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Editor

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What Is Plagiarism?

By the Editor

OF COURSE the dictionary defines plagiarism as "literary theft." And of course there are limits within which its immorality is without question. When a novelist steals another's plot or uses his material without due credit; when a musician substitutes his name for that of the real author of the poem or composition or makes just sufficient minor changes to keep out of the clutches of the law and then claims authorship, the practice is reprehensible beyond endurance. But we are not concerned with this phase of the matter. I would like to narrow down to the subject just as it relates to the gospel and to preachers.

In the first place the gospel is the common property of all, and anything that any of us might say or write on the fundamentals of sin and salvation has been said already by many others—better said, no doubt, than we shall be able to say it. But it has pleased God "through the foolishness of preaching to save them that believe." For this reason we cannot read to the people what others have said, we must become permeated with the truth and pour it out of our hearts through lips of clay and upon the ears and hearts of others. The gospel must be preached by word of mouth to each generation and to each generation with many repetitions. No man or set of men has a corner on the gospel.

In the second place there are certain truths that can be presented in a more or less exact form, and for one to forsake this form in search of "originality" is consummate folly. Fortunately many are more consistent in their practices than in their theories. A certain preacher objected to the sermon outlines in the *THE PREACHER'S MAGAZINE*, on the ground that he worked out his own sermon plans and disdained such helps as unnecessary and even questionable. But I heard him preach twice. Once he preached on "Chris-

tian Perfection." After a few preliminary remarks, he proceeded to tell the people:

I. WHAT CHRISTIAN PERFECTION IS NOT

1. It is not absolute perfection.
2. Not Angelic perfection.
3. Not Adamic perfection.
4. Not resurrection perfection.

II. WHAT CHRISTIAN PERFECTION IS

Well, I did not have to go to books to know that this preacher was either consciously or unconsciously following the classic line set forth by Ralston—I have followed that same line too many times myself. But why should he not follow that line? And why should he give credit to Mr. Ralston? Perhaps Ralston got his idea from someone else, and there is no other arrangement that is any better than this. Why not use it and go on? The second sermon was on, "When I See the Blood, I Will Pass over You." And he followed the beaten path: (1) Egypt a type of sin—the devil wants you to remain in sin. (2) The people insist on going, but Pharaoh said, "Don't go very far." (3) The people still wanted to go, and Pharaoh said, "Go, but leave your wives and little ones." (4) Still the people were restless, so Pharaoh said, "Go with your wives and little ones, but leave your flocks and herds." (5) They finally went, but all went, took all they had, and went a three-day journey into the wilderness. The plan is too familiar to trace to any common beginning, but what is the use for a preacher who uses it to claim to be original?

In the third place, whenever a man preaches a sermon or writes a book, he makes his material public, otherwise why does he speak or write? If I do not go to hear a man I blame myself for neglecting my opportunity. If I go and he says nothing

that impresses me, I blame him for being so flat. If I do not buy and read a book I blame myself for not availing myself of the material that would help me. If I buy and read the book I blame the writer if he does not present his message forcefully enough to make me remember what he said. If I remember what he said then I credit myself as knowing that now myself, and I in turn speak without let or embarrassment whatever comes to me in the pinch of making the gospel plain to others. If I remember who said what I am now saying, and he is of sufficient reputation that his name adds weight to my words, I will say, "Henry Ward Beecher (or whoever it is) said," otherwise I will say it and put behind it the weight of my own personality, and so the gospel is published.

I read sermons, examine sermon outlines, glance over books of illustrations, make free use of commentaries, listen attentively to preachers and others when they speak or lecture, read books of various sorts covering a wide range of interests, peruse newspapers and magazines, and drink at every fountain I can find by the way. Often I get nothing at all out of a book or paper. Sometimes I get one quotable sentence. Sometimes I get nothing direct, but obtain suggestions of value. Sometimes sermons and sermon outlines help principally by making me see how not to do it. Often they serve to quicken my "homiletical instinct" without making any tangible contribution. I listen to living preachers both sympathetically and critically. I mentally treasure their advantages and in the same form mark, henceforth seek to avoid, their errors of form and content. I read some authors

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for their good language. I read some for the richness of their thought. Some I take because of their excellent arrangement of material. Some I seek for maturity and completeness of argument. Always I am in search of illustrations.

Am I a plagiarist? I think not, and yet I do not consciously avoid using anything another has spoken or written, any more than I purposely utilize his content and form. I seek to be myself, but to be my best self—myself with all the help I can get from others. In turn I never copy-right anything I write. If others like what I write, they are welcome to quote it or give its substance with or without credit. If someone should take a saying of mine or a sermon or book of mine and copyright it and claim it for himself, I would just let him have it and I would go and get me something else. Perhaps he will publish the matter more widely than I would anyhow. Anyway, no matter, I am not after credit, but after making Christ known. I get plenty of credit as it is. I hear people say very good things and credit me with them. I do not think I said them, but if it adds to their carrying power to say I did and the speaker thinks I did, then let it go at that. The truth is there anyway, and ought to be made known. I think this is the apostolic view, and the most consistent for us all.

My advice is for a preacher to fill his heart and mind so full that his occasions for preaching and writing will be inadequate and he will be able to give only the cream of his thoughts. One preacher said he had arranged for the publishing of his book after his death. This on the theory that he might want to revise it. But my own method is that I give out all I get as fast as I can get it and give it. If my "best sermon" can break into print, let it do it. I can make another and, I believe, a better one.

It is positively wrong, of course, to give an incident which is from common sources

of illustrative material or from another speaker or writer as though it occurred to you. For this reason testimony and experience are at once the most useful and most dangerous material. Dangerous because they gender exaggeration and encourage lying—and there is no substitute for truth. Even though a story is well told, if it is told for the truth or as a personal experience and it is not as represented, it breaks down the preacher's moral and spiritual bulwarks. There are certain materials that are the property of one man and one man only. A man's own experience in life is one division of such material. Do not steal this from him. If you use it give him credit. But do not worry about who shot every bullet into the trees. Just go and dig them out, mold them to fit your musket and fire away again. If that metaphor goes too far back for you, then go out and gather from the wide field and run your gleanings through your own coffee mill and after that it is your own. But if others use it that is a compliment. Do not object. Rather rejoice that Christ is preached.

The instances in which you can use a sermon outline made by another are very rare. In fact the instances in which such a procedure is attempted are rare enough. You will usually do better with your own forms. But when certain forms stick to you, do not cast them off. They may take a place in your own processes and improve your style. And if the originator is big enough to have actually been the originator, he will not mind.

Editorial Notes

It was almost time to start to church. But when it was mentioned that Brother —— was to be the preacher, one of our company said, "I do not believe I shall go. Brother —— always preaches a long time, and I am already tired." Thinking

to put myself into a favorable light, I said, "Well, the rest of you do as you will, I am going to church and I am going to show how to act when the preacher is long winded." But my wife spoiled it all when she said, "Well, then, I know I am not going, for I cannot bear to see you sit up there in some prominent place and go to sleep."

Asking advice is a rather delicate matter. I had a question box in a convention, and when I came to this question, "If you find your crowd leaving and are convinced you cannot succeed with the church, what should you do? Should you give up, move on and give someone else a chance?" I gave what seemed to me to be the proper answer. I said, "Why, certainly, under these conditions, give up, move to another field, and give another a chance. The fact that you cannot make it is no evidence that someone else cannot make it. Even someone of no greater ability than yourself might get on." But the brother was not satisfied. He wanted me to advise him to stick right on anyhow. And there are some preachers who think the only hope for a church is wrapped up in themselves as leaders. Oh, no, brother, do not take yourself that seriously. If you are God's man and can find God's place, you will have a measure of success. But this does not mean that you can succeed everywhere. So when you see you are not making it, and there seems no way that you can make it, just vacate and give another a chance.

An aged sailor, who had long known the Lord, when in his dying illness he was visited by the pastor, who asked, "My friend, do you feel that you love the Lord Jesus?" said, "Oh, yes, sir, I have loved Him many years. But I can tell you something better than that—He loves me."

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THE LAYMAN COMPANY
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A minister tells about going to see a parishioner who was in deep affliction. He found her embroidering a sofa pillow-case. He asked her to let him take it in his hand. He purposely turned it on the wrong side, and then remarked to her that it did not seem beautiful to him, and that he wondered why she should be wasting her time upon it. "Why, sir," she replied, "you are looking at the wrong side. Turn it over." "That is just what you are doing," he replied. "You are looking at the wrong side of God's workings with you. Down here we are looking at the tangled side of God's providence; but He has a plan—here a stitch and there a movement of the shuttle—and in the end a beautiful work." —W. R. CLARK.

DOCTRINAL

Why I Believe in God

C. B. Strang

I BELIEVE in God because I have been taught since infancy that there is a God. Of course one's early teaching has much to do with one's later convictions, but I am glad that there has never been a moment in my life when I doubted the existence of a personal God.

I believe in God because my conscience indicates that there is a higher tribunal to which I must answer. True, conscience is conditioned by early teaching, but there is "a light which lighteth every man that cometh into the world," and this I believe to be the conscience. This monitor is God given, therefore I believe in the God who gives it.

I believe in God because of the Bible. It is God's Book. It is distinctly a religious Book, and its chief worth lies in the fact that it portrays God. It is a book that has brought help and hope to countless millions, and through its guidance men have found God. It was through faith in a certain promise contained in the Bible that I found God. Therefore, I believe in the Bible and the God of the Bible.

I believe in God because nature tells me about Him. One need only look around at the beauty and order of the universe in which we live to see that it was planned and is controlled by someone higher than the human. Things did not and do not merely happen. A wise mind planned it and a wise mind controls it. The universe is so vast that it would take an infinite mind to conceive it, an infinite resource to create it, and an infinite knowledge to maintain it.

I believe in God because of my religious experience. I remember a time when I came into direct contact with God. It was a climactic experience. It completely changed me and my way of living. It was more than a psychological effect; it was a real experiencing of the divine. It was the most real thing that ever happened

to me. I could not doubt God after that experience, and the subsequent manifestations of Him in my life.

I believe in God because of the testimony of others. The Bible contains many statements of men who have experienced God. Contemporary followers also add their testimony. One might be deceived, might be the victim of a delusion, but from the testimony of others we have a universal experiencing of God. Some of the brightest men who have ever lived have claimed to find Him, or as Karl Barth would put it, "Were found by Him."

I believe in God because Jesus so beautifully represented Him to us on earth. Through observance of His life and the following of His teaching we may be led to a knowledge of God, for Jesus was God.

I believe in God because the best people, those who have been the most worth while, have believed and do believe in Him. I believe in Him because of the good we are seeing done by those who love and worship Him. Every worth while project is sponsored by His followers. The gospel of His kingdom as outlined by Jesus Christ, has transformed wherever it has been preached.

I believe in God because I cannot do otherwise. If I should try to tell myself that He does not exist a million voices within me cry out that He does.

A Christian woman had befriended an out-cast girl who was stricken with disease, and had brought her to a place where she could have nourishment and rest and comfort and love. Knowing that she had not long to live, the friend asked her whether she ever thought of God. "It has not been hard to think of God," was the reply, "since I met you." Do we make it hard, or easy, for those who are close to us to think often of God?

EXPOSITORY

Expository Messages on Christian Purity

Olive M. Winchester

MIND TENDENCIES AND THEIR RESULTS

"For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6).

THE glad message had come, "There is no condemnation to them that are in Christ Jesus." Over against the tragic picture given in the preceding chapter where man was bound so that he could not will the good and fastened unto a body of sin and death, there rang out the note of hope of a new law working in the members operating in a new way because a new foundation had been laid for its exercise. This new law is contrasted with the old law. The old law was fashioned in accordance with the flesh and the new law in accordance with the spirit. These operating principles in the heart and life deflect and dominate the whole tenor of the life, and in our text these mind tendencies and their results are presented.

THE CARNAL MIND

We have brought before us first the carnal mind. The word for mind here is not a pure intellectual term. We find a term of that nature in the preceding chapter, where Paul says that with his mind he serves the law, he means that his understanding recognizes the merit and value of the law and that its idealism is the only true idealism. Here, however, the term indicates the whole range of "Mental affections and faculties." It expresses "any form of mental activity, any exercise of the will, intellect or affection."

Further regarding the import of the phrase, "to be carnally minded," it is to be noted that it indicates a state and condition rather than the resultant effects; that there are resultant effects must needs be, because there cannot be a state and condition without consequences, but the reference here is to the state and condition. It is the state from which springs the activity.

The next inquiry leads us to ask what it is to be carnally minded or to have the mind of the flesh. What is the flesh? As we note the use of the word for flesh in the Scriptures, we find that it has various significations. It is used to denote the substance of the body whether man or beast, relation by kinship or marriage, mankind as a whole and man "conceived from the standpoint of his moral weakness." This comprehends the various meanings both in the Old Testament and the New except the Pauline writings.

