAD.

The Preacher's Magazine

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A New Era of Preaching

BY THE EDITOR

CHRISTIANITY was inaugurated by a crusade of preaching. There were many supplements, but the sermon was the nucleus of the service and the heart of the propaganda. Jesus himself was the master preacher. Then there were James and John, "the sons of thunder," Peter the evangelist of Pentecost, Paul the peerless, Apollos the eloquent and a host of others whose spoken arguments and fervent testimonies stirred the consciences of men and showed the way to repentance and to life.

With the development of the hierarchy and growth of the sacerdotal theory of the ministry, emphasis began to be placed on the ritual and preaching was overshadowed and, like most of unused faculties, deteriorated and finally all but disappeared. And thus came on apace that period in the Christian centuries which Protestants call "the dark ages." It was a period of intellectual ignorance, moral debauchery and spiritual eclipse. Training for the priesthood consisted of lessons in obedience to ecclesiastical authority and the memorizing of prayers in a language which the people could not understand, and Christianity lost its place as a vitalizing influence in the lives of individuals.

There were exceptions, of course; for Chrysostom "the golden mouthed," belonged in the early part of this period, Savonarola of Florence was in its midst, and Huss of Prague came toward its end, and there were doubtless many true prophets whose names have not come down to us.

But the Reformation came as another preaching crusade. There were fingers of light here and there which presaged the dawn, but the morning was full only when Martin Luther nailed his ninety-five theses to the door of his Wittenberg Chapel and launched forth, no longer a monk in retirement, but a preacher of fearless mien. The early period of Protestantism was a period of preaching. There were set-backs and slumps, of course, but wherever the highway in the wilderness was pushed forward its milestones were mighty preachers and apostles of apostolic Christianity. Luther preached justification by faith, Calvin preached divine sovereignty, Bunyan and the Baptists preached the sufficiency of the believer's priesthood, Fox and the Quakers

preached the dependability of "the inner light" (heart-felt religion), Wesley and the Methodists preached that men are sanctified after they are justified; and by means of them all the doctrines of primitive Christianity were restored and proclaimed to a listening world. The preacher schools of the period drilled their students in systematic theology and practical theodicy, and sent them forth to drive away error and establish the faith of men in God and in the Bible. Content was the test of preaching in those times.

About a hundred years ago doctrinal content began to yield to excellency of expression and "sacred rhetoric" (homiletics) became an essential branch in seminaries where preachers were trained. But theology, theodicy, philosophy (natural, moral, intellectual and practical—now called science, ethics, psychology and art) were still the foundation and the first story of the superstructure. And the men who came forth to be evangelists and pastors were both scholars and orators.

But there came a day when piety was replaced by learning and doubt usurped the place of faith. Knowledge, which had hitherto been religion's handmaid, became the dictator. Churches became social institutions needing managers, rather than pulpits requiring preachers. "Religious education" and "Church management" became the essential courses in schools for preachers, and came the day when a student could receive a Bachelor of Divinity degree from a standard theological seminary without pretending to take a course in systematic theology and with nothing more than a passing glimpse at a book on homiletics or on pastoral theology!

We need go no farther, I think, to find explanation of the emasculated status of the program of formal Christianity which all good men of our day remark and deplore. "It has pleased God by the foolishness of preaching to save them that believe," and Christianity is essentially a propagating and converting religion. When it ceases to propagate it retires, and when it quits converting it dies. But it propagates and converts through preaching, and there is no substitute for preaching. If Christianity is to have a new era of growth and conquest, it must have a new era of preaching.

Now if I were writing for all churches and for preachers in general, this would be the place to quit. But I realize that these words will be read principally by men and women who, having been sanctified after they were justified, will say "Amen" to all I have said up to this point. So if I stop here, I will simply console—and that is not my purpose. My conviction is that preaching is at a low ebb even among us. Our churches, too, bid for managers and we accept their bid. Special singing, long drawn announcements and other semi-religious activities have consumed the time and the sermon has become a sermonette. And sermonettes tend to produce "Christianettes." But the elimination of the sermon time is not the most serious consideration. There is loss of content. Any period which can be characterized as a period of "short preaching" must also

be characterized as a period of "shallow preaching"; for it is positively impossible for anyone to develop great, fundamental themes like sin, the atonement, grace and judgment without reasonable time for the purpose. And, still further, there is the spirit of preaching—the most essential element of all, and it is quenched when its expression is made incidental.

My burden is especially for young preachers—those whose day is at most in its morning phase. For them I covet, first of all, that they may become great preachers—worthy to be heard. And it is within their power to do this. They have better general preparation than the majority of their immediate predecessors. Now if they will give attention to content and method they can become the greatest generation of preachers that has yet lived. First of all they must be men of spiritual life and power. They must be clear in their acceptance with God and definite in their knowledge of inner purity. They must pray until it can truly be said of them, "The Spirit of the Lord is upon me, for he hath anointed me to preach the gospel." They must pray until God trusts them with a soul burden for the souls of the people whom they are called to serve. They must stay before God until they come away with the conviction that "a dispensation of the gospel is committed unto me." In the second place they must be sound in faith and versed in the essential doctrines. A giddy, light age makes sport of "theology." Theology is consistent, connected, logical thinking about God and our relationship to Him. Sermons without doctrine are like wagons without loads—they may rattle and make noise, but they serve to little purpose. Men need to think, they must be made to think. Thinking is hard work, and men shun hard work. The preacher must reason of "righteousness, temperance and judgment" until men tremble and act. I know the practical and the current will bid heavily but, preacher, remember to "take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." And in the third instance, they must adapt their arrangement to an interesting style and gain and hold the attention of the people while they pour out the burdens of their hearts upon them.

I shall not argue that the Church and the world are ready for a new era of preaching. To me that is not the test. It is not ours to give men what they think they want, but to give them what we know they need. I do not speak of that heavy, uninteresting, laborious preaching style that does justice to the subject no matter what becomes of the people. I do not commend the plan of those who preach the people away. I mean it is our task to win and hold and carry through on a solid scriptural plan. We shall need tact. We shall need divine help.

Next Sunday—what shall we do? I suggest that we begin right now and prepare our hearts and minds for the preaching service. Leave no effort unused. Select a big theme. Gather abundance of material. Make a good sermon plan. Think the

introduction and the conclusion through fully. Have at least one striking illustration. Pray and soak until you are prepared to "preach out of the overflow." Get so full of it until when you wake up Sunday morning you will instinctively say, "Thank God, the day has come. Soon I shall have the privilege of preaching the glorious gospel to the people I love." Open the service promptly, select the hymns carefully, sing lustily, pray fervently, give liberally, announce briefly, have no more than one "special" song and tell the singer to sing no more than two or at most three verses, read your scripture lesson, announce your text and preach like "a dying man to dying men," and when you get through STOP. Do this next Sunday, and when you get through you will discover that you have initiated for yourself "A new era of preaching," and I think you will get such inward reward that you will want to follow it up from then until you die.

The Enlarged Preacher's Magazine

FOR the past twelve years this periodical has been sent forth to assist ministers in their work. It has been well received by our Nazarene ministers and by some of other denominations. The magazine was started by Dr. J. B. Chapman while he was editor of the *Herald of Holiness* and through the years of his busy life as General Superintendent he has continued as its editor. At the last meeting of the General Board the Department of Publication voted to enlarge this magazine to make it serve more fully the needs of the ministers in the Church of the Nazarene and to assist more definitely in promoting the work of our church. D. Shelby Corlett, editor of the *Herald of Holiness* was requested to serve as managing editor and Dr. Chapman to continue as editor.

New features will be incorporated and the executive secretaries of the various departments of our general church work will present plans and material designed to assist the pastor in promoting the entire program of the church. Material formerly presented in *Missionary Ammunition Sheet*, *Stewardship Bulletins*, and special announcements from other departments will be printed in this magazine. Many of the regular features will be continued. The managing editor and the executive secretaries render this service as a special contribution to the cause without receiving extra remuneration.

We desire to serve our preachers to the very fullest extent possible. This is your magazine. We invite your suggestions for improvements, your criticisms of material printed, your contribution of articles for the paper and your co-operation in boosting its subscription list. Its circulation should be confined exclusively to ministers. Subscriptions from laymen are not solicited. Ministers of other denominations are invited to subscribe, however the magazine is designed especially for Nazarene ministers.—MANAGING EDITOR.

Holiness, an Ideal from Eternity

Olive M. Winchester

"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).

IN our study last month we followed the thought of holiness in the original creation of man, that original creation being the norm or standard for man in his re-creation. We now cast our thought back farther into the eternities and sounding forth before time began to be we hear the call to holiness. We think of the sacrifice of Christ in time, we see the all-consuming passion that led Him to the cross while He was here on the earth, but never stop to think that this purpose extends beyond, out into the endless ages of eternity, that there in the councils of the Most High this ideal was set for man.

"BEFORE THE FOUNDATION OF THE WORLD"

While the passages of scripture are not many that point us back into the eternities for the conception of the plan of salvation, yet they are sufficient to make this thought substantial. We listen to the high-priestly prayer of Jesus when He is pouring out His heart for His disciples especially that they should be kept from the evil that is in the world, that they should be sanctified, that they might be one, that they might behold the divine glory, that glory that Christ had with the Father, and to this last petition of the prayer we have the reason for it subjoined, "for thou lovedst me before the foundation of the world" (John 17:24). From the context we would judge that the love here had some particular reference. It is true that it might be general, but the whole setting indicates that it relates to redemption, that there was a special love of the Father for Christ, the Son because of the eternal purpose to give Himself for mankind.

With this line of thought other passages are in concord. When the writer to the Epistle to the Hebrews speaks of the rest for the people of God, a rest that many of old had failed to find, he appends that suggestion that it was not due to the fact that the provision for this rest had not been made in due season, for he adds as if the fact added to the condemnation already resting upon those who had failed to attain, "And yet the works were finished from the foundation of the world."

But should these passages leave any doubt or question in our mind as to their application that the purpose or plan of redemption was prior to time and eternal in the mind of God, there are others which are so specific that no room remains for questioning. We read in Peter, "Who verily was foreordained before the foundation of the world, but was made manifest in these last times for you." The foreordination goes so far back into the eternities that the time of manifestation becomes the last days. Finally we have the seer on the isle of Patmos looking into the future and there he sees the company of the saints,

and also those not written in the book of life, the one in love and adoration pouring forth their worship to Christ and the other through fear and constraint worshipping "the Lamb slain from the foundation of the world."

Thus we see that our redemption was not an afterthought in the mind of God, if such could be possible. We believe that all resides before the omniscient mind as one eternal now. Redemption was an eternal purpose, an eternal passion in the mind of Christ, conceived in the eternities, brought forth in time.

"THAT WE SHOULD BE HOLY"

The objective herein set forth is very definite. There are prerequisites which we find often mentioned in the atoning work of Christ, such as the fact that Christ died for our sins. This must needs be, for the sin issues in our lives must be settled before there can be holiness of life. Sin is the great deterrent factor to holiness. We read also that Christ died that He might deliver us from the penalty of the law, its curse and ultimate death. But these constitute resultant effects. Underlying all is that one great objective, that we should be holy.

Holiness is the fundamental of the divine being, the harmony of all the divine attributes, the supreme ethical attribute in the Godhead, the antagonistic element to all sin, the reaction against sin which constitutes the divine wrath. This crowning attribute of the Godhead is the supreme ideal for man.

From eternity to eternity this clarion call comes. It begins back beyond the inception of time; it echoes and re-echoes through the centuries and then we hear it ringing out in the eternity that is to be. It is the song of saints and angels in heavenly worship and adoration.

Holiness marks the dwelling place of God, the house wherein He is worshiped; it dignifies the forms of worship and characterizes the sacraments. No form of worship but is marked by its attribute.

But more than all these holiness is the qualifying attribute in man that enables him to worship God acceptably here and will gain for him an entrance into that more abundant life. Well did Charles Wesley sing:

*Acceptance through His only name;
Forgiveness in His blood, we have;
But more abundant life we claim
Through Him, who died our souls to save,
To sanctify us by His blood,
And fill with all the life of God.*

"WITHOUT BLAME BEFORE HIM IN LOVE"

The thought of being without blame is a recurrent one in the writings of the New Testament. At first it is somewhat staggering. When we consider the frailty of man, the many infirmities with which

he is encompassed, we are led to wonder how man can ever be without blame.

In answer to this query that arises in our minds there should be noted first the qualifying phrase, "before him." If we were to be required to be without blame before man, we know that it would be a hopeless task. Standards and norms vary so much among men that it is not possible to meet all of the demands that man might place upon us. Then man so often forgets his own weakness and does not extend charity to his neighbor commensurate with his own shortcomings. But Christ our Master knoweth our frame and remembereth that we are dust. And we remember that the command was given to Abraham that he was to walk before the Lord and be perfect.

Another qualifying phrase should also be taken into consideration in this connection, and that is the following one which says that the special respect wherein we are to be without blame is "in love." While in any other phase that might be stipulated, we might feel that it would be impossible for us to ever stand without blame, yet we can love the Lord with all of our heart, soul, mind and strength. Our love may be perfect though our judgment and our execution may be faulty.

With these two qualifications we feel that we can face the more courageously the exhortation given us, and the fact that it is recurrent does not give us the dismay that it might have at the beginning. We find the term again in this very epistle, when the apostle speaks of Christ loving the church and giving Himself for it that He might sanctify it and purify it with the washing of water by the word in order that He might present it to Himself a glorious church not having spot or wrinkle or any such thing, but that it might be holy and without blame. What is desired for individual members is desired for the Church as a whole.

The thought that it is one of the objectives of the atoning work of Christ that man might be presented unblamable is set forth again in a passage in Colossians where it is stated that from a state of enmity and alienation we have been brought nigh and reconciled that we might be presented "holy and unblameable and unproveable in his sight," and this in and through "the body of his flesh through death," that is, the death of Christ. Here we have particular emphasis on the thought of blamelessness with the synonymous adjective associated with it "unproveable." But we also note that we have a qualifying phrase similar to one in our first chapter of Ephesians, for it says "in his sight."

In the Epistle of Jude we note that he comprehends this thought in his doxology; that it seems to possess his mind as he is committing his readers to the care of their Redeemer in that He is able thus to keep them and present them. We hear as with loving solicitude Jude closes his message, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy."

Finally we see the saints in heaven standing before the throne, "the firstfruits unto God and to the Lamb," and we read of them, "And in their mouth was found no guile: for they are without fault before the throne of God." This descriptive passage is interesting not only because it carries the thought that the prerequisite "without blame" stands thus emphasized among the redeemed in heaven but also because the statement, "and in their mouth was found no guile" would seem to be definitive of the designation blameless, at least it would seem to be one of the qualifications. Thus if we couple the thought expressed in the passage of our text with the thought here we have two elements in the qualification without blame, first it is to be in love and second there is to be no guile or deceit.

Thus we see the ideal of holiness extending back into the eternities and forward in the eternity that is to be. Before time was and this world was swung into space God purposed that man should be holy, holy not only in his original creation but redeemed unto holiness, and for this end Christ, the Son of God dedicated Himself to the will of the Father that through this redemption given unto us through Him we might enter into this glorious heritage. Seeing such are the provisions of mercy and grace, would any of us be negligent and fail to come short of this inheritance?

The Preacher

RUFUS H. CLICK

*He's traveled the continent up and down,
Preached in the country, in village and town
But wherever he goes he hears the old song:
"He's a good preacher, but preaches too long."*

*They look for another with lingering hope
To soothe the pet whim of critical folks;
But still the old song as onward they go:
"He's a good man, but he preaches too slow."*

*Another comes on with uplifted eyes
To the high dome of the blue vaulted sky;
He walks the Milky Way, soars to the clouds;
But now they complain, "He preaches too loud."*

*Declining with years and broken in health
Erelong they'll be laid on poverty's shelf;
Their gray heads are bowed as homeward they
go
With voices worn out. "They're preaching too
low."*

*One preaches too long, another too slow,
Another too loud, but now they're too low—
God bless the preachers—the worn out old man—
And help him to do what little he can.*

The Minister As a Servant of the People

William N. Harrington

III. THE MINISTER AS A MAN OF EFFICIENCY IN THE MINISTRY OF THE WORD OF GOD

THE minister as a servant of "this people this day" must make the most of his vocation. Success very much depends upon his conception of the task before him and his qualifications for it. His standard of excellence must be the highest, and his endeavor to reach it most persistent and sincere.

It is not my design to present the value of a well-disciplined mind, of a chaste rhetoric, of knowledge of art and science, of physical health which support thought and action in the pulpit, and the most indispensable quality, sanctified common sense, well described to be an intuitive perception of the fitness of things. All of these have their places. But it is my chief purpose to emphasize, if possible, some suggestions which are equally familiar and which, because of their paramount importance, should be often repeated. This is a subject which any preacher of the Word, conscious of his own limitations and failures, is constrained to speak with great humility; yet the humblest may help another to discover the secret of ministerial efficiency, which we all desire to attain.

Leadership and service are synonymous, therefore would we serve "this present age" efficiently and lead:

*Out of earth's weariness, trial and sorrow
Out of its cares and its fears for the morrow
Out of its restless, unsatisfied yearning,
Out of the fever of human heart-burnings,
Out of the pain of night watching removed,
Into the sleep that God gives His beloved;
Into the dawn of a glad resurrection,
Into the home of unbroken affection,
Into the joy of Christ—thus confessing
Death in disguise is His angel of blessing.*

We must answer their heart questions with "good words." The great facts concerning sin and full salvation, and all their correlatives are to be unfolded, illustrated and enforced. The portions of truth are to be studiously regarded. Doctrine must be preached, yet not to the neglect of its application to the daily life. Essential doctrines take the precedence of the nonessential, but the latter are not to be omitted. Soteriology claims more attention than eschatology, revelation than the theories of inspiration, saving and sanctifying truth than questions about the inerrancy of original autographs.

