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sermon *Men, Money, and Might*

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SERMON SUNDAY MORNING, JUNE 15, 1941

Men, Money, And Might (Sermon One)

A. INTRODUCTION: - There are certain understandings necessary
   I. Our discussions are not personal
      1. Like all discussions, have personal applications
      2. But not in any sense intended as personal
   II. We have glorified paupery too much

B. OUR SUBJECT: - Men, money, and might
   I. Men - all peoples in all the world
   II. Money: - What; its equivalents
   III. Might: - What people most trust in
      1. Full: - political; inheritance; money; God
      2. Mere brain power:
         (1) Witts:
            a. The prize fighter
            b. Rudolph Hess
            c. Brain trusts - gambling against others
      3. Right doing:
         (1) Seldom or never pray
         (2) Seldom go to church or read their Bibles
         (3) Highly honorable, trusting that alone
   4. God:
   5. Wealth

C. DOES MONEY HAVE A DIRECT RELATION TO CHARACTER? Yes
   I. Gold and God are opposites in lives
      1. If the spirit of heaven is breathed into money
      2. If the spirit of possession is breathed into money
   3. Illustrated:
      (1) By the ox:
         a. Untamed: - ferocious, cruel, deathly
      (2) Money: -
         a. Master: - hard, ferocious, gum-fisted, deathly
         b. Servant: - near omnipotence in sacrifice.

II. The Christian law for the use of money.
   1. Based on the principle in Psalm 50
      (1) "Every beast of the field is mine, and the
         cattle of a thousand hills".
      (2) Also - "The earth is the Lord's, ... thereof".
   2. The unjust steward as told by the Lord, Lk. 16
      (1) Related,
      (2) Moral: - "The sons..... sons of light".
         - "Make to yourselves.... tabernacles".

III. An important fact about money
   1. Neither righteous nor unrighteous in itself
   2. I gains its moral element from its owner:
      (1) Exchanging gold for lust breads death
      (2) " it for lives gains life and heaven.

Every dollar given to a righteous cause is a pavement stone
in one's own highway toward heaven and eternal bliss.
This age of life insurance—at its historic peak—giving is soul-insurance for the next life.

D. How much can people keep back and still be saved?

1. In reality we keep all of it on this side

   1. Wealthy man dies. Friends—"How much did he leave?"
   2. An associate—"Every cent; he didn't take a copper cent with him." How true!

   3. Bible:
      "Naked I came, naked I shall go hence"
      "We brought nothing here.... take nothing away"

II. What then?

1. Our real question:—How much have we transferred into the coinage of heaven?
   (1) Some transfer a dollar a week and are saved
   (2) Some transfer a hundred a month and are lost
   (3) The principle involved:
      a. The amount of sacrifice is the amount saved
      b. What we hoard is what we really lose.

2. The difference between Dives and Abraham:
   (1) Dives used only the coin of earth
   (2) Abraham (richer than Dives) exchanged for souls.

III. Millionaires:

1. Dollar-millionaires

2. Soul-millionaires

   (1) "They may receive you.... tabernacles".

   3. If there were a 23rd chapter to Revelation:
      (1) Numbers rushing up—"I so much want to see you"
      (2) "I do not recall you"
      (3) No. You never met me, but your money blessed me
         a. "I lived in China; your missionary saved me"
         b. Or, I was in destitution, your congregation fed me"
         c. Or again, "I was an orphan, you people helped me and saved me". 
Men, Money, And Might (Sermon Two)

A. INTRODUCTION:—There are certain errors of thought concerning money, which should be cleared first.

I. We have too much glorified poverty
1. Unavoidable poverty is regarded with sympathy.
2. But inexcusable poverty is worse than infidelity.

II. We have encased wealthy people with improbability
1. The Bible does warn against the love of money.
2. But it gives encouragement to honorable gain.

III. Gain is essential to liberal giving.

III. The morning lesson
1. What people trust—pull, witts, brain power, God.
2. Relation of money to character
   (1) Money takes its moral color from its owner.
      a. Dollars given to worthy causes—pavement stores.
3. How much keep in the highways to heaven.

