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Managing Editor's

MESSAGE

A PERSON, after listening to one of those “lining-up” messages by a preacher, said to the Managing Editor, “I wish you would write another article for THE PRAACHER’S MAGAZINE on ‘Shepherds or Sheepdogs.’ It seems to me that the attitude of some pastors is more that of a sheep dog, barking and driving and herding the herd of sheep than that of a pastor (shepherd), tenderly tending and leading and feeding the sheep.” This is not an attempt to write the article suggested, but we pass on the suggestion that each reader may apply it to his own heart. It would be well for each of us who preach to people, especially those who are pastors, to analyze our attitudes toward our task and our motives in preaching. One of the strongest temptations to the pastor is to lose sight of his place of ministering, of being the servant of Christ and of the people, of being a true and loving shepherd, and assume the attitude that St. Peter condemned or warned against, that of being “lords over God’s heritage.” Well, after all, preacher, do you have the shepherd or the sheeppdog attitude toward your flock?

Some preachers of the other holiness denominations have suggested that we broaden the scope of THE PRAACHER’S MAGAZINE to make it periodical of greater profit to holiness ministers. We appreciate this suggestion. From time to time we will have articles from holiness ministers of other churches, and in these biographical sketches, lives of men who figured large in the founding of other holiness denominations.

Keep up the fine work of cooperation. Dr. Gibson has received a list of questions for his department, but he always needs more. We cannot have too many good sermon outlines, so keep sending a few of your best to the Managing Editor. Many have asked for more of the suggestions of Bible Study. The Managing Editor will do his best to have the next and subsequent issues.

D. SHELBQR COBRETT, M.D., Managing Editor

The Preacher’s Magazine

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J. B. CHAPMAN, M.D., Editor
D. SHELBQR COBRETT, M.D., Managing Editor

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The Preacher’s Magazine

July-August 1943
Managing Editor's

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D. SHELBY GOBLET, Managing Editor.

The Preacher's Magazine

Tempering the Preacher's Vision

J. B. Chapman, Editor

THE ancient prophet observed that "Where there is no vision, the people perish." This saying can be applied with special emphasis to the preacher when the preacher has no vision the church dies. And no self-respecting preacher should accept a charge unless he can see some prospect of doing a worthy service in connection with it or stay longer with a church for which he can see no future. These are self-evident facts concerning which there can be no arguments. And usually there is so little danger that a preacher will be overstocked with vision that we spend very little time warning against such dangers. Most preachers are yet in need of another visit to the house top that they may be able to see farther and plainer than those about them are able to see.

But, the possession of practically any power carries with it some dangers, and vision is no exception to this rule. It is possible to see too far and too plainly, but that in the following out of such a vision there is much demand for holy care. The fact that a new preacher has come to the charge is itself evidence that the church needs something that it has not had. Even though the old leadership has been very accepted, the fact that it now concludes should be accepted as the will of God, and the coming of the new leader should likewise be accepted as a divine appointment. And it is an exceptional church indeed that does not need some changes in its program. The new leader is expected to discover these needs, and he should be expected to set about making the changes. But if the preacher is too hasty about his reforms he may "kill the dog to cure the bite." That is, more damage may be done in the effort to extract a thorn than the thorn itself would do if left alone. Changes which would have been good had the preacher taken three years to accomplish them may be disastrous if he insists that they be made in three weeks.

Likewise positive accomplishments involve the element of time. A preacher of my acquaintance commenced his new pastorate by criticizing the church building which was the pride of his predecessor and his friends. The new man found open fault with the size and arrangement of the building and proposed that they set in at once to rearrange and enlarge. It may be the building could have been improved by the changes suggested, and there might have been a field there which would have justified more moderate quarters. But the preacher would not temper his vision with caution, and the result was that he had to pass along at the end of the year and leave the church building no different from what he found it except that it was one year older.

The new pastor thought the plan of turning the offerings over to the treasurer at the close of the Sunday morning service, allowing him to count the money and just give an account of receipts and disbursements at the monthly meetings of the church board was a loose way to take care of the Lord's business, and he demanded immediately that a financial secretary be appointed and that at least three men participate in the counting of the money after offerings were taken. But the friends of the old treasurer took offense at the sudden demand, interpreted it as a reflection upon the honesty and integrity of the treasurer who had served them faithfully for many years—the preacher left at the end of the year and at last accounts the treasurer was still counting the money brought in in the offerings of the church.

A pastor was sure the Sunday school could never get ahead until a more "up-to-the-minute" superintendent was installed. But friends of the old superintendent blocked the change and brought on hurtful division in the church. And yet all agree that the old superintendent was no special success. It was the summary method used in the change that brought resentment.

Often there are people in the church who seem to have no intention of lining up with Bible standards of experience and conduct, and they ought to be removed from the membership of the church. But such people often have relatives and friends who ought to be reached and saved, and who will be inveigled into defending the offending member if his elimination takes on any of the appearance of persecution. Such members should be brought in or cast out, but the
vision must be tempered if the cause is to be long-sustained. I have known a preacher who was sure the time had come for a "sieve meeting" for the purpose of working radical changes in the church and its organization, and went ahead, as he said, "under the leadership of God." But the very people who needed the meeting must feel no responsibility for the arrangement, and would not have been satisfied nor regular, nor could the meetings fail of their large and worthy purpose.

