The Preacher's Magazine

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Managing Editor's Message

This year we greet you with a new type issue, new size, different type of messages, and a change in the number of issues each year, for now your magazine will be printed bimonthly six times each year. Why the change? Because many have requested a smaller page size and a different type of articles, and the necessity of curtailment of expense due to wartime conditions figures in it—also, the editors and publishers thought we could serve you best by this type of magazine.

We are endeavoring to combine somewhat the idea of a theological quarterly with a trade magazine for ministers. We have solicited articles from the very best writers of our church, specialists in their respective fields of theology and church work. Their articles will provide material for study, material of book quality and of current theological interest to business ministers. Also, we will continue to use condensed drafts of helpful papers read at ministers' conventions and articles submitted by our readers of practical interest to the busy pastor.

This is your magazine. Our purpose is to serve you and your interests. We want to print this type of magazine that will satisfy the needs of the greatest number of preachers. Your suggestions and constructive criticism are solicited. By your writing you may help us to make your magazine all that it should be.

D. Shelby Corlett,
Managing Editor.

The Preacher's Magazine

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D. Shelby Conley, Managing Editor.

The Preacher's Magazine

Disorderly Formality

J. B. Chapman, Editor

The denomination has but recently entered upon plans for changing over from a somewhat free form of worship to a strictly ritualistic, formal type. I wanted to come into the morning service of one of the local churches, and there beheld the depressing sight which results from the attempt to make such radical change. The old-time pillars of the church did not know how to follow the ritual. They could not recite the Apostle's Creed with any fluency or in much unison. They were apathetic when the anthem was sung. They did not know how to stand, kneel or sit as they were expected to do without some verbal direction. The younger generation was not interested, and for the most part made no real effort to take part. The preacher had a metallic voice and a pedagogue's bearing. He recited and read, directing by means of unprinted and rhythmic noddings of his head. The whole process was something of an ordeal with all concerned, including this observer, I think we all went away feeling that we had seen a treadmill which was just sprouting legs and was neither better nor nor better than before. There are ritualistic churches which impress one with the perfection of their form. There are free churches which get on pretty well in disregard of much set form. But that state which is in between is like that of the awkward country boy who appears among his formal friends. After this there was a "song leader" turned the meeting over to the pastor who called on a visiting woman to lead "the morning pastoral prayer."

There was then a "first and last stanza" hymn, a number of carelessly arranged announcements mingled with exhortations and afterthought corrections. Then there was the offering, during which the pianist played a selection which lent itself to considerable clapping over the keyboard to no particular purpose. After this there was a "special song" which was ill chosen, poorly rendered and earmarked by the fact that somehow this preacher had the idea that he must have a special song, no matter what it is or who sings it. Then came the sermon which was more homilistic than pastoral, and it was punctuated by sliding references to preachers and churches which are given over to "formality" and which know where they are going and how long it will take before they even start. But I was not much impressed. I was convinced that, unknown to himself and his people, this preacher was a formalist and that his formality was the less impressive because it was disorderly.

He was formal in his informality. Now no human thing can exist without form. It is only when the form is void of spirit and life that it is formality. In reality there is no such thing as "a beautiful corpse," although sentimental people are wont to speak of such. The fact that the spirit is not there at all makes true beauty impossible. But in our world there are no
beautiful spirits dissociated from bodies. In the present world man is a composite of spirits and matter, each of the elements can be ignored. A religious service, likewise, is a meeting of people—not simply the performance of specialists. The meeting is better or worse according to the percentage of the attendants who take part in it. A choir is useful only when it serves to lead the congregation's prayer or to express some thought. When the choir becomes a substitute for congregational singing, it ought to be disbanded. An occasional special song by a person of good voice is effective, but special songs are easily dispensable, and when they reach the place where they are accepted as an essential part of our worship service, it would be better to forget them for a period of months. The average meeting is weak because it does not take sufficient cognizance of the necessity of "social worship" that is, there are not enough things in which all may take part. In the first place, the service should be a unit. If there is a special song leader, he should be subordinate to the preacher, and especially in the Sunday morning service he should be mime master.

The preacher should plan the service in detail, and know who is going to do what, what songs are to be sung, and all that is to be done by whom. On this occasion, the Spirit of God comes upon the people and there comes on genuine Holy Ghost irregularly, no harm will be done and the sensible leader will give way to the higher intimations of God. But even then, if he is wise and spiritual, he will not make a show of the matter by remarks of, "Thank God, we believe in shouting here! Everybody be free!" etc. Times like these are good times for all to remember that text which says, "God is in heaven, and thou upon earth: therefore let thy words be few." The advantage of spiritual spontaneity is largely lost by someone trying to exploit it for party purposes. But back of the theme again, people cannot take much part when they do not know what is expected of them, therefore the emphasis and points, especially on Sunday morning, which is the principal worship service, should be familiar and carefully selected and appropriate. Hypocrisy should be avoided, the Scripture reading should be well selected, and the preacher should be familiar with the reading, including the proper names, so that he can read intelligently and without blundering. There should be no ado about getting people to come to the choir. If people are not interested enough to come at the right time with-
Entire Sanctification
Its Relation to Original Sin

By H. Orton Wiley

BELIEF in the doctrine of entire sanctification is contingent upon belief in a companion doctrine—that of original sin or inherited depravity. The two stand or fall together. Given a deep conviction of original sin with a firm faith in the atoning work of Jesus Christ and the work of entire sanctification follows as a natural consequence. It sometimes follows progress in divine grace, even where the doctrine is not clearly recognized and understood. “In every religion,” says the saintly Fletcher of Madeley, “there is a principal truth or error, which like the first link of a chain, necessarily determines all the parts with which it is essentially connected. This leading principle in Christianity, distinguished from others, is the doctrine of our corrupt and lost estate, for if man is not at variance with his Creator, what need of a Mediator between God and him? If he is not a depraved, undone creature, what necessity of so wonderful a Restorer and Savior as the Son of God? If he be not ensnared to sin, why is he redeemed by Jesus Christ? If he is not polluted, why must he be washed in the blood of the Immaculate Lamb? If his soul be not drawn from a reprobate, what occasion is there for such a divine physician? If he is not helpless and miserable, why is he perpetually invited to secure the assistance and consolations of the Holy Spirit? And in a word, if he is not born in sin, why is the new birth so absolutely necessary that Christ declares with the most solemn accreditations, that without it no man can see the kingdom of God?” Mr. Wesley is equally explicit. He says, “All men who profess to be Christians, (original sin or any other title) are but heathen still, in the fundamental point which distinguishes heathenism from Christianity. But here is our Shibboleth; a man by nature filled with all evil? Is he wholly fallen? Is his soul totally corrupted? Or, to come back to the text, is every imagination of the thoughts of his heart only evil continually? Allow this and you are so far, a Christian. Deny it and you are but a heathen still.” ( Wesley, Sermon: On Original Sin)

The discussion of original sin involves certain other questions of vital importance, such as these concerning the origin of depravity; its seal, and its nature. These are all essential to any serious consideration of the subject. Here, however, we must confine our discussion to the antecedents of the Christian doctrine of original sin, as found in the literature of the Jewish writers—tan¬ional, apocalyptic and pseudepigraphical.

JEWISH ANTecedents of the CHRISTIAN DOCTRINE

The New Testament writers inherited from the Judaism of the Old Testament, two general trends of thought—first, the apocalypticism of the common people, which may be conveniently studied as the earlier and last apocalypticism; and second, the rationalism of the rabbis. The material of the former is drawn from the two full accounts in Genesis, that of the latter from an interpretation of a single passage of Scripture, for example, Genesis 6:5.

The Earlier Apocalyptics. The first theory of the earliest in point of time, is commonly known as the angelic theory, and is based upon the following passage of scripture: and it came to pass in the days of king Abimelech of the house of Jerub-Baal, that there began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took wives of all which they chose (Gen. 6:1, 2, cf., also vs. 3, 4). In modern thought these verses are commonly interpreted as an intermarriage between the sons of Seth or the godly line and the daughters of Cain, or those under a like curse with their father. But one line of Jewish tradition regards this account as an explanation of universal sinfulness, that is, the unholy union of angels and human beings, or...
The council of the Jewish people under the leadership of the high priest, in order to carry out the will of God, has gathered to determine the fate of the individual. The purpose of the council is to act as a moral authority, to assess the individual's actions and intentions, and to determine whether they are worthy of life or death. The council is composed of several members, including the high priest as the head, the Levitical priests, and the elders of the community.

The council meets in a chancery room, with the high priest presiding over the proceedings. The room is decorated with golden curtains and ornate sculptures, symbolizing the divine presence and the sanctity of the occasion. The council members sit on elevated benches, their faces illuminated by the soft glow of candles that flicker in the dim light.

The high priest opens the council with a solemn benediction, invoking the name of the Lord and praying for guidance and wisdom. He then proceeds to read the accusations brought against the individual, outlining the evidence that has led to the summons. The high priest's words are measured and dignified, reflecting the gravity of the occasion.

The accused is brought before the council, seated before the high priest on a throne-like chair. The accused stands, his body rigid with tension. The council members listen intently, their expressions reflecting a mixture of sympathy and skepticism. The accused is given the opportunity to present his defense, but his words are halting and uncertain.

The council members exchange glances, their minds working through the complex issues at hand. The high priest, after a moment of thought, pronounces the verdict. The accused is sentenced to death, and a death sentence is pronounced. The accused is taken away, his fate sealed.

The council members adjourn, the chamber falling into a hushed silence. The high priest remains, lost in thought, pondering the consequences of their decision. The sacred space of the council room is silent, the only sound the faint rustle of the curtains and the occasional whisper of the wind outside.
The law, ye shall not be delivered into its hand; but thou shalt be a testimony to a reference to the words of Isaiah. I form the light, and according to the words of Isaiah (45:7). Here there is added to the previously mentioned concepts that of original sin as "lawlessess"—like wise a Pauline conviction.

References to the Jewish Theories in the New Testament

Both the watcher and the Adam stories are found in the New Testament Epistles—the latter, especially in the Epistles of St. Peter and St. Jude, the latter in the Epistles of St. Paul. The writer, however, occurs more by implication than by direct reference. Thus St. Peter spoke of the corruption that is in the world through lust (2 Peter 1:4). This passage interpreted in the light of a companion passage in St. Jude, appears to refer to the lust of the fallen angels or watchers, whom God spared not, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment (2 Peter 2:4). St. Jude is more explicit. He says, The angels which kept not their own estates, but left their own proper habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day (Jude 6). Here the statement that the angels left their own or proper habitation, is most easily interpreted as an allusion to the watcher story. In the Pauline writings the injunction which the apostle gives to women concerning the covering of the head in church; because of the angels (1 Corinthians 11:10) appears likewise to be a reference to the angel theory of the fall. The Pauline theory, however, rests upon the Adam account and any references to the angel theory must be regarded as purely incidental. The teaching of St. Paul forms the ground of most of the later developments of this doctrine in the Church, but this is an extensive exercise to demand separate treatment.

Her clothing must be good, but not good enough for envy. If it is shingly or out of style, she will be an object of patronizing pity. If it is ultra-fashionable it will betray a strain of frivolous extravagance.

Her manner must be cordial, but not too cordial. Her use of language must be careful. She must always be a matter of favor to herself, though she may not always be the object of her own love to others. She must be always ready to accept whatever is offered in return. She must have within herself the means of her own re-creation, discovering and cultivating resources she never dreamed she possessed until forced by circumstances to drag them from under the bushel. This is a wisest guide to herself because it is through the highest development of her personality that she serves best. Second, while the minister’s wife must strive to maintain her own individuality, she must always carry in her thought the welfare of the church and her husband serve. Therefore she must be careful of her appearance, her attitudes and her actions.

The Minister’s Wife and Her Job

By Mrs. J. W. Shell

There met him a woman ... subtle of heart

First of all I want to make apologies for the liberty taken with the scriptural text. Next I want to explain what text.

But the only part that requires any real explanation or elucidation is the keyword "subtle." I find that it means "cunning," "decisive," "ingenious," "clever," "sneaky," and "penetrating." Apparently it is exactly the right word.

Now dividing the subject into first, second and third (heaven forbid that I go farther), I have this: "The Minister’s Wife: first, Herself; second, Her Church; third, Her Husband."

First, I often hear of that fabulous creature, the "model" minister’s wife and husband of whom I hear, for there is nothing more deplorable than for any woman to undertake to force herself into a mold. The minister’s wife must be herself. She does not need to follow any human pattern, no matter how admirable it may be. Nor does she need to take all her cues from her husband. The chief charm of any woman, minister’s wife or not, is her own personality and she sacrifices this if she undertakes to become a "model" or "pattern."

The minister’s wife must be resourceful socially, mentally and spiritually. All her entertaining takes on the color of public life. She must give unselfishly of her time, her talents and her substance and gratefully accept whatever is offered in return. She must have within herself the means of her own re-creation, discovering and cultivating resources she never dreamed she possessed until forced by circumstances to drag them from under the bushel. The minister’s wife owes much to herself because it is through the highest development of her personality that she serves best.

Second, while the minister’s wife must strive to maintain her own individuality, she must always carry in her thought the welfare of the church and her husband serve. Therefore she must be careful of her appearance, her attitudes and her actions.

Her clothing must be good, but not good enough for envy. If it is shingly or out of style, she will be an object of patronizing pity. If it is ultra-fashionable it will betray a strain of frivolous extravagance.

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The family altar, wherein the father of the household becomes the priest unto his own family, is a rock upon which totalitarianism can easily be broken to pieces.—Roy L. S. Sturtevant.

January-February, 1943

The Preacher’s Magazine
A lifetime of preaching would not exhaust the possibilities there are in...

Life Situation Preaching

By C. B. Strang

There is something more than an A

oration. The preacher is called upon to meet the life situations of his hearers. For many of them the preaching is merely an intellectual and spiritual need. He should emulate the example of the Master, whose teachings came out of his life and like Jesus, he should strive to meet them back into life again.

Both pastor and evangelist confront a specific need each time they stand before their congregation. They may not recognize this need, and, therefore, they may not supply it, and for this reason too many persons go away from church just as they came. Many of our sermons would be just as well unparched, and in fact in some cases would be better so. Some sermons only succeed in unsettling the hearers and the hungry sheep go away unfed.

Life situation preaching takes into consideration the needs for the hearers in advance. It aims in a general way to meet all the needs, and in a specific way to meet the situation of the hearer. If the specific need of one is known, and an endeavor is made to meet it, the results will show that the needs of many have been met.

A life situation preacher should be familiar with his congregation; or at least he should be familiar with congregations. That is to say, he must know the needs of humanity. Many preachers live in the realm of abstractions, and their messages are abstract dissertations. But the life situation preacher comes to grips with life both in and out of the pulpit.

If a preacher would sit down and attempt to enumerate some of the needs of his hearers in the average church, he would be overwhelmed with the multiplicity of them. How do I know that? I have just completed such a list, and I am going to suggest them in more or less outline form, to the readers.

I. First, let us consider the needs of the individual and the family.

Think of the misfortunes that fall upon certain individuals. Before the preacher there may sit one who has had an accident, one who has been ill and one who is suffering. Another may have undergone an economic catastrophe. Loved ones may have been taken from another. Someone else suffers from the loss of property. All these may result in religious doubts and uncertainties or moral and spiritual decay. How to meet these needs is the task of the preacher.

A great group of listeners may be tormented with moral problems. These may arise from inadequate conceptions of religion, ethical laws and moral values. Others may have wrong attitudes, such as jealousy, pride, selfishness, hate or anger. Others may be suffering from conflicting desires, such as alcoholism, antisocial behavior or sex problems.

What shall the preacher say to these, or shall he overlook them altogether as he goes into a flight of oratory about babbling brooks, majestic mountains or undulating plains? A life situation preacher has something to say, not only about the existence of these needs, but he comes to his pulpit with a solution for them.

One cannot estimate the total of personal feelings of sin and guilt registered in the average congregation. What shall the preacher say to the one who is guilty of questionable behavior? What shall he say to the one guilty of theft, betrayal or abortion?

I sometimes have felt that the burden of most of our ministers has been to uncover these things; to make the guilty feel more so, instead of ministering on a solution or cure. Life situation preaching has something definite to say by way of helpfulness to those who are suffering from sin and guilt.

Life situation preaching deals with adjustments and decisions around the major issues of life. It recognizes the need of helping those going through transition periods of various kinds. It lends a helping voice and hand to those making vocational choices. It is sympathetic and helpful to those choosing a life path out of the foundation of accepting religious teachings.

Life situation preaching has something to say to those who are indifferent to religious living, whether it be personal or social. It could be said of most, sermons after they are concluded, "What difference did it make?" Preaching directed at indifference does make a difference.

Life situation preaching considers personality disturbances. What a field for preaching is here! These do not arise from various causes, but they all result in such problems as the feeling of futility, the sense of frustration, personal inadequacy to meet life and the inferiority feeling. These are all closely related. Persons suffering from these afflictions must be given a sense of their own worth. They must be told that there is nothing insignificant. They must be shown that the most humble task well performed is of all importunes. I cannot offer the solution here for all of these, and that is not my purpose, but I want you as a preacher to think about these things, and get interested in offering God's solution for them.

