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# *The* Preacher's MAGAZINE

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## *The Book of Life*

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

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

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

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

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

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

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

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

## The Preacher's Magazine

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### Let Us Stick to the Verities

By the Editor

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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### *What Has the Church to Offer?*

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

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

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

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

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

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

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

# Thoughts on Holiness

Olive M. Winchester

## Job's Evidence of Personal Integrity

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

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

### A LOYAL ALLEGIANCE

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

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

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

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

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

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

### OBEDIENCE

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

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

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

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

## VALUATION OF THE WORD OF GOD

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

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

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

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

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

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

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

## The Distinguishing Doctrine of the Church of the Nazarene

# H O L I N E S S

Clara Wendel Verner

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

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

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

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

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

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

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

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

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

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

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

What is the doctrine of holiness?

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

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

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

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

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

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

Is it any wonder that we preach this doctrine?

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

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

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

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

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

# Conserving Revival Results

Ernest Linwood Hawkes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## *Just in Passing*

### General Superintendent Miller

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

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

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

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

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

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

## *The Duty of Prayer*

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

# Archaeology and the Bible

Basil Miller

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

### Part Eight

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

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

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

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

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

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

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

Who guarded this most ancient volume from the superstitions that corrupted astronomy into astrology and chemistry into alchemy? Who taught the writer of the 104th Psalm to compose that grand poem on the wonders of the created world and introduce not one scientific error current in those days, so that even Von Humboldt was compelled to confess that 'in a lyrical poem of such limited compass, we find the whole universe, the heavens and the earth, sketched with a few bold touches!'"<sup>1</sup>

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

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

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

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

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

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

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

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

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

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

3. *First half of the sixth day. Cattle, beasts and creepers.* The first half of the sixth day's work (verses 24-31) consisted of creating "cattle, beasts of the field and creeping things." Geologists have called the Tertiary Period "the age of mammals." Of this Guyot says, "In the Tertiary the herbivorous animals, domesticated by man, are called cattle, while others including the carnivorous are called the beasts of the earth or wild beasts, and smaller ones the creeping things."<sup>1</sup> The geological age termed the Tertiary is the first of the Cenozoic Period. According to the geological record this age was begun by the extinction of the huge reptilian fauna of the Mesozoic Period, "a destruction great, worldwide, and one of the most marvelous events in the geological history,"<sup>2</sup> and by the incoming of the new forms of life of the Tertiary, a sudden outburst, a rapid and most extraordinary change in the life system, distinguished by the number of the species and their massive size. In the Miocene, the third age of the Cenozoic Period, in India are found the remains of eighty-four species of mammals, including the mastodon, elephant, rhinoceros, and the hippopotamus.<sup>3</sup>

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

1. Guyot, *Creation*, 119.

2. Dana, *Geology*, 889.

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

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

4. *Fifth day. Water animals, whales and fowls.* On the fifth day God made (verses 20-23) "moving creatures in the water," "fowls that fly above the earth," and "great whales." Below the cattle, the beasts and the creepers, God formed "great whales." In the Revised Version this is translated "sea-monsters," while Gesenius, one of the greatest Hebrew lexicographers, makes this include land serpents, dragons and monsters as the usage requires (Ex. 7: 9, 10, 12; Deut. 32: 3<sup>5</sup>; Psalm 91: 13; Jer. 51: 34), saying that it is so termed from its extension or length. "The serpent into which the rod of Moses was changed and the dragon of the other three passages cited above are called by this name, all apparently land animals and one of them certainly a reptile."<sup>1</sup>

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

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

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

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

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

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

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

3. Dana, *Geology*, 469.

4. Le Conte, *Geology*, 302.

## Why Go to Church?

BY N. B. GARVER

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

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

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

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

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

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

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

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

2. Geike, *Geology*, 92, 933.

## What Is Preaching?

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

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### An Efficient Church

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

## The Preacher's English

Leewin B. Williams

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

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

APPLICABLE—*ap-plic-a-bl*, not *ap-plick-a-bl*.

DESPICABLE—*des-pi-ca-bl*, keep the accent on the first syllable.

TABITHA—*Tab-i-tha*, not *ta-by-tha*. I agree it does not sound right, but the dictionaries put the accent on *tab* which rhymes with *nab*, *grab*, *bab*.

EXQUISITE—*eks-kwi-sit*, not *eks-quis-it*.

FORMIDABLE—*for-mi-da-bl*.

PHYGELLUS—*Fi-jel-us* (2 Tim. 1: 15).

HERMOGENES—*her-moj-e-nees*, last syllable rhymes with *sneeze*.

HOSPITABLE—*hos-pi-ta-bl*, not *hos-pit-a-ble*.