The zenith of pulpit instruction has reference to Christ in His person, offices and work, as associated with the other persons of the Godhead, and as related to the fallen human race, Christ Jesus is the incarnation of the invisible. He vocalizes the divine thought and interprets the divine will. In Him the abstract becomes concrete and the absolute personal. The true minister continually exalts the divine-human Christ not Arianism, not Unitarianism, not an apotheosis, not a thaumaturgy, not the

evolution of naturalism, but a scriptural kenosis, the root and offspring of David, the bright and morning star, to whose fullness we may bring our emptiness, and in whose glory we may lose and forget our sin and shame.

We are commissioned to "preach the Word." To preach the essential truths first and foremost. The answer that folks demand must deal directly with the case. The world knows something of sin and its sad consequences, and what the people need to hear most about is that about which they already know something. It is depth that is to be obtained rather than expansion. Freedom rather than bondage. A lightening of the load rather than an increasing of its weight. The whole world groans under the load of sin and calls for freedom which they believe can be had through the medium of the church and its ministry, and, thank God, we can meet their demand if we will, for he whom the Son sets free is free indeed.

The greatness of His divine freeing power has been felt the world over. He is the Great Emancipator, great because He is the Redeemer destined from all eternity for men of every age, the Redeemer in whom all pre-Christian blessings and graces had their basis. Wherever in the course of the centuries He has risen above the horizon, He has awakened deeper needs, of which men with all their restless longings had never dreamed, and He has met them; to a race lost in despair He has given a new beginning taking care that Christian life shall prove itself everywhere the salt of the world, a youth-renewing force; finally in His own person He has given to humanity, reconciled by Him, a center and fixed basis for time and eternity. Glory to God!

Preach the Word and free the people is the divine command. How?

1. In simplicity.
2. In earnestness.
3. In naturalness.
4. In faith.
5. In patience.

When we resolve and eschew old truths and bring something original with every sermon, soon we will meet with defeat. In our attempt to go beyond the visual line of revelation we will enter the moral jungles. The urgent and pressing wants of the people will continue to be unmet, their understanding unenlightened, and their souls unsaved and their hearts uncleansed. Essential truths must be presented to human need in simplicity. Too often we are afraid of being natural from the dread of being taken for ordinary. Manner may vary, phraseology may be kaleidoscopic, the individuality of our personality stamped on every utterance, but the truth itself is as old as gravitation and as changeless as the tides, which brings me to say it is infinitely better

to forego whatever admiration we might secure by a brilliant intellect and oratorical display, in order that we may gain a far nobler end, even the salvation of souls and the sanctification of believers; plus their never dying loyalty.

"If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."

IV. THE MINISTER AS A MAN REMOVING PREJUDICE AND WINNING THE LOYALTY OF PEOPLE

To the Corinthians the grace of God enabled Paul to say, "I will gladly spend, and be spent for you, though the more abundantly I love you the less I be loved."

What he spent for them he earned with his own hands. Working at his tent making in the night, he preached to them during the day. And while he spent his earnings he was himself being rapidly spent. The candle was lighted at both ends. Our bodies are machines which go on for a fixed period; but which, if their action be accelerated, wear out the sooner. However, better burn out than rust out.

Paul exercised the same warmth of affection toward the Philippians that he exercised upon the Corinthians, and was better requited. The Philippian church demonstrated its love to both God and His servant; as a whole burnt-offering they had laid themselves and their substance on the altar.

While Paul regarded the Philippians and their service a sacrifice to God, he speaks of himself as only a drink-offering.

"I, if I am poured out on the sacrifice and service of your faith, joy and rejoice with you all."

The wine of the libation was the emblem of joy. It is in this sense that it is said to make glad the heart of God. It represented both the joy of God and of the offerer in the offering. Therefore Paul asks the Philippians to joy and rejoice with him.

Paul's whole soul was stirred with a strong desire to be of the greatest possible service to man. His desire at one time was to be with Christ, but to abide in the flesh he felt to be more needful to the Philippians. Meanwhile he resolves to send them Timothy. Timothy stood among Paul's friends as the Philippians stood among the churches. Of him he says:

"I have no man like minded, who will naturally [or genuinely] care for your state. For all seek their own, not the things which are Christ's."

No man's preaching will accomplish eminent good unless he is himself a sermon.

"His words are thunder," says Augustine, "whose life is lightning."

Paul makes no mention of Timothy's attainments. Was he learned? Was he a deep thinker? An able reasoner? Was he polished with culture? We do not know. One thing we do know; he was instructed in the oracles of God. From infancy he had known the Scriptures. He was therefore an able minister of the New Testament. Whether he was eloquent we know not; but from Paul's words, we

do know that the spirit of prophecy had designated him to the ministry and that, by the laying on of the hands of Paul, and of the Presbytery of Lystra, he had received the gift of the Spirit for his office.

Whatever Timothy's gifts for the ministry might have been, one thing certain, that he was qualified for it by grace. Among all of Paul's fellow-laborers he stood peerless. He had, Paul tells us, a natural care for the people, his care was natural for it was the offspring of the new and divine nature which God had given him, and the Greek word for care tells us that he cared intensely. Like Paul he cared intensely for the church in forgetfulness of himself.

His care, Paul announces, was for the church's state. He removed every possible barrier of prejudice by adapting himself to the situation, and applying the truth as need demanded. He was not indifferent to its temporal interests. From Paul's pastoral letters, addressed to him, we can see how carefully he would look after the aged and godly poor, and have their wants supplied; and also how carefully he would look after its officers and ministry. His whole soul went out in loving service. Breaking down every barrier of prejudice, he won the heart's affections and loyal service of the people for ever. He is a concrete illustration of the minister as a man breaking down every prejudice becoming a servant in the strictest sense, answering their heart cries, speaking good words and captivating their loyalty. There are no claims so strong as those forged by love.

What a bar to our usefulness is prejudice. No matter how well and conscientiously we do our work we can be of no service, and accomplish no good, if prejudice be in the way. Your ministry may be a striking success, yet your prejudiced friend will pronounce it a failure. You may in every way be an example of piety and charity to the flock, yet the prejudiced mind will find much that he thinks is worthy of censure and condemnation.

It is most difficult to be beset by this obstacle. You may do a man good and you pray, and earnestly pray and work to do it, and yet because he has taken some silly prejudice against you, you cannot effect it. In his judgment you are a Nazarene, from whom no good thing can come. His prejudice will not permit you to approach him. He looks upon you with a cynical eye and laughs at your best efforts. In his estimation you are a poor, weak, incapable nothing. Such is the cross that many a brother minister has to bear.

But the history of a legion of Christian ministries has shown how this demon of prejudice may be cast out. Love here, as elsewhere, is the conqueror—love conjoined to discretion and wisdom.

The kind sympathy which a minister has shown to his prejudiced member in the hour of sorrow or sickness, has killed outright all the unfriendly feeling he cherished. Many a minister's enemy has been turned into his warmest supporter and friend; and many a time all unkindly feeling has become changed to the most helpful appreciation.

A somewhat curious incident now comes to my mind, which well illustrates what I have just said. A minister had been called to the back country in Scotland to minister in a neglected field. He found the church in a low state. The congregations were poor, the life of the whole thing was at the lowest ebb, but he buckled on the armor and set to it in a right manly way, and soon things began to show improvement. The congregation increased, and an earnest spirit began to pervade the people.

But one of the officers looked upon the good work through the green spectacles of prejudice. He had been a close friend of the predecessor of the young minister now in charge, and somehow he became offended. He felt that the present success reflected upon the former minister. So he began to sulk and work—work in a most disagreeable way.

Then by and by he withdrew from attending church, and held a little conventicle of his own in a hut in his garden. The minister got wind of it and one day called to see him. He found him in his garden, and as they stood near the conventicle hut, he referred to it, and spoke in the frankest manner about the service which he said he understood him to hold in it, expressing a desire to see its interior. This the good man felt obliged to do. After looking around it, and making one or two kindly remarks about its arrangements, said, "Yes, it's very nice, and these hot days it might be quite pleasant, but I'll tell you, my good friend, what

would be a great improvement—a few illuminated texts on the walls, and the next time I go to Glasgow I shall get some for you."

Soon he went to the city of Glasgow and brought home the promised texts, which he took along to the old man. He was kindly received, and on his offering to help put them up, they both went to the hut together. The texts were tacked to the walls, and then the minister proposed that they should have a little prayer together. They knelt down together, and when they rose up the demon of prejudice was cast out. Next Lord's day the man with his family was back at church.

When there is prejudice our ministry is impaired and our work hindered, but thank God the evil may be overcome and our ministry become exceedingly fruitful.

When we realize the barriers in the way of the spread of the glorious truth from the world, the flesh and the devil, the obligation resting upon us as ministers, the value of souls and the charge to us to "endure hardship," we can but see the wisdom of adapting and working out methods which bring us near to the people and the people near to us, and of our being, in a sense, all things to all men that we might win some.

"If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever."

Plain Words to Preachers

John W. Goodwin, General Superintendent

The Preacher in the Pulpit

THE diligent student searches the Bible, history, nature and his own being for materials for the making of his sermon. The good thinker meditates carefully, to gain his broad, comprehensive thoughts. He studies to use clear, beautiful, and forceful language with which to elucidate his thoughts; but the true preacher is seen in his sermonic delivery and the style of his preaching.

Preaching is the unfoldment of divine truth through a living personality. But what shall be the preacher's style of unfolding the truth to the people? There are four methods of sermon delivery: reading, recitation, using notes, and direct or extemporaneous speech.

Reading may do for lectures, for it gives exactness and also confidence. But holiness people generally do not care to listen to sermons which must be read. We had one holiness preacher who read his sermons, but he could read his sermons and preach with his head, his arms, his feet at the same time. He read his sermons from shorthand. I refer to Rev. John Short of precious memory. Reciting sermons is a difficult matter. It would kill any

ordinary preacher, it would seem to me. I would not advise it. Quite a number of preachers use notes, but this, too, is difficult. Get away from notes as much as possible. But if you use notes, have them written distinctly so they can be easily read.

Extemporaneous preaching is the method I would advocate. It is grounded in spontaneous thinking, but does not exclude preparation. Some strongly advise against it on the ground that there are likely to be mistakes in grammar, poorly rounded sentences, unclear statement of propositions. Nevertheless, there is a blessing, strength, inspiration, and effectiveness in this method. A young preacher who begins with this method will become a stronger and doubtless more effective preacher later on. This method requires most careful preparation. Thought must be systematically arranged, and the truths presented must be ground into the soul until they become a part of one's very being. Some of the arguments for this method are: first, the voice of the ages is in favor of it; second, it is the most natural method; third, it gives freedom in delivery.

The fundamental is to become lost in your message. The preacher must be so lost in his subject that he loses his self-consciousness. "Begin low, go slow, rise higher, catch fire and sit down in a storm." Do not think that loud talking and screaming is power. John Wesley said to his young preachers, "scream no more." Talk earnestly, sometimes vehemently, but do not use a screaming voice. Train your voice. Have the best voice possible, as it is the vehicle of the message to the people. Don't speak in a monotone voice. Don't be a race horse going up and down the platform. There is no power in that. It will detract attention from the sermon. A friend of one preacher calculated that he walked two miles back and forth across the platform while preaching a forty-five minute sermon. On the other hand do not stand in one place all the time. In short, be natural.

A preacher standing before the people ought to guard himself against habitual breaks in grammar and physical contortions. There is something in the appearance of the physical posture in the pulpit that cannot be discounted. A preacher ought to study how to look at his people. Do not look at the plastering, the folks are not there. Do not look down as if you were ashamed of what you are saying. A preacher who cannot look his people in the eye and talk to them can never have the greatest victory in his preaching. There are some preachers who have not the courage to talk to people personally. Consequently they go into the pulpit and hit at them. They will not hurt you. Don't look at the clouds and do not look at the floor. Look at the people before you.

In presenting this truth let me call attention to the voice. Do not talk with too low a voice. Talk earnestly, sometimes vehemently, but not always on "high C" and so high you cannot get down. Talk not only loudly, but distinctly, and do not strain your voice. That is a great secret, however.

We ought, as far as possible, to deliver ourselves from pulpit habits. Don't ape preachers. Be yourself. Do not try to be somebody else. It is said that John Wesley's preachers tried to be like him. It is natural for young preachers to get somebody they think is a good preacher and follow the pattern. Because some preacher has a strong personality and a way that impresses men, young men want to preach like that. If some preacher has a sing-song voice, don't sing-song your sermons. Deliver yourself from habits, be yourself, and have your own way of preaching.

Study to preach the Bible. When you get a text, do not go everywhere preaching the Word, preaching from Genesis to Revelation. Our preachers should be biblical preachers. Get a text and preach the truth right out of the Bible. There is so much in the Bible that needs to be preached. In regard to illustrations, try to get them out of the Bible. As a Bible student, read your Bible through, it will give you a fund of information and illustrations.

Many preachers are unable to speak outside the

pulpit, and feel they cannot preach except in the pulpit. A man must be able to preach a sermon outside of the pulpit, he must be able to preach anywhere. Never become tied to notes so that you cannot be free to pour your soul out upon the people. It would be well for some preachers to take a soap box and go out on the street and preach to the people until they can preach without notes.

The Jews required a pulpit, a place from which to talk to the people, but Christ could talk to the people from any place. He talked in the synagogues, but He also talked on the steps of Peter's house. He talked at the seaside and in the homes of the people and in the boats. Some of the finest sayings of Jesus were spoken in the homes of the people. He talked to one and two persons. He preached His most eloquent sermon to the woman at the well, and said the finest things to the young man He met on the streets. Preachers must study to get into the social life of the people. Remember at a wedding Jesus turned the water into wine. There He said some of the choicest things. In the homes of the sick, at death beds, and social gatherings, these are all good places for the preacher to say things.

A weeping preacher is often a successful preacher. A man said, "I covet to weep in the pulpit." But he could not weep much. We do not stay before the cross long enough. I do not mean to say that you should have your sermon arranged and say, "Cry here," but I do mean to say that a man ought to have a soul that is burning with his message.

It will be found helpful to try to speak clearly when in private. Try to speak clearly at home. Try to speak clearly when calling. Correct yourself when you are conscious of it and then when you are lost to yourself the right thing will be a habit. I think all of us as preachers ought to study to use correct English as far as possible. Every preacher ought to have books on the correct use of English and undertake to speak and write English correctly. We may receive help by writing some sermons and criticizing the language. Doubtless, none is perfect in the use even of his own language, but glaring blunders can be avoided in the pulpit.

A few "don'ts" may be interesting, if not corrective. First of all, "don't" be sensitive when your wife tries to suggest some improvement in your sermon or its delivery. It may be that your wife does not know how to suggest without criticizing. Never mind the criticism; accept it as a suggestion and improve. Don't make personal remarks from the pulpit. If you are bound to hit people, go to them personally where they have a chance to hit back.

Don't be a braggart and a coward. Be a man among men. Don't scold your people, or talk in a disgusted tone, giving evidence that your stock of patience is low. Let patience have her perfect work. Don't frighten the people with grimaces, making

faces is children's play. Smile! It is always bad to waste energy. It takes sixty-three muscles to frown and only thirteen to smile, why waste your strength?

Don't strain your body in making gestures, let your hands move naturally and smoothly.

Don't pitch your voice too high in starting; to go higher you will be compelled to scream. Don't scream.

Don't stamp your feet too forcefully. The dust is hard on your lungs. Leave the carpet to be cleaned by the janitor.

Don't form a habit of doing only one thing continually. Use your handkerchief for its natural purpose, and leave the buttons on your coat alone.

Don't form the habit of leaning on the pulpit. Change your position once in a while. Do not form

the habit of continuously walking. Stand with one foot in advance ready to step when needful. Keep your feet well under your body. Do not sprawl and straddle. Step lightly and be gentle.

Don't be a dude, foppish, or strut; pride goeth before a fall. Be humble.

Don't assume to know more than you really do. It will soon get out on you and then? What?

Don't smite your fists when you really mean to draw the people to you. Smite fists at sin and the devil, but not at the crowd.

All these "don'ts" and many more may be summed up in this one exhortation; be sincere, be kind, be thoughtful, be filled with the Spirit of Christ and preach your message in holy passion with the objective of helping some soul to a better life.

Lights and Shadows of the Preacher's Life

H. F. Reynolds, General Superintendent Emeritus

The Preacher Goes with the Second Blessing Folks

HAVING been engaged as one of several holiness preachers for a definite second blessing holiness campmeeting, I came at the time and place for said meeting. Those in charge of the campmeeting engaged a house where the four of us workers could room. Also arrangements were made for parties to come in and prepare the meals, and keep the house in proper order, thus giving the campmeeting workers the use of the whole building in which to rest, study, and pray during the ten days of the campmeeting. It was a fine plan, and soon we workers were well organized, making ample provision by a systematic program for secret, family and collective prayer. From eight to nine-thirty a.m. of each day was devoted to prayer, for our families, for the workers, and for the campmeeting services; also for special cases that might be carried over from the campmeeting services.

Having been wholly sanctified for a considerable length of time, I had never been brought face to face with the important question of my future church relationship. About the fourth morning while we campmeeting workers were in our prayer session, the Holy Spirit filled our prayer room and deeply impressed upon me that I must decide the question of my future church relation and ministry. In the scripture found in 2 Corinthians 6:14-18, especially were the words, as follows, so greatly illuminated: "Come out from among them" (with several other parallel scriptures), making my duty unquestionably clear. But on the above mentioned morning, the presence, the power, and the voice of God were so great that I had to press my way to an open window to keep from fainting. Also, on the following morning while all of us were again in prayer in the same room, about the same hour the presence, the power, and the voice of God were the

same, but with increased pressure; till again I had to practically hang out of the window in order to retain consciousness. All the time, the command, the words seemed like "Come out from among them" or to decide to make the change in my church and ministerial relationship.

