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D. Shelby Corlett, D.D., Managing Editor.

The Preacher's Magazine

March-April 1943

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J. D. Chapman, D.D., Editor
D. Shelby Corlett, D.D., Managing Editor

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D. SHLEY CORLEY, Managing Editor,
The Preacher's Magazine.

Success and Failure

J. B. Chapman, Editor

M y mother bought a big book called "Hidden Treasures" from a travelling book agent. The book contained the life's story of the principal soldiers, politicians, financiers, educators, and ministers who contributed to the building of the American nation from its founding up until the last quarter of the nineteenth century. There was, I remember, a picture of a mother looking fondly into the face of her small child, evidently trying to discover the secrets of the life yet to be unfolded. Beneath the picture were these words, "Why some succeed and others fail." I think there was no particular thesis as regarding this proposition, and I do not remember that there was any formal suggestions offered. One word: I think, supposed to draw his own conclusions from the stories of the men who did succeed, and I judge he was supposed to surmise that he would succeed if he approximated the qualities that these men possessed.

Still, I think the author did have a theory regarding success and failure, and as I remember it, he intimated often that the factors of success were largely factors which the individual himself had to choose. There was, I think, a rather apparent disregard for hereditary advantages and disadvantages, and very little stress upon those factors which come without any choosing on the part of the subject himself. In fact, I remember that there seemed to be almost a premium on lowly birth, and on paucity of early opportunity. Peabody had to saw wood for his first coins. Garfield turned a fruitless surveying expedition into good account by publishing a map of the country visited. Henry Clay developed his power of oratory by speaking to the animals in his father's barn. Webster was sent to college because his health was poor. Garfield learned success the hard way as a mule driver on the towpaths of the Erie Canal. The author's unstated thesis was, I think, that every man and every woman has the making of success in him, if he is but aware of his opportunities, and quick to take advantage of them.

March-April, 1943.
opportunity to identify the person to whom reference is being made, as he had four or five chances to succeed in life, but lost them all. The number of chances seems large at first blush, but perhaps the majority of us have little or no chance at all. A little while ago a District Superintendent asked, "How many churches do you think a preacher should fall in love with?" After the question, he successively, before he is cast aside as just no good?" Without much pondering, I suggested that he should have, I thought, two or three chances. Then this church administrator said, "I have a preacher who has failed six times and I have given him five chances. He always looks like he is going to fall in that. Every church he takes dies on his hands, and most of them die when he leaves and I send another man. So I cannot think it is always just the place, I am convinced the man is the man, and I am thinking seven is enough, and that I will now have to drop him as just no good." So it may be that this man Rutherford was not so rich in chances as some of the rest of us have been.

But the paper said this man Rutherford found among his causes of failure:

First, lack of perseverance. He tired of the routine of his work.

Second, too great liberality—too much confidence in others.

Third, he trusted too much in friends and in friendships. He could not read human nature, and did not make enough allowances for human frailties.

Fourth, he had too much hope, even in extremity.

Fifth, he trusted too much in friends and in friendships. He could not read human nature, and did not make enough allowances for human frailties.

Sixth, "I never stuck to my vocation, I had no one to care for, to spur me on to do something in the world. I lacked ability and luck." Looking over this list, it seems to me there is some appearance of repetition. As, for instance, between the first and last in the list. Still, I think it would pay any of us to read this list carefully and make notes concerning the instances in which these causes of failure seem to apply to us.

Take one on lack of perseverance, that tendency to tire of routine: I believe this is a common weakness among all poor preachers. It is indeed very nice to have the scenery and change of activity, but it takes continued application to make a man able to develop mental endowment and moral and spiritual stamina, just as it takes insistent and monotonous repetition to develop mental muscles and power of endurance in the body. Preachers, I think, have too much tendency to solve their difficulties and questions simply by seeking a new parish. The grass always looks greener in the neighbor’s meadow. Surely the problem is not one of grass for to break the man. There have been in the Protestant church only a few successful bachelor preachers, like Phillips Brooks. It makes it somewhat easier for the preacher to stay put when he has a family to support, children to educate and cares to bear. Not very many preachers just simulated the appearance of success.

And now that third item: How many ecclesiastical wrecks litter the shore at points where financial casples jet out into the sea. "He cannot finance himself," replied the brother who asked me why a certain preacher seemed to live always somewhat in the twilight of trust among his brethren. "He is even with the world, since he owes as many people as he does not owe," said a friend when I asked about the financial status of a talented preacher.

Dr. R. T. Williams says a man ought to be ready to remove himself if he is not qualified to make more money in some other calling than he can make in the ministry. At any rate, it is good for the preacher’s secretary of giving a man a chance to make sure in his own mind and heart that he is not in this calling for the money it provides. But there should be no disillusions here. Candidly for the ministry are habitual told that it is not a lucrative calling, and they are warned that they must enter it with the expectation that they and their families in life must manage very carefully. Salaries and economical emoluments are not the proper basis upon which to judge the caliber or usefulness of preachers. Some very good and useful preachers are designed to be underpaid all their useful years. But the point which is in the preacher’s power is the matter of living standards, and on this point the preacher makes or breaks himself. There are plenty of poorly paid preachers who can, nevertheless, look the world straight in the eyes and say, "I owe no man any debt but love." And a preacher who can say this will be a better preacher and a more successful leader than the man of large income who is harassed with debt. The preacher who cannot find himself in this position is simply providing for him is destined to fall utterly at the end, and is failing in large measure as he goes along.

And now, finally, that fourth proposition: too much hope, even in extremities. This is just a limited description of the gambler who places his last chance on a red or black. I once talked with the administrators of a religious institution which was deep in financial difficulties. After this these administrators had no reasonable plan for extricating the Institution from its peril. Rather, there was a man whom they did not know very well and concerning whom they had made no very definite inquiries, who had proposed that he was about to become a great man in a suitable location, and that when he had secured his permit, he would immediately begin lot sales, and often thereafter he would be in position to take over the pressing obligations of the jeopardized institution. The chance was a long one and the hope a farfetched one, and it was distressing to find that these men upon whom the very existence of this fine Institution rested were content to sit about and hope and wait for this El Dorado to fall into their maw.

By now you and I ought to know that the advantage of the unexpected is more often on the side of assets. "How did the revival come out?" "Oh, fairly well, but not so good as we had hoped!" Nor was the Thanksgiving Offering, "Oh, we got a little help, but it was not as large as we expected." Pledges are made and they do not quite equal the demand, but the overoptimistic say complacently, "Well, a good many were not here, and they will make up the amount we have to save the church building." (The newspapers, going under next Monday.) "The truth is, one can seldom count that all pledges will be paid in full and on time, and he had better provide a margin in hope that will be, rather than to trust to unpledged amounts to take care of the indispensable.

All the way around, let us remember that a man is a fanatic who expects results without his giving attention to adequate causes. The wise and safe leader, the man who really succeeds, does not trust to long chances. Rather, he makes calculation which can be realized at all whose reasonable shrinkage is deducted. This principle applies all along the line. The preacher who goes to the pulpit unprepared in the heat and expectation of a great event, and when him in the crisis and pull him through does not deserve to be uniformly a good preach-
er, and I think he will never have such a reputation.

It would be better to fail while yet
deserving to succeed, than to seem to
succeed, and that is all an unworthy one can
do—just seem to succeed, while yet meriting
only to fail.

I t W i l l w o r k

If We Will Work It

B Y THE EDITOR

J ust as the ancient chemists sought in vain for some "philosopher's stone" by
the use of which they could economically
and magically turn the baser metals into
gold, and as those of the early period of the
modern mechanical age traveled far in
search for "perpetual motion," so men in all
callings have dreamed of plans that will
work themselves, and of effects which are
able to ignore their antecedents in adequate
causes.

John Wesley used the word enthusiasm as
when he talked of fanaticism, and he said
that one is a fanatic who expects results
without adequate causes. We smile over
the stories of the histrion's superannulums,
but it is easy for us to fall into errors that
are rightly classified as in the same cate-
gory. His word for unearned powers
inwitchraft and demon possession.

A few days ago a preacher was relieved
of his charge by vote of his people. Soon
thereafter he reminded us that he thought
the church would prosper more if
there were a fuller appointing power lodged in
its administrative officers. Naturally the
brother thought of himself as the victim of
a plan. "But the fact remains that there
never has been a plan under which a
preacher could go on successfully when a
considerable percentage of the praying,
paying, God-fearing people were against
him. If there's anything that he is not
asked to preach in the church, those exercise this power must
take cognizance of the will of the people,
and remove an account of lack of ac-
ceptability to the plans of the church that
is not the plan that is the plan, but it is
not the force. A team cannot pull a use-
ful load without harness, and those who
glory in the fact that "no one can put
strings on them" have their prototypes in
the wild horses that roam the range and is
of no useful service to anyone. We need
organization, we must have plans. We need
organization and plans for our personal
life. It is a good thing to make a
habit of getting up early and at a certain
time each morning, whether you feel like
it or not. Even if you get to bed late some
night, charge up the loss of sleep to your-
self and get up just as soon. It is a
good thing to decide and prepare for the
day in a given order—this saves time and en-
able one to think of something else while
he does not find it to his advantage to sit just
"by force of habit." It is a good thing to eat
and exercise according to plan. It is a
good thing to study certain subjects at certain
hours each day. It is a good thing to have
a time and place for private prayer and to
observe these times and places, no matter
how you feel. It is a good thing to have plans
of preparation to preach, to visit in
the homes of the people, to conduct the pub-
lic service, to direct the Sunday school and
other auxiliaries, to gather the finances and to
promote the revival. It is a good thing
to keep the plans that have been made and
possible changes for the better may be in-
itiated. One must neither junk his plans
nor become enslaved to them. He must not
think of them as fixed, but as a guide.
Plans are useful, but they will not work themselves. A poor
place of worship and a plan is not as good
a plan poorly worked. Therefore it is
the working that is the important factor.
I think perhaps the worst plan of all is
the plan that is not the plan. This is
a plan only in the sense that it exerts chaos
to the place of honor. The next worst plan
is the incomplete plan that does
not plan to utilize all the resources which
are available. This plan is the fruitful cause of
the failure of the church and hurtful
community division. Idle people, as browser
suggested, are dissatisfied. The calibar of the leader is indicated by the number of
people his plans include. McChlans, it is
said, was a splendid commander of a thou-
sand men, but when he was asked to lead
thousand, he did not know how to employ
such a number to any advantage. The wise
church leader will always have more plans
than it is possible to carry out, and this
will keep the wise plans offered by oth-
ers from gaining attention. I knew a pastor
who was not permitted representatives
from the denominational school to come to this
cash to raise money—his financial hard-
done too heavy, he said. But within
the year, one of his members, supposing
that the denominational school must be well
cared for, seeing no waste, made $25,000 to an independent
in-
sitution. I have known a pastor whose
plans did not require the activities of a
contingency of his group, to lose that group
to another movement which did need their
services. The best plan is one that
requires the wholehearted cooperation of all
who are known to be concerned. Then if
a few fall in the church the remaining ones
will have to work harder than ever, and
so they will become happy and contented.
"Do you think this plan will work?"
asked a somewhat inexperienced preacher
who had just worked on his
his blueprints. "It will work if you will
work it," I replied. When the kaiser's men
planned a campaign through the mountains of Switzerland, they pressed their
request for peaceful passage upon the Swiss
commander with the truthful statement,
"You have our money, now we will send a million against you." But
the firm old Swiss replied, "But our men
will work each one of them, but your
men did not come. Once when it was ar-
gued that his swords were shorter than
those of his enemies, and always worn,
"Our men will add their arm's
length to the length of their swords." It
is the shooting twice and the adding of
the arm's length that makes
between success and failure. Get the best
plan you can, and then remember that it
will work if you will work it.

Y o u r L i f e — A T r u s t

Never say, "It is nobody's business but my own what I do with my life." It is
not true. Your life is put into your hands as a trust, for many others besides you-
their work. They will make many others happy If you abuse it, you will
harm many others besides yourself.—JAMES M. FULLMAN.
The New Testament Conception
Of Original Sin

H. Orton Wiley

The Watcher and Adam theories of the Fall are often considered the forerunners of the New Testament theology of original sin, which is further elaborated in the teaching of the Church. In this article, H. Orton Wiley explores the theological basis for the doctrine of entire sanctification and its implications for the Christian life.

1. The Watcher and Adam theories of the Fall are the forerunners of the New Testament theology of original sin, which is further elaborated in the teaching of the Church.

2. The Watcher theory views Adam as a perfect being until his fall, whereas the Adam theory views him as a fallen angel.

3. The New Testament theory of original sin is based on the idea that Adam's sin was transmitted to all his descendants.

4. The doctrine of entire sanctification is based on the belief in the possibility of being completely set free from sin.

5. The relationship between original sin and personal sin is complex and requires careful consideration.

6. The problem of personal sin and its relationship to the doctrine of original sin is a significant one in the history of Christian theology.

7. The doctrine of entire sanctification is often seen as a sign of the Holy Spirit's work in the individual believer.

8. The New Testament conception of original sin is characterized by a focus on the necessity of faith and the power of the Holy Spirit in the life of the believer.

9. The doctrine of entire sanctification is often viewed as the ultimate goal of the Christian life, and is seen as a sign of the believer's faith and obedience.

10. The doctrine of entire sanctification is often viewed as a mark of the presence of the Holy Spirit in the life of the believer.

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30. The doctrine of entire sanctification is often viewed as the ultimate goal of the Christian life, and is seen as a sign of the believer's faith and obedience.
tire sanctification as we understand and teach it.

II

The Yecer Doctrine of the Jewish inter-testamental period was likewise greatly modified by St. Paul. It can scarcely be doubted that he brought with him into Christianity the rabbinical conception of the yecer which is sometimes described as "a turbulent stream of psychic energy perpetually boiling up from the depths of the soul and appearing in consciousness as sexual and self-concussive impulse." Consequently, we find the yecer or "evil imagination" of the rabbins finding expression in such terms as "the mind of the flesh," "the old man," "the body of this death," etc. The sin that dwelleth in me, is similar terms. The Jewish conception of a visible yecer or yecerim is likewise used by St. Paul in such expressions as "the mind of the flesh" and "the mind of the Spirit.

There are, however, certain modifications of this doctrine which are strictly Pauline in character.

1. St. Paul teaches that the yecer is not merely an impulse toward sin, but is itself sin. To the Jews, the yecer was frequently nothing more than a morally neutral bindo, which, to use a modern expression, could be sublimated by being diverted into ethical channels. Thus the apostle denies: To him, that which indues the sin is "the sin that dwelleth in me" (Rom. 7: 20).

2. Another modification concerns the nature and use of the law. In the Jewish conception, the law was given as a remedy for the yecer, either to counteract its evil propensities, or, to sublimate it, furnishing divinely ordained methods of procedure. The Pauline theory on the contrary, holds that the innate selfishness of the human heart can be known only by its externalizations in actual sins, and thus can take place only under the stimulus of external law. The use of the law therefore is not remedial but pedagogical. Its purpose is to call out and to test a condition of heart which can be remedied only by divine grace. The law, then, must be regarded as a schoolmaster to bring us to Christ.

3. St. Paul also modifies if he does not radically change, his position concerning the basic psychology of the Jewish system. His treatment of the terms "soul," "spirit," etc., appears to be widely different from the common rabbinical usage. This is a subject which will be given further consideration at a later time.

III

St. Paul not only modified the yecer doctrine, he also extended it to include the superhuman and subhuman realms. To him the "evil imagination" is not only a part of the larger whole—a picture set in a frame which touches the angelic realms above and infects the subhuman realms beneath him.

1. In the superhuman realm of angels and spirits the yecer is no longer regarded as originating in their communications with the human race, but an evil which infects, their realm as does that of this present world. Temptation, however, is still possible. Hence St. Paul speaks of thrones and dominions, principalities and powers (Col. 1: 10); the "god of this world" (2 Corinthians 4: 4); "the prince of the power of the air" (Ephesians 2: 2). As he does not tell us how is that sin is extended from Adam to his posterity, so also he does not tell us how certain of the angels became evil spirits. Here again, there has been much speculation in the church. Dgnovas taught that the demons are the souls of departed wicked men. By some of the apocalyptic writings, these were regarded as the spirits of the dead giants who descended from the Watchers. Perhaps the most generally accepted view is that which is expressed in a verse from Ephesians 6: 12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the dominions of this world, against the spiritual wickedness in high places." The order of angels, having turned away with the order that was under him, conceived an impossible thought and his throne higher than the clouds of the earth, that he might become equal in rank to (that is, God's) power. And I threw him out from the height with high angels and he was flying in the air continuously above the bottomless abyss)" (Ephesians 2: 2).

2. To St. Paul the whole realm of evil extends to the subhuman realm, both animal and inanimate. This he sets forth in a passage of poetic beauty. He says, "For the minute that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. But in this that the whole creation groaneth and travaileth in pain together until now" (Rom. 8: 18-22). The apocalyptic writers had viewed the evil in nature as merely prejudicial to man's well-being, but St. Paul regards it as an evil of nature's own standpoint. He finds it in the yearning for a happier state—one from which it has been dejected, but which it still awaits in confident expectation. As heaven was purged of its evil angels, so the earth will be purged from its evil also. Of man it is said, that as he has borne the image of the earth, he must also bear the image of the heavenly; while of the world the Scriptures tell us that its bonds will be loosed by a purging of fire, and that out of it shall come a new heavens and a new earth, wherein dwelleth righteousness (2 Peter 3: 13).