In the writings of the Apostle Paul the word flesh becomes one of the "storm centers" of Biblical theology. The interpretation of its meaning is a determining factor in theological discussion and conclusions; the doctrines of sin and salvation are affected by the attitude toward this word. In many cases Paul uses the term as it appears in the Old Testament, but in these chapters in Romans a different sense seems to be present, not different specifically in essential nature, but a different application of a use of the term already in vogue.

The most important passage for a delineation of the inherent nature of flesh and its relation to sin is found in the chapter preceding the one from which we have taken our text, 7:7-25. The theme of the apostle's discourse is the nature and function of the law, and along with this he introduces the subject of the nature and power of sin. The law in and of itself is not sinful, but in the clash of natural impulse and desires with the mandates of the law, sin steps in and usurps dominion; thereupon there results a carnal state and condition; it is the principle of sin operating upon the impulses, desires, affections, intellections and volitions of man. Man is carnally minded then when he allows the sin principle within to use these faculties of his being and divert them to other purposes than to glorify God.

THE CONSEQUENT DEATH

In seeking to know the fullness of the meaning of death in this connection no better description has ever been given, we think, than that of Chalmers who says, "And you may further see how it is that such a death is not merely a thing of negation, but a thing of positive wretchedness. For with the want of all that is sacred or spiritual about him, there is still a remainder of feeling, which makes him sensible of his want—a general restlessness of the soul, on whose capacities there has been inflicted a sore mutilation; and from whose aspirings after undefinable good the object is ever melting away into hopeless and inaccessible distance—a remorse and a terror about invisible things which are ever and anon breaking forth, even amid the busy appliance of this world's opiate to stifle and overbear them. And there are other miseries that are sure to spring up from those carnal sensibilities which have undergone no death; from the pride that is met with incessant rebuke and mortification by the equal pride of our fellowmen; from the selfishness that comes into collision with all the selfishness of the unregenerated society around it; from the moral agonies which essentially adhere to malice and hatred and revenge; from the shame that is annexed, even on earth, to the pursuits of licentiousness; from the torture that lieth in its passions, and the gloomy desolation of heart which follows the indulgence of them; all these give to the sinner his foretaste of hell on this side of death."

From the delineation given we see that death is a present state and condition in the heart of the one in whom sin reigns. "To be carnally minded is death," death here and now; it is not death simply for the future though that will be the ultimate result, but death already reigns within.

THE SPIRITUAL MIND

Contrasting with the carnal mind is the spiritual mind, the mind of the Spirit so reads the original text. From what we have said of the nature of the carnal mind, we can readily understand what is the mind of the Spirit. As sin operated upon the natural faculties of man directing them to its own end and purpose in the state of death, so does the Spirit operate on the same faculties to spiritual ends.

This operation is a matter of experience. We know it in its results. We look within and see

the affectional nature that used to go after all the allurements of the world turned in its direction to things that pertain to the things of the kingdom of God. With our affections go our desires. We look within and note our train of thought; it has forsaken the channels that it used to follow; it has done this, it would seem, as if by magic, though it is not magic; it is by the supernatural power of the Holy Spirit that ever operates within when man gives Him the opportunity. We could not harness our thoughts and turn them from things of time and sense; we could not turn them away from worldly joys and pleasures; but we behold them and seek as steel to a magnet a higher realm. This has not come to pass through any volition of our own, but through a transformation by the "renewing of our mind."

How glorious a work is this when the Holy Spirit takes this torn and disorganized mind of ours that has been under the tyrant of sin, that has felt the pollution of its virus and the distortion of its perversion and changes its inner nature so that it operates in new ways and seeks new objects for its activities.

While the first mighty transformation takes place in regeneration, yet the full and complete work does not come into fruition until entire sanctification; then there is ever the perfecting of the sensitiveness and response of these faculties in growth.

CONSEQUENT LIFE AND PEACE

As we have contrasting minds, so we have contrasting results. On the one hand is death, but on the other is life. Herein also life is a state and condition. It is life in its highest that can be attained in this realm of being and in the span of time. We know not what it shall be, but we do know that it is life fraught with great blessing, life springing up within even here and now.

But we may understand this life better by the concomitant given with it. How often is peace connected with some form of Christian experience. Many times joy is mentioned but more often is peace. It would seem that peace is the dominating emotion that accompanies this state of blessedness, this fullness of divine life in the soul. We are told that being justified by faith we have peace with God, and we read that the

kingdom of God is righteousness and peace and joy in the Holy Ghost. We hear the apostle praying, "And the very God of peace sanctify you wholly," and we remember the words of Jesus, "Peace I leave with you, my peace give I unto you."

Let us turn again to Chalmers to hear his delineation of this peace. "There is nought," he says, "in the character of the spiritually minded that exempts them from the outward disturbance which has its source in the hatred and hostility of other men; but there is so much in this character that gives an inward stability, and sustains the patience and the hope of our souls even under the most outrageous ebullitions of human malignity, as most nobly to accredit the declaration of our text that to be spiritually minded is not only life, but peace. For there is a sense of a present God, in the feeling of whose love there is a sunshine which the world knoweth not, and which even the lowering of a hostile world in arms cannot utterly darken; and there is the prospect of a future heaven, in whose sheltering bosom it is known that the toil and the turbulence of this weary pilgrimage will soon be over; and there is even a charity, which mellows our present sensation of painfulness, and makes the revolt that is awakened by the coarse and vulgar exhibition of human asperity to be somewhat more tolerable—for we cannot fail to perceive how much of delusion at all times mingles with the impetuosity of irritated feelings; and that if there were more of mutual knowledge among the individuals of our species, there would be vastly more of mutual candor and amenity and love; and that the Savior's plea in behalf of His enemies is in some sense applicable to all the enemies that we have in the world—"They know not what they do." "Though in the character of being spiritually minded there is no immunity from the tribulations that are in the world, yet there is a hiding place and a refuge where the spiritual alone can find entry; so that though in the world they shall have tribulation, yet well may they be of good cheer, for in Christ they shall have peace."

Thus we have seen the mind of the flesh, the carnal mind and the mind of the Spirit. We have also seen the resultant consequences. As we look upon the two pictures we have no question as to which is desirable, and if we have gone through the experience of a full and complete

dying to self and have entered into the blessedness of the spiritually minded, we can testify that not only have we seen and believed that to be spiritually minded is life and peace, but we know. If we have not, we may confess that to be spiritually minded is the ideal, but if it has not become real in our hearts and lives, then we have failed of the highest and noblest in living, of the great balm of peace that might soothe the troubled waves of our storm-tossed soul.

Zigzagging

The old farmer unconsciously taught a great truth when he explained that his dog, which had just returned with the carriage from a little drive and seemed thoroughly exhausted as he lay down on the grass panting for breath: "Tain't the road that tires him," said the farmer, "but the zigzagging. The team has gone only about ten miles but he's run more than fifty. There wasn't a gate open on the way but he had to go in and examine the whole premises. There wasn't a cat appeared but he had to chase it. There wasn't a dog barked but he just wore himself out barking back and showing fight, so that while we were keeping on the road he was running over the whole country. No," he concluded "tain't the straight traveling, but zigzagging that tires him." How true the old farmer's words are about many of our spiritual walks. The real tasks and trials of life are not too hard to bear, but the roundabouts that we make for ourselves, the cares we imagine, the needless waste of life and energy in things we have no need to say or do, this is where the wear and the worry come. Most of us are like the old lady who said she had many trials in life, especially those that never come. Beloved, God is able to keep you from stumbling, to lead you in a straight path and to save you from "zigzagging."—C. M. A.

Are You Wasting Time?

Slowly but surely the years pass on,
 Years of sunshine or pain.
 Slowly and surely forever gone,
 Ne'er to return again.

How art thou using the time thou hast?
 Art thou filling each passing day,
 With song and sunshine, the best thou hast,
 For those who are passing thy way?

—MRS. C. G. WEATHERS.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message, February 7

THE CHURCH AND ITS WORLD MISSION

TEXT—*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.* (Matt. 28:18-20).

SCRIPTURE LESSON—John 15:6-17.

INTRODUCTION

1. The church's primary obligation.
 - a. God gave the church at its beginning a world charter, commission and goal.
 - b. No change in present world conditions invalidates that commission, etc.
2. The church's true aim.
 - a. Not expansion of commerce or civilization. These rather follow.
 - b. Church is called to disciple; win to Christ; train for service; extend the kingdom of God.

I. MISSIONARY OBEDIENCE ESSENTIAL TO CHURCH'S SPIRITUAL VITALITY

1. No worthy institution can repudiate its fundamental purpose and not suffer.

Illustration—There is ample evidence that the early church established itself among the peoples of northern Africa. These churches succumbed to Mohammedanism for they lost or lacked a missionary passion.

Illustration—Some modern churches are doing the same. Nazarenes beware!!

2. A comfortable faith dies.
 - a. Faith lives by activity.
 - b. When the church has carried the heaviest burdens its faith has been most vital.
 - c. The advancement of the church at home has followed in the wake of unselfish efforts for those on foreign soils.

Illustration—Carey went to India to save England as much as to save India.

II. MISSIONARY OBEDIENCE THE DIVINE ANTIDOTE TO LITTLENESS OF CHURCH AND INDIVIDUAL

1. Big-souled people not drawn to a church that is simply a life preserver.

Note—The church is not a ship chained to the wharf, but rather a ship driving through the seas laden with rich cargo toward a foreign port.

2. A world-wide vision gives the church a world-wide God to worship.

Make your plans large

If God be your partner.

3. Littleness of soul can be cured by largeness of loving.

Note—A self-centered individual or church loses the expanding powers of world-wide interests.

III. MISSIONARY OBEDIENCE QUICKENS THE CHURCH WITH NEW JOY AND REVIVAL ZEAL.

1. News from revivals on our mission fields in Africa, China, India, etc., always makes the pulse of the home church to beat more strong and more rapid.
2. The quickening that came to the church generally from the conversion of Samuel Morris will never die.

IV. MISSIONARY OBEDIENCE PROMOTES UNITY AMONG BELIEVERS

1. Lost in the demands of a great cause.
 - a. Trifling differences fade.
 - b. Petty jealousies vanish.
2. Energies absorbed in the great cause not dissipated in the lesser.
3. A great common purpose is a unifying agency.

CONCLUSION

The Church of the Nazarene needs the lift of a world-evangelism vision and passion.

Let the cry be forward on every front!

Evening Message, February 7

TEXT—*He shall be driven from light into darkness, and chased out of the world* (Job 18:18).

INTRODUCTION—The eighteenth chapter of Job is a description of the sinner. This description finds its climax in the verse we have chosen as text. It is the graphic picture of the end of a man who rejects God.

I. LIGHT IS FROM GOD

1. What is light?
 - a. It is more than assertions of truth.
 - b. It is truth that seizes the heart.
 - (1) Truth that carries conviction.
 - (2) Truth that carries a sense of obligation.
 - (3) It is truth illuminated by the Holy Spirit.
 - c. "Whatsoever maketh manifest is light."
 - (1) Light comes from God (Eph. 5:14; 1 John 1:5).
 - (2) Humanity responsible for obedience to whatever measure of light received.
2. Light mediums.
 - a. The lamp is not the light.
 - (1) The lamp conveys the light (John 1:7, 8).
 - (2) In Rev. 1, Christ is pictured as walking among the golden candlesticks. The candlestick holds the candle.
 - b. Human agencies are light bearers (John 1:7, 8).
3. The evident fact is that light has reached men.

"I am the light of the world" (John 8:12).
 "The true light which lighteth every man that cometh into the world" (John 1:9).

 - a. Light comes through a thousand light bearers.
 - (1) From candlestick to sun.
 - (2) Streaming from every side.
 - b. The measure of light.
 - (1) How much light has America?
 - (a) Constitution of U. S. calls for liberty of worship.
 - (b) Oath of office calls God to witness.
 - (c) The Sabbath a recognized holy day.
 - (d) The church is unmolested.
 - (e) The Bible is accessible to all.
 - (2) How much light has the church?
 - (a) Church founders: Luther, Wesley, Calvin, Knox, Fox, Breese, etc.
 - (b) Church Revivalists: Whitefield, Wesley, Spurgeon, Talmage, Moody, Finney, Gipsy Smith, William Sunday. Our own God-given evangelists. (Brush arbors, tents, camps, halls.)
 - (3) How much light have we?
 - (a) Prayers at a mother's knee; the old hymns; family altars; the Sunday school; radio; pulpit.

II. FROM LIGHT TO DARKNESS

1. It is the nature of light to shine—to illuminate.
 - a. Light will penerate.
 - b. Light will dispel darkness.
 - c. Light will find obscure and remote recesses.

2. Light is intended for men to walk in.
 - a. Light looked at will blind.
 - b. Light walked in will illuminate.
3. The attempts of men to keep out the light.
 - a. Drawing the shutters of the soul.

