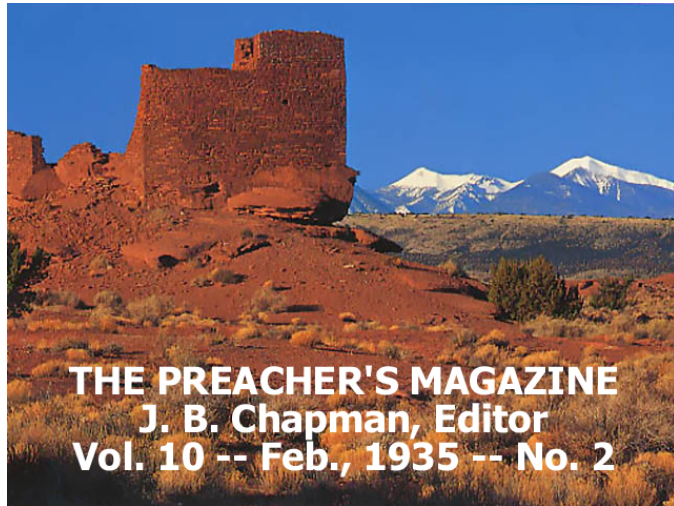


Copyright Holiness Data Ministry -- All Rights Are Reserved For This Digital Publication, And Duplication Of This DVD By Any Means Is Forbidden. Also, Copies Of Individual Files Must Be Made In Accordance With The Restrictions Of The B4UCopy.txt File On This Disc.



**THE PREACHER'S MAGAZINE**  
J. B. Chapman, Editor

February, 1935 -- Volume 10 -- Number 2

A monthly journal devoted to the interests of those who preach the full gospel, published monthly by the Nazarene Publishing House, 2923 Troost Ave. Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 per year. Entered as second class matter at the Post Office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

\* \* \* \* \*

Digital Edition 05-19-10  
By Holiness Data Ministry

\* \* \* \* \*

## CONTENTS

- 01 -- Why Should People Come To My Church? -- J. B. Chapman
- 02 -- Expository Messages From Hebrews -- Olive M. Winchester
- 03 -- Making A Minister -- Paul S. Hill
- 04 -- The Minister As A Shepherd -- J. F. Leist
- 05 -- God's Financial Plan -- A. L. Parrott

**06 -- What Is Christian Stewardship? -- E. J. Fleming**  
**07 -- Someone Has Said -- Compiled By Harold C. Johnson**

\* \* \* \* \*

**01 -- WHY SHOULD PEOPLE COME TO MY CHURCH? -- J. B. Chapman**

If the question were, "Why should people go to church? that is, some church, it would be merely a theoretical question and could be answered by the usual arguments in favor of church attendance. But the question is more discriminating than that, for we have proposed to ask why people should attend the particular church of which I am the pastor. That is, why should they attend my church rather than one or another of several churches which hold meetings in the community? Especially why should anyone pass by one or more other churches and come on down to attend my meetings? -- which is what a good many must do if I have a crowd. What benefits are people likely to get out of the services and activities of my church which are really valuable to them and which they are more likely to get here than somewhere else? Well, the asking of these questions should do me good, whether or not I am able to answer them as satisfactorily as I wish.

And approaching the question as our fathers used to do, there are a number of arguments that I think are insufficient. As to my own members, of course I can argue that it is their duty to come and that even if the meetings make no particular contribution to them, they should come on and be "faithful" anyway. This is true, but too frequent reiteration is practically an admission that my program does not sustain itself against competition. Concerning others as well as my members, I can argue that I am doing my best to do them good and they should come out of sympathy for my earnestness. But the truth is there are preachers who are both earnest and efficient, and if I am earnest only, then people are not really obligated to support and assist me merely on this account. The man who walks the tight rope far up above the pavement of the street is both earnest and efficient, but if I do not care for that sort of entertainment I am not likely to contribute very much either of time or money to its support.

It is not necessary for me to go over the ground relating to the service which the church is expected to render to its members and adherents. This field is rather too familiar. At least I need not go into details. Perhaps it is enough to say that the church is expected to help people "find God," using this expression in the broad sense, and making it to include not only the crises of justification and sanctification, but also "the practice of the presence of God" in the whole scope of the Christian course. And now will people get help in this supremely important sphere by attending my church?

Perhaps I can do no better than to divide this question into its component parts and leave the answers to be filled in by every preacher who reads them:

1. Can I gather about me a sufficient number to make my church a balanced society in which children, young people and neighbors (without much reference to age) will find companionship, as well as fellowship? or will I always have just a "woman's church," or "an old people's church," or "a young people's church," or "a poor people's church," or "a rich peoples church," etc., making it impossible for many to find with me .the answer to the legitimate demands of the social nature?

2. Can I succeed in maintaining an atmosphere of worship, especially in my Sunday morning services, that will assist busy, work-a-day people in "drawing in the wanderings of their minds" so that they will leave the place feeling like they have been to church and not to a forum?

3. Have I developed an ability to fill my sermon period with things new and old and interesting that will instruct and inspire and make men know that religion is a practical and sensible as well as an ideal thing?

4. Are the services of my church so arranged and conducted that one can take some important part in them without being conspicuous, and get the sense of welcome and adaptation without unwholesome publicity?

5. Have I found a way of making announcements and taking .the offering that is effective and yet not tedious?

6. Do I have a program of service that makes place for everyone and gives emphasis to all the phases of the Great Commission, thus offering a channel for the expression of all Christian verities and holy impulses, or is mine but a cult which confines and clogs rather than opens and directs?

A preacher sat in an audience of his own denomination and observed the manner and end of the service. Toward the end he asked himself, "If I lived in this neighborhood would I become a regular attendant upon the services of this place?" And he had to admit that he probably would not do so, for there was a barrenness and a strain and unnaturalness that reminded one of Pharaoh's chariots with the wheels off. Spontaneity, swing, and interest seemed almost entirely lacking. Even a dead ritualistic service is preferable to a dead informal service. In fact there is little room for choosing among the various kinds of deadness. And mere recklessness is a sorry substitute for spiritual depth and power. Or to follow the metaphor, it does not help much when things are dead for them to resist acknowledging it.

Church publicity is a fine thing, and worthy of the preacher's careful attention. But a church cannot run on publicity any more than a train can run on its bell and whistle. Are there really any good reasons why people should come to your church?

\* \* \* \* \*

## 02 -- EXPOSITORY MESSAGES FROM HEBREWS -- Olive M. Winchester

### The Dynamic Power Of The Word

"For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, and of joints and marrow, and quick to judge the feelings and thoughts of the heart. And there is no creature that is not manifest in His sight, but all things are naked and laid open to the eyes of Him to whom we have to give an account" (Heb. 4:11-13, Lightfoot's Translation).

The hope of rest for the people of God had been delineated. A rest wherein they ceased from their own works and found the true spirit of worship where the soul meets God and enters into the communion of spiritual fellowship. Here the soul finds its home; here there is the transformation of the human nature, and here is the process of bringing into conformity the powers of our being. The transformation is an act, the adjustment of the various functioning powers of being requires time. But both are wrought through the rest of implicit trust and surrender to God. The reason for this the writer subjoins in describing the dynamic power of the Word of God and its penetrating influence.