The Minister and His Mind

Albert F. Harper

As ministers of the gospel we are called to a high and noble work. A sense of the importance of our task makes us long to bring our very best qualifications as an offering to this high calling. A weak and impotent ministry is a handicap in the ministry; an unattractive personality is a hindrance, but either or both of these may be compensated for by the man who understands, whose mind has good native quality and who has disciplined it to serve his purposes in the work of God.

The native quality of the mind seems to be fixed by the processes of heredity, but the culture and discipline of the mind have been placed within the control of its owner. The culture of the mind and its application to the problems of human interest has been the work of philosophy for more than twenty-five centuries. Every minister of the gospel therefore has a fundamental interest in the field of philosophy even though he may not have known it by that name.

While philosophy has to do with thinking, not all thinking is philosophical. Wherever mere opinions are taken for truth, wherever events are accepted with no attempts to relate them to their backgrounds, wherever ideas are disconnected, wherever beliefs are held without examination and wherever unbelief is dogmatism, philosophy is not present.

Philosophy is an attempt to apply the mind—the mind of man functioning at its very best—to the problems of life. Philosophical thinking makes a serious attempt to get at the meaning of things. The minister is a philosopher with a philosophical spirit seeks a genuine understanding of life around him. He seeks to organize his ideas, to prayerfully and thoughtfully examine his beliefs, and to avoid prejudice of all kinds. He has strong convictions, but such convictions are born of experience which has been subjected to thoughtful consideration. The philosopher joins the Wise Man of the Proverbs in exhorting the minister, "Get wisdom, get understanding; . . . Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Proverbs 4: 5-7). This passion of the philosopher is to see everything related to its background which has led to the definition, "Philosophy is an unusually persistent attempt to think clearly." Another has said, "Philosophy is an attempt to see life clearly and to see it whole." Every minister of course wishes to be a thoughtful person and insofar as the study of philosophy will aid us in developing this hunger after truth,
and will give us some skill in discovering truth, all of us would be students of philosophy.

Someone may object that the preacher can think without studying philosophy. This is true. God, in His divine wisdom, has provided us with minds to operate on a minimum level almost without intelligent direction. The insect acts almost wholly instinctively; the animal acts without intelligent reflection, and the physical nature of man functions without understanding. We can think without understanding the mysteries of digestion but we eat the food and be nourished by it. However, by an understanding of the process we can often avoid mistakes. Our more complete knowledge of food assimilation is building stronger bodies and lengthening the span of life.

No man of God is content to bring his minimum mental offering to the service of the kingdom. We seek to devote our maximum efforts to our high and holy calling.

While the principal point of contact between the minister and philosophy is the very way he has for his work today, there is also a historical bond between philosophy and the ministry of the Gospel. Some of the early church fathers had a tendency to oppose the encroachment of philosophy, but others, such as Justin Martyr, had been philosophers before they became Christians. These men had sought for truth in the schools of the philosophers and when they found it, they found the religion of Jesus Christ they accepted it as the true philosophy as well as the true life. The influence of such minds has been constant and permanent upon the thought of the church for they had a large part in the important councils which gave form to many of our doctrines.

Philosophy, because of its attitude, has been defined as "the love of wisdom." It may also be defined in terms of the problems which it studies. Chemistry is best known, not for its attitude but for its factual content. Philosophy may be defined by its factual fields of investigation, and all of these fields have a rather immediate interest for the minister.

Philosophy, at least in its western development, has been concerned with the problem of knowledge, technically known as epistemology. How is knowledge possible? What is knowledge? How shall we discern what ideas are true and which are false? These are the concerns of all forms of philosophy. The third major division in the field of philosophy, the study of ultimate reality, is called metaphysics. Here the interests of philosophy and religion are both sought to give the ultimate explanation of our world. The history of philosophy is the history of man's search for some all-inclusive philosophy, for that which would cover the whole of our message. There are those today who openly challenge the claim of the Christian to a knowledge of God. While such unbelief is usually not serious and need not be a problem for us, we will, in the world of today, often encounter those who have had no faith and have been victims of the unbeliever whom purportedly presents reasons for his unbelief. If, as ministers, we are somewhat familiar with the criticisms and arguments of those who disbelieve, we may be able to help the one who has been exposed to such intellectual and spiritual blight. Lack of faith is characteristic of the college-trained men and women of our day. As ministers of Christ we shall be better prepared to help such persons to a saving faith if we know something of the intellectual barriers which have kept them away from the question of philosophy, what is the meaning of life and what is the ultimate explanation of its uncertainties and standard contradictions? Recently a former student, now a pastor, was called upon to minister to a family into which tragic tragedy had come. The father believed that such events were evidence of sin and were administered as punishment by God. Because of this belief, their case was growing bitter. "Said the pastor, 'I was glad I had studied some philosophy for through it I was able to help the father to an understanding of life which made faith possible.'

There are of course elements of danger in the cultivation of philosophy, for philosophy is a very thoughtful man and the exaltation of our ability to use human intelligence for the guidance of life. The more we understand our minds, the greater is the possibility of building a good life. In the possession of intelligence man is surely made to the image of God. The danger is that the greater our appreciation of our own powers the greater is the temptation to egotism and self-sufficiency. This subtle temptation is omnipresent in the field of the intellect as at every other point of life. Satan appealed to the intellectual vanity of the son of God, holding out the alluring possibility of knowledge like unto God's. The success of applied intelligence brings the temptation of self-sufficiency. There is a temptation to substitute human intelligence for dependence upon God. As ministers, however, we shall have to learn the lesson that the more we know the less we dare to think of ourselves. We have a constant need to keep us from extreme egotism of the intellect. It is never easy to draw an exact line between the influence of human efficiency and divine assistance in our work for Christ. It is certain that we shall accomplish more for God when our human instruments are highly perfected, provided we remember they are human instruments to be used and blessed by God and not to be substituted for God. As ministers we must make a deliberate decision and cultivate a beautiful blend of human ability developed to its highest level of human competence while at the same time humbly recognizing our ultimate dependence upon God.

Every worthwhile venture in life involves some risk. The study of philosophy is no exception but the evident rewards impress us to make the venture. There is a sense of satisfaction from having submitted our beliefs to the most rigid cross-examination of the intellect and discovering the result is not to diminish but to confirm the way the truth and the life. We need have no fear of letting our Christian truths enter the field of intellectual controversy because we believe that the case for them will be more convincing and the faith of the people more certain. We must be prepared to meet the challenge and never be a shrinking witness...

The man who stops to listen to his applause is liable to lose interest in his work which won the applause.—Rex L. Smith. The Preacher's Magazine March-April, 1943
Sanctification in the New Testament

Ralph Earle, Jr.

1. Jesus' Predestination (1:5)  
Our study of the Book of Acts begins at the point where our study of the Gospels—namely, with a reference to the preaching of John the Baptist. In his last interview with His disciples before His ascension, Jesus charged them not to leave Jerusalem until they had received the promised Holy Spirit. Then He added, For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. How one can read this passage and yet emphasize water baptism almost to the complete exclusion of the baptism with the Holy Spirit is hard to understand. Yet that is exactly what is being done in most of the churches of Christendom. It would seem to be a fair inference from Jesus' words that we do not have a full-fledged Christianity without the baptism with the Holy Spirit.

2. Pentecost (chapter 2)  
The Promise of Jesus to His disciples was fulfilled “not many days hence” on the day of Pentecost. While the disciples were waiting in the upper room in obedience to Jesus' command, Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance (R.V.).

The coming of the Holy Spirit was heralded by two signs, the one audible, the other visible. The disciples heard “an echoing sound as of a mighty wind borne violently,” like the roar of a tornado. As they sat there, wondering what was going to happen next, there appeared a fiery-looking mass. Hacket says of this:

“The fire-like appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and that, so that a portion of it rested on each of them.”

That Peter connected this event in the house of Cornelius with that which took place on the day of Pentecost is clear from his report to his Jerusalem church, upon his return from Caesarea. He says:

And as I began to speak, the Holy Ghost fell upon them, as on us at the beginning. Then remember I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Putting these passages together, it seems clear that the baptism with the Holy Spirit is a heart-cleansing experience. The Holy Spirit is the sanctifying Spirit. When He comes He purifies the heart of the one who receives Him.

Certainly, then, it would be correct to say that after Pentecost the disciples were sanctified in a scene which was not true of them before that event. Pentecost was for the first believers an epochal experience which made them different from what they had ever been before. The case of Peter is best summed up by the sentence:

“Without seeking at this point to give a full and final answer to this question, we go on to the second. Is the event of Pentecost in the account of the apostles to be taken as a norm of Christian experience today?”

There are those who emphasize mainly the experiential significance of Pentecost. Others speak only of the personal experience of the disciples who received the Holy Spirit on that day. Which view is the correct one?

As is often the case, the answer is “Both.” It is useless for us to clute our eyes to the obvious fact of the experiential aspect of Pentecost. The Holy Spirit was “poured out” on the followers of Jesus on that day. This event marked the inauguration of a new era in the relationship between God and man.

But this aspect certainly does not exhaust the meaning of Pentecost. It had personal significance in the individual experience of the disciples. This is evidenced by the tremendous change which took place in the lives of the Gentiles. The preaching of Peter in the Book of Acts is far removed from that in the Gospels. What made the difference? The Holy Spirit!

Some expositors claim that it was the resurrection of Jesus which changed the

apostles from weaklings to warriors. To refute this view is only necessary to call attention to the scenes described in the twenty-first chapter of John and the first of Acts.

3. The Samaritan Pentecost (chapter 8)  
Philip went to Samaria and preached Christ to the people of that city. As a result of his evangelism many believed and were baptized (v. 12). There was a sweeping revival which caused great joy in the city (verse 6). The Jerusalem church was interested in this new movement among the half-breed Samarians. So it sent Peter and John to investigate the matter. When they performed the sign of Pentecost the people led them up into a second stater. “Then laid they their hands on them, and they received the Holy Ghost” (verse 17). It has often been argued that the recipients of the Spirit in the house of Cornelius and at Ephesus had not been previously converted to Christianity. But that argument cannot be made here. The receiving of the Holy Spirit came as a second definite crisis experience in the lives of these believers at Samaria.

4. The Gentle Pentecost (chapter 10)  
The Book of Acts records four Pentecosts or outpourings of the Spirit. The first was upon Jews and proselytes, on the Day of Pentecost. The second was on the Samaritans, who were partly Jewish and partly Gentile. The revival in Samaria marked the transition of Christianity from the Jewish to the Gentile world. Like Jesus himself, the gospel “must needs go through Samaria.” The third Pentecost was the outpouring of the Spirit on the Gentiles in the house of Cornelius, at Caesarea. This centurion of the Italian regiment stationed at the seat of Roman government in Palestine was described as a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always” (verses 2-3).

Before drawing any conclusions as to the status of Cornelius at this time, let us listen to Peter's version of the matter. In his report to the Jerusalem church he recounted what Cornelius had told him. “And he shewed us how he had seen an angel in the heavens, which came down...” (Acts 10:9). And the apostle of the Gentiles said: “Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved” (Acts 10:14).

The significance of that last clause has sometimes been overlooked. It is evident
that the object of Peter's visit was the salvation of Cornelius. Both men appear to have understood it that way.

When we examine what took place in the centurion's home we have a strong confirmation of this fact. It is to be noted that Peter is not even mentioned as a speaker, but rather as the historical incident of Pentecost or about the experience of being filled with the Spirit. The Spirit was said to be given to Cornelius, and Peter's sermon, and that is in connection with His coming upon Jesus at His baptism by John.

But how does Peter talking about when the Holy Spirit fell on the group assembled in Cornelius' house? The forty-third verse of the tenth chapter gives us the closing statement of his address.

To him give all the prophetic witnesses, that through his name whoever believeth in him shall receive remission of sins.

Then in the forty-eighth verse we read that Peter ordered water baptism to be administered to Cornelius and his friends. The inference is plain that they had never before been baptized as members of the Christian community.

How are we to reconcile this with the fact that the Holy Spirit fell on the group which was already believing? The answer is that Cornelius and his associates were Christians when Peter met them. But the description of Cornelius does not imply any more than that he was a sincere, earnest proselyte to Judaism. That leaves the matter at least debatable.

We should like to suggest a possible alternative solution. John Wesley emphasized the idea that no particular length of time is required to elapse between conversion and the experience of heart holiness. He saw no reason why the one should not follow the other immediately. Probably all of us have seen that happen at the altar in the case of those who had already had the light on holiness.

May it be that these Gentile believers—already devoted proselytes to Judaism and worshippers of the true God—accepted Christ as they heard the Word preached and experienced conversion, and then still walking eagerly in the light—were filled with the Holy Ghost?

We are not seeking to quarrel with those who see these people as being saved only after the facts honestly and carefully. And sincerely demands that we take all the recorded facts into consideration. Probably we should be cautious in our use of this passage as proof of a second work of grace. Stronger evidence for that will be found elsewhere.

5. The Ephesian Pentecost (chapter 10)

The "Ephesian Pentecost" is recorded in the nineteenth chapter of Acts, verses one to seven. We are told here that when Paul came to Ephesus he found certain disciples: and he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Now, we did not so much as hear whether the Holy Spirit was given. And he said, into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. But they were in all about twelve men (R.V.).

This passage requires careful study; so we have quoted it at length. There are a number of problems here, and we need to have the text before us.

The most obvious point that has been made in the use of this passage is in the undue and unwarranted emphasis that has been placed upon the word "since" in the phrase "since in this passage proves a second work of grace. Such careless handling of the sacred Scriptures only serves to weaken the cause of second blessing holiness in the eyes of well-informed students of the Bible.

The whole phrase "since ye believed" is one word in the Greek, the participle pateuomai. The most literal rendering of Paul's question would be: "Did ye receive the Holy Spirit?"

It is apparent that we should shift our emphasis from the rather uncertain word "since" to the definite question, "Have you received?" That is the essential thing.

As to whether these "disciples" were Christians or not, candid compilers say that there does not exist much evidence of it in the passage. Those men were followers of John the Baptist. They had not even heard of Pentecost. It is clearly indicated that the first time they believed in Jesus. On the other hand, they had repented of their sins before being baptized by John. Whether this is to be identified with the Christian experience of conversion is a debatable point that we shall leave for others to decide.

But there is an important item in this passage that is sometimes overlooked by those who seize hastily upon the first question. We are told that these twelve men were baptized in the name of the Lord Jesus. Paul's baptism celebrated Christianity and identified themselves with the Christian Church.

But here is comes the interesting point. After their Christian baptism Paul laid his hands upon them and the Holy Spirit came upon them. It might be proper to call attention to the careful presentation in this passage of two distinct experiences which these disciples of John the Baptist received under the ministry of Paul. He employed elaborate arguments in the effort to prove that they were Christians before the apostle met them at Ephesus.

What we want is to know what is true, for it is the truth that makes us free from sin and from error. And truth must be based on the honest study of factual data.

Frankly, it is the writer's conviction, after years of careful study of the subject, that some exponents of second-fruiting holiness have too boldly on a certain rather questionable arguments from the Book of Acts. I think our strongest support for this doctrine should be drawn from Paul's Epistles, rather than from Acts. However, as we have seen, there are a number of definite evidences in Acts that show us and our emphasis should be upon them. Let us be positive where the Bible is clear and plain, but cautious and careful where it seems a little bit obscure.

I Have Learned

That it is not always best for me to have my own way.

That I can sometimes be mistaken and others right.

That other people can disagree with my views and opinions, and still be right with the Lord.

That I can learn the only one who is right with God and who teaches the truth.

That it is far better to live higher than to preach than to preach higher than to live.

That the goodness of a truly good man will stand on his own merits and needs no bolstering—Gospel Bonner.

March-April, 1943

Faults that Hinder

E. E. Shellehamer

"Ye did run well; who did hinder you?"

These Galatians were soundly converted and did well for a time, then something hindered their progress. It is the same today: some things in themselves are not sins, yet they cripple and hinder one's usefulness. Let us mention a few.

1. Talking too much! As sure as one does this he will drift into at least one of three sinful practices: evil speaking, foolishness, or drawing attention to self.

2. Carelessness about paying debts; especially to those who are of the "household of faith." It is a sin to take advantage of a good brother or of an old sister and let the debt "ride", while a note at the bank must be met promptly, or the sheriff will be coming.

3. Wasting time! Just sitting around aimlessly without trying to accomplish something worth while; whereas something ought to be learned or done each day worth recording in heaven's account.

4. Meddling! Paying into the affairs of others when you have no business. Giving away to curiosity about who is to get married, or divorced. Keep your nose at home!

5. Being untidy! It does not cost much to keep your shoes, fingernails and collar clean. Spots on clothes and runner-heels ought not to appear.

6. Fidgeting! There is no sin in being nervous with your fingers or mouth twiching, but many a good soul has crippled his usefulness by so doing.

7. Breaking promises! Wesley said, "Never become a covenant breaker." Better go through rain and mud than keep people waiting. If you borrow a book or a saw, take it back on time and in as good condition as received.

8. Being hard to please about finances! Why should a preacher act as though he were going to the poorhouse if he does not get a certain amount? But there are more concerned about money than souls, and asks, "How are the finances coming, brethren?" This "accursed thing" cursed Adam, and has cursed and more than one other unsuccessful man.