Running the church is somewhat like driving an apple cart. It may be necessary to turn corners in order to get onto the street where the people will buy apples. But the driver must avoid turning that corner too sharply or at too high speed, lest the cart wreck and the apples be scattered on the pavement. Or perhaps the figure is that of a group of people walking down the country road lighted by one who carries a lantern. It is expected that the bearer of the light shall lead the way, but if he hastens his pace until the others cannot or will not keep up he will leave them in the darkness. It is necessary for the bearer of the light to lead, but not too swiftly. Or perhaps the example of Jacob and Esau will better serve. Esau was an impetuous man, and had a quarrel with his brother, but Jacob, though not unwilling to make the journey, insisted that the trip must be made only at such a pace as the calves and colts and mothers with young might be able to and

It is human nature to go to extremes. And even the preacher is likely to want either too much of the work ahead of the task which he sees or else to give up the ideal altogether. But there are only a few things concerning which it can be said, "It is now or never." And while we are counseling caution in the pursuit of the vision, we must add a word to encourage the field fast to the vision "which was shown you in the mind of God" and to add the time's contribution to the fulfillment. Paul was not able to do much that he saw in his dream, but he died. The whole task of life is in reconciling the ideal and the real, and in the process changes are imperative on both sides. He is not much of a dreamer who has done all he dreamed of doing. Yet the dreamer who is content merely to dream, and not make serious attempts to make his dreams come true has lost the largest benefit that comes from dreaming. Keep on dreaming, preacher, and keep on working to make your dreams come true. You may die without ever preaching that good sermon which your ideals have described, but hold fast to the pattern and do your best to approximate it. You may fail but be able to release the revival which your hopes have described, but hold to the type and strive to give it particular illustration. You may not build the church which will meet the specifications your blueprints contain, but keep on trying.

The real world is for testing all the ideals.

The Preacher
And the Revival

BY THE EDITOR

Yesterday's mail brought the following letter from a pastor:

DEAR EDITOR:

Please forgive this intrusion upon your busy hours, I have a personal appeal concerning the little church of which I am pastor.

I came here in January, 1940, to see if I could reopen the church, which had closed and was desolate for six years. I borrowed the money to finance the undertaking, and with God's help we built a Sunday school with an average attendance of over one hundred and a church membership of forty. We have also recovered the church property, which had been lost, and have purchased two additional lots and a five-room house which we are remodeling for a pastor's home, which is free of debt, except we borrowed six hundred dollars with which to remodel the parsonage, and this is financed so that the church can take care of it without undue hardship. We thank God for all these benefits, but we are afflicted with a terrible spiritual dearth. There is a lack of soul burden among us, and if someone could take the time to pray for the church, it is very much needed. People who have come among us and passed on without being saved. And doubtless the trouble is largely in my own spiritual life. It is hard to be a good church leader for my family, and it seems difficult to find sufficient time for prayer, meditation and the study of God's Word. I am greatly disappointed in the little church, and the revival appeared to be a failure. I feel that definite help from God is our only hope. What can you suggest?

Could we have improved financially so that now we can live on what the church can do? But I feel that I shall die if we continue to live, but will not be able to release the revival which God has shown us. I pray and studying God's Word more than formerly, but even so, I have difficulty in finding the will of God as to what I should preach. Many times my sermons are dry and stereotyped. While I am willing to preach, I am often discouraged, and am happy with the thought of breaking the Bread of Life to the people. When I get up to preach I am empty and void of spiritual fervor and action. There is want of the enthusiasm and victory that I had during the preparation.

What is my difficulty? I wish you would be frank in telling me what I need to do, I have but one desire—this has become a consuming passion—to preach the gospel of Christ so forcefully and clear that souls will be saved and believers sanctified and the church edified. To do this, I know I must change better, and to preach better I must be a better person. Can you help me in this hour of need? Do not be afraid to tell me the truth, for the surgeon's knife is preferable to the doctor's medicine. I am fifty-five years of age and of necessity must read only those things most useful at this stage of life. However, I am uncertain as to what my reading should be.

I wish you would suggest any reading material that you think would be of special value to me. I take the Herald of Holiness, The Other Sheep, The Preacher's Magazine and The Young People's Journal. Any thing you can do to help me at this time will be greatly appreciated.

Yours in Christian service,

W. D. S.

I am answering the brother as follows:

DEAR BROTHER S—

Your letter reached me yesterday. I think your problem is the problem of many, and I am going to answer the needs of others, as well as of yourself, in mind. And seeing there is hope that others may be helped, and that is why I wish to state the in the event of your case, I am taking the liberty of offering both your letter and my answer to the readers of The Preacher's Magazine.

I certainly rejoice with you because of the material and financial progress the church has made under your leadership and also for the numerical growth in Sunday school and church membership, and you score a good point by being thankful for those things. Surely of the divine favor which should be encouraging in times of drought.

In the second place, I believe you have made a long step toward the goal of having a better church and you must be on your guard at this point to the end that you will not only continue the good work, but will continue it in the right way. And while we are considering this matter, I would like to say a word about the church. There is a lack of soul burden among us, and if someone could help us with this problem, it would be most welcome. But I feel that it is not possible for me to do this for you at this time. However, I would be willing to help you in any way I can, and I will do so if you will let me know what you need.

The church is now able to support you. Be sure to let them do it, and meet them in the matter by cutting your living costs to meet your income, but give yourself to prayer and the ministry of the Word, just as the apostles determined to do.

July-August, 1943
I know you will tire of general preachments. So I make just a few definite suggestions:

(1) Assume an optimistic attitude toward yourself and your work, and stick to that, no matter what comes. Do not allow yourself to become discouraged or sour. Do not allow yourself to become critical of yourself or of others. Believe in God, in the church, in yourself, in the savability of the people, and in the triumphal outcome of the light in which you are engaged.

(2) Check on all your methods in study and preparation. Do not allow yourself to turn to reading that is enjoyable and easy, but not especially fundamental. Even at your age, keep your head alive. Don’t let up. Read difficult theological, philosophical, and historical material, as well as the things that have a more immediate contribution to make. Read Dr. Wiley’s new theology. Buy the new books that the Nazarene Publishing House advertises. Learn to know what you should read by reading all you can afford to buy, all you can borrow, and all you can get others to buy for you. Be as fair with the people and with your friends as you are with yourQUERIES. Used to be. He used to announce on every suitable occasion, “I am Scotch, and do not like to spend my money. So if you want your preacher to be intelligent, give him books.” Read everything you can get hold of, study everything you have time for, and then just “preach out of the overreach.” Nothing, not even yourself, can tell what you need. You have to find this out by everlasting experimentation: This is the hard way, but, so far as I know, it is the only way.