IV. Transferred riches
1. The dollar-millionaire, becoming a soul-millionaire
   (1) Wealthy people giving to worthy causes
   (2) People who make this work possible
   (3) Small gifts count, as do the larger ones

B. THE ONE LARGE QUESTION TO BE ANSWERED THIS EVENING:—How much can a Christian spend on pleasure and still satisfy God in his religious givings?

I. World War spending
1. Approximately $250,000,000,000 spent on it
2. What this amount could have done:
   (1) Built a house for every family in Russia; Italy; France; Belgium; Germany; Wales; Scotland; Holland; Australia; the U. S. of America.
   (2) Each built on a lot costing $100 per acre and consisting of five acres. ($1,000)
   (3) Each house costing $2,500; furnished at cost of
3. Furthermore:
   (1) Each community of 40,000 people:
      a. Library costing $2,000,000
      b. Hospital costing $3,000,000
      c. University costing $10,000,000
4. And, by investing the remainder at 5% interest: Could pave paid 125,000 teachers $1,000 per year. Also, the same number of nurses the same salary.
5. Cost in men:
   (1) 10,000,000 men killed; 3,000,000 maimed; 19,000,000 wounded; 10,000,000 incapacitated or disabled for life; 9,000,000 orphans; 5,000,000 widows.
6. Basis of that war—and the present—MONEY

II. With enough money spending (preaching and benevolent) all wars would be averted.

OVER
C. TWO DISTINCT PHILOSOPHIES OF MONEY IN THE BIBLE

I. The rich man's, Luke 16

II. Abraham's; Christ's; Apostles'; Ours
1. Abraham's:-
   - Prefer and accept the less desirable
2. Christ's:-
   - Gift of possessions and Self
3. Apostles':-
   - To reproduce that of Christ.
4. Ours:-
   - Romans 12

III. The philosophy, as epitomised in our text:
1. How much can we spend on pleasure without being slaves to what money can buy?
2. How much can we withhold, by pleasure-spending, from the church and still please God?

3. No absolute answer in the Bible:
   (1) Recreation is essential to successful service.
   (2) Good health and prolonged life are fed by diversional experiences.
   (3) Where is the balance?

4. An undeniable fact:— The present trend is extravagant
   (1) Many spend more on diversion than on religion.
   (2) Many spend more on smoking than on religion.
MEN, MONEY AND MIGHT (No. 1)

I am reading from the sixteenth Chapter of the Book of Luke.

"And he said unto his disciples, there was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, how is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, what shall I do? For my lord taketh away from me the stewardship; I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said an hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's who shall give you that which is your own?"

I have completed the reading of twelve verses in the sixteenth Chapter of the Book of Luke.

(Prayer)

I am living ever unto the desire for the ability and the opportunity to make you fully understand how much I appreciate the privileges and opportunities of associating with you in this greatest of all works I have ever known. Your
presence in large numbers such as are here today, together with your beaming
attention and the evident interest in the subject that is being discussed has
definitely worked upon the emotions of my heart as the magnet works upon the needle
upon the table. Your concerted attention, said yet differently, is very definitely
working as a dynamo to my life and heart. Some of you I know intimately and I
can always read your hearts back of your eyes. Some of you I wonder who you are
and wish I knew your names. I wish I could know you as intimately as I know the
others but that is not possible always in the work of this sort. I would like for
you to know that your presence and your attention very definitely and extensively
warms my heart and you are a positive contribution to whatever good there may be
in the worth of a sermon I deliver.

