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*Printed in U.S.A.*
Managing Editor's Message

Does this issue appear smaller than the others? In the number of pages and amount of material it is not. Governmental war restrictions demand that publishers use ten percent less paper by weight than they used last year. For the time being we can still issue a sixty-eight page magazine by using lighter weight paper and cover stock. Future restrictions may make necessary a decrease in the number of pages, but we are all anxious to co-operate in the winning of this war and will take with good grace any restrictions necessary to bring this terrible earnings to a speedy end.

A reader wants to know how other pastors are conducting memorial services for soldiers who have been killed in action. Have you had such a service? Tell us how you conducted it. Send your write-up at once so we can insert it in the next issue. (The American Legion Manual has suggestions for services of this kind. Copies may be borrowed or obtained from your local post.)

The new Preacher's Magazine is meeting with universal approval among its readers. The Managing Editor has received many, many letters of appreciation for the material contained in the magazine. We are grateful for all of these letters. . . . There has been a good response to the appeal to send questions for Dr. Gibson's Question Department. But he always can use more . . . Numbers of sermon outlines have been received. These are appreciated; but we can present a better selection of outlines as we have a larger assortment to choose from, so send in more outlines.

In this issue there are some suggestions of Bible Study Prayer Meeting talks presented by the M. E. (Managing Editor). Do you want more of this type of suggestions? Write us if you do.

D. Shelby Conley,
Managing Editor,
The Preacher's Magazine
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D. SHELEY CORLEY,
Managing Editor.

The Preacher's Magazine.

The Preacher as Evangelist

J. B. Chapman, Editor

TIMOTHY was a pastor, yet Paul said to him, "Do the work of an evangelist." From this we gather that no matter what his office, the preacher is to reach for souls and to pray and expect success in leading men to God. There is not the slightest doubt that God calls some preachers to devote themselves to the work of evangelism in something of an exclusive sense, and whenever the Church is vital the "traveling evangelist" is always a useful and welcome official in her program, and it is impossible to overestimate the value of such a ministry. Not only does the task of founding new churches require the services of the extra official evangelist, but the established churches require the frequent visits of such men. All this is taken for granted, and we should close our ears to those critics who are always complaining about the professionalism of evangelists and who claim that such men are "out for the money," and that their work is not enduring. The record of evangelists will compare favorably with any other branch of the ministry, and the exceptions should not be allowed to constitute the rule when it comes to appraising them.

There are many living and dead who are especially gifted in their work as evangelists. Take our lately lamented Bud Robinson. It may be that Bud Robinson could have made a successful pastor, but I think no one familiar with the Gibb's Corners Department. But he always can use more... Numbers of sermon outlines have been received. These are appreciated; but we can present a better selection of outlines as we have a larger assortment to choose from, so send in more outlines.

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Managing Editor.

The Preacher's Magazine.

May-June, 1943
Editorial Correspondence

A LETTER FROM A YOUNG PREACHER

DEAR EDITOR:

I have tried to digest your recent editorial on The Tenure of the Pastor. It was very interesting and instructive and was very much appreciated. But as I examined my own relationship to the truth it brought a degree of discouragement. I guess the revolution was not very pleasant. I must be one of those misfits.

My first pastorate was a two-year term. My second was three years in length, and I could have predicted that I was getting better by my situation by moving, and my third pastorate lasted only fifteen months. My present pastorate is my fourth; have been here three years, and there were a number of dissenting votes when the proposition was put for my continuing for the fourth year. I realize that my work here is finished. I know my District Superintendent will do the best he can in locating me in another church, and I fully respect him, and should he get even with a preacher they do not like. And I think General Superintendent Williams is correct in all my districts not to vote again for the advancement of the kingdom, and my heart is fixed to do the will of God and get on with His work. What do I lack? Wherein am I failing? This letter is not a complaint, but I just wonder if you can help me. Perhaps I should have gained more from my past episcopal meetings and moved on and plan to read it again. But if you have anything more to add, please help me if you can.

Yours and K. L. L.

My Answer to the Young Preacher

DEAR BROTHE:

I have received your letter of recent date and have read it very carefully. I believe there is help for you, chiefly because you seem so ready to be helped. And the fact that you have set yourself to inquire for the trouble that serves to make your pastorates brief encourages me to believe you will locate the trouble and then correct it.

Of course some short pastorates have explanations which are no reflection on the preacher, and these should be included in making up the summary. But when one short pastorate goes on a number of instances, it is time to look for at least part of the trouble in the preacher himself.

In the first place, if the opportunities are not to be found, there must be a reason for this. All this talk about some one not wanting us to succeed—some District Superintendent or other key man—please be reasonable and cut out on. No matter what a man's position in the church, it will add to his glory for another minister to be willing to assume that role. And there are always on the lookout for men who can make something of them. If in their casting about the only one that solicits you or me it must be because we do not stand up above the plane high enough for them to notice us. That is hardly any just position. And for this same thing may be said also of church boards, churches themselves and all persons interested in the making of pastors and churches. So if within a reasonable time you are not given a place where something can be done, better look for at least part of the trouble within yourself.

The principal cause for preachers' moving is, I think, their inability to get along with people. Building and equipment may be involved indirectly, but the fact is the people are uniformed to lot to get even with a preacher they do not like. And I think General Superintendent Williams is correct in all my districts not to vote again for the advancement of the kingdom, and my heart is fixed to do the will of God and get on with His work. What do I lack? Wherein am I failing? This letter is not a complaint, but I just wonder if you can help me. Perhaps I should have gained more from my past episcopal meetings and moved on and plan to read it again. But if you have anything more to add, please help me if you can.

Yours and K. L. L.

MayJune, 1943
\*The doctrine of original sin as it is understood today is the result of various modifications of earlier teachings. In this third article on the subject, the author discusses some of these modifications.\*

**The Development of the Doctrine**

**In the Church**

H. Orton Wiley

As indicated in a previous article, the doctrine of original sin has not only been one of far-reaching, profound consequences in the Church, but also one of interesting theological and psychological explanations. The subject cannot be properly understood, however, unless seen in its historical development, and to attempt to trace the various modifications of the doctrine is the purpose of this article.

The doctrine of original sin, as we now understand it, is the result of the various modifications of Augustinianism, dominant in the Church from about the fourth century, somewhat modified in the medieval period by Thomas Aquinas and Duns Scotus and given special direction during the Reformation by the various teachers of the Reformation. Original sin is essentially a degradation in which man, by the doctrine of Augustinianism involving the following factors which are integrally related to the entire system of theology represented by this type.

1. There was first an exalted conception of the primitive state of Adam. The theory is built primarily upon a Pauline foundation, although there appears to be some infiltration of rabbinical ideas. According to Augustine, the exalted paradisical state of Adam was of the mind and spirit as a natural righteousness which exempted him from all physical ill, endowed him with immortal youth, and made possible the benefits of the tree of life. This latter would have eventually so refined his physical nature as to transubstantiate it into pure spirit, thereby enabling him to transgress all earthly limitations and to enter painlessly and triumphantly into heaven. He was endowed also, with a more human nature, a divine body, and pre-determined to holiness. Thus he had what Augustine regarded as the true freedom of the will, a posse non pecore as the schooling tended it, or so as not to make it more of a full thinker and an accurate speaker, Don't get discouraged.

In His service, the Editor.

**May-June, 1943**

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**INTENSE LOVE FOR SAVIORS, a sense of love to Christ and personal indedness to Him for salvation and a reverence for the value of a human being in God's sight—these are the requisites for power in preaching.—Philips Brooks.**

The Preacher's Magazine.

6 (143)
10 (146) The Preacher's Magazine

• Ability to win some men to Christ may depend upon some acquaintance with the intellectual problems of the day. This author discusses briefly—

Personalistic Philosophy and the Christian Ministry

Albert F. Harper

A

s a minister of the gospel you will have no urgent need for the following paragraphs with nine out of ten of the people whom you serve. You will be able to meet the spiritual needs of the nine with entire satisfaction to them and to yourself if you read no farther and give no thought to the problems here involved. But there may be the tenth one. He may come to your study today or he may move into the house across the street tomorrow. The doctor does not prescribe every day for all of the diseases he knows. Although his knowledge of a rare disease is not used in his daily round of work, a human life may depend upon such knowledge in the hour when the patient consults him. Your ability to win the tenth man to Christ may depend upon some acquaintanceship with the intellectual problems of today which constitute barriers keeping some college-trained men and women away from Christ.

The tenth man is more than likely a boy who went down from the Jerusalem of a Christian home to the Jericho of a college education and en route fell among intellectual thieves who stripped him of his faith and left him spiritually more than half dead. In the university he developed his beliefs unassailed with such apparent reason that he felt compelled to give up his faith in God in order to keep faith with his own intelligence. It is almost useless to present a gospel of blind trust to such a man or woman. Faith that has been lost by reason must to some extent be recovered by a more complete understanding. While one cannot be saved by reason, still, reason may serve the lowly, but necessary function of the ass which brought the wounded Samaria
to the place where the ministry of the inn keeper could restore him. If we are to save a soul, held in the grip of an honest doubt, bring him to the place where he sees that he can believe honestly without closing his eyes and stopping his ears to the demands of intelligence.

To one who has been intellectually awakened, and who has felt the demands of intellectual honesty, the lack of satisfying evidence is serious. A young woman in a university community was desperately trying to hold to her faith in God and still not deny the demands of intelligence. By sheer will power she was believing, but her mind knew no rest. She was invited to sit in a group where those who challenged the Christian faith were met in frank discussion by trained thinkers who were also Christians. It was a revelation to her that those who have faith may also have evidence which is convincing to the unprejudiced mind. At the close of the conference she remarked, "This has helped me more than a ten-day revival meeting."

Some familiarity with the problems of philosophy will help us with the occasional troubled soul whom we may meet, but such knowledge is also an aid in the study of systematic theology, and competence in the field of thought can give us a measure of inward personal serenity. In the presence of a mystery we are troubled; in the face of logical contradiction we are baffled. We are so built mentally that we feel obligated to submit to the force of reason. When another challenges our faith with reasoning we shall always feel insecure unless we too can give "a reason for the hope" that lieth within. When we have traveled the roads of the thinker and have found them parallel to the route of faith we journey with fresh assurance, and with increased conviction we seek to persuade others to take the pathway of life, for we have found that life is not a conflict of reason and faith, but Christ is the way of truth as well as the way of faith.

It is true that some thinkers have reached conclusions about the world which, if true, would destroy Christian faith. It is also true that other thinkers, of equal mental ability, studying the same fact in the same unperturbed manner, have reached conclusions in accord with faith. Outstanding among these are personalistic philosophers. Although Personalism as a system of thought is by no means new, it is comparatively recent development in philosophy. Ideas essentially personalistic are as old as the history of thought. The philosophy has been discussed and denounced in the last century, largely due to the efforts of Borden Parker Bowne (1847-1910), but personalistic ideas are evident in Greek thinking as early as 450 B.C. When Anaxagoras suggested that mind was the basic explanation of the physical world. 'The great men in the history of reflective thought: Socrates, Plato, Aristotel, Aquinas, Descartes, Leibniz, Berkeley, and Kant, have started converging streams of thought which have united to form the modern movement of Personalism.

In understanding the work of the philosophers one must seek for their fundamental insights. Every serious student of the world believes something with all of his heart and this is the kernel of his personal belief. His ideas are not true about life and are not life itself. It is the personalistic system that does not assert so. It holds that as a being capable of knowing anything it knows only by interpretation. It is not opposed to the idea of man as mind has somehow endowed the whole creation and has thus given an opportunity to share in creating a moral universe. Thus Personalism finds itself in accord with scripture for it said, "Let us make man in our image."

In the realm of values the personalistic thinker makes personality supreme. Apart from personality human and divine, there is nothing worth while. Apart from consciousness the idea of value has no meaning. The maxim of Immanuel Kant is basic in the ethics of Personalism. The great German thinker insisted that persons should always be treated as ends in themselves and never as means to other ends. Personalism is the basis of all social relations and all social institutions in the light of this ideal. Society should be so organized that every person has the best possible opportunity for self-development, physically, mentally, morally, and spiritually. The poet Edwin Markham saw this vision when he wrote:

We are blind until we see
That in the human plan,
Nothing is worth the making
That does not make the man.
With this, he builds the serious
If man unbuilt goes,
In vain we build the world.
Unless the builder also grows.

The crucial test of all forms of social organization is whether it contributes to the building of personality. In the light of this ideal, democracy stands approved and totalitarianism condemned. Democracy operates on the premise that the state is to serve the individual; all totalitarianisms assume that the man exists for the state. Democracy places the first and social systems subordinate. Totalitarianism places government first and persons subordinate. When the Personalist places the value of man second only to the divine personality he finds himself in harmony with the Christian view. The Personalist views man as a creation of the Supreme Person.
with the spirit of Christianity. Jesus taught that every person—man, woman, or child—is of supreme importance. It was better that one should die than offend a little one. Jesus rebuked the Pharisees for prescribing burdens of religious observance which were burdensome; he declared that the religious institution of the Sabbath was not the supreme value, but that humanity was supreme and the Sabbath had been ordained to minister to the needs of men.

Personalism is thus in fundamental agreement with many Christian principles, but there are also points of difference. In his emphasis upon the basic reality of persons the personalist thinker refuses to admit that the boundaries of personality can ever be crossed. Persons are absolutely unique and ultimate. This strict adherence to the absolute impenetrability of personality creates an intellectual problem in trying to explain the Trinity of the Godhead. On the personalistic premise one cannot admit three distinct persons and at the same time assert the unity of God's personality. The tendency for the personalist would be to solve the problem as the Unitarians do, or to accept the undivided trinity and thereby admit that the three persons of the Trinity are not three persons, but one person manifesting himself under three different forms. Neither of these is acceptable to Christian theology. The indivisibility of personality also creates an intellectual problem for our conception of the Holy Spirit in person actually entering into the human personality. The personalist would be inclined to say that since God and I are both distinct persons, God may be with me, but he cannot be in me.

The foregoing problems are not problems for the personalistic-thinker alone. From any point of view, and in any philosophical system, the Trinity and the Trinitarian, but inexplicably real presence of the Spirit of God, are mysteries to the human mind. There is a human deficiency which is right and proper when the finite mind reaches the limit of its own powers of explanation. We may nevertheless stand convinced in the presence of the revelation of God in His Word and in the revelation of personal experience. In spite of these serious points at issue, Personalism is still clearly the modern philosophical system most in accord with our understanding of divine revelation. Professor Albert C. Knudsen, in this book, The Philosophy of Personalism, has used an appropriate sub-title when he terms Personalism "The Metaphysics of Religion."

It Can Be Done!

For a number of years I have known a family of eleven who have always gone to church regularly even though some might think they were supplied with excuses.

Alone these parents and their nine children always have been poor, and—need I add this?—have never owned a car. The father, however, did have a coal truck which he used every day to support his family. Their home was three miles from the church in the country, and they had no trolley or bus line at their disposal, and the children were young.

But my friends did go to church, every one of them, from the baby up to the father. Every Sunday the coal truck was lined with clean newspapers and filled with clean children! Through cold rains and hot sunshine they taxied to church.

Would you like to know how the eleven are faring today?

Two of the sons have finished college and seminary and are serving as ministers. One daughter is a nurse, the supervisor of wards in a large hospital. Two other girls are secretaries to government officials, and a younger boy has just won a high-school scholarship.

Now that most of the members of the family live away from home, do you wonder if they keep that church? No one who isainted with them ever thinks to ask that question, for they know the answer—Townsend Richards, in The Christian Advocate.

The Question of Contradictions

Third Series in

Introductory Studies in Our Holy Scriptures

J.W. Goodwin, General Superintendent Emeritus

With all that may be said in the field of criticism, the wise and scholarly men who have produced the English and American revised translations agree so fully with the King James translation that we can rest assured that we have a truthful Bible, and thus use the American and English revised as commentaries.

of our Lord than any one of their records taken alone. Thus to undertake a theory that Mark was written first and all the others drew their information from him and then added to the record what they had learned from tradition is pure assumption and without any ground whatsoever. It is clearly evident that each writer selected from the great storehouse of known facts only what would better suit his purpose in making so brief a record of that great life on earth. We may well conclude that each writer mentioned only such facts as were pressed upon his mind by the Spirit for the very purpose in view. Doubtless our Lord must have stated the same truth in different language on various occasions, and it is not unreasonable to suppose that He uttered the same truths in different expressions in one discourse. Any method of interpretation which undertakes to destroy the harmony and beauty of the records by supposing that different words in the records prove a contradiction cannot well stand the test of serious thinking.

The Origin of Some of These Alleged Contradictions

In the study of the Scriptures it must be remembered as already indicated that they have been translated from the original language in which they were written. There are many minor differences of word or a part of the Old and New Testament in existence. Dr. Horn gives a long list in his great work on Biblical Introduction, and the International Standard Encyclopedia states that there are four thousand of such
texts, or parts of texts of the New Testa-
ment in existence.

Our English Bible has come to us after
most careful research and painstaking ef-
forts. The Authorized version and the
American Revised version are helpful in the study of the Word. How-
ever, the so-called King James translation
alas in the use of the majority of all ad-
ministers of the Bible. With all that may be
d said in the field of criticism, the wise
and scholarly men who have produced the
English, and American Al-\n
Alooged revisions agree so fully with the King James transla-
tion, that we can rest assured that we
have a truthful Bible, and thus use the
American revised version as a basis for
comparative study.

We let them with an open heart seek an explanation of these alleged contradic-
tions.

1. As we read a little more carefully we
discover that there is a difference in the
circumstances and dates between two pas-
"sages of scripture which have been slighted

The first text records the satisfaction of
God before man had sinned; the last text is
given after fifteen hundred years of man's
sin and rebellion which had grieved the
heart of God and compelled Him to make a
change in world affairs.

Would this not naturally give us a hint
regarding the solution of other moral dif-
ficulties which might appear in the record?
We find some of the old worthies truly rep-
resented as good men, yet occasionally prac-
ticing polygamy and other sins which are
condemned in other portions of the Bible. Are
we not warranted in concluding that con-
duct, to some extent at least, must be judged
according to the light which one may have
at that date, and if it is not clearly stated that
God has revealed Himself in many portions
and in different manners? Then we may
ask, Where is it stated that God ever or-
dered such customs or approved polygamy,
or any other wrongdoing? In dealing with
human weakness, He seems to have been
compelled to use the best He could find and
overlook many things in an effort to bring
better results for the benefit of mankind in
general. I think it is an admitted fact that
virtue must be judged in relation to the
light or knowledge one possesses.

2. It is not an unknown fact that there are
different scholars and writers and au-
"thors which combined to make our Scrip-
tures. We ask, may not this be another
source of some difficulties? In Genesis 2: 17
and Genesis 3: 4 are two contradictory state-
ments, but two different characters are doing
the speaking. In the first, God said that
man should truly or surely die the very
day he disobeyed; in the second, the devil
declared that man would not really die.

The only difference is the correct definition
of the penalty placed on transgression. If
God meant physical death, then the devil
told the truth. If God meant the de-

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faith," but when read with understanding,
there is a glorious harmony between them.
They only present a different aspect of the
same great truth.