### The Word Of Active Force

This Word divine given unto us is not simply a statement of belief couched in some rational form; such a molding of truth may be an interpretation of the Word of God, but in itself it is living, having the power of action. Herein is the same attribute applied to the Word that is applied in a preceding chapter of this epistle to God. The Hebrews were warned to take heed lest they depart from "the living God." Then we have the same attribute applied to Christ, springing out of his own consciousness on one occasion and designated unto Him on another occasion. In His discourse after the feeding of the five thousand, he tells the people plainly, "I am the bread of life," and in the first epistle of John the writer speaks of the "Word of life." Not only so, but this is not the only reference which sets forth the thought of the Word as possessing this dynamic element. In the Gospel of John (6:63) we hear Jesus saying unto the people, "The words which I have spoken unto you are spirit and life," then carrying this thought over St. Peter makes mention of the "words of eternal life" which they have. Moreover Stephen in his defense refers to words spoken on Mt. Sinai as living oracles that had been given unto them. Unlike other pronouncements of teachers of truth and religion the words given by God and Jesus Christ, the Son of God, have within them a dynamic element. They not only hold up an ideal and set standards of high ethical and spiritual living, they carry with them through the ministry of the Holy Spirit an enabling power to attain to those standards when the heart of the individual reaches out in faith.

Not only is the word living, but in its manifestation it is filled with vigor. The English derivative for the Greek Word used here is energetic. The dynamic element

**works with effectiveness and with intensity. It expresses the characteristic of all life in that it has an inherent activity and in this case it is a stirring inherent activity.**

**Then there is added the penetrating power of the Word. As Wescott says, The activity of the Word is not intellectual only by moral: it deals with conduct as well as with knowledge. It is shown in the power of the Word to lay open the innermost depths of human nature. It has unrivaled keenness: it pierces in fact to the most secret parts of man, and that not as an instrument merely but as a judge of moral issues. It is sharper than the most formidable weapon of earthly warfare: it finds its way through every element of our earthly frame: It scrutinizes the affections and thoughts of which our bodily members are the present organs.**

### **The Penetrating Power Of The Word**

**With the comparison of the Word to a twoedged sword, there is the suggestion of its ability to enter into the depths of human nature, discerning the innermost utterances of the being and distinguish between the right and the wrong. This thought is carried farther in the following expressions. Herein says Westcott, "The 'dividing' operation of 'the Word of God' has been understood as reaching to the separation of soul from spirit, and of joints from marrow, or to the separation, in themselves, of soul and spirit, and of joints and marrow. The latter interpretation seems to be unquestionably right. The Word of God analyzes, lays bare, reveals in their true nature, reduces to their final elements, all the powers of man." The Word of God penetrates to the innermost recesses of the phases of man's inner life.**

**The effect resulting from this inner penetration is expressed in other passages of Scripture. The psalmist stated, "The entrance of thy words giveth light." There is the illuminating power of the Word revealing sin in its true nature, and teaching the mind of man the way of truth. All illumination of the Spirit is through the Word as the instrumental agent. No added revelation is given unto man, but the vivifying of truth already made known is the work of the Spirit and the application of that Word to the hearts of men. If the mind is laid open, then the word goes through and through and illuminates every part. When the mind is closed then the Word of truth cannot penetrate. We speak much these days of a mind set. This state and condition characterizes many, and for this reason the light does not enter. But when the mind throws open all its doors and welcomes the truth as presented to the heart by the Holy Spirit, then does the divine revelation penetrate through all.**

**But the line of thought is carried still farther saying of the Word that "it is a discerner of the thoughts and intents of the heart." The term used here and translated discerner means more specifically judge. There is resident in man the power to sit as judge and call into court before him all the mental activity that crosses the field of consciousness. Aided in this judgment comes the Word of God with its power to give light. In the translation we have the first term translated thoughts, but it also has reference to the affections, at least that is the viewpoint of some writers while others retain the idea of mental activity rather than emotional. In**

any case it would seem, if the mental content is to be assigned to the term, that it is thought deflected by emotion or desires, and is to be classified with what is known as wish-thinking. This type of thought is very prevalent among human beings; they desire and then interpret their desires as reality. Sometimes they even acclaim the fact that they are under divine direction when the urge that is driving them on is their own desire. If the heart would open itself without restraint and would bid the tumult of desires to cease, then might the Word penetrate and analyze the condition, revealing how much of human was resident in the motivating force and how little of the divine. Then would we have a closer fellowship with Christ our Savior, and we would save our faith from wreckage by refraining from interpreting our desires as faith; we would eliminate presumption from our faith.

The next word translated intents is a purely intellectual term, and would indicate another phase of mental life which we designate often as the projecting of alibis. The account is given of a certain professor who on one occasion finding that in his class there were only a few present who had signed for his course while for a fellow professor a large number had elected the work, straightway began a process of rationalization whereby he persuaded himself and announced to others that he was needed elsewhere. Had he faced the issue immediately, he would have recognized that underneath his pride had been wounded and jealousy was stirring, but he did not. He developed a false line of reasoning. An open mind to the application of the Word by the Holy Spirit will help us penetrate such alibis and make us honest with ourselves and other people; it will save us from false reasonings.

Thus does the Word of God penetrate through all the intellectual, emotional, moral and religious strivings and urges in the heart. Without this incisive discerning man often goes forth in wrong lines of action, finding blighted faith and disappointed hopes as the result.

### Revelation Touching All Phases Of Life

After speaking of the Word as ever active and noting its penetrating power going to the depths of the human heart and analyzing all its thoughts and motives, the scope of the divine revelation is set forth. "There is no creature that is not manifest in his sight: but all things are naked and open before the eyes of him with whom we have to do." Not only man is included under the all-embracing activity of word, but the entire cosmos as well.

When we try to solve the problem of creation and explore the depths of its meaning, while science can carry us far on our journey, yet there comes the time when it ceases to function and like the magicians of old in the presence of Moses, it exclaims, "This is the finger of God," that is, it does this if it is true to the inner convictions of the stirring within and also the logic of a reason which tells us that every effect must have an adequate cause. Moreover there is a ground of unity between nature and man, running through both there is the element of purpose.

No naturalistic or mechanistic theory of the universe can account for all of the facts. As we direct nature by our efforts and labors, so is it reasonable that behind all there is a conscious Mind; this mind knows all the workings of nature. We stand perplexed and baffled; we marvel at the functioning of the works of creation, and with all of the discoveries of present day science, we must go to the Word of God for the fundamental fact of origins. Here we learn of the origin of matter and the origin of mind. We may not be able to tell what matter is or what mind is, but we know through the Word from whence they came, and that is sufficient for our faith. There is no creature or creation that is not manifest in His sight.