But to go on under the same category, Persons have the feeling of insecurity, of fear, of anxiety, of suspicion, the inability to forgive, and last but not least, the sense of being alone in the world. Here is a great field for life situation preaching. A life situation preacher has a great deal to say to those who have thwarted ambitions. This has been brought about by physical misfortune, by family responsibility, by lack of educational opportunity or by economic conditions. These are conditions that break up individual in such a way that the result is personal maladjustments and religious problems. Who is the preacher who gives thought to these problems and helps the minister who aids in a solution?

Life situation preaching endeavors to raise this to a higher level. It deals with educational needs, such as the expanding of the individual's interests and horizons, the use of time and the cultivation of the art of living.

It would take a large book to develop all these thoughts about the individual and his inner self. A lifetime of preaching would not exhaust the possibilities that are here. Preachers, give thought to them and I will be well repaid for suggesting them.

Second, let us consider another category of need which suggests itself. It is the relationship of the individual to the family. Has a life situation preacher dealt with conflict between personalities. We must tread softly now, but none the less firmly. What can the preacher say relative to the conflict that exists between some parents and children? Do they exist and the preacher could help immensely with wise pulpit exposition.

Just as serious is the conflict between some parents. Careful thought and prayerful messages would often serve to alleviate this friction. Do not preach to them to mean that the preacher should go over his parish prying into every family disturbance in order that he might solve. Far from that! But he should have biblical, historical and case history illustrations showing the beauty and desirability of family unity and harmony. The preacher will find you will not miss the local situation in using them.

In the same group we find conflicts relative to dependents. The crippled relative, or the invalid "in-law," are often the bone of contention. Of course personal reference cannot be made to these from the pulpit. But differences of opinion over these matters make for disharmony in many homes. As preachers we must not ignore the problem, but we should through our preaching help in a solution of it. The family and home are the most familiar situations in the world today. Satan is trying his best to break them down. A series of sermons on these subjects would always be appropriate.

Many homes are divided on religious and sectarian issues. The preacher should endeavor to bring them together wherever it is possible. Sometimes, and all too often, I am afraid we drive the wedge of separation in further.

Life situation preaching is sympathetic in its treatment of broken homes. Homes are broken for various reasons, such as death of members, separation, divorce, desertion and runaway children. The pastor, as a shepherd, could have much to say at this point.

The life situation preacher deals with economic difficulties. Under this classification we would find the unemployment of the breadwinner. Here we will find those suffering from loss of property with the consequent loss of family morale and self-respect.

These are the things that afflict the members of our congregations. Why be blind to them? Let us get down where people live and try to help them.

Could it be possible, preacher, that you sometimes speak to those who are suffering from illegitimacy? Have you ever considered the moral and emotional effect of your words to them? Think of the daughter, the mother and father? Have you spoken to them who are to become parents of the unwanted baby? Have the older unwanted...
children frequented your services, hungry for sympathy, only to go away unfed and unhelped? Are you even trying to meet the life situations of your auditors?

III.

Thirdly, life situation preaching deals with the relationship of the individual to the community and to society. It has something to do with the whole problem of social injustice, the exploitation of the individual for gain, the exploitation of natural resources, the conflict of Christianity with materialism, the conflict of Christian idealism with the profit motive of modern competitive business and the religious problems that arise from these and others.

Life situation preaching deals with personal and group conflicts. It treats race conflicts. It deals with the citizenship problem. It concerns itself with war and peace. Itcries out against the liquor traffic, the nicotine chimneys and dope organizations.

A preacher never could get through treating this category. The pity is, most preachers never get started.

Fourth, I would briefly mention one more category. It is the relationship of the individual to the universe and to God. Vital preaching is with the meaning of life. It discusses the problem of existence. It has its answer for these as well.

What Makes a Great Life?

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come; from a great motive, for the glory of God, to win His smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all the doers of good, as was done by the city of Jerusalem.

So, do not be afraid to be small, but take the best small thing provided, and be content with that.

VIII. 

Sainthood Through Suffering

By Olive M. Winchester

When he had tried me, I shall come forth as gold (Job 23:10).

The problem of pain and suffering has been the ever-recurring one. Over and over again the mind of man has tried to solve this enigma, but has reached bafflement. The problem of pain and suffering has survived all attempts to solve it. John Stuart Mill declared that an omniscient God would contrive that each person's share of suffering would be exactly proportioned to his deserts, but such a statement ignores the organic unity of our life, which makes us members one of another. We mysteriously suffer and rejoice together. Even when we have discovered the close connection between sin and suffering, and recognize that law of vicarious sacrifice which pervades all the kingdoms of nature, the mystery still remains in that amount of suffering which seems to serve no purpose. It is a problem of faith. Yet, as we listen to some of the voices of ancient and modern times, we realize that no age has wrestled with it as though it had never been faced before. Words of consolation and hope tell us that we have not suffered in vain.

Feeling these, a general rationale may be found for the problem we approach it. We are confident that the moral administration of the divine government is not a chaos, although we cannot discern always the particular ordering of special events. We know the fundamental fact ever remains that God, our Father, does all things well. In consequence we shall seek for a solution from the voices of the past, at least we shall try to listen to what they say. Particularly shall we listen to messages from God's Word.

A Voice From the Wisdom Literature

While the Hebrews did not have a theoretic philosophy like the Greeks which dealt with problems of the universe, yet they did have a moral philosophy concerned with the practical issues of life. In the Book of Job the problem of suffering appears as a dominating note.

Among the Hebrews the generally accepted postulate was that the righteous were awarded material blessings in this world, there being no clear conception of another world. As a corollary, the righteous received from their God only those blessings which they needed for their lives in this world.

The Prophet's Magazine 

January-February, 1943
Jehovah has spoken out of the whirlwind, and there has passed in review before him, his own insignificance and Jehovah’s majesty and power. His reply is that, his view of God has been imperfect and incomplete, now he has a clearer vision. All this testing and trying had brought Job to a place of humility and had opened his eyes so that he understood the fullness of power and knowledge that dwelleth with the Almighty. With confidence now he could trust all to His keeping. The triumph is one of faith and trust.

**VOICES FROM THE PSALMS**

While the Psalms resound with praise and exultation, yet interspersed are the minor notes of sorrow and woe. As has been said, “Sorrow of soul is the fruit from love’s brother, malignant hostility from the unbelieving crowd, sap the courage of the faithful and darken their outlook.” Nevertheless we find the writers of the Psalms looking above the clouds of sorrow and rising to a larger hope.

There is the cry of anguish because the soul feels forsaken by God; that he answereth not, yet at the same time comes this note of hope:

**Our fathers trusted in thee; They trusted, and thou didst deliver them. They cried unto thee, and were delivered; They confessed to thee, and were not put to shame (Psalms 22:4, 5).**

Then again the hope for deliverance passes into a testimony to God who has answered the plea:

**My tongue also shall talk of thy righteousness all the day long; For I am put to shame, for they are con-founded, that seek my hurt (Psalms 71:24).**

On another occasion we find the psalmist filled with mental perplexity. The same provocation as from the doth the patriarch Job. He had doubt had the same line of theological thinking, namely, that the righteous receive their reward in this life and in consequence should be the possessors of material blessings, and the worldly on the other hand would meet with dire reverses. Looking around about him he saw that prosperity with the lot to him. “Surely in vain have I cleansed my heart.” Plagues were behesting him and chastening daily fell upon him. Indeed for that age this was a sore and dire perplexity, so penitent that he written, “I have lost his faith. But he betook himself to the sanctuary of God, and there his vision was enlarged and he saw the latter end of the wicked and also his own mental struggle and consolation he rejoiced, saying:

**Thou wilt guide me with thy counsel, And afterward receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee (Psalms 73:23-26).**

Further on in the Book of Psalms we have the thought presented that afflictions have been remedial. The psalmist writes that before he was afflicted, he went astray, but now he hearkens to the word of Jehovah. Moreover he adds:

**It is good for me that I have been afflicted; That I may learn thy statutes (Psalms 119:71).**

Thus when we listen to these voices from the Psalms on suffering, trial and affliction, we find that in all cases, whether seemingly forsaken of God, oppressed by a foe, a mental perplexity or any other phase of affliction, the resultant effect was to make the experience of God deeper and richer. Pain and suffering then began to blossom in disguise.

**A Voice from Primitive Apostolic Teaching**

Peter, the apostle to the Christian scattered around in the various provinces around about where no doubt they were subject to many persecutions, dwells upon the note of hope in the God of the assurance and the assurance of an inheritance awaiting them. In this he says they greatly rejoice, but even so it may be that for a little while they are experiencing grief because of manmade trials. These trials, however, have a salutary effect in that the proving of their faith is “more precious than gold that perisheth.”

Herein we see that suffering in its resultant effect is a builder of Christian character; this is of far more value than the most precious things of earth. In the trials and tests of life our faith is tried and strengthened in a way that it could not be if all were sunshine and gladness.

Again we find Peter admonishing them, “Behold, think not strange concerning the fiery trial which is to try you, though some strange thing happen unto you,” Then he added that inasmuch as they were suffering for Christ, they were partners of Christ’s suffering.

**Often we sing:**

**Must Jesus bear the cross alone, And all the world go free? No, there’s a cross for everyone, And there’s a cross for me.**

We sing thus, but the trials like storms—

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**Prayer and Its Power**

Prayer is the mightiest thing put into human hands. If we know how to pray nothing is impossible to us. Prayer should be a thing of plan and purpose as well as the twenty-four hours a day to pray and the power to teach others to pray is entirely dependent on the depth of the spiritual life. There can be no forward movement in missions except as this is attained through a deepening of the spiritual life of the leaders of the church and a real spiritual revival among its members. The one real lack of today is a lack of spiritual life; the one great need, the realization of the constant presence and power of the Holy Spirit.—Roger E. Steen.
Sanctification
In the New Testament

By Ralph Earle, Jr.

1. The Gospel

Since the four Gospels record the pre-crucifixion ministry of Jesus, it is not surprising that they have little to say on the subject of sanctification. This is especially true of the Synoptic Gospels, which are historical, rather than doctrinal. John's Gospel, which is more theological, furnishes a greater amount of material for our study than do the other three.

Sanctification is related definitely to the baptism with the Holy Spirit and to the idea of perfection. In the Synoptic Gospels we find one outstanding passage on each of these related topics. The first is in the preaching of John the Baptist, and the second is in the teaching of Jesus. We shall study these in

1. John the Baptist's Preachment

(Matt. 3:11)

When the stern prophet from the wilderness of Judea appeared on the banks of the Jordan many people thought that the Messiah had come. John was quick and careful to tell them that he was only the forerunner. Then he contrasted his own ministry with that of the coming One. "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

Some commentators have held that the term "fire" refers to judgment. It is true that it is used in the tenth and twelfth verses in that sense. It is also true that honest exegesis requires us not to ignore the context of any passage.

But the contrast in verse eleven is not between the righteous and the wicked. Rather, it is between the baptism of John and the baptism of Jesus. One was to be a baptism with water; the other was to be a baptism with fire. The Old Testament speaks of fire as an agency for purifying as well as for destruction. John baptized with water unto repentance; Jesus would baptize with the Holy Spirit and fire. In the light of this spirituality it is difficult to see any justification for the frequent emphasis on water baptism and the almost total neglect of the baptism with the Holy Spirit on the part of the Christian Church as a whole. Other religions have had water baptism, but only Christianity can offer men the soul-purifying baptism with the Holy Spirit.

2. The Sermon on the Mount

(Matt. 5:7)

The Sermon on the Mount is pre-emminently practical and ethical, rather than theoretical and doctrinal. But the last verse of the fifth chapter challenges us to study its deeper theological and spiritual implications. It reads, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What did Jesus mean by this assertion?

First, we shall investigate the meaning of the word "perfect" in the New Testament. The Greek term is telos, which comes from telos, "end." The most obvious meaning of telos, therefore, is "having reached the end, finished, complete." The idea of perfection is primarily that of completeness.

The word telos occurs nineteen times in the New Testament. In all but two of these cases it is translated "perfect" in the Authorized Version. In 1 Corinthians 14:20 it is rendered "men"—"an understanding of men." In Hebrews 3:14 it is translated "of full age"—"most belongeth to them that are of full age." The American Standard Version reads, "full-grown men."

In two other passages the American Standard Version interprets telos in the sense of maturity. In 1 Corinthians 2:6 Paul says, "We speak wisdom, however, among them that are full grown." In Ephesians 4:13 we read, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

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But the meaning of telos is not limited to the idea of maturity. In Romans 12:2 it is applied to the will of God. It may mean in this passage the "complete" will of God for the individual. It has the same idea of completion in 1 Corinthians 11:10, where it is connected with the partial experience in this life. It doubtless has the same meaning in James 1:4, "Let patience have her perfect work." Then there are several passages in which telos evidently contains our more usual conception of perfect as meaning "faultless." In these verses we find a reference to a "more perfect tabernacle." James 1:17 tells us that "every perfect gift comes to us from above" (James 1:17). It is translated as perfect work in the "perfect law of liberty." And John the Apostle speaks of "perfect love" (1 John 4:18). It is clearly evident that telos is used of both maturity and faultlessness. In any particular passage we must determine by the context which of these two meanings is the dominant idea.

Perhaps the best way to interpret the word in Matthew 5:48, as applied to the believer, is in the light of the picture of true righteousness described by Jesus in the preceding verses of the chapter. It is to be essentially an inner perfection, rather than an outer one. It consists of humility, purity, and perfection as defined in the Beatitudes. It is not primarily a perfection of outward conduct, but rather a perfection of subjective or spiritual thought. Its very essence will be sincerity, simplicity, and singleness of purpose, as indicated in chapters 6 and 7.

And yet it is not to be restricted to the believer's attitude toward God. It applies very definitely to the social relationships of life. It includes kindness, chastity, truthfulness, patient forbearance, and the counterpart virtue of love—love for all, even our enemies.

One of our biggest problems is being able to see both sides of a proposition. Some people find only social ethics in the Sermon on the Mount, and so teach a social gospel. Others, only of heart purity and give little attention in their thinking and preaching to the social implications and applications of the gospel of Jesus Christ. But anyone who studies the teachings of Jesus with an open mind and with the help of the Holy Spirit will discover that the basic emphasis of Christ was upon the inner ethics of the spirit. He will also be impressed with the fact that Christianity is not only a matter of faith but also a new way of living. Said Paul, "If we live in the

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for his own. He prayed for their preservation (v. 11), their sanctification (vs. 17, 19), and their unification (v. 21-23).

"Sanctify them through thy word: thy word is truth" (v. 17). The verb "sanctify" is in the aorist tense. This implies, though it does not "prove," that the sanctification here spoken of is an act rather than a process. (See article by the writer in the March, 1942, PREACHER'S MAGAZINE.) Normally, the present is used for a continuous process. We shall come later to some passages in which the present tense is used to describe the continued sanctifying work of the Holy Spirit in the life of the Christian. But in this passage the emphasis is upon the immediate act of God in sanctifying the heart of the believer.

Jesus here prays that His disciples may have an experience of scriptural sanctification. They are to be sanctified by the Word. This double clause has a double significance. We are to be sanctified according to the teaching of Scripture, rather than in accordance with the ideas of men. But it also suggests that our sanctification is the result of a direct divine command. God speaks and it is done.

In the nineteenth verse Jesus says, "And for their sakes I sanctify myself, that they also may be sanctified through the truth." The sinless Son of God needed no cleansing from inward depravity. Obviously His sanctification consisted of glorification. It could hardly mean more than that.

Must we then follow Moffatt in reading "consecrate" for the three occurrences of holiness in the two verses? It is true that the sense of separation to God is dominant in the Old Testament use of "holiness." But even in the "holy places of God," it is true that the sense of separation to God is dominant in the Old Testament use of "holiness." But, then, it is the case that we have a strong emphasis upon purity in the Old Testament. Our understanding of "sanctify" should be informed by this consideration.

What Jesus evidently meant was that He was not bearing up to the cross, in order that through His death the disciples might be sanctified (purified) through His blood. No effort of theirs to consecrate themselves could avail for their sanctification apart from His sacrifice on their behalf.

The word "sanctified" here is the perfect passive participle, "having been sanctified." Literary tropes mean that the clause be brought into a state of being sanctified. Here, brethern, is strong support in the Greek for our teaching that a man may be identified accurately in this life. Jesus did not pray that His disciples might enter into the process of "being sanctified." That would be expressed by the present participle, He is speaking here of an experience actually to be obtained.

What that experience is will become more clear when we study Paul’s Epistles. Meanwhile, we can repeat Jesus’ prayer for His followers.

Hymns as Antidotes

There are many sorts of poison that can upset the man below. For many of them religion is definitely the proper antidote. To be more specific, religious songs, or what we call hymns, are an antidote for many sorts of poison.

Have you ever noticed how often people’s “favorite hymns” express their need? “Peace, Perfect Peace” and “Dear Lord and Father of Mankind,” for instance, are seldom favorites of the calm and phlegmatic, unless that calm has been achieved after a sharp struggle. Such hymns are much more likely to appeal to the troubled and the turbulent of spirit. Something that has gone wrong in their lives keeps pricking them. They need the soothing power of God. In their hymns they are reaching toward it.

The same thing is true of “Spirit of God, Descend Upon My Heart.” It is most likely to appeal to us when we are feeling most earth-bound and dim of soul.

"How Firm a Foundation," brings strength to those who feel the ground trembling under their feet, in the hour of Truth. It is likely to be a favorite of individuals who know very well how easy it is to slip from the straight and narrow path.

Such considerations do not always appear? Of course, they don’t. But very often these hymns are favorites of the stewart Christians because they have proved an antidote to the poison that at one time attacked the soul. They are treasured and beloved as a knight of old treasures a treasure and trusted sword. They bring back memories of past victories still to come. . .