4. Then we must not forget that different
authors proposed different plans in ar-

This has been due to the fact
that the translators used the same English
words to represent several original terms.
For example, in Luke 13: 24 and in 2 Timo-
thy 2: 24, two distinct words in the Greek
are rendered "strive." It will help us when
we remember that the term used in Luke
should have been rendered "agony," for there
are a few obsolete words found in the King
James version which have been corrected in
the revised version. Thus we find the
word "prevent" which should be "precede." A
study of the Greek, and also some of the
more modern translations will greatly help
us to make clear the thought of the original.

5. Also, there have crept into the manu-
scripts some errors and interpolations. These
have been discovered in searching the vari-
ous manuscripts which are in existence and
 noting the marginal readings in disputed
places. But with the seventy-two elders
sent from Babylon to help God and compelled
four centuries before Christ to work to-
gether in the production of the Greek ver-
sion termed the Septuagint, and the many
scholars who worked to give us the King
James translation in English, and the ardu-
ous toil of translators of the English and
American revised versions, together with
the number of modern scholarship working on
all the old text and various translations; we
can rest assured that we have a gloriously
inspired Bible, when we compare the trans-
lations with so little change of real meaning
in various productions.

No sincere student should be disturbed
over the contention of errors or discrepan-
cies. Men of devout minds have made a
life study of Hebrew and its kindred branch-
es and changes made in the languages, dug
diligently into the Hebrew and Greek roots,
read and pondered over dusty manuscripts,
searched with tireless labor on new and
discoveries in papyrus paper of more re-
cent years for "new and advanced light; and
now they come forth with convictions that
the great providence which has guarded our
Holy Scriptures and preserved them to us
so full of moral and spiritual values, with
hardly the smell of destroying flame on their
pages."
7. We would modestly suggest that dogmatic prejudice has entered into much of the criticism of this limited number of seeming discrepancies, which have thus been magnified beyond all reason. Some of these learned writers, desiring to be perfectly frank, have provoked unwarrantly more doubt than was intended, but no little damage has been done nevertheless. But many of their writings are fast passing away in the dawn of late discoveries.

Slaying Discrepancies Grounds for Comfort

We may ask, Has there been any good come out of this discussion over the criticisms of our Holy Bible? We answer in the affirmative, for we fully believe that much good has come from these criticisms; and the Holy Scriptures stand forth today in a much clearer light than ever.

1. We may say that it has awakened a more thorough study of the Bible in its revelation of truth, in its literature, and usefulness. More Bibles are being sold than ever, and the Bible has become the most popular Book in all universal reading.

2. This discussion has given a more complete understanding of the authors of our Holy Scriptures and their lives, and also it has given a better understanding of the processes of nature. It has caused men of learning to question the customs of the ancient world and thus adjust many questions; also it has brought to light hidden facts of towns and cities hitherto unknown, proving the truthfulness of the Word of God.

3. The discussion has brought forth able men of scholarship who have thus been inspired to come to the defense of the Bible as the Truth of God. Such men as Dr. Orr of Scotland, Urquart, Raven, McDill, Green, Ramsey, and a host of others.

4. This discussion has awakened a deep interest in men of financial strength, who have provided funds for archaeological research which has done much to sustain the truthfulness of the Word of God. There are few if any archaeologists who have joined the ranks of the "higher critics" so-called. And, new discoveries are coming every year which prove the Bible declarations as trustworthy.

5. There is a growing swing back to the Bible as authority. We are now in the rising tide of greater interest in the inspired Word of God. Lovers of our Holy Scriptures have nothing to fear from research in the field of archaeology or world literature. The Bible has come forth from the furnace of criticism without a burned leaf, and shines with a clearer light to criticize the critics. Many men of scholarship have openly confessed their change of front and now are coming back to the same and safe position of high esteem of our Holy Scriptures.

I Am Calling You

I am a necessity to all who prize peace, progress and purity. I am hung about with sweetest memories—memories of glad boys and happy girls, memories of beautiful brides, memories of saintly mothers, memories of grandfathers who slowly groped their way down the long, long trail.

I am decked with living tears, crowned by happy hands, and by hearts.

I live in the beckoning visions of the young and in the backward dreams of the old.

I lift up the fallen, relieve the burdened, strengthen the weak, help the distressed. I show mercy to the man in purple and fine lines, and bestowed kindness on the man in homespun and cotton.

I beseech gifts that neither gold can buy, nor kings remove. These are given to all who seek them in sincerity.

I restore to defeated hearts the freshness, the eagerness and the spirit of conquering courage.

I am the heiron-sent agent through which the divine Christ sends His saving gospel to sinning, suffering, sordid, selfish souls.

I am calling you!

I AM THE CHURCH—The Voice.

Sanctification in the New Testament

Ralph Earle, Jr.

Earlier Epistles of Paul

1. First Thessalonians.

The two letters which Paul wrote to Thessalonians are not burdened heavily with theology. They are pre-eminently practical. But it is interesting to note in this connection that we find a large number of passages in these epistles bearing directly on the subject of sanctification. Evidently Paul viewed the doctrine of sanctification primarily from the practical point of view.

There are two passages in First Thessalonians which are especially striking. Both are portions of a prayer, a phenomenon rather common in Paul's writings. In his letters to his churches he frequently alternates between prayer and praise, or interweaves these with rebuke and exhortation for his readers. We see the frequent interplay of various emotions on the heart of the great apostle. And so Paul prays for the Thessalonian Christians:

And the Lord make you, to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints (3: 12, 13).

The same is his peace unto it.” At the close of the epistle Paul writes:

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it (5: 23, 24 R.V.).

It is interesting to note that both of these passages strike the eschatological note which is distinctive of these epistles. Paul is concerned that his Thessalonian converts shall be found “without blame” when Christ comes for His Church.

The word translated “holiness” in the first citation is hagiasmos, the state resulting from sanctification. Boice, following Thayer, defines it as “moral purity.” Another writes, “Holiness, the result of sanctification, comprehends the whole life in and from the Spirit.”

Paul’s desire is that the Thessalonian believers may appear before Christ at His coming unblamable in the sphere of holiness. There may be blame attached to them on other scores, because of mistakes due to human frailties. But in the realm of moral purity they are to be unblamable.

But this blamelessness is “before our God.” It is not to be expected that even the most saintly Christian will be able to escape all criticism from men. But in the sight of God, at the bar of divine judgment, he can stand pure in heart and soul, unblamable before God.

It appears from verse twelve that the means of establishment in this state of holiness is a constant increasing and abounding in mutual love. Holiness and love are united in the character of God and cannot be divorced in the life of the Christian. Love is the best expression of holiness. No one can retain holiness long who does not love. He who increases most in love “toward all men” will most surely be established in holiness. This seems to be the teaching of this passage.

Our second passage tells us that God is the author of holiness and it is a gift of God to "sanctify" the Thessalonians "wholly.”

The verb “sanctify” here is in the aorist tense. We have already noted the aorist does not "prove" momentary action. But we can certainly say, negatively, that the nonuse of another tense is argument against a progressive process, unless a definite statement be found for such an idea.

The word "wholly" in the Greek occurs only here in the New Testament. Robertson says of it:

Here is meant the whole of each of you, every part of you, "through and through" (Luther), qualitatively rather than quantitatively.

J. V. Bartlett, in his article on "Sanctification," has a very illuminating discussion of these two passages. He says:

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There is a state possible in Christians, corresponding to the ideal of their calling, in which they are described as "unspeakable in holiness," into which they may be brought by the grace of God in this life. Therein they stand balanced through and through in the presence of their being sliding by grace in a condition fit to bear the scrutiny of their Lord's presence without rebuke. Such is the teaching of 1 Thessalonians 3:12; 5:23. (Hastings Dictionary of the Bible, IV, 393.)

The ethical implication of sanctification is stressed in a third passage in this first epistle of Paul. The chapter begins with an exhortation to walk in a way that will be well pleasing to God. Paul then goes on to relate the believer's conduct to his sanctification.

For this is the will of God, even your sanctification; that ye abstain from fornication; that each of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God; that no man transgress, and wrong his brother in the matter: because the Lord is the avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanliness, but for holiness. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you (4:3, R.V.).

It is necessary to keep in mind the pagan background of the Thessalonians; in order to understand these admonitions. It would appear that those believers needed the sanctifying power of the Holy Spirit to keep them clean in their lives. The pagan life about them was so low and wicked that they needed a mighty force within them to combat the evil all around.

In each, that each one may be kept from all kinds of moral impurity, God wills our sanctification. A few held that God's will is that ye may abstain from fornication, making "your sanctification" parenthetic. But almost all scholars are agreed that your sanctification is in opposition with "the will of God." It is God's will that we should be sanctified, in order that we may live a holy life.

II. SECOND THESALONIANS.

There is only one reference to sanctification in Paul's second letter to the Thessalonians. He tells them of the beginning unto salvation in sanctification of the Spirit and belief of the truth (2:13 R.V.).

The term "salvation" in this passage evidently refers to final salvation, which comes, as the word is used here, synonomous with "believe." A Spirit-filled, Bible-loving Christian need not feel concerned about his eternal salvation.

III. FIRST CORINTHIANS.

Soon after Paul had left Corinth an eloquent preacher named Tarsus followed him in the pasture there. Many of the Corinthians had been captivated by his oratory and pleasing personality. Others stood loyal to Paul as the founder and father of the church. Still others declared themselves for Peter, the leader of the apostles after Pentecost. A fourth group evidently prided itself on superior spirituality. Its members were the true followers of Christ.

When Paul heard that these various groups were quarreling in the church at Corinth he immediately wrote a warning letter. He did not hesitate to assert his apostolic authority over a church which he had founded. He was ready to come to them with a force though it appears a trifle awkward in English.

One of the surprising things about this epistle is the way in which the apostle greets these Corinthian Christians. He calls them "sanctified in Christ Jesus, called to be saints" (1:2). This sounds strange, like a contradiction of his language in the third chapter, where he calls them "carnal" three times. Instead of being spiritual, they were fleshly. How are we to reconcile these passages? How can the people who are described in this epistle be called "sanctified" and "saints"?

It is evident that the term "having been sanctified" (perfect passive participle) is not equivalent to the expression we studied in Thessalonians, "sanctify through and through." These Corinthian Christians were a long way from perfection either in love or in moral character and conduct! They certainly were not "saints" in that sense in which that term is generally used.

What did Paul mean, then, by such expressions? With regard to his use of the word "saints" we shall have to maintain that in its use here it includes all Christians. Clearly, the word as used here is synonymous with "believers."

But what of the term "sanctified"? I think that we shall have to grant that it here means primarily "consecrated to God," "sanctifying influence." God, has not only chosen us to initial salvation—what we commonly term "conversion." It is from the beginning, chose us unto eternal salvation, and this salvation is ours if we yield ourselves to the Spirit's sanctifying power and believe the truth. A Spirit-filled, Bible-loving Christian need not feel concerned about his eternal salvation.

The Revised Version lies much closer to the Greek in this passage than does the Authorized. In the latter the four things which we receive from God in Christ Jesus are listed together in a balanced construction. But the Revised follows the Greek in placing wisdom first, in the general statement. Then righteousness is linked with sanctification in the Greek by means of τὸ ὁσιότης. This is indicated by the punctuation in τὴν ὁσιότητα. Therefore it is better in the margin of the Revised by "both righteousness and sanctification and redemption." This verse has a sweetness that even though it appears a trifle awkward in English.

It appears that the main emphasis of Paul's statement in this passage is that in contrast to the wisdom of men Christ has been made wisdom to us from God, and this wisdom is particularized as consisting of "righteousness, sanctification, and redemption."

The last of these, redemption, is evidently climactic and inclusive. That is, our right-experimental salvation will culminate in a complete redemption, of which they are parts or phases. The final purpose of Christ's word is to redeem us fully.

In two passages in First Corinthians Paul uses the figure of the temple for believers. In the first he declares that the Christians are a temple of God. Evidently he means, the Corinthians are as a group.

Knew ye not that ye are temples of God and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and that temple ye are (1:3; 16, 17 R.V.).

The second passage states that the body of the individual believer is a temple of God.

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Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own; for ye were bought with a price: glorify God therefore in your body (6:19, 20 R.V.).

The word translated "temple" in both passages is more correctly rendered "sanctuary" in the margin. It is not the whole temple enclosure to which reference is made, but the holy part. Both passages state that the Holy Spirit, or Spirit of God, dwells within this temple. It is that which makes it a sanctuary, a sacred place to the outer world.
husband is, by virtue of his union with a
Christian wife, sanctified in any real and moral sense.

The thing could be said of the term "holy" as applied to the children of such parents. That children are made morally holy by having Christian parents, or parent, is denied by the hosts of thousands of such
offspring. No one would question the sancti-
fying influence of a Christian home. But the
environment does not change the heart.
Only the operation of the grace of God can do that. Probably Boese is correct in
interpreting the term "holy" here (kaple) as denoting "sanctified." Robertson sug-
gests that the word for "unclean" might well be rendered "illicit." There is one more passage in First Corin-
thians in which the term "sanctified" occurs. After giving a list of gross sinners, Paul says:

And such were some of you: but ye are
washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ,
and in the Spirit of our God (1 Cor. 6:11 R.V.).

The order of the words in this text seems odd. The meaning would seem to be that they repented of 'their sins and forsak-
thed their religious life (kaple) and, outwardly and inwardly, of sinful
acts, thoughts, and motives. Having done this, they were consecrated to God to be
His property; hence, they were justified by
God. These would be the steps of con-
version. We have seen people forsake their
sinful habits and associate, when the con-
viction of the Holy Spirit seized them. Then
they gave themselves to God and experi-
exed His pardoning grace. Adam Clarke
confuses things by making justification fo-
low baptism.

IV. SECOND CORINTHIANS.
Second Corinthians is singularly free from
references to sanctification. But in the first
verse of the seventh chapter there occurs a
phrase which is pertinent to our subject.
Having therefore these promises, beloved,
let us cleave ourselves from all defilement of
flesh and spirit, perfecting holiness in the
fear of God (R.V.).

The verb "cleave" is in the (hurtfulty) as-
sist subjunctive. That would imply that
Paul is calling upon these Christians for
immediate action. Let us cleave ourselves to
at once, in view of these promises.

The participle "perfecting" is in the present
 tense, which indicates continuous action. Having cleaved ourselves, let us go on
perfecting holiness.

It would appear from this verse that sanc-
tification is something that requires human
co-operation. A person cannot be holy in
heart unless he keeps his outward life and
his thought life clean. Holy living is not
an automatic type of existence. It requires
constant watching and praying, guarding
ourselves against the temptation from the
sin about us. The holiest saints have always
emphasized this. Adam Clarke says that
"perfecting holiness" means:

Getting the whole mind of Christ brought
into the soul. This is the grand object of a
genuine Christian's purpose. The means of
accomplishing this are: (1) Resisting and
avoiding sin, in all its inviting and seducing
forms. (2) Setting the feet of God before
our eyes, that we may dread His displeasure,
and abhor whatever may excite it.

V. GALATIANS.
The main theme of the Epistle to the Ga-
latians is justification by faith, in opposition
to justification by works of the law. But
Paul also deals here of the "Spirit of the Flesh"
and "the fruit of the Spirit." It is the word
of the Holy Spirit in the heart of the
Christian, sanctifying his dispositions and
affections, making him holy in thought and
motive and attitude. Legislated produced the
Pharisees, who were the objects of Christ's
most scathing denunciations. It is the Holy
Spirit who has produced the saintly char-
acters of the Christian Church.

In the fifth chapter of Galatians, verses
ten to twenty-five, Paul draws a sharp
contrast between "the works of the flesh"
and "the fruit of the Spirit." If the former
catalog is listed the basest and most de-
grading things of life, then the latter are
found the noblest and most uplifting ideals of
human life.

Love, joy, peace, longsuffering, kindness,
goodness, faithfulness, meekness, self-control
(R.V.).

The noblest in Roman philosophy and
eculture was summed up in Stoicism. The
Stoics started with self-control as their
foundation stone and added: faithfulness,
kindness, long-suffering, and perhaps peace.
But they never experienced in large meas-
ure the wonder of love and joy.

And there was one virtue upon which
none of the ancients placed a very high pre-
mium. Meekness was not popular in the
philosophy of the ancient world. Certainly
none of the Roman heroes were examples of
it. And yet every student of the teachings of
Jesus knows that he is one of the chief
meekness both base and central in the
Christian reconstruction of life.

Verily I say unto you, Except ye turn,
and become as little children, ye shall not
enter into the kingdom of heaven. Whosoever therefore shall humble himself as
this little child, the same is the greatest in
the kingdom of heaven (Matt. 18:3, 4 R.V.).

How may one avoid the works of the
flesh and grow the fruit of the Spirit in his
life? Paul has a definite answer to his
question, found in verse sixteen.

But I say, Walk by the Spirit, and ye
shall not fulfill the lusts of the flesh (R.V.).

Must the conflict with carnality continue through
out life? The answer here is the con-
tention of a host of preachers and writers.
We are told that as long as we are in the
body we shall never be sharp, and at least intermittently struggle between the
flesh and the Spirit.

It seems to me that Paul has already fur-
nished us with a categorical answer to that
question in the sixteenth verse, quoted
above. He says that if we walk by the Spirit,
we shall not fulfill the desires of the
flesh. In verse seventeen Paul is describ-
ing the condition of the Galatian Christians
in his portrait of the mutual conflict be-
 tween the flesh and the Spirit. But he tells
the Galatians how that struggle may be
ended in victory for them. By following
the Spirit fully they would be saved from
the flesh and its deleterious effects.

Findlay has a pertinent comment on this
question, which I shall quote in closing our
study of Galatians. Speaking of the flesh
and Spirit, he writes:

They can never come to terms with each
other, nor dwell permanently in the same
being. Sin must be extirpated, or the Holy
Spirit will finally depart. The struggle must
come to a definite issue. Human character
tends every day to a more determinate form;
and an hour comes in each case when the
victory of flesh or spirit is irrevocably fixed;
when "the filthy" will henceforth "be filthy
still" and "the holy, holy still" (Rev. 21:11).

The secret of victory lies in a conscious
and complete surrender of our whole per-
sonality to the Spirit of God, to be led by
Him in "the way of holiness."
The Preacher as Prophet

J. Glenn Gould

In fact, I am satisfied that the prophetic aspect of the preacher's task transcends in significance and importance both the priestly and pastoral aspects of that ministry, important as these other aspects are. It is that sense of responsibility that rests upon the man of God who stands before the people to speak to them as an ambassador of Jesus Christ. His voice is as the voice of God out of eternity, and a reverence and sanctity attaches to his utterance which does not invest his daily speech. There is an official character about the preached word that sets it in a realm apart. Here is the ministry's most awful and mysterious responsibility, God grant us a holy reverence for it.

But, having said this, it should be observed that the preaching of the preacher is not to be a thing isolated from his other official responsibilities. In fact, there is the possible relationship existing among these several activities. His priesthood manifestations should pave the way for his prophetic utterance by preparing mind and heart for the reception of a message from God. And his pastoral activities should strengthen and buttress the truth's integrity reinforced by his the Word of the Word. These three phases of his holy task are related intimately and organically as faith, hope, and charity. But there is a greatest among them; and that greatest is preaching.