Pulling down the shades.
 - b. No man so blind as he who will not see.
 - (1) "Men love darkness rather than light because their deeds are evil."

Illustration—Men who put their hands over their eyes and cry, "I cannot see."
 - c. Men who refuse light damage their own life interest.
 - (1) Christ is the light of life.

Illustration—Detroit Tent and Awning Company advertise the slogan, "We Fool the Sun." They fool themselves.
 - d. "If the light that is in thee become darkness, how great is that darkness."
 - (1) "Ye will not come unto me that ye might have light."
 - e. The lament of Jesus, "O Jerusalem, Jerusalem, How oft would I have gathered thee together, but ye would not." Jesus knew the consequences of rejected light. ██████████ would come to Jerusalem. "Behold your house is left unto you desolate."

III. CHASED OUT OF THE WORLD

1. Out of the world of light.
 - a. Man was made for light.
 - b. Think of a world with no light.
 - c. Man unfits himself for the reception of light.
2. Chased out.
 - a. By an offended conscience.
 - b. By a haunting memory.
 - c. By covered sin.
 - d. By a grieved Holy Spirit.

Illustration—Adam driven from the Garden created for him.
3. Into outer darkness.
 - a. Heaven, a country where there is no darkness. "No night there."
 - b. Hell, a place where no light ever comes. "Outer darkness."
 - c. Man, made for light, confined in chains of eternal darkness.

Illustration—Light travels at the speed of 186,000 miles a second. Man in an outer darkness where no ray from heaven's light can ever reach him.

CONCLUSION

"Wandering stars, to whom is reserved the blackness of darkness forever" (Jude 13).

Illustration—E. E. Hale's book, "The Man Without a Country."

Illustration—Man left in Mammoth Cave by guide for a few minutes became hysterical and cried with frenzied wail, "Guide, for God's sake bring back that light."

Men should cherish the light.

Morning Message, February 14

FOUNDATION STONES OF STEWARDSHIP

TEXT—*Moreover it is required in stewards, that a man be found faithful* (1 Cor. 4:2).

SCRIPTURE READING—Luke 16:1-13.

INTRODUCTION

1. The gospel deals with *all that a man is*: Body, soul and spirit (1 Thess. 5:23).
2. The gospel deals with *all that a man has*: Herein is found the claim of stewardship.

I. STEWARDSHIP DEFINED

1. Stewardship is trusteeship.
 - a. Management of another's property.

Note—Oriental picture of the steward. Eliezer, Abraham's servant (Gen. 15:2). Joseph in Potiphar's house (Gen. 39:1-6).
 - b. Stewardship applies to all possessions.
 - (1) A broader conception than dollars.
 - (2) Applies to all that we control or call "ours." Time, strength, talent, money, property, etc.
2. Stewardship is the Christian use of things.
 - a. Theologically—"The practice of property for the purpose of God."
 - b. Sociologically—"The functional, rather than the acquisitive use of property."
 - c. Practically—The conduct of all affairs that make up life in the light of personal accountability to God.
3. Stewardship is partnership with God.
 - a. The human part in the divine program.

Note—The most menial tasks of home, office or factory take on a new significance, when viewed in the light of this divine partnership.
 - b. Returns on our investment in this partnership are large because God is the partner.

Note—The acorn and God, in nature's partnership, become the oak tree.

Illustrations—Invest a prayer with God as partner, bring forth a soul saved. Invest holy influence or sincere testimony and bring forth a redeemed life. Invest dollars in missions with God as a partner and populate heaven.

II. THE FOUNDATIONS OF STEWARDSHIP

1. Stewardship is based upon character.
 - a. This emphasizes the inner attitude of stewardship.
 - b. What a man is determines his attitude.
 - c. Thus the motive in stewardship must be right.
2. Stewardship is based upon allegiance.
 - a. We ourselves belong to God.
 - (1) By right of creation.
 - (2) By right of redemption.
 - (3) By right of preservation.
 - (4) By right of surrender and consecration.

- b. Allegiance to our King demands the conduct of all we have and are as subject to His approval and call.
3. Stewardship is based upon sacrifice.
 - a. Stewardship has its roots in the cross.
 - b. "He that would be my disciple let him take up his cross and follow me."

III. THE ACCOUNTABILITY OF THE STEWARD

"The Lord of those servants cometh" (Luke 16).

1. Each servant will be judged in the light of:
 - a. What was entrusted to him. "Every man according to his several ability (Matt. 25:15).
 - b. What use he made of those things thus entrusted.
 - (1) "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury" (Matt. 25:27).
2. The thought of accountability—
 - a. Adds meaning to every act—"It is for Him."
 - b. Judges the present act in the light of future judgment.
 - c. Indicates the littleness of the "personal profit motive."
3. The reward will be based upon faithfulness.
 - a. Not on the amount entrusted to him.
 - b. Not on the amount of gain accrued.
 - c. But upon faithfulness.

CONCLUSION

God is the Owner.
We are the stewards.

Evening Message, February 14

A QUESTION OF LOVE

TEXT—*Simon, Son of Jonas, lovest thou me?* (John 21:16).

INTRODUCTION

1. Jesus knew whether Simon loved Him.
 - a. Jesus did not ask Simon for information.
 - b. Jesus did not ask Simon because He doubted him.
2. Jesus uttered the question to challenge Simon to self-examination.
 - a. It is well to take an occasional accounting of stock.
 - b. It is well to know the quality of our loving.

I. A MATTER OF SELF-EXAMINATION

1. A personal testing.
 - a. Adam, "Where art thou?"
 - (1) Adam, awake to your lostness.
 - b. Jacob, "What is thy name?"
 - (1) Jacob, confess your nature.
 - c. Elijah, "What doest thou here?"
 - (1) Elijah, discouragement is not faith.
 - d. Simon, "Lovest thou me?"
 - (1) Peter, examine your love.

2. "Examine yourselves whether ye be in the faith, prove your own selves" (2 Cor. 13:5).
- It is human proneness to examine others.
 - It is human nature to hide one's own true condition.

Illustration—Some with cancer hide their condition from friends and physicians until the disease is so far progressed nothing can be done.

- This is an inward examination.
 - It is not an examination of conduct.
 - It is not a consideration of the opinions of others regarding us.
 - It is an examination, by the aid of the Spirit, of our own hearts.

II. A TEST OF MOTIVE

- What is my motive?
 - Poor motives nullify good acts.
 - What is my motive—
 - In professing Christ?
 - In joining the church?
 - In teaching a Sunday school class?
 - In giving to the church?
- Motives other than those based on pure love are unworthy.
 - Is my motive selfish?
 - Self praise, self advancement, self ease, etc.?
 - Is my motive a mixed one?
- My motives should have their center in Christ.
 - Serve Him because of love for Him.
 - Give, teach, preach, sacrifice, etc., out of pure love for Him.
 - Such motivation raises the quality of service.

Illustration—Did she marry for love or for what her lover can do for her?

III. A TEST OF LOVE

- True love is discriminating.

"Lovest thou me more than these?" (John 21:15).

 - True love makes distinctions.
 - True love is individual.
 - True love is exclusive.

Illustration—"If any man come to me, and hate not his father, and mother, and wife, and children, and sisters, and brethren, yea, and his own life also, he can not be my disciple" (Luke 14:26).

- All terms which define the affections and emotions are comparative. The word hate means "to love less." All natural affection as compared to a believer's devotion to Christ must be as if it were hate (See Matt. 10:37).
- True love cannot be by resolve.
 - Men do not love because they will to love.
 - True love is a matter of the heart.
 - True love is not bought by gifts.

Illustration—Some followed Christ for loaves and fishes but forsook Him when persecution arose.

- True love gives all and demands all.
 - The surrender of love.
 - The demands of love.

Illustration—"And forsaking all others cleave only unto him so long as ye both shall live."

CONCLUSION

- "Thou hast left thy first love" (Rev. 2:4).
 First, refers to earliest love.
 First, refers to quality of love.
 Do we really love Christ?

Morning Message, February 21

GOD OF OUR FATHERS

TEXT—*The God of Abraham, and of Isaac and of Jacob, the God of our fathers*" (Acts 3:13).

SCRIPTURE READING—Hebrews 1.

INTRODUCTION

- The modern tendency to break with the past.
 - In government, in science, in education.
 - In religion, in home, in individual.
- The value of the tie to history.
 - Experience, helps to maintain our sense of direction.
 - Values, carry over to succeeding generations.
- Bible worthies give example.
 - Jehosaphat's prayer for deliverance.
 "O Lord God of our fathers" (2 Chron. 20:6-13).
 - David's charge to Solomon.
 "Know thou the God of thy father" (1 Chron. 28:9).
 - Paul before Felix.
 "So worship I the God of my fathers" (Acts 24:14).

Note—The relation God sustained to the fathers mirror His nature and indicates the relation He wills to sustain toward all men.

I. "GOD OF ABRAHAM"—THE PROMISE MAKING GOD

- "Who through faith obtained promises" (Heb. 11:33).
 - Abraham, the friend of God.
 - The great covenant, the far reaching promises, are recognized as given by God through Abraham.
 - "Obtained promises."
 - Not as though by trickery or by cunning.
 - Not as though by labor or by achievement.
 - "Obtained promises."
 - Obtained through relationships.

Illustration—Like lovers at the trysting place.

- God places Himself under covenant through love.

2. The promises obtained.

- a. Genesis resplendent with promises to Abraham.

Note—Gen. 12:1-5; 13:14-18; 15:4-7; 17:1-22; 22:15-18.

- b. Abraham by faith lived in "the land of promise."

- (1) Typical of the place of blessing all may share.
- (2) Promises are immediate and practical.
- (3) Prophetic and far reaching.

- c. The promises obtained.

- (1) Temporal sufficiency.

- (a) "A land that I will show thee" (Gen. 12:1).
- (b) "All the land thou seest" (Gen. 13:15).
- (c) "All the land of Canaan for an everlasting possession" (Gen. 17:8).

- (2) Establishment of lineage or family line.

- (a) "I will make thy seed as the dust of the earth" (Gen. 13:16).
- (b) "Tell the stars if thou be able, so shall thy seed be" (Gen. 15:5).
- (c) "A father of many nations" (Gen. 17:5).

- (3) Place of social influence and world service.

- (a) "I will bless them that bless thee and curse him that curseth thee" (Gen. 12:3).
- (b) "In thee shall all the nations of the earth be blessed" (Gen. 12:3).
- (c) "I will make nations of thee and kings shall come out of thee" (Gen. 17:6).

3. The God of the promise believed.

- a. Abraham was a stranger and sojourner in the land—but he believed God.

- b. Abraham was childless and past age—but he believed God.

- c. Scripture references—Rom. 4:3; Gen. 15:6. "And it was counted unto him for righteousness."

"Through faith Sara judged him faithful who had promised" (Heb. 11:11).

"Abraham staggered not at the promise of God" (Rom. 4:20).

II. "GOD OF ISAAC"—THE PROMISE TESTING GOD

1. All the promises of God had given to Abraham hinged on Abraham having a son and heir.

"Through Isaac shall thy seed be called" (Gen. 27:27).

"He that shall come out of thine own bowels shall be thine heir" (Gen. 15:4).

2. Abraham tested the promise and the God of the promise.

"By faith also Sara received strength to conceive seed...because she judged him faithful who had promised" (Heb. 11:11).

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19).

3. God put Abraham to the test concerning Isaac.

"By faith Abraham when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son" (Heb. 11:17).

"Accounting that God was able to raise him up" (v. 19).

III. "GOD OF JACOB"—THE PROMISE FULFILLING GOD

1. Through Jacob and his 12 sons God raised up a nation unto Abraham.

2. Through this nation God brought a deliverer and leader, Moses, who with his followers established the nation in the land of promise, Canaan.

3. Through the nation established in Canaan, Jesus Christ was born in Bethlehem.

4. Through Christ comes the final fulfillment of all the promises made by God to Abraham.

"In thee shall all the nations of the earth be blessed."

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David...and of his kingdom there shall be no end" (Luke 1:32, 33).

CONCLUSION

Gal. 3:14 "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith."

Gal. 3:13-16.

Evening Message, February 21

THE BROKEN SEAL

TEXT—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

INTRODUCTION

1. No move toward Christ however distant or insignificant but what Christ recognizes it.
2. No soul lives so close to Christ but what reaffirmation of his consecration and devotion brings the favor of Christ.
3. The Christian heart is one that maintains the conscious and confident assurance that he is accepted of God.

I. THE SEALING OF THE SPIRIT

1. A sign or mark indicating ownership.

"Ye are not your own, ye are bought with a price" (1 Cor. 6:19, 20).

Illustration—Every sheep of the plains and every cow of the prairies carries the mark of its owner. The state records the peculiar mark of ownership with the name and address of the owner, and the law protects the owner in claiming his own.