Life is full of crises. Each one may be different from the last and must be met in a different fashion. Or it may be that the same one crops up over and over, A hymn that has helped before may give us a feeling of confidence in meeting the current evil—SELECTED.

Liberty exists in proportion to wholesome restraint—SELECTED.

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Phineas Bresee
The Founder of the Church of the Nazarene

By Basil Miller

The Church of the Nazarene, along with the Evangelical, United Brethren, and the Methodist Church, are the spiritual progeny of John Wesley. Each of these maintains its doctrines, and looks to him as its sire. Wesley founded the Methodist Church. Otterbein, through association with the Methodists, and especially Asbury, gave birth to the United Brethren. Albright, with the same contact, is the man who made the Evangelical Church. Likewise, the founder of the Church of the Nazarene was a Methodist minister. Back of this denomination stands Phineas F. Bresee. Others through association with him partook of his early glory which surrounds the organization on a farm. During these youthful years his opportunities for training were not very great. After attending for some time the "poor little red schoolhouse" of the neighborhood, he later studied in a nearby academy. For a while he clerked in his father’s general store.

In February, 1850, a Rev. Mr. Smith conducted a protracted meeting at the Methodist church of the community. The parents of Phineas were faithful Methodists, and the pastor, who was conscientious in his duties, went to the store where he was clerking. The preacher here came in personal contact with the young man and began to talk to him about his soul. He was not
The year after the Civil War started we find him as pastor of the First Methodist Church, Des Moines. When only twenty-six years of age, he was appointed as Presiding Elder. A few years later he returns to the pastorate, and under his own preaching, where he had not half the congregation present at his sermons, he was sanctified.

Wherever he might be sent he made friends and it was this that he was elected to the General Conference, convening in Brooklyn, 1871. It is said that he was the youngest member of the conference. His first call was to the City Church in San Francisco, and in 1874 he began to call him. When twenty-five he started to that state, and at once was appointed to the pastorate in Los Angeles, and due to his enthusiasm when the conference appointments were read his name appeared among the list as going to the First Church. In 1881 he was again moved and this time the First Methodist Church in Pasadena became the scene of his labors. During his four years in that city he preached to hundreds, and took into membership a thousand persons.

Bishop Malliau proclaimed him as President of the Los Angeles District. Once again he was doing this time that he proclaimed the doctrine of entire sanctification, and was not content until revivals broke out in his churches.

**THE BIRTH OF A NEW MOVEMENT**

It was the desire of our hero to build a temple of the Lord in Los Angeles. During his last Methodist pastorate some friends in 1894 offered funds for the erection of a tabernacle, which enterprise was to have been interdenominational. He desired to take supernumerary relations with his conference, but this was not granted. In order to carry on the work of holiness in the tabernacle he was forced out of his conference. For thirty-seven years he had been a member of a Methodist Conference, and naturally when such relations were severed his heart was touched. God gave him Isaiah 66:5 for his comfort.

During his years in California, Dr. Breese constantly used the "holliness evangelist" for revival purposes. In Los Angeles, while at the First Church, MacDonald and Watson conducted a remarkable revival for him. It was at the time of this trouble that Joseph Smith held a revival for him with remarkable success.

The first Sunday of October, 1894, became suspicious in that it was then that "the first meeting" was called from which came the Church of the Nazarene. Among the speakers we find the name of Rev. J. A. Wood. God now began to shift the events to suit His purposes. Two weeks later at the morning service in a hall, located at 371 South Grand Avenue, thirty-eight men and women of Nazarene birth were gathered for the organization of the Church of the Nazarene, for the purpose of 'preaching holiness.'

A few days later the Church of the Nazarene was organized with 135 charter members. At once larger accommodations became necessary. Some commodious tabernacle building was erected, which became the center of the 'early victories' of the church. An early member was observed to be called by the preachers to take stations in the center of the meeting, and in 1896 the Church of the Nazarene was doubled, and the last year was We find him, in October, and when his trouble that he was ready to enter the ministry. The revival spirit was. Two weeks later it became The Nazarene Messenger, and in 1911 this was consolidated with the Herald of Holiness. In all of these issues his pen was always busy. He felt that the spreading of the paper would cement his followers into a whole. For the same purpose Wesley founded The Arminian Magazine. As a moulding influence in the youthful movement, his paper, filled with articles and reports from that flowing and fertile mind of Breese, was outstanding.

He early realized that he must train his own preachers, and as a result our builder organized the Nazarene University and Doets Pacific Bible College. The first session of the Nazarene University was held in 1902. He became the first president of the institution. This throughout the years has turned out hundreds of young men and women, who have been trained under Nazarene influence, that now are scattered around the world preaching the gospel and helping to build a greater Church of the Nazarene.

This builder likewise became the leader of a missionary movement, and work has so progressed that today in more than a dozen lands it is active. The first missionary work of the movement was undertaken in India in 1898. He was not only interested in organizing local churches, but felt also that God had called him to assist in uniting the various bands of holiness people. As a result there was a drawing together of those of similar beliefs in the various sections of the nation. From Tennessee and Texas such men as Howard Hoople, H. F. Reynolds (later General Superintendent), J. O. McLaurin and W. H. Jackson, and the representatives from Tennessee and Texas such men as Howard Hoople, H. F. Reynolds (later General Superintendent), J. O. McLaurin and C. H. Jackson, and their constituents, together with Dr. Breese, united in the common work of holiness evangelism.

He died during a meeting held in Chicago. Here a basis of union was

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**TRINITY**

Bishop Malliau commanded him to gain three thousand souls in the conference during one year, and in this attempt he held a revival in the First Church in the fall, and the next year was transferred to the District of the Northwest for he felt that this land was given him by the Lord. From then on wherever we meet him—President, Presbytery, Circuit, he was the wise builder.

His strategy can be seen no better than when he established his paper, The Nazarene Messenger, and in 1911 this was consolidated with the Herald of Holiness. In all of these issues his pen was always busy. He felt that the spreading of the paper would cement his followers into a whole. "For the same purpose Wesley founded The Arminian Magazine." As a moulding influence in the youthful movement, his paper, filled with articles and reports from that flowing and fertile mind of Breese, was outstanding.

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In October, 1894, a meeting held in Chicago a basis of union was
agreed upon and doctrinal statements were accepted. From that time on success has crowned the work of the Church of the Nazerene. On the Lafling battle line around the world (at home and in mission fields) more than four thousand ministers herald the doctrines of full salvation. Approximately fifty thousand worship in nearly five hundred separate churches where the name of Nazerene is found. Nearly 350,000 children, young people and adults gather in the Nazerene Sunday schools.

All of this is the result of some forty-five years when a brave prophet stepped out "under the stars" and began to gather around his work others like of faith.

The Guest Glow

As alluring as the various avenues of his character are, our story must close. To the very end of an active life of some seventy-seven years, he was a wise general. He gave his last address to his college on September 2, 1915. During the same month he published his last editorial on the subject of loyalty. In October of that year he presided over his last General Assembly, where he was taken seriously ill. He returned from Kansas City to Los Angeles but a few more days, which were filled with spiritual victory.

Surrounded by his loving family, on a beautiful autumn afternoon, the end of this wonderful career was more gorged by the climate of southern California, which he loved so dearly, on November 12, 1915. The brave warrior, the wise builder, the faithful servant, passed to his eternal reward. When the news of his death flashed upon the wires, the movement to which he gave his life received his going. Memorial services were held everywhere.

Hail, then, Phineas B. Breese, leader of men, your works do follow you. Your monument stands, and it is not in stone but estab-

lished in the hearts of the membership of the Church of the Nazerene.

Role of the Family

A true family is a cultural unit; it must make its own culture, with songs in which all members join. Stories all can enjoy, can play; without its own social life the role of the family degenerates into something sub-human. . . . The Christian family exists for the perpetuation of each of its members, as an individual soul rejoicing in the freedom of the sons of God; if it is anything less, it is to some degree a failure.—H. F. Bowman, in "Commonwealth."

The Preacher! "What are you preaching" is essential, but just as essential is to know . . .

To Whom Are You Preaching?

By A. S. London

Five Hundred Homes Visited

Five hundred homes were visited by personal workers during the few days we were in this little city. One person had twelve strangers in the audience last night who had been and already was on their way. Did it do them any good to come? Were they paid for coming to a new church where people and spirit of worship were different? Did I talk and sing in such a manner as to cause them to believe in the Christian religion as taught by our church and the Word of God?

Did the strangers find encouragement in the service last night?

The Busy Housewife

In my audience sat many mothers, burdened with the cares and responsibilities of rearing a family. I could see that many were tired and when I asked them to stand and sing, some could hardly make it. Many of them love the Lord, but have wicked, unkind husbands. Some of them have children who are killing them by degrees. I am glad I did not find fault, or criticize in my message. I have been glad all day that I warned the youth, held out hope through Christ only, and spoke out of a heart of tenderness over the unchurched youth of our nation.

Did my message help the tired mother with jaded nerves and worn-out body who spends most of her time washing dishes, mending clothes, sweeping floors and going over and over again the same kind of work? Yet, she has just as much to account for as have I. There were other types of mothers, the light-hearted, the gay, the ones who seem to carry no burdens and have no troubles. I saw one of this type over to my right. She has a beautiful home, makes plenty of money, as she conducts a good, legitimate business. There are no children and it seems that she has but little of the common sufferings of a broken world. But I do not know her heart. I may have misjudged her by knowing only of the material circumstances. Many times there is a broken heart, a skeleton in the closet, that only God and the individual know about. Did I speak in such a manner as to help this type? Was the service worth while?

The Rewards of Ministerial Courtesy

All who have bestowed a little attention upon society, who have marked the progress, that some men have made and others failed to make, would agree that courteous good breeding have much to do with the successful mission of our lives. . . . Courtesy is a matter of working. Courtesy has much to do with individual success. Do we not know of merchants who are alike in all substantial qualities, equally honest, have the "amount of capital and credit, and yet one constantly draws custom, while the others fail to do so? One can frequently do always profitably, the other can hardly find a purchaser. Now, when you come to examine the two men, you will find that one is genial, pleasant and attractive; his countenance is a doxology and a benediction to everyone that comes to his shop. . . . What is the use of miscellaneous pursuits is true in professional life.

If I look among the members of my own profession, as I glance back over a pastorate of some forty years ago, I do know that, when parents pointed out young talent is not the only thing they ask for, nor is it oftentimes, by any means the most important thing they want. They desire him who is good, honesty, kind-hearted, I look back now over more than one-third of a century with very distinct recollections of a large multitude of ministers of our own commonwealth. I remember those who, thirty years ago, were substantially equal in the elements of a good Christian character, all of them honest in their purpose; and yet some of them have fallen back, while others have gone steadily forward. I declare to you that, so far as I have been able to see, in many cases the principal ground of failure on one part and success on the other has been in one tighter element of character.

If, by attention to these things, we can make ourselves more useful, it is well worth while to attend to them. Of course, a minister does not forfeit his soul because he does not know how to enter and leave a parlor; he has not committed a mortal sin because he cannot make a gracefully bow; he has not offended against the Holy Ghost, because he always wears a somber countenance instead of a smiling face. But as these things have so much to do with our success as ministers, and they are well worth our learning.—BISHOP AMES.

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The Preacher and the City Editor

By H. E. Giammenos

SOME years ago in the city where these words are written, a series of religious services were being held. The evangelist was internationally known, deeply spiritual, a man of a mature age. He spoke his thoughts and views in the Bible-messages filled. It was a union meeting, three or four churches of the community co-operating.

Some days after the meeting began, I happened to meet the pastor of one of the cooperating congregations and inquired, "Why is it that we do not see anything in the daily paper about the meeting?" Discouragingly he replied, "We have repeatedly offered the editor a copy of the sermon the evangelist preached the night before, but he pays no attention to our desire to see it in his daily." There was a hopeless gloom about my ministerial informant. He evidently thought was no possibility of getting the fact of the special meetings before the public through the press.

I said, "Would you be willing for me to try what I could do in reporting the revival?" and he eagerly agreed.

That night I took notes on the sermon, hastened over to the newspaper office after the service, typed out my notes there and handed them in at the city desk. My offering was printed next morning in the paper practically as I had submitted it. For the remainder of the meetings I reported them and generous space was accorded what I furnished to the daily. This meant some of the most effective advertising for the revival.

Why was it that no attention had been given by the editor at first to what had been offered him? As I understand it, the evangelist's position, or a considerable portion of it, was supplied the editor in such a large amount that he could not not by any means use it in its entirety. An editor is, I am certain, that he could not take the time to cut out the most readable passages.

This instance, as well as others in my experience, leads me to the belief that it is emphatically true, the wise dictum of Emerson, "There is a right and wrong way to do everything, even to the boiling of an egg." The "wrong way" had, it would seem, been taken in the first attempts to report these meetings, evidenced by the fact that later such satisfactory recognition was given.

I would have it clearly understood that I am not claiming exceptional gifts as a reporter. By no means! But my successful contact, extending over the years, with the editors of daily papers, in reporting sermons and religious news, has taught me some valuable things. I would pass on certain of these precious lessons, at the same time realizing that I still have much to learn. In this connection I think of the paraphrase of the statement, "No man is a hero to his valet." It has been revised thus, "No preacher is a hero to the city editor." Beneath the humor of this assertion there is considerable instruction. Many ministers, by falling to observe unwritten laws of newspaperdom, have tried the souls of those with authority in such a realm.

One of these laws is, Do not make your offering too long. We live in days when people simply will not take the time to read extended pieces in the daily purveying of events. Many folks live a kind of stenographic existence; they will not concentrate in their thinking long upon one thing. "Tis true 'tis pity, and pity 'tis true," Editors are aware of this tendency and reject prolix contributions. I doubt not they would receive a certain famous declaration, and say, "Brevis est voxDei!"

Someone has said that an editor becomes successful by a copious use of the wastebasket. Why did such a practice become the doom of the reports of the meeting I referred to at the beginning of this article? Because, as I already have intimated, they had not been boiled down. "News is a vacuum," but the city editor abhors verbosity.

Another rule to bear in mind in reporting a sermon for the press is to be as concrete as possible. Abstractions do not have the appeal for the readers which specific situations do. It is significant that the press term for a piece of news is "this way." In handing in the account of a sermon, the reporter will do well to include as many illustrations from that discourse as may be

The power of the life that is truly Christian can never be confined within oneself. It flows out inevitably and blesses the lives of others. As we manifest in our daily life and in our "in the School," the "fruit of the Spirit," peace, gentleness, faith and all the rest, others with whom we come in contact are inspired and strengthened. None of us can know how far-reaching our influence may be, since all of us touch many lives in ways of which we often are quite unaware.

"Let your light so shine before men," said the Master, that they may see your good works, and glorify your Father who is in heaven."

If our light is shining as it should, others cannot help seeing it. --"The Christian Observer."

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discreetly offered. Adults are but "children of a larger heart," and we all know the passion of boys and girls for stories.

Begin your report with some attention-arresting sentence. This is the spellbinder's secret. Just this week I reported a religious meeting. I can hardly begin somewhat in this fashion, "Rev. John Smith preached last night in the Church of the Nazarene of this city." While this would have news value, I felt that a different starting was preferable, so I began with these words, "I would not be surprised if the days of the martyrs would come to this country, when people must go to their death for the Christian faith." This was the startling statement of Rev. Mrs. — in a sermon preached at the Church of the Nazarene last evening." It is evident that the second way of starting out would prove more acceptable both to the editor and to his readers.

The cause of my doing this recent reporting was similar to that detailed in the first part of this article. The local pastor had lamenter to me the fact that the daily paper had not carried reports of the sermon in special meetings his church was sponsoring, even though repeated efforts had been made to have them appear in print. So disappointed was he that even an interview with the city editor, but had obtained little satisfaction. Having been present at the night service, I was asked by my preacher friend to write up the meeting for the daily paper. So I, then I had the account in the newspaper office, and every word I had offered was published; the greater part of a column was taken up. The headlines of the city editor, but on the whole, particularly helpful in advertising the meetings.

I am casting no reflections on that pastor's abilities as a reporter; nor am I taking to myself credit for being gifted with superior writing powers. Not at all! But I feel certain that my endeavors to portray the service vividly and specifically may not have been unsuccessful. For one thing, I did not confine myself exclusively to a report of the sermon—although giving the main thought of this—but mentioned various incidents in connection with the service, including the singing. Little human interest situations were referred to; and I did not fail to use the names of various ones prominent in the meeting.

I believe another factor in getting this report before possibility a hundred thousand readers was my being on terms of fellowship with the city editor. Preachers will do well to cultivate the acquaintance and good will of "the powers that be" in a newspaper office.

I know this particular city editor is friendly to me, for one reason, because some time ago I wrote a brief letter to his paper directing attention and expressing gratification over a certain commendable feature of it. And when I was handing in my report of the meeting, I referred complimentary to one of his editorial staff the day before, doing this sincerely, of course. These little things become tremendously effective in building up good will for the preacher. To give the editor occasionally news "tips," not necessarily always religious lines, is most helpful also to this end. There are other tactful approaches to his heart.

What will tend to bar such an approach is to get church notices (not reports) in to him late. This is one reason, I suspect, why newspaper men will agree with me what I have referred to about the minister not being a hero to the city editor. On the other hand, a local pastor can endeavor himself to this journalistic gentleman by numerous considerate procedures, and thus make sure the church will receive much free advertising of an effective sort.