At the close of that morning's prayer session I asked the brethren to tarry a brief moment during which I stated to my fellow workers, "I am going home as I am quite unfit to do anything to help on this campmeeting until I have this question of church and ministerial relationship settled." But my holy brethren lovingly drew near to me and urgently persuaded me to remain with them till the close of the campmeeting. But I said I must have this all absorbing question settled, and as I was not slated to preach that day until three p.m., I said, "I am going to take my Bible and go to the woods and I shall remain there until God shows me what to do." I should have said I am going to the woods to stay until I decide to do what God has told me. Those were four memorable hours. The first three were a time of great struggle, bordering on agony of soul and spirit. Oh, how Satan did strive to defeat me! Finally, yes finally, I was enabled by divine grace to make my decision, and hold to my purpose to go with the second blessing folks. Who they might be I did not know, but they were henceforth to be my people, and I would trust God to provide for my wife and children, and also I trusted God to direct them about changing their church relationship.

Having decided to go with the second blessing holiness people, I became unspeakably happy, and on consulting my watch, I discovered that it was past one o'clock, and I must preach at three. I started across an open field for campmeeting and while en

route, ran into a large patch of luscious, ripe blackberries from which flew a flock of birds that were making their dinner on the berries. Immediately the Holy Spirit applied that scripture from the sermon of Jesus, "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" (Matt. 6:26). And will not God take care of your wife and children? My heart said gladly, "Yea, Lord, thou doest all things well, I am going with the second blessing holiness people."

I arrived in camp in time to wash my tear-stained face and joined in the opening of the service. When the time came for preaching, I took my text, Genesis 17:1, "I am the almighty God; walk before me and be thou perfect." I did not have to search for a text as God had shown me what I was to preach from if I went with Him. I briefly referred to my severe testing time, and launched out and the Holy Ghost illuminated the text, inspired my soul as I advanced with the subject, and thirty-five earnest seekers were at the altar, and almost all of them became happy finders of entire sanctification. Words fail to express the glory that filled all the camp, and my own soul overflowed with glory. But the devil does not give up easily, or does not quit his effort to pull a child of God down. For about three hours my soul was in agony, and great darkness seized me, and it seemed as though the earth would open and swallow me up. But by divine grace I told the Lord that I was going with Him and with the second blessing holiness people, let come what would. Again the devil fled, the light of God broke in and all the shadow disappeared.

I put in the rest of the night, yea till after the light of another day, a new day in my experience, writing to a number of influential holiness persons, stating that I doubtless soon would take my church letter from the Methodist Episcopal Church and Conference where I had been a member and had labored for more than twenty years. As Rev. C. J. Fowler at that time was the president of the National Holiness Association and I was president of the Vermont Holiness Association, I felt obligated and wrote him first, stating that I had decided to change my church and ministerial relations, and consequently was sending him my resignation from the very desirable and important official relation, thanking him for his many and helpful suggestions and assistance rendered to me in the holiness movement.

Another, and a very important letter to me, because it was to Rev. Elmer Elsworth Reynolds, a prominent member in the Methodist Episcopal Church and Conference, and my own brother in the flesh, with whom I had been a member in the said church for some twenty years. The writing of this letter was a very serious but victorious time. As I closed my letter to him, the Holy Spirit fell upon me, and so overwhelmingly blessed my needy soul about three o'clock in the morning that I really had

to dance to relieve the great joy that flooded my whole being. I also was very careful to write each and all of the pastors with whom I had arranged to hold revival meetings, stating that I had decided to "go with the second blessing people, and doubtless soon would take my letter from the Methodist Episcopal church, with my ministerial documents, "and that I was, and did release them from any and all obligations, previously entered into for revival services. But most sincerely requested that they continue to pray for me, as I knew not at that time what the leadings of the Lord might be, for I did not wish, in any way to hinder the work of holiness. My last letter at that sitting I wrote to my dear wife and children, in which I took special care to make it as clear as I could that I was not going to insist or overpersuade either wife or the children to change their church relationship unless they freely and fully desired to do so. However I did assure them that I would be delighted to have them go with me wherever the Lord might lead. My letter did not reach my wife until after I had closed my campmeeting and had time to reach them and tell them all about it. But wife and all the precious children said, "We are going with you."

Every one of those pastors with whom I had been engaged to hold revival services acknowledged the receipt of my letter announcing my decision to change my church relations, and also observed my statement with reference to relieving them from any obligation to have me come and hold revival meetings. They were sorry indeed of my decision to change my church and ministerial relationship, but they said they knew me, and were not afraid to trust me; and to be sure to come to them and hold the revival meeting according to previous plans. This the Lord enabled me to do. My first engagement was with a pastor who had three churches on his circuit, and we were to hold an all-day meeting of three services at each church. The Lord was manifest in great and glorious power in each service of the three meetings. The churches were filled to overflow capacity, and so great was the presence and power of the Holy Ghost that when opportunity was given, the altars were filled with earnest seekers for pardon, entire sanctification or reclamation. At nearly every service one or more, sometimes several would be prostrated under the power of God. At some of the later campmeetings the power of God was so great that farmers would leave their teams in the fields and climb fences and come to the services and get saved and return to work. At other times the Spirit of God was so manifest that those opposing the services would be prostrated to the ground, while many would hasten to the altars and obtain the blessing they were seeking. But I must not weary the reader with more of the glorious results following my more immediate services, after deciding to go with the second blessing folks.

Having made the decision the question was pressing hard upon the writer as to what religious movement he should affiliate with. This was a very far-

reaching matter, for I soon discovered there were many movements among the holiness people. But after months of careful reading about different movements we joined the Association of Pentecostal Churches, which later united with the Church of the Nazarene of the West, and is now known as the Church of the Nazarene.

The writer was and has been satisfied that he made the right decision. The Church of the Nazarene is carrying on successfully and increasingly the work of second blessing holiness in the U.S.A., Canada and British Isles; and has missionary work well started, if not fully established in Africa, Argentina, Cape Verde Islands, China, India, Mexico, Palestine, Peru, Syria and British West Indies. Moreover I am fully persuaded that the Church of the Nazarene

offers one of the greatest opportunities any person could have to make his life count for the Lord Jesus Christ and for the lost for whom Jesus died.

Yes, there will be lights and shadows, but the light will outshine all of the shadows. Therefore, I am continuing to pray that God will give us the *60,000 new members for the Church of the Nazarene this quadrennium.*

And may I be permitted to close this article with two suggestions. The *first*, Preach second blessing holiness. And, *second*, as pastors and evangelists, constantly urge all who are seeking a church home to consider the Church of the Nazarene; for in it they will not only find good spiritual food, but also find a spiritual atmosphere where they will be free to testify and preach the second blessing.

GENERAL CHURCH PROGRAM

Christian Stewardship Promotion

E. J. FLEMING, *General Church Secretary*

WE BELIEVE that salvation is by grace. We believe that justification is the initial work wrought by our Lord in a human life and transfers that soul from sin's darkness to righteousness' light, from the power of Satan to the power of God. We believe that a justified believer if properly instructed and who follows in the gleam of that proper instruction will soon enter into the Canaan experience of perfect love or entire sanctification—a work of grace subsequent to justification.

The works of God wrought in the soul through grace broaden out into a life—the life of holiness. That life may be resolved into two phases, *being* and *doing*. *Being* Christlike in spirit through the indwelling of the divine Spirit, and *doing* godly deeds as a natural consequence to Christlike being. Christ went about doing good. He loved humanity—not always because of what men were, but because of what they might become through grace. In every human life are possibilities of good that will glorify Christ, it matters not how encrusted in sin that life may be. The average human being, untouched by divine grace, is in an unnormal condition. Grace entering that life normalizes it and it becomes of great value and service to God.

The one outstanding duty of the church is to bring men who are alienated from God by sin into contact with Jesus Christ. The one great responsibility of the church is to proclaim the good story of salvation by grace to all men everywhere.

The degree to which the church responds to her call to duty and to her responsibility is the measure of her spiritual tide. A church that lacks in missionary zeal is not a spiritual church. The responsibility for the work of the church cannot rest upon that impersonal thing called "church." Responsibility can be posited only of the rational, moral be-

ings of which the church is composed. The responsibility is twofold—that of the people and that of the leader, or pastor. The spiritual tide of any local church is just what a spiritual majority determine it should be under the leadership of a pastor of spiritual vision.

The church exists for kingdom purposes—exclusively. The church is composed of men and women saved by grace. They are not their own. They are bought with a price. They are redeemed. The price of that redemption is the blood of Jesus Christ in atonement. If grace-saved beings "are not their own," "are bought with a price," they are obligated to live, without personal reservation, lives of usefulness, self-surrender, devotion, and service to Him whose they are by redemption's price.

From this broad base we narrow our investigation to a single line, that of the stewardship of material possessions. None will question that men—grace-redeemed men—ought to be kind, gentle, forgiving, courteous. And none will deny that grace increases the practice and power of these. But to this list should be added that grace-redeemed men should be liberal (open-handed) and generous (free-hearted) in their attitude toward their fellowmen in regard to material substance—property, money. Why should not grace introduce liberality and generosity into the life and more grace increase the practice and power of them? And we declare, it does. But some of our age-old conceptions regarding property and money are derived from pagan sources. So there arises the need of enlightenment on the duty and responsibility of managing money in its relation to the kingdom of God.

In teaching men to be kind our objective is not first kind deeds to exhibit, but kind *hearts* to exhibit. In teaching men to be forgiving we do not aim first at an exhibit of instances of such forgiveness, but an exhibit of forgiving *hearts*. We aim at

a higher plane of heart life. For from that higher heart life will flow deeds of kindness, deeds of forgiveness. So in teaching men to be liberal and generous our objective should not be an exhibit of increased collections, more money, but an exhibit of heart-liberality, heart-generosity. These mark a higher plane of heart life. So we conclude that stewardship cultivation or promotion should aim at heart enlargement as the first objective. When we take that view of it we see the necessity of time and patience and persevering effort.

Every proper means should be employed by the pastor to create the spirit of Christian stewardship in the hearts of his congregation. He cannot preach continuously on tithing. He cannot afford to create wrong impressions upon both insiders and outsiders by continually drumming for money, even for necessary uses. He must preach occasionally — not “scorching,” “straight shooting,” “digging” sermons on tithing, money—but *enlightening, instructive, encouraging, faith-building, joyful sermons on the blessedness of partnership with God in money matters, the blessedness of using one's material substance to bring salvation to others, the joy of partaking in the work of kingdom extension, and the glory of seeing our Christ honored with devoted practices in these things.*

The pastor should keep on hand good printed matter—tracts, booklets, leaflets—on different phases of the subject. Hand these out about once a month. Have a tract rack where they may be taken by strangers as they pass out.

Scan the press for illustrative articles, testimonies, and short stories, and read these as opportunity offers, doing it in an informal way, and without a “harangue” added. There is excellent literature published for free distribution by the General Stewardship Committee at Headquarters. Order it and use it. Then get samples from other denominations and order from them—usually at a very low cost.

Use posters. Do not make the walls of your church look like a roadside billboard. Use posters judiciously. Take them down before they wear their message out. Some posters are long-lived. Others just serve a special purpose, and when that purpose is served, take them down. Do not have too many up at one time.

Wherever possible secure several good books on stewardship and have a circulating library. Get your people interested in reading them. There are books obtainable for adults, for youth, for children.

Form a study class of a few weeks' duration each year. Study some one of the books prepared for such purposes. Have open discussion, but discourage anti-discussion. Seek light on life's pathway on stewardship lines.

Finally, keep constantly at it month after month, year in, year out, with grace, patience, perseverance, faithfulness—and faith. Work for heart enlargement, expect heart enlargement, and when it comes joyfully commend it. Show appreciation, voice appreciation.

The following can be obtained free by ordering from the General Stewardship Committee, 2923 Troost Avenue, Kansas City, Missouri. How many of each do you need?

Financing the Church—Benedum.

What Jesus Christ Taught About Money—Pier-son.

Pastor and Church Finance—Morrison.

Doors of Opportunity—Lunn.

Light in the Valley—A Max Murdock Story.

Releasing Lives—Fleming.

Life Abundant—Fleming.

The Great Question—Fleming.

Living Witnesses—Arranged.

Storehouse Tithing—Fleming.

The Tithing Farmer—Carey and Others.

Plain Truth About Tithing—Heslop.

What Saith the Scriptures?—Fleming.

MISSIONS

C. Warren Jones

The Pastor and Foreign Missions

EVERY pastor is confronted with the problems of the church and the work of the different departments. It is natural for the pastor to take some kind of an attitude toward every appeal that is made to carry on the work.

When it comes to missions and more especially foreign missions he will assume one of three attitudes. He will be for or against or take a middle-of-the-road course, an indifferent attitude toward the work. I cannot believe that we have pastors who are against the missionary cause. However if one manifests an indifferent spirit, he is working against the program of God and the plan of the church in evangelizing a lost world. He may be sincere and feel that he must give his time to his own work. He may see that he gets his own salary and work diligently to clear his church from debt. These things are worthy of attention, but this good brother, whoever he may be, has lost the vision and to say the least is taking a selfish attitude. He is bound to dry up in his own soul and his people will suffer spiritually.

How different it will be for the pastor who believes in the work of foreign missions. He not only believes in it but is an enthusiast. He devotes himself to the task. From the very nature of Baptism of the Holy Ghost it would seem impossible for a pastor to possess the experience and not to be in favor of and take a vital interest in carrying the gospel to a lost world.

The Baptism of Spirit and the spirit of missions cannot be separated. On the morning of Pentecost the hundred and twenty were not only baptized with the Holy Ghost, but they were baptized with the spirit of missions. The results that followed were proof that peculiar passion had gripped them. On coming from the Upper Room that crowd lost sight

of themselves. They had a vision. They saw the possibilities. Their hearts burned within them. They filled Jerusalem with their doctrine. They were not satisfied with just home missionary work. They went throughout Judea and Samaria. They pushed to the uttermost parts of the known world. The disciples became foreign missionaries. With the exception of two, they died on the mission fields.

Why all this tremendous activity in getting the gospel to the known world? There is only one answer. They had received the Holy Ghost and were fired with the spirit of missions. It was this spirit, this consuming passion, that made the early church a power in the earth. Had it not been for this missionary zeal and passion, there is no doubt that the Early Church would have become just another Jewish sect. It would soon have run its course and died from inactivity. Instead of that the Church flourished at home and abroad. Before two decades had passed there were five hundred thousand Christians.

Has God changed? Has God's grace lost some of its vital elements? No, a thousand times no. He is the same unchanging Christ, yesterday, today and forever. The Baptism of the Holy Ghost will do as much today for men as it did nineteen hundred years ago. In those days it caused men to enter upon a world crusade for souls. They had a vision that was world-wide. The same is true today. The Baptism of the Spirit will erase boundary lines and make us crusaders for souls at home and to the regions beyond. It will cause us to be pastors with an intense interest in missions.

Another Home Missionary Method

THE work of Home Missions is a real challenge. The field is so large. The opportunities are so many. Then there are so many ways of carrying on the work.

Here is a method that has not been employed to any great extent. I refer to the use of the printed page and more especially to our church periodicals. Why not use the *Herald of Holiness*, *The Other Sheep*, and *The Young People's Journal* as a means to further this work.

There are multitudes that know little, if anything, about the Church of the Nazarene. The fact is that many people have not so much as heard that such a church exists. There is no better way in the world to enlighten the people than to sow the community or the town down with the *Herald of Holiness*. One thousand copies placed in one thousand homes, and who can estimate the harvest. The same can be said for *The Other Sheep*. We have a host of missionary-minded friends and they have never found out as yet what we are doing for the heathen and the extent of our Foreign Missionary work. By distributing *The Young People's Journal* the outsiders will see what we are doing for the young people. They will see that the gospel of Jesus Christ still has an appeal for the youth of our day.

By getting out these papers prejudice that exists

can be broken down. In the quietude of their homes, reading this good literature, they will come to a better understanding as to what we really believe. Thus a more sympathetic attitude will be taken toward our church. This is an excellent way to lay a good foundation for a revival in your community or town. It will also work in a neighboring town where you desire to put on a pioneer meeting with the idea of organizing a church. A small investment here will bring a blessing to many and pave the way for the Church of the Nazarene.

CHURCH SCHOOLS

E. P. Ellyson

The Pastor and the Sunday School

1. The Pastor Is Responsible

THE church is one organization, not two or three; it is a unit. The church has its several departments which have their arrangements and workers and leaderships, but these are not the church; they are but parts of the church and their arrangements are, or should be, a part of the church arrangement. It is a very unfortunate situation when any single department is overestimated at the expense of any other department or of the whole, either from the standpoint of the department or the pastoral leadership and attitude. The pastor is the pastor of the whole church; he is the local general superintendent of all; he is responsible for the general leadership of all departments, of one as much as another. It is a lopsided church where the pastor singles out his pulpit work, or his visiting work, or any single part of the work, and turns the rest over to others and holds little personal interest and responsible oversight of these. The pastor cannot do all; he is not expected to do all; he will fail if he tries to do all. He must trust others, have confidence in the divisional leadership of others, not be a dictator, but a true general leader of the whole.

This article is not to suggest that the Sunday school is the most important department of the church. Others have their important place in their field. But we do say that the Sunday school is an essential department and in its field it holds a first place, and the pastor is as responsible for it as for any other department; he is the pastor of the Sunday school and cannot succeed largely apart from a successful Sunday school.

We are a recognized church and have our place and responsibility among the denominations. This brings us into some competition with other denominations in the winning of persons to our membership; other denominations are working in the same community. If we have any business there in that community are those we can help who should belong with us. But we must go after them. If we do

not go others will get most of those whom we should and might have. With the present conditions we cannot escape this competition but must meet it as effectively as we can. The Sunday school is a most outstanding church method today; it is one of the strongest arms reaching out to others. The appeal may be made to all to join the Sunday school but only those who are already converted should be asked to join the church. Others are working the Sunday school largely. Not just because of this, yet if we do not get into this work largely we cannot succeed very largely under this competition. We cannot depend alone on our preaching and revival meeting; we must also work hard for the building of our Sunday school. The pastor who succeeds must be deeply interested in and thoroughly posted relative to the Sunday school and its methods. To neglect this is to fail at four important points.