But, to come to grips with the practical and day-by-day problems connected with the preaching, the greatest and most persistent issues of life as a preacher will turn about the question, 'What shall I preach?' The pastor is confronted with after week with the necessity for preparing at least two sermons. There must be texts and themes determined, and creative effort must be expended. With many men it seems to be an effortless grinding out of a gist to prepare that weekly utterance. With others—and, I fancy, with most of us at times—these two preaching appointments may seem like bloodhounds pursuing one and certain to overtake one by Sunday next, with no hope of escape.

Why does the necessity for coming through with these two sermons ever seem like a barrier? Theologically, it should not, and, as a rule, indeed, it does not. Why, then, should this ever be true? The reason is not difficult to ascertain. Every preacher has moments of clear insight, times when his thought is inspired and creative. And every preacher has times of mental sluggishness, when his thoughts bog and his eloquence is glib. It is a sober fact—and every preacher knows it—that there are times when truth stands out clear as crystal, and sermon suggestions come thick upon the mind and pad the page. There are other times when the mental garden is as dry as Sahara and it seems that no message could be conjured up by any possible device. In view of this, there is only one sage counsel to give. Husband the output of your inspired moments against the day when your mental garden seems a sandy and barren waste. The product of these days of inspiration may serve to irrigate your thought in the dry time and prove a savior of life and spirit when drouth is upon you.

Preaching should not be left solely to the inspiration of the hour or the moment. The preacher will find for guidance only on the passing inspirations, or apparent inspirations, which come to him will find his mind playing tricks on him. Before he knows it, he will be limiting his selection of themes to the interests that lie nearest to his heart and will be giving his people poorly balanced spiritual rations. The only way I know to avoid this inevitable tendency is to plot your course of preaching over a period of, say, six months, or even a year. Such a course of projected preaching should not lay any man open to the charge of pulpit formalism. In fact, right, employed, such a method permits the 'word of the pulpit' to reflect the Spirit's direct guidance and inspiration. And, of course, the whole program can be overturned if and when the will of God indicates that it should be.

When it comes to the selection of pulpit themes, it is a bit difficult to give direct advice. But at least one thing should be done. Do not ever 'spend' time on trifles when you are not up to preach on the subject. We laugh today at some of the scholastic quibbles of the later Middle Ages; as, for instance, the question of how many angels could stand on the point of a needle. But in many fields of learning we today have overspecialized to such an extent that we are seriously in danger of falling under the condemnation we pass upon the ancients. In my own Alma Mater, the subject of philosophy dissertation was accepted on the subject: 'Sex Expression in Cucumbers.' No doubt the fledgling Ph.D. was concerned with the love life of cucumbers, but quite obviously equally unimportant. Beware the sin of trifling in the pulpit. But rather choose the big themes with which the Word of God is replied.

For one thing, preach doctrine. There is a popular falling away among preachers: generally, the preaching of doctrine is unpalatable to the modern audience and should be carefully avoided. As a result, we have a lot of churches across the land—I speak of the church at large—who have no conception of the grandeur and subtlety of Christ's truth. They have no idea what Christianity really stands for, and it is no surprise to find them living like men of the world. Never be afraid of doctrine. Never allow yourself to be persuaded that your people have had too much of it, or even enough of it. Because you minister in a church that is dedicated to the preaching of the 'second blessing, properly so-called,' do not believe for a moment that all of your people are sufficiently familiar with this glorious teaching, and no longer require the preaching of it from the pulpit upon precept. I implore you, go out to preach the doctrine and experience of entire sanctification. Root it deeply into the Word of God. False doctrine is sweeping the land, and is based upon a mistaken or partial understanding of the Word of God. Inform your people's minds with truth, and build them up in righteousness and true holiness. But entire sanctification is only one of many glorious doctrines of the Word of God. Preach them all, and never believe for a moment that any one of them is a mere verbal quibble.

In the second place, preach practically. Even though your head may at times be in the clouds, keep your feet on the ground. Relate your preaching to the daily needs of men's lives. Either boys and girls and women whose fondest ambitions have been cruelly thwarted; whose most dearly cherished hopes have been demoralizingly trampled underfoot, or even the hard-headed, function-minded, and arid, until heaviness hangs like a pall over their souls. Point them to the Saviour and reveal to their hearts His constant love. Remind them that the darkness through which they pass is nothing to the inky black-
ness through which He groped His way to the cross. Some of them may be dead before you preach again. Say some word that words which a beacon light before their souls in life's last hours.

In the third place, preach for edification. To edify is to build. Don't be a building wrencher, but be a construction engineer. It is worth while to have a bit of discourtesy and tongue-lashing in the pulpit passing for straight preaching that I feel impelled to utter a word of caution. Don't be a bone- settler. Understand beyond all possible peradventure that the operation is necessary and you are the man to do it. Bone surgery is very delicate business. But perhaps I am thinking of men who strengthen them and make them more Christlike. Have faith in the truth. It has in it plenty of abrasive element without the introduction of any bad human element of home manufacture. The Word of God can do some first-rate, cutting on its own account. Believe in it, and preach it in the confidence that God will send it home to the hearts for whom it is intended.

Never turn your pulpit into a coward's castle by saying to the whole congregation: "I am the man who intended for some particular individual. If I can not strike the courage to deal with the individual privately, let him go without being dealt with; which is not the way of saying that no man should ever speak of people. It is a cowardly and inexcusable thing to do.

There is one emphasis which must pervade all of one's ministry, and that is the evangelistic emphasis. This is another way of saying, preach with the purpose of winning men to God. The sermon is never an end in itself. Its only worth lies in its instrumental value. It is designed not to tickle men's ears and lead them to exclaim, "What great preaching that is!" but to grapple with men's hearts and win a decision for Jesus Christ. Dr. T. H. Paton's great definition of preaching should never be forgotten. "Preaching," he said, "is the spoken communication of divine truth with a view to persuasion." Note particularly those last five words—"with a view to persuasion." That is your job—to persuade men. Our best preaching is ineffective until men have done something about it.

Once the text and theme have been determined, the preacher must decide upon the presentation. It is my judgment that the preacher should avoid, so far as possible, the topical sermon. Too many times a text treated topically becomes a pretext. It is apt to be wrangled from its contextural setting and wrested in its meaning until it becomes a strange and wonderful thing. Over in the Chesapeake Bay country there is a story quite commonly told of the preacher, whose fire was more heat than light, who once selected for a text a portion of Luke 19: 21, which reads, "Thou art an austere man." However, he misread his text: "Thou art an oyster," and proceeded to deal in varnished language with the "oyster men," many of whom sat before him. But we have all heard such perversion of the scripture, less ludicrous, perhaps, but equally reprehensible, from men who ought to have learned better. If you would stick closely to truth, therefore, you would do well to avoid topical sermons.

My own favorite form of treatment might be called the textual-expository method. It consists in dealing with a passage of scripture which may cover a number of verses, but which leads up into one lucid, meaningful phrase, sentence or verses. Use that focal spot as your text and then relate the entire passage to it. You will end with having given an exposition of a fairly complete thought from the Word, and will have avoided the dangerous thing that is apt to accompany mere running comment. I commend that form of sermon building to your thoughtful and prayerful consideration.

(The book of Romans)

The Book of Romans

Chrysostom had it read to him once each week. Melanchthon copied it twice with his own hand, in order to become more acquainted with it. Luther called it the chief book of the New Testament, and the perfect gospel. Corderidge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history. Gedet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this epistle than to any other portion of the Living Oracles.

Dr. W. H. Robinson, in his article, "The Archeology of the New Testament," has asserted that a thorough study of Romans is a theological education in itself. -Free Methodist

The Preacher's Magazine

An intimate study of the life of that great preacher, John Wesley, whom the author calls... The Preacher's Preacher

E. Wayne Stahl

JOHN WESLEY, having had to wait on a man who was late in keeping an appointment, exclaimed impatiently, "There are ten minutes lost forever." This same John Wesley for more than fifty years took an hour in the morning and an hour in the evening to be alone with God.

Such noble avarice of time, such prodigality in spending it in private devotions, explain, under the dynamics of the Holy Spirit, the amazing, the incredible achievements of the "man sent from God whose name was John." As Luther was the transcendent figure of the sixteenth century, so Wesley was the dominating personality of the eighteenth. And Luther once said, "I am so terribly busy today that I must take an hour or two more in private prayer." To use an expression of Oliver Cromwell, "both these mighty religious commanders, kneading came to glory" and power and victory.

Here was "the hiding of his power," by which this son of the upwrought parsonage tremendously and beneficently changed the history of the world; because he prevailed with God in the prayer closet, he prevailed with multitudes of assemblies and as an organizer and administrator.

But fully persuaded that, after the baptism of the Holy Spirit, this is the supreme qualification for the minister of today, taking an adequate amount of time to wait upon the Lord in the secret place. Every minister knows the appalling pull of things to be done as a faithful pastor and preacher. Unlike Luther, he sometimes is tempted to say, "I have so much to attend to today that I must scat my praying." God give us grace, that we may know the healing of this evil.

There is wisdom from above whereby the preacher can redeem the antithesis of the hands of Martha and the heart of Mary. It is my belief that the will would be hard for the soul who have not heard of John Wesley. If it had not been for those two hours he spent daily in the presence of God. I am also certain that the wonderful care of Generalissimo Chiang Kai-shek, who is being used as the liberator of China, is primarily due to his taking, a certain portion of time each morning to commune with the Captain of the heavenly armies.

If great men like these three or four to whom I have alluded find it imperative, in the midst of busy-nesses of which we can hardly have any conception, to take so much time in secret prayer, how much more it is necessary for us in our circumstances to learn the mighty lesson of giving a generous part of our time each day to this power-begetting habit.

So profitable did Wesley find his extensive times of prayer that he urged his preachers to follow his example, and give an hour every morning and an hour every evening to Bible reading and supplication in secret. He exhorted them to rise very early in the morning for their beginning devotions. Did he have in mind, offering this advice, the action of Christ recorded in Mark 1: 35?

Closely connected with the liberal notion of time he allowed for prayer was his thrill of time when he emerged from his period of waiting on the Lord. He once remarked, "Leisure and I have parted company; I propose to be busy as long as I live." Although he labored long before the line was written, he gloriously lived up to the words, "Give to each holy moment something to keep in store." Perhaps the author of the inciting song—"Work for the Night Is Coming," from which this quotation is taken, received his inspiration for writing it from a survey of Wesley's ceaseless industry. Truly he could say, "I must work the works of him that sent me, while it is day; for the night cometh, when no man can work." It seems to me that one realizes the urgency of "redeeming the time." (Buy up the opportunity) is a literal translation of this passage; he quoted the words:

Ever at my back I hear Time's hurrong chariot drawing near.
Such a holy menaced did Wesley have for the improvement of their time by his preachers that his very first rule, in his advice to them, was, "Be diligent. Never be unemployed. Never be triflingly employed. Never waste away time; neither spend any more time at any place than is strictly necessary."

What noble mandate! How the giver of them first embodied them in his own life! Somewhere he specifically suggests that an hour is sufficiently long for a social contact. In this respect, Wesley proved to be that 'good divine,' to whom Foxo refers "who follows his own instructions." Samuel Johnson said of him, "He enchant you with his conversation, but all too soon he must leave, and go on and call on some other man. As for me, I like to fold my legs and have my talk out." The delights of society had not such power over him as did the delights of preaching.

But with all his appreciation of the estimable value of time he never would have accomplished the enormous amount of work credited to him, if he had not "budgeted his time." Wesley was systemize incarnate. One of the members of the Holy Club at Oxford, he and the others were nicknamed "Methodists" because they did everything in the world in the day's order, according to a plan or method. In a very literal sense, he was a method-lst to the end of his life. Every day and each hour of the day had its allotted tasks with a dynamic will he planned his work and worked his plan. Never was a man more systematic, and this is the principle of achievement along any line.

I once talked with a man who had taken an extensive course of instruction in Oratory. He told me that what he considered the central secret of that instruction, "Keep an account of how you spend every minute of your hour." One of the most prized books in my library is Philip Gilbert Hammonds's "The Intellectual Life." (It is worth its weight in half dollars to any young preacher.) Among its practical, fascinating pages is a letter to his son, "Concerning the right use of leisure." I have often found it very useful to copy, word for word, the following:

"The right use of leisure is very much neglected. There are many men who, having the means and ability to do more to advance the church and the cause of God, are content to do too little. This is a common fault among preachers. They spend too much time in idle conversation, and too little in study and prayer. They should set aside a certain time each day for reading and reflection. They should also take time for physical exercise and recreation, but not to the extent of neglecting their duties. They should be careful not to allow their leisure to become a time for idleness or sloth. They should use it to advance the kingdom of God in their own lives and in the lives of those around them."

In a chest of drawers at the house was one compartment filled with the paint I had dumped clippings, papers, old letters, and various odds and ends. That drawer became so cluttered that it was nearly impossible to find anything in it. That one stood out and contained all those contents, having a place for each one; then, although I had not kept any article permanently, there was abundance of space for everything that had been in the compartment. I had, if you will permit me to coin a word, Wesley-preferred that drawer. That principle applies not only to space, but also to time.

Wesley's beautiful and inspiring parsimony of time was closely related to his industry as a student. So frugal was he in the economizing of minutes and hours that he sealed up one side of the carriage in which he traveled over England and made a bookshelf and desk out of it. In this itinerant study he wrote and wrote incessantly. He had a Bible precedent for this reading; it was that of the traveling officer of the Ethiopian queen whom Philip, the evangelist, heard reading aloud from the Book of Isaiah (Acts x: 27, 28).

What an immense amount of reading a preacher can get in by always carrying a book with him when he travels by bus or train. I know a certain preacher who never would think of leaving on a trip short or long, without having some worthwhile volume in his hand or bag; any more than he would think of departing without his hat or coat. Years ago, when Russell Cowell, who achieved renown by his lectures, "Acres of Diamonds," worked in Boston and lived in Somerville, a suburb of the Massachusetts metropolis, he mastered four or five languages by "using for study the time he spent traveling between these places." Wesley, the student, would have had his preachers to be studied them, this counsel, "Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. Contrast a taste for reading, or return to your former employment." I am sure that in Wesley's copy of Shakespeare, he had deeply underlined the lines of King Henry VI. (If I recall correctly the speech of the speaker) who asseverated, "Ignorance is the curse of God; knowledge the wing wherewith we fly to heaven.

But with all his enthusiasm for education for his-preachers, he would not have them put this first. He declared, "Gaining knowledge is a good thing, but saving souls is better." He insisted that being the means of men and women coming in saving contact with Jesus Christ was in itself a kind of scholastic discipline for the minister, "By this very thing you will gain the most excellent knowledge, that of God and eternity." He also warned preachers not to forget that they were "to be allowed and himself they are "to be taught how to the libraries of the world rather than be guilty of the loss of one soul."

Despite his love for study, he was not forgetful of this, written that Christian. 

"Oh! my books! They keep me from thee!" For he called himself home untied fibre (a man of one book). So indefatigably did he labor that it appears he could not recall word for word a verse from the New Testament in the English, he could usually remember it in the original Greek. He advised his preachers always to have a Bible about them. He recommended reading "all the Bible in order." Then he exhorted it to be read "carefully, with notes, seriously, with prayer before and after; fruitfully, immediately practicing what you learn there." Here are excellent counsels in wisdom and knowledge, both for laymen and preachers. Indeed Wesley more than once quoted to his preachers the great words of Bengal, "Apply yourselves to the Book; apply the Book to yourselves."

How regretfully Wesley "preached the Word"! His pulpit was a throne. He could say, to use a portion of a statement by the author of the Book of Ecclesiastes, "I the Preacher was king" (1: 12). There was an authority about his message bringing forth a spiritual conviction in the minds and hearts of his hearers. His princely bearing before the audience, the dignity of his dress, the brightness of his face, his "pale and pleasant" face, the supernatural something about his tones, gave his auditors the impression that here was a man who was in touch with eternity and could tell the way to prepare for it.

Giving his helpers definite advice as to "the best general method of preaching," Wesley has condensed into a few words the essence of whole volumes of homiletics: here are golden sentences, worthy of being framed and hung in the study of every minister:

"He over that this "method" is: (1) To convince; (2) to offer Christ; (3) to invite; (4) to build up; and to do this in some measure in every sermon. Then he adds, "The most effectual way of preaching Christ is to preach Him in all His offices; and to declare His law as well as His gospel, both to believers and unbelievers." And he concludes such wonderful counsel with this significant word: "Let us seriously and closely insist upon inward and outward holiness in all its branches."

What was this holiness which he ever held up as the white banner of the King of Glory? His quotation from W. H. Fichlet's "Wesley and His Century," which, in my opinion, the finest life of this heaven-sent man ever written, is this:

"The doctrine of perfection, as Wesley taught it, is only the belief that God's ideals in redemption for the human soul are capable of being realized here and now. It is the doctrine of a thoroughly religious life. Perfection of religion is not struggle, but victory; that what God demands, man, with the help of God's grace, may give. The first and greatest commandment, that sums up in its brief syllables, all human duty, is Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Is that to be forever, and for the souls which Christ has redeemed, and in which the Holy Spirit dwells, a law unfulfilled? To say this is to assert that the Christian religion, when translated into the terms of human life and experience, is a failure. This is a doctrine which is but a disguised atheism.

With what "transcendent triumph" did Wesley live the teaching that Christ can make us superconquerors through His "all victorious love!" As he lived in that triumph, so he died in it. Not long before his departure into the better world he was heard to murmur, as he lay on his bed, weak in body but strong in faith, "There is no way into the holiest but by the blood of Jesus. He died well" because he had that perfect love which casts out fear.

He insisted that sanctification was a credential of the call to preach. He declared that if a man has this call he "will desire nothing but God." He will be "holy in all manner of conversation." This meant of course "the second blessing, so called," as he characterized it.

I have entitled this article as I do in paraphrase of the term given the tuneful song of Robert Spencer, who has been called "the poet's poet." Wesley is emphatically the preacher's preacher. He was indeed "the gift of God" (the meaning of the name John) to the world; he revealed divine forces of liberation for the
human spirit; this proved him one of the supernaturally commissioned emancipators of the world.

England has had four famous Johns: John Wycliffe, who made a translation of the Scriptures centuries ago; John Milton, who wrote the greatest poem in the English language; John Bunyan, who preached the greatest allegory; and John Wesley, who, spiritually, summed up the works of the other three Johns. For he translated the Bible, lived a life of service and love; that life was an epic of holiness; it was a victorious Pilgrim's Progress from that unhiding city of time to the city that hath foundations.

He was pre-eminent the preacher's preacher, because his sermons were first directed to himself. God give us grace to follow in his train!

Fragile!

Handle with Care!

Among all our human relationships there is none more beautiful, or more delicate, than that which exists between a pastor and his people. Based on mutual trust, nurtured by friendly frankness, flowing through the years, and sanctified by a holy instinct, it is capable of becoming one of life's richest possessions.