In the study of the subject "Men, Money and Might" I am solicitous
at the outset for you to have a clear understanding that the discussion of these
lessons are to be in no sense personal. The methods by which preachers in the past
have sought to raise money for religious work together with the urgency that they
have at times put into their efforts have developed a sort of public feeling that
when a man starts to talk about money he is "after us." There is the tendency
therefore upon the part of the public to relax and the consciousness of the preachers
that this is true becomes in his ardour at times a short circuit. I would like
therefore for you and me today at the beginning to divert ourselves of all such
considerations. I am not after you. I am not after your money. My soul with
its arms of honesty and sincerity is merely reaching out to embrace the truth.
I simply want to lead in our understanding of what God's will is concerning you
and me and all others like us in relation to money. Nothing more and nothing less.
There are three words in the subject, the first of which is Men. I need merely
in passing to call attention to the fact that I have in mind every human being
that ever lived, who now lives, or who may ever live. Especially those human
beings who bring in money. That applies to the office girl, the office boy, the
farmer, with all his children, the washerwoman, the merchant, the banker, the
doctor, the lawyer, the nurse, the sick man, the well man, the preacher, the
deacon, the song leader, the elder, every human being everywhere. The term
money is only a suggestive word which refers not alone to dollars and cents but to
their equivalent, such as stocks and bonds, lands, horses, radio stations, stores
and other business concerns. The vaguest of the three terms is the word "might."
As used in this lesson or series of lessons, this word has reference to whatever
people rely upon to carry them through in this world. Some people rely upon
pull, political, inheritance, or financial. Others rely upon yet different things.
There are people, for example, who are committed to certain political machines who
probably have never considered the merits or demerits of that machine. They
simply think that the machines are able to keep going and they know that as long as
they are faithful to the machine, they keep their jobs, and they are depending definitely
and almost exclusively upon an affiliation in that machine to pull them through. There
are other people who with considerable gusto tell you that they are certain men, sons
or grandsons, or cousins or great nephews, and they expect that to be all they need
to pave the highway ahead for them. Whatever they want they expect to be given when
they ask for it. It is the inheritance pull that I am thinking about. There are
yet other people, not all of them that have money are this way, who upon the mere
mention of their names expect that to be sufficient because they have money. As I
have said, I am happy to know people that do not trust that to carry them through
but there are people who do trust it. So whether it is political, inheritance, or
financial, there are people depending upon pull as the might or the force to carry them
through. Other people depend upon mere wits. I read a few days ago about a certain
lawyer who won a case in a Northwestern state some years ago, purely on wits. A
man was suing the railroad company for a large damage suit. That was not well said -
suing the railroad for a large sum of money which grew out of accident in which he
bumped his head. He claimed that the head injury was causing him to slowly lose his
mind, and to prove his point, he stuck pins in the scalp of his head and said it did
not hurt; whereas, the attorney for the railroad asked and gained a court intermission. He went away for a while, took a heavy shot of novacane in his scalp, came back with a roll of pins and proceeded to prove to the jury that he himself was losings his mind which he didn't believe he was doing, so he made a pin cushion out of the scalp of his bald dome to the amazement of the jury and won his case. That was verdict of wits, purely and simply. More than you and I may realize, there are people who are trying to wit themselves through the world and many of them are succeeding in an amazing measure. They succeed by moving the chemekers of human life where an opponent would not expect them to place them. They take life as a checkerboard. To them living and succeeding is largely a game, so when they see a man who is about to get ahead of them, they simply move another man in his way by suggesting some ___________ in either of a thousand different ways. They may simply perform a little slight of hand character trick that will color the judgments of other people. Then it may be a pure camaflauge. It may be of several dozen means of covering pure reason. Let me say ___________. It means the building of two states of man which can not connect as the result of which, the person forms an erroneous conclusion, but the primary point is that by a mere manipulation of facts, a man through wits won a judgment in the public minds, and there are people who have done well on that course so long that they resign themselves the rest of their lives to a battle of wits. Let me say that most ______ today is a battle of wits. There are yet other people who are depending upon mere right living to get them through. They seldom or never pray, but they do, as moral men, most of the things they would do if they prayed every day. They seldom or never go to church, but they live up privately to all the worthy standards that religion required. They are highly honorable, extremely ethical, good citizens, true husbands, honest business men, truthful, reliable, and the sort which form the very backbone of society, but these men make no claim to religion. They seldom think of God. They are simply depending
on doing right morally and depending upon that to get them through. That is their
might. There are yet other people who depend upon God. They are honest, they are
truthful, they are as worthy as many of the others, they do as well in act and fact
as anybody else, but beyond all of their goodness, they recognize the supreme spirit
which made the world, and they know that there is one force between them and God which
is not as strong as God and is stronger than men. They know that that force is the
devil, and that they are helpless in his presence. They know that when God is
present in their behalf, that they can win. So, as a fulfillment of their duties
they respond to every known worthy standard, and in addition to that, they depend
upon God to see them through. For the most part, these are the basis of human
dependency today. Repeating, they are pull, brain power, right doing, and God.