(3) Check on your method of conducting your meetings. Seek to make your meetings more interesting. Eliminate the unnecessary. Reform in the direction of brevity. Organize your meetings so thoroughly that the period of the careless and of the speculatibe.

(4) Check on your manner of preaching. Most older preachers are too deliberate and too long-winded. Don’t try to give the people a whole hog every time you preach. Be content to give them just an ordinary meal of the choicest meat you can find. Don’t offer a whole dairy herd, just serve them a “slice of cream.” I don’t know a thing about your method, but if you have been preaching an hour, cut it down to forty minutes. If you have been preaching forty minutes, cut it down to thirty from now on. If you have been holding forth for half an hour, fool them next Sunday and all the Sundays hereafter by making it twenty-five minutes. Major on intensity. Adam Clarke was a well-known man, used sometimes to preach only ten minutes. His explanation was that this was as much as he knew to say on the text and subject chosen for the occasion, and he did not think it wise to select another text and another subject. So he just quit. Intensity is a much more important factor in a good message than duration. Be pointed, be definite. Be plain. Then if you don’t do well, the people will not be bored; and if you do well, they will come back to hear you again.

(5) Check on your methods for bringing on the crises. Anybody can quit, but concluding is an art. Expect to have seekers at your altar. Make place for them. Don’t give invitations when there is little likelihood there will be response. It hampers people to become accustomed to withholding responses. If you give an invitation, have a response, even if to do so, you must vary your proposition until you get just the people of God about the altar. Do not allow your anxiety to “blow up” the meeting “blows up.” By this I mean, stick right on to prayer and preaching and all the conditions of revivalistic, all of a sudden, quickly comes. Do not try human substitutes and demonstrations which are not based on reason.

(6) And, now, the hardest of all: check on yourself and your arrogance upon the reality of your own soul. Double, the time you have spent in prayer hitherto. Announce more social prayer meetings. Drive on this point. Just emphasize the point. If you can ask an all-night of prayer, don’t be in a hurry for demonstrations—those can wait. But be zeal for reforabal condition. If the people don’t respond, don’t complain, just respond more fully yourself. Don’t indulge in self-pity. Just take your case more and more to God. If things get tougher, that’s a good sign. Hold steady. If any tokens of victory appear, accept them, but do not advertise them too much—people have a tendency to be satisfied too soon.

Do all these things, and all the other things which occur to you as things to be done, and just as sure as God is God and the Bible is His Word, you will have revivals. And when the tide gets high, please drop me another line that I may rejoice with you.

Yours in His love and service,

The EDITOR

The Preacher’s Magazine

July-August, 1943

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A Psychological Explanation of Sin

H. Orton Wiley

The doctrine of Original Sin and the explication of grace fundamentally related to it have been the occasion of much philosophical as well as theological speculation. A number of fields of psychology and epistemology. The nineteenth century discussions by Bain and Mill were apparently under the influence of the Edwardian theory of the freedom of the will and consequently gave emphasis to the thought of mind as being under dominant motives. During the latter part of the eighteenth century and the beginning of the nineteenth, there was a renewed interest in Biblical Psychology, due doubtless to the growing influence of philosophy.

One of the earliest treatises on Biblical Psychology was that of Rook, written in Latin about 1790, and generally characterized as an exegesis of the spiritual idea of the Bible. A little later Dr. J. T. Beck of Tubingen published his Outlines of Biblical Psychology, and this was followed by the more elaborate treatise of Franz Deltatz entitled, A System of Biblical Psychology, published in 1855. C. F. Goethe, a follower of Beck and Deltatz, maintained that the soul took its rise from the body and spirit, earth and bresti. It was, therefore, that which became personality, the synthetic ideas of both theism and antithesis. Both Coleridge and Heidegave special attention to the elements of human nature, the former in his Old Testament Theology, the latter in his Christian Doctrine. In the Trinitarian Nature of Man (1875) regards man as a union of three natures instead of two, and with this simple key he proposed to unlock the main positions as to Original Sin, the Fall, Redemption, the Intermediate State and Future Glory. J. Lalauz, in his Little Commentary, reviews the various theories and gives special attention to the meaning of the biblical terms.

In recent years Dr. Wundt has summarized the positions of Beck and Deltatz, and given us in succinct statement, that which appears in an involved form in the original treatises. "The Lalauz soul," he says, "are not two distinct natures, but two distinct elements in the psychical life of man. The soul proceeds from the spirit, and is the mediating link between the spirit and the body, hence the peculiar form of the personality of man. The spirit is the breathing of the Godhead, the breath of the living spirit. The spirit is the life center provided for the body, and the soul is the ray or life of this center of life. The spirit is the inward being of the soul, and the soul is the external nature of the spirit. Man perceives and thinks by virtue of the spirit, and the perceiving and thinking subject is the soul. The impulse to act proceeds from the spirit, but the acting subject is not the spirit but the soul." The manner in which Dr. Deltatz attempts to relate man to God and the soul to the body is interesting. The Doxa or Glory is the manifestation of the Spirit, identified with the Spirit to be sure, but thought of as logically distinct. The Chokmah (or Wisdom) mentioned by the Divine Logos as the Incarnate Word. Hence man and God are brought together. As there is a Trinity in the Godhead, so there is a Trinity in manhood; and as the soul is the ray forth of the spirit, being identified with the Godhead, as some sense the raying forth of the soul. The manner in which he relates the soul to the body is elaborate and fantastic. The position of Dr. Wundt is more rational but not as stimulating.
Another attempt at psychological explanations of theological subjects is found in the various Christologies. Herbert M. Bolton in his work entitled A Study in Christology revives the theory of enthronephasia as advanced by Leontius of Byzantium, which maintains that the human nature of Christ was included in the Divine nature and therefore not contradictory to it. He attempts a reinterpretation of this ancient theory of modern psychology. So also, William Sanday in his Christologies: Ancient and Modern works out an interesting interpretation of the union of the two natures in Christ from a psychological viewpoint.