The pastor enters the home circle on the most sacred occasions—baptism, death, marriage, trouble, joy, fortune and misfortune. His advice is sought on the most intimate subjects—marriage, love, finance, domestic relations, child culture, home religion, duty, conscience, morals. By the very fact that he is a minister of the gospel the preacher's counsel carries weight far beyond anything that might attach to his personal word.

Yet the pastoral relationship can be destroyed by lies. A single slight betrayal of trust will do it. A single deviation from strict probity and honor or a single falsification on the part of the pastor can be fatal.

It often happens that the minister himself wrecks his usefulness in a congregation by a careless appraisal of his pastoral relationship. There is the preacher who allows himself to be lured into a temper tantrum, during which he says things that wound and sear. In his saner moments he may regret them with all sincerity, but the damage is done.

Unfortunately, preachers are not supermen. Fortunately, the layman usually stands ready to make allowances for a certain percentage of human frailties. Yet the fact remains that the Christian family expects its pastor to be different!

So delicate is the pastoral relationship that it must be guarded at every turn. It is a thing that can be lost. Nothing can be sacrificed in the way of personal pride or vanity rather than that it should be impaired. A simple and frank apology, a genuine and inclusive forgiveness, and a new expression of trust may be sufficient to save this sacred relationship. Surely this is little enough to expend for so magnificent a status.

"No, I don't agree with my preacher," said a prominent layman who had squirmed a bit under the sermon. "But I can't get angry with him, and I can't refuse to listen to him. You see, when I was going through the blackest hour of my life, with my wife at the point of death in the hospital, he came and sat with me." The pastor had opened hearts and minds to his message by a simple bit of unfailing and honest Christian concern.

Then there was that brilliant preacher, convincing in his manner and careful of his material, who was never able to understand why he was forever outside the hearts of his people. He did not seem to understand how he was missing his big opportunity by not cultivating the pastoral relationship.

The pastoral relationship is a beautiful blend of tact, sincerity, religious faith, personal integrity, good humor and open-mindedness. Anything which dilutes any one of these qualities will undermine the preacher's relationship with his people.

The pastor, who expects to be of the largest usefulness, and who hopes to gain the largest personal satisfaction from his work, must stand guard over the preacher in the pulpit, making sure that his work from that holy place does not destroy his opportunity as a pastor.

Let the pastor remember that, at all times, he is to his people the mediator between God and man—Editorill (condensed) in The Christian Advocate, July 2, 1943.

The author here endeavors to discuss the virtue and limitations that appear in the field of counseling—

The Minister as a Counselor

J. G. Taylorson

THERE are those—fortunately few in number—who feel that the only task of the minister is that of preaching. There is no question, as to the importance of this field. Whatever else may be said with reference to the taxing duties of the minister of our day it must be said and said again that if he fails in the pulpit he has failed.

The field of pastoral counseling is as ancient as recorded. The practice of helping by advice, guidance, sympathy and encouragement, both formally and informally is immemorial. Recently, within the last decade, there has come a wave of new interest in this field. Some of the literature that has colored thinking is curious and unscientific and far-fetched. With this renewal of emphasis comes another whole practice of so-called "pastoral psychology." In this article we shall endeavor to discuss the virtue and limitations that appear in the field of counseling.

Whether the pastor desires it or not, he is a counselor. Each day he is asked to counsel on matters of grave importance to the counselor. There is no one who has the variation of matters on which he is asked to expound more than the pastor. Because of his position, the pastor has one of the most essential relationships that are found in the world.

First, perhaps, it would be well to clear up as far as possible the meaning of the term "pastor counselor." Although the term psychologist is relative, yet in the true sense a psychologist is a person who, after completing a college education, goes on to do graduate work in psychology leading to the degree of Ph.D. in this field. The shortest time in which this degree can be obtained is three years full-time study at some university giving degrees in psychology. In this general field one will specialize in personal counseling, vocational guidance, business psychology, or industrial psychology. The training is intense, and in the light of this the pastor is not a psychologist.

Neither is the pastor a psychiatrist. The psychiatrist is one who completes a regular medical school course leading to the degree of M.D. He will then spend from four to nine years specialized study, working in hospitals, clinics, or in the mental institutions. The psychiatrist is a specialist in his field and although this is a new science and relatively few facts are known, still they have proved themselves to be invaluable in the field of medical science.

A term that is used freely today is that of "psychoanalysis." This term suffers a gross misapprehension in the minds of the people. As a result, a great deal of harm is being done to the mental ill. The psychiatrist is a specialist in the field and although this is a new science and relatively few facts are known, still they have proved themselves to be invaluable in the field of medical science.

The field of "pastor-counseling" is becoming a highly specialized one and much attention is now being given to this in the larger denominations. Seminary graduates are in many cases spending three to six months (a few more) at institutions for the mentally ill where they work in close harmony with physicians. A statement from one of their official papers gives us the end and objective of such study: "It is not the purpose of the council to teach medicine, psychiatry or social work except in so far as it is a rudimentary knowledge of the work of these professional groups will enable religious leaders to cooperate with them in

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working toward the more effective alleviation and prevention of the infirmities of mankind. Students are taught to recognize and make use of their distinctive roles and functions, and to recognize problems they should not attempt to deal with as well as those with which they should." Ols Rudolff Heidt is employed in St. Luke's Hospital, New York City, besides being a graduate from the Episcopal Theological School in Cambridge, Massachusetts, studied psychology in Cambridge, England, and in Boston. Leslie Weatherhead, English pastor and writer in this field, spent many years of intensive and highly specialized study before writing his books.

The above is written to lift out one fact. Whatever the worth of this field may or may not be and whatever may come out of it in the future, it is certainly not to be trafficked in by the untrained. The dogma with which some speak and write is self-revealing in its limitations. Springing up all over the country are self-styled "pastor-psychiatrists" who are nothing short of pseudo-psychoanalysts, wishing off their own maladjustments on the weak minds of others. Personally, after spending a little time studying in this field, including, through the kindness of an outstanding psychiatrist, the benefits of three semesters of classroom and senior medical students and also actual clinical observation, I can only say that some definite personal opinions have been arrived at, which I shall state as follows:

1. Man is a whole person not to be segmented into three sections commonly termed physical, mental and spiritual. These sections are all interweaved and to fully understand one you must take all into account.

2. The field of mental health is broad and calls for specialized study.

3. There has been and is being much accomplished in this field through science.

4. There is much that science cannot do.

5. Although a study of personality is indispensable to the understanding of the individual, the minister in our church cannot afford to become a specialist in this field at the expense of his higher calling.

6. Methods and procedure (if they may be thus termed) used by the church to induce the individual to face his life in the sight of God and go to the "bottom," "pray through," "fully surrender" and "let go and let God" are both sound and more effective that methods used by science in dealing with the major difficulty of personality, namely sin.

7. There is no substitute for God! At the close of a term I put the following question to the commencement class: "What is the remarkable coincidence or general fact that is illustrated by those who have come before us suffering various mental disorders, that each had an "overburdened sense of guilt" which seemed to be basic?" I shall never forget his answer: "No, it is not a coincidence, for my personal experience verifies to the extent that I can say it is true in almost one hundred per cent of the cases. I wish I knew where it (sense of guilt) came from and what to do with it."

8. We have a high calling in giving to this tired, broken world a message full of eternal hope and no matter how relatively important other fields may be or to what extent they may captivate our interest, our first call is the presentation of the gospel expressed in words of John the Baptist, "Believe the Lamb of God, which taketh away the sin of the world."

Before discussing some imperative factors in effective counseling, let us look at some of the limitations and dangers. Always remember that when the end of counseling is to be counseled, the counseling is of no value. Neither is it the aim of the pastor to teach medicine, psychiatry or psychology. These are highly specialized fields and should be left to the specialist. The more trained one becomes in the art of counseling the more readily he will detect problems he should not attempt to solve. We must ever stay clear of the reputation of being a counselor, for counselor is not a profession in itself. It is to be employed only as a "part of" a more inclusive responsibility.

The art of successful counseling is not to counsel. It was S. Stanley Jones who first told us that the world is suffering from the paralysis of analysis. How true! We have taken apart and looked at the individual in segments and made our analysis in the egotism of limited knowledge. Well over fifty per cent of the books in this field that we have read have been more than colored by the Freudian principle of the sex instinct. Here we are here that this paper is far too short to deal with this principle in even a limited measure. However, we do want to say, and with emphasis, that this has been given far too great prominence in the popular works in the field of counseling. The counselor who is always interpreting another's problems from this single instinct, to put it as kindly as we can, is speaking only of his own maladjustments. Another failure given prominence is the assumption that ignorance is the cause of these so-called maladjustments. Certain knowledge has a prime of great importance. However simply because an individual may possess knowledge in no way assures him of a healthy personality. If knowledge were the answer, all that the physicians and teachers of the future would be the highest example of personal purity. Although the writer holds the profession in high regard, it must be admitted that the sobering fact is that a clear and simple case of maladjustment would be fallacious. If the minister fails to give to each individual a new sense of man's infinite worth, to give him experience a greater power than his own in the hour of his temptation, he has utterly failed. There can be no substitute for conversion when old things pass away and all the habit life is cleansed by the abiding presence of the Holy Spirit. Whatever else we may learn about counseling, let us remember that this is fundamental and here alone is the field for the Christian minister.

Give me the pastor who knows by experience both subjective and objective, the secret of God's love and power that lead others into that experience, far be he holds the key to transformed lives and healthy personalities. We do not mean in that he be a Christ-like person, but that he is one capable of being "healthy minded. There is many a follower of Christ with a neurotic or even psychopathic personality, for this individual it will take the most careful and patient understanding.

The counseling minister must learn the art of listening. Far easier said than done! It will be only after the most careful discipline that this end can be achieved. All pastors in this field say that the art of listening is a "must too much! With genuine sympathy we must train ourselves to listen attentively even to what may seem to be of minor significance. It is usually in what first appears to be unessential that we discover the true problem. You will realize the full importance of this when, after listening patiently perhaps for hours to a story of heartache and despair, you are rewarded with a grateful, 'You will never know how much it has helped me to talk to you. I do not think I have ever done so much as talking to you."

There are those who are now telling us that it is never the place of the counselor to condemn. Perhaps there is enough truth in this to say it with direct emphasis. Remember when the woman who had been caught in moral sin was brought to Jesus. He said, "Neither do I condemn thee; go, and sin no more." May the woman who had been brought to your home, one whose life must be made an example. Mark well that it was Jesus who said "Sin no more." When sin has been the direct or even the indirect cause of a maladjustment, counseling must be made to fully realize that he has broken the law of the moral universe and is now suffering the effect. Sin must never be condensed in a less hideous attitude or made to appear inequitable due to the cheapness of sin. Sin is the most dreadful fact in the universe. Life, morality, physically and mentally cannot continue correctly when sin exists in it. I remember one particular case that came to our attention. It was a case involving marital breakdown. Only when the fact of sin as a broken law of a moral universe was pointed out and the individual realized the type of character he had become and what was more serious, content to live with, was any progress made. The counselor must truly be as harmless as a dove, but wise as a serpent. One must never be allowed to feel that moral wrong is simply the result of a psychological maladjustment. This is the glaring weakness in so much modern counseling. We must turn this around and you come much closer to the actual truth—psychological maladjustments and neurotic tendencies are merely the outward expression of personal sin. It is only when you have reached this point and meet it through the saving power of Christ that you have ever begun to solve the problem.

"If you want it a secret don't tell the preacher"—words heard by a minister friend just the other day. Tragic and more so when they were the result of bitter experience. Shall we dare to say, "Trust not in him that hath once broken faith?" The pastor who fails to honor every confidence with absolute secrecy forfeits his right to be a counselor. These confidences must never be divulged to anyone—not even the minister's wife. She has no moral right to share the secret heart-throbs of others. Personally, when dealing with matters where I feel the need for this advice, I request permission to share the confidence. Unless such permission is granted I regard myself as bound to secrecy. It might well be said here that the pastor's wife must be involved with highly privileged information to keep trust. Even the courts recognize as privileged and sacred confidences, the con-
The Fatal Finish
(A Sermon)
Evangeline T. M. Anderson

And sin, when it is finished, bringeth forth death (James 1:15)

The human race is not in total ignorance of the power and penalty of sin, for God has given a full revelation of sin in the Scriptures and through the word preached by His ministers. Sin is the eternal enemy of God and the foe of all good; sin is ever moving to one final finish, death. The sentence of death was passed upon all men in the fall of Adam, and the second death is the final penalty for all who reject the redemption provided in Jesus.

In the sermons under consideration James discloses some startling facts about the seduction of a soul; he shows how the tempter appeals to his intended victim and what the fatal fruit is of a sin yield.

Sin Conceived
Every man is tempted, when he is drawn away of his own lust, and enticed (v. 14).

The fact that every man is tempted does not imply that every man must yield to the tempter; neither does it imply that the tempter has sin in his heart when he is tempted. The temptation of a holy man is the matter for consideration in this study. We find the answer to three questions which are: What is the purpose of the tempter, who is the purpose of God in permitting His saints to be tempted, and how is a holy person tempted to sin, if there is no sin in the heart?

The answer to the first question is: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (v. 13). Evidently the tempter is not God, but Satan, whose sinister plan is to accomplish his ends through the agency of the devil.

The answer to the second question is: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (v. 12). The Lord designs that His people that endure temptation shall have a proving of their love, and in that proving they shall be counted worthy of the crown of life. He will not let them be tried "Above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

We are now to consider the problem of the approach of the tempter to seduce a holy person. James reveals that the appeal of Satan is made through the desires: the man is tempted, "when he is driven away of his own lust, and enticed". By lust is meant, desire; the desire may be perfectly natural and normal; such as the desire for food, for knowledge, or for friendship. But a desire for something pertaining to normal life and love. Jesus used the word saying, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15).

Every sanctified person is tempted through the natural desires. The basic desires of humanity are not removed by the grace of God; they are purged and put under the dominion of the will of the Holy Spirit. We find this true in the temptation of the Saviour; He fasted forty days, and the Word says, "He was afterward hungry." Jesus had the natural hunger for food, and evidently felt keenly this hunger when the tempter directed attention to it.

It is through the desires that the drawing away is felt. The man is drawn by the desire of the eye to give him the thing he wants. So long as the man tempted does not yield his will he has not sinned; for the sin is not committed in the drawing, but in the decision to yield in an unlawful way. In Matthew 5:28, the looking upon the woman to lust after her, involves both the desire and the decision to commit the act; the act has been committed in the heart. The decision to sin, is in itself a deed of sin, even if the desire leading up to it was never gratified. Satan cannot force a decision, but he can present the allurements that effect a drawing force upon the temptation, and in that sense he stands fast in the faith; we must not yield to any offer he makes. "Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness neither shadow of turning. But the man that is tempted should not say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." (James 1:13-14). The man who is tempted should not say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. (James 1:13-14).

From this statement of James, we see what hard place the soul that chooses to sin in order to gratify desires in an unworthy manner. Through lust, sin is conceived in the heart, and the desire is the result of compelling reason to consent to Satan's offers; lust is begotten in the soul. The scripture before us declares all the word "lust" is taken from a Greek word meaning, "to long for," or "to set the heart upon." It may be a desire for something pertaining to human nature; it may be a desire for something pertaining to normal life and love. Jesus used the word saying, "With lust the heart is set on evil things." John (6:63).

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America, the Arsenal of Evangelical Christianity

The 1943 slogan of Winton Lake School of Theology is not enough that America should become the "Arsenal of Democracy," but must be the Arsenal of Evangelical Christianity. An appropriate incident seems to make the whole message more convincing. Speakers often refer to certain things that have happened to others in order that the hearers may see the importance of what is being said. The message is related to actual living through the means of human experience. Whether we refer to incidents out of the past or from the lives of our contemporaries, it is obvious that we employ the actual lived in life to make realistic the truth we preach. Preaching from Bible characters is using this very simple yet very important method that is used in a limited way in practically every sermon.

I.

There are several advantages in preaching from Bible characters. In the first place, it is usually interesting. It is not always easy to get interest out of the people, but it is necessary if we are to get a message across to them. Human experience has more interest for the average person. Furthermore, it is more believable. Biography is the most interesting reading, judging from reliable information. People are interested in the wars that other people. We listen daily to the broad- casts to learn what has been the experience of people in other countries or other communities. Likewise people in general find it easier to listen to a story of real life than to listen to a profound discussion of a highly developed system of any nature.

Character preaching has the advantage of being actual experience and not just an idea. Ideas may work out in experience but the experience is what most people prefer. Idealism reasons and reaches conclusions through rational processes while empirical reliance upon experience for its test of reality. One may be more profound than the other but the other is more simple and in a sense, more real because it is actual experience. The modern mind listens more sympathetically to that which works in experience than to ideas which are found in theoretical cases. We demand the test of actual experience. Character preaching presents the test case.

Another advantage of character preaching is the opportunity it gives to meet a particular situation without seeming to be personal. The situation of the long ago can be pictured that is exactly like the present one, without mentioning the one at hand. Its ugliness can be lifted up and ridiculed, and those who are involved may be connected to the very pit without anyone feeling a personal thrust. It enables the minister to preach to the point and not at it, which is a big advantage. The entire situation may be surveyed and the fault brought to light, and the way to correct it be pointed out, all being done in an indirect way, and thereby, not offend anyone.

Furthermore, it is an interesting way for the preacher to study the Bible and to prepare sermons. It does him good to observe the things in the life of another. He finds help for his own faults and failings by seeing them in the characters he studies. He receives inspiration from the lives of the good and the great. His sermonizing becomes a pleasure rather than an exhausting task. It is worthy of being tried as a method of preaching.

II.

Building a sermon around a character is similar to building one around a subject of any kind, the difference being that the subject is a person instead of a thought. Being acquainted with the methods of sermon building gives one the general idea how to begin. Here are a few suggestions to follow in preparing a sermon from a character.

1. The assembling of all available material is the first step, after deciding the character you will study. Where shall I find reference to the theme, and the art of...
sult your commentaries, and encyclopedia along with all reference books that are available. Read sermons that have been written by others on the character you have in mind. Gather material from all sources that bear upon the subject.

2. Going through the material may be repeated several times in your studying. It is good to list the outstanding things in the person's life. Make notations of that which impresses you about him. Underscore the lines that sound good as you read the material through. It may be found for reference later. Saturate your mind with the facts and atmosphere of your character. Learn all about him that you can.

There are definite facts that you are interested in as you study the case. You want to know which side he was on, the Lord's or Satan's? Was he a success or a failure? What were the main contributing causes for his being, whatever he was? Where could he have been different if he had tried? Does his life teach anything about right living? What are the lessons we learn from the way he lives? These are some of the things that you will want to look for as you make a study of characters.

3. It is necessary that the total situation be seen before one has a true picture of any life. The surroundings are extremely important to the understanding of his reactions. His teachings and his family life as well as the customs of his day must be considered if his life is to be understood. His personal characteristics should also be observed. His strength and his weaknesses should be noticed. He should be studied in the light of his environment. How much was he like those about him? How different was he in spirit or character? Was he in advance of his day or was he just one among the many? Did he react well to his advantages or was he a case of the good going too far in his circumstances? What were his advantages, or his disadvantages? These and other aspects of the total situation will throw light upon the character under consideration.