Reader, has it affected you?
**The Midweek Service**

**W. M. Tidwell**

### Its Meaning

U**S**ually in announcing the midweek service in the daily papers, we speak of the “Midweek Service of Prayer, Praise and Bible Study.” This gives an idea of what is to be expected. There is a place for each of these in the service. All services are not alike. There must be variety. If the leader is in the Spirit and has it on his heart, he usually will be able to detect the mind of the Lord as to His will for that service. All do not have the same gifts. There is a place for all, but all are not leaders. Some suggest that it is a good plan to have the various hymns, regardless of gifts it would seem, to have charge. Well, that is an excellent plan provided the pastor wishes to have himself from having to make preparation, and kill the meeting, it is not already dead. C**e**rtainly there is a place for leaders; but we should be pretty sure that they are leaders; otherwise, it will be suicide. All can pray. Prayer is the greatest gift, and all can have this gift, either secret or public prayer. So there is a place in the midweek service for prayer, praise and Bible study.

### Its Importance

We doubt if there is scarcely a more important service than this one. Someone has said, “The Sunday morning service reveals the popularity of the church, the evening service the popularity of the pastor, and the prayer service reveals the popularity of the Lord.” It is to be feared, that too often, the pastor does not see and feel the importance of this service. We wonder if we, as Nazarenes, do hear. We hear much (probably not enough) about Sunday school conventions, W.K.S.M. meetings, R.Y.P.S. gatherings, etc., but very little about the service of prayer. In the periodicals we have reports as to the number in attendance at various meetings, but very seldom do we see anything of this kind relative to the midweek service or prayer meeting. While we may be exceptions, amount of money raised, etc., would it not be interesting to include the average weekly prayer meeting attendance?

For over twenty years the author of this article has had an average attendance of 300 in the midweek service of his church. Here are some reasons for this outstanding achievement—although very often as it is in this case, the chief reason is the man who has the responsibility for the conducting of this important service of the church.

We fear too many of us are like the good old Irish lady who went to the market to obtain material for soup for her boarding house. As she was looking through the market, examining the meats, chickens, etc., she saw an owl off in a cage. He looked a little different, and she seemed interested in him; so she hailed the market master in the following style, “Say, market master, what is this broad-faced chicken worth?” The market replied, “Ah, that is not a chicken, that is an owl.” To this the old lady hilariously replied, “Oh, that is all right, I just want him to make soup for the boarders!” We wonder if many of us do not feel about the midweek service somewhat like the old lady, “Oh, it is just prayer meeting; anything will be all right for that.” Little or no preparation is all right. But “the proof of the pudding is in the eating.” The popular house is the one that has a good, wholesome food put on the table. Owl soup will not get and permanently hold the boarders will just route me and threshing over old straw build a prayer meeting.

If people are spiritual they have a good, ravenous, spiritual appetite. An appetite for things spiritual is one of the absolute tests of spirituality. When a child is well he does not want to be moved to come to the table and eat; he usually is “hanging around” waiting for a call, and ready to make a good hand. So it is with Christians. David said, “I was glad when they said unto me, Let us go into the house of the Lord.” He was not looking at the clouds hoping that it would rain, but he got the brown-up so he could not cross and go to prayer meeting. Never! If people are spiritual, no matter how well they may have been fed on Sunday, by the time for the midweek service, they are genuinely hungry. They are anxious for another meal; and it is a joy to serve them with good apples. The midweek service affords opportunities not elsewhere given in all the church services. Many will hear and have spiritual help, for the services are made for the conducting of this important service of the church.

We feel unworthy to even mention this. If the Lord has given some wide success to us here, we feel that it is rather in spite of our efforts more than because of them. We hesitate greatly to speak of our little experience, and do so for one reason only, and that is that we might give a better idea of what we have in mind, and in some little way glorify the Lord. Since scores of the brethren over the country have insisted that we do this, we thought this might be the best way to include this simple article. So if our reader will keep this in mind, we will thus conclude.

Of course the meeting should begin absolutely on time; to begin two or three minutes late would be tragic. Also, it should close on time. Unless the Holy Spirit should come upon the service and take complete charge and direct otherwise, the service should close not later than nine p.m.; begin at seven-thirty and close at nine p.m.; Ordinarily spend around twenty-five minutes in song and prayer. The Lord will direct just what part of this shall be spent in song and what part in prayer. Climax the services, that people will not drift away, will just traverse and threshing over old straw build a prayer meeting.

March-April, 1943
The Preacher

A Specialist in Religion

Some people, and even some preachers, resent the fact that people seem to expect more, religiously, from the preacher than they do from members of his church. It is our feeling that this is the natural, normal reaction of people to the work of the ministry as a profession. It is our feeling that it is a reflection on any preacher, if his people do not expect more of him religiously than they do of the lay members of the church.

This is to be expected because the preacher is a specialist in religion—or should be. A specialist should be more efficient and proficient in his particular field than others, whether he be preacher, lawyer, doctor, teacher, athlete or whatnot.

We expect a character of service from some people, which we would ask of no one else, because of the position they hold. We drive up to a service station and ask the attendant to check our tires, clean the windshield, check the oil, fill the radiator, clean the headlights and check the battery. Having received these free services, we may then say, "No, thank you, I guess I shall not need any gas or oil today and drive on without feeling that we have unduly imposed on the owner of the station. We would not expect these free services from anyone except the man who is in that business. He is a specialist in that field.

When we have made the ministry—our profession, we assume the position of being a specialist in religion. Only that assumption justifies the place of high expectations we expect to hold in the religious world. Only by standing ahead of the crowd can one be a leader in any field. When the church expects that the standards, the ideals, the conduct, the whole life of the minister be on a higher plane than that of his members, the church is simply according to the minister, in their own minds, the place of leadership, a place of leadership, that is, assumed when he chose the ministry as a profession.

If a minister is not a specialist in religion, he will fail below the standard set for him by the people he serves.—Editorial in Arkansas Methodist.

Conducting Revival Meetings

Melza H. Brown

The discussion of the subject is prepared in the year 1912 and is also prepared with the purpose of endeavoring to bring to our attention and thinking the essential factors in revival meetings. The discussion is presented as a pastor to pastors and to future pastors. There is no individual who has as great a part in the promotion of the church local, district, and general as the pastor. The responsibility for every department of the work numerically, financially and spiritually falls upon the pastor. The success or failure of a revival effort depends more upon the pastor than upon any other individual.

The pastor must prepare the way for the revival by a strong faith and expectancy in the church and by securing the cooperation of the people in prayer for a revival and for the salvation of the unsaved and also to enlist the people in the work of inviting people to the meeting and bringing as many as possible of those invited to the services of the revival.

The pastor can make the work of the evangelist more effective by boosting him and standing by him during the revival. A pastor can easily defeat the ministry of an evangelist by petty criticisms or by a nonchalant attitude with no burden or concern manifest for the success of the meeting or for the salvation of souls. A church looks to the pastor for leadership, and if the pastor fails to get under the revival with all the burden and passion of his soul, the people will likewise fail to rally to the help of the holy cause.

The demand for leadership enters into several phases of the planning for the revival and is the conducting of the revival. The selection of an evangelist, the financing of the meeting, advertising of the meeting, attendance at the meeting, the work of the church and the church board, so that they will follow the plans for the revival, those demand spiritual leadership qualities in the pastor.

March-April, 1913
The church while others’ ministry is more educating, the unconverted or new people, thus the kind of meeting needed and desired should be taken into consideration before deciding upon an evangelist.

The field in which you are pastoring will determine somewhat the kind of evangelism you will need, and as to the best time of year for meetings and as to how many meetings. In most places the fall and spring are the better times for meeting, from October 1 to about the second week in December. A season being a poor time for revival—then from January 15 to first of May is usually a good season depending upon locality and the busiest working season of the summer. But in the smaller towns, it is possible. We as pastors should do this work in well-planned and well-organized efforts. I have had some success with evangelists, churches and other organizations. It has been possible to live in school or from books how to do this work of having revivals, the only way it can be learned is in the doing of it. We are faced with this, and few meetings can be learned in school or from books.

A Layman Suggests

A Prayer Meeting Program

I like to go to prayer meetings. After fifty-four years of regular attendance I can testify that there have been a series of never-to-be-forget never-to-be-forgotten prayer meetings, ones which have brought about a harmonious assembly of body, mind and spirit and a positive conviction that the rules of Christ from God work today, when it is intelligently and sincerely used with faith and prayer.

Because many churches have abandoned prayer meetings for lack of interest, I am suggesting a broader program and a change in policy. I should like to have the meeting called “The Spiritual Clinic.” These three principles would guide the reorganization:

1. Find out what others want. It is a well-established principle that, if we want to interest others in what interests us, we will do well to take an interest in the things that interest them.

2. Direct right-thinking. We are the externalization of the thoughts we think. When we think rightly we can do a lot of good; but when we think wrongly we can do much harm. Everything we do think before we do it. Every joy or sadness, success or failure comes through our thinking.

3. Teach how to do by doing. There is one prime factor that runs like a silver cord through the fabric of the leader’s functioning, and that is teaching. It has been set forth that a leader’s duty is to multiply himself through others, and that is teaching. The spiritual nurture of believers in finding and using God can be achieved by this method.

The program I have in mind calls for a reviving of effective prayer meeting methods. Here are questions and answers.

As a means, I would solicit questions in writing, to be mailed or given to the pastor or leader. The most timely questions I would use for topics. I would announce topics and scripture four weeks in advance. I would appoint laymen to prepare testimonies on the topics with spiritual objects, from personal and other experiences found in literature or psychology. I would keep an opening for voluntary testimonies and participation in song and prayer, but limit each contribution to three minutes.

Laymen have a tendency to build prayer meetings on a foundation of unbelief and to try to interest people by telling them about it. The heart of the meeting is not only “kid with Christ in God,” but goes forth with Christ “Not to be ministered unto but to minister.”—L. H. BALDWIN.

The Fruits of Worship are as manifold as life itself, as rich as human experience, as varied as God’s creative power. It is His to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one’s resources and gives strength and power. It makes available the infinite dynamic of God’s own Spirit. Its full realization and its ultimate satisfaction is life that is not only finished but has a real and vital presence to God in Christ. It is not that I want to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one’s resources and gives strength and power. It makes available the infinite dynamic of God’s own Spirit. Its full realization and its ultimate satisfaction is life that is not only finished but has a real and vital presence to God in Christ.
The present circumstances and world conditions are bringing serious view-points to every type of work. Each individual is being called upon to evaluate his work in the light of present circumstances. The ministry should not be an exception. The message of the gospel remains the same, but the presentation of message varies according to the problem of the generation in which the individual is laboring. There seems to be a trend today toward more serious thinking among the people in general. During the last twenty years there has been a marked change in the philosophy and doctrine of many modern and liberal leaders. This has been for the worse and toward a more fundamental viewpoint. The opportunity for a positive gospel message is greater than it has been for several years. The minister should analyze the circumstances and surroundings and plan to preach so that he can render the greatest possible benefit to the people of his way.

One controlling idea should pervade his thinking more than ever: that is, that he is preaching to a more puzzled, perplexed and brokenhearted people than ever before. In the midst of a fact of increased labor demands, higher wages and other favorable circumstances, there is an undercurrent of uncertainty and unrest prevailing. The people are wondering what is going to happen next. There has been a breaking up of family ties as many have moved to centers where defense work seemingly offers better opportunities. Also the young men have gone from their homes into the midst of the armed service of the government. Practically all people are willing and anxious to contribute their part to the winning of the war to preserve our liberty from the world conflict. Most of the homes can fly the blue service star and in many of them the blue star is being changed for the gold one. Families do not know which home will be the next to receive the official notification of a loved one dying or missing in action. In the light of these circumstances, the preachers in this generation should preach as never before as dying men to a brokenhearted people.

Congregations are needing encouragement and stimulation, mentally and spiritually, as well as solace and comfort. They want to feel that the preacher is feeling with them. If they feel that he is preaching out of a sympathetic reaction, they will listen and wait for his message.

Times like these present a problem that can be neither classified as coldness nor indifference. Many casual preachers have classified it as such because they did not think deeply enough to analyze properly the difficulty. The real problem is that of a preoccupied mind. So many things are calling for attention, the pressure of duty is so great and the calls for attention are so simultaneous that it is very difficult for anyone to hold the mind, or attention, on one thing, or thought, very long. The only way possible to meet this situation is for the minister to make his sermons more interesting than ever before. This will demand more thorough preparation but at the same time it will command attention. The key way that the attention can be held is by making the truth interesting. Too many sermons have been a waste of time because the preacher failed to think seriously of holding the interest of his people. The possibilities of preaching are golden today but only to the preacher who plans to preach sermons pungent with interest.

In order to accomplish the former the minister must plan to be very concise in the presence of the people. He must become so accustomed to short and concise programs over the air that they are asking for it in the church. This is not an evil sign that the tendency has become a very important factor in all our activities today. It does require that the preacher present his truth in a much more concentrated form than was the case a generation ago. This, too, will require more thought and attention on the part of the preacher, but it will also result in a greater measure of self-satisfaction in performing the work efficiently. Also it will bring dividends in the form of larger audiences to listen to the truth. This is not a demand for fifteen- or twenty-minute sermons as it is rather difficult to present a satisfactory truth in that time, but it is a suggestion that every preacher should have his message so well arranged that he can give a well-rounded treatment of it in thirty to thirty-five minutes.

Times of stress and strain create a sense of uncertainty and insufficiency. People are ready to grasp almost anything unless they find something upon which they can firmly stand. This is a great challenge to the ministry to give the people truths which they, individually, can lay hold on and confidently rest upon. Paul recognized this in the early days of his ministry when he admonished him to "Preach the word." This exhortation is of real interest because it follows a period that should come in the latter days. Paul was telling the young preacher that the darker the hour, the more important it was that the preacher preach the word of God. The darkness and uncertainty of this hour would call for a very strong emphasis on this outstanding truth. The minister of the holiness church should be concerned with this one Book, saturated with its thoughts, permeated with its motives, filled with its evangelism and empowered by its spirit. Thus more people will be fed, more minds challenged and more souls awakened. This line of thought is put into action in the pulpit.

The natural consequence of preaching the Bible is to give greater consideration unto doctrinal preaching. Every great revival of history has been preceded or accompanied by strong doctrinal preaching. Too many preachers preach by merely saying that the people do not care to listen to doctrinal sermons today. Rather, they should say the people do not care to listen to monotonous, uninteresting discussions of theological point after point. The truth of the matter is that many preachers are preaching doctrinal sermons and the people are asking for more. This is true because the preachers have been willing to face the situation as it stood and become a very important factor in all our activities today. But it does require that the preacher present his truth in a much more concentrated form than was the case a generation ago. This, too, will require more thought and attention on the part of the preacher, but it will also result in a greater measure of self-satisfaction in performing the work efficiently. Also it will bring dividends in the form of larger audiences to listen to the truth. This is not a demand for fifteen- or twenty-minute sermons as it is rather difficult to present a satisfactory truth in that time, but it is a suggestion that every preacher should have his message so well arranged that he can give a well-rounded treatment of it in thirty to thirty-five minutes.

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Preaching in a Time of Chaos

Lewis T. Colett

March-April, 1943
**Why Preach?**

**J. Glenn Gould**

"Even so send I you." In all probability, if a man be true to his Lord, he will prove the weight of St. Paul's striking word. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his name's sake." But even in the event of a cross—a poignantly private and personal cross—a man must be found faithful.

There is necessarily in the life of every man of God, a heartbreaking experience. A number of years ago I heard Dr. H. Orton Wiley say, in effect, that "the uniformly successful man is apt to be a man of dry eyes, hard heart and limited usefulness." The alabaster box in human personality which contains the richest, rarest and most priceless gifts, can be broken open only by the remorseless blows of sorrow, disappointment and brokenhearted anguish. If one would succeed largely in the Christian ministry, he must know how to fail. This is the most devastating test to which we can be subjected. Often I think of the terrible commission given the Prophet Isaiah. After his glad, "Here am I; send me," God answers, "Go, and tell this people, Hear ye indeed, but understand not; and see with your eyes, but do not understand; hear with your heart, and understand with your heart, and convert, and be healed." What a fearful commission! And then, as though he could see the heart of this people fat, and make their ears heavy, and shut their eyes; test they see with the eyes, but not with their ears, and understand with their heart, and convert, and be healed. What a fearful commission! And then, as though he could see with the eyes, but not with their ears, and understand with their heart, and convert, and be healed. What a fearful commission! And then, as though he could see with the eyes, but not with their ears, and understand with their heart, and convert, and be healed. What a fearful commission!

To which God answered this tragic word: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Would you, would I, dare undertake such a charge as that? And yet, it is not to suppose that the beauty of prophecy of Isaiah, and its flavor of New Testament grace, are due in large part to the fact that the prophet did not shrink from devoting himself to a ministry of failure, if God should order it thus.

However, important as this element in the life of a servant of God is, it does not dominate the scene. There is a joy, a rich and holy compensation, which comes to one who is privileged to bear the vessels of the Lord. It means in large part mingled joy and the humility that the apostle cried out, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unspeakable riches of Christ." What holy privilege, what rare joy, what glorious grace is this, that a man who has only the privilege of being an ordinary man should be given such an exalted place within His ministry! What solemn responsibility rests upon such a man! Yet, brethren, such men are we who have been called of God to this holy office. And as the stewards of the grace of God, it is required of us that we behav faithfully.