Dr. Olin A. Curtis in his Christian Faith has given us an excellent treatise on theology from the psychological approach, as has also, Marshall William Horton in his Psychological Approach to Theology, though from a more modern if not modernistic viewpoint.

The Theology of Dr. N. P. Williams

We can only summarize one of the more recent attempts at a psychological interpretation of Old Testament Christology, that of Dr. N. P. Williams of Oxford. He bases his interpretation on the common ground of the following: the discipline of psychology that which approaches the subject from purely academic interest, and that which approaches the same subject from the interest of the mind itself. Both schools, he maintains, agree that the soul is an organism which lives and grows, and which displays the fundamental character of all organic life—adaptation to environment. Here also, as in biology, a clear distinction is drawn between the structure or tissue of the organism, and the vital energy which informs and builds up the structure, and which in turn is determined by it. This latter is due to the fact that it furnishes the modes or channels which direct the discharge of the life-energy. It will be seen, that instincts are not energy, but rather the pathways in the psychical structure into which this energy must discharge. It is for this reason that modern psychology has so strongly objected to the popular notion of the origin of instincts.

This is commonly stated to be marked out by three frontiers, vague and undefined to be sure, but nevertheless intensely real. It is (1) the subject of research, (2) the area of research, and (3) the method of research. The first, it is known as the conscious self, the second as the fore- or pre-conscious, and the third as the unconscious. Farther down we cannot go, but the whole of the life communicated by God to man in the creative fiat—God’s own inbreathing.

The conscious self which forms the top story is furnished with wide and spacious windows, which are the senses, and which are never completely closed, even during sleep. Through these windows, there beats a perpetual blaze of sense-impressions, derived mainly from the outside world, but a not inconsiderable number originating in the body also. These taken together constitute what is known as conscious self, or the sum total of the organic sensations. These sense-impressions are organized within the framework of the subject-object relation, sorted out and built into percepta by means of the forms of perception and the understanding mediated with a never-ceasing adjustment of content into a continuously flowing representation of the outward world. All the sense-drain of these impressions, percepta and concepts into the story below, which is the domain of memory. Here they are caught and held in a more or less permanent form by the force of the vital energy. These constellations of images and ideas are often charged with strong emotional value, and consequently exert a powerful influence upon the field of consciousness.

There is another element in the structure of the soul which must also be taken into account, a perpendicularly as well as a horizontal. If the former be considered the warp, then the latter are the cross threads of instinct which run up and down from the lower selvedge of the unconscious, through the pre-conscious to the conscious; where they are gathered together in manifold and bewildering intimacy, known as sentiments or complexes. Generally however, the term complex is reserved for the unconscious and associated for the pre-conscious. The fundamental energy of the soul flowing along the one or the other of these channel-ways, appears in consciousness as volition, and in the external world as action.

New purely automatic actions, sometimes spoken of as instinctive, are those which issue immediately. Such actions may belong to an animal or a child but not to adult persons, for in the former self-consciousness as such does not exist only in a limited degree. The growth of self-consciousness involves the growth of sentiments which are stored in the pre-conscious areas. In the adult individual therefore, the instinct is not or should not be connected with the mechanism of muscular movements.

A stimulus in consciousness calls the appropriate sentiment or complex into activity, and one of two things always happens: either the stimulated complex or channel of energy is set in motion immediately, or the energy stored up in it is used in the usual commissive channels, from which it emerges as muscular innovation and bodily action follows; or another complex may be stimulated which inhibits the action of the first. In this case, either the energy returns to build up the appropriate complex, or is drained off into another, commonly known as "sublimation."

While the instincts have been classified in numerous ways, Dr. N. P. Williams follows the order of the classical psychologists and reduces the total number of channels through which the life energy flows, to three: the ego instinct, the sex instinct, and the hind instinct. All the so-called instincts, however numerous, are thus reduced to three: the individual, the reproductive and the social.

But where, does Original Sin appear? Dr. Williams finds it in this, namely, the weakness of the "herd instinct" in proportion to the other two. "It would seem therefore," he says, "that we need search no farther, and that at this deep level in the structure of the soul, beneath the area of the pre-conscious and lying in the obscurity of the unconscious, we have discovered that precise weakness or inferior distraction of man's being which historical Christianity has steadfastly affirmed to exist, and which forms the supplementation of its redemptive and sacramental scheme."

It is interesting to note also, that while Dr. N. P. Williams is generally classified as a theologian of the modernistic type, he reaches the conclusions which have always characterized the position of Original Sin, namely, "deprivation arising from a deprivation." And further still, he sums up his position in a statement which has been held as fundamental by the evangelical churches. "In the light of this identification of the inherited weakness and fallowness of the 'herd-instinct,' he says, 'it is easy to understand the psychological rationale of the traditional language employed by Christians to regard the forms assumed by the 'sin of sin' as it gradually grows within the growing soul. In this traditional language it is often not only the individual, but also the whole or other of two roots, namely, Pride and Sensuality; and that these again run back into Self-Love as their ultimate source. And 'self-love' is nothing but a passive manner of describing the same fact which psychology, in agreement with the most primitive of religious conviction, recognizes as a negation, an ellipse or depravation, as a deficiency in that 'herd-complex,' that sympathy or love, that corporate or social feeling which all men do possess to some degree (for otherwise they would not be moral beings at all), which, in normal human nature, as transmitted to us by birth and as it stands prior to moral and religious educative influences, is strong enough to hamper and not to master the tendency of the life-forces to unite the channels of the self-assorting and race-perpetuating instincts. Pride is merely the name for the exaggeration of the ego-complex, and sensuality the exaggeration of the cluster of ideas and images connected with sex."