2. A sign or mark indicating approbation.
 - a. "This is my beloved son" (Matt. 3:17).
 - b. A guaranteeing of the contents.

Illustration—The Sunkist Orange Corporation, place the Sunkist trade mark on all oranges of a certain quality, size, color and weight. The quality is approved.
3. A sign or mark of authority.

"Go ye therefore, and teach all nations, . . . and lo, I am with you always" (Matt. 28:17, 18).

Illustration—King's seal or signet is indicative of authority.

4. A sign or mark of value.
 - a. It is not the amount of silver content in a coin that gives it its prime or recognized value, it is the stamp of the government upon it that gives it value.

Illustration—Often the king's face is stamped on the coin.
5. A sign or mark of security and protection.
 - a. Job was hedged in by the protection of Jehovah.

Illustration—The seal of the railroad on the door of the box car is the sign of protection. It is not the tiny wire that thieves fear, it is the railroad authorities and the government back of that seal.

Illustration—Detective sign in jeweler's window, "This store protected by the Burn's Detective Agency."

II. THE REDEMPTION OF THE SPIRIT

1. The Holy Spirit is the active agent of the Godhead, working out the will of the Father and the provisions of Jesus among men.
2. In the purpose and provision of God a Christian is eternally saved when he yields to God.
3. The fulfillment of that eternal salvation is dependent upon and condition by the will and co-operation of man. If I am ever "plucked from my Father's hand" it will be by my own act of disobedience.

III. THE GRIEVING OF THE SPIRIT

1. Only a friend can be grieved.
 - a. The Holy Spirit is a Person for only a person can be grieved.
 - b. Friendship is based upon relationship and fellowship.
2. Why may He be grieved?
 - a. Because He is holy.
 - (1) You cannot insult impurity.
 - b. A pure nature sensitive to wrong.
 - (1) Oaths will fall on a wicked man's ears and he will sense no reaction, in fact will not notice them, let these same oaths and foul talk be heard by a pure woman and she will be shocked.
3. How may He be grieved?
 - a. By neglect to—
 - (1) Give attention to God.

Illustration—Nothing you can do for a loved one can take the place of personal devotion.

- (2) Obey the promptings and checks of the Holy Spirit.
- b. By substituting material for spiritual religion.
- c. By trifling with sacred things.
- d. By a secret reluctance to the will of God.

CONCLUSION

He may be grieved out of the heart life.

Illustration—Husband may by repeated neglect grieve the heart of the wife until confidence, respect and love are forever gone.

When the Holy Spirit is gone the Seal is also gone for He is the Seal of Redemption. Too many are living under a grieved relationship to God.

Morning Message, February 28

GOD'S OWNERSHIP

TEXT—*The earth is the Lord's and the fulness thereof; the world and they that dwell therein* (Psa. 24:1).

SCRIPTURE LESSON—Deut. 10:12-14; 8:11-18; 1 Chron. 29:11-13; Hag. 2:8; Psa. 50:10; Lev. 26:3-6; 26:9-12; 1 Cor. 6:19, 20; Rom. 14:8.

INTRODUCTION

The acquisitive instinct is native to everyone. The use of the possessive pronoun begins early in life and continues long.

"My mother"; "My toy"; "My home"; "My money"; etc.

The relation and outworking of this inquisitive instinct in relation to the rest of life determines my recognition of God's place in the world and my individual attitude toward Him.

I. POSSESSION IS NOT OWNERSHIP

1. Ownership inheres in God.
 - a. Ownership in the Old Testament.
 - (1) Gen. 14:22. All belongs to "God most high, possessor of heaven and earth."
 - (2) "For every beast of the forest is mine, and the cattle upon a thousand hills, I know all the birds of the mountains; and the wild beasts of the field are mine" (Psa. 50:10, 11).
 - (3) "The silver and the gold is mine, saith Jehovah of hosts" (Hag. 2:8).
 - (4) "And lest thou say in thy heart, my power and the might of my hand hath gotten me this wealth, thou shalt remember Jehovah thy God, for he it is that giveth thee power to get wealth" (Deut. 8:17, 18).
 - b. Ownership in the New Testament.
 - (1) "What hast thou that thou didst not receive?" (1 Cor. 4:7).
 - (2) "Every good and perfect gift is from above, coming down from the Father" (James 1:17).

Parables—

Matt. 25:14-30; Talents.
 Luke 19:11-27, Pounds.
 Mark 12:1-9, vineyard.

2. Possession inheres in man.
 - a. Title does not indicate ownership.
 - (1) Possession and ownership are not identical terms.
 - (2) "The earth is the Lord's, unto you is it given for a possession."
 - b. "Have dominion" was the original command of authority to Adam in the Garden.
 - c. Man is a steward.
 - (1) We are trustees of God's goods.

II. POSSESSION INDICATES STEWARDSHIP

1. All life is a stewardship.
 - a. "Things," are a trust from God.
 - b. Life itself is a loan from God.
 - (1) Time, strength, ability, etc.
 - c. These gifts may be withdrawn at any time.
2. Stewardship is partnership with God.
 - a. A threefold partnership.
 - (1) God, who entrusts.
 - (2) Individual, contributing co-operation with God.
 - (3) Society, supplies field of operation for that co-operation with God in handling the values of life.
 - b. The partnership must be actual.
 - (1) Stewardship like all religion, is too often accepted merely as a beautiful ideal.
 - (2) One must recognize God's ownership and—
 - (3) One must recognize the trust imposed by possession.
3. The tithe is the recognition of stewardship.
 - a. The tithe is the test.
 - (1) It acknowledges God's claim over all life.
 - (2) We hold all as a sacred trust for Him.
 - b. The tithe is the minimum.
 - (1) "Tithes and offerings."
 - (2) More than the tithe if God the Owner should require.
 - c. The tithe is the working basis of systematic religion.
 - d. The tithe is not a substitute for stewardship.

III. STEWARDSHIP FACTS TO BE RECOGNIZED

1. The devil has ever contested God's right of ownership.
 - a. In the Garden.
 - b. In the wilderness temptation.
 - c. Sin's selfish possession of man.
2. If God owns we should be pliable and yielded in His service.
3. If God owns things about us, then we are tenants and thus stewards, handling earthly values for God.
4. The fact of God's ownership and man's stewardship should put a new valuation upon possessions and an honor in their handling.

CONCLUSION

We must bring the resources of God to bear upon the cause of God.

Evening Message, February 28

THE FATEFUL QUESTION

TEXT—*What shall I do then with Jesus that is called Christ?* (Matt. 27:22).

INTRODUCTION—Pilate as representative of Cæsar and Rome had had many notable prisoners before him.

1. This was no ordinary prisoner.
 - a. This was Jesus Christ.
2. This prisoner was known in earth, heaven and hell.
 - a. Isaiah spake of Him.
 - b. Psalmist sang of Him.
 - c. Job declared Him.
 - d. Angels caroled of Him.
 - e. Demons fled from Him.
 - f. John Baptist announced Him.
 - g. Voice from heaven approved Him.
3. Pilate must have known of Him. He knew something, no doubt of the prophecies for his wife was a Jewess. He at least knew sufficient that "His thoughts troubled him."
4. This was more than a governmental question with Pilate.
 - a. It became a personal question and upon his decision hung his own destiny.

I. PILATE THOUGHT OUT LOUD

1. The question of what should be done with Christ became a personal one.
 - a. In the last analysis Pilate was making choice.
2. The clamoring voice within Pilate drowned the noise of the rabble without.
 - a. Pilate talked out loud.
 - b. "What shall I do?"
3. Pilate the center of his universe.
 - a. The eyes of the court were upon him.
 - b. The eyes of three worlds were upon him.
 - c. This was Pilate's big moment.

II. TWO MEN BEFORE THE BAR

1. The man in question—Christ.
 - a. The friend of sinners.
 - (1) The denouncer of hypocrisy.
 - (2) The miracle worker.
 - (3) The teacher supreme.
 - b. Falsely accused by jealous religionists.
 - (1) Sedition.
 - (2) Blasphemy.
 - (3) Charges had not been substantiated.
2. The man in trouble—Pilate.
 - a. Pilate knew Jesus was innocent.
 - (1) "I find no fault in this man."
 - (2) His sense of justice said, "Decide for acquittal."
 - b. Pilate feared the people.
 - (1) "You are not Cæsar's friend."
 - (2) Influential priests cried for conviction.

3. The momentous decision.
 - a. Pilate's decision will determine his attitude toward right and wrong.
 - b. Would Pilate choose the good will of evil doers at the expense of right?
 - c. His decision regarding Christ would determine his own standing at the bar of God.

III. PILATE APPEALS HIS CASE

1. He would shift responsibility.
 - a. Sends Christ to Sanhedrin—No jurisdiction in matters of death sentence.
 - b. Appeals to the priests—they cry crucify and send him back to Pilate.
 - c. Appeals to the mob—the mob cries crucify—but only Pilate can render verdict.
2. The prisoner on Pilate's hands.
 - a. Pilate alone had the authority.
Rome had invested life and death matters with him.
 - b. Indecision ultimated in wrong decision.

Illustration—Pilate washed his hands in water that would not cleanse him of responsibility nor of decision.

3. Pilate lost the case.
 - a. Some say, Christ lost.
 - b. No, Pilate lost—The decision went against Pilate.
 - c. "Pilate gave decision that it should be as they required."
(1) "Then delivered he him therefore unto them to be crucified."
 - d. Pilate signed his own death warrant.

CONCLUSION

1. Pilate's end was tragedy.
 - a. Lost his throne soon after.
 - b. Died in disgrace.
 - c. In hell he still seeks water for his hands and an answer to his question, "What shall I do with Christ?"
 - d. All that leaves Pilate on the pages of history is his contact with Christ.
2. Pilate's question is every man's question.

Prayermeeting Suggestions for Februar

Lewis T. Corlett

Helps to Deeper Devotion—Psalm 119:97-112

1. Shun everything that would hinder free communion and fellowship with God.
2. Be charitable to others.
3. Go a little beyond what is expected in developing the spiritual life.
4. Guard the desires.
5. Develop the art of meditation.
6. Be regular in the prayer life.
7. Have a passion for souls.
8. Keep the great certainties of the gospel uppermost in the mind.
9. Have a strong faith that leads to service.
10. Be determined to go on regardless of what happens.

The Cost of the Journey—Jonah 1:3

1. A rough journey.
2. Perplexity to others.
3. Self-distress.
4. The wrath of God.
5. Thwarting of personal plans.
6. Personal distress.
7. Retraction.

The Proper Attitude to God's Plan

I was not disobedient to the heavenly vision (Acts 26:19).

1. The heavenly vision was a clear conception of divine personality.
2. The secret of Paul's life was not in the vision but in his attitude toward it.

3. Must become firmly convinced of the righteousness of the vision.
4. Must enter willingly and voluntarily into the requirements and provisions.
5. The spiritual progress of anyone's life lies in obedience to God's plan.

Carelessness—Isa. 32:11

- I. Carelessness is a dangerous condition. Has brought much pain and sorrow.
- II. Carelessness is inexcusable both in the eyes of men and of God.
- III. The admonition is to "Be troubled, ye careless ones."
 1. Warning.
 2. An exhortation.
 3. An awakening.
- IV. This is the only way to escape the effect of carelessness.

Divine Provision—Psalm 91

1. Enjoyment of divine personality (vs. 1, 2).
2. Security of divine protection (vs. 2-12).
3. Enjoyment of divine love (v. 14).
4. Assurance of divine prospects (vs. 14-16).

The Sinner's State by Nature—Eph. 2:12

1. Christless—without Christ.
2. Friendless—alien, foreigners.
3. Homeless—strangers.
4. Hopeless—having no hope.
5. Without God.
6. God is able to change this state to one of fellowship with Him.

Confidence—Psalm 27

- I. The source of confidence (v. 1).
- II. The basis of the confidence.
 1. God's goodness (v. 1).
 2. His own experience (v. 2).
 3. The promises of God (vs. 5, 10, 13).
- III. Gave assurance in prayer (vs. 7-12).
- IV. He exhorts others to depend on the Lord (v. 14).

Can God Help Man Today?—Isa. 59:1, 2; Mal. 3:6

- I. Perplexing times brings uncertainty to many people.
- II. Many people doubt God's ability to help them.
- III. Is God able?
 1. His arm is not shortened, his ear is not heavy.
 2. God's character and ability are constant. "I am the Lord, I change not."
- IV. God has promised to help man (Lam. 3:22, 23, 25; Jer. 29:11-13; Isa. 66:2).
- V. God's help is dependent upon man's relationship.
 1. Man's attitude and rebellion limit and hinder God.
 2. Man's sin separates from God.
 3. God cannot smile on a wicked, perverse character.
 4. Man can have God's help if he meets God's requirements.