There is still a third obligation which is imposed upon the man who is called of God to the ministry. It is one which ought not to be regarded as insignificant, yet is sinned against again and again. It is the obligation to be humble. There are numerous considerations which would lead us to conclude that humility ought to be an inevitable by-product of commerce in the things of the Spirit. How can a man meditate on the awful grandeur of Christian truth, preparatory to unfolding it to the hearts of men, without shrinking before the sheer majesty of it? How can a man stand beside the man-pleader with men for God, or, kneeling there, plead with God for men, without an overwhelming sense of his own unworthiness sweeping over him?

It is not a display of human eloquence that is going to win men to God; nor is it well-worn oratorical oration and mouth-filling, resounding, vocabulary of words that neither lift nor saturate the hearts of men. It is Jesus men must see if they would be moved toward God. Painstaked in gilt letters on the back of Theodore Cuyler's pulpit desk, where no eye could see, save the eye of the preacher, were the words, "Sir, we would see Jesus." It was a mute appeal from congregation to preacher, expressing the uttermost longing and need of those individual hearts beating out before him. Could a man deal in any other light, careless, or flippant over such a pulpit desk as that?

The man who would faithfully represent Christ Jesus must be a man of humble mind. He has to meditate upon the pulpit and the pulpit desk, or preferment in the church, so overwhelmed is he by the magnitude of the glorious task that is his. He has to disremember his personal advantage, or preferment, or reputation, or position; he has to be "meek and lowly in heart," if he would be a true Christian, and a true shepherd of God's flock. And the real shepherd of God's flock is he who is the least of all.
The Object of Preaching

A minister tells us that his wife had habitually asked him each Sunday, "What is your subject this morning?" He tells us that his ministry was revolutionized by a little change in the form of the question asked by his wife one Sunday morning. This time she asked, "What is your object this morning?" He was suddenly brought face to face with the fact that, while he had carefully selected his subject and could have readily answered the usual question, he was confused and embarrassed when he realized that he had no real object in the sermon he had planned to preach.

The sermon can better do without a subject than it can without an object. Purposeless, aimless preaching is useless preaching, and is a betrayal of a sacred trust. No minister should take the time of a house full of people simply to "discuss" a subject, even though it is based on a scriptural verse and has some scriptural background. Let's have sermons, undergirded by God's eternal truth, with both a subject and an object and then preach them with a passion.

—Arkansas Methodist.

The preaching of a generation ago had much to say about the "immanence" of God, by which they meant to say that God was involved in every circumstance of life. A generation of Christians who believed that God was in the rain, the recovery from pain, and the stamping out of a plague, found it difficult to sin with impunity. But a generation which believes that all of life is governed by blind, impersonal forces operating according to inexorable laws finds it difficult to sin as an offense against a personal Father-God. Therefore, God must be preached as the author of the laws which govern life, and the Father who has ordained life for our benefit and privilege.—Roy L. Smith, in The Christian Advocate.

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express words of commandment to Moses and to Israel. The Decalogue is said to have been uttered by God's own voice out of the midst of His thunders, fire, and cloud on Mount Sinai (Exod. 19:2; Deut. 5:22). Afterward, Moses said in Deuteronomy 5:4, 22), and afterward written by 'the finger of God,' and delivered to Moses on tablets of stone (Exod. 34:28). Thereafter the prophets continually announce their messages as the word of Jehovah, and make frequent use of the formula, 'Hear the word which Jehovah spake unto me' (Isa. 1:1). When Jesus recognized this same divine inspiration and authority in the Psalms, He was saying 'God spake in the Spirit' (Matt. 22:43). And when He sent forth His disciples, and foretold their persecutions, He comforted them with these words: 'When they shall persecute you as they did unto me, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not yet ye that speak, but the Spirit of your Father that speaketh in you' (Matt. 10:19, 20 R.V.). If such divine power directed these founders of Christianity when they spoke before their enemies, much more may we believe that the Scriptures written by them were inspired by God. For they had also the promise, 'The Holy Spirit, Whom ye shall receive, shall teach you all things, and bring to your remembrance all things which I have said unto you' (John 14:26). The Holy Spirit will send in my name, he will teach you all things and bring to your remembrance all things which I have said unto you, and bring to your remembrance all things which I have said unto you' (John 14:26; 16:13-15). How they subsequently remembered the Lord's words is told in Luke 24:8; John 2:22; 12:16; Acts 11:16, and the authority with which they spoke may be seen in Paul's words to the Thessalonians: 'When ye received the word of God which ye heard from us, ye received not the word of men, but, as it is in truth, the word of God' (1 Thessalonians 2:13). (Terry, page 141).

Revelation and inspiration are to be distinguished from the sources from which they proceed; revelation being the peculiar function of the Eternal Word; inspiration is the result of the agency of the Holy Spirit.

Inspiration and revelation are something more than divinely providence. However, it is evident that there was divine providence in the production and transmission of the revealed Word: "The divine revelations of which we have spoken would have been comparatively useless unless divine Providence had secured an accurate and faithful record of them to be transmitted through the ages. For the preparation of such a record the Lord had appointed the office of Jehovah. Many revelations may have been given which are not recorded, as well as many recorded which have not been profitable for religious instruction. But the divine Wisdom guided the human agents in selecting such facts and reporting such truths as would best accomplish the purpose of God in providing a written revelation for the world. We see no good reason to doubt that the entire human instrumentality was attended to and directed by God, so that the composition of the Pentateuch in just the form and style in which we find it, was, beyond all doubt, under the guidance of the Holy Spirit."

The Divinity and Human Elements

There is a divine and human aspect, as we view the Scriptures. God used human agencies in moving and directing and superintending the speaking and writing of the records. This fact is made clear in forceful argument in the Standard Bible Encyclopædia.

"It is this conception, for example, which is expressed when our Lord, quoting Psalm 110, declares of its words that 'David himself said in the Holy Spirit' (Mark 12:35). It is quite possible that the words were Deist's own, which is due to the requirements of the argument our Lord was conducting, but which none the less must have been regarded by the names of its human authors, it is a matter of complete indifference whether the words added are comments of those authors or direct words of God recorded by them. As the plainest words of these human authors are assigned to God as their real author, so the most express words of God recorded by the Scripture writers, are cited by the names of these human writers (Matthew 15:7, Mark 7:29, 23; James 1:25). To say that Moses or 'David says,' is evidently only a way of saying that Scripture says, which is the same as to say that God spoke through the instrumentality of the several writers with the portions of Scripture given through each." (International Standard Bible Encyclopedia, page 1475, Vol. III)

Both are necessary; both are necessary, because the life of the human and the divine. Terry well says, "The wisdom and power of God secured, without any violation of individual freedom, the writing of the Scriptures in their original form, and preserved the writers from vital error. So the Eternal Word was made flesh (John 1:14), but the divine nature in the person of Christ did not set aside or nullify the perfect human nature and freedom of the man Christ Jesus. This union of the divine and human in the incarnate Word or in the written Word, is a great mystery, which no human mind can fathom or explain." (Terry, page 146).

The Oracle of God

Here we have a book called the Scripture, and the anthologies in place it is called the Oracle of God. We may learn from Paul's word to Timothy (2 Timothy 3:15,17), the following facts:

1. That all Scripture is God given, breathed, inspired and sustained. It is not the mere writings or sayings of men. While it may be criticized, yet in turn it criticizes men and speaks the words of God.

2. We have here revealed its priceless and eternal value, for it is "profitable" in all things having the promise of the life which now is and also a life which shall last forever.

3. It is the source and foundation of all "doctrine." We never should try to harmonize the Word with our doctrines, but rather endeavor to harmonize our doctrines with the Word. The traditions of men may throw light on what was held as truth, but it must belight which will give light for our doctrinal beliefs.

4. The Word of God which has come down to us is a veritable guidebook which saves us from sin and death, which solves every problem of life and which sets us on every hand. The Word never changes to suit the changeable world, but drives straight across false doctrines by its reproofs and corrections.

5. It is filled with teachings concerning a holy God, Father, Son and Holy Spirit. It reveals the eternal purpose of a holy God concerning His holy people and their need to be sustained by the ministry of holy angels and made ready for a holy heaven. Its instructions, in righteousness, are so fulsome and overflowing they run over to the outside which gives its name as a Holy Book or a treatise on holiness.

6. The lofty purpose of this great book which we are to study moves on in sublime beauty until it reaches the ultimate design in perfection, with a people made perfect in love to enjoy eternal perfection in a perfect world without all sin and evil and thus perfected in everlasting perfection of the Eternal Presence.

7. Thus we have a complete storehouse of ever-present helpful furnishings unto every good work and ministry.

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What a Church Expects Of Its Pastor's Wife

Out of his wide experience of a quarter of a century as a church administrator in the district superintendency and the episcopacy, Bishop Richardson effectively voiced the demands of a church upon the wife of its pastor as follows:

1. Cleanliness and good housekeeping. "Churches do not always get it," he lamented. He also warned against extremes in dress as a detractor from parishioner success.

2. Trustfulness. "She should be trusted, when it is necessary," he said, "as safely as her husband." Here he warned against talking too much.

3. Interest in the work of the church. "Although it is often difficult with home duties and children," he added, "yet she must accept the responsibilities of the church. Her life is an integral part of the pastorate." He scored churches, however, which imagine that, because they are paying one person, their pastor, they should have larger pastoral work from two persons, both the pastor and his wife.

4. Consecration. This he deemed absolutely vital. "The minister's wife," he affirmed, "who gives thought, care, and work will find divine assistance and feel abundantly repaid. Joy and satisfaction will come to her." Bishop Richardson was the first of the bishops at ordination services to invite the wives of the deacons and elders being ordained to kneel at the altar in consecration with their husbands.—Zions Herald.

Always a Responsibility

I believe in the supreme worth of the individual and in his right to life, liberty, and the pursuit of happiness. I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.—Oswald D. Rockefeller.

A most helpful survey of the teachings of Paul relative to

The Person of Christ

James H. Garrison

A survey of the Epistles of Paul reveals the apostle's conception of Christ as to His Person. To Him Christ is the living, a man, a personality intimately treated, but He is represented as a personality scintillating with all the powers of deity and in essence equal with God. We can group the apostle's teaching of the person of Christ under three heads:

1. His Position with the Father

There are several expressions or titles, which represent Him as God, or phases of God's own personality. Paul says of Christ, "Who is the image of the invisible God, the firstborn of every creature" (Col. 1:15). The God-man is beautifully portrayed in Phil. 2:5-11 ("Who, being in the form of God, thought it not robbery to be equal with God: But let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God..."). But God declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

Another exalted position of Christ is that of kingship. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15:24, 25). Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:20).

The apostle presents the stonement of Christ, not only as His work, but lifts it to a high place before the Father. For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:10, 11). "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even

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Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; for God is perfection, and whoever strives for perfection, strives for something that is Godlike.—Micheangelo.

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Christ our passover is sacrificed for us (1 Cor. 5: 7). The cup of blessing which he blesseth, is it not the communion of the blood of Christ? The面包 which we break, is it not the communion of the body of Christ? (1 Cor. 10: 16).

The occasion of Christ is again made very plain by the apostle as the head or Lord of the Church, "And hath put all things under his feet, and gave his head over all things to the church" (Eph. 1: 22). Also, "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Even so the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5: 23, 24). This may amount to saying, "But some love is love, may grow up into him in all things, which is the head, even Christ" (Eph. 5: 15). And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1: 18). And ye are complete in him, which is the head of all principalities and powers (Col. 2: 10); and "For this Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14: 9).

Another glimpse the apostle gives us of the position of Christ as Lord of the world, "Then the eyes of all were filled with sight. And when he had opened the eyes of the blind, they entered into the temple that was in Jerusalem before the world began" (2 Tim. 1: 9). "For by him were all things created, that are in heaven and that are on earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1: 16, 17).

II. THE CHARACTER OF HIS PERSON

The character of Christ is shown in His love, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20). "For the love of Christ constraineth us; because we thus judge, that if one die, then were all done" (2 Cor. 5: 14). And the apostle shows the triumph of Christ's love, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8: 35). The humility and obedience of Christ is shown, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 8). He is shown as the self-denying One, "For even Christ pleased himself not; but, as it is written, The reproach of others, and despisings, fell upon him" (Rom. 15: 3).

The omnipotence of Christ is declared, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3: 21). And, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned Sin in the flesh" (Rom. 8: 3). "And, The omniscience of Christ is spoken of, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2: 3); "For in him dwelleth the Godhead bodily" (Col. 2: 9); and "For it pleased the Father that in him should all fullness dwell" (Col. 1: 19).

The poverty of Christ is revealed, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9).

The riches of Christ is found, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3: 8).

The meekness and gentleness of Christ is indicated, "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am among you, but being absent am bold toward you" (2 Cor. 10: 1).

Christ became sin for us, "For he hath made him to be sin in whom we are justified" (2 Cor. 5: 21).

III. HIS WORK AND MINISTRY

Paul presents Christ as Creator, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1: 16, 17).

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"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8: 6).

Christ is also our Savior and Keeper, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8). "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1: 10).

The apostle sees him as a Rock, "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10: 4).

Christ is the fulfillment of the law, "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4).

"He is the Giver of grace and apostleship, By whom were the world to be made manifest, grace and apostleship, for obedience to the faith of all nations, for his name; among whom are also the called of Jesus Christ" (Rom. 1: 5, 6).

Paul knows Christ as the Motivator of his life, "I know, and am persuaded by the Lord Jesus, that there is nothing profitable of itself: but to him that esteemeth anything to be unclean, to him it is unclean" (Rom. 14: 14).

The apostle sees Christ as the Revelator, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels" (1 Thess. 1: 7). "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" (2 Thess. 2: 1); and, "Looking for that blessed hope, and the glorious appearing of our great God and our Saviour Jesus Christ" (Titus 2: 13).

And lastly, the apostle sees Christ as the destroyer of evil, "And then shall that Wicked be revealed, whom the Lord shall consume with the brightness of his coming" (2 Thess. 2: 8).

By this study we may see the Person of Christ through the Apostle Paul's eye.
Tampering with the Ministry

A. S. London

William Jennings Bryan talked in his day about "tampering with the mainspring." He had reference to that group of people who cut the Bible to pieces, disbelief its teachings and disregard its warnings. He often said that a man who did not believe in the Bible as the Word of God was tampering with the mainspring—that is, striking at the very heart of the Christian religion. But I am not thinking of that class of people today. I am talking about preachers who trifle and tamper with the high calling of preaching.

Preaching a Great Calling

It is great to be a God-called minister. For one to be entrusted with the specific task of giving out the Word of God to a suffering, lost world is one of the greatest responsibilities ever entrusted to a human being. For one to tamper and meddle with this calling seems to me to stand at the top of the list in betraying the confidence of Him who called and the people who listen to his ministry.

Preachers Out of the Parsonage

Noted preachers have come out of preachers' homes. Such men as Wesley, Edwards, Muller, Beecher, Spurgeon, with a host of other great ministers, came out of the parsonage. Such leaders as Lowell, Holmes, Cleveland, Wilson, Morse, Tennyson, Cowper. Addison, were sons of preachers. In an edition of Who's Who, more sons from the parsonage have gone down in that volume than any other class of men listed. The influence of a preacher, if God called and true to his calling, is felt at home and abroad, far and near, and helps to mold the lives of present and future generations.

A Crime to Tamper with This Calling

The Apostle Paul said that he thanked God that he counted him worthy, putting him into the ministry. A preacher has to reckon with and give an account to God. It is no wonder that Gladstone, "The Grand Old Man of England," now quoted to be said, "If God calls you to preach the gospel of Christ, do not stoop to be a king." It seems a tragedy that any man will tamper and trifle with this high calling!

Is the Average Preacher Working?

I see preachers all across the nation. I love them with a tenderness almost equal to the love of a mother. I believe them to be the best group of men, with the highest ideals, that one will find among any class of men on earth. But at an early morning hour I was thinking, "What does the average preacher do?" Many have no systematic method of study. It is a haphazard, hit-and-miss program. They often have no fixed plan for visiting, and tend to say that many of them hardly visit enough to count. They are drawing forty, fifty and sixty dollars a week, with a nice parsonage furnished, and as a District Superintendent said yesterday, "I doubt if that man has made a new contact and prayed in a strange home since he came to this city two years ago."

A discouraged, cowed, preacher needs the vision that a statesman had when he was asked the question, "How does the world situation look to you?" "For the immediate present I see little that is hopeful," he answered. "But when I take the longer look, I see much." And after all, it is the "longer look" that tells in the life and work of the preacher of the gospel of Christ. It is the "long run" that we are on.

My Talk with a Pastor

I recently talked with a pastor for about two hours who has been in his present pastorate forty-one years. He started with 124 members and now has around seven thousand. His church property, out of debt, is valued at one-half million dollars. It covers an entire city block and is four stories high. He took us into his study and there are literally thousands of books at his disposal. This pastor is sixty-nine years of age and averages going into ten homes each day for six days out of the week. His Sunday school is the largest in his denomination.