The Bible tells the good and the bad—the good and the people are never kept back. Whether we speak of the bad things or not, it is well to know the whole story in order to speak with a full understanding of the facts. The bad things serve as an example to warn others. For example, David shined with Bathsheba and the sword never departed from his house. Wrongdoing brings wrong results. This is always true as will be seen in the cases as they are studied. We can use the bad things to warn the people against wrongdoing, and we can point out the fine things for their inspiration.

4. The next step in the process of preparation is the organizing of the material. It may be summarized first, you will begin with the very beginning of the story and follow it, right through to the conclusion. But in most cases it will be necessary to organize the material into related points before it is ready to be presented. Here is an example of what I mean. When I was writing "The Twelve Apostles" I found Simon Peter to be the most difficult of them all because of so much material. How could it all be covered in a brief message? I have several books in my library written on his life, so there are so many interesting references to him in the Bible, until I found it rather difficult to include it all in one sermon. I wrote out the message, and then felt it was not what I wanted. I retired after working hard, feeling that the message lacked so much that it would not do. Figuratively, I slept with the apostle that night. The next morning I was up early and again working at the task. A listing was made of every New Testament reference to Simon Peter, and the references were classified in their relation to the various incidents in the life of the apostle. A satisfactory outline came to my mind before the time was half. Jesus had called Simon "a rock" when he seemed to be everything else but that. He later became all that the Master saw in him. Hereafter, the outline The Stone in the Making, The Flattened Stone, and The Rock of Gibraltar, seemed to cover the entire scope.

The grouping of the material will depend on the theme before the time is half. The character. However, in whatever way it is to be developed, the information should be grouped in related thoughts. The organizing of the material may itself suggest the way for it to be presented.

5. Outlining the material into the message for delivery is a very important part of the preparation also; having the mind filled with many thoughts is not sufficient. It must be arranged in such a way as to present a message. One point is to follow logically after another until when the speaking is ended, the story will have been given in a helpful manner. The treatment of the case will be affected both by the character that is being studied and by the one who is doing the studying. Generally speaking, however, there are two ways for developing a character sermon. One way is to tell the story, briefly in the beginning and then point out the high points of the story in the message. The other way is to unfold the story as the message is developed. The main points of the story are discussed, leading from one thing to another until the story is told and the message is finished. Here are the chief outlines representative of the two types:

LOT—THE MAN OF SODOM

Introduction: Tell the story briefly.
I. The steps that led to Sodom
II. What he gained by going to Sodom
III. What he lost by going to Sodom

ESAU, THE HOPELESS

Introduction: Speak of his family. Tell of his opportunity, etc.
I. He was not inclined toward spiritual things.
II. He was a "sensualist"—a "fornicator" (Heb. 12: 16). 
III. He was a profane person (Heb. 12: 16).

In the first outline, the story is told at the beginning. In the case of Esau, the story is unfolded as these thoughts are discussed and developed.

III

Just a brief word about delivering the message is here offered. A character sermon is a message as well as any other type of sermon. It should not be considered just a mere fill-in; it should be a real message. The sermon should be delivered earnestly and sincerely.

The introduction should introduce the character to the congregation. A brief word as to who he was, where and when he lived, and why he is considered worthy of being studied should be given. After an appropriate and fitting word along this line has been said, the main part of the message is ready to be presented.

The message should have lessons that will appeal to the hearts and minds of the hearers. The life of the character being discussed should be looked into with the thought of learning some lessons on living in a more worth-while way. His faults and weaknesses should be pointed out, and why he failed—if he did—should be lifted into the view of the congregation. His strength should also be emphasized. If he made good, show why the people can follow him. If he failed, show why listeners that they too can make their lives successful. Speak directly to the point with the character being an example of the truth that you are preaching. Give the truth home to the hearts and consciences of the hearers. Cause the truth to live as vividly possible. This will lead to the thought that caused the failure to fail and lift up for their inspiration those things that helped the one who succeeded. Show the folly of sin on the one hand, and the wisdom of righteousness on the other.

It is well to parallel the message of the character with people of today; his condition with conditions today; his reactions to reactions today. Help people to see that they are similar to the person whom you present in the message. Cause them to feel that they may succeed or fail, depending upon what they do, as well as the person under consideration. Try to apply the truth to present-day living in a very practical and realistic way. Such preaching is bound to be helpful. Fundamentally, human needs and problems are about the same everywhere and at all times. Lifting up the good traits of either side should be emulated and pointing out the bad things which should be avoided, is certain to be profitable.

Summing up the high points of the story, showing their advantage or disadvantages and exhorting that the good be followed and that the bad be shunned is a good way to conclude the message. The final word will go to the hearts and consciences of those present, urging them to profit by the example of the character considered.

Such preaching based on the life of a definite person who succeeded or failed, seems to me, is the most effective appeal that could be made. Since preaching is a serious business, we should employ every means given us for speaking of adverse circumstances in the lives of those to whom we preach. Character preaching is interesting, simple, definite and practical. It enters its own proof of the truth that is being declared. It is convincing because it is from actual life, and it has the best appeal for persuasion because it deals with results and consequences.
The Discovery of the Public Library
Lauriston F. DuBois

In practically every community, available to all, without direct reference to any, is the Public Library. In most cases it is a veritable gold-mine of books and reference works that will do much in reflecting the poverty-stricken condition of the minister's library. Here he can find many of the helps he long has thought he must do without.

Most libraries use what is known as the Dewey Decimal system of marking and classifying books. By this system books are divided into ten classes, according to their subject matter, with numbers ranging from 000 to 999. A certain class of books will have a certain number. For example, all books on the geographical history of Europe is 910, natural history is 500 to 599, while all books on religion are 200 to 299. Thus it is possible to limit the sub-classification under the general heading of the countryside. Most libraries allow plus the use of decimals. The general subject of history comes under numbers 900 to 999. All geography, as one phase of history, is listed with numbers between 910 and 920. The geography of Europe is 91, and that of the different parts of Europe listed with decimals. Hence, books on the geography of the British Isles would be 914.2; Germany, 914.3; France, 914.4; etc. Listed with those numbers will also be the letter, which is the first letter of the author's last name. A large group of books on the same subject are shelved alphabetically according to authors. Thus, the book that is wanted can be found, not by hunting at random, but by following the marking guide.

Not only should there be a general understanding of the system of marking books, but there should also be a working knowledge of the use of the card catalog. Every library has a record of every book it has. This record will be large or small according to the size of the library but will be in conspicuous place and will be in a file of three by five cards. This file is really an index of the books in the library and the general rules for following an alphabetical index apply in using it. In this file the books will be listed three different ways.

The first listing is by author. When the name of an author is known the name of the book or books he has written that are on the shelves of the library can be found. Each book will be listed on a separate card and with the title will be given also. By looking under the name of an author of books that are known, others that he wrote, perhaps on a different subject, are often discovered.

The second listing is by title. If the title of a book is known, its author and its location in the library, as well as its publisher and its date of publication, can be found quickly. It should be remembered to disregard such words as "A." and "The" when either happens to be the first word of a title and to look under the second word.

The third listing is by subject. If, for example, a book on mythology should be needed, a card marked "Mythology," with subjects under it, is unknown, it could be determined by looking under that subject if such a book was to be found. In the Dewey Decimal system will direct to another subject if a book is to be found under that classification.

The third guide to help in discovering the hidden treasures of the library and one that should be sought out when the others fail is the librarian. She is committed to the task of cheerfully helping to find the material that is sought. Many times books will have chapters or sections covering just what is wanted while the titles and the subjects are of a different nature. The librarian's acquaintances with the books in her care will permit her to uncover this material. Never hesitate to seek the librarian's help; she is a guide to lead over paths that are unfamiliar to you.

Concrete suggestions as to what books are available that ministers can use will of course depend upon local library facilities and the needs of the individuals. Following are a few that I would urge generally.

ENCyclopedia—Every library has at least one set of encyclopedias while larger ones will have a variety of sets. Because an encyclopedia is so large as it is kept up-to-date and because of its tremendous cost the average minister can well afford to make use of these sets in the library rather than attempting to have one of his own. As its name suggests, the encyclopedia is "a comprehensive study of knowledge." It is valuable because it gives information on practically every subject. Its value is doubled for the minister because the information is condensed and concise and its high points can be secured in a short amount of time. The encyclopedia holds a wealth of illustrative material for everyday subjects, on biography and history.

DICTIONARY—Every minister's library should possess a good dictionary. However, it is not usually possible or advisable for it to have one or two large comprehensive dictionaries such as the Oxford or Webster's. Yet it is necessary very often to refer to these larger, more complete copies. Words are the points of the artist-preacher. He should have many of them and know how to use them. He will find it valuable to study the varied shadings in the meaning, well as their etymology or derivation. Many new suggestions will present themselves through study of the unabridged dictionary.

PERIODICALS—It is impossible for the minister to subscribe to all the magazines published in this country. He should read as many as he can, but it is impossible to read every article now and then that could be read. While it is not possible to read every article, yet he must keep up with the magazines that deal with his special subject. Most libraries subscribe to the standard magazines and keep those that have been published in recent years. Although random reading would not be advisable yet by use of the Reader's Guide to Periodical Literature, magazine articles covering particular subjects could be located. This Guide is an index to the articles appearing in the various magazines. It is published by the month and by the year so that references on a given subject would cover the designated period of time. Use of this guide when research is desired on a given subject will yield a wealth of material. The Reader's Guide is an article conveniently located in or near the periodical section of every library.

FURTHER REFERENCE WORKS—If the books on the average minister's shelves were marked with the Dewey Decimal system most of them would bear a number between 200 and 299, coming under the classification of "Religion." However, there are many books which he would find valuable which are outside of this classification. It is well to be acquainted with books on Science, History, Geography, etc. Biography covering the lives of great men and women is an unfailing source of inspiration and illustration. Literature serves the same purpose.
This writer has found the Public Library an unerring friend in providing books with games for parties and socials. The Philosophy section will help in following the thinking of the world during the past and the philosophy that on Sociology will assist in giving the Pulp Library a period of varying degrees as a proving ground.

The religious section of many libraries is sadly neglected. If this is true it should be a part of the Nazarene minister's responsibility to see that it is improved. He should sense his obligation, not only to take from the library and give to his people, but also to give back to it the benefit of his knowledge, his interests and his aspirations. Although most libraries are not allowed to subscribe for denominational pamphlets yet libraries welcome gift subscriptions to these pamphlets. The Herald of Holiness should be in every Public Library. Very few of the rich books on church history are published for the common people. It is necessary to make a study of the books in the library and the books our library gets and the books our people read. The number of books the minister's responsibility is exacting and rates. Some of the books in the Public Library the individual minister would like to own. Some he would not care to have. Whenever is the case he has a fine opportunity to find out what certain books are like before he invests in them. Since he cannot buy every good book it is always wise to invest only in the best books and those which will be the most profitable over a period of time. The Public Library will serve in varying degrees as a proving ground.

Religious Books—No doubt that section of the library containing the religious books is the first every minister visits. The number of valuable books to be found here will, of course, depend upon the local situation but every library is probably able to find some. Quite often there are one or two sets of standard commentaries; a Bible encyclopedia or Bible dictionary, which could be useful. Perhaps there are expositions on different books of the Bible as well as biographies of Bible characters and famous churchmen. No doubt there are one or more books on the life of Christ and several books of sermons and other inspirational subjects. No doubt there will be some books which deal with departmental work in the church, such as the Sunday school and Young People's missions, theology, apologetics, criticism, history, will unquestionably be present in varying amounts.

Some of the books in the Public Library the individual minister would like to own. Some he would not care to have. Whenever is the case he has a fine opportunity to find out what certain books are like before he invests in them. Since he cannot buy every good book it is always wise to invest only in the best books and those which will be the most profitable over a period of time. The Public Library will serve in varying degrees as a proving ground.

The religious section of many libraries is sadly neglected. If this is true it should be a part of the Nazarene minister's responsibility to see that it is improved. He should sense his obligation, not only to take from the library and give to his people, but also to give back to it the benefit of his knowledge, his interests and his aspirations. Although most libraries are not allowed to subscribe for denominational pamphlets yet libraries welcome gift subscriptions to these pamphlets. The Herald of Holiness should be in every Public Library. Very few of the rich books on church history are published for the common people. It is necessary to make a study of the books in the library and the books our library gets and the books our people read.

Every minister should be able to discover the great boon the Public Library can be to him and the part it plays in helping him to serve his community well.

Religion at Its Center

Friend, light does pour out from that cross, whatever vision men take of it. But the omnipotent heart, the all-illuminating radiance, the transforming light, and the heat that melts and is dependent on our looking at it—I do not only say, as Paul looked at it, nor do I say as Christ looked at it, but as the deep necessities of humanity require that the world should look at it, as the altar whereon is laid the sacrifice for our sins, the very Son of God Himself to me the great truths. The Incarnation and the Atonement of Jesus Christ are not points in a mere speculative theology; they are the pulsating, vital center of religion. And every man needs them in his own experience—

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The Preacher's Magazine

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Each communion service is a new experience, not a repetition of a formal, traditional Christian observance. Helpful suggestions are offered by this author to assist.

The Pastor in the Communion Service

Weaver W. Hess

So varied are the demands on the ingenuity and resourcefulness of the pastor that it is sometimes difficult to carry on in an acceptable and proper manner. Happy is the pastor who has learned the secret of serving effectively in every phase of his pastoral task. The changes that so vitally influencing our rapidly growing denomination are exacting more and more from our pastors in the way of proper procedures and recognition usages.

The old tabernacle, vacant store building and blacksmith shop, where were once the improvised places of worship for our people, have given way to beautiful church edifices. In the passing of the years, congregations have increased and the scope of our influence has widened. The Nazarene pastor today is facing adjustments that must be made and is keeping with a truly spiritual program.

At no place in the wide range of his ceremonial activities is the minister at his best, or I may say at his worst, as on the occasion of the communion service. The communion, someone has said, must be simple and beautiful. It would add, it also must be genuinely sincere. Some few pastors dredge the communion Sunday, not realizing its unlimited possibilities for the deepening of the spiritual life and glorious manifestation of the Divine presence. Also I have found a most deplorable attitude on the part of the fusty in certain places, which showed no or no interest in the holy sacrifice. Perhaps we as ministers are to blame for this condition. Or, are we to blame, when we ourselves feel so keened of the lack of knowing how, and in our being in wilderam we fail to catch the significance and true beauty of the communion service. I have found so little interest in his topic that I have had to discuss—more for the good of our younger men perhaps—some aspects of this gracious, Christ-ordained sacrament.

Every Nazarene pastor is required by the Manual, to observe the sacrament of the Lord's Supper with his people, at least once every three months (Sec. 62, Par. 10). It would seem to me, however, that this is a minimum rather than a set limit. There may be used profitably in unifying and melting your people together. Extrangements frequently occur among folk's with good lives who are both honest and sincere. Perhaps such hearts will mellow and yield under the warming spirit of a communion atmosphere more easily than in any other way. Remember the hidden things in the hearts of the apostles when the Master himself first passed the bread and the wine, and later girded Himself with a towel to wash their dusty feet.

Any pastor can make Good Friday, with its memories of our Lord's passion, meaningful by a communion service. Think of the songs with themes centering in the cross. Let them serve as a background as you lift from the precious portions of scripture which tell of the suffering Redeemer.

The watch-night service also may be outstanding in the memory of your congregation. Bring it to a profitable climax by gathering the people around the church altar for communion. It is at this time of the year that both young and old make new pledges, and these vows will take on new meaning amid the mellow strains of "There Is a Fountain Filled with Blood," or "Break Thou the Bread of Life," while the bells in the distance ring out the old and usher into their lives the white pages of a new year.

We shall think together first about the matter of preparation for communion Sunday. Every church should provide an adequate and beautiful communion set as possible. Your church board must be made to feel that there is nothing too good for the Christ, and the appointments which have to do with the commemoration and memorial of His death should be the very best that the church can afford. The responsibility of providing, preparing and arranging the communion table with its sacramental bread and wine belongs to yours...
board of stewards. Only the sweet grape juice should be served, and the unleavened bread is more desirable if it can be purchased or made. If at all possible, there should be enough present, but refunding is not necessary. Detailed preparation adds greatly to the carrying out of the service in a dignified and proper manner.

If your church auditorium will allow, the communion table should be placed in the front of the platform back of the altar rail. If this space is limited, it would be my choice to remove the pulpit stand and let the table with its spotted linen occupy the very center of the platform itself. The trays containing the glasses portly filled with wine and the plates of bread carefully arranged on the table should be kept as the front of the platform back of the altar rail. If this space is limited, it would be my choice to remove the pulpit stand and let the table with its spotted linen occupy the very center of the platform itself. The trays containing the glasses portly filled with wine and the plates of bread carefully arranged on the table should be covered with white linen.

No communion service is what it should be unless the pastor has the fullest cooperation of his song leader and musical organization. If at any time the great old hymns of the church become truly sacred it is at this time, so the songs must be carefully chosen and prepared. The order of service properly planned need not be formal or cold. Have the hymn selections ready to be rendered as you direct, or according to any arrangements you may make. "Jesus Paid It All," "When I Survey the Wondrous Cross," "What Can Wash Away My Sins?" and of Chief Hymnary," with the two mentioned previously, are some of the many appropriate communion songs.

The sermon must of necessity be brief and, therefore, will require more preparation than other messages. It need not be elaborate, but it should be simple and come from a fervent, loving heart, as the minister's own soul responds to the eternal significance and impact of this holy sacrament. Themes such as "Self-examination," "Atonement," "Faithfulness in Service," and "The Last Days of Our Lord's Earthly Ministry" are in keeping with this occasion. 

At no time do I feel more keenly my ministerial responsibility than when I serve my people the bread and wine on communion Sunday. May I take you a bit farther into this personal reference? I try not only to prepare my message and my heart, but also to give special attention to my personal appearance, taking care to manicure my nails and polish my shoes.

Upon the opening of the service I would invite the elders present to assist me, inviting the appropriate and visually appealing to sit on the platform, thus recognizing their ministerial office. Remember, however, that the pastor is in charge and they, as well as your people, will expect you to present with all humility and as much grace and refinement as your personality will permit. In my judgment, for the pastor himself to read the ritual, giving the invitation to the Lord's table and to make the prayer of supplication and consecration, would be undesirable. The others, however, should listen and be ready to return to the front, in even step with all members of the group.

The plates are then returned to the communion table, and the stewards resume their places on the front seat, where the pastor serves them, and he is in turn served by an elder or board of stewards. The congregation is instructed to wait to partake of the morsel of bread until the pastor himself has been served. He will then use the words as given in the ritual while together they partake of the sacramental bread. The passing of the wine will be a repetition of the above procedure. When the congregation has all been served with both the bread and the wine, it is well to conclude with a very brief word of exhortation or meditation on the theme of Christ, assuring them of His continued care and sustaining grace.

This service will tax the organizing ability of the church. We give expression to some original ideas for no set rule can apply to every local situation. The choir or congregation may sing while the bread and wine are being passed. I have found that a special solo or a group number is very inspirational. Do not be afraid of new ideas.