A Triple Blessing—2 Timothy 1:7

- I. Given by C. H.
- II. Not of self.
 1. Courage.
 2. Confidence.
 3. Assurance.
- III. Power.
 1. Power not to be ashamed of the gospel but spread it.
 2. Power to become partakers of the affliction of the gospel.
 3. Power to do something, to go after someone, to bring someone.
- IV. Love.
 1. Power in itself is dangerous. Love is a restraining and governing force.
 2. The love of God is shed abroad in the heart by the Holy Ghost.
- V. Sound Mind.
 1. Wisdom from above.
 2. Proper viewpoint of sacred things.
 3. Proper relationship to God and man.
- VI. The apostle admonishes the young man to stir himself on these things.

Characteristics of Spirituality As Found in Romans 8

1. Absence of condemnation (v. 1).
2. Minding the things of the Spirit (v. 5).
3. Absence of carnal mind (v. 6).
4. Indwelling of the Spirit (v. 9).
5. Life by the Spirit (vs. 6, 9).
6. Spiritual sense quickened (v. 11).

7. Let by the Spirit (v. 14).
8. Assurance (v. 15).
9. Inward consciousness of spiritual relationship by the Spirit (v. 16).
10. A contemplation of present and future inheritances (v. 17).
11. Union with the Spirit (v. 26).
12. Interpreting present surroundings in the light of eternal existence (v. 28).
13. Consciousness that Christ is endeavoring to give His children His best (v. 32).
14. Fixedness of mind and spirit (vs. 35, 38).

A Hiding Place—Psalm 32:7

- I. Man needs a hiding place.
- II. Man will seek a hiding place.
- III. Christ is the only safe hiding place.
 1. He offers both a haven of rest and gives rest to the soul.
 2. Gives a refuge by removing the person from the false foundation to the true one.
 3. Gives a sense of security and safety.
- IV. Men should turn to Christ as a hiding place.

The Reward of the Reapers—John 4:36

- I. Jesus' conclusion from personal work.
- II. The reapers receive a twofold reward.
 1. Wages—self-satisfaction for salvation of others.
 2. "Gathereth fruit unto life eternal." "Laying up treasures in heaven."
 3. Also a joint rejoicing with the other reapers.
- III. Every man's privilege to get this reward. "He that reapeth."

A Plea for Power—Psalm 44

1. Strength of the Holy One (v. 1).
 2. Salvation of the helpless (v. 7).
 3. Smiting of the host (v. 11).
 4. Shame of the half-hearted (v. 15).
 5. Searcher of the hearts (v. 21).
- SELECTED.

What God Does—Psalm 19

1. The Word of God—creation (vs. 1-5).
 2. The will of God—conversion (v. 7).
 3. The wisdom of God—Education (v. 7).
 4. The worship of God—jubilation (v. 8).
 5. The Word of God—illumination (v. 8).
- SELECTED.

What God Is—Psalm 18

1. My rock—for stability (v. 2).
 2. My fortress—for security (v. 2).
 3. My deliverer—for strategy (v. 2).
 4. My trust—for salvation (v. 2).
 5. My high tower—for situation (v. 2).
- SELECTED.

Life's Brief Day—Psalm 39

1. A good determination (v. 1).
 2. A gracious deliberation (v. 3).
 3. A great destination (v. 4).
- SELECTED.

Preached Sermons on Prayer

Basil Miller

Keep the Water Line High

"When thou prayest, . . . pray to thy Father which is in secret; and thy Father . . . shall reward thee openly" (Matt. 6:6).

INTRODUCTION—Prayer is made easy through the simple art of practicing the difficult steps of praying. We build an inspiration to pray through forming a prayer habit. When the soul is cold the flames of spiritual enthusiasm burning low, the level of holy anointings upon the soul at low ebb, then prayer is hard. But when we remain long on our knees, weep between the porch and the altar, then it is natural to fly to the Lord when trouble arises. By thus praying, we prime the prayer pump.

1. **KEEP HIGH THE WATER LINE IN THE PRAYER WELL**—Neff says, ". . . it is difficult for us to pray when the water in the well gets low." Praying often, like pumping often, keeps the water flow easy. Pray *much* and it is not hard to pray *more*. The old-fashioned country pump had to be *primed*—it was dry until thus operated upon—so prayer is dry unless primed, used often. Swell the water line of the prayer wells often, and simple petitions, prayers of intercession and adoration and thanksgiving flow like artesian flows.

2. **HEAR GOD WHEN HE SPEAKS, AND HE WILL HEAR US WHEN WE PRAY**—Learn to listen to God in communion, in meditation, in seeking to know His will, in striving to follow the divine shekinah thrown upon the pathway, known as spiritual light, and God will teach one how to pray, and our petitions will be more in accordance with divine will. Talking to God is mainly having Him talk while we listen to the still small Voice of divine inspiration.

3. **PRAY AS YOU OUGHT—THEN LIVE AS YOU PRAY**—Pray high and high living is not a strenuous rule. Devout praying gives a holy inspiration which develops a devout life. When the prayer life is marked with holy petitions holiness will mark one's daily walk. Sincere prayer practiced simply and made habitual will stamp one's life with a divine unction which the world interprets as "having been in contact with Jesus."

CONCLUSION—Prime the pump, and drawing

water from the prayer wells will become a simple art, a spiritual inclination, and a pleasing practice.

Warm Prayers Build Warm Answers

"Weep between the porch and the altar . . ." (Joel 2:17); *"The effectual fervent prayer of a righteous man availeth much"* (Jas. 5:16).

INTRODUCTION—We should be spiritually enthusiastic when praying—all the feeling of our souls should drive our petitions to the throne of grace—dead-in-earnestness should mark the man who dares to approach the throne of God.

1. **WARM UP YOUR PRAYERS**—Cold prayers have no warm answers. Lifeless lip service is recompensed by lifeless answers. Dull men in praying cause God to become dumb in answering. Set the soul aflame before you begin to pray by a course of contemplation, seasons of meditation, times of spiritual refreshings from Bible study, and then when you approach the throne of prayer your soul will be warm, your desires will be spiritually enthused, and your petitions will become bombardments at heaven's gates.

2. **MAKE EARNEST YOUR PETITION**—The sweet singer, Newton, expressed this sentiment thus:

*Then let us earnest be,
And never faint in prayer;
He loves our importunity,
And makes our cause His care.*

Setting the prayers aflame with earnestness will throw upon the broad arms of the Almighty the weight of our cares. If God would be your Friend, your burden bearer, let Him see the zeal of your soul, the intensity of your emotions as they literally drive your prayers to Him.

3. **BUILD A MIGHTY LOVE LIFE**—Then you will discover that your prayers, thus backed and grounded, will begin to avail. Where there is little love to God when we pray, there can be little intensity, spiritual importunity at the throne. Augustine said, "He that loveth little prayeth little; he that loveth much prayeth much." Love prompts contact with God through prayer; love sends the soul on wings to the throne of intercession.

CONCLUSION—Build an altar in your heart where the heavenly fire can come down and

set aflame your spiritual sacrifice. David prayed and fire from heaven set on fire his sacrifice; the priests were to call fire from heaven to enkindle the fire on the altar when it should go out; Elijah called fire from heaven which consumed his sacrifice. So let us build an altar on which self, and all its ideals and glories may be laid, and then through prayer call heavenly shekinah upon that altar. This is prayer at its highest peak.

Great Prayer Expectations

"In my distress I called . . ." (Psa. 18:6); *"Thou drewest near in the day that I called unto thee"* (Lam. 3: 57).

INTRODUCTION—Great expectancies in prayer build strong expectancies from the answer. Expecting to hear inspires our faith and lifts the soul above the morass of doubt. Where we do not expect God to hear, doubt His interest in our petitions, we will soon cease to ask at all. The man of faith feels, senses, believes, has faith that God will hear—and is sorely disappointed when the answer does not come.

1. BUILD GREAT EXPECTANCIES—There are a multiplicity of petitions, much asking, haranguing, but little faith, small iotas of spiritual belief, and a stinting of expecting God to hear and respond to the petition. There is in reality much praying, simple talking, but little real praying, which is motivated by faith, hope and expectancy.

2. DO NOT RUSH RECKLESSLY UNTO GOD—Build such a faith in Him that with solemn spirit you ascend the prayer stairs on your bended knee, as a slave goes unto his master. Be willing to wait His answer, and his coming unto your soul. Drink deep from the spiritual fount; commune deeply at the prayer stream. True prayer deals only with the mighty God, and the soul should be tuned to him in holy living ere we dare approach His throne.

3. LET YOUR PRAYER LINGER UNTIL GOD COMES—True praying is not something which can be completed by rote, run off by the inches or miles; but it is an art which inspires the soul to linger near the source of divine blessings and beneficences. Let your soul linger in prayer, wait on the Lord in meditation, and your life will be marked with wisdom, gentleness and spiritual power.

CONCLUSION—Find the inspiration for your

faith in long-waiting upon God. Pray until you feel, and sense that your prayers have been answered. Pray the doubts from your own mind; pray until your soul on wings of faith enters the open gates of heaven. Then you know that you have the petition you desire of Him.

Conquests of Prayer

"When Solomon had made an end of praying, the fire came down . . . and the glory of the Lord" (2 Chron. 7:1, 2). *"That he went out into a mountain to pray, and continued all night"* (Luke 6:12).

INTRODUCTION—The greatest agency for spiritual conquests is within the reach of the weakest soul. Prayer avails against any enemy, and will break through walls of difficulty when every other thing fails. God's battles have been won by men who knew how to prevail in prayer.

1. PRAYER CONQUERS SELF—"Not my will . . . but thine," Jesus prayed. Prayer subdues the will—calms the wild storms of the soul—unites the spirit life with God. A conquered will, submitted to the tide of God's will, can carry one to spiritual victories when the keenest machinations of man fail.

2. PRAYER FITS FOR DIVINE OCCUPANCY—No man who does not pray is ready for spiritual service. One prays himself into an attitude where God will live in him, and employ him in divine service. God in one's life is a keener blade in the Christian's hand than the sharpest instruments of warfare in spiritual conflict.

3. PRAYER PLACES BEHIND MAN ALL DIVINE RESOURCES—The man who knows how to struggle in prayer has available for his spiritual use all the power of God, all the energy of the divine, all the resources of highest heaven. Thus when the praying man labors, it is God who works through him. When the praying man would build, it is the heavenly architect that plans and consummates those plans. When the praying man preaches it is the anointing of the Spirit, the unction of the Holy One that carries him beyond himself into the treasure house of the wisdom and knowledge of God.

CONCLUSION—The results of prayer are these: "An end of praying, the fire came down, and the glory." "When they had prayed, the place was shaken" (Acts 4:31). "And God said, ask what I shall give thee" (1 Kings 3:5).

Achievements of Prayer

"Pray without ceasing" (1 Thess. 5:17).

INTRODUCTION — Human achievements have been wrought through praying men. Great men of activity have been mighty men of prayer, such as Wesley arising at 4 o'clock to pray.

1. PRAYER LINKS THE DIVINE WITH HUMAN EFFORTS—Praying causes the power of God to become the energy of one's soul.

2. CLEARS THE CHANNELS OF MEN'S ENERGIES—Praying causes the channels of man's energies and will power to be cleared out, so that the will of God can become the directing agency. When the channels of human effort are blocked, prayer clears them out, and when our labors are marked by the divine plan, our spiritually vitalized energies follow these cleared channels and we labor according to divine sanction and leadership.

3. PRODUCES UNDAUNTED LABORERS—Achieving men are bold men, such as Luther. Achieving men cannot be daunted by obstacles, as when Wycliffe produced his Bible and spread copies throughout the land in spite of bans and laws. Praying men carry on whatever the difficulties may be—Spurgeon's college, Mueller's orphanages, Mott's activities in the Student Federation. These men prayed and heaven energized their wills to accomplish the humanly impossible.

CONCLUSION—Build back of your life great reservoirs of prayer, which will empower your spirit, energize your will and carry you on the bosom of the divine will.

Stewardship Sermon Outlines

THE HEART, THEN THE HAND

"I seek not yours, but you" (2 Cor. 12:14).

The text reveals the deep motive of Paul's solicitous care. The same deep motive is expressed in 1 Cor. 10:33: "Not seeking mine own profit, but the profit of many." See also 1 Thess. 2:8.

Paul would have his converts honor God by abounding in every grace and virtue of the inner man. To this end—

1. Paul seeks their hearts.
2. He seeks their spirits.
3. He seeks their wills.

If Paul secures their hearts, their spirits, and their wills for God, he will not be concerned about outward things, such as property.

If the heart is warm, if the spirit is loyal, if the will is right, the gifts of the hands will follow.

It is first the inner man, then the outer.

Praying tithes and making offerings for God's cause do not come hard when the heart soil is abounding in love and devotion.