He averages around two hundred and fifty weddings a year, and has from three to four hundred funerals a year. Of all this he makes ten calls a day. He goes into the homes of new members immediately after they come into his church. It would seem to be an excuse to lie down on his job, take things easy, it would be a man who had filled one pulpit for forty-one years, and is now at the age of sixty-nine. The average preacher would plan on nothing else for the day if he had a funeral or a wedding on his schedule.

Another preacher in a sister denomination makes an average of ten calls a day, is the author of a number of books, fills engagements all over the nation, and has received into his church an average of ten members a Sunday for the past twelve years. Incidentally, I might say that his Sunday school has gone from six hundred to 3,000 in his fifteen years of this work.

An Illustration

I have just recently had the following incident come under my observation. A leading member of one of our churches brought into his life an immortal being. She was in a hospital for many days, came back with the new infant, then returned to the hospital for further treatment, and in a few days took the new babe to her church. The pastor had never visited her during her illness, and unto this day has never given one word of comfort or sympathy to the beautiful babe, that is a regular attendant in his congregation. The pastor feels that his people do not co-operate with him, that they do nothing in building the church program. Well, who would under such leadership? Any pastor who pays no attention to children in the church, and a new babe, is not worthy of being followed. "These are my sentiments."

A pastor drawing sixty dollars a week salary, with a good name and standing, averages about six calls a week, and these are made to about the same group each week. I sometimes feel that there is such a thing as getting money under false pretenses in the ministry.

It was said of a certain preacher that he was so busy talking church, wife and child, that he had no time to look after the interests of his church. God pity any preacher who does not look after his family to the best of his ability, but when it comes to paying a man two hundred dollars a month, giving him a beautiful parsonage, and then he spends his time in washing dishes, puddling around like a hired hand, it is time for a checkup in that minister's life.

A lady pastor recently said to my wife that not many pastors would put up six hundred quarts of fruit as she had done. My wife remarked that this should be done by others, as it was her duty to build the church and not to can fruit.

George Bernard Shaw, although not a Christian, says that he sees no way out of our present troubles but the way of Jesus Christ. The present crisis is unparalleled in magnitude. What Amos and Isaiah and Jeremiah were to the people of their generation, preachers are now called to interpret the happenings in our world by the revelation God has made in Jesus Christ. The preacher of the gospel of Christ deals with causes. Disaster follows sin. The causes which produce war and bloodshed remain unremoved.

God pity any man who tampers with his call to the ministry, and trifles with the highest calling entrusted to a human being!
Qualifications for an Evangelist

Holland London

The Apostle Paul's charge to his son in the gospel was, "Do the work of an evangelist; make full proof of thy ministry." His business is to go from place to place aiding pastors in increasing the spiritual life of the church and reaching the outside of the kingdom of God. You cannot separate the evangelist from evangelism. He is an important man in our church. There are six qualifications that stand out prominently in the life of the God-called evangelist.

First, he must be genuinely Christian. How can a man lead others into an experience that he knows nothing about? Crooked men may have worked in the field of evangelism, but sooner or later, they come to the conclusion of the way that they have been bear the message of the Lord must be clean in heart and conduct. "Cesar's wife must be without suspicion." Yes, and Cesar himself must also be without suspicion! A doctor may not take his own medicine, or a merchant use his own goods; but an evangelist must prove what he preaches and live the life that he exerts others to live. God pity any man who does not preach more by his life, than he does from the pulpit!

Second, he must believe in the gospel of the Son of God. To doubt here means defeat. He must honestly believe that God is able to save to the uttermost all those who come unto God through Him. He must not doubt, disbelieve the Scriptures, or permit any condition to come in that would rob him of his faith in the gospel of Christ. It is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." He must believe that "All Scripture is given by inspiration of God."

William Jennings Bryan talked about "temperance with the inspiring." An evangelist who disbelieves the Bible as being powerful and able to cut, bring conviction and cause people to repent of their sins, is certainly not the man for the ministry. An evangelist worthy of the name must be a Bible preacher. He must back up his preaching with a "thus saith the Lord." The preparation of an evangelistic message should be seasoned through and through with Bible references.

Third, he must believe that people without Christ are not happy. If there is no matter with people, then we do not need evangelists. If there is no disease, there need be no remedy. If they are not lost, there is no necessity to preach about a Savior. If they are lost, preach like it! If they are not sick, then there is no necessity to call for a physician. The Bible says, "All have sinned, and come short of the glory of God." The way of transgressors is hard. "They go astray as soon as they be born, speaking lies." Jeremie, the French infidel, said that he would be willing to lie on a hot grate of iron for a thousand years after death to regain the favor of God. This kind of a belief of the awfulness of a sinner being lost, in the life of an evangelist, would revolutionize his ministry. Halfheartedness in this realm, brings half-hearted results.

The painted John Fletcher said to John Wesley, "If you preach forty years, and win only one person to Christ, you have not lived in vain." This kind of a belief of the worth of the individual, would do away with claptrap methods, haphazard evangelism and shallow, surface meetings.

Fourth, he must preach a positive, saving gospel. I am aware that there is a negative side in evangelistic preaching. But there must be a positive note from beginning to end. He must take heed to doctrine. Men unorthodox in doctrine will soon find that they are no longer able to persuade, and they will be deitute of spiritual feeling. Skimming, scolding, nagging, or harping on personal opinions has but little place in the work of an evangelist. Sinners need a Savior. A man came to hear Mr. Moody preach. He went away saying, "I have heard a man who knows where he is going." An evangelist must preach, clear, definite, pointed, and expect a verdict. A defeated ministry is a defeated.

There is only one solution to the world's problems today. The redemptive power of Christ alone, can make new the heart and redeem the soul of man. Sinners must be convinced of their bondage and slavery to sin. This cannot be done without a positive note in our evangelistic preaching. Only the power of an atoning Christ can enable men to live for Christ now.

Fifth, he must be a cheerful, optimistic preacher. An evangelist who howls and groans, finds fault and complains, when little things go wrong, will soon find himself out of the evangelistic field; and, may I say, that such men ought to be cut. The world is shot through with war and suffering, bloodshed and death. A man who does not bear a hopeful gospel in a broken world, is not a Bible evangelist. He is not to be a croaker, or a pessimist, but he is to offer light in the midst of darkness, hope in the presence of despair, and salvation for all men, of all classes and climes.

Sixth, he must know how to deal with men. He should know how to deal with an audience, create confidence and generate faith, in the lives of the people before him. He will have to have patience, create an atmosphere of expectancy and use illustrations as windows to give light to his message. The wise man of the Age could be 'to the will and one-third to the emotions to cause people to do what they feel they should not do.'

A little girl said to an evangelist, "I wish you would give my father some of your sermons." The reply was that her father had many sermons, to which she replied, "Yes, such as they are." Her father's messages, as she felt, did not have enough windows to give light for the audience to see through. An evangelist cannot merely give out cold facts and expect results. There must be an appeal to the emotions. One must be made to act on what he knows he should do.

Dr. Talmage once said that if you will get all the people before you to do something that will all agree upon doing, then it will be easier to get some of them to do something that they all do not want to do. James Finney, probably one of the world's greatest evangelists, said that you should get people to act as quickly as possible, and not give the devil time to argue the matter with them as to whether they should make a step forward in presenting themselves for prayer.

A personal word from a friend, a kind handshake, a definite appeal from the platform, help to move toward an altar of prayer. An evangelist must be kind in making his appeal, he must be clear and appeal to the highest in man. The right song, the right motive, the attention of the audience, has much to do with the appeal for people to move toward an altar of prayer. An atmosphere of prayer should pervade the service.

An evangelist should not be impatient, scold when people do not move as quickly as he thinks they should. Or is it wise to change your proposition in order to get those to move who do not feel like coming on the first appeal? There are no talking or boisterousness when an appeal is being made for people to come to Christ. It is a serious business to get sinners to break with sin, and believers to dedicate all of Christ. It is a matter of life and death, and heaven and hell. "The battle is not ours, but God's."
Preaching for a Verdict

E. Wayne Stahl

Very impressive was the sermon I heard many years ago by an evangelist, formerly a judge, who stated at the beginning of his discourse that, with Jesus Christ our Lord as his theme, he was going to let his auditors be the judge and decide if they would permit him to declare what he believes to be a work of God. I am disposed to believe that the text that night was, “What shall I do, then with Jesus which is called Christ?”

This incident of long ago I recall as I think of what I heard my District Superintendent say when I was a pastor, “In bringing a message we should preach for a verdict.” Those last four words have haunted me with a power and a passion. Is not one reason, why there is so much soulless preaching today because the speakers do not have a definite goal? It might be said of some pulpits tonight, “They aim at nothing and hit it.” The sermon of the old sea captain, commander of whaling ships, heard seems to have been of this kind.

At the close of the sermon someone asked him, “Well, how did you like the sermon?” He replied, “It was pretty good, but there was one thing lacking: the preacher didn’t throw the keystone of the close.”

I was once approached by a salesman who had traveled some distance to interest me in his proposition. Alluringly he explained it to me. It seems that I was practically “sold” on the line. But, strange to say, he made no definite move to get “my name on the dotted line.” It is not surprising that when we parted that day I had not become his customer.

On another occasion I was solicited by a life insurance agent. Convincingly he showed me why I should take out a policy. Then he “closed,” as salesmen say, urging me to make application that moment. I did.

These two salesmen made me think of two preachers. One is a fine sermonizer; he preaches gospel truth earnestly and fervently. But I felt led to say to him one Sunday after listening to him, “That was an excellent message; but it needed one thing to make it perfect.” “What was that?” he inquired. “You failed to give the invitation to accept Christ at the close.” It is not astonishing that there has been no conversion in this minister’s church services for years.

The other minister I have in mind preaches sermons that perhaps do not equal those of the first preacher, but he appears more likely to make an immediate decision. His former lawyer, now a master of logical discourse. But while his messages powerfully affected his hearers’ intellects and emotions, he preached primarily to the will. His appeals were like divine thunders, declaring, “Choose ye this day whom ye will serve.” God give us more such sermons today! They are infinitely preferable to those that are “telescopically faulty, foolishly plausible, splendidly null.”

Of course, salvation does not consist solely in an act of volition. This is but the human side. There is the divine, the supernatural, whereby “a chalice of water becomes something rich and strange,” the becoming a new creature in Christ Jesus. I fear that in many Sunday school classes Decision Day has deteriorated into a mere stream of the human side of the holy transaction, with no insistence on the miraculous, transforming operation of the Holy Spirit.

Then, too, the watchword adopted by leaders of a world-wide youth organization, “I will be a Christian,” with little or no emphasis on experiential religion, may be a snare to many.

Nevertheless the fact stands that “Our wills are ours, we know not how.” Our wills are ours, to make them Thine. It is to this godlike faculty of choice that the preacher has the imperial privilege of appealing. From the very beginning of his sermon to the ending of it he should be dominated continually by the purpose and the inspiration of the Lord and the finders of the Lord as the result of his utterances. He should take “a text, not a pretext.” We get the word “text” from the Latin verb, meaning “to find.” The “text” is “the pattern shown in the mount.”

It has been said that the text of a sermon may be used as a gate; some sermonizers simply walk through the gate of a text; others use it as a means to get somewhere. They “preach for a verdict.” And “verdict,” to refer to stigmata once more, signifies, literally, “a true saying.” How happy it is that preacher when, at the close of his entreaty, “Ye be reconciled to God.” He sees hearers responding and virtually saying, “I will arise and go to my Father.” Such a sight will gladden the angels, for they know that those who draw nigh to God will find that He draws nigh to them in pardons and in peace.

Incredible!

A DEVOUT layman, father of a soldier, has furnished us with a description of a workshop recently attended which, except for our great confidence in our informant, we would call incredible.

From the opening of the service to its close, this father, “there was not one word of reference to the boys who had gone out of that congregation into the armed forces of the nation. There was but one brief sentence to mothers who carried heavy loads, but that may or may not have had reference to the war. So far as that service was concerned, I have no idea that any one knew that the world was engaged in a struggle with death.”

We are fully aware of the fact that multiplied thousands of people are saying, “We do not go to church to hear about the war,” but we are also convinced that there is no heavier obligation resting upon the Church in these days than the duty to fortify the people and alert the hardships they are certain to face. To spend an entire hour in the house of God and make no reference to the terrible fact that is blasting nations for hits, wrecking hundreds of thousands of homes, uprooting millions of lives, and thrusting millions of our finest youth into the most awful holocaust in human history is nothing less than spiritual abdication.

In several million American homes the biggest single fact in today’s life is “the boy.” A large percentage of the mothers who sit in every congregation come to the house of God with hearts numb with suffering and tense with dread. No matter how bravely the mothers may face it, it is probably true that a third of those who worship would give their own lives willingly if they could save their sons from what they most fear. There is not one woman in ten, in the average congregation, of military age, who can look forward to the prospect of having a normal home with husband and babies.

To worship God for one hour and ignore these stark and terrible facts is to forfeit all claim of spiritual leadership.

The Church has invested much effort, many prayers, long years of training, and affectionate solicitude in these young men. They are now in jeopardy. The best the Church has given them may easily be lost. Let the Church at least pray for the security of its own investment in its own young men.

We are convinced that the worship service described by our informant is by far the exception. But even in those services where the soldier is not forgotten in prayer or sermon, the dire tragedy of the hour calls for constant care lest we grow formal in our petitions, and arid in our sympathies.

There is one place where every tortured mother and every hard-pressed father should be able to turn for consolation and sympathy in such an hour as this. There is one hour to which every anxious heart should be able to turn with alacrity and say, “I was glad when they said unto me, Let us go unto the house of the Lord.” There is at least one roof under which any boy in uniform might be able to sit with the feeling that it is “home.” That place is the church—Roy L. Smith in Christian Advocate.

Human Nature

“Why do you weep over the sorrow of people in whom you have no interest?” asked the male bride of a keen-minded woman. To her mate she said as she passed it, “Do you find people in whom you do not weep when a man with whom you are not acquainted elides safely into second base?”—N. C. Christian Advocate.
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Worship in These Times

Samuel Young

Some years ago while the writer was engaged in earnest and personal conversation with an automobile mechanic concerning religion and the work of the church, the layman suddenly brought the issue to a head by declaring, "But, Reverend, I don't have to go to church to be depressed." He had attended a church in his youth and his reaction to a program of worship whose strength was in its sacraments and whose appeal was to the aesthetic had impressed him as altogether depressing. Even in our own churches where the ritual is at a minimum, our freedom can become mechanical or disorderly unless we keep the conscious presence of God before our people. Our services can be cheery and peppy without being powerful. Our appeal must be to the beauty of holiness and our power must be in the Holy Spirit himself—His manifest presence—rather than in any knack in handling crowds or informal maneuvering of services that we have discovered.

The thought and issues of worship pervade the whole program of the church. To be sure the Sunday morning service is often referred to as the service of worship, but in a strict sense, all our services involve worship, for they are done in the name and in His presence. Perhaps we have put evangelism in contrast to worship instead of recognizing that it is but a different emphasis in practicing the presence of God. How many times we have felt that the climax of the day's worship has been in the evening service which began in jubilant congregational singing and ended with a new song of praise for some penitent that very hour had wept and prayed to a place of personal deliverance from sin through Jesus Christ our Lord. The conviction, confession, prayer, obedience and assurance wrapped up in that brief hour all testify to the reality of worship and beggars every description of it. Too often has the thought of worship been restricted to and associated with awe, wonder and silence, and not enough have we considered praise, intercession, confession, and God's answer to our hearts as elements of holy worship. Charles Kingsley was right when he said, "Worship is life and not a ceremony."

In getting to the heart of our church worship let us begin with ourselves as ministers. Often I have found that the easiest way to bring up the tone of things spiritually, where I have been leader, is to take the theme for the day and myself then go to God about the problem. What about our own services? Is the power and presence of God made manifest? Is praise legitimate and is service consistent chiefly in our dignity rather than in the majesty of God? Do we carry with us a spiritual atmosphere that felt in the meeting? Are we as anxious about the spirit of the meeting as we are about the form we shall say and when? Or are we backstop managers whispering to this one and that one and setting a poor example for the people? When we kneel to pray in our accustomed place, does that prayer and act check harmoniously with the rest of our conduct before we kneaded and after we arose? Is there a visiting clergyman on the platform that at an opportune moment of recent news occupy us more than the thought of the hour and the meaning of the meeting? Then, what of the people? Do we feel in some way rather while we talk—is that the extent of their irreverence? Do we scold and joke and play with the grace and dignity that has come to worship God? Are their souls really fed and did we prepare as a mother would for hungry children? Is the message for the hour such as would give to bewildered men perspective and discourage men heart, or is it an adaptation to the secular demands of the day anesthetized only by the sound of the scriptural and of prayer? Did a troubled mother leave my service yesterday disappointed, and did a straggling youth walk out still bewildered and dazed concerning the reality of divine things? Is the truth real to me? Is there that touch of divine authority and that ring of inner certainty in all I say? Is there the note of triumph and praise on my own lips, and is praise truly comedy to me? Surely if I have caught the spirit of worship, what I do will help the people to catch it and to keep it.

What variety the Holy Spirit will furnish! What rejuvenation He gives! How readily He reveals the flaws in our fragmentary visions and, what resourcefulness He has in getting to all of us! Even the child has missed something if he is isolated from the more obvious gifts given to him as an adolescent. To be sure the Junior Church renders a valuable service in many situations, but we need to expose our children to the ablest leader of spiritual things, namely, the pastor. The public schools themselves have recognized in recent years that it is not enough to give the children nursery rhymes with their commemorative tunes, but that they must be exposed to the symphonies with their intricacies and depth if the proper ideals in music are to be instilled. Likewise in worship, we must give the children the feeling of a service that has depth to it and add to them with an hour of stories and entertainment.