A fire-mist and a planet,  
A crystal and a cell,  
A jellyfish and a saurian,  
And caves where the cavemen dwell;  
Then a sense of law and beauty,  
And a face turned from the clod--  
Some call it Evolution,  
And others call it God.  
-- Carruth.

Continuing the thought there is added the fact that not only does the Word give the basic fact for all creation, but when the Spirit moves with the ever living precepts of truth then the inner essence of everything is laid bare, all disguise is removed and things are known in their true nature. When the convicting power of the Word can find its way into the hearts of men, how many theories hostile to the premise of one God and Father over all have taken flight; the hostility and rebelliousness of the hearts from which they spring are made known. They had sauntered forth as children of true intellectual thought, but they retreat as enemies and rebels. If the search for truth is followed by reverent and God-fearing minds, then what different presuppositions would we not have!

The second word in this connection affords food for thought. Some explain it as coming from the custom of the wrestler who seizes the neck of his opponent and thrusts back the head, but this is rejected by others who claim that it refers to the pressing down of the head and thus is indicative of prostration. Since the latter meaning would seem to be the more acceptable, we might draw our inferences from that. This would lead to the utter prostration of all human schemes of thought, all vain philosophies, all developments of theories of this universe of ours which are without the fundamental premise that the ground truth on which all other truth rests is the fact that there is a personal God, Creator and Father of all mankind in a creative sense. All merely human wisdom must fall prostrate and confess its inability to solve the "riddle of the universe" and the being of man; the Word of God alone has the basic facts, building upon these our edifice of thought may stand.

Thus we find the Word of God an ever active, living force, entering into the intricacies of thought of the human heart, discerning the good and the evil; also this Word gives to us the ultimate foundations upon which all fabrics of thought may rest; here we can place our faith upon a sure foundation. The Word of God is "The Book of Books."

"Within this ample volume lies  
The mystery of mysteries.  
Happiest they of human race  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch, to force the way;  
But better had they ne'er been born  
That read to doubt or read to scorn."  
-- Sir Walter Scott.

\* \* \* \* \*

### 03 --MAKING A MINISTER -- Paul S. Hill

#### What About Tomorrow?

It seems that one of the characteristics of successful preachers and ministers is that strange something that reaches out from the future and grips them with a strange and magnetic force. Sometimes we call it "vision" and sometimes a minister who has it is called "ambitious," but whatever it is, it certainly grips the heart and emotions of many great men.

We do not doubt that God calls His Church and His ministers to the conquest of the future. We know what is in the past, and the push of past history certainly influences us, but none of us know the future, and yet the call of future things most certainly is impressed upon us. We cannot read the future in a book as we can past history, we cannot judge it altogether by past events, we deal with it mostly by those strange and gripping emotions and hopes that we can hardly express.

One of the characteristics of the Hebrew Christians was that they had "tasted the good word of God, and the powers of the world to come."

This matter of what God was going to do in the future evidently concerned the early Church. And why not? Cannot God lead us into the line of future battle by stirring us toward it as well as urge us to it on the strength of past history? It was this impelling toward the future that thrust out the Wesleys. It gripped and moved Bresee. It will be with the Church as long as there is a future battle to be fought.

The younger men will feel this strange pull toward the events of the future. Just as the ministry of past generations has been shaped for the battles they were



called upon to fight, so the younger men of our day feel that pull of an unseen and yet surely coming conflict. These from the future convictions will do much toward shaping their ministry. The future is right now impressing itself upon them. Doubtless their ministry will be along lines that are unfamiliar to many of the older ministers of today. They will preach in a condition of world that we do not now know. We must allow them room for their own convictions and the development of their own ministerial souls. God is now fitting them for the needs of tomorrow.

About the future there are some things that we can know. We are sure that the battle will rage around the blood-stained cross of Christ. The atonement is a settled fact in the salvation of men. Satan's attack will be there, and there God's ministers will meet him, regardless of world conditions. This only would we say to the younger ministers, "Seek only the will of God and the glory of His cross."

### What Kind Of Preaching

Rev. Jonathan Edmonson's book of "Short Sermons on Important Subjects" has an introduction by Rev. J. P. Durbin in which he gives a brief history of the different kinds of preaching done by the ministry from the time of Jesus to the eighteenth century. We select portions of "this introduction, and pass them on with a twofold purpose; first to furnish a brief history of the methods and subject matter of preaching in the past, and second, to furnish a background for the thought of this article. Speaking of the preaching of the apostles he says, "After His (Jesus) ascension to heaven the apostles entered upon the execution of the Great Commission given them in the words, 'Go ye into all the world and preach the gospel to every creature.' The topic of their preaching was the birth, miracles, suffering, death, resurrection and ascension of our Lord, and their object was to show that these fulfilled the conditions of the prophecies concerning the Messiah, and therefore that Jesus was the Christ. The experience which accompanied this new faith was often the subject of public confession, as in Paul's address before Agrippa. Such themes and occasions mark the apostles' preaching. It had but little of the character of modern preaching; as the fixing of times, selected texts, distributed topics and previous preparation."

"In the second century public preaching bore nearly the same relation to the Christian worship that it had done to the Jewish in the time of Christ. It consisted of familiar remarks in the midst of the church, upon the lesson read, or upon some event in the life of Christ. And these remarks were frequently made by laymen. The progress of society, for the sake of order, assigned the public instruction exclusively to those who were set apart by ordination to the peculiar work of the ministry, and consequently public preaching became topical, and adapted itself to the state of the Church both with respect to doctrine and experience.

"The extension of Christianity brought it into contact with the philosophical systems of the Greeks and the Orientals, and thus many new topics in morals and theology were raised, and became the subject of keen discussion. The Church

required more varied talent and learning, and public preaching assumed a higher and more commanding position. It became speculative and controversial -- the simplicity and fervor of the first and second centuries passed away.

"Upon the establishment of Christianity as the religion of the empire, and its almost universal corruption, public preaching well-nigh ceased, and religion consisted of certain mysteries in the hands of the priests. The period of the cessation of public preaching in the Church as part of public worship, has, with propriety been called the dark ages.

"For nearly a thousand years, from the 6th to the 16th centuries there was no public preaching profitable to the people. The topics were ridiculously trivial, such as -- Was Abel slain with a club? Of what sort of wood was it? Of what sort of wood was Moses' rod? Was the gold which the Magi offered to Christ coined, or in mass. The origin and history of the thirty pieces of silver which Judas received, etc.

"The conflict between the imperial and papal powers and the increasing superstition of the church of Rome, called loudly on the churchmen to defend their patrimony, and such trivial themes as are mentioned above gave place to declamations on the authority of the church, the merits and intercession of departed spirits, the dignity of the blessed Virgin, the efficacy of relics, the terrors of purgatory, the efficacy of indulgences.

"It was not until the sixteenth century that preachers resumed their place in the pulpit and began to call the attention of the world to pure and primitive Christianity. They denounced the mass and proclaimed the pure doctrine of justification by faith alone. This was the character of the preaching of the Reformation.

"The establishment of the Reformation changed the topics and style of preaching" (the topics were controversial, the style tedious).