1. The pastor who is indifferent and neglects the Sunday school neglects his most effective agency in building the membership of the church he is serving. Statistics show that about 87 per cent of the members of the Protestant church come through the Sunday school. The enrolment of the Sunday school is usually considerably larger than the membership of the church. We now have 140,000 enrolled in our Sunday schools not members of the church. These are the very best prospects for church membership.

The Sunday school is the church's largest and strongest call to children and youth. Without these a permanent church cannot be built. If boys and girls go to Sunday school today, men and women will go to church tomorrow. The church that wins and holds these today will be the church of tomorrow.

The appeal of the Sunday school may be made as strong to young people and adults as that of any other phase of the church, and it may be made to the unsaved as well as the saved. Many pastors are not awake to the opportunity that is theirs through the Sunday school and hence are not working through it as they should, and because of this are not as successful as they might be. It is where there is a building Sunday school that we have a building church.

2. The pastor who is indifferent and neglects the Sunday school neglects his largest opportunity of shaping the church of the future, of maintaining the faith and preventing the inroads of heresy or compromise. The Sunday school is a strong agency of evangelism and character building. The faith of the church of tomorrow will be that which is being taught in the Sunday school today. This should seriously concern the pastor and he should know what is and what should be taught. No pastor can make up for his Sunday school neglect by his pulpit work.

The character of the future leaders and laymen of the church is now being formed. We are today making the church of tomorrow. We are probably doing as much, if not more, for the next generation as we are for our own generation. And the Sun-

day school is a very large contributor to this. The pastor is failing in his responsibility to the future church if he does not meet his responsibility to the Sunday school.

3. The pastor who is indifferent and neglects the Sunday school neglects his best opportunity of organizing his people for service and of training for service. The departmentized school and the organized class provide a lay leadership and a place of service for all. The Sunday school may be not only a place of teaching and learning but also of practicing and serving. That which is taught should be put in practice if it is to become valuable.

4. The pastor who is indifferent and neglects the Sunday school is running a great risk of weakening his leadership in the church. By a failure to fill his place and keep in touch with the Sunday school he is allowing it to develop into a more or less independent organization. The pastor cannot expect the school to be loyal to him when he is neglectful of it; he should hold friendly relations with the school in all of its departments.

N. Y. P. S.

S. T. Ludwig

THE YOUTH OF THE CHURCH

THERE can be no greater concern of the pastor than that which revolves around the life of the young people of his church. In many instances this group is not only "coming into leadership" but actually furnishing the leadership for various departments of the church. It is then a matter of vital importance to the pastor that this great group of young people—so rich and full in possibility—should be spiritually alive to the program of our church. It is equally important that the pastor realize the importance of harnessing the energy and enthusiasm of youth to the great purposes of the church.

The space granted us in succeeding copies of *THE PREACHER'S MAGAZINE* will be used from time to time to promote the interests of our young people throughout our church. All matters of publicity to pastors will appear in these columns and we shall give frequent suggestions and articles which shall tend to give greater unity and effectiveness in our work.

THE DEVOTIONAL SERVICE

This weekly service usually occurring Sunday evening in the N.Y.P.S. should be one of challenging interest to the young people of the church and community. Pastor, you can render a real service to the church and your young people if you will give this matter some definite and personal attention. To let it run into a "rut" is usually caused by lack of interest or leadership by those who are responsible for the program preparation. Your wise and in-

terested counsel can do much to avoid the monotony which all too frequently results.

The programs given in *The Young People's Journal* each month are intended to be used as guides to interesting, worth while devotional services. A little ingenuity and foresight will discover various means to produce variety and spice in program presentation. Your assistance and encouragement by the devotional committee will be greatly appreciated.

THE JUNIOR SOCIETY

Do you have a Junior Society in your church? If not, why not? This fine group of boys and girls are potential leaders in the church. We cannot afford to slight them.

If you have as few as eight or ten of this age, you can still foster the society. Put on a real interesting program for these future "giants of the church" and watch the number grow. If you lack someone to lead this company, it might be well to start training such a leader now.

It is our privilege to share with the W.F.M.S. in this great work. They will have charge of the missionary service each month. What an opportunity we have to guide the footsteps of these oncoming Nazarenes.

THE YOUNG PEOPLE'S JOURNAL

Should there be a pastor who has not had opportunity to peruse *The Young People's Journal*—a card addressed to the secretary's office will bring a sample copy to your door.

This monthly publication of the General N.Y.P.S. is designed especially for our young people. It contains many valuable hints and suggestions, weekly program material and articles of devotion and inspiration for young people. As a pastor you cannot afford to be without a copy. If you are not a subscriber you should be. In many cases your local N.Y.P.S. would be glad to include your copy with their bundle. We are now in the midst of a subscription campaign throughout the church. Many district organizations are now promoting such a campaign. You can do much to aid your N.Y.P.S. Avail yourself of this opportunity to help them reach their quota.

Those Tempestuous Teens

EDITH N. LANTZ, *Hi-N.Y. Supervisor*

No age group in our church offers to the pastor a more alluring challenge than does the group known as the teen-age. Characterized by tempestuous emotional responses, this age group has probably been harder for the pastor to understand than any other group in the church. Consequently, they have been treated much as an unsolvable problem; we accept the fact that we do not know what to do for them or with them—and let the matter drop.

But within the past few years there has been made an attempt to meet more definitely and satisfactorily the challenge of these young people. The Nazarene Young People's Society has not been unmindful of the "tempestuous teens" and to fulfill more fully its obligation to the church, a special

program has been launched for the particular purpose of creating a link which shall help anchor this age group to God and the church.

The Hi-N.Y. (High school age Nazarene youth) is a unit of the Nazarene Young People's Society which provides a place where teen-age young people can plan together, can work, can develop in Christian leadership, can fellowship under Christian guidance, and can feel themselves a definite part of the program which God has chosen to carry on through the church.

The Hi-N.Y. is to teen-age youth what the Young People's Society has proved to be to the older young people. The Executive Council of the N.Y.P.S. elects an adult sponsor or counselor and the teen-age group elect from their membership the other officers necessary to carry on their program in the Nazarene Young People's Society. Thus the Hi-N.Y. becomes, not another Young People's Society, but a section of the N.Y.P.S. through which the church may study to meet the spiritual needs of the teen-age.

Through the Hi-N.Y. the pastor, the Executive Council of the N.Y.P.S., with the sponsor and officers of the Hi-N.Y., may adopt a program that is centered in the salvation and development of the spiritual life of adolescence—that time of life which needs the special help of the church that the path of righteousness may early be found.

For the salvation of our boys and girls may the church take full advantage, through the Hi-N.Y., of the help that may be given tempest tossed youth.

Our Quadrennium Project

The General Council feels that the support of Christian education through our own church colleges and training schools is a matter of interest and concern to young people as well as to the future of the church. For this reason *the support of our colleges and training schools* is the special project upon which we shall center the attention of the general N.Y.P.S. organization.

The May issue of the JOURNAL will be an educational number. You are urged to inform yourself in regard to what our church colleges are doing and what they have to offer. Since much attention will be given during the month to commencement and the ideas surrounding it, this would be a good time for you to call attention to our own educational institutions and stress their value and importance to our people. You no doubt have a number of young people who should be in the college represented by your educational zone. Talk with them, get in touch with the college president and see if you cannot help to enrol them next fall.

OUR SLOGAN

"DEEPER AND FARTHER WITH CHRIST"

Close to Bracelet Bay, Mumbles, is a bell-buoy marking a concealed rock. This bell rings only in the storm. It is only when the wind is high and the billows roll and beat against it that it gives forth the music that is in it.

Problems Peculiar to Preachers

Chas. A. Gibson

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

QUESTION—*I am a graduate from Bible school in connection with one of our colleges and want to get out in the work. Here is my problem. While in school I got in debt first to the school and then for other necessities, and finally due to sickness of my wife, to a doctor for a large bill. I now owe six hundred dollars. I have an offer of a small pastorate. I also have a chance at a good job. With the call of the Lord upon my heart I am at sea to know which to do; take the job and pay the bills, or go to the pastorate and pay them as fast as I can. Please advise me.*

ANSWER—Yours is a problem faced by many a young man. Preparation is necessary to success. This you have recognized in giving attention to training. Training is not ended in the schoolroom and the common lot is a service on the field, in a small place, and advancement as development comes. Support, as you suggest in your question, is small. I advise paying the bills first, by accepting the good job offered you, and consider that an additional part of your training. In future years it will prove a great blessing. Then it is a question whether the ministry will ever pay sufficient to enable you to pay bills of any kind and certainly not ones of long standing. Your spirit may chafe under the waiting, but you will have many times of rejoicing if you clear everything up first and enter the full ministry with a clean financial slate.

Q. *I am continuously bothered with announcements being handed me as I enter the pulpit, and sometimes in the midst of the song service they are sent to me. I find they take time and explanation and result in a long preliminary service. What can be done to correct this?*

A. First, a clear statement from the pulpit to the effect that none but emergency announcements will be made from the pulpit unless they are handed in, in advance of the opening of the service. A special secretary appointed to look after and arrange this matter as to order of the calendar, departments of the church, civic importance, if there are announcements dealing with such matters, will help. In the matter of length of time taken, this will be wholly determined by the state of mind of the one making the announcement. If that person is nervous or annoyed he will likely take a long while, whereas if he is composed and understanding, he will do this part of the service with ease and grace. Rarely should emphasis be placed upon a regular announcement. I think order and ease will solve your problem.

Q. *I am pastoring a small church and the salary is not sufficient to cover my actual needs. Would it be wrong for me to take some work on the side?*

A. I should think it would be right for you to take some work if you can secure something to do that will not complicate your work as a minister. A nice Bible to sell, or some other selling job that is clearly in the interest of the people, will help you to meet the people and at the same time assist you financially. An extra job in a store is many times available to a wide awake minister. This is desirable because it does not call for all the time of the minister, and second because he is permitted to meet many people under favorable circumstances.

Q. *Our Sunday school is small and there seems to be no one to teach the young married people's class. Should I as pastor do so?*

A. Yes. A pastor must be prepared to do anything needed to be done in the line of leadership. Besides, in a case like yours, you will make friends and create interest in both your church and Sunday school.

Q. *Some of the young people of my church are light and inclined to be worldly. How can I deal with them?*

A. Be kind to them, live consistently before them, and above all, "Let patience have her perfect work." This with proper revival fires will eventually produce the desired result.

Q. *The increasing program of the church seems to call for so much time until it has become hard to find time for devotion and personal private prayer. What can I do?*

A. Organize your work so as to make a proper place for this need that is above all others.

Q. *The newspapers of our town seem to be closed to us. What can I do to get an opening through them?*

A. First, watch and wait for a proper introduction to the management. Second, give them anything that you have that is news while it is still news. Third, be careful never to seem that you are trying to dictate to the paper. Persistence will find a way.

BOOK CHATS

P. H. Lunn

THIS being the centennial year of the birth of Dwight L. Moody considerable emphasis is being placed upon the life of this lay preacher and soul winner. Several biographies have appeared during the past six months; among them "Bush Aglow" by Richard Ellsworth Day. The Book Man read it with amazement and great spiritual uplift; amazement at the many interesting things in the life and work of Moody about which he (the Book Man) had no previous knowledge; spiritual uplift at the thought of how God used this man of very limited education and no training in theology.

No field of reading, outside of the Bible, is as inspiring as biography. A life story must be very poorly written to be uninteresting. In "Bush Aglow" we have an ideal subject and a biographer of unusual ability. Dr. Day has written a book that is as interesting as any tale of adventure or heroism. He has pictured Moody in the various stages of his life and development as a Christian worker. The accompanying sketches of Mrs. Moody and of Ira D. Sankey, Moody's coworker, add greatly to the value and interest of the book.

The most pleasing reaction in connection with the enjoyment of reading this volume was from the emphasis placed upon Moody's receiving his baptism with the Holy Spirit; the change in the man and the revolutionary effect upon his labors. The biographer tells of the two Free Methodist women who spoke to Moody about his need and how finally the head-strong, self-made and perhaps self-sufficient preacher humbled himself: "He just couldn't keep back the tears. After all, these dreadful women had so much of the gentleness of Christ. His pride went smashing down. 'Oh,' he stammered, 'won't you please come to my house and talk to me?' Then followed a visit, the first of several, in which Ananias did mighty Paul instruct."

That Moody had a definite crisis in his experience subsequent to his conversion, there can be no doubt. And that

this climactic event greatly affected his personal life and ministry, is very evident.

Another significant milepost in the life and career of the Commoner of Northfield, as he was called, is the influence upon his preaching of his friend Henry Moorhouse of England. This friend accused Moody of not being a Bible preacher. Moody took his text and proceeded to explain it to his congregation. Moorhouse wanted him to tell the people what the Bible said about any certain scripture. It was difficult for Moody but finally accompanied by earnest prayer he commenced to change his style of preaching, becoming as he confessed, a Bible preacher. The increase in results was at once evident.

The Book Man heartily recommends this volume to preachers and laymen, to young and old; it abounds in illustrations of God's guidance and love. All in all, a tremendously worth while book.

The name of Charles E. Jefferson ranks with Jowett, Talmage, Brooks and other famous ministers, not only because of his success as pastor of Broadway Tabernacle, New York City, but because of his many books several of them written especially for preachers. Among his well-known volumes are "Quiet Hints to Growing Preachers" and "The Minister as Shepherd" both of which are now out of print; others that are available are "The Character of Jesus" and "The Character of Paul." One of Jefferson's best books that has been out of print for some time is "The Minister As Prophet." A new edition—the sixth—has just been released by Zondervan of Grand Rapids, Michigan (\$1.50).

The Book Man was delighted to know that this most excellent book is again available for there are few if any books in its field that compare with it. As the title suggests it deals with that important if often neglected sphere of a minister's activity—preaching. In this book Dr. Jefferson glorifies preaching as the outstanding work of a minister. Both the subjective and the objective angles of preaching are discussed. Considerable unanswerable argument is offered in refutation of the "widespread feeling that preaching as an institution is more or less obsolescent." Doubtless every well-balanced person in our denomination will agree that we rate high in exhortation, fervor and vehemence but that a bit of improvement could be made in the quality of our preaching. The following are a few samples of the strong statements made by Dr. Jefferson: "An ineffective pulpit is the most lamentable of all scandals. . . . The prophet has always had a tendency to degenerate into the priest. . . . The altitudes on which the prophet of the Lord must live are so lofty that poor, frail human nature, finding it exhausting to breathe the difficult air, seeks the first opportunity to come down. . . . The Reformation was ushered in by a mighty preacher—Martin Luther. . . . England in the eighteenth century was dead, and it was a preacher—John Wesley—who raised the dead and ushered in a new epoch of Christian history. . . . The churches, from the Atlantic to the Pacific, are crying out for preachers. . . . No man who knows how to preach with grace and power need stand idle in the marketplace a single hour." And so on *ad infinitum*. It's dangerous to start quoting from a book of this kind for a stopping place is so hard to find.

The thoroughness with which Dr. Jefferson treats his subject is demonstrated in the chapter, "Three Men Involved" in which he discusses the physical, the intellectual and the spiritual man, each in his relation to the minister's work as a prophet.

This is not an ordinary book on preaching; it is a gem that every minister should own and read and mark; in fact it is a book that should be read once a year; there will always be something fresh and inspirational in it. No minister who takes his work seriously can read it once and fail to be greatly benefited.

ILLUSTRATIONS

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

WHY DO YOU WAIT?*

I stood on the bank of the Mouse River near the Sawyer camp in North Dakota, it was early morning, the sun was just rising. The banks of the river were quite steep on either side and the water was from fifty to a hundred feet wide, and flowing very slowly.

I saw a red squirrel come slowly down the bank on the far side until his feet touched the water, whereupon he immediately ran back to the top of the bank which was some fifteen feet high. Again he slowly approached the water, but the moment he touched it he ran back again. It reminded me of a little child starting to wade and finding the water cold. The third, fourth and fifth time the little squirrel slowly approached the water, touched it and ran back to the top of the bank. After the fifth time he tarried longer, and seemed to make up his mind, "This stream will never be any narrower, less shallow, or the water any warmer and if I get across, I must quit fooling," so down the bank he came and without a pause or hesitation he sprang in, hit the water with a splash, went under, came up and on across to his desired destination.

I thought, how much like people seeking the Lord, waiting for greater conviction, hoping it will be easier, expecting a time of less opposition, coming again and again to the stream of salvation, yet never plunging in. Friend, what are you waiting for? The knowledge that you are lost, or that you need the blessing, is conviction enough. It will never be any easier, there will always be opposition. If you ever find God you will have to plunge in, body, soul, mind and spirit and trust the results to Him, and when you do, "the Lord whom ye seek, will suddenly come to his temple."

PROCRASTINATION

He was a young man of perhaps twenty-five, and had been coming to the meeting night after night. From the first he seemed interested and the convicting hand of God was heavy upon him, but he would not yield. One night he came in late, the church was crowded and he stood leaning against a table in the back of the church. God helped us that night and when the invitation was given many came forward for prayer. I walked back to this young man and found him weeping with conviction. I have talked to hundreds of men, but never to one who seemed more concerned or disturbed, he took my hand and hung on. I begged and pleaded with him to yield, and he would literally writhe as I talked, and twist my hand until I would wince with the pain. But his persistent answer to all my appeals was, "I can't, I can't." I kept urging, and finally he said, "Preacher, I can't go to-night, but if God will let me live I will promise you and promise God that tomorrow night I will settle it. I tried to show him the folly of procrastination, but he persisted, and as a last resort I tried to clinch him on the promise of settling it the next night, and again he said, "I promise, if

God will let me live to get back I will go forward tomorrow night and give Him my heart."