When it comes to ritual and its attending symbols, our church has insisted on simplicity with an emphasis upon 'spiritual reality' not depending much on secondary aids or devices. As one of our leaders has characterized us, we are an ultra-Protestant movement. We are developing our own technique in harmony with our emphasis upon heart experience. Possibly in these days of larger churches and better buildings we need to keep in mind that ours is an invitation to the inner world to symbols and aesthetic beauty, but ours is a church where the preaching of the Word is central and all other powers are subordinate rather than ornamental and suggestive.

Our worship cannot be delegated either to a sacrament, a service, or to the minister and is an essential part of the worship of each person and in a larger sense it should include all of the services. Perhaps the carelessness of some of the services led by laymen has been caught by the minister himself. Surely if the minister will take the lead in both preparation and spontaneity, his lay leaders will follow the tone and standard that he sets. If he preaches on freakish and sensational subjects and wonders that his Sunday school superintendent wants a show to attract the crowd; but if his message and service has for its authority and validity a "Thus saith the Lord," the people themselves will demand a similar note in all of the church's activities.

We must give the people a chance to worship the Lord, and they will. Their souls' convictions and emotions must have an outlet in testimony, praise and prayer. The minister cannot be the full expression of or for the people here any more than he can be a penitent in their

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steady. Our people must take an active part in worship rather than become passive.

Ours is a singing church and we cherish this as part of our Protestant heritage. In Martin Luther's famous thesis that were nailed to the great door of the Wittenberg church, one was a plea for congregational singing. Already within our own Zion there are some indications of a trend toward 'church and choir singing as a substitute for congregational singing. This is a mistake, regardless of the talent displayed. Our choirs can best serve the spirit of worship by leading the church in song and helping the people themselves to sing God's praise.

The closing words of our Sunday night-evangelistic services are not to be construed as detrimental or antagonistic to worship. No soul can truly worship until he has surrendered to God, and the Spirit of God has used our enthusiastic evangelistic services to attract and arouse souls to a place of seeking and surrender. Our 'swing' has a power in it that is more than rhythm and tempo. To be sure, there have been places and occasions when the songs were as incongruous as "Praise the Lord and Pass the Ammunition," but stillness does not become a sacrament because of isolated indiscretions. The call to worship is the call to normalcy. It relieves strain and tension; it does not create it. It is wholesome and fits the deepest needs of man's soul.

To continue to keep the language of our worship intelligible to the ordinary man, and at the same time engage him in a challenge that will make him feel that the Christian life is a pilgrimage worthy of his all. We dare not build around certain age groups, or make strength to be in some mighty arm of church activity or organization. The Church is the body of Christ, and she has a message to give and a weight to lend that is more than organization or political in its power. The universality of the gospel demand that we keep our message and services within the scope of the common man. We have no peculiar message for some marginal souls whose mystical insights separate them from the common run of men. Ours is a common salvation and it suits and answers the heart needs of men wherever they are found. When the church bell of your church is sounded, make it a joyful sound. People do not need to go to church to be depressed. Make our call to worship no false call. Ours is not an assignment to simply say, "Let all the earth keep silence"; we need to enforce the call by the very spirit of our meetings; a manifest presence which says, "The Lord is in his holy temple," and "God is a Spirit: and they that worship him must worship him in spirit and in truth.

The Secret of a Real Sermon

What is the secret of a real sermon, not a mere homily but the voice of a man who has won his way through the serenity, vision and beauty? Nobody knows. It is a mystery past finding out, save by those who have a heart for high adventure and do not turn back. The wind of God blows; its sound is heard but its secret is secret. It is not in rich learning, or skill of training, or quickness of psychological perception, or splendor of oratory, useful to attract, and sometimes, in such gifts may be. No; manifestly the secret lies farther back and deeper down, where no analysis can penetrate—in the soul of the preacher, Spirit-born and love illumined, his lips touched by a living coal from an unseen altar. He is a man like the rest, but different; he hears "another Drummer," as Thoreau used to say of himself, not knowing how deep his words went. St. Paul put it in one sentence, telling all that words may report of things for which words were never made: "Not of men, neither by man, but by Jesus Christ and God the Father."—Joanna P. Newton in North Carolina Christian Advocate.

God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual past of ages. Books are the true leaders. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race.—W. E. CHANN.
PROBLEMS PECULIAR TO PREACHERS...

Charles A. Gibson

QUESTION—I am a young preacher and am married and have one child. I graduated from high school, am pastoring a small church but have an opportunity to get a job and take my college work. What would you advise?

Answer—Preachers are scarce and the need is great just now, but I would be unfair to you and advise you to stay by the grace of God and claim the opportunity to better yourself. I think you ought to get school while you have this good opportunity.

QUESTION—Why do singers call out certain small groups and embarrass them by calling on them to sing a verse of song?

Answer—Singers like all other faithful workers in the church are trying by every means to get the best out of all the people. They know that the public enjoy the division created by such a performance as you question. I have often wished this would not be the case, but if I were a singer I might be the first to employ it. I do think singers should study the effect of this and other departures from regular procedure and use only that which will, in the long run, produce the best singing results and the greatest spirit of worship in the service.

QUESTION—We have a number of members that live in another section of the city where there is no Church of the Nazarene. Lately due to gas rationing and unusual work load they have not been attending service. They do not say why. One day last week I visited them but I am disturbed because they are not in service. The best singing results and the greatest spirit of worship in the service.

Answer—It would be expected to answer, "Go out there and start another church," so that is what I shall answer. I know it will be a bit hard, for first it may look like you want to get rid of these folks but that can be easily disproved. Second, you may feel the burden personally, and third your working church folks may not be too willing to give eisent. But in all these matters the kingdom must be first, and the best interests of those folks must be taken into account. Then the extended influence they will have in the community where providence has placed them will produce many successes. The only result of Sunday school and missionary program until you could not refuse and remain unselfish.

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THE PREACHER'S SCRAPBOOK

Where Is Happiness?

Not in unbelief—Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

Not in pomp—Lord Byron lived a life of pleasure, if anyone did. He wrote, "The warm, the canker, and the grief are mine alone."

Not in money—Jay Gould, the American millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable man on earth."

Not in position and fame—Lord Beaconsfield had more than his share of both. He wrote, "Youth is a mistake; manhood is a struggle; old age a regret." "Not in military glory—Alexander the Great conquered the known world in his day. Having done so, he went in his tent, because, he said, "there are no more worlds to conquer."

Where, then, is happiness found? The answer is simple: "In Christ alone." He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).—The S. S. Banner.

Obedience Is the Key

"Obedience is the key to every door," suggested George MacDonald. Another has said that "faith is the key that unlocks the unbelief." It is a two-way key, for "faith without works is dead." With faith in God, we plan to obey. A good task is assigned each weekman. "There are diversities of ministrations" and of "workings"; but it is the same Lord whom each Christian, each denomination serves. Every door, of opportunity, every area of activity is opened and enlarged by master's obedience—moved by faith.—The Brethren Evangelist.

Don't Mention the Briers

A man met a little fellow on the road carrying a basket of blackberries and said to him, "Sammy, where did you get such nice blackberries?" "I didn't find them, sir, in the briers," said Sammy. "Won't your mother be glad to see you come home with a basket of such nice ripe fruit?" "Yes, sir," said Sammy, "she always seems glad when I hold up the berries, and I don't tell her anything about the briers. The man rode on. Sammy's remark had given him a lesson. He resolved that henceforth he would try to "hold up the berries," and say nothing of "the briers."—Church Herald.

Christian Stewardship

Bishop Edwin H. Hughes tells the "life story" of a five dollar gold piece—graphically illustrating the great truth of God's ownership of all. "Where did you get that five dollar gold piece?" the bishop was asked. "From a gold washman in the old New England town of Shrewsbury, Mass.," was the reply. The lady who found in her home, "Where did you get this coin?" was asked. And she replied, "From the First National Bank of Worcester, Mass."

An official of the bank, upon being asked where the institution secured that gold, gave the information that it arrived there as a part of "Consignment 1084." "Consignment 1084," we are told, came from the United States mint in San Francisco.

The director of the mint was communicated with and asked, "Where did you get the gold that was made into the coins of Consignment 1084?" He replied that the bullion from which it was made at the mint in San Francisco was received from the Grass Valley Mine, California.

In Grass Valley, California, we find Noah Jones, manager of the mine. "Mr. Jones, where did you get the bullion of this particular year?"

Then in the dimness, in the silence, in this secret retreat of the earth, we whispered the question, "O mine, O mine, that was aged before man ever trod the earth, whence came your wealth of gold?"

Out of the deep interior of the earth comes the reverent answer, "From God."—Arkansas Methodist.

QUOTABLE POETRY

So Long as There Are Homes

So long as there are homes to which men turn
At the close of day,
So long as there are homes where children are
Where women stay,
If love and loyalty and faith be found
Across these walls,
A stricken nation can recover from
Its greatest ill.

The Refiner's Fire

He sat by a fire of sevenfold heat
As he watched by the precious ore
And clearer He bent with a searching gaze,
As He heated it more and more.
He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear
Set with the gems with the price untold.
So He laid our gold in the burning fire,
Though we faint would have said Him "nay."
And He watched the dross that we had not seen,
As it melted and passed away,
And the gold grew brighter and yet more bright.

But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—and questioned with anxious tears,
Yet our gold shone out with a richer glow,
As it mirrored a form above,
That bent o'er the fire, though unseen by us,
With a look of ineffable love.

So He waited with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.

The Master's Hands

My hands were filled with many things
Which I did precious hold,
As any treasure of a king's,
Silver, or gems, or gold.
And I must have empty hands," said He,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Delfiled with dust of earth,
And I my works did often soil,
And render little worth.

The Master came and touched my hands,
And crimson were His own,
And when amazed on mine I gazed,
Lo, every stain was gone!

I must have cleansed hands," said He,
"Wherewith to work my works through thee."

My hands were growing feverish
Andumbered with much care,
Trembling with apprehension,
'Nor folded in prayer.

The Master came and touched my hands,
With healing in His own,
And calm and still to do His will
They grew, the fever gone.

"I must have quiet hands," said He,
"Wherewith to work my works through thee."

My hands were strong in fanned strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine.
The Master came and touched my hands,
And might was in His own; And mine since then have powerless been, Save His were laid thereon.

"And it is only thus," said He,
"That I can work my works through thee."

Go, and in risen power proclaim His worth;
Apostles of the risen Christ, go forth!
Let love compel.
Our every region of the dead, cold earth,
His glory tell—Bow.

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The Resurrection

The Resurrection (1 Corinthians 15:20)
If Christ is not risen, there can be no:
1. No ascension (Acts 1:9-11).
2. No giving of the Spirit (Acts 2).
3. No place occupied, at God's right hand (1 Peter 3:21, 22).
4. No high priest to intercede for us (Heb. 7:25).
5. No Christ to represent us on high (Hab. 2:4).
6. No advocate to plead our cause (1 John 2:1).
7. No coming for His own, and consequently no resurrection of sleeping, saints and no change of living ones (1 Thess. 1:9, 10; 2:16, 17).
8. No deliverance of the earth (2 Thess. 1:10).

The resurrection proved by incontestable facts:
1. His disciples saw and talked to Him in person.
2. His apostles preached Him as the Risen One.
3. His enemies could not deny His resurrection.
4. No one could produce His body.

The Significance of the Resurrection

Scripture—1 Cor. 15; Matt. 12:38-40; Acts 17:22-33.


Introduction
1. The Resurrection of Jesus Christ is next to His cross in significance.
   a. The cross without the resurrection is a martyrdom.
   b. Christ's words, “Power to lay it down, and power to take it again” (John 10:18). His death was voluntary, “No man taketh it from me.”
2. The resurrection is the dynamic of grace. The cross comes home to us through the resurrection. Assurance and hope fill our hearts because of it.
3. The resurrection is full of meaning for the sick.
   a. The resurrection is a special token from God.
   b. The Lord is full of sign seekers, because the generation is evil and adulterous.

Conclusion
1. The question of great import is, “What about your relationship to this Christ?”
2. Have you accepted the judgment of the cross of you as sin and of God as holy?
3. Confession of God's holiness is the beginning of all true prayer: “Hallowed be thy name.” 
   a. Acknowledgment of personal guilt is the beginning of all true repentance. Have we heeded God's call to repentance?
4. Does the resurrected Christ live in and through you? Thus the resurrection holds for us all vital personal significance.—R. E. Price.

The Death of Christ

Some Significant Words Concerning the New Testament Teaching
1. “Ransomed” (Matt. 20:28; 1 Tim. 2:6). Scripture is silent as to whom the ransom was paid, and only calls attention to its infinite worth.
2. “Propitiation” (1 John 2:2). The removal by sacrifice of God's judicial displeasure caused by sin.
3. “Redemption” (Rom. 5:9; Col. 1:18; Eph. 2:16-18). The removal of the separation and enmity caused by sin.
5. Three prepositions, by which it is stated that Christ died “in behalf of men” (1 John 3:16; 1 John 4:10, 12; 5:11, 12; “with reference to,” “for the purpose of,” and “in view of”).

The Christ Who Opens

In Luke's account of the resurrection of Jesus we have the token opened to their understanding, that they might understand the scriptures. In the light of all the facts recorded in connection with our Lord's conquest of death, the word “opened” stands before us as immensely suggestive. The Greek term from which it comes means “to thoroughly open up” or, more literally, to “disentangle.” If you leave the story of Jesus at the Cross or at the sealed sepulcher you leave everything in a tangle—a tragic, terrible tangle! But the resurrection is the great clearing up of things—for us no less than for the first disciples. It is the Divine Decipherment. Its openings are all and final.

I. There is the Opened Grave

“And they found the stone rolled away from the sepulcher; but it is empty. ‘See the place where the Lord lay.’ What a glorious past tense! He was
here but He is here no longer. That is the rock on which the summit crowned of our Christian faith.

St. Paul so regarded it. He said, “If Christ be not raised, your faith is vain; and you are still in your sins.” The sepulcher of Jesus permanently sealed would have meant the futility of faith permanent, and the resurrection, as Paul so clearly states, was “now Christ is risen from the dead.”

II. THE OPENED GRAVE LEADS TO THE OPENED UNDERSTANDING

Then opened he their understanding” (v. 43). He opened it in Christ with the muddied minds of His disciples. He brought a new basis for the faith. He turns in shouts of light to expel the inner darkness.

The world is confused in their thinking; they could not see the “King.” Messiah, “Deliverer,” in all the humiliation and shame and pain with which He had gone to His death. They loved Him but they failed to understand Him. Therefore, Jesus proceeds to “open their minds” (Mt. 16:12). There was prejudice from which He would free them. There was pride in which He would humble them. There was blunted vision which He would correct in them. What a day in school that was—with the Master Teacher chiding.

III. THE OPENED SCENARIOS


IV. OPENED EYES.

“And their eyes were opened and they knew him” (v. 21). He revealed himself to them unmistakably as to remove all question marks from their thinking. His identity was established beyond doubt. For us who cannot see Him as they did, with physical eyes, it is well to remember that the power of today has its "eyes" and to them comes the Holy Spirit's revelation of the risen, ever-living Savior. For God who can make the light of His being shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Christ. Just as they "knew him," those pilgrims on the Emmaus road, so we may know Him. To

receptive hearts He comes as "the Guest of Abraham." He is the "Son of God," the "Master of the Temple." He leaves us in no doubt as to His divine identity and gracious presence.

V. THE OPENED DOORS

“And I will send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” The disciples had questions in their hearts. Therefore the promise, "power from on high." Those disciples had questions in their hearts. Therefore the promise, "power from on high." They faced the disciples had questions in their hearts. Therefore the promise, "power from on high." Unanswerable questions, their deep needs, their tremendous responsibilities, in the days ahead. Knowing it all, He opened it to them. He said it all, to be filled with the Holy Spirit as the heavenly Father's equipment for a life of personal holiness and public usefulness. And when this pledge was redeemed on the day of Pentecost, Peter declared, "The promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call."—Paul S. Ritz in The Pentecostal Herald.

* Unashamed


I. Why are we not ashamed of the gospel?

We are not ashamed because it is good news. It is the meaning of the word. Who is not glad to carry a message of hope and cheer to people who are eager for such news? From every vantage point of the coming Messiah. The angels could not keep silent at His birth. They had to tell it, and they talked about the Savior that was born in the City of David, to a group of shepherds on a hillside. John, as he preached at Jordan, thrilled as he told of the Coming One. It was with pleasure that the Lamb of God who taketh away the sin of the world. The disciples went forth endearing, with joy, having news. And who of us that is not able to add to the telling the world that Jesus was able to save them from sin.

II. We are not ashamed of the gospel of Christ because He is the "Word of God." This message has its effect wherever it is proclaimed. It is good news, salvation from sin, the world, the world, the world. The world always will hear of heralds. Stories of valor never grow old. They will never tire of

listening about One who went into the jaws of hell to save men from sin and this same hell. The story of One who met the devil on his own battle field and walked off Victor and Savior will always thrill open-minded listeners.