"The public mind became fatigued with dry theological discussions, and having settled down upon the fundamentals of Christianity, required that these be adorned and recommended with eloquence, which had become a powerful instrument in changing and directing men's minds."

Such, according to Mr. Durbin, is the history of preaching from the time of Jesus down to the eighteenth century. In addition to this we would like to add the following which we glean from Hurst's Short History of the Christian Church. Referring to the preaching of the apostles, and to the subject matter of their ministry he says:

"The new religion was based upon certain writings, reaching back to the dawn of history, and culminating later in the life of the Founder and in the expositions of His doctrines.

**"There was a historical basis for Christianity.**

**"It dealt with fundamental moral themes.**

**"The people professing faith in the doctrines never grow weary of them.**

**"The doctrines developed pure and heroic lives.**

**"The scriptural cosmogony was more reasonable and consistent than that of Hesiod.**

**"That the character of Christ was without blemish.**

**"His death had imparted to His followers a zeal that nothing could arrest."**

**From what Rev. Durbin has given us in the matter of the history of preaching, together with what Mr. Hurst has furnished in his Church History, it can be safely presumed that there is a kind of preaching, which in the content of its subject and the manner of its delivery has been beneficial to the world. In fact it appears that if such preaching had not been done the world would be unspeakably worse off now than it is. We may take it for a solid fact that through preaching comes that faith that saves the world.**

**But it is not enough that we stand aside and view the matter of preaching as a science or art. We must engage in it. We must feel the thrill of its mighty current, and know that we are engaged in the mightiest enterprise that God has ever placed as a responsibility on men. Whatever else we do we must preach the gospel of the Son of God. Any lack of heart fervor and passion will decidedly change our preaching so that it is powerless and unstable. Whatever it is that makes for poor preaching must be avoided. The gospel is not mere platitudes and twaddle, it is dynamic, rugged, masterful, conquering.**

**There is a relation between the preacher and the sermon. A sermon must have a preacher back of it. A sermon needs a preacher. John the Baptist was a preacher. How can we describe a preacher? He is molded in the mold of God. He towers toward the skies on fire, and grapples with eternal truths. He is rugged with the ruggedness of the kingdom. He is strengthened with might by the Spirit. He is filled with God. And yet he is as tender as a child, and simple as a mountain brook. Tears, shouts, depths of feeling, heights of glory, visions of God and His awful justice, visions of Christ and His bleeding side, buffeting and battles, preachings and prayers, burdens and bereavement, conquest and commands, struggles and strides and a thousand other things must go into making a preacher. Preaching is not a job for a weakling. It is a job for a man filled with the gospel and ready to go to all the world.**

**It is not enough that the head be filled with a theme, it must be a gospel theme, and the heart must burn with it until it is well-nigh consumed. We all need help. Our hearts need to receive many anointings of fire and glory. May the Lord help us to be preachers of that gospel that saves the world.**

### **Ministerial Doubt And Fear**

**There is no class of men that can analyze the spiritual condition of the world better than the ministers of the gospel. Especially is this true of the ministers in the holiness churches who are keeping in touch with the affairs of the world. It may be that some who are in the pulpits are still unconverted and consequently unable to perceive spiritual conditions, but the spiritual men in the ministry are well equipped to tell of the spiritual condition of the people.**

**This ability to analyze the spiritual and religious condition of the world springs from a twofold source. First the minister is familiar with his Bible and with church history, and second his own heart experiences a cry to God for great revivals that will turn the tide of iniquity. The statesman may be misled in the matter, the politician is short sighted in reference to spiritual needs, but the man of God, who has been called to the ministry, sees the cause of the world's crime and despair. More than any other group of men the ministers sense the real condition of the world at large. They compare present and past, and predict the future. They are familiar with the general laws that govern society, and are of all men best able to judge the present symptoms of trouble and predict the future of the disease.**

**And it is this very ability to know the how and why of things in the world that makes place for ministerial doubts and fears. The condition is bad. We ministers know it. The movie is sowing the seeds of crime and the harvest is upon us. The modern home is not strong for God and holiness. The family altars are thrown down. Worldliness has swept over the churches and revivals of real religion are scarce. False religions and false leaders have reared their heads in great numbers. The condition of youth is alarming. All these things and more are world-wide. Every nation is hit hard by sin. The skies are lowering with storm clouds. What a situation! What ground for doubt and fear even among the ministers of God. Many are feeling like Elijah when he ran before the Jezebel of his day, "I only am left."**

**But the minister of God must not have doubt or fear these days. He has in the gospel he preaches, the cure for the disease. The condition is a challenge to him and to his ministry. The minister must have a faith that lays hold of the great principles of salvation as God has issued them. It is a "great salvation." It is God's remedy for just such conditions as these. No condition has ever gotten beyond the reach of God, and the minister is God's man, standing to minister to the needy. To fail when the condition is bad and the world needs him most is not good ministerial behavior. Greater than the battle of national armies is this great battle against evil, and no man in the position of leader should ever give way to doubt and fear. If a general grows discouraged the gloom passes all along the line, and the battle will**

**be lost because of doubt. The minister and his church must fight the fight of faith. To carry doubt and fear into the pulpit is to lose the battle before it is begun.**

**The teachers of prophecy foretell evil days. What of it? The outcome for the truth and the kingdom of Jesus is certain. Why fail to exercise faith in God just because He is opposed and fought against? The battle is the Lord's, and He will win in the last conflict. Why be afraid of the "man of sin," or of some abnormal condition? Just because these things are foretold is no reason why everybody should give up, forsake the fight, hide away in some den, and mope around and cry about the evil days. The minister must stand fast in the faith, and fight for God and truth. If he fails much damage will be done.**

**Someone has written about the "Church behind closed doors." They were afraid. True they had a glorious gospel to preach, but they were afraid. Christ had been born, had lived, had preached His gospel, had died to redeem the world, had risen again from the dead. The Church had a wonderful story to tell, but the Church was behind closed doors, afraid, filled with fear and doubt. It took Pentecost to bring the Church out from behind the closed doors, and put her on the street corners and in all the world with the great story of salvation she had to tell. Fear well-nigh ruined her before she got well started, but the power of Pentecost filled the hearts of the New Testament disciples with boldness and faith. The present day minister must have this divine equipment that banishes his fears and doubts. He must be a hero of faith. He must lead the people of God into and through the conflict. He must lead to victory. Holy optimism must be in his heart. Not as a make-believe, nor a frail vision or dream, but as a real faith in the gospel he preaches and the Christ he serves.**

**It seems that the devil's great objective is the ruination of faith. By faith we are saved. A ruined faith means no salvation. Only faith can bring the victory. If the devil can ruin the faith of the minister it will about ruin his church. The little details of church machinery do not always run smoothly. They are discouraging. How the devil can assail a minister with doubt and fear by bringing against him an array of poor plans, poor pay, poor people, poor times, poor everything. But the minister must surmount all of them and stand upon the Rock of Ages, and place the trumpet to his lips and issue the call for the forward march to victory and deliverance.**

**O Lord save us all from doubt and fear and fill us with holy courage. -- Amen.**

**\* \* \***

### **Praying In Order To Preach**

**Every minister who has spent any time at all in the preaching business realizes the necessity of prayer in order that his heart may be prepared to preach the sermon. It is not enough that the sermon be prepared, the minister must be prepared to preach it. It may be that the sermon has been preached before, possibly**

many times, but the delivery of it must be preceded by prayer in order to have it effective. Usually a sermon is "born again" through prayer. It must grip the heart of the preacher as well as fill his head.