Secret Study

Pre- eminent, supreme among the helps to secret prayer I place, of course, the secret study of the holy written Word of God. Read it on your knees, at least, on the edges of your spirit. Read it: to meditate, to seek, to repel, to kindle, to give to your secret prayer at once body and soul. Read it: that you may hold faster your certainty of being heard. Read it: that you may know with blessed definiteness what you believe and what you have to do. And how can you do this but: to keep your deposit safe. Read it in the attitudine of mind in which the apostles read it, in which the Lord read it. Read it, not seldom, to turn it at once into prayer.

H. G. C. MOUL.

The Preacher's Magazine

January-February, 1943

The Temple Treasury

By Leewin B. Williams

No preacher ever need apologize for preaching on the subject of money. The Master had much to say on this subject. He an over against the temple treasury on one occasion and watched the rich and the poor cast their money into the treasury; and He taught His disciples, and us, a lesson, that the measure of our giving is not the amount we give, but rather how much we have left. We seldom hear of one who has greatly impoverished himself by giving too much to the Lord's work. The greater fear is the spiritual poverty of many who fail to render unto the Lord the proportion that belongs to Him.

Many never have learned that it is more blessed to give than to receive. In the vows that we take upon joining the church, we recognize that there is a financial obligation upon us to help support the church. Indeed, the obligation is not changed by church membership. Some may not join the church, because they say they are not able to contribute to its support. No one may escape responsibility by this excuse. Sacrifice is the foundation of all true worship, and always has been. Where no sacrifice is made, little praise ascends. Some church members have strange ideas about their obligations to the cause of Christ. They say, "I believe in paying my tithes and offerings!" that "others are more wealthy than myself, let them pay the expense of maintaining the church." The church is a body of the brothers and sisters in the Lord. Here we have and meet around a common table. For a member of the household who is able and will not contribute his share of the support of the table, means that the other members of the family must pay his share. It would be just as reasonable for one to expect his neighbors to pay his rent and grocery bills. And that is exactly what is done in the community when one is unfortunate on account of loss of employment, sickness or death—the community or relief agencies help to support him for a time. Likewise, the church wants to keep the family together, a bond of love exists among them, therefore when one will not contribute to the common table, the other members treat this negligent member better than he deserves. If there are those who have no income, and have nothing to give, the other members of the family are glad to provide a church home, and make up his share of the church obligations.

Church financing is one of the troublesome problems with which nearly all pastors have to struggle. It is an old problem: Many have complained about it in his day, and he said some very harsh things about bringing all the tithes into the storehouse, paying God and having the windows of heaven opened. Many churches live from hand to mouth. They need a ton of coal, so the prayer-meeting offering is stressed for that purpose. Sunday morning a drive probably is made for General Budget, at the evening service the pastor must mention another pressing obligation. The new service is it some other urgent obligation. Thus the congregation is taught to give only when pressure is applied. Frequently when the official board meets urgent obligation is discovered and each member of the board then makes a contribution to help hurdle another debt. If some faithful member places his tithes in an envelope and gives it in the proper way, he may find that before the service is over, a special offering will be taken, and he must contribute again, or be classed as a slacker. This is the haphazard plan of financing the church. The unpleasant thing about such an arrangement is that it must be repeated continually.

The pastor is not always faultless when conditions like this continue from year to year. Poor financial methods have, no doubt, caused more church failures than any other one cause. As long as a church has money in the treasury it will usually function, even if only at a "poor dying rate." We never heard of a church going out of business when it had a full treasury. It is when the finances are low and come hard, when the pastor has not been paid his salary, when creditors are presenting bills at every turn—then the devil of discouragement gets hold of pastor and members and many want to quit. If the pastor is too timid to instruct his people in better methods, then he should not complain when troubles arise. We firmly be-
lieve that God has a plan for financing His kingdom. A plan that also worked would be a strong argument for an all-wise God at such great cost in establishing the plan of salvation, to go away without leaving a trail where that plan might be carried out.

There are many arguments pro and con in regard to tithing. Some say that it was in effect, a tax charged upon the people, and others charge it with being a God-given institution, and not to be touched with the slightest hand. The truth probably lies between these extremes. The past, in the history of Christ's church, gives much to consider in the two aspects of the matter, with no clear-cut provisions in every age, situation, and time. All that can be said is what is already well known—that there has never been a better yardstick by which one may measure his obligation to the church. It is a wonderful means of satisfying one's conscience in money matters. Moreover, heaven seems to smile upon the method. A tithing church is a successful church, we never hear of failures among them, it is a happy church. 

The spiritual value of tithing is in the expression of one's faith. There is a sense of responsibility that comes to the heart when a man gives a tithe, even when it is given to a tithing church. The expression of faith is a powerful means of spiritual growth. 

Tithing is a principle—sometimes to the point of a principle—but not to get the money for the church. Tithing is to get the money for the church and the work of the church. 

The question of tithing is always a problem. It is a matter of conscience, and it cannot be forced. 

If a man is not a tither, he cannot be a member of the church; but it is not fair to go on pleading for funds, because the money seems to come easily, when there already has been a sufficient supply. It is a question of methods of raising funds; if methods of raising funds are faulty, the misrepresentations are of a kind of financial racketeering that is just as sinful as any other kind of wickedness. 

Tithing is a principle of faith. A man cannot be a good financier as it is to be a good preacher. The preacher who succeeds in bringing up all claims for missions, colleges, benevolences and local expenses, whether he has won many souls or not, will usually be in demand. On the other hand, the preacher who always leaves debts unpaid will not get ahead so rapidly. Be good preachers as you can, but do not fail to look after the financial part of your work.

Soak Your Sermons

By Sylvester A. Smith

IT HAS been the custom of many old-fashioned women to soak clothes before washing. The evening before the ordain, the clothes were placed in tubs of water in order to soak the dirt loose—this made the washing easier, quicker and more effective. Perhaps the analogy is a bit defective, but in my musings today, I felt that there are some lessons to be learned from this ancient mode of "wash" preparation. Permit me to pass on to you.

In the first place, the dirt and cloth were so closely and tightly united that the difference was often not readily recognizable. It took time for the separation to be made—just so with the materials that present themselves at first glance to the mind for the Sunday morning sermon—sometimes the adequate material is not at once recognizable from that which is necessary for the adequate to be soaked loose.

Quite often in passing the tubs of wet clothing, the washer woman stirs them a bit. This helps in the process. There are many who are tiring the people and objects in observance, that afford opportunity for the wide-awake minister to stir his soaking tub of human material.

These stirrings will help wonderfully in the matter of clarifying material relevant to the sermon.

But more than the actual and purposeful stirrings of the washer woman is the silent, penetrating action of the water which slowly but surely dissolves the unwanted grime. The water is at work all of the time. And I believe that the subterranean channels of our consciousness can be similarly affected to the water which discovers the material latent in the subject. Reflection breaks this material into main divisions and subheads, which are necessary to the formation of the outline. This leads not only to careful selection of material, but also to clarity of perception as well. And it should be mentioned in this connection that clarity of perception in the mind of the minister is most likely to issue in clarity of perception in the mind of his hearer.

Perhaps, one of the best ways of thinking about his weekly routine is to realize the effect of draining materials which have heretofore not been subjected to water. Seldom should a preacher raise his voice without first realizing the reason why short sermons are best; and the shortened sermon need not be short in worth-while content. Just as the shrunk material of the tub is always broadened by the grass before the shrinking process, the "shorter-in-time" sermon should have all the "real meat" of the longer one.

First, shorter sermons are more easily remembered. If the minister wishes his congregation to meditate on the message he has delivered, he should make it short enough for memory retention.

Second, the people who make up our audience are products of a fast-moving age. They are always looking out to that which moves and marches to the goal—and that at almost double-quick time. We have no right to demand that our people listen with an attention, interest, to a lot of irrelevant material. Make it plain and to the point.

Perhaps we can sermons in the soak, my brethren, to give them analytic form. Put them in the soak, and soak them until they shrink. Out of the analytic form shall come synthetic form; that plain and at the same time, the very brilliance of the predigested grime. The water is at work all of the time.

This is an exhortation to my congregation's pastor, and I should not wonder if it could be addressed to any other pastors also, in the regions round about.

The Preacher's Magazine

January-February, 1943
**Why Preach?**

*By J. Glenn Gould*

**WHAT** considerations are there that will induce a man to give his best work of the Christian ministry? In the eyes of the world preaching is difficult and unpleasant business and wholly unpredictable. So Paul recognizes this popular attitude toward the ministry of the gospel when he asserts that "it pleased God by the foolishness of preaching to save them that believe." It must be remembered that the apostle is here contrasting the wisdom of God with the wisdom of men, the one seeming to the other to be utter foolishness. But even interpreted thus, his words have peculiar weight. There is no escaping the fact that the worldly minded man in the business of preaching is a fool's undertaking. If this be true, why preach?

In fairness to truth, it must be said that what is foolishness to one man is a thing divinely inspired to another; and this is supremely true of gospel preaching. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." The preaching of Christ crucified and risen is a message of hope and deliverance to a world sorely distressed in sin. It is the proclamation of an infinite mystery; a mystery that becomes gloriously clear and certain to those who have been initiated into Christ by the process of repentance and faith. It is a message without which men will be eternally lost; by which they receive the promise of the life that now is and that which is to come. It is the message of the broken heart of a crucified Savior; and, as Jowett has so eloquently said, demands the ministry of bleeding hearts; it would be falsely prophesied. But bleeding is not easily done. If preaching costs blood, why preach?

It is difficult to understand why any man would choose for himself a career in the Christian ministry. Such a choice must rest upon a profound misapprehension of the nature of the task. Of the Jewish priesthood the writer to the Hebrews declared, "No man taketh this honour unto himself, but he that is called of God, who doth the will of God, shall receive the reward thereof." Of such a startling and dramatic elements contained in the proverbial call just described. The first intimation as to the picture of the first century preacher proposing for me came as stealthily and silently as the coming of dawn. I well recall how, just as I was reaching the early teens, I was able to discern, or rather, I had an intuition, one of the earliest suggestions of the call of God. They were disturbing, but not at all convincing. However, they grew in definition and intensity as with the dawning light, and their shadowy and nebulous character gave way to clear-cut challenge. There was a period of time when the ministry as a career was set over against other possible courses of life, as though it were still my privilege to make some choice among them. Not for long, however. I was filled in that spirit. So imperious did the command of God become that there soon appeared no choice for me, but this call to the Lord's service.

My own reaction to these responsibilities is one of the greatest shrinking. With the passing years that shrinking has not diminished, but rather has increased. I can never seem able to escape from a trembling of soul, and frequently of limb, in the presence of the great obligation to implore men on behalf of God. I have come to love the work, but it is a love that is born of God; it is no part of my natural self. Candor compels me to say that I am a chosen minister today because only thereby can I save my own soul. "Necessity is laid upon men," says a psalmist. But, we may well inquire, what constitutes a divine call? I am frequently asked that question by young people who are struggling with the problem; and have never been able to give a categorical reply. Many times the question is given a personal turn: How did you know when you were called to the ministry? That question faces a twofold difficulty. In the first place, many a call to this sacred office--and mine among them--is insufficiently defined, and in the second place, if such a call could be defined, it would confer no benefit upon the eager inquirer; because no two calls to the ministry are identical. In this holy business God never repeats Himself.

This diversity in God's method of calling men to His service is presented most effectively by Dr. J. H. Jowett in his famous "Yale Lectures." "Here is Amos," he says, "a poor herdman, brooding deeply and calling for God's word, and God came to him in a dream. And rumors come his way of dark doings in the high places of the land. Wealth is breeding haughtiness; lawlessness is evoking howls of protest. Injustice is rampant, and 'truth is fallen in the streets.' And as the poor herdman muses 'the fire burned.' On those long, long, slow, arduous journeys, 'everywhere he saw a beckoning hand! For him there was no alternative road.' 'The Lord took me as I followed the flock, and said, Go, prophesy!'"--Jowett, The Preacher: His Life and Work, pages 13, 14.

In sharp contrast was the call of Isaiah, the friend and confidant of Uzziah the king. Under the gracious and beneficent sway of Uzziah prosperity and hope had again come to Israel. Then, like the stroke of doom, Uzziah died a leper in his anguish of grief; and the bereaved Isaiah sought out the temple of the Lord for comfort. It was a memoriam, a thing of God, and the king had lost his king. When Isaiah had found his Lord. "In the year that king Uzziah died I saw the Lord." Isaiah had a vision of a mighty God, with a vaster sovereignty than that of any living man; the servants of God, not the servants of the king of Israel.

The proposition had reduced itself to a choice between preaching and perdition. Then came a short, sharp struggle which ended in the entire submission of the prophet's heart to the will of God. The matter was settled forever. In the more than thirty years which have come and gone since then, this old issue has never once been raised.

I have dealt thus at length with my own experience because I am more familiar with it than with the experience of anyone else. I know full well, however, that such a relation offers little assistance to the soul still finding this question. What is the diversity of the divine operation referred to above. Despite this diversity, there are some uniform elements that are to be found in every genuine call. It may be well to consider them briefly.

One thing is certain, the leadings of God in this, as in every other important matter, can be definitely ascertained. One should certainly await such a clear, inner assurance of the will of God before embarking upon so perilous a venture as the ministry. There will be times when only a guidance that is rooted and grounded in absolute obedience to God's word can be trusted to its course. Such an assurance will be like the sun in his strength and the stars in their courses to a mariner surrounded by threat-
Nothing Atones for Failure in Evangelism.

Since the major, ultimate objective of the church is to reach unsaved people, failure at this point is a basic, fatal flaw for the church. The church which does everything well except secure customers who will go broke. The fisherman who succeeds in everything except catching fish has failed at a focal point. The farmer who does everything perfectly, except gather his crop, is a failure. The church which does everything well except that thing for which it was instituted—to save the lost—is a monumental failure. The pastor who succeeds in his ministry at every point except that of adding people to the church on profession of faith has failed in the primary mission of the ministry.—Arkansas Methodist.

The Supremecy of the Holy Scriptures
First of a series in
Introductory Studies in Our Holy Scriptures

By J. W. Goodwin, General Superintendent Emeritus

AFTER reading the sacred books of the Bible, I am convinced that they contain nothing to fear in comparing them with the writings of our Holy Bible. Our Bible comes to us freighted with information; radiant with light which penetrates the dark ages of the past and which reveals the cause of the world's diseases, bringing the balm of healing for the sick soul of man. It tells where we all may go after the goal of life is over. The literature of the Bible sparkles with such a beauty in its poetry and song as cannot be found in any other book. Its book is light. Adorned upon the devotions of human behavior, "a lamp unto my feet, and a light unto my path." While the Bible does not claim to be a book on science, it does not conflict with any established or fixed scientific law, although it was written thousands of years before "modern scientific investigation," by men who claimed no scientific knowledge. Although its pages were written before the dawn of modern discoveries and before modern history, came into being, yet the writers did not fear to give detailed facts of times, places, and names of persons in its records of history. Its language is so simple that old and young may read with profit. Its message is so filled with human interest that earthly wisdom, gladly bows with reverence to its clear declarations, while the humble peasant of the field rejoices in its glorious light.

What Makes the Bible an Inspired Book

All admit that it contains truth, but that is not the distinguishing mark. It is Truth "The Word is truth" (John 17:17). What is truth? A. T. Pierson once said, "Truth is the reality of things, as opposed to all falsehood, illusion and delusion, deceptive appearance and unsubstantial, unenduring good; verity versus vanity, reality versus appearance, substance versus shadow, certainty versus doubt. The truth cannot be burnt, beheaded or crucified. A lie on the throne is a lie still and truth in a dungeon is truth still, and the lie on the throne is on the way to destruction, but the truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things or the eternal laws which determine their destinies" (from a speech of President McKinley). Whittier, in his immortal poem, Miriam, said:

We search the world for truth,
We call the good, the pure, the beautiful
From grove and stone and written scroll
From all the old flower fields of the soul.

We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read.

It's not as it could be known, I believe that all the real truth which can be found in the world today has come from God's revelation to man, either from the heavens above or in the earth below. All the discoveries in nature, as someone has said, "is only thinking God's thoughts after Him."

The Honest Simplicity of the Bible

The great works of literary art have been written on the lives of great men. Plutarch was one of the greatest scholars of his time, a master of Greek and Latin, but chiefly known today from his written biographies. He undertook to give a picture of forty-six illustrious men, one-half from Greece, one-half from Rome. It was this work of Plutarch's Lives that made him famous. The Bible is filled with biographies of its heroes and noted men. Who has not read the life of Abraham with thrilling interest, the life of Joseph, and others, with whom although read many times, still are fresh and new with human interest. Rich indeed are those stories a hundred times told to our children, who listen with absorbing interest.

Man, in writing up the records of his heroes seldom mentions their shortcomings, all the dark days with their joy of their victories. Only God could afford to tell the truth about his friend Abraham, or
of the meekness of Jacob. Only God would dare to tell of the sin of a great king like David, and have it written down in a book to be receding generations. Very often in a brief space God gives the story of even a good man. The illustrious Ezechias, who was so precious to God that He took him unto Jesus, and gave him a glorious translation, yet God took only forty words to tell about this great man, and his three hundred and twenty-four faithfyl fables. When He would make known the failure of a world preacher, all that is said, is "Demas hath forsook me, having loved this present world." But how in nine words. How frank and, honest is our God when dealing with men. Great and wise Solomon has his picture given in a short sentence. God gave him wisdom and riches, and he did many mighty works; but his weakness and failure are told briefly (see 1 Kings 11:4).