It is my conviction that each communion service is a new experience, not a repetition or the mere carrying out of a formal or traditional church observance. I earnestly strive to make these services living and real, to be in deed and in truth, a new partaking of the body and the blood of the Lord Jesus Christ, in all its spiritual significance, for I had realized new what my Saviour had, done for my poor unworthy heart.

Just as that morning sun that clear California day brought new light to that stained glass window, so had new light and life come to my soul. Before the dawn of that day the window was dark, but with the coming of the sunlight it glowed and shone with new brilliance and beauty. So should our communion service be glowing and beautiful, illustrating the presence of Him who is the Light of the World.
PROBLEMS PECULIAR TO PREACHERS

Charles A. Gibson

QUESTION—How long should I stay in my pastorate?

Answer—This is not a question that can be answered by a sentence stating so many years, as is the case with all others. It depends on circumstances. It is possible for a man and woman to get along happily in a place for a short time, and then for some reason or other, the pastor and people differ, and then pastors and people differ. I don't know the answer to this question for any man and answer it right. You must know the man and his work. A happy marriage is the best general guide to follow. It is the best general guide in the world. To know the man would be a great help but if that is impossible then the general conditions would be most unsatisfactory. The best general answer I can give would be: so long as you can keep your heart alive with interest in the place and can challenge the program for the people and can keep their arrangement in working the same. Write me specifically and I will state my further reactions.

QUESTION—I have been trying to get my people to do personal work and go into the friendship and seek for folks who need the gospel. To date I have met with success. I have a few folks who are working this job but a larger one has not been done nothing. What can I do?

Answer—Keep right on at the job with those who are working at it. Do not try too hard to get these others engaged in this work for you will likely hurt rather than advance your cause. It is a mistake to think that all good folks can do personal work. A half dozen well-chosen workers who understand how to approach folks, people who can make themselves at home and make a new acquaintance feel at ease in their presence are worth a hundred folks who have no such talent. Meeting the public is an art and visiting in the new homes calls for a special ability not found in many people. What can be done to give others who cannot do this work as just as good and love the Lord just as well as those who have this ability.

QUESTION—I live near a town where we have a church, and a layman has come to me with a problem in connection with their pastor in that he hates to what do about it. This man has their pastor lives within his house, largely, and visits but little even within the membership. This illustrates a problem. A family had sickness. The mother went to the hospital, a baby was born and then the mother had to go to the hospital for almost three weeks later. In some two or a half months the mother was able, and took the baby to church but rather while she was sick did she feel that she went to church and did he make any recognition of her presence or that of the baby. This party feels that she is not satisfied and feel the pastor ought to visit and see these circumstances. I do not ask you regarding what can I do under these circumstances?

Answer—Report the matter to your District Superintendent. He likely can get in touch with the man with an approach to this condition. He may not do it for he may know the preacher well enough to know that it will do no good; in which event all involved will have to wait the day when, if the preacher allows his name to be voted on, the church will vote him out. Then he will howl and claim the people are not appreciative. It is hard to think of a preacher so ignorant of human relations as to think that such neglect could be excused.

Q. I am pastor of a rural church and am getting on. My District Superintendent wants me to stay here and the folk of my district advise me to move, as there is not the opportunity here as there is in a city parish. What would you advise?

A. Your people and your supervisor likely know more about the field and you than do your ministerial friends, and they should advise you to take the advice of the former. After all, it is not clear that some of these city men are doing more than the folk they advise you to move from. If your people and supervisor believe that you are doing a valuable work in your present position then you have no need to worry. If they feel that you are overemphasizing something that they do not think is worth you have done well not to mention it. After all, it would be well if they conversations were brought to an end, and a lot of telephone calls are too long.

Q. I put out some tracts against the "Unknown Tongues Movement," and received some mail from our folks who feel that we may offend some like folks. What can I do?

A. Yours is a hard problem, and one that will demand great care and much prayer. It is certain that you do not want to offend; and it is certain that you do not want to advance, even by silence, a false doctrine. I think that you should face the matter with your pastor and see how much you would pray with him, how much you would pray for him, how much you would pray for yourself. Of course there might be some open sects on the field, and one on the field would be better prepared to know the advisability of such. We can be firm in matters like this and yet not have a continual fight. There is another way to deal with this matter, and that is to stand by our standard and say that we are not going to advance the actions and allow this matter of false doctrine to die by default, that is, to ignore it completely. I say this to your District Superintendent on this matter. Whatever you may think agree upon the suggestions I suggest you carry out to the full.

Q. I want to move from my present pastorate. Should I wait until the assembly to do so?

A. Moving is somewhat like getting married; it can be done only when opportune. You must plan for the future, and if you are not satisfied with the work you are doing, then either event his interest should be in the new field where the Lord can use him. The matter of waiting until the assembly may be the wait that was too long; a number of changes may come, and every field where a certain type of preacher is needed may be filled, and that may include you. None of us will fit into every field, and one of the ways to find the will of God is to find the open door of the Lord presents. If a call comes before the assembly, it would seem wise to accept it unless there are extra good reasons why you should not. Feelings alone, if unrelated to the will of God, are not a basis of decision. Many want to look at the face, see the personality, etc. and get a general picture of the field. So in some cases a trial sermon is preached. This never has failed to be a true ideal way to this. A preacher never is at his best in such a time; the people cannot gauge by one sermon what a man can do. Personal appearance is only a small part of ministerial effort, and it is better to take a work without the trial business in so far as this can be done. Where it is desired, this practice is permitted, and in many cases with good results. In all, I would advise that you do not pay too much attention to months and days as to when you close your work, rather you feel you should get the advice of your Superintendent, and walk in the open door that comes to you.

Q. People who seem to be disturbed by many calls. It may be that they are so popular that their services are in demand. If this is the case, it may be that they are out for the money. There are others who never have a chance to get a call. I have a brother who wants to advance, even by silence, a false doctrine. I think that you should face the matter with your pastor and see how much you would pray with him, how much you would pray for himself, how much you would pray for yourself. Of course there might be some open sects on the field, and one on the field would be better prepared to know the advisability of such. We can be firm in matters like this and yet not have a continual fight. There is another way to deal with this matter, and that is to stand by our standard and say that we are not going to advance the actions and allow this matter of false doctrine to die by default, that is, to ignore it completely. I say this to your District Superintendent on this matter. Whatever you may think agree upon the suggestions I suggest you carry out to the full.

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The Preacher's Magazine
**QUOTABLE POETRY**

**Background**

The world around me trumpets doubt
In no uncertain tone;
To wandering souls who seek for bread
The prophets give a stone.
But still I keep the ancient faith,
And clamor for no other.
No skeptic can erase this fact:
I had a Christian mother!

The scholars say the future's life's
A dream of some few know;
They say we've reached the journey's end.
When we come to the grave.
But still I know that's a lie;
I've heard it and seen it shine;
I had a Christian mother!

The air is fraught with sound of strife,
The earth thrum with hate:
The nations arm themselves for war,
And envy shakes the state.
But still I know there is a love;
That earth and hell can't smother;
I've heard it sing and seen it shine:
I had a Christian mother!

—Lois R. Woosam in Herald of Holiness.

**At My Mother's Knee**

I have worshiped in churches and chapels,
I have prayed in the busy street.
I have sought my God and have found Him
Where the waves of the ocean meet.
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee.
I have listened to His voice in my heart;
I have heard Him speak when the breakers
Were roaring loud and loud;
Where the winds play soft in the treetops,
My Father has talked to me;
But I never have heard Him clearer
Than I did at my mother's knee.

The things in my life that are worthy
Have been born in my mother's breast;
And breathed into mine by the magic
Of the love her life expressed.
The years that brought me manhood,
Have taken her far from me;
But memory keeps me from straying;
Too far from my mother's knee.
God, make me the man of her vision,
And purge me of selfishness
God, keep her to my standards,
And help me to live to bless!

—Norman C. Schlicter

**Mother**

It is only now I remember
The shadows that crossed your face,
Mother of mine forever!
Without you, I was not.
And when you were born
That wealth could not hide—
Jewels and gold are as nothing—
To the memories that lie
Within me, Mother darling,
Can you hear me when I say
"I honor you, dear Mother,
Upon this Mother's Day?"
—Margaret Schaffer Connelly.

**A Song of Three Mothers**

Three mothers fine we're blessed with:
The oldest, Mother Earth,
Our Motherland that guards us,
And the Mother who gave us birth.
These three give constant succor,
For arms of each are strong;
Their loyalty so splendid,
It well deserves a song—
A song of glad thanksgiving;
A song, for each, of love;
A song of prayer for blessing.
On all three from above,
Good gifts give all these mothers,
To us, or young or old;
But one gives all, and gladly,
Of love that can't be told.

Three mothers we acknowledge,
Three mothers great, we praise;
But one, oh, one is dearest
Since numbered are her days!

—Dora Greenwell

The Preacher's Magazine

**My Presence Will Go with Thee**

One way alone leads out of each deep morass:
Not backward, nor to the right nor left
dare we turn.
But forward with Christ, and He will bring
it to pass:
The ultimate victory for which we yearn.
Only one way, and only one Leader, Christ,
Preacher and layman following as one.
The great Commandment, given us unpriced:
The white advancing Presence of God's Son.

As He said to Moses, "My presence will go
with thee;
So He speaks to us today in a world dis-
traught.
Bewildered, dismayed and saddened, Lord,
we see,
The sordid and evil sin has wrought.
Help us to cling to Thy unfailing word,
Help us to recognize Thy presence, Lord.

—Grace Noll Crowell
In Arkansas Methodist.

**When I Grow Old**

When I grow old,
I grant that every child
Will feel the youthful texture of my soul,
And will not turn away from me
As from a thorn or shriveling vine
When I grow old.

When I grow old,
I grant that I may have some task
Which must be done, or some one fare the worse;
That in some corner of the earth
Someone will need my hand
When I grow old.

—S. R. Bozec, in Messiah's Advocate.

**My Creed**

Let me be a little kinder,
Let me be a little blinder,
To the faults of those around me,
Let me prattle a little more.
Let me be, when I am weary,
Just a little bit more cheery,
Let me serve a little better.
Those whom I am striving for.

Let me be a little braver,
When temptations bid me waver,
Let me strive a little harder;
To be all that I should be.
Let me be a little meeker
With the brother who is weaker,
Let me think more of my neighbor,
And a little less of me.

Let me be a little sweeter,
Make my life a bit more orderly,
By doing what I should do
every minute of the day.
Let me toil without complaining,
Not a humble task desiring,
When God beckons me away.

—Author Unknown

**In an Orchard**

Said the robin to the sparrow,
"I should really like to know
Why these anxious human beings
Rush about and hurry so."
Said the sparrow to the robin,
"Friend, I think that it must be
That they have no heavenly Father
Such as cares for you and me."

—P. M. Barrow, in Church Management.
THE PREACHER'S SCRAPBOOK

Good Advice to Preachers

Do Your Work Gladly

How often life irks us. We are unhappy, and the result is that our work is not of the highest quality.

How often we speak of our ailments, perhaps magnifying them, seeking the dark side of life.

Yes, we need to be star-finders and not stain-finders. We need to look up and down. We need to recapture the glory of more ideal conditions exist nowhere. The job that looks perfectly satisfactory is the one that others have deserted. But if we get the same job, somehow it would lose its glamour.

And then, if conditions are not as we would have them, we can always improve them. That's what we are. In the world for Jesus and His followers it is through history have improved and conditions.

The simple gift of living, of seeing each day as a new opportunity for increased service, serving others in love is the simple recipe which adds so much zest to life.

When we feel ourselves slipping, let us use a little salt. When we come to the end of our rope, let us cut and hang on. There is no such thing as an impossible situation in life.—SELECTED.

Try Tears

When General Booth received a communication from one of his captains, that the work was so hard he could not make any progress, he told him, "very well!" and the American answered, "Jesu!" asked the other native, pointing to a little cross which San- ford was wearing on his chest. "Sure, Jesus man," he replied. With that the native lowered his spear and helped the man 25 miles to the home of an English missionary. He found him on a Bremer Island, north of Australia, to which country he sailed after the missionary "killed" him. The American pathfinder now has a new appreciation for missionary work.—The Pentecostal Evangelist.

Jesus did not argue that God answers prayer, he prayed, sometimes all night, and in the morning the comfort, the Lord was present to heal.—E. STANLEY JONES.

SERMON OUTLINES

A Mother's Day Sermon

Text—And when she could not longer hide him, she took him for his ark of bulrushes ... and put the child therein; and she hid him in the flags by the river's brink (Exod. 2:3).

1. THIS TEXT LIFTS THE CURTAIN ON A HUMBLE TABERNACULAR HOME. LITTLE IS KNOWN ABOUT MORE.

2. THERE HAVE BEEN OUTSTANDING MOTHERS IN EVERY AGE. HANNAH, SARAH, ELIZABETH, LOUISA THE SPARTAN MOTHER, LINCOLN'S MOTHER.

3. HERE WE LEARN OF JOCELYN (MOTHER OF MOSES)

a. She lived in Egypt as a slave to Pharaoh.

b. She was born in this land where the sentence of death was decreed by the king for all "men children."

3. We know of Moses today because of the faith and care of his mother.

II. SHE HAD HIM THREE MONTHS

1. Beautiful picture of a mother's love; the story of days when a child is virtually hidden in the very life of a mother.

2. Hidden because the "killer" might find him. Her love shielded her baby from the death blow of the king's execution.

3. What a striking suggestion of a true mother. Every baby is born with sin in the heart. The mother, the Church, and God are preparing him to bear his sins and hell are seeking to destroy.

III. THE HIDING PLACE

1. Hidden in her prayers. I am sure Joseph, Moses, and Moses would not give in to trust God. "My Name in Mother's Prayer," by Biltlorm.

2. She trusted God.

3. Hidden in her teachings. What an influence grew him through the teachings of God's holy mother.

a. God's holy mother and grandmother.

b. It is but a step to Calvary. Her teaching is, "It is all part of His way of wisdom and love, and designed, when the answer comes, to make it the more significant and precious because of His way of wisdom and love."

3. Hidden in her love. No love like the love of a mother.

a. "When the evidence is all in, there is a great area of life that remains yet unknown and unknowable, except by the guidance of a mother's love."

b. "Vander from your grave in the church yard, mother, you still speak to me and bid me play the man."

IV. THERE CAME THAT TIME WHEN SHE COULD NO LONGER HIDE HIM

1. Moses could not always be hidden. She made an ark of bulrushes.

a. She prepared for the inevitable contact he must make with the world, we forget that first morning.

b. By faith, she prepared him for the future.

2. Time comes when the clock lies and constant care of a mother is broken.

a. First day at school—no mother ever forgets that first morning.

3. To fort for whom no Christian mother has prepared an ark.

Paul said, "When I call to remembrance the unfruitful seed that is in thee, which dwelt first in thy grandmother, and mother, and me, and I am persuaded that in thee also."

V. HER FAITH REWARDED

1. The king's daughter found him. The very urgency that designed his abduction became the protection and care he needed.

2. He did his work in the shelter of love of his mother's arms; contrary to the decree.

3. His later choice, a. He decided to suffer with the people of God.

b. Served in trustiness as his mother had taught him.

4. Walked in obedience. Obeyed the call and was God's chosen leader that liberated his mother's people from bondage.

5. Her faith became his faith; "By faith Moses, when he was come to years, refused . . . . (Heb. 11:24, 26).

I have worshiped in churches and Chapels I have prayed in the busy street.

I have sought God and found Him Where the waves of the ocean beat.

I have knelt in the silent forest In the shade of the ancient tree,

But the deepest of all my altars Was raised at my mother's knee.

I have listened to God in the temple, I have caught His voice in the crowd.

I have heard Him say, Where the breakers Were booming long and loud.

When the wind played soft in the treetops, It was waiting for me to listen.

But I never heard Him clearer Than I did at my mother's knee.

—SELECTED (author unknown).—WATSON W. HESS.

The Preacher's Magazine

May-June, 1943

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Whitunday or Pentecost

ACTS 2:1, 4

Introduction: In the ecclesiastical calendar, Whitunday memorializes the outpouring of the Spirit on Pentecost. This was the "promise of the Father" for which the disciples were to wait to qualify them to witness for Christ. He is the Holy Spirit, the supreme need of every Christian, in order that he may effectively witness to the world of the redemption wrought by Christ through His death and resurrection. 1. How the Believer Is Related to the Holy Spirit. 1. Regenerated by the Spirit (Eph. 2: 1; John 3: 5). 2. Indwelt by the Spirit (Gal. 4: 6). Indwelling of the Spirit is His advance work upon regeneration. 3. Filled (Acts 2: 4). The believers were all filled with the Holy Ghost at Pentecost, and were again and again filled with the Spirit.

II. The Necessity of Being Filled with the Holy Spirit. 1. No one has a right to any work for Christ until filled with the Spirit (Luke 4: 4). 2. The apostles, who had been so closely associated with Christ for three or more years needed to be filled, and were filled. 3. The temporalities of the Church should be in the hands of Spirit-filled men (Acts 6: 1–3). 3. This equipment is for all believers. It is not confined to the ministry, but essential for the proper discharge of obligations in all walks of life. 4. How to Be Filled with the Spirit. 1. Must thirst for Him (John 7: 37). 2. Must come to Christ (John 7: 37). Christ is the dispenser of this precious gift. 3. Must drink (John 7: 37). This means to take by faith one's birthright (Gal. 3: 2; cf. Acts 2: 4). 4. Love righteousness and hate iniquity (Hosea 1: 10). Sin, in every form must be renounced. 5. By obedience (Acts 5: 32). There must be absolute surrender to the divine will. 6. Definite prayer (Luke 11: 13). This prayer must be exercised in faith (Mark 11: 24).

IV. The Results of Being Filled with the Spirit. 1. Under the power of a new law (Rom. 8: 2). The Holy Spirit acting in conjunction with the believer, a man is able to give victory over the flesh. 2. Indwelt by Christ (Eph. 3: 17). This will result in new knowledge of Christ (John 15: 26; new love for God and men (Gal. 5: 22).

3. Supreme joyousness (Eph. 5: 19). Will enable the believer to be joyous in time of sorrow and trial.
4. Prayer and thanksgiving (Eph. 5: 20).
6. Spirit of yieldliness (Eph. 5: 21). This will be the end of all strife. Christ is the supreme example.—P. B. Fitzwater, in Gospel Banner.

Lukewarmness

Scripture: Revelation 3: 15, 16. Here is a startling statement—God is sick at His stomach.

I. Who Is the Cause of His Sickness? 1. Not sins, but lack of sinfulness. a. He promised rest for the weary. b. He promised the woman taken in adultery. 2. Not backsliders. a. He had pity for Peter. 3. A church. a. They thought well of themselves. b. But God is jealous. (1) Of His name. (2) Of His holiness. (3) Of His love.
II. Why? 1. Not because of faulty organization. 2. Not because of sin. 3. Not because of false doctrine. 4. Their service came from lukewarm hearts.
III. Why Is He Opposed to Lukewarmness? 1. It is repulsive. a. Illustrate—a gourd in which neither seeks to win. b. A half-dried branch. c. Lukewarm water.
2. It robs of progress. If you have all you want, you will not seek more. a. Of money. b. Of learning. c. Of spirituality.
4. It kills power to serve. a. Keeps others from the kingdom.
5. An engine filled with lukewarm water cannot even blow the whistle.