A few years ago the doctrine of "Original Sin" was scouted by modernistic writers as an outworn and outdated theology, which was contradicted by the "assured results" of modern scientific research. Human nature was regarded as at least indifferent, a tabula rasa, or "white sheet" on which environment alone had its effect. On this foundation the modern system of religious education was built; which has proved to be such a colossal failure. Now the researches in modern theology have come to the support of the "universal man of Christian thought"; and science, instead of contradicting, affirms the truth of the evangelical position. As early as the first century, the Apostle Paul made a distinction between the "mind of the Spirit" and the "spirit of the mind." The former is the conscious area of the instincts. In this sense also, it is opposed to the behavoristic psychology. Man by his acts, acts and habits builds up a character, which not only endures in his inner life, but also largely limits that life.

With this clear-cut distinction between Energy and Instinct, we may turn our attention to the structure of the psychical life.
he says, "If this be so, we have in the treasure-house of Christian tradition that true conception of human nature, its power and its weakness, which contains the key to the world-old problems of social regeneration and reform. No readjustment of governmental or economic machinery, no perfection of scientific or hygienic efficiency, will itself avail to bring the kingdom of God upon earth one step nearer, apart from a change of heart in the individual member of society. The essential condition of such a change, which is the co-operation of human freedom and divine grace, stands written for all time in the great saying of St. Paul, 'We work the work of God in our own strength with fear and trembling; recognizing and using to the full the God-given endowment of self-consciousness, self-determination, and individual autonomy, yet remembering, in humble acknowledgment of the coeternal flaw of human nature, that it is God, who alone can order the unruly wills and affecions of sinful man, that works in you both to will and to work, for his good pleasure."


+ + +

"I Show You a Mystery"

E. Wayne Stahl

I RECEIVED a letter from a dear ministerial friend of mine, devoted and evangelistic, who has retired from active service on account of age. Referring to his years of aggressive labor, he wrote: "I always had to push myself to do pastoral calling. It always was a strain, and I always lived with an oppressive feeling that more was needed." (Not more strain, of course!) It is my opinion that multitudes of ministers could make a similar confession. This friend of mine probably knew something of the feeling of another preacher of whom I heard. When he was out calling and would ring the doorsbells and find nobody home, he had a positive sense of relief, of satisfaction almost.

This strange reluctance to do visitation work causes me to question article as I do. Truly it is mysterious that faithful ministers, so many of them, have "push themselves to do pastoral calling," and find that it is "a strain." What is the reason for such an attitude? Can the attitude be transformed into the attitude of really enjoying the work?

May not one cause of this deep-seated aversion to pastoral calling be possibly lack of enthusiasm for pastoral calling, being due sometimes to the fact that there has not been a vision of the glory and possibilities of it? Very possibly it is in the apostolic succession when engaged in meeting folks in their homes as a pastor, for Saint Paul mentioned as part of the glories of his triumphant service at Ephesus that he had called "from house to house" as a bearer and sharer of good news.

The splendor of that vision of pastoral visitation as a means of gospelizing will be increased when the minister remembers that on more than one occasion Jesus, "that great Shepherd of the sheep" (the basal meaning of "pastor" is "shepherd"), unnersome some of the mightiest secrets of the kingdom to an audience of only one. The woman at the well heard the sublime declaration of our Lord's Messiasliip, and the right way of worshipping His Father; nocturnal Nicodemus had revealed to him the tremendous imperative of the new birth. In each of these cases we have disclosed to us something of the technique of pastoral visitation, as practised by our Lord, that Master-Knower of the human heart (John 2:24, 28).

In dealing with the Samaritan woman He did not at once plunge into the profundities of the true worship and of His being the Bread of life; He first asked her for a drink of water; thus "beginning devoutly and far away." He led her by easy steps to the matchless revelation.

And conversing with that "Doctor of Divinity" (for thus we might describe Nicodemus, a "master in Israel"—the primary significance of both "doctor" and "master" in the same, being "teacher"), who, for all his theological lore, was ignorant of the "ABC's" of regeneration, Jesus did not deal with that person, with such a common and simple thing as the wind to illustrate the being "born from above." My belief is that there was a breeze blowing at the time, and Christ, so supremely effective as a teacher, employed what was immediately discernible, to "point his moral."

So the pastor in the home can make allusion to things right at hand, and from them proceed to helpful spiritual counsel. Think how often our Lord utilized everyday objects or occurrences to reveal stupendous truths: a woman mixing dough, a woman with a broom hunting for something she had lost, children romping in the streets, men with a catch of fish. Truly, He found sermons in stones, books in the running brooks, and good in everything.

Another reason, possibly, why some ministers do not get a thrill out of pastoral calling is that while they may be interested in people in the abstract, they lose interest in the concrete. They might even have to confess that they enjoy books more than folks.

In this connection I thought of a short time ago of the religious worker, Ambrosius, in Tennyson's wonderful "The Holy Graal" of The Idylls of the King. He confesses that there are times when he studies so intensely that his head aches. Then he goes out into the little village near by, and will "mingle with our folk; and knowing every honest face in it, as well as the shepherd knew his sheep, and every homely secret, delight myself with visits, and ills and aches and teethings and mirthful sayings of the children, and rejoice ever in their heads and in their eggs."

What a hearty welcome Ambrosius must have received at every home where he called! And what a wonderful time he must have had calling at those homes, for he was interested in them because he was interested in them. What a pastor he surely proved to be! Here is what might appear to be a somewhat startling suggestion for overcoming that mysterious diffidence, on the part of numerous preachers, about pastoral calling: Let a preacher so afflicted spend a vacation or two in house-to-house salesmen—cocktail to get folks interested in his line he must first become interested in his "prospect." And having consciously developed this faculty of professional interest, he will eventually form the habit of visiting them, and will soon be interested in people, and their affairs, small as well as great. His pastoral efficiency will be enormously enhanced.