The next night came, and God was again with us, and there was much conviction on the people. Was the young man killed? No. Was he sick? No. Did he stay away? No. He was there, but when the invitation was given he did not come so I went back to speak to him, and when I drew near he began to laugh. I pleaded with him to yield, and reminded him of his promise, but he laughed at me. The night before he was one of the most convicted men I ever saw, this night he was one of the most indifferent. The meeting went on for some time after that, but never once did he show any concern. The Spirit seemed to have left him—it is dangerous to procrastinate.

INFLUENCE

The pastor with two young men was driving across the city when he was stopped by a policeman for violating a traffic law, the pastor gave as an excuse that he was making an urgent call to see one of his members, that he was a preacher in a local church and did not know that he was violating the speed law. Months went by and an evangelist was holding a meeting in this pastor's church when one of those young men went to the altar. The pastor knelt by him to try to help him, but the young man said, "You can't help me. I heard you lie to that policeman, you were not on an urgent call." The pastor told him he would go to the policeman and fix it, if it would help him out, but it was too late for that, his fixing it up would help himself, but he had lost influence with the young man for good. May God help us to guard our influence.

DON'T TURN HIM AWAY

"No I will not give my heart to God tonight or any other night, and I'll never enter this church again unless they bring me in in my coffin." This was the answer a young woman gave me one night when I personally asked her to go forward and give her heart to Christ. In anger she turned away from me and walked out of the building. I thought she was turning away from me, and I returned to the platform heavy hearted, wondering if I did wrong in speaking to her, but it is not often that a soul turns away from the preacher or personal worker. It is from God they turn away, and it proved to be so in her case.

She walked from the church that night, angry, but strong and healthy. Seemingly she had years to live and make her peace with God. She went home and was taken suddenly ill, lapsed into unconsciousness and died. On Wednesday after she walked from the church they wheeled her casket down the same aisle she had walked out, but her soul was in eternity, facing the God whom she had rejected and turned away.

"Don't turn Him away,

Don't turn Him away.

He has come back to your heart again.

Although you've gone astray.

O how you'll need Him to plead your cause,
On that eternal day.

Don't turn the Savior away from your heart.

Don't turn Him away."

(*NOTE—The illustrations this month are supplied by Evangelist Jarrette E. Aycock at the request of the managing editor. He states that these are gathered from his own experience of twenty years in evangelistic work.—MANAGING EDITOR.)

MOTHER'S DAY

MARIDEL HARDING

It was Mother's Day, and Ronald sat on a box in an alley near the street. He could see people passing on the way to church, some wearing the white and others the red

carnation. He thought of his own mother, and how often he had walked to church with her, but she was gone, and he with no mother to guide him, had wandered away from home. Sin had fastened its grip upon him, and now, bound by habits and sin he sat alone in the alley, homeless, friendless and penniless. As the memories of Mother tore at the strings of his heart he buried his face in his hands; suddenly he lifted his head and listened. Surely he must be dreaming, but again he heard, "Tell mother I'll be there, in answer to her prayer." He hurried to the street, and there he saw a gospel car drawn up to the curb and two young men were singing that grand old song:

"When I was but a little child how well I recollect,

How I would grieve my mother with my folly and neglect,
But now that she has gone to heaven I miss her tender care,
O Savior tell my mother, I'll be there."

When they had finished the song a sweet faced gray-haired lady arose with a large bouquet of white carnations, and said to the crowd who had gathered, "Boys if your mother has passed away and you would like a carnation to wear in remembrance of her, come up to the car and I will pin one on your lapel. Ronald with the others drew near and received the carnation, then stepped back while the young men sang:

"Can a boy forget his mother's prayer,

Though he has wandered, God knows where?

No, down the path of sin and shame,

A mother's prayers are heard the same."

When the song was finished the car drove away, the crowd broke up and Ronald went back to his place in the alley. For a long time he gazed at the carnation and thought of his mother, and her many prayers for him, then he noticed a little slip of paper wrapped around the stem up next to the flower. He unrolled the paper and read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life." He read it again, then bowing his head, he sobbed out his repentance to Mother's God and when he lifted his head again, he was saved, and could sing from the depth of his heart:

"Tell mother I'll be there."

The Pastor's Scrapbook

I. L. Flynn

GOD'S STANDARDS

WHEN the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19).

God's standards are holiness and righteousness, truth and sobriety, pure motives without hypocrisy. Jesus is God's standard for all people.

When the enemy, the devil, comes in with a roaring flood of fiery darts of temptations, the Holy Spirit will lift up Jesus, and when the arch enemy sees the Perfect One, he flees in defeat, for He is our Example. But if we are not living our best after our Standard, shall we receive that divine protection?

HOW BLESSED INDEED

"Oh, the blessed tranquillity of that place, where there is nothing but sweet, continued peace: O healthful place, where none are sick! O fortunate land, where all are kings! O holy assembly, where all are priests! O my soul, bear with the infirmities of thine earthly tabernacle! It will be thus but a little while. The sound of thy Redeemer's feet is even at the door."—RICHARD BAXTER.

"Time means changefulness, but eternity means permanence. Time is conflict, but eternity is triumph. Time, at the best, is preservation, but eternity is security. Time brings bereavement, but eternity brings reunion. Time is my waiting for Christ, but eternity is my beholding Him, my Lord, my Redeemer, my Bridegroom, my All."

HAVE YOU SLIPPED AWAY?

What an important thought is found in Hebrews 2:1, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." The margin reads: "Slip away from them." Truth never slips from us, but we are prone to slip away from truth.—SEL.

"God must long to have us pray more. Will we? Throughout the entire Word He pleads with men to pray; and throughout that entire Word the Holy Spirit keeps telling us of the wonders that follow when men pray."

WATSON'S SUMMARY OF PENTECOST

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

A MOTHER'S TRIUMPH

"The Wesleys' mother was the mother of Methodism in a religious and moral sense; for her courage, her submissiveness to authority, the high tone of her mind, its independence, and its self-control, the warmth of her devotional feelings, and the practical direction given to them, came up and were visibly repeated in the character of her sons."—ISAAC TAYLOR.

DR. A. T. PIERSON ON FAITH

- Look—That is receiving with the eyes.
- Hear—That is receiving with the ears.
- Take—Receiving with the hands.
- Taste—With the mouth.
- Come—With the feet.
- Trust—With the heart.
- Choose—With the will.

"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.'"

THE DYING THIEF

Where did he get the light
This thief on the cross?
He saw God in the hated,
Dusty, bruised and naked
Sufferer, three hours crucified;
Called Him Lord, and
Saw Him the King;
Believed in the resurrection,
And Christ's return;
Claimed Him as Savior,
And leaped into paradise
From the cross.
The trophy Christ showed two
Worlds of His victory.

—J. B. PAYNE.

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

what regiment do you belong, laddie?" The word regiment was new to the youngster. For a moment he hesitated, as if trying to grasp its meaning, and then, with an air of pride, replied, "To mother's regiment." "That's right, my boy," replied the soldier, "never be ashamed of your regiment."—SELECTED.

MOTHER'S DAY

Let every day be Mother's Day—
Make roses grow along her way
And beauty everywhere.
Oh, never let her eyes be wet
With tears of sorrow or regret,
And never cease to care!
Come grown up children and rejoice
That you can hear your mother's voice.

A day for her? For you she gave
Long years of love and service brave.
For you her youth was spent;
There was no weight of hurt or care
Too heavy for her strength to bear,
She followed where you went;
Her courage and her love sublime
You could depend on all the time.
—EDGAR GUEST.

IN THE PRESENCE OF THE QUEEN
When in England many years ago
Phillips Brooks was called to preach before royalty. Afterward, visiting with

MOTHER'S DAY

SUGGESTIVE THEMES

- Honoring Father and Mother (Ex. 20:12; Prov. 30:11).
- The Mother Love (Isa. 49:15).
- A Mother's High Mission (Solomon's Song 3:11).
- A Mother's Wages (Ex. 2:9).
- A Holy Family (Isa. 8:18).
- Our Debt to Motherhood (Rom. 13:17).—*The Expositor*.
- A Charge to Keep (John 19:26, 27).
- A Living Monument—"Honor...thy mother" (Eph. 6:2, 3).

GOD AND MOTHER

An old minister wrote in his ninetieth year something like this: "God came to me first in my mother. He could not have come to me in any other way to bless me, so he put His love and tenderness and purity and grace and sweet-

ness into my mother, and she revealed it to me. After a while I began to know God in other ways, learning to trust Him and to lean upon Him. Now in my old age my mother has gone, but God remains; and what my mother was to me in my infancy, God is to me in my old age." Parents, God's chosen way of getting to your children, or revealing His love for them, is through you. The Jewish rabbis used to say that "God could not be everywhere, so He made mothers."

PROUD OF HIS REGIMENT

A bright little boy received among his Christmas gifts a play military uniform. Putting it on he went out into the street, where he marched proudly up and down, attracting the amused attention of the passers-by. Finally a soldier came along and in a kindly tone asked, "To

acquaintances who had been present on the occasion, he was complimented on his poise.

"Why," said an English clergyman, "if I had stood up to preach before the king I should have been so nervous I should scarcely have been able to proceed. Didn't you feel at all disturbed?"

"Not at all," responded the famous American, "I have preached before my mother."—SELECTED.

BABY'S SKIES

"The baby has no skies
But mother's eyes,
Nor any God above
But mother's love.

His angel sees the Father's face,
But he the mother's, full of grace."

MY MOTHER

My Mother—The woman who glorified all womanhood by the purity of her purpose, the loyalty of her spirit, the sweetness of her living and the choice vigor of her faith.

My Mother—The friend whose every breath was sympathy, whose every thought was kindness, whose every deed was service.

My Mother—The teacher whose specialty was the love of the Spirit, and who had learned her pedagogy in the vivid school of experience.

My Mother—The citizen whose fidelity in her tasks left a legacy of high example for men and women to follow in public and in private.

My Mother—The saint who talked with her Master Christ each day in simple natural intercourse, and into whose calm heart fell perpetually the convincing sunshine of a higher world.

—REV. HERBERT A. JUMP.

CHURCH FINANCE

A Letter from a Finance Secretary

"The first half of the year is gone. I have thirty-five cents. I do not know how to write a financial letter at a time like this. I know that our members as a whole are most loyal, and have always done their best to help keep our church out of debt. And I know too that the worst of the depression is supposed to be over, but the church finances are always the last to feel the difference. We are in arrears on our budget and need money and it is my duty to tell you about it, so please bring your pledges up to date or as nearly so, as possible.

"Now, however, there is another side that is on my mind at this time. If ever you need God, you need Him when times are hard. Please do not stop coming to church because you cannot pay, or if you have already done so, start com-

ing anew. We need money, but we need you more, and you need us and God more. . . . When you attend worship you encourage the pastor and everybody in the congregation. But when we see some lagging and not attending, it is most discouraging to those who are able to pay and are trying so hard. . . . It is a little like a picnic when some people have prepared all they can and are willing to share it, but there are others standing around the outside and will not come in and eat because they did not bring anything. To eat such a lunch that you would so gladly share does not taste so good. . . . Do not stand back because you have nothing to bring. . . . TOGETHER in some way we will be able to see things through, with God as our Head.

Very sincerely yours,

"FINANCIAL SECRETARY."
—Church Management.

SEVEN WAYS OF GIVING

1. *The Careless Way*—To give something to every cause that is presented without inquiring about its merits.

2. *The Impulsive Way*—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. *The Lazy Way*—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. *The Self-Denying Way*—To save cost of luxuries and apply them to purposes of religion and charity! This may lead to asceticism and self-complaisance.

5. *The Systematic Way*—To lay aside as an offering to God a definite por-

tion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased were it practiced.

6. *The Equal Way*—To give to God and the needy just as much as we spend ourselves, balancing our personal expenditure by our gifts.

7. *The Heroic Way*—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—A. T. PIERSON.

A Dead Church Needs No Money—A request for a subscription for his church brought an irrational refusal with the remark that the church was always wanting money. "Yes," quickly replied the solicitor, "When my lad was a boy he was very costly. Boots, stockings, clothes, and the older, bigger and stronger he grew, the more money had to be spent on him. I was always having to put my hand into my pocket to find money to keep him going; but he died and now he does not cost me a dollar. Yes, a living, going, strong church always needs money."—*The Expositor*.

How to Stop Appeals for Gifts—A man, when asked by a friend how to keep so many people from asking him for gifts, replied, "Just stop giving, and folks will find you out and will soon learn to let you alone." "What effect will that have upon me?" "Well! As your bank account will grow big, your soul will grow small."—W. J. HART, in *Expositor*.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—May 2

THE PROMISE OF THE FATHER

TEXT—"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

SCRIPTURE READING—Acts 1:1-14.

INTRODUCTION—

1. This passage represents the heart and climaxing statement of Christ's post-resurrection portion of His early ministry.
2. This parting reiteration of the promise of the Father is the assuring answer to the time-long cry of men for satisfactory experience of God.
 - a. God walked and talked with

Adam, Enoch, Moses, Elijah, etc. This privilege was accorded but to few.

- b. The promise of the Father was to the giving of the Spirit of God which should be, "Christ in you, the hope of glory."

I. A LONG STANDING PROMISE

1. The promise stated.
 - a. The coming of the Holy Ghost—
 - (1) Did not originate with the modern holiness movement.
 - (2) Did not originate with Pentecost and the early church.
 - b. The coming of the Holy Ghost is as much a promise of the Father as was the coming of Jesus

Christ (Isa. 59:21; Ezek. 36:27; Joel 2:28).

2. The promise renewed.
 - a. John the Baptist voices it (Matt. 3:11).
 - b. Jesus assures it (Luke 24:49; John 7:39; John 14:16; John 16:7).
3. The promise enjoined (Acts 1:4; Luke 24:49).

II. THE PROMISE OF THE FATHER

1. The Father's promise originates in a Father's loving heart (Luke 11:13).
2. The Father's promise has in mind the good of the child (John 16:7, 8, 12, 13; John 14:16, 18).
3. The Father's promise is assured of fulfillment.
 - a. Christ assumes responsibility in fulfillment (Luke 24:49; John 16:7; Acts 1:8).
 - b. Christ died that the fulfillment might be assured (Heb. 13:12).

III. THE CONDITIONS OF THE FULFILLMENT

1. There are no conditions so far as God is concerned.
 - a. The Father wills it.
 - b. The Christ died to make it possible.
 - c. Pentecost was the official outpouring of the Holy Spirit himself in actual fulfillment.
2. There are certain human conditions to be met.
 - a. Wait for the promise of the Father.

Tarrying reveals the holiness of God and the unholiness of man. "Tarry ye!" "Until ye."

Illustration—Of this Isaiah's experience testifies.
 - b. "One accord in one place" (Acts 2:1).

Oneness of spirit among good men argues well for oneness of Spirit with God.
 - c. "And when they had prayed... they were all filled with the Holy Ghost" (Acts 4:31).

Personal asking precedes personal receiving (See Acts 15:8, 9).
 - d. Recapitulation.

A revelation of God, a sense of personal need; a yielded submissiveness to God and man, an earnest expectant asking—these are the prerequisites to the coming of the Holy Ghost.

CONCLUSION

The testimony of Peter on the day of Pentecost was, "This is that" (Acts 2:16-18) identifies the promise with the fulfillment.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

Evening Message—May 2

THE OUTLAW IN GOD'S UNIVERSE

TEXT—"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

INTRODUCTION—

1. God is recognized as King of the universe.
2. Men also recognize there is something wrong in God's universe.
3. There is the law defying outlawry of sin.

I. GOD'S UNIVERSE OF LAW

1. Law defined—
 - a. Science, "a rule or ascertained order in the universe."
 - b. Society, "a mode of conduct made obligatory by authority."
 - c. Religion, for the Hebrews law was mode of conduct made obligatory by divine power. The law of God is the will of God whether expressed in scripture, implanted in instinct, or deduced by reason.

2. Law expressed.
 - a. God's law is not arbitrary.
 - b. God's law is purposeful. God's law is the expression of the nature of God and therefore is goodness as well as power.

3. Law conformity.
 - a. Nature conforms to the will of God.
 - b. Animal, bird and fish life conform to God's order for them.
 - c. Man, too was made for God's law.
 - (1) The Garden of Eden places the first parents in surroundings conducive to obedience.
 - (2) Man is always happiest when obedient to God's will.

II. THE OUTLAW IN GOD'S UNIVERSE

1. Satan, the first outlaw (Jude 6).
 - a. The "I will" of Satan marks the introduction of sin into the universe. "I will be like the most High" (Isa. 14:12-15).

See Milton's "Paradise Lost" for a pen picture of Lucifer's fall.
2. Man, the outlaw of Eden.
 - a. "I did eat" (Gen. 3:12).
 - b. "So he drove out the man" (Gen. 3:24).
 - c. "Cursed is the ground for thy sake" (Gen. 3:17).

3. The outlaw in the heart (Rom. 7:17, 21, 23; Rom. 8:7).
 - a. Carnality is anarchy against God.
 - (1) Not subject to God's law.
 - (2) Carnality is anti-God.

III. DEALING WITH THE OUTLAW

1. How men deal with sin in the heart.
 - a. Some men ignore it or endure it.
 - b. Some men would educate it and suppress it.
 - c. Some men despair concerning it.
 - d. Such programs mean defeat for the believer.

2. How God deals with sin in the heart.

- a. God says, "It is not subject to the law of God neither indeed can be" (v. 7).
 - b. Death to inner sin is the only means God provides to the outlaw of the heart.
 - c. Rom. 6:6, 7, 22 and 8:2.
3. God proposes to rid the universe of sin.
 - a. "Satan will be cast into the lake of fire" (Rev. 20:10).
 - b. "Sinners will be incarcerated in the penitentiary of the damned" (Rev. 20:15).
 - c. "The effects of sin in the earth will be removed" (Rev. 21:1).
 - d. The heart of the believer must keep step with God's program of sin deliverance.

CONCLUSION

God is King of universe and will rid His kingdom of the outlaw Sin. God must be King of the heart and will rid the heart of the outlaw Sin.