THE CHRISTIAN AND HIS MONEY

"And great grace was upon them all" (Acts 4:32).

The apostolic believers were united ("Of one heart and of one soul"), unselfish ("They had all things common"), and satisfied ("Neither...any among them that lacked").

But there were reverses. Note Ananias. Demas loved the world. Rich men kept back wages (Jas. 5:1-4).

However, the teaching of Christian Stewardship has succeeded in—

1. Leavening the human spirit.
2. Replacing selfishness with generosity.
3. Replacing greed with benevolence.
4. Replacing misery and suffering with loving service.

All of this was the mission of Christianity.

Christian stewardship was believed and practiced in the early church.

It bore gracious fruitage in enlarged grace of character.

Its practice on all lines brought "great grace" upon "them all."

Will its conscientious practice bring such gracious results today?

THE BROAD OUTLOOK OF CHRISTIAN STEWARDSHIP

"Being filled with the fruits of righteousness" (Phil. 1:11).

The New Testament may well be called the Stewardship textbook. It abounds in instructions concerning the practice of stewardship. Its teachings are applied to—

1. The preacher of the gospel (1 Cor. 4:1, 2).
2. The officers of the church (Titus 1:7).
3. The Christian who may possess any talent (1 Peter 4:10).

Stewardship means responsibility for all that a man may possess, whether time, education, talent, or money.

Stewardship means accountability for whatever powers and means a man may possess.

A steward is responsible and accountable and is acceptable for what he has, not for what he has not.

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when they catch that bird
They expect him to live
On the food of a canary.

—AUTHOR UNKNOWN.

"God Hath Spoken"

An Outline Study of the Book of Hebrews

PAUL S. HILL

THE first chapter of this epistle deals with the Son of God in His deity. The second chapter deals with Him in His humanity. There is, however, in the first chapter a recognition of the *incarnation* which allows for the humanity of Jesus, and places Him historically among men. This placing of the divine Son of God among men, and related to men through the Virgin Birth, opens the way for a discussion of Jesus in His humanity. It would be well to look again at verses 2-6, in chapter one to see the statement referring to the incarnation. Not only is He the Son of God, but He is the Son of God incarnate in human flesh, the seed of the woman. Without this incarnation there is no moving forward from the Old Testament order of things, but with the incarnation there is the voice of God speaking the second time through the historical Christ, and this historical Christ is in human form, though He has not lost one iota of His deity, nor sacrificed any loss of position in the Godhead. "In him dwelleth all the fulness of the Godhead bodily."

So far has the argument advanced in the first chapter that the writer is able to present the content of it as a promise for an exhortation to "More earnest heed." The things to be heeded are the things "which we have heard," which very evidently refer to the Old Testament, and also to the fact that God hath spoken unto us by His Son. That this exhortation refers to the Old Testament is borne out by the many references to the Old Testament that appear in chapter one, and that it also refers to the New Testament, and the incarnation of Christ is borne out by the reference to the "Great salvation, *which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.*" The things, "which we have heard," are the things to which we must pay the more earnest heed, lest at any time we should let them slip. We have been taught that the matter to be hung onto here is a Christian experience. Possibly there is an experience indirectly referred to here, but the "Things which we have heard," Old and New Testament revelations, are the things to which we must take heed, and not let them slip, for all religious experience comes by way of faith in these things which we have heard,

that is, by way of God's revelation to man, of a way of salvation through the incarnation of the Son of God. The things which we have heard are our basis of faith. The Old Testament teachings in reference to Christ are not to be discarded, but enlarged so that the New Testament as well as the Old is accepted as the basis of our holy faith. What a monstrosity Christianity is when it lets slip away the teachings of the foundations of our religion. There is enough Christless Christianity in the world after these years to show how necessary it is to observe this exhortation. A Christian church, seduced by the devil, dissipated to a program of rummage sales and social activities, with all her holy powers prostituted to the entertaining of a sin burdened world, is a result of indifference to the claims of the Old and New Testament as a basis of revealed religion. That there should be even one so called New Testament preacher, or church member, who denies the deity of the Lord Jesus or who knows nothing of the "Great Salvation," is a shame, and a sadness.

The "things spoken by angels" refers to the subject matter of the Old Testament. This was steadfast with the steadfastness of righteousness. It was rigid righteousness imposed by a righteous law, and every transgression and disobedience received a just recompense of reward. This matter of guilt resulting from sin, and certainty with which the penalty is imposed, must not be lost sight of even under the dispensation of grace.

The "Great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" refers to New Testament grace, and is to be included among the things "which we have heard," for God hath, "in these last days spoken unto us by his Son." The argument for the New Testament dispensation is at this point in the epistle carried farther. The writer states that God bore witness to them that confirmed the New Testament order. That is God himself bore witness with the testimony of the first disciples. They testified to the things they had seen and heard, and God bore witness to their testimony, "Both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." This is a statement that shows that the promise of Jesus to His disciples had been fulfilled. Speaking of the Holy Ghost, Jesus said, "But when the Comforter is come, whom I will send unto you

from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." This period, which began when the Lord Jesus first began to speak, and which continued until time enough had elapsed for God to bear witness with "Signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will," surely covers the period of the *Gospels*, and *the Acts of the Apostles*, a period of at least thirty years. We ask the reader to compare this period with that period of the Old Testament time when the Israelites were led from Egypt to Sinai where they received their law. Both periods were filled with miracles, and both are without explanation without the supernatural. The writer to the Hebrews submits as great a period of miracles to introduce the New Testament dispensation, as was the corresponding period of the Old Testament. And the New Testament miracles are of at least as high an order as the Old, for the Old were climaxed by the Law, but the New by free grace, and great salvation.

This discussion contains a great question. "How shall we escape, if we neglect so great salvation." Escape what? How shall we escape the just recompense of reward for every one of our transgressions, and acts of disobedience. How shall we escape the chaotic conditions of society when they neglect that system of law that is for the purpose of correcting them. How shall we escape the results here and hereafter, of the sinful breaking forth of the unregenerate, un sanctified heart in its ravages of lust and greed. There is only one escape for humanity, and that is the "Great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

This second chapter must be studied in its relation to the first. The first chapter deals with the deity of Christ, while the second deals with His humanity. But there is a thing to be noticed, both chapters deal to some extent (the second chapter more explicitly) with the incarnation, and both deal (the first chapter more explicitly) with His deity. That is, while there is the emphasis on his deity in the first chapter, and His humanity in the second, the whole subject is against the background of the *Son of God*. There is in here a study of Christ the Son of God that can be separated from the incarnation, the pre

and post incarnation study of Christ. We may study here the character and being of Christ without particular reference to the incarnation. Look again at the list in lesson one and pick out the items that refer to the character and person of Christ, and which have no hint of an incarnation in them. Not that they contradict or oppose the incarnation period, but the study is rather to show the character and person of Christ separate from His humanity, in order that we may see more clearly the bigness of the Christ who became incarnate. The study of Christ is not limited to the incarnation, and post incarnation periods. He was not a new being when He was born in the manger in Bethlehem of Judah. He is eternal. Let us look at some of the things in the list referred to and study them again. (v. 3) Is "the brightness of his glory." "The express image of his person." "Has all power" and authority. (v. 4) "Is better than the angels" in name and nature. (v. 6) Is an object of worship for the angels. (v. 9) He loves righteousness and hates sin which in an eternal being is absolute holiness. (v. 10) He is eternal. (v. 12) He is unchangeable. All these things Christ was before the incarnation. All these things He is since the incarnation. All these things He always will be. All these things He is and would have been without the incarnation, and all of these things He brought into the incarnation. The incarnation is the incarnation of Christ the Son of God.

In South Africa, in looking for diamonds, they often find a substance that is half charcoal and half diamond. It was intended to be a diamond, but it stopped short, and it is only diamondiferous; it is partly a cinder and partly a jewel. It stopped short, and will never get into the king's crown. Do not be content to be sprinkled on one part with diamond and the other part with slag.
—W. HETTINGTON.

Beware of the damnable doctrine that it is easy to enter the kingdom. It is to be obtained, only by the sacrifice of all that stands in the way, and it is to be observed that in this, as in other things, men will take the first, the second, the third—nay, even the ninety-ninth—step, but the hundredth and last they will not take.—
MARK RUTHERFORD.

PRACTICAL

Plain Words to Preachers

John W. Goodwin

The Preacher Gathering His Materials

BEFORE we take up the theme proper, I would mention some of the necessary subjects a preacher or missionary ought to take up in his studies.

First of all the Bible is the great textbook of the preacher. Everything clusters around it. The Bible is the all important book to the preacher. Hence the language, the rich original language of the Scriptures should not be neglected. A preacher really ought to have some knowledge of Greek, if possible. He does not need to be a scholar, but there ought to be some understanding of Greek, and thus be able to read a little at least in his Greek New Testament.

The Bible has many subjects clustering about it. It will be helpful to the preacher to be familiar with the history of the Old Testament, the history of the New Testament, and the history of the books of the Bible. I preached many years before reading "The Life of Christ," by Edersheim and then felt like a criminal because I had tried to preach without reading it. Just to take up the Bible and try to harmonize it after the plan of the Bible Sunday school lessons, skipping around is a great mistake. We need a better method of Bible study even in our Bible school work. We need better Bible preachers who can open up the rich veins of truth contained in the Holy Word. All study must lead to and from the Book of books.

Outside of the Bible we have the great realm of history. It will be helpful also to know and be familiar with the history of the world. The preacher ought to know history because it will afford him the greatest field for illustrations. A preacher ought to study philosophy. Moral philosophy, history of philosophy and various works on these subjects. Why? It develops his reasoning power, develops his collateral resources, gives him greater vision, and enables him to think

more clearly. He ought to be familiar with general literature. Not only the ancient literatures, but modern English literature.

Furthermore, it will prove helpful also to have some grasp of the various branches of science. It is said that some of the great preachers have been mathematicians. I do not know very much about astronomy, but what little I do know has been a blessing to me personally. I do not know very much about geology, but what I do know has also been helpful. I would know the great theories about the earth, its origin and condition and what the scientists think about it. In fact we may search the world for study and research, and after all it will be found limited to gather materials to illustrate and force home truth so vital for the needs of man. A man who keeps on digging and grappling with these great problems will soon have a mind that will be able to bear fruit in abundance.

Beecher never wrote outlines but went to the pulpit and preached. Do not think for a moment that Beecher was unprepared. He had a great fund of knowledge. It was impossible for him to do anything else but preach, for he was full of all kinds of good things.

We come now to the science of gathering sermon material. And first of all a preacher should have a systematic method of study. Many of us never get down to study because we cannot tie ourselves down to a system. Of course in college work you have a system of study, hours to read and hours to recite. That comes in the foundation of college work and cannot be overestimated. In that particular we should know how to appreciate time. John Wesley said, "I have lost ten minutes forever." Napoleon said he gained the victory over the Austrians because they did not know how to count minutes. Time is the most valuable thing the preacher has on hand. None of it should be thrown away. It is a good prac-

tice to carry a little book of some kind in your pocket. I would just as soon think of leaving a part of my clothing at home as to leave a book out of my grip. The great cross I have now is that I have not the time to read and study. We often read after other folks go to bed. But there should be special hours for study. Let nothing hinder those special hours for study. With me it was more simple, for I had a good wife to keep me in the study. Perhaps it was selfish on her part because she had to hear me preach every Sunday, and she kept the people from ringing the telephone, so that I was uninterrupted in my study.

Every preacher should have a good system of preserving the material he has gathered in his reading. Many of us read things that are lost to us. We cannot afford to have the modern system of indexing, it is too costly, but any preacher can have an envelope system and have it up to date and modern. Get a box of envelopes and in a few minutes time arrange a filing system. Turn the part that has the mucilage and stick it down, leaving the envelope open for a depository, write on it what the envelope contains, and have it always before you. You may find a good, cheap indexed system. Every preacher ought to have some system of getting his materials and having them indexed so when he had to preach on justification, it will not be needful to read every book in his library on that subject, but he can put his finger on matter he has read and prepare a sermon in a short time.

What materials can a preacher use? That is the burning question. How far can one use material and not commit the crime of stealing—called plagiarism. Well, when you come to originality, I do not know how far any of us are original. I would not know where to begin. I heard of a young preacher who was called to preach a trial sermon. He preached it and then the question came up before the church board as to whether they should call him. An old preacher, somewhat retired, was present and objected to the young fellow and in his objection said, "That sermon he preached this morning was not his at all, it belongs to another, I know, for I have the book at home in my library with that sermon it it."

They were disturbed and did not know what to do about it. They did not want a preacher preaching other men's sermons. They called

him in and said, "We want to know whether that was your sermon or whether it was someone else's."

"No," he answered with some embarrassment, "I came in hastily and did not have time to prepare a sermon. I heard this brother (pointing to the old brother who had objected) preach this sermon some time ago, and so I thought I would preach it here this morning." I would not want to judge, but I would not want to have been that old preacher.