Some years ago we heard a very excellent evangelist preach at a campmeeting. Night after night he stood and in a masterly way proclaimed the gospel, but the results of his sermons were small. One night he preached a sermon that was new and fresh. It came right out of his heart. It lacked some of the polish and homiletical arrangement that the other sermons had but the results were better than the average by quite a large margin. Afterward he told us that it was the first time he had ever preached that sermon. He told how in prayer the message had been impressed upon him, and how, though he did not have time to arrange it as well as he desired, he felt the urge to preach it, and was surprised at the results. I had heard this evangelist preach as a young man. It seemed that at the beginning of his ministry every sermon had a power in it that moved men. His altars were well filled, and the seekers got through in a good way. That sermon he preached that night at camp was more like the sermons that were at the beginning of his ministry. His heart had been stirred. There were tears as he preached. I still remember that sermon, and his portrayal of the danger of the drift of a life toward hell because of indwelling sin. The other sermons I do not remember, but this one I still recall.

What was it that made that new sermon, preached under the urge of the occasion, and only partly prepared, more effective? We think it was the preparation of the preacher's heart instead of the preparation of the sermon that made for the success of the sermon.

\* \* \* \* \*

#### 04 -- THE MINISTER AS A SHEPHERD -- J. F. Leist

##### Part Two

##### Driven Away

The third type of ministry of the true shepherd is to bring again that which was driven away. "Driven away." How many whose names are on our church rolls, or whose names have been on them, does this describe? Driven away -- how? By indifference, it may be even by the shepherd himself, by careless remark, by unchristian conduct of a brother member, by coldness, by aloofness, by temptation, by weakness, by misunderstanding, by opposition, by false accusation -- how many more come to mind.

But no matter how driven away, is not this a message to the shepherd to seek the backslider, the one who has been driven or who has wandered away from the fold? In that incomparable pastoral parable of the one hundred (why call it the ninety and nine, were there not one hundred?), does not Jesus leave the 99 and go

out to seek the one that had wandered away? Not that we should neglect the 99. The parable does not teach this. The 99 were left in their ordinary place of safety and pasturage.

The wilderness and deserts of the Gospels do not tally with our conceptions of such. John 6:10, for example, says there was much grass in a place that Matthew, Mark and Luke refer to as a desert. The wilderness of the parable was no wild rocky place, the haunts of wild beasts, but rather wide, extended plains or savannas, called deserts or wildernesses because men did not live there. Such places were often perfectly adapted to sheep. The point of the parable is that the shepherd sought the lost sheep that wandered away -- and sought it "until he found it." Then he tenderly carried it back to the fold.

### **Sin A Centrifugal Force**

The sheep that wanders from the fold may possibly wander back again. Not so with the backslider, at least not in most cases. Sin has a centrifugal quality and the tendency is to wander farther and farther away. Water flying from a rapidly revolving grindstone does not come back of its own force. The sheep, the water, the backslider, must all be brought back. They do not come back of themselves. The membership rolls of our churches and Sunday schools are a continual challenge to the true shepherd. There are perhaps few rolls or congregations in our Nazarene churches among whom backsliders will not be found, we cannot reach them all, at least most of us think we cannot, but we ought not to excuse ourselves too quickly, certainly not until we have made an honest and worth while effort to win them back.

### **Seeking The Lost**

Ezekiel's final word concerning the shepherd's responsibility is to seek that which is lost, that is, the unsaved. Backsliders are of course lost, but the text seems to differentiate between them and the great mass of unsaved all about us. Jesus stated His mission on one occasion as coming to seek and to save that which was lost. The shepherd is to increase his flock. The minister is to find lost men and women and bring them back to God. He seeks the lambs of his Sunday school. He seeks the young people whom the devil is trying to deceive, and in so many cases succeeding. He seeks in fact in all places and among all ages.

The true shepherd is ever and always a soul winner. Like John the Baptist he is ever ready and alert to introduce Jesus Christ as the Lamb of God that taketh away the sin of the world. I rejoice that there is no controversy among my brethren of the Nazarene ministry on this matter. I rejoice also that it is not merely a theory among us but a practice, born of a deep passion.

So many valuable contributions have been made along this line that it does not seem necessary to discuss it further here. Among the many allow me to call attention to J. W. Montgomery's recent booklet on "Personal Evangelism," which

sounds a keynote that is much needed in our ministry today. And if you want a really thrilling story of a tireless soul winner, read that of "Uncle John Vassar." Rev. H. V. Miller, pastor of the First Church of the Nazarene, Chicago, is one of the co-editors of the present edition. I advise you however to begin reading it early in the evening or prepare to lose a night's sleep. It is a book of 190 pages, and once you have started you can scarcely lay it down until you have finished it.

### **The Headstrong Shepherd**

Having touched some of the specific responsibilities of the true shepherd of souls, Ezekiel injects an additional word as to why shepherds are sometimes unsuccessful. "But with force and with cruelty have ye ruled them." What terrible words. One is almost glad that the limits of our time this morning forbids us to attempt to develop and apply such a searching indictment. Better perhaps that each one of us search our own hearts in the privacy of our closet. There may be confessions that only God should hear.

Can we rule with force and with cruelty and preach perfect love to our people? Will they listen to our sermons on holiness? Most assuredly not. Who will be the losers? The congregation? Yes. They will scatter, get another preacher, or they may retaliate in kind. Does the preacher lose? Yes. The old Romans had a saying, *Cutem gerit laceratam canis mordax* -- a snapping cur wears a torn skin. We leave the application with you.

Suffice it to say that because of the shepherd's unfaithfulness and wrong attitudes, the sheep were scattered, and the chapter continues with the wrath of God poured out on the heads of the faithless shepherds, followed by an exquisitely beautiful picture of true shepherding. I trust you will study the chapter carefully, and harvest where I have only gleaned.

### **Alluring Bypaths**

"The minister as a shepherd." The subject is so big, so challenging that I must apologize for only skimming the surface. I have omitted so much. By what means the shepherd knows his sheep and how the sheep in turn are able to distinguish between the true shepherd and the false, and follow the true. How the shepherd must be fearless, and give his life for his sheep in a hundred ways, as Dr. Chapman pointed out in a recent editorial. How he must make adjustments and reconcile the differences among his sheep. How he must shepherd the new convert, and lead him on into holiness.