Moodily insist that an indispensable condition for the successful Christian worker that a person spend a considerable period in direct selling. No doubt the great evangelistic selling of course was partly due, under God, to the fact that he had at one time himself been a salesman.

I am thinking of two ministers. One is an excellent sermonizer, with a fine voice, and good delivery; but as a pastor he manifests "masterly inactivity," by doing almost no pastoral work, apparently. And, his church is on the downgrade, attendance dwindling, and members discouraged. The other man is not particularly distinguished for preaching ability; but, oh, how he gets out and mingle with folks! He seems to get a real "kick" out of pastoral visitation; and his church, in contrast with the other, is not on the downgrade. He is not a "long distance" shepherd of the sheep; his church is a "going concern," because he goes to homes!

God never has relied upon time-servers to be preachers. Such men usually do not have the fear of God before their eyes and their ears are not lent to catch the voice of the Eternal. In his respect for God's success was their great, to the ground to detect the direction the crowd is moving. —North Carolina Christian Advocate.

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Sanctification in the New Testament

Ralph Earle, Jr.

The Epistle to the Romans

I

The longest discussion of the doctrine of entire sanctification in the New Testament is found in Paul's Epistle to the Romans, says this author in this recent article...

The verb "crucified" here is in the aorist tense. It refers to something that has happened in the past. It is not a process which is going on continually in the present but an act which has already taken place. The same was true with the statement that we "died to sin." That also is in the aorist tense. Evidently the two expressions refer to the same event.

What is it that was crucified? Paul calls it the "old man." What does he mean by this expression? He evidently refers to the fallen nature of man. Godet writes:

The expression "our old man" denotes human nature such as it has been made by the sin of man in whom originally it was wholly concentrated, fallen Adam reappearing in every human ego that comes into the world under the sway of the preponderance of self-love, which was determined by the primitive transgression. This corrupted nature bears the name of old only from the viewpoint of the believer who already possesses a renewed nature.

It is evident that the expression "our old man" refers to original sin, the fallen Adamite nature. Godet contends that it does not say that this nature is killed, but only that it is crucified. But that seems to be a very artificial distinction. When we are told that a certain man was crucified, we certainly assume that that was the way in which he met death. It is true that crucifixion is a lingering death, a long and painful process. But there comes the moment of death. Why would that not be true of the crucifixion of our old man?

Paul states that the purpose of this crucifixion is "that the body of sin might be done away." The verb here, katageo, means "to make idle or inanimate, to render inoperative or, literally, to abolish." However, Godet favors the rendering of the King James, "destroyed." A thing that is abolished is, to all practical purposes, destroyed.

What does Paul mean by the "body of sin"? That is a vexing question. Many of the commentators interpret it as meaning the physical body, "the body marked, by sin." But is that how the above verb could be used of the physical body?

It seems to me that the only reasonable view is that both expressions refer to the same thing, the fallen, sinful nature of man, what theologians call "original sin." Paul says that this is to be "put out of business." It is to be done away with, so that it no longer operates in our lives.

The statement in that verse has created a great deal of discussion.

For he that hath died is justified from sin.

There are two problems here. We shall deal first with the second one. What is the meaning of the word "justified" in this passage? Godet contends that it does not have properly the meaning "to set the power of." Yet he is forced to concede that it "must have, a somewhat different meaning from its ordinary dogmatic sense in Paul's writings." There seems to be no way of excluding the idea suggested in the rendering "released" in the margin of the Revised.

The other problem is the interpretation of the phrase—"seventy days in the Greek—"to take this as referring to physical death certainly does violence to the context. Both preceding and following this verse Paul discusses death in a figurative sense. It would seem to be the most sensible thing to interpret the word the same way in this passage.

It appears that most commentators have stumbled over the phrase "seventy days". God and the power of God is freed from sin in this life. It is held that as long as we are in the body we must commit sin. Death alone can free us entirely from its power. Adam Clarke comments on this idea:

Then death is his justifier and deliverer... So then, the death of Christ and the influence of the Holy Spirit were only sufficient to deprive and enslave the tyrant sin; but our death must come in to effect his total destruction. Thus our death is at least partially, our Saviour and thus, that which was an effect of sin... becomes the means of finally destroying and annihilating philosophy of this sentiment are equally absurd. It is the blood of Christ alone that cleanses from all unrighteousness; and the sanctification of a believer is no more dependent on death than his justification.

The whole context relates to the believer's death to sin. Why should we hold that in this verse alone he refers to physical death? That theory breaks the continuity of the argument. For in the very next verse he writes:

But if we died with Christ, we believe that we also live with him.

What is meant by the expression, "died with Christ"? Does it mean simply that we were identified with Christ in His death on the cross? I cannot see how it could be said in any real way that we died with Christ to sin much less in a physical sense. That death is not our death until we appropriate it by faith. Just as it is true that Christ's atonement for us on Calvary is utterly unavailing for us as individuals until we accept it for our sins, so it is true also that we do not die unto sin until we enter into the meaning of Christ's death in our own experience. If it could be said of all Christians that they died to sin with Christ on the cross, how is it that so many are still conscious of an inner struggle with sin?

We have talked with many about who have said something like this: "Sister, and gave me heart to Christ I found that I still had sinful thoughts and sinful desires, to which I sometimes yielded. I was conscious of the fact that sin still had dominion over me. Then I came to Christ in a full surrender of my whole being, asking him to deliver me from the power of sin in my life. It is earnestly pleading that His Holy Spirit might control my life. I was then conscious of the fact that He did set me free from the power of sin, so that no longer did I feel sinful desires and passions rising up within me and clamping for expression."

Such an experience might properly be called a death to sin. There is no longer that inward solicitation to evil that once crowded into consciousness so frequently. God's indwelling Spirit enables us all times to resist His will.

Paul now makes reference to Christ's death and its example to us. He says, in verse ten:

For as to his dying, it was as to our sin he died once for all his love to his living is it as to God he lives.