IV. We are not ashamed of the gospel of Christ because it is the word of God to save everyone who believes. Other heroes have died for individuals; some have died for groups; some have died nations. Here is the story of One who saves every one who desires to be saved. There are no barriers. Men of all classes, of every walk of life; of every color, may be saved if they believe. "Hallelujah, what a Savior!"

Let others talk of less thrilling things: allow unsaved lips to carry ordinary news. Let us use our time to tell a sinless world that Jesus saves and saves to the uttermost. We never can tire nor become ashamed of such a message.—Edward Paul.

* The Great Commission

Text—And he said unto them, Go ye into all the world, and preach the gospel to every creature (Mark 16:15).

INTRODUCTION

These are the words of Jesus to His disciples on the day of His ascension. Too often the Church has lost sight of the principal purpose of her existence, and spends her time on side issues.

I. THE GIVER OF THE COMMISSION

The importance of a commission depends on the authority and dignity of the one who gives it. This is given by Jesus, the Son of God, the One who said in this connection, as recorded in Matthew 28:18, "All power is given unto me in heaven and in earth."

Surely such a commission from such a Person should not be considered.

II. THE RECEIVERS OF THE COMMISSION

In the first instance this commission was given to the original disciples. But it is intended for the church of God as it is now spread even down to the end of the age, for Jesus said in the same connection, "Lo I am with you always, even unto the end of the world" (or age). As the original apostles did not live to see the end of the age, it is impossible to someone something that will last throughout the age, and that is evidently the church Jesus founded, and not something that the original recipients of the commission only.

III. THE EXTENT OF THE COMMISSION

"All the world" and "every creature" are the terms that describe the extent of the commission. It is the design of the Lord Jesus Christ that His ambassadors travel every continent, visit every island, climb every mountain, enter every valley, traverse every plain, in the heat of the tropics, the frost of the poles, wherever man is found, and publish the good news that His sacrifice on Calvary made possible. The difficulties may seem insurmountable, but He who said to do it is powerful enough to make possible what He commands. He who said, "The Christ who showed Himself alive forty days after His discovery, still lives to guide and assist His ambassadors in the carrying out of His commission. To be sure some of these tasks are too difficult for understanding, but that is no more than He did. Life here will soon be over, and it better be ended in attempting to carry out this great commission than to rot out in idleness consumed by some disease.

IV. THE NATURE OF THE COMMISSION

The word "Gospel" describes what the commission is: it is good tidings—the good news that a Savior has died to save for the sins of the world, and that whoever

Planning a Year's Pulpit Work

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will contest and forsake their sins and believe on the Lord Jesus Christ be for given of all their transgressions, given a new future and share in the glories of the resurrection day. It is the best news that this world ever heard. It was so great that angels came from heaven to announce the coming of the One who would make possible the giving of this great commission. It was so good that angels announced to the watching disciples that the same Jesus whom they had seen ascend into heaven should some day return to reward those who were faithful in the carrying out of the commission. It is important to note that whenever it is proclaimed and believed that salvation is given through the Grace of God, the naked are clothed, the sick are comforted, the injured healed, and nature changed.

Conclusion

In view of these things who can withhold his service from the Lord? What occupation can be more noble? What service can be attended by more blessings? And what vocation can promise a greater reward? Who then, will this day dedicate his service to this great Commission, to carry the gospel to those who sit in darkness, whether it be at home or abroad? The field is not yet over spilled, and the Lord is waiting for volunteers. Why sit idle when there is so much to do in such a good work?—William M. Smith in The Gospel Minister.

Unity in Christ

Scripture Lesson—John 17

Theme—For both he that sancifies and they who are sanctified are all one; for which cause he is not ashamed to call them brethren (Hebrews 2:11).

Introduction

1. We are living in a world of disintegration.
2. The world is falling apart.
3. Nations turning against nations.
4. The world needs a "uniting power."

I. Define Words of Text

1. Words: "the that sanctifieth" means not merely one who sanctifies or makes holy, but "One who makes one's nature like God's nature.
2. They who are sanctified are those who receive the anointing.

II. Cause and Effect

1. Cause: a holy life is in Christ. One

The Pathway of Perfection

(Hebrews 13: 21)

I. THE PATH OF GOD, LEAD EVER UPWARD

1. Out of the mire and clay of sin.
2. Away from the beggarly elements of sin.
3. To a more complete abandonment to the will of God.
4. A more harmonious relationship of man's whole nature with the plan and purpose of God.

II. MAN MUST KEEP HIS EYES ON CHRIST TO TRAVEL THE PATHWAY OF PERFECTION

1. "What he, willing himself author and finisher of faith." (Heb. 12: 1). This stabilizes man's purposes because Christ is "the same yesterday, today, and forever." The only way man can fix his eyes on Christ is through the new birth (John 3: 3-5).
4. In order travel this pathway of perfection, the gaze must be set as it is a maximal on the Divine Personality.

III. THE PRIMARY RESPONSIBILITY FOR PROPER TRAVEL ON THE HILL IS PLACED ON THE INDIVIDUAL BELIEVER

1. "Make you perfect in every good work to do his will." (v. 21).

Sermons from Revelation

BY CLOVIS G. CHAPPELL

These seventeen sermons—clear, practical and deeply spiritual—are keyed to the conviction that "Revelation is about the most diligently helpful, the most divinely optimistic book to be found in the New Testament." "That Seer of Patmos," says the preacher, "is sure of victory because he is sure of God; what a faith for a day like ours!" Sermon titles: The Lost Blessing, John's Deed to Christ, Victory Over Circumstances, Healing Hands, The Gold Church, The Rich Church, The Church at Babylon's Capital, Jezebel's Church, The Dead Church, The Conquering Church, The Winning Church, Destroying the Destroyer, How They Won, Find Victory, Come, Lord Jesus.

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dead, which assures the believer that he also will be raised.
b. More than this, the triumph of Christ over death, hell and the grave, assures the individual that God has power over every enemy of mankind.
c. God is anxious to verify His power in the life of the individual.

2. The work of perfecting by God includes:
a. The cleansing of the heart from all sin whereby the moral nature of the believer is perfected in love. This is an instantaneous work through the Spirit (Matt. 5:48; 1 John 4:16, 17).
b. The refining and development of the whole life of the believer to harmonize with the perfection of the heart of God. God will permit, and in circumstances and events to come into the life which will accomplish this if the believer remains pliable in His hand. This is a gradual process over a period of time (2 Cor. 7:1).
c. Paul taught definitely regarding these two forms of perfection (Phil. 3:10-13).

3. The purpose of God's operations is to make the believer "pleasing in His sight.

a. Throughout history many have shown the marvelous transforming power of the Spirit in beautifying, harmonizing and enriching of individual life.
b. Today God is still anxious to bring all of His children to the place where they will adorn the doctrine of God.

V. EACH CHILD OF GOD SHOULD DETERMINE TO MAKE FASTER PROGRESS ON THE HIGHWAY OF PERFECTION—LEWIS T. COOLEY.

Holiness a Safeguard
(Hebrews 12:12)

I. Holiness Brings Many Benefits to the Believer.
1. Presents God as the central personality of the universe.
2. Shows fallen mankind the way out of sin and darkness.
3. Gives spiritual light and liberty to the world.
4. Holiness as a second work of grace brings greater benefits.

II. Holiness is a Safeguard in That It Requires Self-analysis.
1. The believer is brought face to face with indifference and inactivity (v. 13).
   a. The child of God is not to live listlessly but to "lift up the hands which hang down and the ready for action.
   b. Also to strengthen the feeble knees and be ready for conflict.
2. The believer needs to recognize the importance of purposeful living (v. 13).
   a. To avoid self-abase.
   b. Set the eyes on the goal and not be moved.
3. Determine always to have a constructive influence "lest that which is base be turned out of the way, but let it rather be healed.


4. These are human responsibility brought out under divine illumination from the Spirit of God.

III. Holiness is a Safeguard in That Man Must Be Diligent to Retain Christian Experience (v. 15).
1. The bestowment of divine grace is always conditioned on individual co-operation.
2. Religious experience is a living relationship rather than a static position.
   a. Entered in regeneration by submission, surrender and faith.
   b. Established in self-government when the believer yields all to the Spirit and trusts the Spirit to clean from sin in beautifying, harmonizing and enriching of individual life.
   c. Sustained and maintained by continual obedience.
3. The highest gift God can give is only protections as the individual is on his guard; "My soul, be on thy guard," etc.
4. Holiness is a safeguard which will keep a believer from falling.
   a. If the initial consecration is kept.
   b. If he walks in the light.
   c. If he co-operates in all points with the Spirit.
5. The Spirit will keep the believer from bitterness.
   a. If he is diligent in the pursuit of godliness.
   b. If he cultivates good will toward his fellowmen.

IV. Holiness is a Safeguard in That It Helps the Believer to Keep the Eternal Ever in View
1. He will not evaluate the present things to be superior, as Saul did (v. 14).
2. He will not be swayed by the legalistic program which is seen but on the kingdom which is not seen. It is a comparison of the kingdoms of law and grace.
3. The contrast of the honors of legalistic coldness is over against the glories and warmth of spiritual utilites.

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3. He will be depending upon the kingdom which cannot be removed (vs. 24-30).
   a. Built on the resurrected Christ.
   b. Found in the new covenant.
   c. Preserved by a God who is a consuming fire.

IV. The Causes and Cure of War
(James 3:14-17)

1. The wickedness of the world is drawn in sharp contrast to righteousness.
   a. This is the only proper means of seeing the horrible features of evil and wickedness.
   b. The clearer concept a person has of God, the more positive and definite he is regarding sin.
2. Too many persons today cannot see the awfulness of sin because of the vague ideas they have of holiness.

2. The Causes of Strife and War
1. A pervaded disposition (3:14-16).
   a. Bitterly against and strife.
   b. Corrupted nature of the self-life.
   a. The renewed desires.
   b. Grasping for things regardless of its effect on others.
   c. Exalts the selfish desires above God's plan, especially in prayer.
3. War begins in cross emotions in man's personal life (4:1).
   a. Holiness of heart will keep a believer from falling.
   b. This brings unseasonless untimeliness.
   c. When this takes hold of leaders of a nation, it causes wars to arise between nations.

III. The Remedy for Strife and War
1. Recognize the dependence of man on God (4:1-13).
   a. Life is dependent upon His good favor (4:14, 15).
   b. He is the Lawgiver and Judge, before whom and unto whom all men shall give an account (4:11, 12).
2. Place God in proper place in personal life (4:7-10).
   a. He is the only one who can and will reveal selflessness and corrupt nature.
   b. He will convict of both wrong deeds and sinful disposition.
   c. He will reveal the proper way to do (4:17).
3. God will assist man in fulfilling the steps in the plan of salvation (4:8).

a. Straighten up back tracks—"cleanse your hands"—this leads to regeneration.

b. Consecrate all to God and die out to everybody and everything and fulfill the command to "purify your hearts ye double-minded." This leads to sanctification.

c. God will give the wisdom from above to take the place of and offset the wisdom of the world which is earthly, sensual and devilish (3:15-17).

4. This naturally results in inner harmony and peace (3:8).
   a. Will take every person who receives this inward harmony out of the strife and turmoil which finally leads to war.
   b. The wisdom which is from above is the abiding presence of the Holy Spirit who keeps the temple clean and pure.
   c. The more individuals there are in the world in this state, the less number there are to join in pushing wars between states and nations.

IV. The Full Responsibility Rests on Each Individual
1. All of these conditions which cause war come because men have a wrong view of self.
2. Man will have to move toward God before God can transform the condition and transform his nature.
   a. "Submit yourselves therefore to God."
   b. "Draw nigh to God."
   c. "Humble yourselves in the sight of the Lord."
3. God's judgment on the sinners of a Sinful Generation.
   a. The proud (vs. 1, 3).
   b. The false-satisfied.
   c. They who leave God out of their life.
   d. Self-indulgent, self-satisfied group.
2. The drunkards (vs. 1, 3,7).
   a. Those who gratify the flesh first.
b. Those who put fleshly appetites above spiritual need.

c. This may mean more than intoxicating drinks.

d. Those who have deliberately rejected the fear of God’s way (vs. 9-10).

e. Willingly were ignorant of God’s power.

f. Gloried in the fact that they do not pay attention to the precepts of God.

3. Went so far as to make a covenant with death and hell.

4. Attempted to hide in a refuge of lies.

5. Those who have tried false remedies (v. 20).

a. Implies an insufficient covering.

b. Describes a position in trying to rest which gave discomfort.

c. All false cults have a small measure of truth in them but they are lacking in providing comfort and covering in the hour of judgment.

III. THE LOST MAN GOSPEL TO BE Canna Out (vs. 17-19)

1. God will furnish a standard for judgment.

a. Judgment will I lay to the line.

b. Every man will have to be measured according to that standard.

c. Righteousness to the plumbcal.

b. These standards will not be considered as criteria.

2. The judgment will be a time of revelation (vs. 18).

a. The refuge of lies will be swept away.

b. The covenant with death and hell will be disannulled in the light of truth.

c. The agreement with hell will fade away in the light of judgment day.

3. The Lord will bring each person and every work into judgment.

IV. THE WITNESS WILL REVEAL MAN OF GOD’S MERCY

1. God has been patient in trying to lead man to salvation (vs. 10-13).

a. Diligent in teaching.

b. Patient in instruction.

c. Persistent in awakening.

2. Judgment will reveal the foundation God has laid (v. 16).

a. Basis of Christian certainty.

b. Simple in design and plan—“a stone.

c. Certain in promises offered—“a sure foundation.”

3. The judgment will reveal the certainty of God who accepted God’s mercy.

a. “He that believeth shall not make haste.

b. The sufficiency of the atonement.

c. The completeness of salvation.


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b. The Precious Blood of Jesus Christ” (1 Peter 1:18, 19), by Rev. Bruce Buchanan.


“Let Us Be Drift” (Hebrews 2:1), by Rev. Herman W. King.

“Jesus, Savior of the Body” (Ephesians 5:3-8) and “The Blessed Man” (Psalm 1), by Rev. Herman W. King.

“Evidences Versus Arguments” (Acts 4:12) and “Victorious Teaching” (1 John 2:4), by Rev. Walter Scott Brownle.

“Misunderstood” (Mark 13:43-35), by Dr. E. M. Nethercot.

“The Qualities of True Love” (Song of Solomon 8:6, 7), by Rev. Walter Farris—The United Presbyterian.

b. Special Sermon Themes


“The Sweetest Carol Ever Sung” (Psalm 24), by Dr. James Best.


“The Perfect Example” (Romans 8:9), by Rev. W. R. McLeod.


“Skilful Living” (1 Kings 5:6), by Dr. E. Marcus Scott.

“The Busy Man” (1 Kings 20:40) and “The Tragic Side of Life” (Romans 8:22 and John 5:6), by Rev. Charles W. Fulton.

“God’s First Question” (Gen. 3:9), by Rev. Edwin W. Norton—The United Presbyterian.

b. Sermon Series


Rev. Allen B. Loymen, at Fort Morgan, Colo., is using “The Miracles of the Master” for an evening series of sermons.


Dr. D. Harold Hammond is delivering a sermon series on the theme of the Red Memorial Church, Richmond, Ind., on “Words of Power,” treating such words as “Feastly” on Sept. 12; “Solemnity” on Sept. 20; “Immortal Love” on Sept. 27—The United Presbyterian.

b. Illustrations

By Basil Miller

The Dropped Jewels

“And there she stands,” said a recent speaker who had visited Pomeiile where there had been unearthed the Java man a woman.

And I thought, as he spoke of the many persons who had been uncovered. For instance of the Roman lady that had been found standing at his post of duty. When others fled, he did not but remained in the spot of his life.

Shes was leaning backward,” continued the speaker from the corner of the room. The ancient woman stood.

Again nothing unusual in the posture I thought until suddenly the ease of the backward glance seemed evident.

The speaker, “And just beyond her finger tips where she had dropped it was a case of jewels. Fleeting from the eruping lava, the woman had lost her jewels and turned to find them. In seeing them on the ground she reached down to pick them up when she was engulfed in the flowing stream of molten lava.

So I thought, many persons today flee from sin and its enticements which are coated with the sweets of sin’s pleasure. Some alluring possession is left behind, and suddenly they turn again to receive it. Such was this Roman lady’s case.

She fled and then turned toward the smell of the flames. Flee to the hills, escape far your life, but do not turn back again to regain some lost possessions.

The Dead’s Speaking Voice

“Yes, I did it in self-defense,” said Rev. Lloyd Pusey, who had been arrested for his wife’s murder.

Pusey had been a down-and-out who sang in bars for his living, drifting across the country at leisure, when Mary, a preacher met him. Pusey professed to have been converted and joined with Mary in gospel work. Mary insisted on marriage to make the matter of Lloyd’s salvation more certain.

They drifted to Arizona, where they began to live in sin.

Pusey said at the trial, “We got to arguing. She came at me with an umbrella. She struck me in the face. I hit her. She said, ‘I’ll kill you.’ Then I got a hammer and hit her until she died.” Such was in self-defense.

Pusey felt he had built an iron-clad, fool-proof defense and was certain he would be released from arrest. But as all criminals he forgot the decree of God, “Be sure your sins will find you out.”