With this understanding of the basis, the philosophical basis of human
conduct in our efforts to success, let me now come to the direct study of our subject.
Does money have any true relationship to character? That is a most fundamental
question because it raises the one question which may be we have not fully understood.
What the question really asks is, does money help to make people better or worse
under any circumstances? Has it an introduction to and an appeal to human lives that
will move them in right directions and wrong directions? Do you and I become under
the management of money or the desire for money, better or worse at times? And can
we through the use of money improve or degrade our characters? These are the issues
involved in the question, does money have a direct relation to character. I answer
that question in the affirmative. Yes, very definitely so. God and God are
opposites, in human lives. If the spirit of Heaven is breathed into human handling
of money, it becomes a blessing in the life that uses it. If the spirit of possession
is breathed into the handling of money, it becomes a curse in the life that uses
it. Money in a life in that respect is much as is the old ox. Untamed, he is a
ferocious, cruel, and deathly beast, but tamed, he is man’s burden bearer. Money
in like manner, allowed to be master, is hard and ferocious. The it makes men gum-
fisted and deathly. But when money is made a servant, it approaches omnipotence in the spirit of sacrifice. In the 12th chapter of Luke, the Lord gives an example. There was a good farmer who owned land, but it had never brought enough for the man to live on in comfort. His old barns were dilapidated; his old fences were falling down, but one year, the season was just right, and he brought what we call a bumper crop. Seeing the opportunity for future security, the farmer said, "I am going to make hay while the sun shines." So he set in to build new barns, and there he stored all his goods and then he had a little talk with himself. He said, "You have enough laid up for many years. Eat, drink, and be merry. Take thine ease." That was the farmer's feeling toward money that came into his hands. He had allowed it to become his reliance. He didn't depend merely upon his God nor did he plan primarily to use that money. He let the money build a wall of consciousness around him in his own might, and he said, "What I have in my barns is enough to take care of me the rest of my life." Hardly could there be an idea more definitely antagonistic to the spirit of human redemption than that. We have our salvation today upon the free gifts, the free grace, the indescribable favors that we have received from God. Our spirit of helpfulness one to another grows out of that understanding to reproduce ____________. But when the farmer said, I will save it for myself, gold in his life, became the opposite of God and God's spirit of sacrifice in his life. The Christian law of using money is illustrated in the passage of scripture that I read as a text from the 16th chapter of Luke, and it is based upon the principal that is expressed in the Old Testament in the 50th Psalm. "For every beast of the forest is mine, and the cattle upon a thousand hills." In another place, he said, "The earth is the Lord's and the fullness thereof and everyone that dwelleth therein __." The parable of the unjust steward crystallizes the principal of that Psalm. A man had a Steward to whom he had entrusted certain money. Later a report came that the Steward was wasting that money not by riotous living, but just by not getting the most out of it for his lord. The lord accepted the report and told him he was fired. The man reasoned in himself to the effect that he had been
entrusted with money and that was taken away; that he was old; that he didn't have the strength to dig, and he would be ashamed to beg. He came to the conclusion, after pondering his problem, that if he could make friends of the men who patronized my Master's business, they will take me into their homes when they hear that I am fires, so he started using money to make friends, not to buy them, but through kindness to them to make friends of them, so he gave one man one-half of the debts, the other one-fifth of the debt, and on and on, making friends in order that when he had no job, he might have a welcome in their homes. "And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light." What does Jesus mean? Simply this, that those men or that man saw that by the use of money he could make kindly feelings in the lives of others which would bring back to him a reward in the time of destitution, and he then went on to elaborate his lesson in the second statement by saying, "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitation."