What is the crime of plagiarism? First, appropriating whole sermons or sermon outlines without giving credit for it. I do not mean a man may not use sermon outlines from commentaries and books arranged for that purpose. I do not say that a young man could not use the sermon outlines of Spurgeon, written by him for young preachers. There are several books for preachers with many sermon outlines covering the entire Bible. A preacher could use these. A man may use anything he finds in a commentary for that is the purpose of the book, but he must remember that everyone else has the same privilege. While there would not be anything wrong in that, yet I would not advise such practice. Do not take the sermon outline you have heard and use it without giving credit for it. There is a difference between using what you hear and what you get from the commentary. I would take everything I could find on a scripture and bring it to a boiling point. I would put it in my soul and melt it up and then I would pour it into my mold and make a sermon of my own. The difference between getting other people's materials and using them and this process is like this: If you should go to my powder bag and steal my shot to use, it would be stealing, but if you should go and dig them out after I had fired them and melt them in your own pot and make bullets, they would be your own.

In the second place plagiarism is using old quotations without giving credit for them. The preacher reading off whole quotations as if they came from his own thought when they came from another. And third, plagiarism is professing originality when receiving the idea from another. It is a very bad practice because should somebody find you out, all your efforts will become so discredited that they will be as nothing. I will say in conclusion, I do not take credit for

all I have said, for some thoughts have been taken out of books.

Lastly, we may study personalities. Of course, not to criticize, not to point out another's weakness, but rather to fortify ourselves against such breaches of strength, and to find our own limitations in order that we may become stronger. To properly read men is a great art indeed. We should study to know the proper method of ap-

proach, how to make the helpful point of contact. Paul said, "I caught you with guile," meaning, of course, he had studied their likes and dislikes and found out how to reach them with truth. It is a great art to know how to become all things to all men in order to win them to Christ. To do this effectively, one must study all men to get the right slant on life to make the proper approach. If we can learn by experience it will prove a great teacher.

Lights and Shadows of a Preacher's Life

General Superintendent Emeritus H. F. Reynolds

PART FOUR—THE PREACHER'S ENTIRE

SANCTIFICATION

THE owner and operator of the lumber mill where I sought work while in pursuit of my former good health, as mentioned in my last article for *THE PREACHER'S MAGAZINE*, was a very kind and generous man. One day, as the time for the Methodist camp-meeting was approaching he suggested that I go to the campmeeting with him. I gave him a number of reasons why I could not accept his kind and most generous invitation, the chief reason being that I must need stay by my work and earn money to support my good wife and lovely baby girl, then about five months old. Also I must pay my debts as soon as possible. But the good brother met every objection, and swept them all away by stating that he would take me to and from the campmeeting, and meet all of the expenses of the camp. While at dinner that noon, after my wife had listened to the brother's proposition, she said, "Well, while campmeeting usually is not conducive to a person's getting much sleep, perhaps the change in the open woods for ten days would do you good." And she urged my going, even till I, with the brother and his family, really started.

After the long dusty ride of about forty-five miles in the hot sunlight, in an open spring wagon, almost anyone would expect that on going to bed, he would readily go to sleep. But not so, for after attending the first meeting of the camp that night I hastened to my individual tent and went to bed, but much to my disappointment, did not sleep, but as usual, rolled and yawned till

nearly time for the morning campmeeting bell to ring.

However the second day on the camp ground found the writer anxious to attend all the services. Especially was this true of my desire to go to night service. I had been attracted by the hearty singing and live and energetic exhortations and testimonies. But having been able to go to sleep for a little season about the time for this particular meeting to begin, and having slept overtime, it was rather late when I came to the tent. I found a seat on one end of the bench which was used for an altar for seekers. A layman was in charge of the meeting, who, I learned later, was Albert B. Riggs, of Ludlow, Vermont, who later accused me of praying him and his wife into missionary work in South America. Later he became a very efficient evangelistic minister and was prominent in the organization and perfecting of the Church of the Nazarene. If Brother Riggs' accusation is correct I do not feel sorry.

The leader of the service was giving an exhortation on the Holy Ghost, stating that the baptism with the Holy Ghost, or entire sanctification, would cleanse the heart of a believer from all sin, would remove all unholy temper, impatience, jealousy, hatred, all fear of man, and all fear of dying, and would do it instantly, if the believer fully consecrated himself to God, and accepted it by faith. As he began to exhort the more earnestly that the believers would seek this blessed experience, I did not wait for him to close, but at once slipped off the end of the bench and began to cry aloud to God, for Jesus' sake, to baptize me with the Holy Ghost and to please heal my body so that I might again

go to preaching. I had not prayed very long until God heard my prayer, and for Jesus' sake did baptize me with the Holy Ghost and wonderfully healed my sick body. I was so overjoyed with the fact that the Holy Ghost had come and sanctified me wholly that I had not even yet thought of my bodily healing. But later I realized that God had also healed my body.

Having dressed for the day next morning and stepping out of my tent, I saw my district superintendent crossing the grounds. I hailed him and said, "Doctor, I am well and ready to take work." My enthusiastic remark evidently took him by surprise, and the good man broke out in an audible laugh, to which I responded, saying, "Brother, you sat in the tent near me and heard me testify to the fact that the Lord had sanctified me wholly, and healed my body. I have slept all night, only to be awakened by the ringing of the campmeeting-getting-up-bell. I am well and ready to take work."

At this remark the presiding elder became serious, and said, "I haven't any place for you except Plymouth. They want a pastor up there. But I can't help you any, as I have planned for all of the district home missions funds. They want a pastor; there are two members; you may go up there, if you want to." Notwithstanding that the district superintendent later offered to send me to pastor two other small places, Plymouth seemed to be the most needy, and I told him I would go to Plymouth.

From that ever to be remembered campmeeting, and also that ever to be remembered experience of entire sanctification in the meeting conducted by A. B. Riggs, I returned with my kind benefactor and his family to our basement home in connection with the lumber mill. As I tried to relate my remarkable experience of entire sanctification and also of my being divinely healed, and that our district presiding elder had said we could go to preach in Plymouth, Vermont, my good wife became overjoyed that soon we were again to be in the gospel ministry and a pastor of even a two-member church.

Satisfactory arrangements were made with our friend, the lumber mill owner. The Plymouth circuit was large and quite mountainous, and demanded a horse and buggy. Same were satisfactorily arranged for, and later paid for, according to arrangements. While our household

goods were not numerous, we had to take them, for our new field did not furnish even heavy furniture. I borrowed a horse to hitch with my horse, and harness and wagon, and started out early one morning to take our goods to Plymouth Notch, where we were to live, a distance of about thirty-five miles, and a mountain range to cross en route. All went quite well until I approached the base of the mountains, when my new horse (so highly praised up by its former owner) refused to pull the grade and began to balk and kick, leaving me the only alternative of hiring a farmer nearby, with his team, to land me and my goods in Plymouth Notch in the hotel-keeper's hall. As soon as we were unloaded we started back, the farmer's team eating while we were unloading. In the early hours of the next morning, on reaching my farmer friend's home, I asked how much I owed him for his friendly assistance. He said, "Seven dollars." I gave him five dollars, that being all I had, and detecting the man's disappointed look, I said, "Here is my overcoat, you may keep it until I return and pay you the other two dollars." He took the coat and later I paid him and redeemed it. On arriving at our destination I had fifteen cents, which I deposited in the collection in my first Sunday morning service.

The wife of the deacon of the Congregational Church was a medical doctor and one of the two members of my church. She and her deacon husband said to me, "Your wife and baby can come in and stay with us till you secure a house." Thus having wife and baby cared for, I was greatly blessed.

We rented a hall for Sunday school and preaching and other church services from a gentleman who owned and operated a hotel in Plymouth Notch, who was a brother of Mrs. Coolidge, the mother of Calvin Coolidge, who later became President of the United States. Mrs. Coolidge and her husband lived at the village of Plymouth at the top of what was called "The Notch." (In the West it would be called a canyon.) It was not long after we had adjusted ourselves to our new surroundings that my wife started what she termed a "Saturday afternoon children's meeting," which she held in the hall that we had rented. A small boy, by the name of Calvin Coolidge, who lived with his parents at Plymouth, proper, used to frequently come on Saturdays to visit his uncle, our landlord, at the

Notch, and take his dinner with him. When other children would come to the "Saturday afternoon children's meeting," young Calvin Coolidge would come with them, and it was at this Plymouth Notch that Mrs. Reynolds was able to teach him, who later became the President of our great nation. Shortly after he became President, my wife opened correspondence with him, making some inquiry with her congratulatory letter, if he remembered anything she had tried in her weak way, to impart. Soon a letter returned stating that he remembered well her instructions about, "Remember the Sabbath day to keep it holy."

While we were at Plymouth Notch, Vermont, God's light was always bright, but the shadows were many, and some of them were very dark. The financial shadow might be worth mentioning. On going to my new pastorate, a pastor of one of the larger churches had me supply his pulpit while he went to Plymouth Notch and preached and introduced me. He was careful to tell the people that I was not coming for their money (which was quite true). Evidently they took the preacher at his word, and for a long time their money did not reach our many and frequent needs. However, our great and generous God moved on the minds and hearts of a Congregational deacon and his wife to become interested in us. They pried into our financial support, and on learning that we did not have any support except that a part of our rent was provided, they became much interested in trying to meet our financial demands. On account of our financial stringencies, we moved into a small apartment in the garret over the hired hall, and while there, both of our little girls had a run of that dreaded disease, scarlet fever.

Wife suffered a painful accident, caused by a kettle of boiling water being spilled on both of her ankles and feet. Gangrene developed and a long drive to the home of wife's parents was necessary that she might have the skilled treatment of their family doctor, a successful army surgeon. After wife's recovery we returned to our field of labor, where God continued to bless our efforts until we had a good-sized Sunday school, and about thirty-five or forty members of our church class waiting for the presiding elder officially to receive them into the church, and organize for action.

One day while wife was very busy calling among the women of our church, she called up-

on a Sister Taylor, the mother of a large family of boys and girls. As soon as she could, she said to me, "Husband, next time you shake hands with Sister Taylor's oldest girl in Sunday school, don't look at her." But I said, "Wife, how am I to shake hands with the young woman, and tell her I am glad to see her, if I am not to look at her?" To which wife replied, "I do not know how, but the facts are that the young miss has told her mother she is not coming to our Sunday school or church services, if you keep looking at her when you shake hands with her, for she feels that when you do, you can see everything in her heart that she has ever done that is wrong, and she is not going to come!" Well, I prayed earnestly for God to help me to act wisely, and the next time Miss Taylor was in our service, I said, "I am so glad you are here," but kept looking out of the window. A few weeks later the said Miss Taylor was converted, and I have ever since said, "O Lord, make me wise to save souls."

As with the conversion and call to preach, both were so definite, and so real that I have never once doubted either, so also with this preacher's entire sanctification. It was so definite, so complete, and so real, that it not only has held, but has held me firmly and enabled me to be true to the doctrine and experience of a "second work of grace" or "second blessing, properly so called." In a field both large and difficult, with but two members and no Sunday school, our God gave us a good work of grace, resulting in a good-sized Sunday school, about thirty-five active members, and many friends to the church. Then our conference officials said, "Come up higher."

On leaving the January meeting of General and District Superintendents and other church officials in 1935, I asked our General Manager, and General Treasurer, Mr. M. Lunn, what word of advice he could give me. For although officially laid aside, I greatly desire to be helpful to our church. To this Mr. Lunn quickly replied. "Preach holiness." Therefore, having received the experience of entire sanctification, and having proved it to be true that the light will outshine and drive away every shadow, I will, as General Manager Lunn said, "Preach holiness."

If God should for any unknown reason, give the writer sixty more years to preach His gospel, I would wish for no greater privilege than that

He would allow me to preach second blessing holiness.

May we be among that number of whom it is recorded in the 126th Psalm, and fifth verse, "They that sow in tears shall reap in joy."

"Is it a strong church?" asked a man, respecting a body of worshippers. "Yes," was the reply.

"How many members are there?" "Seventy-six." "Seventy-six! Are they so very wealthy?" "No; they are poor." "How, then, do you say it is a strong church?" "Because," was the reply, "they are earnest, devoted, at peace, loving each other, and striving to do the Master's work. Such a congregation is strong, whether composed of five or five hundred members."

The Pastor and Stewardship

E. J. Fleming

THE thoughtful pastor carefully plans his work and works his plans. The most successful pastor harnesses all the forces in his church to the task of securing the largest results. To do this properly and in a well-balanced manner requires careful study of the local, district and general objectives. This introduces the subject of stewardship in its application to material things—property. And the question arises, "What object do we have in view in teaching and preaching Christian stewardship?"