So many themes crowd upon us and almost demand recognition. How the shepherd must go before the sheep and not be too impatient if they do not follow as fast as he thinks they should. How he must be an example to them. How he must demonstrate to them a pastoral fidelity that in turn inspires a fidelity on their part, not merely to him but to the Chief Shepherd -- a fidelity that will survive the shock



of the passing of the pastor to another field of labor. How he can teach spiritual truths through the shepherd's life, his implements, the staff, the rod, the sling. What his own relation as an under shepherd must be to the Chief Shepherd.

All these interesting bypaths invite exploration. We must pass them by, hoping that someone else will be constrained to take them up and give us the benefit of his study and experience through the columns of *The Preacher's Magazine*, or some other suitable medium. All pastors do not love pastoral work. All pastors do not seem to appreciate it. Perhaps a deeper study of the pastoral side of the ministry as presented in the Bible would stimulate us all to better pastoral work and a consequent deeper love for it.

Surely we can all see that there is no rattle of machinery to shepherding a flock. Perhaps that is one reason we sometimes dislike it. A neglected task that we dislike soon becomes irksome. The rattle of machinery, however, does not necessarily mark the speed we are making or the amount of work we are doing. Machinery often makes the most noise when out of order or in need of oil. Shepherding and bustling must not be confused. The one will generate boldness and confidence, and lead to victory when we face our congregation on Sunday. The other will yield us only baldness and confusion, and lead to certain disaster and defeat.

### Slothful Shepherds

I can find nowhere in Scripture or in experience where any blessing is ever given, or even hinted, to a lazy, easy-going, indifferent, self-satisfied shepherd of immortal souls. "Woe to them that are at ease in Zion," certainly includes the shepherds. Who troubles to take common roadside pebbles or broken bits of glass to the lapidary's wheel to be polished? We take only diamonds there. They may be diamonds in the rough, but they are made of diamond stuff. A recognition of the value of the products with which we labor should keep us from becoming slothful. Who cares to be a careless shepherd to the whims and fancies of a fickle crowd? We labor toward ends eternal.

My lot as a shepherd may not, will not always be easy. Few of us can have the ideal pastoral field pictured in Goldsmith's "Deserted Village," or be an ideal pastor

. . . "to all the country dear,  
And passing rich at forty pounds a year."

Nevertheless folks in our cities need pastoral care quite as much as in the quiet village or countryside. The Master's lost sheep are everywhere. Shall we find and shepherd them?

### Guardian Shepherds

The world knows me as a pastor of the Church of the Nazarene. My name is advertised on the bulletin board in front of my church. My people call me their pastor. The minutes of my District Assembly record my name on the roll of those receiving pastoral assignments. The word "pastor" is of Latin derivation and corresponds exactly to "shepherd," an Anglo Saxon word from *sceap*, meaning sheep, plus *hyrde*, meaning herder, keeper, guardian. A shepherd then is a guardian of the sheep with all that the word "guardian" implies in its highest and noblest sense. Do our people have the conception of a shepherd that comes to mind when someone speaks of a guardian angel?

Jacob used the words "shepherd" and "angel" in the same breath, the very first time God was ever referred to as a Shepherd, as noted at the beginning. The two conceptions are not foreign to each other in this instance at any rate. If they are foreign to each other today, whose fault is it?

Am I a guardian of my sheep? My final answer will not be to my congregation that feeds and clothes me. It will not be to my District Assembly which invests me with ecclesiastical authority to perform the functions of a minister. It will not be to my District or General Superintendents whom I love and to whom I am amenable. My final answer must be to Jesus Christ, the Chief Shepherd and Bishop of my soul.

Allow me to express my deepest thanks to the committee, who without my knowledge or consent assigned this task to me. I dislike the exacting discipline of writing, and 99 chances out of 100, would never have attempted to prepare a paper on this subject, had it not been for my anxiety to accede to the committee's request and be of such service as I may.

The contemplation of the theme, and its development into concrete, though imperfect form, has been of inestimable value to me. I trust it will make me a better shepherd of souls. If it has helped you in any way, or if it will encourage you in your daily round of pastoral cares, I shall rejoice, giving my thanks to you who share with me in a common task, and the glory to Him who so sweetly saves and sanctifies me at this moment.

In summing up, may I read the words of warning on which our thought was largely based, the word of the Lord as recorded by the prophet Ezekiel, chapter 34, verses 1 to 16 inclusive:

1 And the word of the Lord came unto me, saying,  
2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?  
3 Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

4 The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

5 And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

6 My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.

7 Therefore, ye shepherds, hear the word of the Lord;

8 As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the Lord;

10 Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.

\* \* \* \* \*

## 05 -- GOD'S FINANCIAL PLAN -- A. L. Parrott

Jehovah is a God of order, system and success. He never created a problem that He did not design a specific solution for that particular problem. There are numerous diseases, no doubt in the world today, that medical ingenuity is grappling with meager success, which no doubt could be conquered with simple remedies if they were but discovered and applied.

**One of the major problems of the Church of the Nazarene is her financial problem. This is true in connection with our missionary interests. We have the men and women called of God who want to go, but alas, no money to send them. The same could be said of our home mission fields, our educational interests, as well as our church program as a whole. Had we the money to expend the glorious gospel that we believe and preach would reach thousands hitherto untouched by our church.**

**The failure of the church to properly finance itself is not due to God's negligence or lack of interest but to our unwillingness to accept God's challenge and measure up to the program outlined in the Word of God. It is inconceivable that God would launch the greatest business-the business that involves more minds and more money than any other single business enterprise in the whole wide world -- and at the same time have no system of financing that work. We are frank to admit that if storehouse tithing, together with freewill offerings, is not God's plan then God has no plan. God has no part in the ice cream, bazaar and pie business in financing His work. Before reaching any conclusion on this very important subject would it not be well for us to study it together for a few moments? I am interested in what the Bible has to say. One of the very first objections offered is that tithing puts us back under law and the law of Moses has passed away. "It gets us back under Judaism," they say. Remember, reader, that there is a vast difference between the law of Moses and the law of the Lord. It is true, the law Of Moses has passed away, but the laws of God abide. It is as wrong to break the Ten Commandments as it was in Moses' day. God's laws are as eternal as God himself is eternal and the time will never come when God will not thunder forth to His disobedient child, "Thou shalt not" and "Thou shalt." It is as wrong to kill or steal or commit adultery today as it ever was. God's laws have not been abrogated. Let us notice the**

### **Origin Of Tithing.**

**There was a law long before Moses received his letters of stone fresh from the hand of the Almighty on Mount Sinai. There was a law against murder or else God could not have punished Cain for slaying his brother Abel as recorded in Genesis 4:8-13. There was a law against adultery or else Tamar, the daughter-in-law of Judah, could not have been stoned to death for committing this sin as recorded in Genesis 38:24. Is it not plausible, therefore, to conclude that this law that God praised Abraham for keeping (Genesis 26:5) had incorporated in it the law of tithing? If not, how did Abraham know how to pay tithes to Melchizedek the priest? (Genesis 14:18-20). If tithing was not taught and practiced in those far off days, why did Jacob know to covenant with the Lord when He came down on the ladder at Bethel as recorded in Genesis 28:20-22? Then, too, the very fact that the Bible does not mention tithing earlier than Abraham does not disprove such law for Noah is the first man that the Bible calls righteous and Abraham is the first man that the Bible tells us "believed God" yet you know and I know that Abel and Enoch were both righteous and both believed God. Notice further that**