The Glorious Unity of the Bible

One of the marked features of the Koran, although written by one man, is its lack of unity. Laws made and given in one place, and abrogated in another. Hundreds of laws changed and abrogated. How different with the Holy Scripture.

The variety of sim, authorship, environment, and subjects embodied in the different books of the Bible, as well as the long period, variously divided into nine main divisions from a hundred or even fourteen hundred years, during which the processes of composition, collaboration, editing and unification have worked out, are circumstances which suggest the historic groundwork of the various literary qualities which we find in the Word. Picturesque outlines of the beginning of things, in the morning of time; an account of the origin of the race, and of the emergence and growth of sin in the world; sketches of female personalities—now elaborated, and now brief, mere thumbnail portraits, as it were—and narratives of their struggles, adventures, culminating sins, and victories; songs and prayers which touch every chord in the human heart, and sweep the whole gamut of the experience of the race—messages spoken by anointed messengers of God to kings and nations, in times of peril and prosperity, that would incline the wise maxims, keen proverbial utterances—the wisdom of the many crystallized into current idioms, for all time by the will of a few—dramas of suffering and of joy; a biography, full in form, that stands alone in its perfection of plan, detail, and moving force, and in its faultless and stainless beauty; letters to endangered, confused, and discouraged souls, written by a people just gathered out of idolatry, and assailed by temptations and woes which, however peculiar to their time, were yet universal in their essential nature, and which repeat their allurements and specious plans of deception in every age since that early day of trial and martyrdom; mysterious imagery, startling visions, visions of the unseeing state of man in the after-life—here we have, in a single far-ranging sentence, at least a suggestion covering the different seasons of the different ages of the Bible (Charms of the Bible, Young, p. 51).

With all this variety, the Bible holds to one central unit of thought and purpose, namely, hiding human thought and action in relation to a holy God. We have a holy Book given through revelation and inspiration by a holy God to bring man into holy living and communion with Himself. Holiness is the golden thread which runs through all this one great Book.

Man created in the image of God, through his own acts lost this divine likeness in moral rectitude. The first promise given by a loving God was that through the human seed there should be a mighty Deliverer who, although bruised, crush the power of the tempter and thus make a new beginning for man. This seed of the woman was a promised Messiah, Jesus of Nazareth, the Sin-Bearer and Judge of all iniquity. This song of redemption—a redeemed people with the image of God restored in his midst, and the central truth which shows the unity body of this Book. "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isaiah 51:16).

Here we are told that the underlying purpose of God in the composition and in its established laws, the purpose of His inspired Word and His preserving providence, was that He might have a people as His very own, in whose heart would abide His holy law. For this purpose He gave His Son who lived a holy life in this sinful world, and died as our sacrifice, "For he hath made him to be sin for us (a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him." God's people must be a holy people, or the purpose of God in creation, and revelation, and providence will fail. But Jesus never fails. Some will hear and obey.

The Divine Seal of the Holy Bible

is its appeal to the consciences of men. No other book so greatly affects the conscience. The Churman spoke a volume of truth when he said, "The One who made me made the Book." It never could have reached the sublime status in human interest without that strong and unceasing grip on the conscience of man. Through it God speaks to the heart and awakens the soul from its guilty stupor, and urges and persuades men to think about right and wrong, to see from the bewitching folly of Satan unto the God of love and holiness. Note some of its words, so searching: "He that is cheerful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him." (Ezekiel 8:11). "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20). "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." (Ezekiel 18:4). "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pot, and that reposed, shall descend into it" (Isa. 5:14). "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17:10). "Search me, O God, and know my heart; try me, and know my thoughts" (Psalm 139:23). "O wretched man that I am! who shall deliver me from this body of death?" (Romans 7:24). "Then said I, Lord, I am me for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people that has two forms of speech; and mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5).

Note some of its invocations: "Wash ye, make clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; reline the opening for judgment, the fatherless plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though, they be red like crimson, they shall be as wool" (Isaiah 1:18-19). "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isaiah 44:22). "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 44:22). "And it shall come to pass, before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24).

The response in pentitential confessions that God would hear and forgive the sins of my youth, or my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord." (Psalm 25:7). "For mine iniquities are gone over mine head: as a heavy burden they are too heavy for me" (Psalm 38:4). "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, that I am not able to look up; they are more than the hairs of mine head: therefore my heart flieth me" (Psalm 40:12). "Wash me through and through from my iniquity; and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight, that thou shouldest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (Psalm 51:2-6).

How deeply into the heart do these statements cut their way. They speak directly to human consciousness and with pointed finger declare, "Thou art the man."

If the Church will go back to its Bible with faith and devotion, and if our ministry will preach from its pages, "Thus saith the Lord," we may again witness a gracious revival of conviction and contrition, and an outburst of repentance. Let us then turn from our own words to the Bible: "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour" (Jeremiah 23:20, 30). "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing wherein I sent it" (Isaiah 55:8-11).

The Continuity of its Hope

is the light which shines upon our prophecy. The Bible does not leave us alone at the close of life's journey. The promise which was given by God in that moment of man's creation, and which is still being fulfilled, shall bruise the serpent's head, runs through all the holy Scriptures like the bloodstream in the human body. The God-given hope of
A VETERAN

Looks Back

*If I Had My Ministorial Life to Live Over Again*

By A. H. Perry

This subject calls for a retrospect of the normal life, a life which may have been inclined to live in the past; in fact, never have desired to live my life over again, as I have heard others say they would. Not that my life has been perfect; nor free from mistakes; far from it. I might have done better, but I am afraid if I were to try it over again I might do even worse.

In considering this subject, I will take up some of the things that, as I see it now, I would do differently. First, I think that I would be more careful to mind the teachings of the Scripture; particularly in regard to my conversation in speaking of others. I always have endeavored to speak the truth, but there have been many times when I have felt regretted by the Spirit for repeating things which I knew, or had heard, yet were detrimental to the good name of someone. Second, I should have been more careful not to fall into any habit, or sin, from which I had been delivered. I have had a slip or two, and have found that it is much more difficult to get, victorious the second time than it was the first. Perhaps this is the reason that some who have had high positions in the church have fallen. Hence, I would watch and pray that I might not yield to temptation.

Third, I would devote more time to reading good books and religious literature, especially the Bible and standard books on holiness, because I desire to be a Bible preacher. Nothing grips men and produces conviction like a 'Thus saith the Lord,' I can see where, if I had been more methodical in my work, and had not wasted so much time on unimportant and unnecessary matters, I might have been more influenced by the Holy Spirit and have been a much better preacher.

Fourth, I would read more biographies of great soul winners of the past. When I read biographies of men like Wesley, Finney, Inskip, and others, it creates in me a real passion for souls, which passion I must have in order to be a real soul winner.

Fifth, I would do more personal work. I always have felt that I was rather a failure at personal work, although I have had a few outstanding instances of genuine conversion as a result of personal work; one instance as an example: While traveling through the town of Wayland, in Wayne County, Ohio, following a revival we had a reception for the new members received. A man, whose wife was a member of the church, came up to me and said, "While there I was impressed to seek his salvation, therefore made an appointment to visit him at his home. When I began to talk with him about his salvation, he was interested, and soon was on his knees. His wife and I prayed with him, and he was so moved that he committed his life to the Lord just before the service concluded." I have found that calling—house to house calling when possible—is very effective in reaching the people.

Sixth, I would spend more time in prayer. When I started out I did not aspire to be a great preacher, but I did desire to be a real man of prayer. I confess that I have not attained my ideal. God has given us some remarkable answers to prayer just as He has given the great revival preachers. But they seem to be too far between. During a revival at our church Dr. Gibson gave a very remarkable talk, and prayed, "Pray in the evening of the day of prayer." He wanted to know how many of us could point to a certain time when we prayed for a certain thing, and received a certain answer. He said there were not many who could point to live such prayers. I found that I could count more than that; but they seemed along together too few over the period of thirty-four years. There was that kind of a prayer prayed that day, which answered that night.

I will relate an instance that occurred in my ministry which illustrates what I mean. While pastor in a certain town, there was a young man whose parents were good members of the church, and he seemed to be one of the best young men in the Sunday school, although he was not a Christian. I took a special interest in him, and prayed to God occasionally to religious meetings, and dealt with him personally in regard to his salvation. He attended church services regularly. We read comforting stories of men who had been converted, yet did not make a move. On the last night of the revival, before going to the church, I was greatly burdened and asked the young man to pray with him. The young man came up before me and I saw that it was he for whom I had been burdened. I prayed that something definite might be
I

In the second place, I will consider some of the things that I would not change. I started out with some very strong convictions.

First, a belief in the infallible Word of God; that the Bible is the Word of God, that the preacher's business is not to defend the Book, but to preach it. I still believe that the Bible is its own defense, that it is faithfully preached, it will accomplish that which God purposes and prosper in the thing. 

Second, I would preach the biblical doctrine of original sin, that man was created in the image of God, holy; that through disobedience he fell and became sinful by nature and a sinner by practice, that because of this sinful nature, when he comes to years of accountability he invariably commits sin, therefore is dead in trespasses and sins, and, unless he is born again, he will inevitably, without any change, Christ unto salvation, he will utterly perish in hell. I would still preach that the lake of fire is eternal, that there is no escape after death.

Third, I would still preach that since all are spiritually dead, they must be born again, and live as holy men and women. I would preach that a necessary prerequisite to salvation is repentance that takes one out of the sin business, and out of the world. I believe that there is a law of holiness, a covenant between God and his people.

Fourth, I would preach holiness to be obtained as a second work of divine grace, not only as a privilege, but as a necessary preparation to enter heaven. The old expression, "holiness or hell," is true; hence the importance of preaching clearly and insistently the necessity of all believers being sanctified wholly.

Fifth, I would emphasize the necessity of continuing in the grace of God, exposing the fallacy of that pernicious teaching of eternal security. While it is the privilege of believers to live victoriously, die in peace and enter heaven; yet it is possible to fall from any state of grace and sin is the surest test of our progress in grace, and perseverance unto the end.

Sixth, I would still proclaim the doctrine of predestination, that God has preordained, chosen, and called, by his grace, all who shall be saved. 

Seventh, realizing that newborn souls are but lambs, and that even the old sheep need a shepherd's care, I always have felt, and still feel, the responsibility of his command to "Feed the flock of God," which He has purchased with His own blood. I believe that this is one of the greatest tasks of the pulpit, to explain to the people that they not only know Jesus as Saviour, but also as Friend and Brother, and the Holy Spirit as Comforter, Counselor and Guide. It is the Word of God and enabled to appropriate the promises in order that they may develop into stalwart children of God, and thus be in the world, but not of it. They will not become a prey to the false doctrines and lies of our day. Again, we would say, "Who is sufficient for these times?" It would seem that only a God-called man or woman would undertake such responsibility.

Eighth, I would try to preach the doctrine of the second coming of Jesus in a same, scriptural manner, without trying to set dates, etc. I would endeavor to show that the prophecies are being rapidly fulfilled, that the tribulation seems to be beginning, and that we ought to be ready for the capture at any moment.

Although I believe in the imminent coming of our Lord, I would hold revivals, or gain and build churches; encourage our cause, and push the cause of missions as though I did not expect Him for a thousand years. In others, Work, as though He might not come; and yet be ready for all things of this world and to go meet Him at a moment's notice, "We'll Work Till Jesus Comes."

I Am the American Flag

"I speak with the voice of divine authority; I awaken inexplicable emotions; I make you cry for joy and laugh in bitter decision in the face of danger. I am the Flag, you all. I am the American Flag. I am to be respected. God give the United States its place among the nations of the earth, and let it be said of the American people that they have done their part, and that the American nation has done its part."

The Church Paper

A prominent Presbyterian church, on its weekly program, printed the following reasons for taking the church paper:

1. A religious paper makes Christians intelligent.
2. It makes them more useful.
3. It secures better attendance at the prayer meeting.
4. It makes better teachers for the Sabbath school.
5. It makes better attendance at the prayer meeting.
6. It leads to a better understanding of the Scripture.
7. It increases interest in the spread of the gospel.
8. It promotes unity of faith and practice in the church.
9. It exposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between brethren.
12. It gives the news from the churches.
13. It wakes the talent of the church and makes it more useful.
15. It is a great aid in the study of the Bible.
16. It cultivates a taste for reading.
17. It makes the church more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.
Balancing the Spiritual Diet
By the Country Parson

In the few churches I have served I find that there are certain lines of truth that most congregations need presented about every so often. Probably like most preachers, there are some things I dearly love to preach about, while some other truths are not so pleasant to preach. Presumably, if I want my congregation well fed they must be well balanced. Given that they lack certain spiritual vitamin B, they will be troubled with malnutrition, even though I do load the table with my favorite spiritual viand; and their spiritual eyesight may become dim, as lack of vitamins will cause this failure to set a good spiritual table will be quite as disastrous, to me as it will be to my flock. I love to preach on the Second Coming more and more as I see the time drawing near, but if I allow that truth to overbalance all others, I will soon be known as one-trial preacher, and that I do not want to be, except as one who preaches holiness continually. There are so many special days that before I am aware of it, I may neglect to preach the great doctrine and experience of holiness as I should unless I have a way of checking on myself. Seeing inconsistencies in some who profess holiness, I may become a preacher who "skips" the flock each Sunday, if I am not watchful. No congregation can stand constant neglect.

The Bible says to "Comfort ye my people"; and when I preach a sermon full of comfort, more people will come to me and tell me that I have preached good sermons, and we all like to preach "good" sermons. But my dear people do not need comfort alone; they need good; but they need exhortation and much teaching along the line of the ethics of holiness. I must not neglect these even though I could be a more popular preacher by so doing. Theological preaching requires more study on my part and more prayer for ability to present it effectively, and if I am lazy, I am apt to drift into this sort of sermoning. Surely we must have a proper amount of it if we want to build strongly, both for now and also for the future.

I must have a way of measuring to see if I am balancing up my preaching. I might even grow negligent about observing the preaching on Missions, which should be at least monthly, if I would have my folk "on their toes" along missionary lines. I must do this if I take the "General Budget," and make it a warm, glowing, interesting privilege such as "supernatural work," "paying our dear General Superintendents," and so on.

Good housewives keep a menu chart. They do not just hope the family will get the various food elements "required" by the human body; they plan that these various foods be supplied. Even then, though this diet is labor is rewarded with the red cheeks and sparkling eyes of the members of the family. They are paid when they see the interest with which the members of the family approach the table. Appetites are not cloyed with one kind of food continually served, even though in a different guise; and the family are quick to realize that the meals are better at home than at the restaurant, and they like to eat at home. There is nothing like good food to hold the boarders!

As a preacher, I may not be able to use the skill of others who have more ability, but I can at least do those things in a good fare even though the dish is served in is not handsome. So I prepared a chart on which I check the weekly menu. The above chart reflects the menu of the past week and entitles me to be considered a dietitian. Naturally there is some overlapping of topics. For instance, there are few sermons in which I do not touch on holiness, but a real holiness sermon is one in which I specifically preach throughout on the great doctrine. I expect that a really big preacher would not need a device like this, but for a young preacher, or a mediocre preacher, it is a great device to keep out of a rut, and we may as well quit when we get in a rut.

April May June July Aug. Sept.

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<th>Holiness</th>
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This is the chart for one-half year. Check marks under each month indicate the times the topics of missions and holiness were introduced in the text. Under missions I include stewardship. Specials are days, like Christmas, Mother's Day, etc., which rightfully have a part in our program.

Simon the Tanner
By Leo G. Davis

He lodged with one Simon a Tanner (Acts 10:6).

I am thinking today of preachers who lash out at their flock and make a tent yard out of their parish, who may be used in the city, and then proceed to do with it just what such ministers do when they give their people their usual Sunday sermon, where they are quite the approach of the text. It does not warrant the application I am making of it, anyhow. I am going to do as I please with it, make it bend to my purpose. I am going to cut reflection upon the two noble men to whom the text refers; in short, I am giving my text a thorough trimming; just as do ministers with the glorious gospel, when they indulge in scolding, whipping and flogging. They leave their text and their scripture lesson and proceed to grind their own mill. They have but little regard for the upbuilding of their people in godliness, but rather, they desire to make everything in their parish bend and do homage to themselves. Such are quick to insinuate, to reflect upon and ridicule sometimes even the very best characteristics in their church.

I certainly am doing a grave injustice to the two noble men of my text when I use them to caption this article. True, the Apostle Peter had once whipped out his sword and taken off the ear of the servant of the high priest, and had he not missed, he might have taken off his head. But now he had been purged from all such carnality by the fires of Pentecost, and it is a shame for me to even bring up the old subject of "sword" and "ear." And Simon, with whom the text was lodging, was also a noble man, engaged in a lawful business.

Yes, ministers who become "tanners" are out of harmony with the gospel and its spirit, or, rather, are used to accommodate purposes entirely out of God's will and plan. They might be used to be a "trivial blessing;" but all the same, Satan is using them to malign, to destroy, and to undo all that a solicitous Christ hath wrought in the hearts of His people.