It is easy to apply stewardship principles to an individual compared to applying those principles to a social group like a congregation. The ideals and attitudes of the group are not so easily visualized as those of the individual. The reactions of the individual will usually be definite; those of the group not so dependable.

The pastor will be more eager to secure results from the group by definite commitments because the results, especially in finances, will bulk larger. The danger here is that of seeking objective results rather than subjective. Of seeking men's money rather than men. Of measuring increase in collections rather than increase in spiritual stature. Clear distinctions here are vital to the life of the church. Growth requires time. Collections can be forced by legal and mechanical means.

In order that the pastor may secure the best results, the most enduring results, he must determine to make his stewardship efforts toward subjective results—character building, heart enlargement—of first importance. To this end we offer a few suggestions.

1. *The pastor must accustom himself to preach on stewardship.* He must read widely and with

discrimination. He must meditate deeply and prayerfully. He must drink often at the fountain of the inspiration of all stewardship—the Holy Bible. Only thus can he make this glorious subject as real to himself as repentance and faith and regeneration. He must literally *boil over* with the subject. It must give wings to his soul. He must envision the growth of his congregation in total Christian stewardship, by the development of all those graces of the spirit that feed the streams of generous, that is, free hearted, and liberal, that is, free handed, devotion to God.

He must hold up Christian stewardship as the very essence of active Christian life. He must labor with patience, with wisdom, and with grace. He must lovingly overcome the obstacles. He must set before him an ideal of the full stature of a Christian steward and labor diligently to its attainment in his people.

2. *The creation of well-rounded Christian character must be his objective.* Frequent changes in pastorates will not contribute to this end. In fact, they do not contribute to any well-defined end. They are a hindrance even to building preachers. There must be faithful instruction backed up by faithful example. There must be prayer for individuals and warm-hearted watchfulness over them. There must be prayerful concern for the congregation—the group of individuals. This covers pastoral shepherding of the flock.

Dr. Morro, in his book entitled "Stewardship," says, "One specific application of this pastoral oversight will be in the matter of Christian stewardship. He will define stewardship by such terms as consecration, devotion, sincerity, whole-heartedness, sacrifice, surrender. In sermon and

private conversation, by day and by night, he will train his flock to think themselves into intimate sympathy and fellowship with the love and work of God. The true shepherd of souls will never count his task finished till he has achieved this result. It will demand from him unmeasured patience, a life of constant prayer, and the attainment for his own soul of lofty ideals. The performance of tasks that can be tabulated and embodied in reports will not be of supreme importance to him. His eyes will not be blinded by achievements of a day or an hour. One thing only will cause his soul to exult and that is the realization that those who are under his oversight have given themselves wholly to God and that their giving is an expression of this fact. For this he will travail night and day through a long life. How glorious will be the result. 'He that is wise, winneth souls.'

3. *The pastor must train his people in the kingdom life.* This will include prayer, service, duty to family, family devotions, and the acquiring, spending, saving and giving of material possessions. He must search for the best methods for promoting private personal devotions, happy, loving, home life, the family altar. And how necessary to show them some plan for systematic and regular giving. Haphazard giving must be eliminated as prejudicial to the welfare of the kingdom of God and harmful to the individual Christian life. At this point the pastor should avoid any legalism that will be contrary to the spirit of New Testament freedom. Even tithing as a plan for giving can be made a legalistic yoke that will gall rather than bless. However, the tithing plan presents a *mode* that may be made both regular and systematic, but the danger here lies largely in allowing it to become a maximum standard. Our Manual is correct when we urge our people to adopt tithing as a plan in order that "each member may do his *minimum* share in the support of the whole church, local, district and general." But in addition to this the spirit of generosity—open heartedness, and liberality—free handedness, should be cultivated to such an extent as to liberate the spirit of man from the danger of covetousness and selfishness. When the pastor recommends or urges tithing, the motive of love to God through the divine provision for the better things of the new covenant should lift us to a higher plane than was experienced under the old.

4. *The pastor should always place the giver above the gift.* The pastor can well afford to make an extended study of Paul's Epistles to the Corinthians, and especially the 8th and 9th chapters, keeping always in mind his statement in 1 Corinthians 12:14, "For I seek not yours, but you." He always put the individual ahead of the method. He always put character ahead of cash. Here the pastor will meet another temptation. Some pressing need will seem to make an immediate increase in the collections imperative and in order to obtain that increase he will be tempted to stress the object in view. But let him keep in mind that he is not investing his efforts for immediate appreciation and income, but for "safety" and the "long pull."

The Pastor's Scrap Book

I. L. FLYNN

"BE YE HOLY"

Someone has said there are sixteen commands in the Bible requiring us to be holy—sanctified. Eighteen groanings, pleading and intercessory prayers that we might get the blessing. Fourteen passages telling how to get the experience. Over one hundred passages pointing out that it is a second work of grace. That the word "perfection" or its equivalent, occurs one hundred and ten times in the New Testament. Looks to me like God wants His people to be holy.

THESE EVIL DAYS

"Dearly beloved, we must be in earnest, for the days are evil! If we meet God's conditions, He will meet our souls! The big blockade to a Bible standard, Holy Ghost revival is sin and carnality.

EXTREME WICKEDNESS OF COVETOUSNESS

1. It is the tap-root of all evil.
 2. It is uncontrolled by reason or conscience.
 3. It is gain at the expense of others.
 4. It smothers every noble feeling and aspiration.
 5. It quenches every emotion of religion.
 6. It is supreme wickedness.
 7. It is hell let loose in the human breast.
 8. Covetousness is idolatry.
- The transforming power of Christ can cure it.
—C. E. CORNELL.

The Man Who Explored Hell

E. Wayne Stahl

A rendering of Dante's "Inferno" to which is added some of the poet's experiences after he emerged from the regions of the lost.

- p. As in the autumn-tide the leaves fall one by one from the tree, until the bough is bare, and all those leaves lie on the ground beneath, in similar fashion the wicked spirits singly dropped down from the bank into the dismal boat below, each at a sign from its ferryman.
- q. Over the gloomy river they are carried; by the time they have landed on the farther side, on that one from which they went another multitude has assembled.
- r. My urbane teacher said to me, "From all quarters of the world those who have left the mortal life under the wrath of God, assemble at this spot. Here they willingly cross these waves spurred on by a realization of the justice of the divine mandates. Over this river a righteous soul has never gone. You understand now why that infernal boatman addressed you as he did."
- s. Immediately after his speech was ended the whole somber region trembled horribly with a violent earthquake; even to remember that moment makes me sweat with fear.
- t. Then from the country of grief blew a mighty wind, followed by red lightning and the sound of thunder. So terrible was the time that I became unconscious and fell to the ground like one who suddenly goes to sleep.

CANTO IV

- a. The sound of deep thunder rolled in upon my brain. I rose as one who has been violently awakened from sleep. With invigorated eyes I looked around on every side to learn where I was standing. I discovered myself on the edge of the mournful valley, the abyss of woe. From it rose unnumbered cries of sorrow; united they made a vast thunder. So deep was that valley, so dark, so filled with heavy clouds, that I could see nothing there, nor could I see its bottom.
- b. With a face from which the color had fled, my poet guide said, "Let us go down into the sightless realm below. I will precede and you shall come after."

- c. Nothing his pallid features I made response, "How may it fare with me, if you who have consoled me in my fears, have yourself become afraid?"
- d. "Mistakenly you have supposed that my paleness was caused by terror. It was pity for the suffering ones beneath us that made my cheeks so white; but let us proceed. Long is the journey before us and we must not delay. He walked on, I moving behind him. We entered the first circle that encloses the awful deep. The eternal atmosphere quivers with a vast sighing from the sorrow of an immense multitude. My mild adviser said:
- e. "You do not seek to learn who these are? Their lives were not wicked, but they were not recipients of the gospel's saving grace. They are without hope."
- f. We moved onward among those lost souls as though going past the trees of a thickly wooded forest. There we met Homer, supreme of poets; and many another singer of renown we encountered.

To a mighty building we came.

- g. Within its walls we met certain famous ones of other ages. Among them were Cæsar and Saladin, King Latinus; Lavinia, Lucretia, Cornelia were there too. There was Aristotle, emperor of the wise; also Socrates and Plato. And many more including Averroes, who made the colossal commentary. From this place my sagacious leader and I traveled into a region of eternal storm, where it is altogether dark.

CANTO V

- (a) We left the first circle, and going down to the second we found it smaller than the other. As its size is less, so is its anguish greater. We heard a bitter wailing. Minos is judge there, he who in the life above was king of Crete. With ferocious face he threatens those who stand before him, as he scrutinizes the record of their wicked deeds. Then he pronounces their doom and banishes them to their own place of torment in the infernal world. The sinful ones before him are forced to acknowledge their transgressions. His sentences are

merciless. Many wicked spirits are always before him. One by one he judges them; then they are cast down to their adjudged place.

When he saw me he ceased for a moment his painful labor as a judge; he shouted, "You do draw near to this seat of sorrow, beware how you come hither, be warned as to the one in whom you confide. Do not be beguiled by the broadness of the gate."

- (c) My conductor replied, "Do not oppose his progress; it is predestined. He has decreed it who is able to enforce his will. Be silent."
- (d) Then I began to hear loud tones of sorrow; then my ears were assailed by a mighty lamentation. I arrived where was utter darkness. As is the roaring of the sea when upon it the winds contend, so was the tremendous clamor and tumult that I heard. Perpetually the fierce, hellish hurricane urges before it the lost souls; in furious revolution are they borne, and with pain immense. When they reach the fatal cliff, they wail, and scream and loudly mourn, they curse the gracious God. To this sore agony those are doomed who have given themselves up to lust and who surrender their rational powers to fleshly delights. As the starlings, when winter rules the land, are in vast numbers borne along on their wings, so that cruel gale swept those wicked ones along. Hither and thither, up and down are they carried. Never may they expect the pleasant refreshment of repose; they despair even of a mitigating of their torment. As cranes, sounding their doleful notes cleave the air in an extended line, so those doomed and lost sped by crying loudly in their pain."
- (e) I asked, "Master, who are these so sorely punished in the dark storm?" He answered, "The first of them that you see ruled over many lands. In impurity she was so bold that licentiousness she legalized, to free herself from the reproach of vice; Semiramis is her name; we read that she was Ninus's wife, and succeeded him on the throne. Her empire is now the Sultan's dominions. The next one you see in the throng became a suicide because of her adulterous rage. Then comes Cleopatra, who befouled her throne with lust." I also saw in the sad procession the Trojan, Helen, cause of the long and bitter war. A thousand more fornicators my teacher showed me, those who came to their death because of their lewdness of life.

- (f) As I heard him name these, the highborn ones of the long ago, into my soul came a great overwhelming grief for them. I said,
- (g) "Maker of verses, I wish to speak to those who are approaching us together, who seem upon the gale to have no weight."
- (h) "When they are not far away from us, beg them to speak by the desire that ye have for one another, and they will heed your request."
- (i) When they were blown nearer us, I addressed them thus:
- (j) "Restless ones, if it is permitted, come and talk with us."
- (k) As doves, wishing to reach their pleasant nest again, wing their way thither with secure, wide flight, propelled by desire, so those two came forth with haste from that carnal band, so strongly did my request have power upon them. A woman's voice I heard speaking these words:
- (l) "O kind and benignant one, who comes to visit us in this realm of night, if ever we prayed, we would petition the All Ruling that He would give you peace, since you compassionate us in our woe. We will listen to whatever you choose to say to us. In Ravenna was I born.
- (m) "My companion and I were inflamed with unclean desire for one another and it brought to violent death together. A place in hell awaits the one who murdered us."
- (n) I said, "Francesca, your doleful doom unseals the fountains of pity in my heart. How did you come to your carnal sin?"
- (o) Her words were these, "Weepingly I will tell the story. One day my lover and I read together the tale of lustful Lancelot. No one was near, and there was no suspicion there. Often as we read we looked at each other, and our faces were pale. One passage was our undoing, the one that deals with the smile and the unclean, burning kiss. My lover here implanted a kiss upon my quivering lips. That book and its story were the harbingers of our fall. Our reading ended for that day."
- (p) While Francesca uttered these words her partner made sounds of grief so sore and so loud that through pity I seemed about to die. In a swoon I fell, as a lifeless body drops to the ground.

(To be continued)



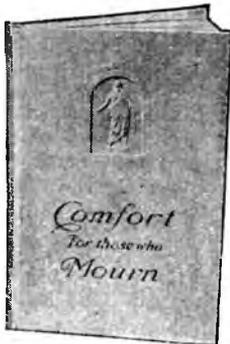
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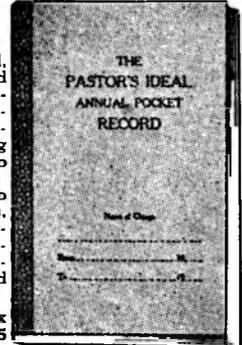
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