LAMENTABLE—*lam-en-ta-bl*, not *la-ment-a-ble*.

BOUQUET—*boo-ka*, not *bow-ka*.

SHALL, WILL—SHOULD, WOULD are troublesome, let us review them.

RULE.—Use *shall* (*should*) in the first person; *will* (*would*) in the second and third; that is, with the pronoun *I* and we use *shall* or *should*; with *he*, *she*, *it*, *they* use *will* or *would*.

Right:

I don't believe I shall be able to go.

I don't believe he will be able to go.

I feared I should fail.

I feared he would fail.

You will never be satisfied with that.

I shall never be satisfied with that.

We should understand the plan before we start.

They would not be afraid if they only knew.

They will hear from this.

It will not be worth the effort.

I think I shall find the study easy.

Where determination, desire, willingness, or promise is meant by the speaker, use *shall* in the second and third persons, and *will* in the first.

Right:

I will help you; I promise it (promise).

You shall not go; I forbid it (determination).

They shall be punished as the court has decreed.

Sell my library? No, I will never do that (determination).

I shall probably get a cool reception, but I will go.

It was so warm we thought we should not need our overcoats (desire).

Place adverbs next to the words they modify.

Wrong: It is the handsomest vase I almost ever saw.

Right: It is almost the handsomest vase I ever saw.

Wrong: Do you ever expect to go again?

Right: Do you expect ever to go again?

Wrong: I never remember having met him.

Right: I do not remember ever having met him.

Wrong: I only want three.

Right: I want only three.

Wrong: It is the prettiest I nearly ever saw.

Right: It is nearly the prettiest I ever saw.

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

(Send in your Boners.)

### Our Great Need

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

—ALFRED A. MURRAY in *Christian Faith and Life*.

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

### What If?

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

## Problems Peculiar to Preachers

CHARLES A. GIBSON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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## Winona Lake School of Theology

### 1942 Announcement

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

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

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

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

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

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# HOMILETICAL

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## The Preaching Program for May, 1942

Hugh C. Benner

### Content to Be Mediocre

SCRIPTURE READING—Luke 9: 57-62.

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

#### INTRODUCTION

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

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

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

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

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

1. Enough there to make every Christian a superior Christian.
2. Instead, a great lot of ordinary, mediocre Christians.
3. Why not more superior Christians?
  - a. "Content to Be Mediocre."
  - b. Will not pay the price for superiority.
  - c. Some personal interest first; Christ last.

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

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

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

1. It is God's will that every church should be superior.
2. God has made sufficient provision for this.

3. Why not more superior churches?
  - a. "Content to Be Mediocre."
  - b. Will not pay the price for superior spiritual power, vision and accomplishment: prayer, burden, active use of talents.

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

1. Individual Christians who are wholly given to God. Nothing less will meet the need of this day. Too many are professing to follow Christ, but do just about as they please, having little or no sense of self-denial or of sacrificial spirit.
2. Churches that are wholly committed to the cause of Christ. These are days wherein it is easy to be drawn from the major spiritual interests and activities which are the basic mission of the church. We must realize, as churches, that we cannot do everything; not even everything that is good; but that we must choose first those definitely spiritual activities which count most in the cause of Christ.
3. The exclusiveness of superiority. In any field, superiority comes largely because of a willingness to give oneself exclusively to the one interest. So it is in the Christian realm: Individually; as churches.

#### CONCLUSION

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

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

## Pentecostal Characteristics of the Early Church

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

#### INTRODUCTION

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

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

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

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

#### I. THE PRESENCE OF JESUS CHRIST

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

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

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

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

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

## III. INTEGRITY

1. No limits. In spite of mockery, persecution, opposition and martyrdom, they drove on in the will of God.
2. Significant scriptural phrases: "neither count I my life dear unto myself"; "fool"; "if we be beside ourselves"; "they that have turned the world upside down"; "they saw the boldness of Peter and John."
3. These echo the prophecy concerning Jesus Christ: "The zeal of thine house hath eaten me up."

Today there is too much "ease in Zion." Even the converted heathen can teach us a lesson of pentecostal intensity. Rev. Carl Mischke, our missionary to Africa, tells of a group of women, not long out of heathenism, who walked ten miles over treacherous mountain trails in the darkness of night, to carry back to their village heavy pieces of metal roofing in order to complete their church building. Fearing the wrath of their heathen husbands, they insisted on making the return journey before dawn, so they could do their full share of work on the morrow. As they went back, carrying the heavy loads, the missionaries heard them singing, until distance made it impossible to hear, "All the Way Along It Is Jesus." May God give to American Nazarenes some semblance of such intensity and consecration.