Why do some ministers forget their high and Godly toos too; and to bring a contention and a division among God's people? I give three reasons:

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First, it is because they lack real religion. These preachers are not wide van. Of that I am not of the kind who think that it is the nature to rend and devour. Second, it is because they are shallow in intellect and knowledge. I do not imagine that their tactics will win, even for themselves, they are doomed to disappointment. Even now, smoldering resentment is among their people which will, in the end, turn about and administer to them the greatest demonstration of hide tanning that they ever beheld, and will fumigate the "hulk."

Then too, if such ministers imagine that their flocks are growing in grace and attaining to deeper depths in God, they are again in danger to disappointment. True, they may arouse quite a few amens and other compliments such as "I like to hear a preacher make it hot," etc., from certain babyhood saints, but such do not determine the correctness of the preacher's position.

Many are just enough tainted with carnal judgment. The judgment sent of Christ alone will reveal every man's work of what sort it is.

Third, some of these ministers have been wronged influenced; some tanning are not of that spirit down in their heart of hearts. They have been brought under the influence of some other minister who is, in reality, of such type; they have been "driving" with one Simon, preacher on, when he indulges in carnal preaching. The judgment sent of Christ alone will reveal every man's work of what sort it is.

The skinning preacher might stage a come-back if he would but meditate more conscientiously upon the following scripture: "The Lord must not strive--"For the wrath of man worketh not the righteousness of God."--"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."--"If any man have not the Spirit of Christ, he is none of his."--"Feed my sheep."
THE PREACHER'S ENGLISH

By Leo B. Williams

A PREACHER should be a good reader. A certain pastor seldom reads a lesson from the Bible, apparently for the reason that he is conscious of his inability to read correctly and pronounce words properly. Practice reading aloud, pronounce each word distinctly, consult a good dictionary for correct pronunciation of words about which you are not sure. You may discover that you are habitually mispronouncing some words. Check yourself on the following words:

ADANAS—ee-NAY-us
AIMELECH—uh-IM-uh-lek
ACEDAMA—uh-SELL-duh-muh
BELTESHAZZAR—BELL-tsee-SHAZ-er, principal accent on SHAZ
BENOI—buh-NOE-eye
ELIJEZER—EL-ee-EE-zer, principal accent on EE
EXQUISITE—EK-su-kwet, dainty, delicate. Keep the accent on the first syllable.
HANDKORHEF—(1) HANG-kor-HEF, (2) HAN-kor-HEF. The last syllable rhymes with old, not with chief, chief.
OFEN—OF-n, the t is silent.
DOUBLE NEGATIVES—Using the word NO for ANY.
Wrong: I haven't any more candy. Right: I haven't any more candy. Haven't and no are both negatives, therefore use any.

Don't use the correct word in these sentences, avoid double negatives.
We didn't see (no, any) difference in the colors.
Do not use you (no, any) more apples?
"I didn't do (no, any) wrong.
Do not use your (no, any) nuts in the group.

Do not tell us nothing, anything about the troubles.
I can hear him say nothing, anything about the meeting.
Nothing (never, ever) please her.
We (have, haven't) done nothing.
Collective nouns such as flock, committee, jury, army, herd, etc., usually take a singular verb; but sometimes the individual members of the group are thought of, then the plural verb should be used.
A committee of ten boys was chosen.
The company was ordered to halt.

A crew of people were rushing into the store. Do you know what verdict the jury (has, have) given?

The senior class (has, have) assembled for a group picture.

BONES:
The old preacher said, "I would like to see all the clubs and everything that goes with them, thrown into the river;" and then closing his eyes, he asked us to sing, "Shall We Gather at the River?"

Recent Confession—An old lady was unable to attend church on Sunday. The pastor made her a visit during the week and explained to her why she was not present on Sunday. "Well," replied the pastor somewhat jokingly, "I suppose you did not miss much." "That's what they all told me," frankly replied the old lady.

A FEMININE SECRET—"Run across the street," said a mother to her little boy, "and see how old Miss Brown is this morning." A few minutes later the boy returned with this report: "Miss Brown says it's none of your business how old she is.

THE OVERWORKED "AMEN."

"Why is it that a preacher will inject a lot of "amen" into his announcements. He seems to introduce sentences with "amen," will fill in all the gaps when he runs out of words, or his thoughts get foggy, with "amen." The word has an approval meaning, meaning "so be it." It has long been used to mean the end of a prayer. The preacher should substitute "so be it" for the word "amen."

Each line (of, on) its own.

CO-OPERATION—A speaker was trying to impress his listeners with the value of true co-operation between all business men. A man in the audience asked for his idea of what real co-operation would be. The speaker replied that it would be co-operative and that its genuine co-operation.

WORRY IS IRRELIGIOUS

Worry and anxiety are not only futile and unreasonable but actually irrational. As we take our part in the struggle for the utilization of good in the world, let us be content to take each day as it comes, consciously living it as perfectly as we can.

—APRiCE

January-February, 1943

REDUNDANCY means, being more than is required.
TAUTOLOGY means, unnecessary repetition; to repeat needlessly the same idea or thought.
VERBOSITY means, using an unnecessary number of words. Much would be saved in printer's ink, in time, and in spoken words if we would leave out unnecessary words: Note these sentences:
He ascended up.
He went to see a eye occultist.
He made a new beginning.
The officer asked if any eyewitnesses had seen the accident. Better: The officer asked if any eyewitnesses had seen the accident.
Each and every one of you. Better: Each of you.
We will sooner or later win the war. Better: We will win the war.
He believes in mental telepathy. The word "mental" is unnecessary.
He speaks with a slow drawl. Better: He speaks with a drawl.
I disapprove of gambling in any shape or form. Better: I disapprove of gambling.
Please repeat the question again. Better: Please repeat the question.
The story was retold over and over.

Brevity

"When you've got a thing to say, say it in half a day."
When your talk's got little in it, crowd the whole thing into a minute.

Little being vapor.
Don't fill the whole blank paper. What a long, drawn-out, impassioned speech? Could be crowded into an inch.

Bile down until she simmers; perhaps a short talk like a pinch.
When you've got a thing to say, say it half a day.

—W. W. Clay

A MARRIAGE CEREMONY

SEVERAL years ago a couple came to me to be married and asked that the Bible which the bride carried used in the ceremony. A ceremony was improvised for the couple. When the bride asked that it be used again, till it is now the accepted form for all my weddings of Christian young people. Of course both are already in use as early as the opening part is concerned. The ceremony is as follows:

You present yourselves before me, a minister of God's holy Word, to be united in the holy bonds of matrimony. The covenant of marriage should not be entered upon lightly, for it is of divine appointment, and excepting the covenant of grace, is the most solemn, serious, intimate and tender into which human hearts can enter. But believing that you both, in the sweet and quiet hours of your companionship together, have daily considered the sacredness of the obligations you are about to assume, I shall propose to you the marriage contract.

Who gave this woman to be married? (The bride's father, standing just back of the couple, says, "I do," and immediately takes her seat beside the bride's mother. This part is often omitted.)

A—B—do you take this woman, M—N—

To be your wedded wife, to live with her after God's ordinance in holy wedlock? Will you love, cherish, honor and keep her, in sickness and health, in adversity and prosperity, forsaking all others keep you only unto her so long as you both shall live?

If so, answer, I will.

M—N—do you take this man, A—B—

To be your wedded husband, to live with him after God's ordinance in holy wedlock? Will you love, cherish, honor and keep him, in sickness and health, in adversity and prosperity, forsaking all others keep you only unto him so long as you both shall live?

If so, answer, I will.

Then knowing that you desire the Lord Jesus to bless your union, and that you want Him to be an honored guest in the home you are about to set up, I shall ask you both to unite with me in the token of this desire for His blessing? (The bride has carried with her to the altar a white Bible, with long ribbons as a bookmark placed in the book at Matthew 19:6.
On arrival at the altar she hands the Bible to her maid of honor. When this question is asked, the maid of honor hands the Bible to the bride, who hands it to the minister. You have given me as this token, this holy Book, the Bible, God's message to me. (Minister opens Bible to place marked by ribbon.) I have opened it to that beautiful sentence uttered by our Savior himself: "What therefore God hath joined together, let no man put asunder." That tells me that the thing is present at this ceremony in a more intimate sense than we can realize; that He himself seals the vows you have spoken; and that He regards these vows of such supreme importance that He refuses to let anything but the angel of death sever these holy bonds. As a token of your mutual assent to your union together, please join your right hands. (The minister lays open Bible on the altar, facing the couple, or they remain standing if there is no altar while the minister holds the Bible in his left hand for them to place their clasped hands on it. If they kneel, as is preferable, the minister says:) As you kneel at this altar, lay your clasped hands upon this open Bible. (Minister touching clasped hands with right hand says:) Inasmuch as you have sealed your vows to each other in the presence of God and these witnesses, I pronounce you husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit.

(Couple continues kneeling while the minister stands and offers prayer. Then the minister says:) You may arise. (Immediately on rising, the groom kisses bride, the minister offers congratulations, and says:) And may the Lord's richest blessings attend you as you travel together down the pathway of life. (This is the signal for the parties to turn and the music for the recessional to begin, or, in informal weddings, for congratulations by the guests.)

A BURIAL SERVICE

Here is one part of the usual burial service that is so chilling and depress- ing that the writer has always wished it could be omitted, and that is the sentence beginning: "Earth to earth, ashes to ashes, dust to dust." In lieu of this, for several years I have been using a different form, which while applicable specially to Christians might be adapted for others. It is as follows:

The twenty-third Psalm is repeated, after which the minister says:

We have gathered here around this open grave to pay our last respects to one whom God in His wise providence has taken from us. We do not think of it as misfortune for the one who has gone—he has entered into life, to be forever with the Lord. We are not bidding him a last farewell, for we hope to see him again. Just as the early Christians refused to say, "Farewell," but always to their dead loved ones said, "Good night," so may we. Let us use the words of the well-known song sung first at the funeral of the great minister, Rev. Charles H. Spurgeon:

"Sleep on, beloved, sleep and take thy rest; Lay down the burdens of the Saviour's breast. We loved thee well, but Jesus loved thee best—

"Good night—good night—good night."

(Other verses of this poem may be used if desired.)

Yet I want to remind you that it is with a personal sense of sorrow and loss that I am here, for the one who has passed away was my friend. So I have brought with me these flowers to lay over his silent form—one for faith, one for hope, one for love. One for faith, that God's promises are true, and that through the blood of His dear Son there is no death for any who die trusting in Him. One for hope, that some day we shall be reunited with our loved ones in the blessed by and by. And one for love, that even death cannot sever, but is still ours and will be ours when we shall meet around God's throne, where we shall know as we are known. (Then follows prayer, closing with benediction.)

Pet Peeves Against Public Speakers

Sylvester Toussaint of Colorado State Teachers College of Education asked 500 persons in 59 occupations to name their "pet peeves" against public speakers. Topping the list of 299 grievances, he told the current convention of the National Association of Teachers of Speech, were:

1. Mumbling.
2. Long-windedness.
3. Obvious lack of preparation.
4. "In closing" remarks running on and on.
5. Hesitant ah, uh, and ers.
6. Folksy remarks addressed to someone in the audience.
7. A short temper over a disturbance in the room.
8. Vagueness about facts.
9. Mispronunciation of common words.

Through the Waters

When thou passest through the waters,
Deep the waves may be and cold,
But Jehovah is our refuge,
And His promise is our hold;
For the Lord himself hath said it,
He, the faithful God and true:
When thou comest to the waters,
Thou shalt not go down, but through.

Sea of sorrow, seas of trial,
Bitterest anguish, thickest pain,
Rolling surges of temptation,
Sweeping over heart and brain—
They shall never overaw us.
For we know His word is true.
All His waves and all His billows,
He will lead us safely through.

Threatening breakers of destruction,
Doubt's insidious undertow,
Shall not shake nor drag us
Out to ocean depths of woe;
For His promise shall sustain us,
Praise the Lord, whose Word is true!
We shall not go under,
For He saith, "Thou passest through."

ANNE JOHNSON FLINT, SELECTED.

January-February, 1943

QUOTABLE POETRY

"He Shall Bring It to Pass"

"Commit thy way unto the Lord,
And he shall bring it to pass," I read.
Dear God, I cling to this Thy Word,
I grow in faith and I need
Tiny wise direction. Make my path
Straight and clear ahead, I plead.

"Trust also in him..." I would trust
Thee ever, Lord, for if I claim
Thy promise, word by word, I must
Be worthy of it as I name
My heart's desire that lifts in me
Forever like a living flame.

"And he shall bring it to pass..." the words
Are like a brightness lit in me,
They shine like silver, sing like birds,
They are a hope perpetually.
Surely in glad return I should
Delight myself, dear Lord, in thee.

—GRACE NOLL CROWELL
In The Christian Advocate.

God Speed the Day

So many things I cannot understand,
Because I only see the tangled thread.
The curse of war; its suffering; its hate;
Its inhumanity; its maimed; its dead.

But some day God will gather up these strands.
And weave a perfect pattern of His own:
A world devoid of suffering and strife,
Where savagery and war shall be unknown.

So may we always put our trust in Him,
And pray that He will speed that blessed day,
When peace and love shall rule again on earth.
May it be done according to His way.

—ADRIAN L. JOHNSON
In The United Presbyterian.

"Be Patient... Brethren"

(Re 5:7)
Go slow, my friend, and walk with God
As Enoch did of old.
Your life, as pleasing, then may of
In future years be told.
As measured by eternal things,
God never can be slow.
Yet measured by our thoughtless haste.
 Seems often to be so.
So premature the steps we take—
Life's better things we waste.
Impetuous—we speed along.
Unguarded in our haste.
In all our ovariace and greed,
How can we hope to know
The joy that lies for us within
God's measured steps and slow?
Take time to pray—to let God speak,
Our will in His combine.
Take time for reverence to burn
And all our dross refine.
Our souls' enchainment let us seek,
Nor haste God in His plan.
Why hurry so? Be patient while
God makes a better man.

—GILBERT COTTON.
SERMON OUTLINES

Appropriation


And Peter, fasting his eyes upon him, said, Look on me. And he gave heed unto them, expecting to receive some thing from them. Then Peter said, Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth arise and walk. And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength. And he leaped up, and stood, and walked, and entered into the temple, walking, leaping, and praising God (Acts 3:4-8).

The wonders of Pentecost were still on. People everywhere were stirred. People were getting saved in droves. The evangelists were still in town on this particular day two of the preachers, Peter and John were going over to the temple to spend some time in prayer. A beggar had been carried and laid at the gate to ask alms of the church people. Holding out his hand he asked these preachers for a small coin whereupon Peter answered, "Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth arise and walk.” And he took him by the hand, and lifted him up. The man was healed. He then leaped up and walked about and doing his work today, taking them into the temple walking, leaping, and praising God.

I. First note that here was a man, lying at the gate, the perfect soundness and deliverance of life.

II. It was just one step to healing. How was that a step by some friend. He lived on the little bit of grace he received from begging.

Paralysis of a hidden sin.

V. Peter, "Such as I have, give I thee." Peter, stirred his expectation. "Look on us." Lifting him out of the ordinary channel. "Silver and gold have I none." Peter told him of another—"Jesus." Got his eyes fixed upon another. He gave him a helping hand. He gave him a personal touch. He had Jesus and gave him to this poor man.

Afterthought

The blind man took healing. The leper took cleansing. The Ethiopian woman took healing for her child. The sick woman touched the hem of His garment and was made whole. Dear heart, come to Christ. He has promised you that all you need. Take it and go free. —H. H. Wise.

The Triumph of the Soul

SCRIPTURE LESSON—2 Corinthians 4:8-14.

TEXT—Now thanks be unto God, which even causeth us to triumph in Christ (2 Corinthians 4:14).

INTRODUCTION

I. Soul's triumph is in Christ.

a. "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

b. "For as by one man's disobedience sin entered into the world, and death passed upon all men, for that all have sinned, even as Adam" (Romans 5:19).

II. Soul's triumph over sin.

1. "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).

2. "We walk not according to the flesh, but according to the spirit" (Rom. 8:2).

III. Soul's triumph over power or sin.

1. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). 2. "Seeing ye have put off the soul in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22).

Paralyzed, of unrelentless will. Paralyzed of an unalterable will.

Afterword

I have fought a good fight, I have finished my course, I have kept the faith. (2 Timothy 4:6-8).

In Paul we have an example of a man having lived his life, working alone and doing his own work. Some sort of selfishness we are going to develop, some sort of work we are going to do, to help your life. We are going to make God in mind the selfishness we shall develop; the work we shall do; the use we shall make of life. Being in the experience of entire sanctification not only makes possible the development of our best and most useful selfishness but lays upon us an obligation for such development. Our business here below is that of being the persons God would have us be, and doing the work He would have us do. It is one thing to have the Spirit and know that we have Him. He is another matter to know Him, learn His will and ways of working, and become efficient in our co-operation with Him in His work. This will require our entire earthly career while here, and forever in the hereafter.

CONCLUSION

—James H. Gieseking.

Be Yourself

I have fought a good fight, I have finished my course, I have kept the faith. (2 Timothy 4:6-8).

In Paul we have an example of a man who lived his life, alone and doing his own work. Some sort of selfishness we are going to develop, some sort of work we are going to do. We are going to make God in mind the selfishness we shall develop; the work we shall do; the use we shall make of life. Being in the experience of entire sanctification not only makes possible the development of our best and most useful selfishness but lays upon us an obligation for such development. Our business here below is that of being the persons God would have us be, and doing the work He would have us do. It is one thing to have the Spirit and know that we have Him. He is another matter to know Him, learn His will and ways of working, and become efficient in our co-operation with Him in His work. This will require our entire earthly career while here, and forever in the hereafter.