The above translation offered by Moule, in the Exposition's Bible, throws some possible light on this rather obscure passage.
Christ's death was in relation to our sin. As sinless Son of God, He was not subject to the penalty of death. But with regard to our sin, on our behalf, He died. And this death was a final, and final necessity, never to be required again. But He lives, and ever will live, in happy relationship to the Father, enjoying the Father's approval. Never again will He have to take upon Himself our sin.

And then Paul goes on to say, in the eleventh verse:

Even so, reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

That is, just as Christ in His death died to our sins—He had no sin of His own to die to—so we are to reckon, or count, ourselves dead forever to sin. We are to have no more traffic with sin. By faith we are to reckon ourselves forever done with sinning. The purpose of this reckoning ourselves dead to sin is expressed in the twelfth verse. It is that sin may no longer reign in our mortal bodies, that we may no longer obey its desires.

God did not create man to live in sin. He created man to live a holy life. Christ's death is intended to redeem us from our fallen state and restore in us again the likeness of God. We are exalted to appropriate that death for ourselves in such a way that we obtain freedom from the sin that once reigned over us. We must break away from the kingdom of sin and receive Jesus as King in its place.

"Not only are we to reckon ourselves dead to sin, but also we are to make this practical reality in our lives. In the thirteenth verse the apostle exhorts us to stop presenting our members to sin as instruments of unrighteousness. Instead we are to present ourselves to God and also our members as instruments of righteousness."

In the latter half of verse thirteen, where we are told to present ourselves to God, the verb is in the aorist tense. Meyer points out that the aorist imperative emphasizes the instantaneousness of our consecration of ourselves to God. The change from present to aorist would seem to indicate that some significance should be attached to the distinction. Paul charges us to come into our bodies to be for purposes of unrighteousness, but to present them immediately to God for Him to use in righteousness.

In the nineteenth verse the apostle carries this line of thought a little further. He writes:

For as ye presented your members as servants unto uncleanliness and to iniquity unto uncleanliness and unto sin; so now present your members as servants unto righteousness unto sanctification.

These Christians had once served sin zealously. Paul urges them to be as zealous in serving their new master, righteousness. They should be as eager about the things of God as they had once been about the things of the world.

The unrighteousness of verse thirteen—a term of very broad and general significance—is defined for us more definitely in verse nineteen, which has just quoted. Here the apostle uses two words to describe sin. Godet defines them thus:

The old master is denoted by the two terms uncleanliness, and iniquity, life going beyond all rule, licentiousness. The first of these terms characterizes sin as personal degradation, the second as contempt of the standard of right written in the law on every man's conscience. ... These two expressions therefore embrace each, as it seems to us, the whole of sin, but from two different points of view.

Over against uncleanliness and iniquity Paul places the glorious antitheses: righteousness and sanctification. Instead of being uncircumcised or lewd, we are to be righteous. Instead of being lawless, our hearts are to be holy.

It seems to me that this may give us, by implication, a hint as to the real meaning of sanctification. It is just the opposite of uncleanliness, determination to have one's own way. The very essence of sanctification is complete submission to the whole will of God.

We cannot measure a person's degree of sanctification, or test the validity of his experience, by his outward life or manner. Personalities and dispositions differ widely, even among God's people. The one valid test of a person's sanctification is the measure of his submission to the will of God, without protest. To put it another way, we might say that a person is sanctified just to the extent that he is consecrated, and no more. We cannot be sanctified wholly until our consecration is complete.

The word translated "sanctification" here is hagiasmos. Godet favors the translation "holiness" in this passage. As against the idea that the term here used is "holiness," he makes two observations. The first is that "from the scriptural point of view, the author of the act denoted by the term sanctify, is God, not man." The second is that "even in the Old Testament the term hagiasmos seems to be used in the LXX. to denote not simply the act, but its result." He thinks that this is also its moral natural meaning in several passages in the New Testament, the introduction of this word which is pertinent to our study. He says that it denotes holiness.

As a work which has reached the state of complete realization in the person, the result of the divine act expressed by hagiasmos.

The result, then, of our presenting our members as servants to righteousness is a state of holiness. That is, holiness of life depends on our having yielded to God the control of our physical appetites and activities. Man, of himself, is utterly powerless to live a holy life. It is only as he yields himself, both soul and body, to God that he reaches the goal of holiness.

The climax of this chapter is reached in verse twenty-two where Paul says:

But now, being made free from sin and bondage, the result of the field is your fruit unto sanctification, and the end eternal life.

This verse indicates definitely that the goal of God's grace is not only to save man, to estrange all sin; but also that, in the end, there is to be something else. He is not only to be set free from the transgressions of the law. He is not only to be made a servant to righteousness and delivered from the power of sin, and to the new life of freedom. He is to be set free from sin, and "the result of the field is your fruit unto sanctification, and the end eternal life." The expression, "and the end," would seem to imply a definite break between what precedes and what follows. The effect of this, that, having become servants to God, we have our fruit unto holiness. I cannot see any justification for the wording of the last phrase, unless we apply the previous one to this life.

The theme of the sixth chapter, as our study will bring out, is that holiness, as the whole purpose of the individual, is the fruit of Christ's atonement for us on the cross. Our life is to be such that, by the power of that atonement, we may be delivered from sin. Paul begins the chapter by telling us that we are freed from sin by union with Christ in His death. He then goes on to say that we are to make this real in our own experience by reckoning ourselves to be dead to sin and alive to God. We are not to rest in a mere acupuncture of the doctrine of Christ's atonement for us on the cross. We are to make that death significant in our own lives. It is not enough to have the cross as the goal of our faith.