Morning Message—May 9

MY MOTHER'S RELIGION

(Mother's Day Sermon)

TEXT—"Timothy . . . I thank God . . . when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother, Eunice; and I am persuaded that in thee also" (2 Tim. 1:2-5).

SCRIPTURE READING—2 Tim. 1:1-14.

INTRODUCTION—

1. In a changing world men must have anchors to the soul.
 - a. Faith and confidence become such anchors.
 - b. Faith and confidence are not abstract virtues.
 - c. Faith and confidence must center in a person.
2. Many a man has gone down because he lost his anchorage of faith.
 - a. God is the Rock Eternal to which men should anchor.
 - b. God has placed a few human dependables.
3. A mother's religion has held many a man from floundering upon the rocks of doubt and despair.

I. MOTHER'S RELIGION—WAS A RELIGION OF SIMPLICITY

1. Theology and its doctrinal wars did not disturb.
 - a. The controversy of modernism, fundamentalism, and higher criticism presented no problem.
 - b. Difference in creeds, dogmas and theology did not disturb the calm of her soul.
2. House of worship did not need to be imposing.
 - a. Stained glass windows, and gilded

- spires neither attracted nor detracted from her worship.
- b. Great choirs and pealing organs were not necessary to her devotion.
- c. The crude mission or humble home were sanctuaries to her as much as cathedrals, if God was there.
- 3. Formal ritual and studied order of service nor the want of it did not seem essential to her.
 - a. A titled seminary graduate or an illiterate plowboy could both be the messengers of truth to feed her soul.
 - b. Her religion was of an everyday practical variety that found God everywhere and with any people.
 - c. Her religion was based upon her love for and consciousness of God, whatever the surroundings.

II. THE TENETS OF MOTHER'S FAITH

- 1. She believed the Bible to be the Word of God.
 - a. Her thumb-marked, much-worn Bible indicated her daily reading.
 - b. The warnings of the Book moved her soul to action.
 - c. The promises of the Book were her comfort and stay.
 - d. The Bible was God's voice in print.
- 2. She believed that God heard her prayer.
 - a. Long periods she spent upon her knees.
 - b. The family altar was an established institution.
 - c. God was a reality.
 - d. Prayer changed things for her.
- 3. She believed in a salvation that delivered from sin.
 - a. She was a mourner's bench Christian.
 - b. Her testimony was clear and definite.

III. WHAT MOTHER'S RELIGION DID FOR HER

- 1. Gave her a victory over sin and temptation.
 - a. The world had lost its charm.
 - b. She evidenced that while she was in the world she was not of it.
- 2. Gave her a song in the midst of distress and disappointment.
 - a. She believed in Rom. 8:28.
 - b. She was a happy Christian not timid about expressing her happiness by tears or shouting.
 - c. She loved the old songs of the gospel.
- 3. Gave her a love for God's house.
 - a. The whole family at church and Sunday school.
 - b. Prayermeeting was her joy.
 - c. Made her an active member in church affairs.
- 4. Gave her a concern for others.
 - a. She was not content until every child knew Christ.

- b. Her neighbors were her parish.
- c. The revival was her delight.
- 5. Gave her a hope of heaven.
 - a. A comfort in the loss of loved ones. "She sorrowed not as those who have no hope."
 - b. She believed heaven a reality after death.
 - c. Gave her triumph as she faced death. "This world is not my home."

CONCLUSION

- 1. The fact of Mother's religion gives me an unshaken faith in face of an unbelieving world.
- 2. The fact of Mother's religion gave me a desire to have the same experience.
- 3. The fact of Mother's religion places upon me a responsibility to give to my children the same heritage.

Evening Message—May 9

THE SUPERLATIVE WILL OF GOD

TEXT—"This is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3).

SCRIPTURE—Hebrews 10:7-22.

INTRODUCTION—

- 1. The Bible contains many positive and unmistakable statements of truth.
 - "He that commiteth sin is of the devil."
 - "His name shall be Jesus for he shall save his people from their sins."
 - "He that hath not the Spirit of Christ is none of his."
 - "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."
 - "Be ye holy for I am holy."
 - "It is appointed unto man once to die, but after death the judgment."
- 2. None more positive and clear than the passage chosen as our text.

I. A DEFINITE EXPERIENCE

- 1. The "will of God" is the basic norm for all Christian experience.
 - a. Jesus lived for the Father's will (John 4:34; Heb. 10:7).
 - b. The will of God the normal desire of every Christian.
 - c. Strength of passion for God's will measures the spiritual depths of the Christian.
- 2. The "will of God" in some matters, not always discernible.
 - a. Will of God concerning—
 - (1) Life relations.
 - (2) Life decisions.
 - (3) And even some atonement benefits.
 - b. Ascertain the "will of God" becomes a life quest.
- 3. The "will of God" here set forth, definitely.
 - "This is the will of God."

- a. No tests to ascertain the "will of God," in this particular, need be made.

Illustration—No putting forth the fleece as did Gideon.

"This is the will of God."

- b. No hesitancy awaiting conviction or sense of duty.
 - "This is the will of God."
- c. No need even to spend time in prayer, so far as inquiring what the "will of God" is.
 - "This is the will of God... your sanctification."
 - God could not have made it more plain.

- 4. The "will of God" is "sanctification."

- a. Synonymous terms—terms in apposition.
 - "This"—"the will of God" "your sanctification."

- b. "The will of God,"—indicative of a specific will.

- (1) "The will," not a bequest, nor a last will and testament.

- (2) "The will," an expression of what God is and of what He determines for man based upon what He is.

- (3) "The will," a provision of God growing out of the nature of God, to be experienced by man.

- c. "The will of God" is "sanctification."

- (1) Sanctification defined—

- (a) To set apart or to consecrate.
- (b) To make clean or to make holy.

- (2) These definitions are mutually inclusive.

- (a) That which God accepts must be holy.

- (b) That which is holy God will accept.

- (3) God could not be holy and command any lower standard than holiness.

- (a) I cannot myself be honest and condone dishonesty in others.

Note—Sanctification is the act of God's grace effected by the Holy Spirit, making one holy. Holiness is the state or condition of one who has been made holy.

II. A PERSONAL EXPERIENCE

- 1. "Your sanctification"—sanctification deals with personality.

- a. Acts are holy or unholy only as they relate to a holy or unholy person.

You cannot make murder right by cleansing the act.

You must deal with the spirit of the murderer.

Illustration—Jesus puts His emphasis in the Sermon on the

Mount not on the act but upon the motive of the actor. "He that hateth his brother is a murderer." "He that looketh on a woman to lust [or with desire] hath committed..." The desire is the father of the look.

The hatred is the father of the killing.

- b. When one is converted God deals (in a primary sense) with what one has done, one's acts.
 - c. When one is sanctified God deals (in a primary sense) with what one is, one's nature.
 - (1) That which motivates the act. That out of which the act comes.
 - (2) That which determines the act.
 - d. Sanctification deals with the person himself, the fellow behind the act, cleansing the motive, the desire, the will. All that there is!
2. "Your sanctification"—sanctification deals with specific persons.
- a. The church at Thessalonica is here addressed.
 - b. Previously in the epistle the "your" is identified as believers. "Unto the church of the Thessalonians which is in...the Lord Jesus Christ" (1 Thess. 1:1). "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ" (1 Thess. 1:3).
Ye turned to God from idols to serve the living and true God and to wait for his Son from heaven (1 Thess. 1:9, 10).
 - c. Sanctification, then, is the will of God for believers. "Christ also loved the church, and gave himself for it; that he might sanctify it and cleanse it" (Eph. 5:25, 26).
3. "Your sanctification," sanctification deals with the individual. It is an individual matter.
- a. Society can be reformed only as its individual members are reformed.
 - b. The church can be cleansed only as individuals are cleansed.
 - c. "Your sanctification" is based upon the need of the individual.
 - d. Sanctification will fully meet the unique demands of the individual nature.
- III. A SUFFICIENT EXPERIENCE
- "That ye should abstain from fornication."
1. The finality and completeness of this experience.
 - a. "Abstain," "to keep from," "a separation from."
 - b. Deliverance and freedom complete.
 - c. Such deliverance must deal with source.
 - d. Sin in the essential sense is inner.
 - e. Sanctification deals with inner sin. The sin of the nature. Justification is the pardoning and removal of guilt of an act. Sanctification is the cleansing of the pollution and bent of a nature.
2. Sanctification an inner grace that fortifies against the prevailing sin tendencies.
- a. The prevailing sin of Thessalonica was fornication.
 - (1) Thessalonica was an ease loving city.
 - (2) Thessalonica was an idol loving city.
 - (3) Fornication a part of temple worship with vestal virgins.
 - (4) No standard or conscience regarding this popular sin.
 - (5) Apostle feared that this condition might invade the church.
 - b. The prevailing danger tendencies of modern society.
 - (1) "Pleasure without conscience."
 - (2) "Knowledge without character."
 - (3) "Business without morality." (M. S. Rice, Metropolitan M. E. Church, Detroit. "Diagnosing Today.")
 - (4) "Worship without sacrifice."
 - c. The prevailing danger sins of the individual.
 - (1) The individual reacts to the prevailing sin that is without.
 - (2) The individual is subject to inner tempers and proneness that have their seat in an evil heart.
 - (3) The tendency to indifference. "death within."
3. Sanctification is that act of God's grace cleansing within and fortifying the inner citadel against the prevailing tendencies without.
- (1) Keeps spiritual vision clear so that standards may be maintained—no compromise.
 - (2) Maintains sharp discrimination in conscience, no worldliness.
 - (3) Keeps motives and tempers pure so that inner jealousies, etc., do not respond to the outer "works of the devil." The fountain head is pure!
 - (4) Sanctification is God's complete and final act of grace for the complete and final end of sin within the heart.
4. God sets a superlative grace over against superlative sin. A dynamic for righteousness! Church at Thessalonica, modern Christian, rejoice! God's best is greater than the devil's worst!

CONCLUSION

God wills it.

Christ died to provide it.

The Holy Ghost will apply it.

Your heart needs it and may have it.

Illustration—The welding temperature at which metals are joined. Holiness brings the essential nature of man to oneness with the essential nature of God.

Morning Message—May 16
THE POWER OF PENTECOST

(Pentecost Sunday)

TEXT—"But ye shall receive power, after that [When, Moffatt's translation] the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8).

SCRIPTURE READING—Acts 1:1-14, and Acts 2:1-4.

INTRODUCTION—

The passion for Power.

1. All men crave power.

- a. Athlete wants physical power.
- b. Thinker wants intellectual power.
- c. Politician wants controlling power.
- d. Financier wants purchasing power.
- e. Moralist wants power to do.
- f. Power of Pentecost is the power to be.

2. The passion for power has driven men to unusual exertion and sacrifice.

I. THE MEANING OF POWER

1. Notions of Pentecostal power.

- a. Some have thought it power of physical emphasis.
- b. Some have thought it power to be peculiar and oft eccentric.
- c. Some have thought it power to perform miracles.

2. What is pentecostal power.

a. "*Dunamis*" is the Greek word translated power.

(1) The word dynamite derived from same.

(2) The word means ability but in a moral sense. Rendering of the word is "authority."

b. Pentecostal power is divinely given ability and authority.

3. The interpretation of power.

a. Pentecostal power must be interpreted in terms of life.

Illustration—The electric light is electric energy transformed into light energy.

b. The miracle of television is the ability to transfer light energy into electric energy and electric energy into light energy.

c. This power of Pentecost is the power of God in a man that enables him to be a good man in a bad world.

(1) It is power in terms of ability to live.

(2) It is power in terms of authority to be.

II. THE PROMISE OF POWER

1. The apostles evidenced their lack.
 - a. Disciples unable to deliver lad possessed of dumb spirit (Mark 9:14-29).
 - b. Disciples unable to watch and pray (Matt. 26:40).
 - c. Disciples unable to stand by in hour of betrayal (Mark 14:30).
 - d. Disciples were unable to receive deepest truth (John 16:12).
2. The promise of power.
 - a. Not in the law.
The law was a standard but gave no enablement to maintain standard.
 - b. Not in ordinances and sacrifices.
These had no power to make the "comers thereunto perfect." Must be constantly repeated.
 - c. Not in good works.
"For by works of righteousness shall no man be justified."
 - d. The promise of power is the promise of the Holy Ghost.
"Ye shall have power the Holy Ghost coming upon you."

III. THE BESTOWMENT OF POWER

1. The bestowment of the Holy Ghost.
 - a. He will guide into all truth (John 16:13, 14).
 - b. Power over devils (Mark 16:17).
 - c. Power over disease (Mark 16:18).
 - d. Power to live without fear (Luke 1:74, 75).
 - e. Power to witness (Acts 1:8).
2. The command to power (Acts 1:4).
3. The fulfillment of power (Acts 2:1, 4).

CONCLUSION

1. The Acts of the Apostles opens with the gift of the Holy Ghost.
2. The Acts of the Apostles in reality is the Acts of the Holy Ghost through the apostles.
3. The church today needs her Pentecost.

Evening Message—May 16

THE MAN WHO LIED TO GOD

TEXT—"But a certain man named Ananias, . . . sold a possession and kept back part of the price" (Acts 5:1, 2).
Read carefully Acts 4:32-37 and Acts 5:1-11.

INTRODUCTION—

1. The Bible has many startling revelations of how God deals with hidden sin.
 - a. Cain slew Abel, but the blood-stained ground cried for vengeance.
 - b. Lying cows and bleating sheep reveal Saul's disobedience.
 - c. Achan's theft defeats an army.
 - d. Ananias and Sapphira lied to God and died.
2. The greater the opportunity afforded the greater the sin of rejection.

I. THE OPPORTUNITY OF ANANIAS

1. Ananias lived in dawn of New Testament light.
 - a. He no doubt heard John preach repentance and may have heard him announce, "Behold the Lamb of God."
 - b. He unquestionably sat under the ministry of Jesus, may have heard the Sermon on the Mount itself.
 - c. He must have witnessed many of the miracles of Jesus.
 - d. He undoubtedly was with Christ at the triumphal entry.
 - e. He may have been a witness to the death and ascension.
 - f. He evidently was of the Upper Room company where the Holy Ghost was outpoured.
2. Ananias stood on the threshold of the dispensation with the early church.
 - a. The church was born at Pentecost.
 - b. The Acts of the Apostles was then in the making.
 - c. The world lay before them as a parish.
3. Ananias' name might have stood high in the New Testament records.
 - a. Who dare say he might not have been a missionary with Paul?
 - b. A leader in the church with James?
 - c. Or a writer of New Testament records with John?

II. THE VOW OF ANANIAS

1. It was a voluntary vow.
 - a. No record of law laid down by apostles.
 - b. No record of coercion upon any.
 - c. No indication that an appeal was made.
 - d. It was the giving that comes from the enthusiasm of a great passion.
2. It was a vow of benevolence.
 - a. It was a vow of bigness of heart.
 - b. Benevolence indicates wholeheartedness.
 - c. Dr. Goodwin declares that "Giving is the acid test of consecration."
3. It was an exacting vow.
 - a. It meant to sell all.
 - b. It meant to give all.
 - c. God will accept nothing short of all!
4. It was a vow to God.
 - a. "Thou hast lied unto God" (v. 4).
 - b. If he lied to God he must have vowed to God.
 - c. The church represents God.
 - d. In the last analysis all vows of personal consecration or church allegiance are to God.

III. THE SIN OF ANANIAS

1. His sin was not a matter primarily of possessions. Note verse 4.
 - a. Not a matter of *how much he had*.

- b. Not a matter of *how much he gave*.
- c. Sin lies deeper than possessions.
2. His sin was of the heart.
 - a. "Why hast thou conceived this thing in thine heart?" (v. 4).
 - b. It was a planned deception. "His wife also being privy to it" (v. 2).
 - c. It evidenced pride in his heart. He wanted the commendation of the church.
 - d. It evidenced littleness of heart. Others gave, he withheld. He clung to his possessions.
 - e. It evidenced a heart with a reservation.

IV. THE FATE OF ANANIAS

1. He lost his possessions.
 - a. Slipped through his dying fingers.
 - b. He lost the price of his soul. So did Judas.
2. He lost his good name.
 - a. He certainly had some standing with the apostles and church.
 - b. The greed for a greater name lost his good name.
 - c. His name in history a byword. Father of the Liar's Club.
3. He lost his soul.
 - a. In the grapple for things he lost himself.
 - b. My soul is all I have for it is I.
 - c. Once lost, forever lost.

CONCLUSION

"Be sure your sin will find you out."

Morning Message—May 23

THE ALTAR THAT SANCTIFIES

TEXT—"The altar that sanctifieth the gift" (Matthew 23:19). "Whatsoever toucheth the altar shall be holy" (Exodus 29:37).

READ CAREFULLY—Gen. 15:9-18; Ex. 29:29-37; Matt. 23:16-21; Heb. 9:1-28; 10:1-25.

SCRIPTURE READING—Ex. 29:29-37; Heb. 9:23-28.

INTRODUCTION—

The derivation of the combined text.

1. Matt. 23:16-22.
An arraignment of those religionists who fail to make proper evaluations, discriminations and emphasis.
Temple versus gold within the temple.
Altar versus the gift upon the altar. The greater includes the lesser.
2. Ex. 29:29-37.
Directions are here given for the sanctification of priests, altar and sacrifice.

I. THE ALTAR INSTITUTED

1. Its institution.
 - a. After the fall.
No need of the altar prior to fall. God and man walked and talked together in unbroken fellowship.

b. God ordained the altar.

- (1) God made coats of skins for covering (Gen. 3:21).

Consciousness of nakedness was an indication of their sin. "Who told thee that thou wast naked? Hast thou eaten?...?" (Gen. 3:7, 11).

The fact that leaves were rejected as covering and skins that represented blood and death were accepted is a significant atonement hint.

- (2) Offering of Cain and Abel. Cain brought bloodless fruit of the ground (Gen. 4:3). Abel brought the firstlings of the flock (Gen. 4:4). The sacrifice of blood was accepted (Gen. 4:4-7).