V. Is There a Cure? 1. Yes, it is described here. a. I stand and knock. b. If I hear and open, "I will come in and sup with him, and he with me.
2. The case is not He is shut out. a. Not by sin. b. But by unvoluntariness.

Cure is welcoming constant presence of Christ. 1. Not necessarily public altar. 2. Re-establishment of prayer life and study. 3. Love grows and heart becomes fervent. 4. Provision for souls revives. 5. Criticism vanishes. 6. Life becomes holy.

—Edward Paul

Pentecost

I. THE MEANING OF PENTECOST 1. The Spirit on them. 2. The Spirit in them. 3. The Spirit through them.
II. THE MESSAGE OF PENTECOST 1. Distinct from conversion. 2. Intended for service.

IV. THE FRIECHING OF PENTECOST 1. The faith of his hearers. 2. Its measure—clearly, completely, convincingly.
V. THE CHURCH OF PENTECOST 1. Its life expressed—in truth, power. 2. Its life explained—Christ for them, a Saviour accepted; Christ in them, a Friend experienced; Christ through them, a Master manifested. W. H. Griffith Thomas, in Gospel Banner.

The Blessed Man

TEXT—James 1: 1–12

Introduction Sketch the life of James and tell of the difficulties he encountered.

I. THE SUFFERTINGS OF A CHRISTIAN. 1. All will suffer: trials, etc., will come. 2. The devil's use of them, God put in fire—purified. 3. Trials numerous and various. Need the whole armor of God.

II. GRACES WE NEED TO EXERCISE WHILE IN CRI SE.
1. Joy: some teach to be calm under trial, but James says the Christian is to be joyful.
2. Faith (vs. 3 and 5).
3. Patience. When we bear that which God allows to come upon us, and as long as He allows it to remain, with humble obedi ence to Him; not just bearing it, but rejoicing in it, then patience has its perfect work.

The Christian will be furnished with all that is necessary to win.

III. DUTIES WE NEED TO EXERCISE WHILE IN TRIAL
1. Prayer; not for the removal, but for graces of joy, faith, and patience.
2. Contemplation.
3. The wavering ones meet failures (vs. 13). Displease God, and bring contempt of the world.

Conclusion God's blessings received; not the one who suffers, but the one who comes through victoriously. Approved by God, which should be the aim of all. God has promised this blessedness: condition—Love God. Trials are the only way to receive such a crown; a cross here, but a crown in eternity.—S. Ellisworth Notestine.

Prodigal Son

ILLUSTRATIVE TEXTS—The backslider in heart shall be filled with his own ways (Prov. 14: 14). "The steps of a righteous man are ordered by the Lord; he delib erately corrects them, and his backslidings shall reprove them: know therefore and see that it is good, for the Lord is a good man; the sure foundation of God is his heart. And that he hast forsaken the Lord thy God, and that his heart is far from thee, with the Lord God of hosts (Jer. 2: 19). Let us present the Prodigal Son under three heads:

I. GOING AWAY FROM HOME (Luke 15: 11–32)

II. HOMESICK (vs. 15–19)
1. Reflecting. 2. Reckoning—his temporal blessings at home. 3. Regretting—the course he had taken. 4. Revolving. 5. Renouncing—the old life of sin. 6. Repenting. 7. Reclaiming.

III. HOME AGAIN (vs. 20–32)
1. Recognized—by his father. 2. Received—by his father. 3. Reconciled—to his father. 4. Restored—to former position of sonship. 5. Robed—by order of the father. 6. Ringed—by order of the father.
Seven Types of Humanity

(illustrated by Elijah's experience with Ahab and Jezebel, with Obadiah, with the prophets, and with two schools of false prophets)

**Text**—How long shall ye separate two opinions (1 Kings 16:22).

The Seven Types Represented by—

1. Ahab—weakly, wicked.
2. Jezebel—strongly wicked.
3. The People of Israel—weakly neutral.
4. Obadiah—strongly neutral.
5. The Prophets of Balaam—strongly idolatrous.
6. Elijah—out and out for the Lord. From beginning to end, he proved himself loyal to God, standing alone, and came out gloriously victorious in the end.

A Question—To which of these seven classes do I, do you, belong?

—Gospel Banner

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The Importance of Holiness

(1 Peter 1: 15, 16; Heb. 12: 14; Eph. 5: 25-27)

I. Holiness Is Beautiful, Attractive, Beneficial, and Practical

1. Definition of holiness.
   a. Relative to God.
   b. Name applied to the quality of God's moral nature. Sinlessness, purity, love, benevolence in all these phases. Permeates all God's character and work until we can say, God is holy in all His being and manifests holiness in all His work. Holiness is the moral life of God.
   c. Relative to man.
   d. God's life and moral character transferred to man's moral character. Used of God and the state of life. Holiness in man is always relative while in God it is absolute.
   2. Treatment of holiness.
      a. Holiness of heart and life.
      b. Holiness of character.
      c. Holiness of heart and life.
      d. Holiness of character.
      e. Holiness of heart and life.
      f. Holiness of character.
   3. Holiness of heart and life.
      a. Displayed in creation.
         (1) Devised each day's work good and made holy or hallowed the church.
         (2) Man in the Garden of Eden was holy and enjoyed fellowship.
         a. Abraham was called out to be holy, walk before me, and be thou perfect (Gen. 17:1).
         c. Holiness established in the law.
            (1) Moses was anointed at the burning bush.
            (2) Holiness associated with types, shadows, ordinances, and ceremonies of the law (Lev. 11).
      d. Holiness required in the priesthood.
         (1) The high priest typified the Lord that should come down holy, harmless, undefiled, separate from sinners, and holy, or the heaven.
      e. Holiness associated with types, shadows, ordinances, and ceremonies of the law.
         (1) The high priest typified the Lord that should come down holy, harmless, undefiled, separate from sinners, and holy, or the heaven.
      f. Holiness required in the priesthood.
         (1) The high priest typified the Lord that should come down holy, harmless, undefiled, separate from sinners, and holy, or the heaven.
      g. Holiness established in the law (Lev. 11).
      h. Holiness required in the priesthood.
      i. Holiness required in the priesthood.
      j. Holiness required in the priesthood.
      k. Holiness required in the priesthood.
      l. Holiness required in the priesthood.
      m. Holiness required in the priesthood.
      n. Holiness required in the priesthood.
      o. Holiness required in the priesthood.
      p. Holiness required in the priesthood.
      q. Holiness required in the priesthood.
      r. Holiness required in the priesthood.
      s. Holiness required in the priesthood.
      t. Holiness required in the priesthood.
      u. Holiness required in the priesthood.
      v. Holiness required in the priesthood.
      w. Holiness required in the priesthood.
      x. Holiness required in the priesthood.
      y. Holiness required in the priesthood.
      z. Holiness required in the priesthood.
   4. Holiness is obligatory because the Christian Church is instituted in the atmosphere of holiness. Founded on the doctrine of holiness and commissioned to propagate holiness to the end of the age.
      a. Pentecost is usually given as the start.
      b. Pentecost and the doctrine of holiness is impossible to man.
      c. The whole setting of Pentecost was the fulfillment of God's plan of holiness.
      d. Fulfillment of O. T. types and shadows (Heb. 11: 40).

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The Source of Holiness

(1 Peter 1: 15, 16; Heb. 9: 11-15)

I. Holiness Has a Background That Is Indispensable
   a. A new doctrine by holiness preached.
   b. From the creeds of certain churches.
   c. Considered from the viewpoint of the last Adam.
   d. The ultimate basis or source.
   e. The ultimate source made accessible to man.

II. The Ultimate Source of the Holiness Is in the Character of God
   a. It has its origin in the moral character of God.

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3. Loyalty and faith to God and the church promote one faith. This brings to us—

III. Our Challenge

1. Seize the opportunity before us. Work, grow, fight and shout together.
2. Stand together in every crisis; stand, become strong fighters for God.

Conclusion

Will we grasp our opportunity? Will we cooperate? Will we become strong fighters for God?

Three Marks of a Sanctified Life


I. A LIFE BASED ON DIVINE REDEMPTION
   "Ye are not your own."—1 Corinthians 6:19.

II. A LIFE MARKED BY DIVINE INWELLING
   "Your body is the temple of the Holy Ghost."—1 Corinthians 6:19.

III. A LIFE GIVEN OVER TO THE GLORY OF GOD
   "Therefore glorify God."—1 Corinthians 6:20.

Expository Outlines

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Co-operation Wins

Introductory survey of the scripture.

Introduce the subject of "Co-operation Wins."

I. Our Opportunity.

1. Our field: the community surrounding the church.
2. Need of holiness in life and heart of humanity.
   a. Bring us—

II. Our Needs.

1. A church which will preach the whole gospel, sing, visit committees.

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5. Rested—by order of the father.
6. Reinstated—to his proper place at the table.
7. Rejected—by his elder brother.
3. God is holy in His nature and relations.

a. Jesus applied the word "holy" to the Father (John 17:11).

b. God ascribes holiness to Himself in Scripture (Rom. 1:7).

c. "Wherever is God is there holiness; whatever portrays God, that is holy." 

4. Man is left in the position of being able to come boldly to the throne of God in order to become a partaker of His heavenly nature and enjoy holy fellowship and finally be taken to a holy heaven.

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**The Necessity of Holiness**

(Rom. 5:1-11; Rom. 5:11-21)

1. Holiness, when considered from man's condition, becomes an absolute necessity.

   From now on the messages will deal with holiness as related to man, in experience, growth, and destiny.

2. Holiness is a necessity to solve man's problem.

3. Man is a race as one only problem.

4. holiness, being an absolute prerequisite of divine favor, is essential.

5. The sin problem.

6. In order to understand the sin problem, we must first consider man's creation.

   a. Created in the divine image.
   b. With moral likeness - holiness.

7. Man's dilemma in relation to God and the absolute holiness that is required for man to be in harmony with God.

8. Man was created with moral sovereignly.

9. God demanded a period of probation.

10. Man was placed in a world free from the presence of sin.

11. God decreed that man be put into a situation where he would have to decide for himself whether he would be in harmony with God or not.

12. Man was created with moral likeness to God.

13. God demanded a period of probation.

14. Man was placed in a world free from the presence of sin.

15. God decreed that man be put into a situation where he would have to decide for himself whether he would be in harmony with God or not.

16. Man was created with moral likeness to God.

17. God demanded a period of probation.

18. Man was placed in a world free from the presence of sin.

19. God decreed that man be put into a situation where he would have to decide for himself whether he would be in harmony with God or not.

20. Man was created with moral likeness to God.

21. God demanded a period of probation.

22. Man was placed in a world free from the presence of sin.

23. God decreed that man be put into a situation where he would have to decide for himself whether he would be in harmony with God or not.
They were exiles of the dispersion, Christian refugees who were living as foreigners in that section of the world known as Asia Minor—Ponius, Galatia, Crete, and parts of western Asia (look them up on some of the maps in the back portion of most Bibles).

III. THE WRITER, PETER, AS APOSTLE OF JESUS CHRIST

He himself was a refugee, a fellow sufferer with those Christians to whom the letter is addressed. He was not in any of the places of persecution that have already been mentioned, but he was with the church in Babylon (ch. 5:13). So he knew of the troubles and sufferings of the exiles or refugees by his own experience.

IV. THE PURPOSE SEEMS TO BE SUGGESTED IN CH. 5:12

"I have written briefly, exhorting and testifying that this is the true grace of God which is in you. It is not possible that they were in Asia or Babylon, under what circumstances they lived, or what the burden of their sufferings; but the "true grace of God" furnished the foundation for their standing.

The method he used is by "exhorting" and "testifying." The "exhorting" was his privilege as an elder; the "testifying" was his privilege as a personal experience, he was a fellow sufferer.

V. THE INTRODUCTION (ch. 1:1, 2)

1. They were strangers, scattered through these particular provinces—so they appear to be from the human point of view; but they were "elect...of God" from the spiritual point of view.
2. Their election was:
   a. According to the foreknowledge of God the Father.
   b. Borne up "through sanctification of the Spirit." (1 Pet. 1:2)
   c. To obedience to Jesus Christ and to blessedness with his blood (1 Pet. 2:2).
3. The salvation:
   a. "Grace—rich favor of God in salvation and in His continued blessing upon us.
   b. "A peace—a state of heart individually, and a condition of life among the saints—be multiplied.

SECOND STUDY

The Blessing of Salvation

(Ch. 1: 3-5)

In the midst of their exile and suffering Peter would have them consider the blessing of salvation. We too should consider these in this time of trouble. Let us note the blessings salvation had brought to them.

I. NEW LIFE IN CHRIST

They were "begotten...again." (1 Pet. 1:2)

HOW? "According to His abundant mercy—the new life, a spiritual life, they possessed, was a gift through the mercy of God.

II. NEW HOPE POSESSING THEM

Their old hope of Israel as a nation was gone. Through Christ and His grace they had been begotten again to a "living hope." Not only a present or momentary hope, but to a "life of hope" (Moffatt)—living continually in that hope (1 Pet. 1:3), this living hope. "The basis of this life of hope is "by the resurrection of Jesus Christ from the dead."

III. NEW INHERITANCE

Their old inheritance was lost, they had been driven from their homes for their witness to Christ, they were refugees; but they were not without an inheritance. Their new life in Christ, their living hope was unto an inheritance.

1. This new inheritance is "reserved in heaven" (kept safe for you in heaven—-Goodspeed). This could not be taken from them as their earthly inheritance had been.
2. It is incorruptible (unchanged, imperishable).
3. It is undefiled (unaltered, inviolate).
4. It is not put off (unsaid).
5. It is not put off (unsaid).

IV. ADVICE TO THE READERS

1. "Keep the power of God—guarded or garrisoned by God's power as a king would guard his position by his strongest armed guard.
2. Through what were they kept or garrisoned? Fear of "tried" our faith, by "struggling, but by faith.
3. How long were they to be kept? "Unto the end of the world" (1 Pet. 1:5).

V. THESE FACTS PETER CONSIDERED WERE CAUSE FOR PRAISE TO GOD

Blessings of the God and Father of our Lord Jesus Christ, which...hath..." (1 Pet. 1:3)

THIRD STUDY

Safe in the Test

(Ch. 1: 6-12)

I. AS REFUGEES THEY EXPERIENCED MANIFEST TEMPTATIONS OR TRIALS

1. Suffering, sorrow, distress were their lot. They were "tossed with trou" and "set in the path of trouble" (1 Pet. 4:12).
2. These temptations may bring heaviness for a season; this heaviness is consistent with full salvation (see Isaiah 50:10). This heaviness is but "for a season" a pastoral visitation.
3. These temptations, trials or tests were designed by their enemies as persecutions to defeat and destroy them; but in reality God saw them as the proving of their faith (from do your faith is stinging—Moffatt). This proving of their faith was a very precious thing—"more precious than of gold that perisheth, though by fire." Their standing in these tests and sufferings might be found unto praise and honor and glory at the appearing of Jesus Christ."

II. IN TESTS THEY WERE REJOICING

1. They were rejoicing in the suffering of salvation, even in the midst of their trials and sufferings, "wherein ye greatly rejoice" (1 Pet. 4:13).
2. They were rejoicing because of their relationship with Christ (ch. 4:14-16).
   a. They had received the end of their faith, the salvation of their souls (1 Pet. 4:16).
   b. This salvation was through faith in the unseen but greatly loved Christ (1 Pet. 4:18).
      1) The unseen Christ was real to them.
      2) They had a sincere love to Christ.
      3) They had a deep undertone of joy in spite of suffering, cheerful and buoyant.

III. THIS SALVATION WAS OF INTEREST TO OTHERS

1. It was the object of the search of the angels (1 Pet. 4:18).
2. The interest of the angels (a) (1 Pet. 4:12).
3. But they (we) were their blest recipe for the people of God (1 Pet. 4:11). Emphasize in the place of rejoicing and victory even in the midst of severe trials and sufferings which test our faith. We by faith in Christ may be safe in the testing times.

FOURTH STUDY

The Confidence of Salvation

(Ch. 1: 13-25)

I. THERE IS A CONFIDENCE OF THE FINAL OUTCOME OF GRACE

"The very thing that is to be brought unto you at the revelation of Jesus Christ" (v. 13).

1. Because of this confidence they were "gird up the loins of your mind; brace up your minds—(Moffatt): prepare words for action (Goodspeed).
2. They were to be sober; Keep cool—(Moffat): with perfect calmness (Goodspeed).
3. They were to hope to the end (fix your hopes upon—Goodspeed); put your hope for good and all in the Lord (1 Pet. 4:19).

II. THIS CONFIDENCE IS BASED ON

1. In obedience (v. 14).
2. Churches in all manner of conversion or living (v. 15, 16).
3. In practical results in Christian relationships (v. 22).

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d. Suffering patiently for Christ's sake (vs. 19-23).

Note—The every-present temptation to a person of this kind is to become lost in details. This temptation may be overcome by a mere mention of these details and by resolutely staying with the main points. The chief emphasis seems to be that if Christ, the Chief Corner Stone suffered, the spiritual house (believers in Christ) will also suffer, but in the suffering He is precious to them and He is their example.

SEVENTH STUDY

Particulars of Christ's Sufferings

(Ch. 4:1-19)

The central verse of this chapter seems to be verse thirteen, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." To relate this study to the theme of the book "Christian Victory in Sufferings," briefly summarize the situation of the people to whom the message was addressed as presented in the first study of this series.

Let us note some facts that enter into the secret of victory in suffering:

I. To Be Aced with the Mind of Christ (vs. 1-6)

1. His mind was to do the will of God as suggested in v. 2.
2. Their having the mind of Christ had changed their lives (vs. 3-5). This had become evident without a thought of their suffering, "speaking evil of you." II. The Promise of the End Being at Hand (vs. 7-11)

1. The promise fulfills the end of the present state of suffering, meaning: If we suffer for nothing while if there is no future benefit from suffering, it is in vain; but if the light of the future shows our present suffering to be worth while, if it is for Christ's sake, we can rejoice in the midst of all.

a. This promise demanded something (as we are suffering) (vs. 7-11). Since the end was at hand, they were to:

- Be patient (v. 7).
- Watch unto prayer (v. 7).
- Have fervent charity (v. 7).
- Use hospitality (v. 10).

II. To the Younger (v. 9)

1. Of age with humility (v. 9). Indeed you must put all the upon the spirit of humility to serve and to be patient. Paul's father (vs. 14). The following grace of God.
2. The promise declares a glory to be revealed (vs. 12-14). Suffering were not peculiar to them, others were experiencing those trials. Suffering were intense "fiery trails" (v. 12). Since now they were suffering with Christ, they had the grace but "glad with exceeding joy" when "his glory shall be revealed" (vs. 13, 14).

III. The Confidence of God's Keeping Power (v. 15-16)

Particularly as stressed in verse 19.

EIGHTH STUDY

Christian Exhortations

(Ch. 5:1-11)

The central verse of this chapter seems to be verse 10, "But they that wait upon the Lord shall inherit the land." The following verse 11, "and they shall dwell in the beauty of the land."