## **Tithing Becomes A Law.**

**"And all the tithe of the land."**

**In Leviticus 27:30-34 we read, "The tithe is the Lord's: it is holy unto the Lord." "These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." Tithing thus becomes a law -- the law of God. Given by God in the same place and to the same man and for the same people that the Ten Commandments were given. Any student of jurisprudence will tell you that a law once upon the statute books remains a law until it is repealed. When a law is repealed one or more of three reasons prompts such action: first, it may be a bad law and that in itself is sufficient for repeal; second, if the law doesn't meet the demands for which it was passed it may be repealed; third, it may be obsolete, that is, the original cause for which it was passed no longer exists, hence it is repealed. Applying the foregoing reasons to the law of tithing and reach your own conclusion as to whether it has been repealed or not. The law of tithing has not been repealed for no evidence can be found in the Bible to prove that it has and it still remains as binding as the Ten Commandments. Notice further that**

## **Jesus Did Not Do Away With Tithing.**

**Jesus said of Himself that he came not to destroy the law but to fulfill the same. In fact, Jesus, instead of doing away with the law, made it more binding. Take for example the law of adultery or the law of murder. Moses said, "Thou shalt not commit adultery," but Jesus making it more binding said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Moses said, "Thou shalt not kill," but Jesus making this law more binding said, "He that hateth his brother is a murderer." Take the law of tithing. Jesus not only taught tithing but practiced it also. In Matt. 23:23 Jesus said, "Ye pay tithes . . . and have omitted the weightier matters of the law . . . these ought ye to have done, and not to leave the other undone." In addition to this direct statement from the lips of our Savior and positive proof that He preached tithing I also call your attention to two groups of circumstantial evidence: First, the scribes and Pharisees were always after Jesus trying to trap him and to falsely accuse him. They harassed him for going to eat with publicans and sinners, they accused him loudly for going through the field and plucking corn for His hungry disciples but nowhere within the lids of the New Testament did we ever hear that crowd that was constantly after him accuse him of not preaching or practicing tithing. To my assistance I now call stern old logic. Watch my major and minor premises and follow me to the conclusion. Jesus was a Jew. The Jews had tithing in their code of laws. Jesus kept the law perfectly therefore Jesus practiced tithing. Follow me into a**

## **Higher Realm.**

**The gospel is the law of love. Allow me to repeat, the gospel is the law of love. Ah, that is the secret of the whole matter. You can't law folks into doing right**

even though you put forth great effort. You can't law disobedience out of the heart so Jesus proposes a new method and a new way. Jesus proposes to deal with the problem positively. Jesus proposes to take out of the human heart every trace of selfishness and fill it with divine love until that soul will do right, not because of the law and fear of hell, but because he or she loves to do right. It is the Christian's meat to do the will of God. The only way in which Jesus does away with the law is by fixing you up until you are law abiding from love's point of view. You keep the law not because of "hell's penitentiary" but because you want to do right. This leads me to say, that if every person on earth were genuinely sanctified, and the devil were dead, there would be no need for law any more. That is why a sanctified man or woman can pay tithes and give and shout all at the same time. Give me a crowd of Holy Ghost filled people and I will present to you a crowd that will pay and suffer and give and shout and "get heaven down" all at the same time. This is the acid test to holiness. You say, "I am a Christian and I don't sacrifice, yet I get blessed." Yes, that may be true, but you are a baby and a baby can have a good time even if its mother is a corpse. I do not want to go to the judgment in swaddling clothes neither do I want my works to be of the hay, wood, and stubble type that are burned up. I want to be a real soldier of the cross. To be out from under law and under grace is to be farther up the road than one who was and is under law so the only conclusion left, my friend, is that "your righteousness exceed those who were under law." In other words, to get released from the law of tithing is for you to give more than a tithe and if you will keep books on it and do that no one will accuse you of not being a tither.

### Other Reasons

This program is reasonable. The tithe is the minimum, the starting point. There will be offerings, many of them and whole-hearted, conscientious tithers are always good givers.

I argue further that it works. It will not atone for our blunders, foolish reckonings and presumptuous sins. If the church is burdened with debts, and bills and interest then there isn't anything left to do but to suffer and bleed and fight for there is no royal road out of a sinkhole; but if we are in such a hole we need not despair. Jeremiah got out by means of ropes and rags. But on the other hand storehouse tithing together with freewill offerings will, in the main, balance the budget.

It is right because it takes the glory from the individual and gives it to God and the church where it rightly belongs. It takes much more religion to slip a \$100 bill into an envelope and quietly drop it in the plates as the ushers pass than it does to stand up in the crowded building and give it before the people; but it is far more pleasing to God.

Then, too, it will largely do away with drives and heave offerings and give the time to worship and salvation. Many people have been run away from our beloved

Zion because of our hard, long drawn out, auctioneer method of raising money. This latter method should not be wholly eliminated for two or three times a year these "heave" offerings should be taken that we might gather up the twelve baskets full that remain so that nothing be lost. But it should be the exception rather than the rule for money raising. Drives are necessary because of our disobedience but it always did seem strange to me that fully consecrated people should have to be "driven" into doing right. Amen.

### **Storehouse -- What Is It?**

This question has been asked by thousands of conscientious people who were perfectly willing to walk in the light when it came. Now since I am a Nazarene I am going to deal with the question from the Nazarene point of view. In our church we have three departments: the general interests, the district interests and the local church. All of these interests must be financed if our work is to continue. Every Nazarene has a moral as well as financial obligation to help support these three departments of our church. The ideal way is for the three budgets to be fixed at their respective amounts all of which should be done by the respective representatives of the various departments and then the congregation go in to raise these in full and pay them monthly. This is the ideal way. If for valid reasons these three budgets cannot be paid in full then they should be paid proportionately. If the full tithes and reasonable offerings will not meet these needs then there is something wrong with the amounts -- they are too large and should be adjusted. If the above mentioned method is followed conscientiously then the local church becomes and is the "storehouse" and there the tithes should be taken. If each department is not properly cared for and those who are in charge of these various departments are the judges in the matter, then the church in its threefold aspect becomes the storehouse. That is to say, the general church, the district and the local church all under those circumstances become the storehouse. It is wrong for any one of these departments to take more than its share and "God will not hold him guiltless who taketh that which belongeth to another department." After all is said and done, brethren, I conclude by saying, "Our job is to be fishers of men, and if we will catch them with the old-fashioned bait of rugged gospel truth they will, like the one Peter caught, have the money in their mouths. "I go fishing."

\* \* \* \* \*

### **06 -- WHAT IS CHRISTIAN STEWARDSHIP? -- E. J. Fleming**

It has always been the teaching of those who held to the doctrine of entire sanctification as a definite experience that the reception of this grace was preceded by an entire consecration.