- (3) Noah builded an altar unto God (Gen. 8:20). This is the first definite mention of an altar. Instructions were that only "clean beasts" were to be used for sacrifice (Luke 11).

c. God gave Moses instructions concerning the altar.

- (1) Its dimensions and materials (Ex. 27:1-7).
5 cubits square and 3 cubits high. (Cubit is about 18 inches.)
- (2) Its equipment (Ex. 38:1-7).

2. Its Sanctification.

a. The priests were to be sanctified (Ex. 29).

- (1) Wash with clean water (v. 4).
- (2) Arrayed in priestly robes (vs. 5, 6).
- (3) Anointed with holy oil (v. 7).
- (4) Blood was to be placed upon them (v. 20).
- (5) An offering by fire was made for them.
- (6) Seven days this must be repeated.

b. The sacrifice was to be blemishless (Ex. 22:19).

c. The altar must be sanctified (Ex. 29).

- (1) A bullock must be offered for its atonement (v. 36).
- (2) The altar must be cleansed (v. 36).
- (4) The altar must be anointed with oil (v. 36).
- (5) Seven days this must be repeated.

3. Its significance.

a. Mediation between God and man.

- (1) The altar was God's approach to man.
- (2) The altar was man's approach to God.

b. Reconciliation.

c. Propitiation.

- (1) Taking away of sins.

II. THE ALTAR AND CHRIST

1. "The new and living way" (Heb. 10:20).

a. The old way.

- (1) A way of fear.
- (2) A way of blood.
- (3) A way of death.
- (4) A way of imperfection (Heb. 10:1).
- (5) A way of repetition (Heb. 10:1).
- (6) A way of type and shadow (Heb. 10:3).
- (7) A way that could not take away sins (Heb. 10:4, 11).

b. The new way.

- (1) One sacrifice, Christ (Heb. 10:12).
- (2) A way of assurance (v. 22).
- (3) A way of perfection (v. 14).
- (4) The Holy Ghost the witness (v. 15).
- (5) A way of the heart (v. 16).
- (6) A way of sins forgotten (v. 14).

2. Christ is the fulfillment of types and shadows.

a. Christ as Sacrifice.

- (1) Sinless.
- (2) Sufficient.
- (3) Perfect.

b. Christ as Priest.

- (1) Mediator (1 Tim. 2:5, 6; Hebrews 12:24).
- (2) Reconciliation (Eph. 2:16; Rom. 5:10).
- (3) Propitiation (Rom. 3:25; 1 John 2:2).

c. Christ as Altar. (John 17:19).

There is met in Christ the twofold significance contained in the word "to sanctify."

- (1) Christ set Himself apart. He needed no cleansing.
- (2) That the world might be made holy or cleansed.
- (3) As Priest and Victim He lays Himself upon the altar with Abraham's faith and Isaac's resignation.
Note—Gen. 22:1-14.

III. THE ALTAR AND BELIEVERS

1. Christ then is the Altar.

a. He was the world's sacrifice that He might become the world's altar.

b. Upon Christ must we lay our offering.

2. The believer the sacrifice.

"A living sacrifice" (Rom. 12:1).

- a. Turned over to the priest.
- b. Bound to the altar (Psalm 118:27).
- c. Utterly abandoned to the altar d. It is the place of death.

3. The believer made holy.

- a. The sacrifice becomes identified with the altar.
- b. The believer becomes identified with Christ (Heb. 2:11).
- c. "Whatsoever toucheth the altar shall be holy" (Exodus 29:37).

CONCLUSION

Gen. 15:9-18.

Abraham kept the fowls from his sacrifice until the fire of acceptance fell from heaven.

Evening Message—May 23

THE "APOSTLES" OF EPHESUS

TEXT—"Have ye received the Holy Ghost since ye believed?" (Acts 19:2).
Read Heb. 19:1-7, carefully.

INTRODUCTION—

1. Paul finds twelve faithful disciples at Ephesus.
- a. Evidently were Jewish proselytes.
- b. Converted under the preaching of John the Baptist.
- c. This must have occurred 26 years previous. (Adam Clarke.)
2. Note the contrast between the life and labors.
- a. The twelve at Jerusalem.
- b. The twelve at Ephesus.

I THE DISCERNING EYE OF PAUL

1. Much for which they could be commended.
- a. They had walked in what light they had.
- b. They had repented and believed.
- c. They were a separate company.
- d. They had undoubtedly suffered much persecution.
- e. They looked forward to the coming of Jesus who had been announced to them by John the Baptist (v. 4).
2. There was, however, a very evident lack.
- a. Perhaps a look of defeat in their tired eyes.
- b. Undoubtedly a yearning, hungry expression.
- c. Maybe the "bird note of exuberance" was missing.
- d. Could have been the lack of aggressiveness and progress.
- e. Perhaps a want of tenderness.
3. They were living in *prepentecostal* experience.
- a. The day of Pentecost was history.
- (1) The promise of the Father was fulfilled.
- (2) The 120 had been empowered.
- b. Revivals were the order with twelve at Jerusalem.
- (1) Apostles were proclaiming the "Word of God with boldness."
- (2) Thousands were being added to the Church.
- (3) Disciples went everywhere preaching.
- (4) All Europe was being touched with the gospel.
- c. The Ephesian twelve were still *prepentecostal*.
- (1) Behind the times religiously.
- (2) Wilderness wanderings rather than Canaan victories.

II. THE POINTED INTERROGATION OF PAUL "Have ye received the Holy Ghost?"

1. Paul did not ask about the standing in community.

- a. Did not ask them if they liked their preacher.
 - b. Did not investigate the service record.
 - c. Made no suggestion of the inadequacy of the church property.
 - d. Did not inquire of the financial status.
 - e. Not recorded that he inquired of their interest in social and civic reform.
2. Paul did not question them regarding membership.
- a. Are there Achans in the camp?
 - b. Are you straight theologically?
 - c. Are there divisions among you?
 - d. How many accessions during the past year?
 - e. Did not blame their lack upon a poor regeneration.
 - f. Did not accuse them of worldly dress or indulgence.
3. Paul strikes at the heart—the root of need.
- “Have ye received the Holy Ghost?”
- a. Did not abuse them or belittle what grace they had.
 - b. It is not a matter primarily of numbers, finance, organization, singing, preaching, attire, etc.
 - c. It is rather, “Have ye received the Holy Ghost?”
4. Major emphasis must be placed upon the reception of the Holy Ghost.
- a. The Holy Ghost is the church's first need.
 - b. The Holy Ghost is the believer's prime need.
 - c. I fear we are failing here in the maze of other things.
- “Have ye received the Holy Ghost?”
- III. THE RECEPTION OF THE HOLY GHOST BY THE TWELVE
- 1. An experience subsequent to regeneration.
 - a. They were already believers.
 - b. A second experience was being pressed upon them.
 - c. This second experience based upon need and therefore mandatory.
 - 2. An experience that would meet the lack they evidenced.
 - a. Paul offered them *the one thing* that would turn the tide of defeat.
 - b. Paul gave them assurance based upon experience.
 - 3. Their pathetic but earnest confession.

“We have not so much as heard whether there be any Holy Ghost.”

 - a. Ignorant—they did not know.
 - b. Confession—conscious of their need.
 - c. Yearning—an expression of eager desire.
 - d. Faith—the faith of acceptance.
 - 4. The Holy Ghost fell on them.

“The Baptism of Jesus.”

- a. Fell on them just as at Pentecost.

Same empowering experience as 120 received.
- b. The important thing is that the Holy Ghost came.

Signs, evidences, are secondary.
- c. The real evidence was a revived and empowered church.
 - (1) A three-month revival (v. 8). In a borrowed synagogue, with Paul as evangelist.
 - (2) Establishment of a holiness school (v. 9). Paul as instructor. Maintained two years.
 - (3) Gospel spread through all Asia (v. 10).
 - (4) They were a missionary church. “Jews and Greeks” (v. 10).

CONCLUSION

- 1. The Ephesian twelve received the first time they heard.
- 2. The sin of this generation is their refusal to receive having heard.

“Have ye received the Holy Ghost?”

Morning Message—May 30
THE CHRISTIAN MARATHON

TEXT—“Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us” (Heb. 12:1).
SCRIPTURE READING—Heb. 11:32-40 and 12:1-2.

INTRODUCTION—

- 1. Paul had the spirit of an athlete. The soul of a hero.
- 2. Paul was familiar with Greek and Roman games of his day. He uses the pictures and figures of speech often that indicate this.
- 3. The picture here portrayed by Paul.
 - a. The arena with its contestants ready for the race.
 - b. The amphitheater filled with the Hebrew worthies—contestants of other days (Heb. 11).

“Seeing we are compassed about with so great a cloud of witnesses.”

I. THE SPIRIT OF THE RACE

- 1. A clearly defined goal.
 - a. Aimless Christians like aimless runners never arrive.

“I therefore so run, not as uncertainly” (1 Cor. 9:26).
 - b. Christ at the finish line. “Looking unto Jesus.”
- 2. The desire to excel.
 - a. The awakening of spiritual desire. Note—The dreamy, unambitious athlete will fail to train and fail to worthily run.

“So run that ye may obtain” (See 1 Cor. 9:24-27).
 - b. The desire to be Christlike (Phil. 3:13, 14; Phil. 3:7, 8; Eph. 4:13).
 - c. The desire to be a soul winner.
 - (1) This is a handicap race—ability and opportunity taken into account.

- (2) An active concern for the lost (1 Cor. 9:22).

II. THE TRAINING FOR THE RACE

- 1. The Holy Ghost is *the great Trainer*.
 - a. Not every man prepared to run.
 - b. Creditable running demands careful training.
 - c. The directions of the trainer must be followed.
- 2. *Superfluous flesh* must be trained off—“Laying aside every weight.”
 - a. The thought here is, “too much bulk.”
 - b. Soul discipline necessary—Regular hours—devotion. “I keep my body under (1 Cor. 9:27). Vigorous exercise—service.
 - c. Careful training diet—Indulgences that are harmful must cease. We must take care of spiritual food.
- 3. Make certain of *freedom of muscles*—“The sin that doth so easily beset us.”
 - a. The Greek here means, “that environing sin.” That form-fitting sin. That tailor-made sin. Note—Lay off the form-fitting garment that every muscle may be unhindered and unrestrained.
 - b. Sin that fits your personality.
 - (1) It is the sin in the nature.
 - (2) Active traits of sin in the nature. Anger, pride, jealousy, envy, hatred, etc.
 - (3) Passive traits of sin in the nature. Cold, lifeless, unmelted, unmoved, opaque something within the heart. Refuses to respond to spiritual stimuli.
 - c. These must be laid aside. The Holy Ghost fire is the remedy.

III. THE CONDUCT OF THE RACE

- 1. Stay within your own path. “The race that is set before you.”
 - a. How often we have felt if we could change our home, our job, our friends, then we could be religious.
 - b. But, it is the “race set before
- 2. We must run with endurance. “Run with patience.”
 - a. That word “patience” means “endurance.”
 - b. It is not how fast but how long you keep at it that makes the difference.
 - c. Here is where training shows.
- 3. The rules of the race must be observed.
 - a. Obedience is necessary.
 - b. The dangers of religious lawlessness.

CONCLUSION

The Rewards of the Race.

- a. The Judge and Rewarder.

“Looking unto Jesus.”
- b. The crown of victory.

“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:”

and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

Evening Message—May 30

RESISTING THE HOLY GHOST

TEXT—"Ye do always resist the Holy Ghost: as your fathers did, so do ye" (Acts 7:51).

INTRODUCTION—

1. Stephen was one of the first deacons (Acts 6:1-15).
 - a. "A man full of faith and of the Holy Ghost" (Acts 6:5).
 - b. "A man of miracles among the people" (v. 8).
 - c. A man of irresistible wisdom, spirit and speech (v. 10).
2. Stephen's address before the council (Acts 7:1-53).
 - a. He was brought before the council on false charges (v. 12).
 - b. He reviewed the history of God's dealings with Israel.
 - c. He charged Israel with the death of Jesus (v. 52).
 - d. He defined Israel's sin as resistance of the Holy Ghost (v. 51).
3. Stephen's death made him the first Christian martyr.

I. THE PERSON AND MINISTRY OF THE HOLY GHOST

1. The Holy Ghost is a person.
 - a. Bible employs personal pronouns in reference to Holy Ghost (John 14:16, 17, 26; 15:26; 16:7, 8, 13-15).
 - b. Bible describes His functions as those of a person. Instruction (Neh. 9:20); sealing (Eph. 1:13); witnessing (Acts 5:32); comfort (John 14:16).
 - c. Only a person may be tempted (Acts 5:9); resisted (Acts 7:51); grieved (Isa. 63:10); lied to (Acts 5:3); blasphemed (Matt. 12:31, 32).
 - d. Bible ascribes personal qualities to Him. Knowledge (1 Cor. 2:10, 11); volition (Acts 15:28); mind (Rom. 8:27); love (Rom. 15:30).
2. The Holy Ghost is God.
 - a. He is called God in (Acts 5:3, 4); and the Spirit of God (1 Pet. 4:14).
 - b. His name associated with other members of God-head. "Father, Son, and Holy Ghost" (Matt. 28:19; 2 Cor. 13:14).
 - c. The attributes of Deity are ascribed to Him. Omnipresent (Psa. 139:7-10); Omnipotent (Luke 1:35); Omniscient (John 14:26); Eternal (Heb. 9:14).
3. The sphere of activity of the Holy Ghost.
 - a. He is one with God in creation (Gen. 1:2; Job 33:4; Psa. 104:30).

- b. He inspired the prophets and apostles to give the Scriptures (2 Pet. 1:21; 2 Tim. 3:16; 2 Sam. 23:2; Heb. 3:7).
- c. He was present with Jesus in redemption. Begotten of the Holy Spirit (Matt. 1:20, 21); anointed by the Holy Spirit (Luke 3:22); led by the Holy Spirit (Luke 4:1); through the Spirit He was offered (Heb. 9:4); by the Spirit was resurrected (Rom. 8:11).

II. THE DISPENSATION OF THE HOLY GHOST

1. The "time-ministry" of the Holy Spirit.
 - a. Jesus had a "time-ministry" which He came into the world to fulfill.
 - b. The Holy Spirit is in the world for the fulfillment of a definite mission.
 - c. The time-mission of the Holy Ghost began at Pentecost and will end at the Second Coming of Jesus.
 - d. The advent of the Holy Ghost was foretold by Jesus just as Jesus' coming was foretold by John the Baptist and the angels.
2. The mission of the Holy Spirit.
 - a. To the Holy Spirit has been committed the office of applying the Redemption of the Son to the souls of men. "He will reprove the world of sin, and of righteousness, and of judgment" (John 16:18).
 - (1) He is author of the new birth (John 3:5, 6 and 1 John 5:4).
 - (2) He is the source of miraculous power (Matt. 12:28 and Luke 11:20).
 - (3) He directs where the gospel shall be preached (Acts 16:6, 7, 10).
 - (4) He is the Sanctifier of the church (Ezek. 37:28 and Rom. 15:16).
 - (5) He is the Witness (Heb. 10:15 and 1 John 5:9).
 - b. The church is under the guidance of the Holy Spirit as the apostles were under the guidance of Jesus.
 - (1) Guide men into truth (John 16:13).
 - (2) Take the things of Christ and show them unto the world (John 16:14, 15).
 - (3) He is the believer's Comforter (Paraclete or Advocate) (John 14:16).

III. THE REJECTION OF THE HOLY GHOST

1. The Fathers rejected Jehovah in their day.
 - a. The fathers disobeyed (Acts 7:39).

- (1) "Thrust God from them" (v. 39).
- (2) "In their hearts turned back to Egypt" (v. 39).
- (3) "Made gods of gold and worshipped" (v. 40).
- (4) "Persecuted and slew the prophets that foretold Jesus" (v. 52).
- b. The results of this rejection.
 - (1) "Then God turned" (v. 42).
 - (2) "Gave them up" (v. 42).
 - (3) Forty years in the wilderness with no sacrifices to God (v. 42 and Deut. 32:17).
 - (4) Death in the wilderness for the murmurers (Num. 14).
2. The rejection of Jesus by Stephen's generation.
 - a. The rejection perpetrated.
 - (1) Lawbreakers (v. 53).
 - (2) "Betrayers" (v. 52).
 - (3) "Murderers" (v. 52).
 - b. The results.
 - (1) Jesus wept over Jerusalem (Luke 19:41-44).
 - (2) "Behold your house is left unto you desolate" (Luke 13:34, 35).
 - (3) "His blood be upon our heads" (Matt. 27:25).
3. The rejection of the Holy Ghost.
 - a. "Grieve not the Spirit" (Eph. 4:30).
 - (1) He may be grieved—because He is a friend. Because He is holy.
 - (2) He may be grieved—by neglect, by trifling.
 - b. "Quench not the Spirit" (1 Thess. 5:19).
 - (1) Do not smother the Spirit as you would a flame.
 - (2) Take care lest the heavenly flame be extinguished.
 - c. "There is a sin unto death" (1 John 5:16-18).

Note the following (Matt. 12:30-32; Mark 3:28, 29; 1 John 5:16-18; Heb. 6:4-8; Heb. 10:26-31).

 - (1) No child of God can commit this sin.
 - (2) Ordinary wanderers from God do not commit this sin.
 - (3) The sin against the Holy Ghost. He who desecrates, despises and slanders the Spirit. He who speaks contemptuously of the blood. He who attributes the work of Christ to Satan.
 - (4) This sin is a wilful sin, intentionally malicious. It is based upon a determined attitude of rebellion.

CONCLUSION

The same penalty for God rejection obtains in every generation.