CONCLUSION

—James H. Gieseking.

No Cross—No Crown

TEXT—Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me (Mark 8:34).

Our cross is not church going, doing, etc., but it is the will of God; God's wills must cross the wills of friends and loved ones.
I. To the true Christian, life is not a pageant, but it is a march of suffering.
In the roll call of the heroes and heroine of faith in Hebrews 11, these folks marched with consistent head toward the goal.
II. Cross bearing is laborious, sometimes sorrowful, but it is inevitable if one would be a Christian.
The text does not force one to be a Christian.
But the conditions of following are fixed if we do become Christians.
We must either take the cross or cross to call ourselves followers of Christ.
III. One's cross is wisely, kindly and surely chosen for him.
Dost thou know where thou standest [now] is holy ground.
Not going to be, but is now.
IV. The cross is to be carried—not dropped.
Carry your cross with a smile.
One is not to whine through life about this load.
It is to be carried joyfully and willingly.
V. The cross that Jesus carried was not made by Him.
It was made by others.
Yours will be made by others.
There are plenty of people who will assist in making it.
Few people will help you to bear it.
There are not a few who will help and he was a colored man and drafted.
You may not have more than that.
VI. The cross is not greater than His grace.
Not to murmur at our lot.
Not to despise by neglect of duty.
God is talk too much about it but should.
It and move on.
"My Grace is Sufficient for Thee."
VII. The reason we are to "endure patiently."
1. There is such a short distance to go.
2. It is a few days and you will slip from under yours into eternity.
We may be within a few weeks, days or even hours now.
We buried a very contentious wicked man some days ago. At the funeral the good wife remarked, "I am so glad I didn't run away from my burden but am faithful to the end. It all seems so short now."
3. Again, better people than ourselves have carried them.
They had rougher and longer roads than we.
VIII. Patient carrying of the cross is the best and easiest way to honor our Lord.
Do not dread it so. It is not as bad as it looks.
Jesus will take it away or broaden your shoulders to bear it.
The ball game is over and the son wanted to see the game. The father told him to deliver a heavy package some blocks away.
The lad was handed a note to the man in the other office and told to wait for an answer.
The load was heavy. The boy complained, but finally laid his burden down at its destination without the note.

---H. H. Wise.

Two Evidences of the Baptism with the Spirit
I. Purity of Heart (Acts 15:8)
The symbol of the Holy Spirit was the tongue of fire, the token of the Divine Presence, never baptizes with the Holy Spirit unless He purges from sin.
II. The Love of God
God chooses the heart that He may fill it with His love.

---Selected.

A Weighty Question
Theme—Preparing for Providential Changes
Text—What manner of persons ought ye to be (2 Peter 3:11).
Introduction
1. The setting of the question.
   a. Words of prophesies and apostles.
   b. A scoffing word.
   c. God's unfolding Word—past, present, future.
   d. Longsuffering of the cause of the delay.
3. Certain judgment coming.
I. ALL HOLY CONVERSATION
1. Relations toward men.
   a. In business (Matt. 7:12; Rom. 12:17; Eph. 4:22).
   c. In social life (1 Cor. 13; 1 Tim. 5:22).
II. GODLINESS
1. Relations toward God.
   a. In worship (Heb. 10:25).
   b. In Bible study (1 Peter 2:2).
   c. In prayer (1 Thess. 5:17).
   d. In service (1 Peter 2:9).
   e. In keeping His commandments (Matt. 5:16-20).
III. "LOOKING" AND "HALTING"
1. For the day when the earth shall be destroyed (2 Peter 3:10-12).
2. For the new heaven and earth (2 Peter 3:13).

IV. HOW TO BE WHAT WE OUGHT
1. Diligent with our opportunities.
   —Gospel Banner.

The Revealed Mystery of God's Will
Scripture Lesson—Ephesians 1.
Text—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in the beforehand of the foundation of the world, that we should be holy and without blame before him in love (Ephesians 1:3, 4).

Introduction
1. Give general statement of scripture in relation to the subject.
2. Set forth the four steps to be discussed:
   a. Object of bestowing His grace.
   b. Place of bestowing His grace.
   c. Purpose of bestowing His grace.
   d. Nature of bestowing His grace.

III. PLACE OF BESTOWING HIS GRACE
1. "In heavenly places" (Eph. 1:3).
2. "To live in His will. His appointed place for us."

IV. NATURE OF BESTOWING HIS GRACE
1. It is found in the administration of His grace.
   a. Regeneration of the soul.
      (1) Paul inverted the order perhaps for emphasis, as found in the following references:
         (a) "Forgiveness" (Eph. 1:7).
         (b) "Acceptance" (Eph. 1:6).
         (c) "Adoption" (Eph. 1:5).
   b. Sanctification of the Spirit.
      (1) A threefold manner as shown in verses 13, 14.
         (a) Holy Spirit of promise, "Pentecost."
         (b) The "sealing of the Spirit."
         (c) The "anointing of the Holy Spirit."
      (2) The original meaning of the word "soul" is "To be marked by God as His."
      (3) "Earnest." Receiving the earnest of our inheritance which is a part of one's promise or pledge of all—or title deed.
   c. Complete revelation of His mystery.
      (1) Read verses 13-17.
      (2) If you find the Apostle Paul praying that "the eyes of your understanding being enlightened that ye may know" three things:

---James H. Garrison.
The Revealed Mystery of God's Will

INTRODUCTION
1. The hope of his calling (v. 18).
2. The riches of the glory of his inheritance in the saints (v. 18).
3. The exceeding greatness (v. 19).

CONCLUSION.

—JAMES H. GABRIELSON.

Guidance

Perhaps in all Christian living, especially to the young Christian, no question is so vital as guidance.

Do God guide His children?

Psalm 23:9; 32:8; 73:24; Isaiah 58:11; Jeremiah 3:4; Luke 1:79; John 10:13, Proverbs 3:5. These statements of scripture—and there are many more—teach that God will guide. But to be guided by the Lord, we must meet the conditions of guidance.

I. HE GUIDES BY HIS WORD

When the Bible speaks plainly there is no need to wait for any leading. One needs no guidance against bitterness, evil speaking, etc. God hath spoken.

Need no special guidance about getting sanctified.

God hath said, "This is the will of God, even your sanctification." In giving, especially tithing, people often say, "I'll God leads?"

God hath already led, "Bring ye all the tithe into the storehouse."

II. HE GUIDES BY CIRCUMSTANCES

God would not lead a blind man where sight was never needed.

There is no greater way of guidance than circumstances.

III. HE GUIDES BY HIS SPIRIT

The blessed Holy Spirit has promised to be our guide.

The enemy leads also, and here is where young converts get into trouble.

The spirits must be tried. A broad principle is this: When God is leading, it is quite tender and gentle.

When the enemy creates impressions he tries to rush you into something.

The fanatic, "God has led me.

One could be mistaken. There is no royal road to guidance.

Must be learned in God's school.

When confused, submit to God and wait.

The Christian often comes to the place of absolute perplexity.

Two roads— which?

The Preacher's Magazine

January-February, 1943

I. To the true Christian, life is not a pageant, but it is a march of suffering.

In the roll call of the heroes and heroines of faith in Hebrews 11, these folks marched with a conquering tread toward the goal.

II. Cross bearing is laborious, sometimes sorrowful, but it is inevitable if one would be a Christian.

The text does not force one to be a Christian.

But the conditions of following are fixed if we do become Christians.

We must either take the cross or cease to call ourselves followers of Christ.

III. One's cross is wisely, kindly and surely chosen for him.

Each god, where thou standest [now] is holy ground.

IV. The cross is to be carried—not dragged.

Carry your cross with a smile.

One is not to whine through life about the load.

It is to be carried joyfully and willingly.

V. The cross that Jesus carried was not made by Him.

It was made by others.

Your will be made by others.

There are people of people who will assist in making it.

Few people will help you to bear it.

Jesus help only one to help Him and he was a colored man and drafted.

You may not have more than that.

VI. The cross is greater than His grace.

Not to murmur at our lot.

Not to despise by neglect of duty.

Not to talk much about it and shoulder it and move on. "My Grace Is Sufficient for Thee."

VII. The reason we are to "endure patiently."

1. There is such a short distance to go.

2. Just a few days and you will slip from under yours into eternity.

We may be within a few weeks, days or even hours now.

We buried a very contented wicked man and that same night. At the funeral the good wife remarked, "I am so glad I didn't run away from my burden but was faithful to the end. It all seems so short now."

3. Again, better people than ourselves have gone before us.

They had rougher and longer roads than we.

4. The patient carrying of the cross is the best and surest way to honor our Lord.

Do not dread it. It is not as bad as it looks.

Jesus will take it away or broaden your shoulders to bear it.

The ball garden and the son wanted to see the game. The father told him to deliver a heavy package some blocks away.

The load was handed a note to the man in the other office and told to wait for an answer. The load was heavy. The boy complained, but finally laid his burden down at its destination, handing the man the note. It read as follows: "Dear Sir: Hand my son a dollar and tell him I said he could go see the game." The lad exclaimed, "My, I wish the load had been greater."

And so will it be with us when we lay our burdens down and receive the crown.

V. Two Evidences of the Baptism with the Spirit

1. PURITY OF HEART (Acts 15:8)

The symbol of the Holy Spirit was the tongue of fire, the token of the Divine Presence. Gifts were with the Holy-Spirit unless He purges from sin.

2. THE LOVE OF GOD

God cleanses the heart that He may fill it with His love. This dynamic love flows to God and to men.

—SELECTED.

A Weighty Question

I. THEME—Preparation for Providential Changes.

TEXT—What manner of persons ought ye to be (2 Peter 3:11).

INTRODUCTION
1. The setting of the question.


a. Words of prophets and apostles.

b. A spoiling work.

c. God's unhallowing Word—past, present, future.

3. Longsuffering of the cause of the day.


I. "IN ALL HOLY CONVERSATION"

1. Relations toward men.

a. In business (Mat. 7:12; Rom. 12:17; Eph. 4:23).

b. In home life (Eph. 5:22-24).

2. Social life (1 Cor. 13; 1 Tim. 5:22).

2. "GODLINESS"

1. Relations toward God.

a. In worship (Heb. 10:25).

b. In Bible study (1 Peter 2:2).

2. In prayer (1 Thess. 5:17).

3. In service (1 Peter 2:9).

4. In keeping His commandments (Mat. 5:16).

III. "LOOKING" and "HASTING"

1. For the day when the earth shall be destroyed (2 Peter 3:10-12).

2. For the new heaven and earth (2 Peter 3:13).

IV. How TO BE What WE OUGHT

1. Diligent with our opportunities.

—Gospel Banner.
God clarifies in waiting. The enemy would rush you to choose.

Illustration—A glass, of muddy water containing floating leaves. In conclusion—Guidance is sometimes ordinary and sometimes extraordinary. Paul's leading into Macedonia—extraordinary. The passage—the man and pitcher of water—extraordinary. Usually guidance is a continued inner impression that comes gently. A step—only one step at a time. Illustration—Night watchman giving lantern. He was told to make this tower every hour. "It's too dark up there. I can't see the top. I can only see one step at a time." This is God's way. Only one step at a time.

General Rules
To be guided—one's motives must be pure.
To be guided—our wills must be surrendered to God.
To be guided—one must be in prayer.
To be guided—must wait for the gradual unfolding of the plan of God.

-H. H. Wise.

Three Phases of the Christian Life

Text—That ye might walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Paul had a true conception of practical Christianity.
1. Inward—walking in his own life, the exhortation he gave to others.

III. Onward Progression in Character
Our conduct determines character. "Know ye not, that your body is the temple of the Holy Ghost which is in you?" (1 Cor. 6:19). We are to live as servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

1. Sin limits one's possibilities. a. Illustrate building a ship on a rope. b. Illustrate building a ship on a rubber. c. Do not rob the soul of its privileges in God. d. To love mercy. e. To hate evil. f. To make this life in the world.
2. To walk humbly with the Lord. a. Humble on this earth—"to walk with God." b. "Humble" on the earth.
3. Application of the Text for Today
1. This text seems to reach far into the standard of New Testament grace. a. It is necessary for us to live as servants of God.
2. The mere law side of text is not sufficient in this day of grace. It takes the text plus the cross.

Conclusion—James H. Garrison.

The Transformed Life

Text—Be ye transformed by the renewing of your mind. "Be ye transformed by the renewing of your mind. To be transformed means to go crosswise to the world—to have a higher aim: to look to God's Word and His Word direction as to how to dress, how to talk, where to go, and other points of behavior. This will take one of a different behavior and give some comfort in prisons, many found themselves ostracized. They had an abundant entrance into His heavenly kingdom.

Conclusion
Since God's will is desirable and also discoverable, should not all Christians,
I. The Perfections of God in individual and specific blessing.

1. Abounding satisfaction with the riches of God's grace (v. 8a).
   a. Implies an unlimited supply.
   b. Implies God's provision for man is proportionately fitted to meet his deepest need and satisfy his strongest wants.
   c. Man will enjoy God's blessings if he will taste and see that the Lord is good.

2. Thou shalt make them to drink of the river of the delights thereof (v. 8b).
   a. Man has access to a bottomless fountain of delight that which watered Eden.
   b. There is a river, the streams whereof shall make glad the city and God of God has wonderful medicinal benefits.
   c. He leadeth me beside still waters, he restoreth my soul, for the river of God has wonderful medicinal benefits.
   d. This causeth the life to abound with beauty and the streams of water make the desert to blossom as the rose.

3. The righteous have the assurance of God's provision.
   a. For with thee is the fountain of life (v. 9a).
   b. An artesian well of the refreshing water of life.
   c. A spacious river which never runs dry.
   d. In thy light shall we see light (v. 9b).
   e. A dispeller of darkness.
   f. The source of continued light on the pathway of life.
   g. The certainty of divine direction as the believer walks in the light.
   h. The psalmist had the assurance that God would make those provisions in individual (v. 10).

V. God's Provisions are innumerable, so man's part is to continue, be constant, be persistent.

The Consciousness of God's Knowledge

I. The psalmist had a deep consciousness of God's providence.
   1. He testifies to God's individual scrutiny and knowledge (v. 1).
   2. He marvels at the details and extent of it (v. 2).

II. The writer was overwhelmed with the fact that man is ever in the presence of God.
   1. God knows everything about man (v. 2).
   2. God knows man's thoughts.
   3. God knows man's desires.
   4. Man was determined to go in the way everlasting.
      a. He realized God was anxious to help him and he invites divine aid.
      b. He learned that the best way to end the struggle was to pursue the pathway of life with the Lord.

V. Every man can make God's knowledge precious to Him if He will appreciate it and invite a closer inspection.

—Lewis T. CORETT.
Fragrance from Mary's Offering

Text—John 12:3.

Introduction—Mary, at the feet of Jesus, lays quietly to honor her Lord by anointing him with spikenard. She discovers by the fragrance of her offering.

The offering was fragrant because:
1. It was Unsullied.
2. It was Personal.
3. It was Costly.
4. It was Humble.
5. It was Appropriate.
6. It was far-reaching.
7. It was long-lasting.

The cleansing is both a crisis and a process. Sanctification has to be maintained day by day. After God has cleansed there must be a constant renewal of:
1. A life of dependence upon God.

A Friend in Need or Not

I am the recorder of the ages.
I speak every language under the sun and enjoy the comfort of the new world.
I bring information, inspiring, and recreation to all mankind.
I am the enemy of ignorance and slavery, the ally of enlightenment and liberty.
I am always ready to commute with man, to quicken his being to spur him on, to show him the way.
I treat all persons alike, regardless of race, color, creed, or condition.
I have the power to stretch man's vision, to deepen his feelings, so better his business and to enrich his life.
I am a true friend, a wise counselor and faithful guide.
I am silent as gravitation, pliant and powerful as the electric current, and enduring as the everlasting hills.

The Preacher's Magazine

ILLUSTRATIONS

By Basil Miller

The Broken Ladder

"Who broke that ladder?" asked my friend W. A. Sewell, a leading painting contractor of southern California.

He was not asking a question, asked by a painting contractor who saw one of his forty-foot extension ladders piled in a broken corner of the bottom of a fourteen-story building in downtown Los Angeles.

"It was this morning," he told me, "one of the workmen who for three months had been assisting in painting one of the largest office buildings of this two-million population city.

"Carelessness, I suppose?" broke in the contractor.

"A carelessness, but an accident..."

Then came the painter's story. "John and I," said one of the contractor's brothers, "were getting ready to paint the flagpole on the roof, and we were setting up a forty-foot ladder, when suddenly..."

"And was it a wind?" inquired the other painter, who then took up the story. "Just a quick puff of wind caught the tall ladder as it swung against the flagpole. The ladder began to slip, then it fell from the pole, toppled to the edge of the building. We grabbed the forty-foot section of it and held it, but the upper part slipped out of its braces and fell to the street below..."

"Anybody hurt?"

"No, Walt," returned the brother. "That's the peculiar thing about it..."

Then the tale came out. Fourteen stories below was one of the busiest sections of the city—Seventh Street and Olive. It was estimated by tabulators that one person every three seconds passed that corner during the working day..."

"But that twenty-foot section of the ladder that fell was a large bank where people were continually coming and going. But that twenty-foot section of the ladder plummeted to the sidewalk and did not touch a single person..."

"Who guided the ladder in its course?"

"How did you feel?" I asked. "Any particular feeling?"