It was assumed that, since the person had been redeemed by the Blood of Christ, regenerated by the Holy Spirit and adopted into the family of God, he had been brought from a state of spiritual death and separation from God to a state of

life and union with God. Therefore, he was in a position and properly qualified, as one .alive from the dead, to make a definite, entire consecration of his ransomed powers and all that his ransomed spirit possessed to God for God's service.

Stewardship assumes that, first of all, God is the Creator of all life and material things. Man is a creature of His creation, though he be very far removed from the original righteousness. God has rights in man as created but sin in man causes man to reject those rights of God. Every sinner is steward of a life with all its possibilities for good and will be brought into judgment for his stewardship. But that life is under the dominion of sin and Satan.

Christian stewardship assumes that one of the first things a redeemed soul will do is to recognize the ownership of God. That recognition will be on the basis of creation but more keenly on the basis of redemption. He cries, "I am not my own, I am bought with a price" (1 Cor. 6:20; 7:23). And one of his first thoughts will be to glorify God in all things. Recognition of God's ownership and man's stewardship are fundamental in the redeemed soul. This recognition extends to life and all its powers and faculties, and includes material possessions.

Consecration says that all these are to be placed in a condition of devotement to God. In too many instances, we fear, the implication has been one of patient submission, a sort of yieldedness to the inevitable in life whether it be active service or patient endurance of the ills of life. Too often this results in being almost anything but aggressively active for God.

Christian stewardship assumes that recognition of the relation of divine ownership and human stewardship must result in definite acknowledgment by specific acts of acknowledgment. If God owns my life and makes me the steward of it, my recognition of that trust must be acknowledged by my use of my life in some capacity for the glory of God and the good of my fellowmen. If God is the creator-owner of powers of personality with which He has entrusted me, my recognition of that trust must be followed by my definite use of those powers for the glory of God and the good of my fellowmen. If God is the creator-owner of all material substance as represented by property or money with which He has entrusted me, my recognition of that trust must be followed by a suitable acknowledgment. Christian stewardship teaches that the proper scriptural minimum acknowledgment consists in devoting one-tenth of income to the work of God, and holding the balance as no less a trust. It teaches that time is a trust and that the proper acknowledgment would devote a portion of time to definite Christian work and hold the balance of time as no less a trust.

Consecration says "Lay your life on the altar." Stewardship asks, "What are you going to do with it?" Consecration says "Lay your time on the altar." Stewardship asks, "What are you going to do with your time?" Consecration says "Lay your money -- property -- on the altar." Stewardship asks, "What are you going to do with your money?"



**Christian stewardship insists that the "talents" with which our Lord capitalizes us shall be "put to the exchangers" and "traded with" that our Lord at His coming may "receive mine own with usury." It is not satisfied that we lay our talents on the altar in a pious meditative mood; but that we use them definitely and continuously for God. It is insistent upon the "turnover" of the capital in trust. It demands action.**

**Life is filled with opportunities. We are to embrace these opportunities. Some for our own good, some for the good of those dependent upon us, and some for definite Christian accomplishments. We must use opportunities for study, for making gain, for aiding our loved ones. But no less must we embrace opportunities to witness for Christ, seek to win men to God, and many other forms of spiritual investment, in which we can glorify God and bless our fellowmen. Every principle of stewardship is opposed to "idle capital," "frozen assets." It demands "trading," activity, improvement, use. It glories in "kingdom gains." It seeks spiritual dividends.**

**One has said "Stewardship is holiness in action." That is well stated. Holiness that is not active is dead. Dead holiness will corrupt the soul. It is only a husk, a shell. True holiness is alive, alert, active. Study the book of Acts for its liveliest manifestation.**

**\* \* \* \* \***

**07 -- SOMEONE HAS SAID -- Compiled By Harold C. Johnson**

## **Chapter Two**

**God has a time set in the life of every sinner when He will cease to endure that sinner's rebellion.**

**There were no complete Christians till Pentecost and there can be no complete Christians with the cessation of Pentecost.**

**The seducing world despises the apostate disciple whom it has seduced.**

**God never builds a fence around our upward possessions.**

**God made man without his consent but He cannot save him without his consent.**

**The same Christ that says, "Repent ye," also says, "Receive ye the Holy Ghost."**

**Let us forget others' faults and confess our own.**

**God has no need of your learning, much less of your ignorance.**

**Money is that commodity of life that will purchase everything except happiness and secure a passport for every place except heaven.**

**Some people have more regard for holy days than holy deeds.**

**If the average rich man could take his gold with him, it would only melt.**

**Some people have nothing but praise for their minister and the offering plate proves it.**

**The one business the saloon has helped is the undertaker's.**

**Little sins get in and open up the doors and windows for big sin to enter.**

**God requires no impossibilities.**

**A house going preacher makes a church going people.**

**"As by the light of opening day  
The stars are all concealed,  
So earthly glories fade away  
When Jesus is revealed."**

**Christ's disciples must either flee the world or follow it.**

**To the great man nothing is small, to the small man nothing is great.**

**He who throws mud gets his own hands dirty.**

**Whosoever will find himself at the top must be willing to lose himself at the bottom.**

**Never believe what you feel if it contradicts God's Word.**

**The more like Christ you are the more war you will provoke.**

**Heaven's language is "give." Earth's language is "get."**

**A good conscience is to the soul what good health is to the body.**

**The Church is God's agency in the world and every layman, preacher and officer is a representative.**

**When they hung Christ on the cross, He uttered not a word at which an enemy could laugh or a lover could regret.**

**He who has half a mind to do right only half does it.**

**Wherever the gospel of Christ has gone, it has been the signal for the emancipation and redemption of womanhood.**

**It takes a crucified messenger to carry the gospel of a crucified Savior.**

**A Christian is someone who always makes you think of Christ.**

**The contention for the cause of prohibition is no new thing:**

**a) Solomon (1000 B. C.) -- "Look not upon wine when it is red . . . . At last it biteth like a serpent and stingeth like an adder."**

**b) Buddha (550 B. C.) -- "Drink not liquors that intoxicate and disturb the reason."**

**c) Xenophen (300 B. C.) -- "Temperance means first, moderation in healthful indulgence and secondly, abstinence from things dangerous, as the use of intoxicating wines."**

**d) Pliny, the Elder (79 A. D.) -- "There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given us the most salubrious drink with which all other animals are satisfied."**

**e) Chaucer (1340) -- "Character and shame depart when wine comes in."**

**f) Shakespeare (1600) -- "O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."**

**g) Abraham Lincoln (1842) -- "Liquor might have defenders, but no defense."**

**h) Gladstone (1842) -- "The ravages of drink are greater than those of war, pestilence and famine combined."**

**i) Cardinal Gibbons (1915) -- "The great curse of the laboring man is intemperance. It has broken up more homes and wrecked more lives than any other cause."**

**j) Thomas A. Edison (1930) -- "I still feel that prohibition is the greatest experiment yet made to benefit mankind."**

**You cannot do one thing you think is wrong without hurting your conscience.**

**Take the same advice you would give to others under like conditions.**

\* \* \* \* \*

**THE END**