I. I. To Elders:—The Spiritual Leaders

1. His own Example (v. 1)
   a. Whom can I also an elder.
   b. A witness (one who saw) the suffering (v. 5). Peter does not use the word "cross" as does Paul; Peter's word is always for a sufferer and in this section it is with Paul's (v. 11).
2. The Lord's Example (v. 1)
   a. A partaker of the glory that shall be revealed (v. 2). He was suffering. He had now a foretaste, an earnest, of the glory that shall be revealed.
3. Exhortations to elders
   a. Feed the flock—shepherds to your flock. This is an example of the need of grace for all trials in this life. The Church is to be a "firmament of the flock." He who is without grace is not able to do this (v. 4).
   b. Note the contrast in the manner in which oversight of the church is to be made (v. 4). One will seek remuneration chiefly, serving for filthy lucre (base love, gain, greed), instead of the true shepherd heart, who will only serve with patience and endurance (v. 5).
4. The text shows that the true shepherd heart is in its very nature a "shepherd heart," which will not "be ashamed," that will "be rich toward God" in this "firmament of the flock" (v. 6).
5. The text shows that the true shepherd heart is "not guilty" (v. 6). If we do not sin, we have no sin. We are "righteous" in God's sight (v. 7). Those who are "righteous" are "in the 

San Jeronimo, Guatemala, is a wicked place. For many years it has been the home of the San Jeronimo Indians. The church has been built of hard, old sinner converted to God, and until they are entirely sanctified, even to the last stone, they may make only a biusylot of trouble for the pastor, as the church of Corinth may do. The problems and trials and troubles have sent Dona Laura to her knees weeping many a time. She could not do, said the apostle, the pastor kept close to the Master's side. More times than once she was tempted to be, but always the Lord held her fast. One day when she went down the street, one of the prominent Catholic women said, "The Christian is not far from us, we want you to stay." One reason she says, "We are far away from San Jeronimo, many of us are wicked." (Doctor, 9:6, p. 4, J. M. McCullock.)

"We are rich in Christ, and are the life of Christ. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.) We are the life of Christ, and are the life of God. (1 Thess. 2:13.)
d. Suffering patiently for Christ's sake (vs. 19-23).

The central emphasis of this chapter seems to be very fine. But sanctify the Lord God in your hearts: 

The use of the word "sanctify" here does not mean primarily the work of God in the believer's heart in purity as generally the word is used. This sanctification is our work, something we do for Christ—we sanctify Him in our hearts as the Lord of our lives, put Him as the central factor of life, give to Him the supreme reverence of our lives. In the strictest sense, our ability to sanctify the Lord God in our hearts as here suggested, is due to the fact that He has sanctified our hearts or made us holy.

When Christ is the Lord of Life 

I. There is a Desire to Please Him (vs. 1-7). 

1. In home relationships (vs. 1, 2; 6, 7). 
2. In the spirit of our hearts as well as in outward adorning (vs. 3-5). (The primary emphasis here is on the positive fact, "let it be the hidden man of the heart" (v. 4); the secondary emphasis on the negative phase, "Let it not be" (v. 3).) 

II. By Being a Blessing to Others (vs. 8, 9). 

1. Being of one mind (v. 8). 
2. Avoiding the rendering of evil for evil (v. 9). 
3. Blessing others—"Contrariwise blessing" ("you must bless those who curse you")—Goodness being a "good seed that ye should inherit a blessing." The basis of inheriting a spiritual blessing.

III. By Following Goodness (vs. 13-18). 

1. Following that which is good (v. 13). 
2. Referring to the designs of evil, or how fierce the persecution may be, nothing can hurt or harm us in our path (v. 14). 
3. There is joy or blessedness in following goodness even if we must suffer for righteousness' sake (v. 14). 

3. We have a reason for our hope (v. 15). 
4. We possess a good conscience (v. 16). 
5. There is a consciousness of Christ's fellowship in our suffering or loving (v. 18). 

There is no need to speculate on the interpretation of the last verse (v. 18), as a result of all these studies. Answers to your questions about these verses may be found in any good Biblical commentary.

SEVENTH STUDY

Partakers of Christ's Sufferings

(Ch. 4: 1-19)

The central verse of this chapter seems to be verse thirteen, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." To relate this study to the theme of the book "Christian Victory in Suffering," briefly summarize the situation of the people to whom the message was addressed as presented in the first study of this series. Let us note some facts that enter into the secret of victory in suffering.

1. To Be Armed With the Mind of Christ (vs. 1-6).
   a. His mind was to do the will of God as suggested in v. 2. 
   b. Their having the mind of Christ had exchanged their lives (vs. 3-5). 
   c. This change had become the cause of their suffering, "speaking evil of you." 

II. The Promise of the End Being at Hand (vs. 7-10).
   a. The promise of the future, the end being turned upon the present day of suffering (vs. 7, 8). 
   b. If we suffer for nothing worth while, if there is no future benefit from suffering, it is hard to bear; but if the sight of the future shows our present suffering to be worth while, it is for Christ's sake, we can rejoice in the midst of all. 
   c. This promise demanded something practical of them (vs. 7-11). Since the end was at hand, they were to:
      1. Be sober. 
      2. Watch unto prayer. 
     3. Have fervent charity. 
    4. Use humility. 
   b. Good steward of the manifold grace of God. 

2. The promise of "glory to be revealed" (vs. 12-14). 
   a. Sufferings were not peculiar to them, others were experienced also—"their sufferings were intense. "(v. 12). 
   b. Since now they were suffering with Christ, also, it was a great joy. Every Christian has "gained with exceeding joy" when "his glory shall be revealed." (v. 13, 14).

   a. Particularly as stressed in verse 19.

EIGHTH STUDY

Christian Exhortations

(Ch. 5: 1-11)

The central verse of this chapter seems to be verse 10, "But God shall make you strong with inward power through Christ Jesus, who hath also suffered the same thing, that ye be established." Note the exhortations:

I. To Elders—The Spiritual Leaders
   a. Whom am I also an elder? (v. 1).
   b. A witness (one who knows) the sufferings of Christ. Peter does not use the word "cross" as does Paul; Peter's word is always "sufferings." (v. 2).
   c. An eyewitness of these sufferings of Christ (v. 3).
   d. A partaker of the glory that shall be revealed (v. 4)...

II. The Promise of the End Being at Hand (vs. 7-10).
   a. The promise of the future, the end being turned upon the present day of suffering (vs. 7, 8).
   b. If we suffer for nothing worth while, if there is no future benefit from suffering, it is hard to bear; but if the sight of the future shows our present suffering to be worth while, it is for Christ's sake, we can rejoice in the midst of all.
   c. This promise demanded something practical of them (vs. 7-11). Since the end was at hand, they were to:
      1. Be sober.
      2. Watch unto prayer.
     3. Have fervent charity.
    4. Use humility.
   b. Good steward of the manifold grace of God.

2. The promise of "glory to be revealed" (vs. 12-14). Sufferings were not peculiar to them, others were experienced also—"their sufferings were intense. "(v. 12). Since now they were suffering with Christ, also, it was a great joy. Every Christian has "gained with exceeding joy" when "his glory shall be revealed." (v. 13, 14).

ILLUSTRATIONS

By Basil Miller

The Rich Man's Lament

"Think of the difference," cried the dying rich man who had received news of a pious poor man's death.

"The difference?" asked the minister.

"Yes, he lived rich in faith and is going to his treasure. But I must leave mine." I am the boy she kissed that night, I never was able to get away from the impression made by that touching act, until I became a Christian. I am now living in this city with my family, am a Christian, and am doing a good business.

The results of a tender act of compassion are inestimable. A kind word, spoken in charity, will strike the hammers of eternity and reverberate throughout all eternity.

The Toothin' End

"Praise the Lord," shouted Tom Mason, who with J. L. Logsdon was conducting a revival meeting in Indiana.

Things had been tight during the meeting. Crowds small, little attention and less effects. Practically no results. Poor location and all that goes to tangle a meeting in the wires of failure.

"I don't see anything to shout over," returned Logsdon, "for it looks like we are coming out at the little end of the horn."

"Glory to God!" said Tom. "That's the toothin' end."

When God is in it, it is all right to come out at any end of the gospel horn.

Joshua's Long Day

A Yale professor, an accomplished astronomer, made the discovery that the earth was twenty-four hours out of schedule.

Professor Totten, a fellow instructor at Yale, challenged the astronomer to begin at the first chapter of Genesis and read until he found the missing time.

The professor read up to the account of Joshua's long day, and being skeptical he began checking his figures and found at the time of Joshua there were only twenty-three hours and twenty minutes that had been lost in the earth's schedule.

Here he had found a mistake of forty minutes and the man went to Professor Totten and said, "The Bible is not the Word of God for I have found an error of forty minutes in it."

Said the believing professor, "The Bible does not say twenty-four hours, but about the space of a whole day. Read and see what else you can discover."

So the unbelieving instructor began his reading at Joshua's long day, and read on until he came to the story of Hezekiah's sickness in the time of Isaiah. God promised the king fifteen years more of life, and to confirm this promise God told the king to go into the garden and watch the shadow of the sundial turn back ten degrees.

Ten degrees on the sundial, according to the astronomical, equals forty minutes. And here he had found the missing twenty-four hours. Immediately he laid aside the Bible and worshiped its Author, saying, "Lord, I believe."

Fanny's Hands

"I am the boy," cried a man who had sprung to his feet in St. Louis just after Ira D. Sankey had finished singing that noble song, "Rescue the Perishing."

Said Sankey, "Years ago Fanny Crosby, the blind song writer, went to the Jerry McAuley Mission in New York City, and asked if there was a motherless boy in the audience."

Back in the rear a little fellow came forward, and the great Fanny laid her tender hands on his head and then kissed him.

"Then Fanny," continued Sankey, "went home and wrote that song, 'Rescue the Perishing,' from the inspiration of the meeting."

Sankey finished telling the story in the St. Louis mission and then a man got up and told the story.

The Preacher's Magazine
Fifty Years a Buddhist
Chung Ching Feng Finds Christ

"My mouth is filled with blessing, my heart is fully satisfied. Peace passing all understanding is mine, since I found my Savior. I have been deceived for many, many years, now overliving blessings are mine. This glad testimony came from dear old Mr. Chang in the gospel tent the morning following his seeking the Lord in the service the night before. He ran well for a season. The tempter came. Sickness came to the home, and his son sickened and died. Then a Niagara of temptations flooded him as unnumbered friends and relatives—like Job's comforters came to 'explain' the way of the death of his son. Overcome with sorrow, the easiest way seemed to be to listen to these, and so he abstained himself from meetings, and returned to his Buddhist! And yet no real peace was found. Then 'peace' entered into his thinking, as he said to himself, 'They will not welcome me at the Christian services any more, for I have turned away from Jesus.' All the while prayer was being made for this man.

But one night he was in Hau Yuen still about three miles from his home. It was dark. He was too tired to try walking home, being near seventy, and wondered where he could spend the night. 'Go to the mission,' came to his mind, but the tempter said, 'No, not there.' The struggle was on and finally he determined he would go regardless of 'peace.' The workers received him so cordially his heart was deeply touched. In the evening prayers, God moved upon his heart, for one prayed in tears for his restoration. He began attending services regularly and prayed through to full restoration.

Returning to his home, the change in the life was so noticeable that others were moved upon by the Spirit. Everything that had to do with the worship of the Buddha was taken away, and over one hundred different books of that teaching, certain charms, etc., were taken to the mission to be destroyed. One by one he began bringing others to Jesus until more than thirty have repented. Now a weekly prayer meeting is held in his home. He is especially interested in reaching those of his former vegetarian sect when he hopes to persuade to forsake their ideals and turn to the Lord.

Fifty years a Buddhist—now an exemplary follower of Jesus, the Christ, praise ye the Lord.

Recently in this city of Tienlin, I referred to this brother, C. F. Chang, and one of the seminary students who lives about three miles from him, added his word of testimony. "Yes, it is wonderful what the Lord has done for him, for his testimony in all that section is being greatly blessed to the salvation of others." —Rev. CKW. Truxel, D.D., in Call to Prayer.
BOOK REVIEWS

NEW TESTAMENT EVANGELISM FOR TODAY, by W. L. Macy, Jr., Central Baptist Theological Seminary, $1.00.

Evangelism can be divided into three distinct types: (1) personal Evangelism, Church and Family; (2) personal Evangelism, only the individual is dealt with; and (3) personal Evangelism, the church and family are dealt with. The author, who is a member of the Central Baptist Seminary, shows how this division has been made in his study of the New Testament literature. He shows that in reality it is the New Testament method which covers the entire topic of the subject. He shows that in reality it is the New Testament method which covers the entire topic of the subject.


This book, as the title suggests, is a series of sketches of the characters that play a role in the Passion of Jesus Christ. It is one of the best known figures in English literature today. In his usual compelling style, it brings the Passion of Jesus Christ to life in all its glory and majesty. The author, who is a well-known author of several works on the New Testament, has done a fine job of bringing the Passion of Jesus Christ to life in all its glory and majesty.


This work (a third volume of which is forthcoming) has been a major contribution to modern theological science. Rather than its purpose "to review the field of theology in its simplicity in a manner as possible for the use of those who enter the ministry, desire to be informed concerning the great doctrines of the Church" (p. 4). More specifically, it is a survey of Christian theology defined as "the systematic presentation of the doctrines of the Christian Faith" (p. 18). The position to which the subject is approached may be described as an Aristotelianism modified and enlarged by historical and philosophical orientation.

The First Part is an introduction to "The Problems of Christian Theology." It contains a careful and thoughtful treatment of the problems of Christian Theology in a way that elucidates the historical development of the subject. Some of the author's observations depart measurably from customary thinking, some fail to correspond with the author's own experience. However, all are backed with expert reasoning and a sense of the puissance of the Scriptures. The entire book is enriched with important insights into the nature of the subject. It is a valuable contribution to the field of Christian Theology.

The position of the author is one of the traditions of the Church. He does not attempt to give an outline of the principles of the Church. In his treatment of the subject, he shows his own personal convictions and attitudes. The author's work is one that should be applied to the whole being of God. To be sure the text is not to be considered as the final justification for the ideas of the author, but that the same text should also be applied to the whole being of God. This work is a major contribution to the field of Christian Theology.

The Preacher's Magazine

In Dr. Weatherhead's own words, "I am writing for men and women with boys away at war; for some with boys who will never come home; for some with girls serving at home or abroad; for people with children evacuated and homes silent; for people who have worked all their lives to build up dropping to pieces, though they're working as they never worked before; for people who are caring for the sick and cared about with bitterness and rage that nearly drive them crazy. I'm writing for some with broken homes and broken families and broken churches and broken hearts, and perhaps a bombarded faith." With these the motives behind the project of this one that can fill a vital need today.

Furthermore, this book is of special value at this time as it is written to bring to the attention of the person to whom it is addressed and to those who will hear the message, that the life of Jesus is the true measure of Christian living. It is a book that can fill a vital need today.

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Christian doctrines which is admirable in its organization and historical perspective. Hardly any problem is treated without a consideration of its historical answers, by philosophers as well as theologians, although the freedom of reference and quotation is in doubt to the author's opinion. While it is written from a definitely conservative Armistic viewpoint, it is dogmatic. It provides a general openmindedness, fairness of historical appreciation, and awareness of philosophic development which is commendable. —ALBERT WESLEY FENNER. (Reprint from Philosophical Abstracts of Harvard University.

HIGHLAND SHEPHERDS, by Arthur Wentworth Hewitt, Willett Clark and Company, $2.00.

Within recent years church leaders have, with increasing interest, been turning their attention again to the rural church. This after an era in which they were so over-absorbed in following the population to the urban centers that they almost completely forgot that "the groves were God's first temples." So unconcerned with the rural church were they that they oftentimes neglected by pulpit only beginners and mistakes, and it was regarded as a distinct promotion for a rural pastor to be called to a pulpit, regardless of other considerations involved.

However, as men, like the author of the book, wisely-refused to be stamped by popular thinking, and chose to "bury" themselves in the country, realizing that, after all, these factors of the urban-rural population are found there, and that considerably more than eighty per cent of the urban church's leadership togetherness with seventy per cent of its membership—comes from the countryside.

Dr. Hewitt began his championship of the rural cause in 1926 with a little volume called "Among the Hills," which gained him a certain amount of popularity. This second book, the first work in English in over three hundred years, written especially for the rural pastor has been acclaimed as the most significant book on pastoral work in the last decade. Shortly after its appearance, it was placed in the Methodist Course of Study for Ministers. It has been translated and reprinted in many languages and affirmed by a steady sale over the last three years.

Out of a lifelong experience as a rural pastor, Dr. Hewitt attempts to cover the whole field of pastoral theology from the standpoint of the rural minister. He discusses the rural minister under four heads: The Person, the Priest, the Preacher, and the Pastor. Under each head, in a very readable style, shot through with Yankee wit, he discusses the several functions of the minister in that particular capacity. No one can deny that he at least teaches, and usually, covers, all phases of the ministry.

From our standpoint, the book is subject to this limitation: it is not written with a strongly evangelistic program in mind, such as ours, and therefore requires constant interpretation to recast its methods to fit our program. Indeed, some of it is unusable (do not take too seriously the author's conception of the midweek prayer meeting). Nevertheless, it is a stimulating work worthy of careful study not only for the rural clergy but also by the city pastor for, in the words of the Christian Leader, ninety of this volume is just as applicable to New York or Chicago as to Plainfield, Vermont—R. L. LUNARIA.

PASTOR'S INDIVIDUAL COMMUNION SET

This little communion set will make possible a simple service at the bedside of those whom the symbol of fellowship needs to be taken the shunt. Convenient for carrying, easily slipped into the pocket.

The case is made of a soft material, leather covered, lined with purple velvet. Fully equipped with three glasses, flagon for wavers or bread and small, silver-plated bread plate. Size 6 x 3 x 4 inches.

MINISTER'S MANUAL

A Manual of Forms for Ministers

Rituals for marriage ceremonies, burial, baptism, the Lord's Supper, dedication with scripture selections for the hour of trouble, the house of mourning, the sick bed and the funeral service. This is a comprehensive volume of material comprising 225 pages bound in black imitation leather, just a few of the forms pertinent to practices at the Christian Church but by far the most of the material is of value for any Protestant minister. 1.50

COKEBURY MARRIAGE MANUAL

Reproduced are the historic Protestant marriage rituals: several more recently developed services in general use. A section is devoted to the preconcepanments of the church, the offices in marriage, remarriage; another to a bibliography on the many-sided aspect of matrimony; still another to a digest of the marriage laws of the states. Thinly written on The Minister and Marriage conclude the book. Bound in black limp morocco. 1.00

Handbook of Dedication Services

This is an invaluable book that every minister needs. It has suggestions for dedication services for infants, for organ, hymn books, parsonage, church flags. Also a marriage service for ordinary or special occasions, an installation of teachers and officers, etc. 150 pages; paper covers. .80

PASTOR'S CALLING CARD

A convenient card for the pastor to leave when members are not at home. Heinemann's picture in colors of "Christ Knocking at the Door" is printed on the card together with a helpful message. Size 2 1/4 x 3 1/4 inches. .60 per hundred; .40 per thousand

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