## IV. A PASSION FOR SOUL-WINNING

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

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

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

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

Nothing less than this will meet the need today.

## I. The Purity of Pentecost

TEXT—*Purifying their hearts by faith* (Acts 15: 9).

*Be ye holy in all manner of conversation* (living) (1 Peter 1: 15).

*Blessed are the pure in heart* (Matthew 5: 8).

### INTRODUCTION

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

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

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

### I. PURITY IS THE PRIMARY CONSIDERATION

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

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

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

### III. EXTERNAL EFFECTS OF HEART PURITY

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

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

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

## CONCLUSION

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

## II. The Power of Pentecost

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

## INTRODUCTION

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

## I. THE CHARACTER OF THIS POWER

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

## II. PRACTICAL EFFECTS OF THIS POWER

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

2. Ability to witness with boldness and insistence. Even to the high priest and the rulers they declared, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Pentecost made them to feel the meaning of the great truths of the spiritual realm—heaven, hell, sin, judgment, redemption—and enabled them to declare these truths without excuse or evasion.
3. Ability to believe and obey God. They accepted the promises of God at face value; theirs was a conquering faith that brought the power of God to bear on every problem and situation. As for obedience, Peter gave the classic answer to the high priest, "We ought to obey God rather than men."
4. Achievement. They had divine power to enable them to carry out the Great Commission effectively. They sensed their partnership with Christ in His work of redemption. Those early disciples, a cross-section of ordinary men and women, went forth to do a piece of spiritual work that never has been excelled. "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4: 33). "Our gospel came not unto you in word only, but also in power and in the Holy Ghost, and in much assurance" (1 Cor. 2: 4). Note—Power is never in mere demonstration. The power is not found in the hiss of steam, the roar of waves, the rumble of the earthquake, the shriek of the wind. The real power is more fundamental; however, some demonstration usually is found in the vicinity of power. The mere presence of spectacular manifestations does not guarantee genuine spiritual power; but genuine spiritual power will be accompanied by some spectacular manifestations. The ministry of Jesus was spectacular, but the spectacular was an effect and not a cause.

## III. THE CHALLENGE OF PENTECOSTAL POWER

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

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

## CONCLUSION

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

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

## III. The Program of Pentecost

SCRIPTURE READING—Acts 2: 37-47.

## INTRODUCTION

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

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

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

3. Pentecost was:

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

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

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

#### I. PRAYER

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

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

#### II. FELLOWSHIP

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

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

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

#### III. STEWARDSHIP

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

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

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

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

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

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

#### IV. SERVICE

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

every man according as he had need."

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

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

#### V. AGGRESSIVE EVANGELISM

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

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

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

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

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

## The Carelessness of Christ

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

#### INTRODUCTION

1. The interests of life are an index to character.

2. But also, the things of which an individual is careless.

3. Jesus Christ was divinely careless of so many things by which human beings are moved and impressed.

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

1. Social distinctions.

a. Nicodemus. Although of high social standing, Jesus did not spare him in dealing with his soul need.

b. The Samaritan woman. Low in the social scale, yet Jesus was kind and faithful in bringing to her the message of salvation.

2. Religious standing.

a. Pharisees. "Woe unto you . . . Pharisees, hypocrites!"

b. Publicans. Luke 18: 9-14. Also Zacchaeus.

3. Critics. Accused Him of being a "friend of sinners," of breaking the Sabbath, eating with unwashed hands, etc.

4. Empty traditions.

5. Formal creeds without spiritual life. "It hath been said . . . But I say unto you" (Matthew 5).

6. Threats. To Pilate Jesus said, "Thou couldst have no power at all against me, except it were given thee from above."

7. His own interests.

a. In the temptation.

b. Refused to be made king.

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

## II. SOME THINGS THAT ALWAYS IMPRESSED JESUS

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

## CONCLUSION

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

## Three Doors

### INTRODUCTION

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

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

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

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

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

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

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

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

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

### CONCLUSION

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

## The City of God

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

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

### INTRODUCTION

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

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

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

#### I. HEAVEN IS REAL

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

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

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

#### III. BUT HEAVEN IS FUNDAMENTALLY POSITIVE

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

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

#### CONCLUSION

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

## The Way to Life

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

#### INTRODUCTION

1. The suggestion of "life" and "death" brings us sharply and abruptly to fundamentals: eternal life and eternal death as the result of relations with God.

2. "The wages of sin is death." Sin and death have been linked from the earliest human experiences to the end of the divine revelation. In Eden, "In the day thou eatest thereof, thou shalt surely die." In Revelation, "This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

3. Here is the main point of dispute between the devil and God; also the main point of cunning in the devil's dealings with mankind. "Ye shall not surely die."