Prayermeeting Suggestions for May

Lewis T. Corlett

Keep Yourselves in the Love of God (Jude 21)

- I. THE CHRISTIAN IS LIVING IN THE PRESENCE OF SIN AND EVIL
- II. THERE IS A PLACE OF SAFETY FOR THE CHRISTIAN
 - 1. "In the love of God."
 - 2. In the secret place of the most High.
 - 3. Vital relationship to Christ.
- III. THE KEEPER
 - 1. "Keep yourselves."
 - 2. Paul said to work out salvation for it was God who worked it in.
 - 3. Divine power is regulated by man's diligence and watchfulness.
- IV. THE MEANS
 - 1. "Building up yourselves in the Holy Ghost."
 - 2. "Praying in the Holy Ghost."
 - 3. Honoring the Holy Spirit.
 - 4. Working with the Spirit.

Precious Faith (2 Peter 1:1)

- 1. Faith is precious in its origin.
- 2. Faith is precious because it is faith in a precious Savior.
- 3. Faith is precious because it takes hold of "exceeding great and precious promises."
- 4. Faith is precious because it is never idle.
- 5. Faith is precious because of its effects.
- 6. Faith is precious because of its sustaining qualities.—SELECTED.

Assurance

- 1. The assurance of Christ's power to save (Heb. 7:25).
- 2. The assurance of forgiveness (Eph. 1:7).
- 3. The assurance of cleansing (John 15:3).
- 4. The assurance of peace (Eph. 2:14).
- 5. The assurance of faith (Heb. 11:1).
- 6. The assurance of eternal life and a home in heaven (John 14:1-3).

What Did Christ Most Emphasize in Life?

- 1. Love (John 3:16; Matt. 22:37-39).
- 2. Belief (John 3:18; 6:47).
- 3. Obedience to the will of the Father (John 6:38).
- 4. Necessity of man's obedience to Him (Matt. 7:21; Luke 6:46; John 14:15, 24).

Self-Pity

- 1. Self-pity is a product of unbelief.
- 2. Self-pity is discontent.
- 3. Self-pity shows a want of real consecration.
- 4. Self-pity is self-idolatry.
- 5. Self-pity is weakness.—SELECTED.

The Nature of the Scriptures (Psalm 19:7-14)

- 1. Perfect (v. 7).
- 2. Sure (v. 7).
- 3. Right (v. 8).
- 4. Pure (v. 8).
- 5. True (v. 9).
- 6. Righteous (v. 9).
- 7. Valuable (v. 10).
- 8. Blessed (sweeter) (v. 10).
- 9. Enriching (v. 11).

The Proper Attitude Toward the Scriptures

- 1. Permit them to save (v. 7).
- 2. Permit them to make wise (v. 7).
- 3. Permit them to rejoice the heart (v. 8).
- 4. Permit them to enlighten (v. 8).
- 5. Fear them (reverence and trust) (v. 9).
- 6. Desire (cherish) them (v. 10).
- 7. Obey them (v. 11).
- 8. Permit them to search and cleanse (v. 12).
- 9. Permit them to deliver from sin (v. 13).
- 10. Make them a continual meditation (v. 14).—SELECTED.

The Relation of Scriptures to Christian Life (2 Tim. 3:14-17)

- 1. For entire Christian life (continue thou) (v. 14).
- 2. For assurance in Christian life (v. 14).
- 3. For salvation (v. 15).
- 4. For setting forth Jesus Christ (v. 15).
- 5. For Christian growth (v. 15).
- 6. For authority in Christian life (God-inspired) (v. 16).
- 7. For doctrine (Christian truth) (v. 16).
- 8. For reproof (of sin) (v. 16).
- 9. For correction (of error) (v. 16).
- 10. For instruction in living (v. 16).
- 11. For equipment in service (v. 17).
- 12. For bringing forth good works. Christlike living (v. 17).—SELECTED.

Heavenly Wisdom (James 3:17)

- 1. Pure.
- 2. Peaceable.
- 3. Gentle.
- 4. Easy to be entreated.
- 5. Full of mercy.
- 6. Full of good fruits.
- 7. Without hypocrisy.
- 8. Wonderfully useful in everyday living.

Seven Things God Hates (Proverbs 6:17-19)

- 1. A proud look.
- 2. A lying tongue.
- 3. Hands that shed innocent blood.

- 4. An heart that deviseth wicked imaginations.
- 5. Feet that are swift on running to mischief.
- 6. A false witness that speaketh lies.
- 7. He that soweth discord among the brethren.

Seven Qualities of Divine Patience (James 1:4)

- 1. Patience, a needed grace (Heb. 10:36).
- 2. Patience, a bestowed power (Col. 1:11).
- 3. Patience, a fruitful outcome (Luke 8:15).
- 4. Patience, a forming agent (Rom. 5:3).
- 5. Patience, an evidencing witness (2 Cor. 6:4).
- 6. Patience, a communicative experience (Rom. 5:4).
- 7. Patience, a noble race (Heb. 12:1, 2).

—SELECTED.

Asking

I. WHEN TO ASK

- 1. Daily (Psa. 55:17).
- 2. Always (Luke 18:1).
- 3. Unceasingly (1 Thess. 5:17).

II. HOW TO ASK

- 1. In Christ's name (John 16:23).
- 2. In faith (Matt. 21:22; Heb. 11:6).
- 3. Unwaveringly (James 1:6, 7).
- 4. Confidently (1 John 14, 15).
- 5. Charitably (Mark 11:25).

III. WHY ASK?

- 1. Because of invitation (Luke 11:9).
- 2. That joy may be full (John 16:24).
- 3. Because of need (Phil. 4:19).

IV. ASK FOR WHAT?

- 1. Temporal blessings (Matt. 6:11; James 5:14-16).
- 2. Spiritual blessings (James 1:5; Luke 11:13; Psa. 51:10, 12).
- 3. For work and workers (Luke 10:2; Psa. 122:6; Hab. 3:2).
- 4. For needs of others (1 John 5:16; Job 42:8; James 5:14-16).
- 5. Every needful thing (Phil. 4:6; Psa. 55:22; Prov. 16:3).

V. WILL REQUESTS BE GRANTED?

- 1. If faithful (Mark 11:24).
- 2. If obedient (John 15:7; 1 John 3:22).
- 3. If submissive (Matt. 26:39).
- 4. If sincere (Psa. 145:18, 19).
- 5. If as sons (John 14:13, 14).

—SELECTED.

A Calm Peace

(Psa. 119:161-168)

- 1. The riches of the grace of God (v. 162).
- 2. The rejoicing of the child of God (v. 164).
- 3. The revealing of the life of God (v. 168).—SELECTED.

God Hath Spoken

An Outline Study of the Book of Hebrews

Paul S. Hill

LESSON THREE

HAVING discussed the fact and completeness of the incarnation the writer of the epistle moves forward in the argument and in chapter three issues a call to the consideration of Christ Jesus, as the Apostle and High Priest of our profession. For the first time in the argument he uses the combined title "Christ Jesus." "Christ," the anointed of God, and "Jesus" the Savior, the deliverer. Consider the Anointed Deliverer. Consider Him as the Apostle, and High Priest of our profession. He uses the word "Apostle" in reference to Jesus because, as is stated in chapter 2:3, Jesus spoke his own gospel truth. His teaching covered the entire field of New Testament faith. He uses the word "High Priest" because the incarnation, already discussed in the argument, qualified Him as such. These terms are aptly used, and in every sense apply to Christ Jesus.

The call to this consideration is addressed to "Holy brethren, partakers of the heavenly calling." The term "Holy brethren" doubtless referred to the Hebrews, as a holy people, as compared to the heathen nations around them, but the emphasis is on the fact that they were "partakers of the heavenly calling." Thus, the inference is strongly in favor of those Hebrews who had kept pace with the New Testament revelation, or at least those, who not yet identified with the New Testament Church were honestly seeking the truth and were, because of the purity of their faith and lives, accepted in the covenant of grace.

This call is also a declaration that Jesus Christ is the foundation of our profession. The Old Testament Hebrews professed Moses. We profess Christ Jesus. He is the Apostle and High Priest of our profession. By this statement the argument takes a definite stand for the Christian religion. So much of Old Testament scripture has been given in chapters one and two that it is easy to see that the writer of the epistle readily concedes the roots of Christianity to the Old Testament. But by the statement that Jesus Christ is the Apostle and High Priest of our profession, he sets a New Testament boundary to the Christian religion. It is a "Great salvation" contained within a complete religious system. The complete incarnation, already mentioned, which resulted in such a High Priest, makes unnecessary any more continuance of types, washings, etc., and fills Old Testament expectancy so full that there is no

possible forward look to a more complete Messiah and Deliverer. The Christian religion is not one that deals with Christ as a past promise, or a future possibility or expectancy. Christ is here now. Here all the time. Here as the sufficient and only Savior. We need no other religion.

Following this bold declaration of New Testament religion the argument introduces a comparison between Christ and Moses. It will be noticed that there is no attack on Moses, no effort to rob him of his proper place as the great Old Testament figure. The first thing said about him refers to his faithfulness. All through this portion of the epistle Moses is spoken of with a kindly reverence that eliminates from the thought any anti-Moses feeling. It is not that Moses was a useless, and unimportant person, but that Christ is better than he. Was Moses faithful? So also is Christ. Was Moses worthy of glory? Christ is more worthy. Did Moses build a house? Christ built a better one. Did Moses make an effort to lead the Hebrew people into rest? Jesus is a greater leader and more successful. Was Moses a servant of God? Christ is the Son. Was Moses a ruler over Israel? Christ is ruler over all. Was Moses a deliverer? Christ is a greater Deliverer. Did the days of Moses represent a day of salvation? Christ represents a greater day of salvation. Did unbelief on the part of Israel hinder them from the enjoyment of rest under Moses? Much more shall it hinder from obtaining the rest in Christ.

"Moses was faithful in all his house." Very little is known about the immediate household of Moses. We know that he had a wife and children, and that they were evidently with him in the period of wilderness wanderings. If the conduct of Moses in his own household had been the basis of this comparison, then more of that family life would have been a matter of history, and more of it would have been mentioned in this epistle. But there evidently is no reference to the family life of Moses when it speaks of his faithfulness in all his house.

The "household of Moses" is the twelve tribes of Israel, their laws and their religion. The "faithfulness" of Moses in all his house refers to the diligence and perseverance with which he followed the directions given him by Israel's God. It was Moses who, under God, organized Israel for deliverance from Egyptian bondage, brought them across the Red Sea and enlarged their organization into

national life. It was Moses, under the direction of God, who went into the holy mountain and received the laws, and the system of revealed religion. It was Moses who provided the tabernacle in the wilderness after the pattern given him in the mount. It was Moses who outlined the order of the Hebrew feasts, sacrifices and offerings. It was Moses who shaped the entire religious life of the Hebrews into one great type that foreshadowed the coming Messiah as the Lamb of God, the Savior of the world. It was Moses who rigorously proceeded against those who offered strange fire on the altar of God. It was Moses who raised up the serpent in the wilderness for the snake-bitten Israelites. The two outstanding facts under consideration are the "household of Moses" and the "faithfulness of Moses over all his house." "Moses was faithful in all his house."

The faithfulness of Moses was the faithfulness of a servant. In verse 5 we find that clearly stated. Though he was the acknowledged leader of Israel, he was not the great person around whom their national and religious life centered. He was a servant, building up a great nation to be the custodian of revealed religion, and with the building up of that nation he was at the same time putting into its very foundations that system of revealed religion that Israel was to preserve and teach. And the entire national life of the Hebrews centered around a religion, a revealed religion, a religion which taught through types and symbols, sacrifices and offerings, the great fundamental truths of God, and His will toward men. And this servant Moses was so faithful to the task that was assigned him by the Lord, that the nation he built, and the religion he established, pointed, always, toward the coming Christ. So truly did it point to Christ that when Christ came He fulfilled every expectancy of Hebrew national and religious life.

Moses was faithful in all his house for a "testimony." His faithfulness was a testimony. His house (Israel) was a testimony. The system of Hebrew religion was a testimony. There has never been, at any time, or at any place, a more elaborate system of religion built up than that of the Hebrews in the Old Testament. The simplest ceremony was full of meaning, and could fit into the most sacred and costly observance, which might take weeks to observe. The temple of Solomon stood as the most beautiful expression of the system of revealed religion, and though it was very costly it was open for the poorest worshiper. All this was a testimony.

The testimony of Moses, and his house was for a purpose. What was that purpose? Verse 5 tells us. "And Moses verily was faithful in all his house,

as a servant, for a *testimony of those things which were to be spoken after.*"

This is certainly a glimpse of the Old Testament from the viewpoint of the New. Like the three New Testament disciples on the Mount of Transfiguration they saw the law and the prophets (represented by Moses and Elijah), through the glory of the brightness of Christ. The Old Testament vision of Christ was through the law and the prophets. Now the order is reversed, and the law and the prophets are seen through the glory of Christ. The "things which were to be spoken after" are New Testament things. They are Christ and His blood-washed church. It is the servant preparing for the Son. The house was not built for Moses. It can be truly said that Moses himself was a part of the house.

The faithfulness of Moses is used in this chapter to illustrate the faithfulness of Christ. In verses 1, 2, we are asked to consider Jesus Christ the Apostle and High Priest of our profession, who was faithful to Him that appointed Him. As Moses was faithful as a servant, so Christ was faithful as a Son. We believe there is a teaching here which refers not only to the faithfulness of Christ to His house (which house are we, see verse 6), but also faithful to His commission when He was commissioned to the *incarnation*. That is, Christ the Son of God was faithful to that human body, and human nature, which clothed the incarnation, and thus clothed He faithfully persevered in fulfilling the Old Testament demands for a bleeding Lamb as a sacrifice for the sins of the world. Given the commission of the incarnation, whose purpose it was to fulfill all the law, meet the rigid requirements of divine justice, satisfy the claims of a broken law, take upon Himself the sins of the world, given this commission He was faithful to it. As Moses was faithful in building up the types and ritual and law of the Hebrews, so Christ was faithful in fulfilling those types ritual and laws. He came not to destroy but to fulfill. Every iota of the law was fulfilled in Christ. Of the many things that entered into the atonement made for sins, the *faithfulness* of Christ is not the least.

Verses 5, 6, teach us that New Testament Christianity is a continuation of the house of Moses. If the house of Moses was a "Testimony of things which shall come after," and the "after" refers to the New Testament, and if Christ fulfilled the hope anticipated by the types and ritual of the Old Testament, then it follows that if we are His house, we must be somewhat related to the house over which Moses was so faithful. The spiritual significance of the Old Testament teaching is filled with spiritual

fulfillment in the New. The law was given by Moses, but grace and truth came by Jesus Christ. But there is an *if* in our position as to whether we are the house of Christ or not. We are His house "if we hold fast the confidence and rejoicing of the hope firm unto the end." The necessity for faith in Christ Jesus, as the Apostle and High Priest of our profession, in order that we may be in His household, is here clearly seen. Where do all the hopes of the Old Testament point? Most surely they point to the Messiah, and to One who fulfills their religious emblems. Where then do all those hopes and expectations vanish to if their faith misses the Messiah when He does come? The Old Testament can be completed only through Jesus Christ, the incarnate Son of God, and only through faith in Him can we be in the household of God.

In chapter 3, verse 7, we notice the first word "Wherefore." This word is immediately followed by a parenthesis mark which down to the close of verse 11, puts the subject on the sidetrack for a little in order that there may be introduced a lesson drawn from history. The sentence without the parenthesis reads as follows, "Wherefore take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

Our best method of study will be to discuss the inserted parenthesis matter, in order that we may place the value on the sentence in which it is enclosed.

"The Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness."

Here is the dispensation of the Holy Ghost, as the "to day" of the "great salvation" and is characterized by the fact of the historical Christ, and the poured out Holy Spirit. This "to day" is somewhat contrasted with the "to day" of the time of Moses and Joshua, as it shows a fuller revelation of the way of salvation. The "to day" of Moses and Joshua covered a period of exodus from Egypt, and a period of wandering in the wilderness, during which time God made a great effort to strengthen their faith for the conquest of Canaan, by great signs and wonders, together with the giving of the Law, but the unbelief of the heart of Israel kept them from entering the land, and caused their death in the wilderness. The "to day" of the gospel likewise can be lost to the soul through unbelief. If the signs and wonders of the "to day" of Joshua were enough to condemn Israel if they obeyed not then the signs and wonders of the New Testament are enough to condemn all who do not and will not, believe in Jesus the Christ, as enforced on the

thinking and feeling of men by the Holy Spirit.

The "to day" of Joshua was a time of temptation and provocation. The people were tempted, God was provoked. The temptation of the people arose from their carnal desires rather than from the difficulties they encountered, though these were made the ground of their complaints. The attitude of the people toward God was one of unbelief in the heart, and this unbelief was insistent and constant, though the Lord gave them manifold deliverances, and unusual experiences to help their faith. The final chapter was written with graves in the wilderness, while a new generation developed the faith to enter the land of Canaan.

There is another "to day" mentioned beside the "to day" of Joshua. That is the "to day" of David, or of the period of the kings. During this period they started well, and under David and Solomon gained much respect and glory, but the period of the kings ended rather small, and was marked by captivity and loss of prestige and power. The "today" of David was lost through unbelief in the heart. They departed from the true and living God.

The epistle carries this exhortation in reference to the New Testament development of the way of salvation, which development included the historic Christ, and the poured out Holy Spirit, "Wherefore, because of the things mentioned in parenthesis, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Notice in this exhortation the "today" of the gospel, in verses 13 and 15.

A study of verses 16-19 shows the cause of failure. Israel could not enter Canaan because of unbelief. Yet they had believed to leave Egypt, and had crossed the Red Sea by faith, yet they failed to believe the second time and because of their unbelief at the second crisis they were defeated in obtaining the rest which was promised as a reward of their faith. Their initial faith was not enough for their entire journey, and could not bring them into the promised land. They needed to persevere in faith, and also to exercise definitely a second faith in order to enter Canaan. Their unbelief provoked God, and thwarted his plan for them, and defeated their own best interests. So the Christian needs to believe the second time to obtain the rest of faith, and enter the spiritual Canaan.

Too much emphasis cannot be placed on faith as a means to salvation. The argument for faith at this part of the epistle is clearly contrasted to salvation by works, or ceremony.

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