What we need to know about money is that it is neither a righteous nor an unrighteous thing within itself. It gains its moral element from the motives of the man that owns it. Therefore, the exchange of gold for the ________ breeds death, but the exchange of money for lives gains eternal life. The moral element in the money is borrowed from the man that owns and spends or keeps it. Every dollar given to a righteous cause is a pavement stone in one's own highway toward Heaven, and eternal life, and every dollar hoarded by a man is a ditch and a canyon in which he is sure to split his soul when he dies. We refer to this as an age of insurance because insurance is at its peak in the history of the world, and what I am begging is that we shall understand that the insurance that we are thinking of now is only an imitation of the real insurance that God expects us all to take. He expects us to insure your souls in the bank of heaven of mercy and grace, and he expects you and me by the wise exchange of our gold here to be investing in the life insurance that
is paid off not after death, but beyond death in another world. And the amount of money that you and I put in here is just the premium that we are paying on the insurance in the next life. You and I, therefore, today very definitely in respect to the amount we give to religion are either merely buying a little burial policy or we are taking enough insurance to really take care of us in the next life, and that is very definitely determined by the amount we put in in comparison to that we keep back and that is the next and last point in this sermon. How much can people keep back and still be saved? Later on, there will be a more extended discussion of this point but let it be said here that we cannot determine a person's standing by how much he gives in actual dollars and cents. It is all a felicious principle for a person to say he will give so much if you will give so much. It is not at all a question of how much others will give. It is how much I am going to give. 

It is how much I can understand that when a person is asked to contribute to a given piece of work, a person may have the personal right to say ye, if the rest of you people will put a certain amount into that project, I will put a certain amount into it. I can understand how a Christian may hesitate, provided he has already thought out how much he is going to put into religious work and is merely deciding to put a certain portion there, here, or yonder, but if he means by that then that is all wrong. That is positively sinful. Because what we give to religion is based upon what we are able to give, not upon what somebody else gives. It is said that a wealthy man died once, and some of his friends were talking about his inheritance. One of them asked an associate of his how much did he leave, and the associate wittily replied, "Every cent. He didn't take a cent with him." And how true that is of every man. The Bible said "Naked I came into the world and naked I shall leave it." To you and me, let me ask, what then? Our real question is how much have we transferred to the coinage of Heaven. Some transfer a dollar and will be saved; some could transfer a hundred dollars a month but be lost for no other reason than they didn't give more. The principal then is
the amount of sacrifice involved in the giving. That which we sacrifice is saved; that which we hoard is lost. It becomes the vicious tyrant that turns upon us and determines the destruction of our souls in the world to come. There are millionaires of dollars. There are soul millionaires. Jesus told about the soul millionaire when he said, "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitation."

If there had been a 23rd chapter to the book of Revelations, I am thinking it might have been a transcript of some conversation in Heaven. Some humble soul would have met maybe a thousand people when his name was called out. When that thousand of people rushed to him and said, "I am so glad to see you," maybe the humble soul would have replied, "I am sorry, I don't remember seeing you on the earth," but the reply would have come, "No, you never saw me on the earth. I lived in China, and the missionary that you sent over there saved my soul and brought me here, or "I was in destitution and the help that you administered though you never saw me was the thing that converted and saved me, or again, it may be a child grown tall who said, "I was an orphan. You gave me a home through your monthly contributions, and when I grew old I became a Christian as a result." It may be a thousand things by means of which you and I could influence a soul and make him through the lessons of the Lord become a Christian. But whatever may be the means by which it is done, I come back in closing to say that money, when it is a servant for the good of others and the honor of God comes very close to the omnipotent spirit of God himself, for it was that spirit that bought salvation to the world and that is the spirit that must underly all our giving.