"I thought of the possibility of many deaths, liability suits, and the loss of all he possessed."

"Yes, I thought of the past two weeks or so and a sense of my entire dependence upon God..."

"You know, I have always been pretty independent. Could pay all my bills, had no serious financial worries, business was good..."

Wood stars' homes and my ranch was beginning to look prosperous; but I could not have afforded it. But late in the month the Lord has been lending me to feel that I owed Him a new walk, and that I was in the hand of the King."

"This mischanced tragedy, then..."

God made me sense at once that I owed Him far more than I could ever hope to repay. He showed me that many were the times when He had saved me from worse tragedies than the one I had just gone through. This was my needed lesson..."

God Stepped In

"And the operation will cost $200," said the doctor to the young preacher who had taken his wife to him for a thorough check.

"Gall bladder trouble you say, doctor?" Yes, and serious," returned the physician.

I would advise an immediate operation..."

"Let's make a covenant with the Lord," the minister said to his wife. "If He heals you we will put the amount of the operation into missions..."

It was so sworn between them. Later they attended a Rahab meeting at Elkhart, Indiana, where Rev. C. J. Quinn preached on "Faith." During the message the sick woman's faith took hold of God and she knew she had been healed instantly."

"I will honor the Lord by eating a full meal," she told her husband that night, and she did so. The old trouble had disappeared and there were to be no recurrences..."

Well, the story continued. The preacher, Rev. Leo Davis, tells the story.

"To this day there has been no recurring attack with but one exception. We were regularly checking out for Africa ten dollars a month, and we were about half paid out when something went wrong with the automobile and we neglected to pay the Lord's pledge as usual..."

"And then what happened?"

"While attending the General Assembly in Columbus in 1928 Mrs. Davis suffered a stroke. The doctor said, "Mrs. Davis, you must not continue listening to our rooms. We began to tell God of our sorrow and renewed our covenant with Him."

"Yes, I promised the Lord, and so we did. At once the trouble disappeared. While he added, 'Better not to vow at all than to not pay...'"

January-February, 1943
The Lonely Funeral

"I can't give him up. I can't give him up!" said a lonesome father by the casket of his little son.

"Any other children?" asked Robert G. Lee, famous southern preacher, who stood in the funeral chapel where he had gone to preach the sermon over the little boy's dead body.

Expecting at least some friends to be present the preacher was amazed to find only himself and the father of the boy standing alone at the coffin. The father, a former preacher, dressed his clothes worn. He could not bear back his tears as he walked out the story.

"His mother doesn't know that he's gone. She's sick in the hospital and may not live, so I could not tell her.

"Are you a Christian?"

"No.""What is this trying to do to me?"

"There's a Christ who can prepay you for this sad time. To them that believe, give power to become sons of God.

Do you believe that now Christ can make you His son?"

Waiting a while as the minister spoke of God's great compassion and Christ's saving power, the man went quietly and then lifted his head, saying, "I believe."

"There was a smile," said Dr. Lee, "that burst like a shower of glory over his countenance as he spoke his faith into the ears of God. He had believed and received.

I finished my little message of cheer and sent the boy to hospital with something much more precious that gold in his heart.

On arriving at the hospital after the burial service, the man went to his wife's bed and said, "This is a sad, but a happy day for me." His wife: "Sad but happy?" she asked, "I don't understand."

"I understand because today we buried our little son, and glad that I'm now a Christian."

Together they wept over their loss, and together they rejoiced over their gain.

"Only Christ," said the eloquent southern preacher, "can paint the dark clouds of death with the light rays of glorious sunrise and hope. He alone can lead us to death's drink with a smile wreathing our faces."

God Let Him Alone

"I'm asking God to let me alone," said George to his fellow students in a Christian college.

"So you want to let you alone also?" asked one of his friends, during the altar call at a spring revivals.

"Yes—let me alone. That's all I ask of you and God."

"Why, George?"

The Bible Triumphant

"When I came to this Christian school, my father said, 'George, I have great plans for your future. I want you to study medicine and then take over my practice when I'm through. I'll stand by you. Only promise me one thing—never join the ministry.'

"'Will, Father, I answered,' said George, relating the story to his college mates. 'What is it, Father art my father said, 'that you will not get saved.'

"George stayed true to that promise during the years of his medical career. He wanted none of religion's claim upon his leisure time, and he had none—or at least he thought he had none.

"In ten days from that night," said Holland London, gospel minister. In relating the story to a college audience at Pasadena College that numbered approximately five thousand people, "George took pneumonia. He was sent home with two students.

"'Mother,' the boy said calling his parents to his deathbed, 'I want to die on your bed."

The doctor came in and told the dying lad, "George, you are going to meet your God. Haven't you better make your preparations now?"

'It's no good for me now, doctor," said the lad. "I told God to let me alone and I would let Him alone. I'll soon die and be in hell."

"I'm going to miss you, Dad, and when you come in I'll put my finger in your face and accuse you of my death."

With a scream, "I'm going to hell!" he gasped and was gone.

What Washington Knelt

"Washington, was kneeling! Washington was kneeling," wrote John Adams to his wife. In describing a prayer at the Continental Congress in 1774.

At the opening of the Congress the official clergyman prayed 'an extemporary prayer that filled the bosom of every man present." On looking around Adams saw George Washington on his knees praying. In describing God for His directeur guidance.

In visiting Valley Forge a few years ago the guide took us into the nearby grove and showed the place where Washington used to pray during the fateful winter when the army was encamped there. With the leader of the nation's forces the help of God was 'paramount. The soldiers were cold and hungry, and as they would tramp through their frozen tents, they might leave bloodstains on the snow-covered ground.

It was the time when man's arms and battle forces were unwavering. God must come upon the scene. Heaven must answer with glory and blessing. So Washington knelt.

Today how much more do we need men of God to guide us? The interesting thing is asking for guidance from heaven! This is the nation's most tragic hour and only kneeling men can rightly steer her through to victory.

"However I like to read that Washington was kneeling, I just don't understand that a man going on to perdition on its knees," writes Noel Porter in a sermon on The Religious Life of George Washington.

A New Use for Brains

"Dem' devil's got no edication," said the colored mammy, "hasn't got use their brains."

The Dust of the Earth

"That's what man is made of," said Dr. E. Sully, a world authority on analytical chemistry. The Bible says God made man of the dust of the earth and this is confirmed by modern science.

Men have tried for centuries to wipe from the realm of truth all statements of a scientific nature from the Word of God, but year by year as these statements are scrutinized by science the Bible is proved true.

The second chapter of Genesis acclaims without any qualification that God's body comes from the dust of the earth. Scientific analyses show the dust to consist of fourteen basic elements. Is it possible analyzing the chemical constituency of man's body has found it to be made up of fourteen elements. Checking the lists, professor? I asked.

One finds they are identical, element for element, fifty million years later. In other words there are fourteen elements found in the dust of the earth, and said fourteen elements make up man's body. Who said the Bible is wrong?

Perhaps Tonight, Lord

"Perhaps tonight, Lord," said Dr. Horace Bonar, the sweet Christian poet, as he looked out of his window toward heaven.

"Perhaps today, Lord," he repeated in the morning, again looking toward the skies, "I'll come soon."

This was a twice daily occurrence with the one man of God whose soul had been attuned to catch the melody of the heavenlies. He so lived that twice each day he seemed to expect the return of His Lord.

"What must live in an attitude of expectancy each day," said Dr. Herbert Lockyer, famous Scottish preacher, in speaking before the Christian Union in a meeting at the Country Church of Hollywood this last summer. "He's come one of these days in the clouds of glory and we must be ready for Him."
A Man Who Burned Out for God

The first Indian preacher (India) to be ordained in our work—Church of the Nazarene Pres. Dwarka Nath Karmokar. His piety and regard for the needy was evidenced particularly under the Baptist Rev. Dr. William Carey, grandson of the pioneer missionary, Dr. William Carey. Consequently Dwarka was a teacher of high character and set highights with him. In these periods of vigil, the missionaries exchanged

“Who is there that will take up me, and care for me, that I may live? And who will care for me, that I may be delivered?” (Ps. 23:1).

The spirit slipped away to be closer to Him whom he had loved and served so faithfully. His body was in the hospital, but his heart was in the mission field. He had been a leader in the Church, a pillar in the community, a friend to all who knew him. He had left behind a wife and five children—two boys and three girls. They were young, but they were old enough to remember their father. They would miss him. They would grieve. They would怀念 him. He was gone, but his memory would live on. He would not be forgotten.

But Dwarka Babu, as we knew him, became an outstanding holiness preacher; his messages were delivered with clearness of thought and a heart touched with the passion of his Master. It is the custom in mission fields to be a colporteur while preaching, so he sold many Bible New Testaments and portions of Scriptures and handed out thousands of tracts. He was a leader among men and conducted many evangelistic tours, using ox-carts and horse carts as means of transportation. He worked in the territory until the hallelujah got to know him and to sense the power of his godly life.

When he had given less than ten years to the ministry it was noticeable that he was breaking in health and it was learned by the missionaries that his seat was the gift of his illness. He was advised to "be easy" and he would rest for a while. But as he would rise from the bed and start in the midst of the work again until he would collapse. On one occasion the attending physician took the missionary aside and told him that the condition of Dwarka Babu's heart was the worst that he had ever examined and that the man was dying with a broken heart, and perhaps it was not more than the physician, for he knew something of the burden the dying preacher had carried for his people and the lost.

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business man said, "That must have been a real sacrifice." "They didn't say so call it," said the missionary. "They thought it was fortunate they had the ox to sell.

The lawyer and business man had not much to say. But when they asked me some plow work to do, I have never known what sacrifice meant until a converted Korean taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."—The Way of Holiness.

* * *

Interest in Christ Gone

An intelligent, fine looking Mohammedan gentleman seemed very desirous of entering into a conversation. I gave him my attention and became a good listener. After a few casual remarks about nonessentials he asked me about my profession and place of residence. I supplied him with the information and that made it possible for him to tell the following story:

"Two years ago I was about to accept Christianity, but something happened and I have never considered it until then. I am a teacher and every day I travel from the different schools and colleges throughout India. One day sitting in a bolt cart I started for a Christian college, which was five miles from the railway station. It was midday, the weather was hot and dusty. Two miles from the college the cartwheel broke and I was obliged to take my heavy package and walk the rest of the way. When I reached my destination I was rather exhausted. I knocked on the door of the principal's office and the servant answered the call. I made inquiry about the principal and was told he would see me in a short time. After a period of time he came and invited me into his office. He seated himself at his desk and then asked me business. I presented him the book I wished to sell. Ungenuisly he accepted it and after glanceing at it for a few seconds, very laughtly threw it on the desk making some unkind remarks. He was about to dismiss me and leave the office when he noticed how I was sweating and weary and thirsty. You did not offer me a drink. You did not offer me a chair. You did not say, 'Sit down.' I was thirsty, but you did not offer me a glass of water. The principal remained silent for a period of time and then stood to make apologies. He begged me to sit down, he wanted to bring me a glass of water, but I refused. He took off his coat and handed up my books, walked out of his office and my interest in Christ and Christianity was gone.

I hardly knew how to answer this man who was so friendly, yet so frank. I had to admit that some people make mistakes and take wrong attitudes and some even have the name Christian, but fail to reveal the spirit of Christ. Then I felt led to give my personal testimony—told of the Spirit's dealings with my life. A notation I took place when Jesus Christ came into my heart to stay—of the love of God that filled my heart. I told him I did not know how Jesus could do for him the same thing He had done for me. He listened attentively until I was finished. But when I was finished he grasped my arm and said, "God bless you." In return, I uttered the same words, left my Mohammedan friend to continue his travels, hoping that he would again wander from the crooked and accept the Christ that he knew would treat him better than man.—John McKay, Missionary from India.

* * *

Ten Marks of An Educated Man

What characteristics do you think an educated man should have? Here are ten suggested by one writer.

He keeps his mind open on every question until the evidence is all in.
He always listens to the man who knows.
He cross-examines his day-dreams.
He never looks at new ideas.
He knows his strong point, and plays it.
He knows the value of good habits, and how to form them.
He knows when to think, and when to call in the expert to think for him.
He lives the forward-looking outward-looking life.
He cultivates a love of the beautiful.
He cherishes a love of God.—SELECTED.

The Preacher's Magazine

Dr. Poling's Prayer for U. S. Senate

Each session of the U. S. Senate is opened with prayer. This is the text of the prayer offered recently by Dr. Daniel A. Poling, President of World's Christian Endeavor Society, and pastor of Baptist Temple, Philadelphia, Pa.:

"God of our fathers, we thank Thee that Thou art our God, and that in spite of dungeon, fire, and sword, our Flag still waves as a banner of freedom from the slave lords who would enslave our people..."
LEAVES OF HEALING

The author of this very interesting book is Archer Wallace. Most of us have seen several of his 365-day prayer calendar papers so he is no new author for us. The book is a publication of Harper and Brothers and is out of print. The book finds its setting in Rev. 22:2, "And John saw another angel flying in the midst of heaven having the everlasting gospel to preach to them that dwell on earth, and to every nation, kindred, tongue, and people." This verse is the basis and reason of the author’s library chiefly because of its power to provoke thought and suggest themes. It has a wealth of illustrative material that is very usable. Doctrinal points are absent as the book is endeavoring to build Christian character rather than to establish dogma.


It would be impossible to deal with all of the chapters in this short treatise but we will try to give the flavor of what we find in two chapters from different sections of the book. Chapter Two is headed, "The Conquest of Digitalzement." It shows the inevitability of disappointment but quickly adds that it should not lead to losing heart and that it is the church’s defeat. He makes a challenging statement in these words, "We are not to regard disappointments as evil in themselves, for we are neither good nor evil." Having said this he quickly goes on to show of what use we can make them and that our prayer should not be for exemption but for grace to rightly use the disappointments and to meet them and that our prayer should not be for exemption but for grace to rightly use the disappointments.

Chapter Six deals with the subject, "He Held Nothing Back." A religious leader, once said upon being honored by his friends, "I can only say that I have held nothing back." What a challenge to us in thinking in these days when we speak to our leaders. Dr. Wallace says, "We may lustily sing hymns and sing them often but there are so often mental reservations and reticences on the part of the Prophet Micah. They hunt every man his brother, (and so) accept in full the prophets as they may do evil with both hands earnestly." The purpose of this is to show the force of evil as not in the least halfhearted in their efforts. "Too often," he says, "our convictions are limp and bloodless." What a challenge to develop. The workers of evil are not halfhearted and neither should the righteous be. May we hold nothing back.

These two chapters are but a foretaste of what you will find in the rest of the chapters. The book will last through many readings and still be fresh and full of inspiration.—Ina L. True.


No minister can have too many suggestions for sermon themes nor can he have too much help in sermon preparation. Since 1920 the Doran’s Ministers Manual has been a wonderful source for themes and sermon outlines to thousands of busy pastors. The 1943 edition of this Manual was set by its editors during the years.

In addition to the alphabetical index of the contents, according to the four sections of the Manual, there are six sections to the volume. Section One is a summary of calendars and other convenient ene helping hints for the pastoral year calendar for 1943, movable feasts and other holidays until the year 1956, and a table of Easter Sundays from 1920 to 1949. Section Two lists 164 sections which people of the pew in different congregations have presented to their ministers. Section Three presents "Vital Themes for Vital Preaching." This section is divided into seventy-five sections and outlines and suggestions for their development with the challenge to "plant them and see them grow." Section Four presents more than twenty pages of outlines and themes for the Lenten season. Section Five is a preaching program for the whole year, providing scripture readings, hymns and other suggestions for each lesson text, a short outline discussion, a short thoughts, homiletic and expository, and illustrative material for the morning service; sermons, text and brief discussion for sermon for evening services; other suggestive topics and themes, Sunday school lesson suggestions, and the use of the Daily Prayerbook and the Bible readings for the week.

If a minister is looking for something that he can take and with little or no study use effectively he will be well pleased—indeed, he may do evil with both hands earnestly. The purpose of this is to show the force of evil as not in the least halfhearted in their efforts. "Too often," he says, "our convictions are limp and bloodless." What a challenge to develop. The workers of evil are not halfhearted and neither should the righteous be. May we hold nothing back.

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The third period was that of the apologists, Greek and Latin. They lived during the period when the Christian Church was in conflict with the pagan cultures around it; and their ministry was marked by controversial qualities and by formal dialectical procedures which make it seem surprisingly sterile to later ages. Indeed, it was not until the revival of preaching in the fourth and fifth centuries, with the appearance of such men as Basil and Chrysostom in the East, and Ambrose and Augustine in the West, that the Christian message recovered something of its pristine authority and power. This period, following the controversies of an earlier day and before the appearance of the Roman Church as a priestly and political power, was the heyday of Christian preaching. Here was preaching at its best, its finest; a pinnacle rarely if ever attained since.

Dr. Kerr throughout is making a plea for a revival of great preaching. It is this emphasis which should command the attention of every Nazarene preacher in the land. We are asking us a revival of mighty preaching. It is true, we must never overlook the fact that preaching is not an end in itself; that its greatest value is as a means to the salvation of the lost and their establishment in righteousness and true holiness. We must recognize, however, that the achievement of noble ends requires the employment of a noble instrument. Preaching that is in the true Christian tradition must be possessed of rich content, as well as authority and soul passion. It would point the way to such a revival of Christian preaching if this volume, of lectures were to be generally read among us and its ideals adopted as our own.—J. Glenn Gauld, D. D.