God took a hand in the matter, and when the state’s attorney arose to present his case against Pusey, he read a note saying, “To Police and Detectives—Pusey tried to kill me again last night. This was the third time.”

Mary, knowing Pusey intended to murder her that night in Arizona, then they were far away from home, wrote the note to the police and tucked it between the seat and the back of the seat. Here she thought it might be found and speak against Pusey, her would-be murderer.

Sure enough after she had written the note, Pusey came at her with the hammer and murdered her.

Although dead, her voice rose up against him in the form of the note and Pusey, who had planned the fool-proof murder is now serving a sentence in New Jersey of from fifteen to twenty years.

Sin had found him out. There is no escaping the scathing hounds of God’s justice.

Give Me Tomorrow

“Give me tomorrow—I will come after tomorrow.” But I want the day for myself,” said a young man to Holland London.

The Spirit had been moving and many had been converted. This youth had for a long time turned away from the Savior, but after that particular night, one more day he was willing to meet the Lord and open his heart to the gospel’s sin-burning power.

That next evening with a family he was driving toward the meeting and home. They were making seventy miles an hour.

“Thirty more minutes and I’ll be at the meeting,” said the lad.

The speedometer spun higher and higher as the car leaped ahead and rounding a bend in the road something happened. The wheels would not work. Suddenly the car shot forward and ended a bridge. A pole from the bridge was driven through the youth’s head. Then the car leaped into flames.

“I rode the ambulance,” said Holland London to the school when the undertaker got there he merely picked up two piles of ashes and put them into shoeboxes to be buried.”

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We are assured of today. Not tomorrow. This is ours. Today is the time of salvation. This is God's acceptable hour. Repent now, for tomorrow is uncertain. God is not bound by time. He is speaking through the Bible, through gospel messages, through sacred songs, but it is only as we are faithful to Him and rebroadcast His words that the world is able to tune in to the voice of the Almighty.

Powers of a Remark

"Your daughter," said the doctor to a railroad shop worker, "has diplhtheria."
"So, I'll be quarantined?" asked the worker.
"No, not if you go now. You can leave and still carry on your work."

As he packed his belongings that would be necessary during the time he was away from home, the little girl followed her daddy closely. She was a small child, and in her weakened condition barely able to speak. But there was strength enough in her for a kind word to her departing daddy.

"Daddy," she breathed in a semicry, "do you have your Bible?"

It was just a remark, but the unsaved father, as he left the room, could not get away from it. He went to the shops in the morning but his little girl's words followed him. He ate and slept with them until finally he yielded to the Savior of his little child.

If you can tell what a consecrated remark will mean to an unsaved person. We are to now gospel seed by the side of every one that we have, friend, and he will supply the balance. Turn over to him the insalubrious amount of brains you have, and he will multiply the balance required to make a gospel worker out of you, or fit you for humble Christian service, or to take you straight to the gates of heaven gold.

The Broken Cable

"We're shut off," cried a technician.
"A cable is broken," said another as he searched for the cause of the sudden total deadness of the broadcasting apparatus of the National Broadcasting Company in New York City.

"Too bad," broke in one of the company's officers who was present at the reception of the broadcasted message from the King of England.

But another youthful technician seeing the frayed ends of the cable cause the short in the endeavor, tabbed the two ends and held them in his bare hands until the message was completed.

Listeners in the United States wondered what made the break in the message and it was not until later that the truth came out. God had in His own time had the last word of His sinful leadership.

So we are to form the cables for the message of God to be broadcast to the world. Without our hands His message will be lost in this world. He is speaking through the Bible, through gospel messages, through sacred songs, but it is only as we are faithful to Him and rebroadcast His words that the world is able to tune into the voice of the Almighty.

Partners with God

"In coming to God one enters into the strongest possible partnership," said T. W. Willingham at the Pasadena Campmeeting this past summer.

I thought of equal partnerships—John D. Rockefeller, for instance, and his partner who started the Standard Oil Company, whom later the famous John bought out. And for instance of Henry Ford who bought up all the remaining shares in the original Ford Company and the billion dollar combine. Partnership requires, when it is equal, that each party put up either the same amount of money, or one partner puts up money and the other ability or training.

I continued the preacher, "You put in all you have and Jesus puts in the rest!"

Then we are equal partners with Jesus. My weakness against His strength makes us co-workers. Give me your weakness, and He will supply the balance. Turn over to Him the insalubrious amount of brains you have, and you may be blessed therewith. He will supply the balance required to make a gospel worker out of you, or fit you for humble Christian service, or to take you straight to the gates of heavenly gold.

The College Girl's Vow

"Girls," said a popular co-ed at a Christian college, "if it means hell, I'm not going to the altar."

Revival reached the college several times. But this girl and her chums had not been touched. At this particular time, her conscience was moved. She visited the chapel and they tried to get their friend, and leader, to go with them to the altar. But she was not moved, she would not come. She was led by the thought of God's message to her.

"If it means hell," retorted the leader, "count me out!" and she rejected the call of God.

"That revival closed," said Holland Longden, "and the leader had the girl speak with the girl who took sick, seriously, suddenly and mysteriously.

She came back, "I'm lost—I'm lost—lost!" and fell across the floor.

God took her at her word. She made up her mind much sooner than she would have been led, and gave the results of her sin's leadership.

The Preacher's Magazine

March-April, 1943

(129)
BOOK REVIEWS

He Is Risen, by Harold Paul Sloan, Abington-Cokesbury Press. $1.50.

Here is a very worth-while book, upon a very interesting subject. As the title suggests, the author presents a clearer understanding of the resurrection of the Lord Jesus Christ. If at first the reading is slow it should be noted that it will soon be borne out by the cogency of the arguments presented. As is characteristic of all books, it does not answer all the questions on this vital theme, but certainly its teaching should produce a spirit of profound reflection and interjection. And one will not agree with all that is said, but the presentation of deeper thinking, which will result on the part of the reader, is commendable within itself.

The author urges his deep convictions that the cross and the resurrection are the center of gravity of the New Testament. Before the Christian gospel was a history of beginnings with no power to make a secure and a permanent advance; with the descent of Christ civilization moved forward as it had never done before. It is a strange that the present preparation of this advance is due largely to the neglect and denial of Christ, the author urging a new birth of Christ as being the great need of the hour.

Attention is strikingly called to the fact that until the facts of the resurrection be appreciated clearly all other matters will fall short of complete comprehension, the Christian structure itself ultimately resting upon the resurrection. The writer aims toward the proposition that the resurrection is a main force in the constitution of Christ's church, his persuasion of the necessity of the body of Christ the universe; the identity of the body of the buried and risen Christ, etc., present a gripping and masterful appraisal of these vital questions.

We believe the message of this book will give added force to the message of the resurrection which philosophy so round, its theology is orthodox; its arguments are logical, its style symmetrical and easy. It remains the same theme, the answer to the confusion of the times is to be found in the message of the resurrection. Skinner proves that there is much evidence can be found in its message. It is worthy a place in the minister's library; and not alone in his library but in his mind and in his heart, for it will challenge him in his thinking, and its message will help to keep alive his faith and hope in his risen Lord.

A book like this is a blessing to the entire circle of his influence.—C. E. Shumake.

In the Shadow of the Cross, by Frederick S. Stamm. The Macmillan Company, $1.50.

This book contains fifteen messages which were delivered by Doctor Stamm in his own pulpit. They are fitting to the mind and lover of his own day. The thoughts are clothed in expressive language which makes the book very readable.

The author has given a spiritual interpretation of life in its workaday aspects. Life itself is pictured as spiritual. All things are given value and are made hallowed as they are seen in their true light, properly related to God.

The book has a very practical turn in all of its interpretations and presentations. It is not preaching in the air, but connected with everyday living. It is practical and inspirational, rather than theological. It is an introduction to one aspect of a frequent referring to current events at home and abroad.

The thought of the book is to meet all human and living problems with the spirit of Christ. It insists that we face the problems, and not stifle them by running away to God, by denying their existence.

The stern realities are seen, but they are seen in the light which faces God, both in man and in the future are emphasized.

Jesus is portrayed as the Pioneer who was crucified because He would not conform to things as they were. His lofty spirit and understanding of the value of the resurrection.

The author's idea is that Jesus had such faith that He said things because they were true—not that they were true because He said them.

Although the author would not measure to ordinary doctrine of the cross and the death of Christ, yet he points out the incomparable cross in human experience. Suffering is made bearable and even triumphant through faith. Almost all of the great people who have left their mark on any profession lives in a world which is full of darkness and evil. Frequent references are made to the Scriptural references which are applied to the human experience as we live in a real world. It does not treat the doctrinal aspect of the cross.

It is a great attempt to present the faith in the midst of a world that is full of darkness and evil. All in all, is it a fine message, energized and
The books of one's life are not balanced at death, for actually the span of this life is too short to determine the whole of a man. A change of career or for those who have had no real chance here. For instance, a life of intense activity must have opportunity to display its full spiritual possibilities by redeeming merits extending over a thousand years. The method of presenting the subject matter is scholarly. The use of footnotes to indicate the source of materials is very helpful. Also, the concise treatment of various theories on eternal life gives value to the discussion. Finally, his style of certain, philosophical and psychological ideas on immortality are highly enlightening.

Ideas may be classified in four groups, as follows: (1) The resurrection of Christ enables to believe in immortality. The witness of the fact of Christ's resurrection present such compel- lings for the soul of man that its acceptance is an abundance of material illustrative of the immortal condition. By certain views of "Eternal Life and Liberty," as well as those on the "Preaching Paragraph." (2) "Paragons of Imperialism" and "Christian Imperialism" are rich in preceptive material. In this book one gets a clear view of the issues and illuminations which make the teaching of the Bible central. The Bible is given its rightful place as the guide for people in present-day situations. Preaching from the Bible supplies a real need in the pulpit and will ministerially for all who read it—Roy F. Hay

Faces about the Cross, by Clavis G. Chappell. Abingdon-Cokesbury Press, $1.50.

Dr. Chappell again brings to his great host of reader friends a worth-while book. *Faces about the Cross* is a series of sermonic writings of this man of pulpit genius. Verify a magnificently theme plus an inspired subject, the whole clothed itself with the earthly body, just as the words of the man's inspired spokesmen into the pages of this searching spiritual analysis.

Strangely significant that in the midst of tottering kingdom and power-drudgery dictators, Dr. Chappell, even in life, including the challenge to lift a sin-smeared vine and learn priceless values from the steadfast face of the unruffled Galilean king, vive}

PULLED WITH SPIRITUAL REALISM, applying the gospel to all of life. It presents an challenge, an realistic challenge to be hopeful, trustful and faithful.

Here are a few of the chapter headings: The Church, The Jesus Master? A Page from the Table-talk of Jesus, Thinking Good Thoughts in the Unknown Tomorrow—A. Milton Smith.


Occasionally it is well to read ideas which are very helpful to the soul. This is a value to be derived from reading this book. The author is a minister in England, and he endeavors to give light and hope to those who come at grips with the destruction of life. Thus he presents what he considers the Christian interpretation of life, death and the hereafter.

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**PREACHING FROM THE BIBLE, Andrew W. Blackwood. Abingdon-Cokesbury Press.**

Out of his great background of preaching and teaching, Dr. Blackwood endeavors to give to ministers the theoretical principles of preaching, but does so in a practical way and with many definite and concrete illustrations. This book was written not only to tell what one should preach, but also to explain how one should preach. The author gives an excellent survey of the place of the Scriptures in Christian preaching with an interesting analysis of present-day Bible preaching. He has written a book that preachers may be classified in four groups, as follows: (1) The resurrection of Christ enables to believe in immortality. The witness of the fact of Christ's resurrection present such compelling for the soul of man that its acceptance is an abundance of material illustrative of the immortal condition. By certain views of "Eternal Life and Liberty," as well as those on the "Preaching Paragraph." (2) "Paragons of Imperialism" and "Christian Imperialism" are rich in preceptive material. In this book one gets a clear view of the issues and illuminations which make the teaching of the Bible central. The Bible is given its rightful place as the guide for people in present-day situations. Preaching from the Bible supplies a real need in the pulpit and will ministerially for all who read it—Roy F. Hay

**PLANNING A YEAR'S PULPIT WORK, by Dr. Andrew W. Blackwood. Abingdon-Cokesbury Press, $1.50.**

The average hand-to-mouth preacher—a preacher who plans his sermons only from session to session—has longed for some suggestion or plan that would assist him in planning a longer preaching program. Many pastors have worked out their own methods for planning a ministry over a period of months or a whole year. All en- terprising pastors realize the need of providing their congregations with a balanced spiritual diet. This book has an endowment to meet this need in this book, "Planning a Year's Pulpit Work." "The great idea in the book," the author states, "is not to provide materials for next Sunday's sermon, but to create minds into which a minister can pour what he finds for himself. ... The present desire is to be the introduction. The story of the homiletic patterns, they should vary from week to week. Under the guide- ance of the Holy Spirit even men ought to work out his homiletic forms." This book has grown out of personal experience by many who under the new conditions, an appropriate organism can be fashioned. The soul relations of individuals and immediately after physical death. (4) Opportunity is afforded, after physical death for a person to prove his real moral value.

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**THE PROCEACHER'S MAGAZINE**

March-April, 1943

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**CONQUEST OF DEATH, by F. Townley Lord. Abingdon-Cokesbury Press, $1.50.**

Occasionally it is well to read ideas which are very helpful to the soul. This is a value to be derived from reading this book. The author is a minister in England, and he endeavors to give light and hope to those who come at grips with the destruction of life. Thus he presents what he considers the Christian interpretation of life, death and the hereafter.

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**A PREACHING PARAGRAPH, by Dr. Andrew W. Blackwood. Princeton Theological Seminary, $2.00.**

The average hand-to-mouth preacher—a preacher who plans his sermons only from session to session—has longed for some suggestion or plan that would assist him in planning a longer preaching program. Many pastors have worked out their own methods for planning a ministry over a period of months or a whole year. All en- terprising pastors realize the need of providing their congregations with a balanced spiritual diet. This book has an endowment to meet this need in this book, "Planning a Year's Pulpit Work." "The great idea in the book," the author states, "is not to provide materials for next Sunday's sermon, but to create minds into which a minister can pour what he finds for himself. ... The present desire is to be the introduction. The story of the homiletic patterns, they should vary from week to week. Under the guide- ance of the Holy Spirit even men ought to work out his homiletic forms." This book has grown out of personal experience by many who under the new conditions, an appropriate organism can be fashioned. The soul relations of individuals and immediately after physical death. (4) Opportunity is afforded, after physical death for a person to prove his real moral value.

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The Strong Name, by Dr. James S. Stewart, Charles Scribner's Sons, $2.00.

A pastor who is satisfied with his preaching, feeling that he is already at the top, will not likely be interested in this new book, by the pastor at North Morningside Church, Edinburgh, Scotland. But if there should be a little desire for improvement, a reading of this book of twenty-four sermons with the stamp of greatness upon them will surely fan that desire into flame.

Dr. Stewart has such an inspiring way of putting new meaning into very old texts. The very first one, Sursum Corda (lift up your hearts) not only the price of the book alone. After preaching a new meaning into that very old and much-used text, "When these things begin to come to pass," then look up, and lift up your heads; for your redemption draweth nigh; he closes with these inspiring words: You have to experience the darkness that descends when all the flickering candles of personal merit have gone out, before you can discern, rising out of the gloom to meet you, the light that never was on sea or land. You have to have the shaking hand of death, before you can sing, 'Rock of Ages' as it should be sung. You have to 'faint for the flaming of Christ's advent feet,' and cry, 'Watchman, what of the night?' before you can know the thrill of Christmas morning, and the glory of the Word made flesh, and the sheep irrepressible sentiment of that ringing, tumbling shout—'Blessed is he that cometh in the name of the Lord!' You have to have looked into the horrible abyss of doubt and despair before you can really believe. You have to see everything falling from your hands, falling into my hands I bring, before Christ's strong pierced hands can grip and hold you. You have to have a suddenon of self, before you can rise from the dead the third day with the new life of God thrilling in your heart. So when these things come to pass, these desolating things that leave all self extinguished in ruins, look up, and lift up your head, knowing that your light is come, that the glory of the Lord is amongst you, and your redemption draweth nigh again.

Then there are four sermons on, "God and the Fact of Suffering," climaxing with this brilliant flight of inspiration, "Who are the men whose names stand on the dramatic roll-call of the faithful in Hebrews? Are they men whose days were happy and unclouded and serene, souls for whom the sun was always shining and the skies unvisited by storm or midnight? If anyone imagines that such in the background of faith, let him listen to this. They were stoned, they were sawn asunder, were tempted, were slain with poisons, destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth. That declares the New Testament, has been in every age faith's grim heretology, and it is not from sheltered ways and quiet, sequestered paths, it is from a thousand crosses, that the very devil's hell hath yoked. For the Lord omnipotent reigneth!

Other high points in the book are two sermons on, 'Who Is This Jesus?' and one on, "The Cry of the Martyrs"—such sermons as only a Spirit-filled Scotch preacher could preach. Twenty-four of his pages appear at only two dollars—W. H. Hammy.

The man who lives on the heights in fellowship with a Holy Presence is the preacher who lifts the people up and starts them on a new road. He bears the burden of the divine urgency and becomes noted as a revivalist. It is the old message with a new lift. Many country churches will come to this knowledge during the revival season.

The Preacher's Magazine