#### I. THE KEY TO THE DEVIL'S SUCCESS

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

#### II. THERE IS JUST ONE WAY TO ABUNDANT LIFE

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

#### III. EVERY NORMAL HUMAN BEING LOVES LIFE

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

CONCLUSION

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

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

*Responsibility Measured by Opportunity*

SCRIPTURE READING—Matthew 11: 20-30.

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

INTRODUCTION

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

I. "IF THE MIGHTY WORKS . . ."

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

II. THE CONTRAST

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

III. WHAT "MIGHTY WORKS" TODAY? SPECIAL PROVIDENCES

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

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

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

IV. BITTER REBELLION AND REJECTION NOT NECESSARY

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

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

CONCLUSION

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

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



Nobody But God

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

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

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

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

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

The First \$100,000

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

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

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

"And did he make it?" I asked.

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

"None of your business," retorted the man.

"That man," added Dr. Goodwin, "went broke, lost everything he had, turned to carpentering and when he died he was a pauper."

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

"So you've lost everything," said a friend to another whom he happened to meet on the street.

He remembered the time when his friend was wealthy and gave liberally to kingdom causes.

"No, not everything. For I have \$20,000 stored up in heaven which my creditors can't get."

What he gave he saved. True saving is true giving.

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

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

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

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

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

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

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

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

### The Raised-from-the-Dead Son

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

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

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

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

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

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

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

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

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

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

### The Grappling Hook

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

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

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

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

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

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

"Now, I guess."

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

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

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

### The Boiling Pot

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

"Yes, I read the Bible."

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

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

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

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

### Little Breath Left

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

The following Sunday he suffered a stroke and died instantly.

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

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Roy E. Swim

**Sermon Seed**

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

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

**Mother's Love**

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

**A Mother's Power**

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

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

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

heart. I remember that when I first understood what death was and began to think of it, the most fearful thought it introduced was that of losing my mother; it seemed to me more than I could bear; and I used to hope that I could die first."

It has been said of his mother, Susanna Wesley, that all of her eighteen children were converted before they were six years of age, having been dealt with personally and individually by her—led to Christ by their mother.—*Wesley News.*

**The Chief End of Man**

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

**How Faith Grows**

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

**For Whom Does the Bell Toll?**

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

**What Did Our Lord Mean?**

Just this: "Peter, I know the deepest desire of your heart, and I will bring you through all the sorrowful business of failure and wreck. You will fail; but I will restore you. You will fall; but you will learn more by your fall than you have learned by anything else. You will lose your grip of me, Peter, but I will never lose my grip on you. You will learn in your hour of failure that there is a love that will not let you go."

I am glad that Jesus said words like that to Peter. I do love to think that Jesus always judges us at our best and not at our worst.—DR. J. STUART HOLDEN.

**Spirit of God, Descend upon My Heart**

Spirit of God descend upon my heart;  
Wean it from earth; through all its pulses move;  
Stoop to my weakness, mighty as Thou art,  
And make me love Thee as I ought to love.

I ask no dream, no prophet ecstasies,  
No sudden rending of the veil of clay,

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

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

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

—GEORGE CROLY, 1854.

### Pardon and Purity

Pardon and purity are the two hemispheres of evangelical religion. Pardon and purity are the two wheels to the chariot of New Testament salvation, while faith and love are the celestial steeds that draw this chariot along the King's highway to heaven. Pardon and purity are the two posts on which the gates of pearl swing back to admit us into the City of Light.

Pardon takes away the guilt of all sinful acts, words and purposes; purity takes away the uncleanness of sinful tempers and desires which are often not shaped into acts.

Pardon will publish itself in the actions of a man; purity will publish itself in the keen inner feelings of the heart.

Pardon harmonizes me with the law of God; purity harmonizes me with the character of God.

Pardon introduces me to the kingdom of peace; purity introduces me to the kingdom of power.

Pardon places me in the kingdom of God; purity places the kingdom of God in me.

Pardon puts into my hand a title deed to heaven; purity puts into my heart a moral fitness for heaven.

Pardon must precede purity, just as the birth of a child certainly must precede the curing of a hereditary disease.

Pardon and purity are both received by separate, specific acts of faith; they are both instantaneously wrought by acts of the divine will; are both attested by the Holy Ghost; are both retained by constant submission, unwavering trust, and obedience up to all our spiritual light; are both requisite to a happy useful life;

are both absolutely essential to admission to heaven."—GEORGE D. WATSON.

### "Jes' Me'n Jesus"

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

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

### Little Things

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

—The P. H. Advocate.

### In a Sentence

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

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

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

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

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

God is where you find Him.

No man ought to talk about sacrifices who is not making them.

If our money did talk it might embarrass us.

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

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



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