When we come to the seventh verse of this seventh chapter we immediately begin to run into difficulties. It would seem that the chapter should begin at this point. Verses seven to twenty-five, inclusive, constitute an obvious unit. This section is distinguished from what precedes and what follows by the use of the Greek preposition "in" (ἐν), which occurs constantly throughout it. In the adjoining sections he uses "of" or "for." But what, or who, is meant by "in"? Many of the commentators agree that Paul is referring to himself, that the section is..."
Most of the Greek Fathers, together with
Sormus and other modern scholars, hold
that the reference legal law is
one who tries to fulfill the law, but
finds no real satisfaction therein. Augustine held
this view, until adopted by
Pelagius. Then he explained the
class as a description of the converted
Christ and his struggles with his sinful
nature. This view was rejected by Jerome
and also by the Reformers.

Hodge defends this view. He argues for
a break between verses thirteen and four-
ten, making the latter section apply to the
regenerate, as we found in Dr. Brown.
Hodge's reasons for this are: (1) the
change from the past tense to the present;
(2) the
interpretation offered by
Regenerated man, and his feelings described in
verses 15, 16, 19, and 22; (3) the emphasis
on present experience in verse 25.

Godet's own conclusion, after a very
thorough analysis of the passage under dis-
pute, is that the allusion here is to Paul's
state as a Pharisee.

What he describes is the law grop-
ing with the evil nature, where these
two adversaries encounter one another
without the grace of the gospel inter-
posing between them.

A similar view is expressed by Bonnet
and endorsed freely by Godet. Bonnet writes:
The apostle is speaking here neither of
the natural man in his state of vol-
tary ignorance and sin, nor of the child
of God, born anew, set free by grace,
and animated by the principle of
Christ; but of the man whose conscience,
awakened by the law, has entered sin-
erely, with fear and trembling, but
still in his own strength, into the
desperate struggle against evil.

After making a study of the commentators,
one is impressed with the feeling that the
interpretation of the difficult passage
can be decided neither by logic nor by
exegesis. Equally good arguments and equally
accurate explanations seem to be offered by
the advocates of the different views. There
appear to be such a lack of definite data
for one opinion or another as to exclude any
dogmatic determination.

The explanation which, with some modi-
ications, appeals the most to me is that
offered by Moule. He finds elements of truth
in all these views. He has, however, been suggested by different scholars.
He agrees that the past tenses indicate that
up to the close of verse eleven the descrip-
tion is that of the regenerate state. But
he finds a difference after the transition
now "wills not to do evil, he "hates" it.
He "delights, rejoices, with the law of God.
These expressions seem to point to some-
ingthing extra-evangelic here.

But there is one lack which Moule notes in
this passage. It is the "absolute and elo-
quent silence in it about the Holy Ghost.
The newly born Christian has not learned
to manifest the fruit of the Holy Spirit,
which brings deliverance in the hour of

temptation.

We look in vain through the passage for
the hint, that the man, that Paul,
is enabled by faith with the Holy Ghost for his war with
divulging sin working through his
embodied condition.

It is quite apparent that the seventh chap-
ter of Romans is too full of controverted
points for us to make much use of it, one
way or another, in our discussion of san-
cification. Of course, if we were sure that
it applied to the regenerate man who has
not yet learned the secret of complete and
continuous victory through the Holy Spirit,
then it is a most important section to
study. In fact, it would be one of the
most pertinent passages in the New Testa-
ment on the need for the sanctification of
the regenerate. But we have seen that no one
interpretation has commanded universal
acceptance.

It must be confessed that the position of
this passage in the epistle would seem to me
to argue in favor of its application to
the regenerate man. Why should Paul, after
his lofty teaching in chapters six on the
crucified Jesus and the Christian's deliverance from sin, go back to a
discussion of the state of an unregenerate
Pharisee? The picture in chapter eight seems
to follow out of that in chapter six.
There is a clear note of victory in the
earlier chapter, and all is glorious conquest
in the latter one. Why should Paul inter-
between these a section describing his
struggles before conversion?

If Paul uses the term "carnal" for ba-
es, he may do so because he does not
mean to say that he is the same in
writing to the Romans. It is difficult to un-
derstand where Adam Clarke got his justi-
fication for that.

From this it follows that the epithet
"carnal", which is the characteristic designation
of an unregenerate man, cannot
be applied to St. Paul after his conver-
tion, nor indeed to any Christian in that
state.

It is hard to see how that statement can
be reconciled with First Corinthians 3:3.
I am inclined more to the view that in
the seventh chapter of Romans Paul's
conception of the regenerate man was
converted, when he was struggling with the
nature of sin within him. He had not yet
learned to let the Holy Spirit take possession
of him and give him constant victory.

A study of the seventh chapter of
Romans would certainly be incomplete
without calling attention to the cry of victory
in the last verse: "Be ye therefore joined
unto Jesus Christ our Lord." It is Paul's answer
to the question of the previous verse, "Who
shall deliver me out of the body of this
decay?" This answer he defines and ampli-
fies in chapter eight.

But someone will immediately remind us
that the cry of victory is followed by the
statement:

"So then I of myself with the mind, in-
deed, serve the law of God, but with the
flesh the law of sin."

It is often taken for granted that this is
Paul's final conclusion of the whole matter.
This is his statement of his condition at the
time he wrote this epistle. With his mind
he was obeying the law of God, but with
the flesh he was still in bondage to the law of
sin.

It is strange indeed to think of this state-
ment as describing the apostle's own Chris-
tian experience as a great missionary
and church leader. According to that theory,
his character and conduct were the result of
his own will, he was not under divine
control, his labors were in vain. But is this
the meaning of the closing statement of the
chapter? I think not. I would agree rather
with Meyer, when he interprets the verse
nearly as Paul's answer to the thought of his
man's condition, that he would still be that which is described
in the last part of the verse, or with Godet,
when he says, "He simply sums up in order
to conclude." It is his summary of the con-
dition described in the previous verses.

The eighth chapter of Romans is one of
the outstanding sections of scripture deal-
ing with the Holy Spirit. It probably
runs in the mind of many to the car-
ders of John's Gospel in that respect. Godet
holds that the "therefore" of verse one takes
up the thread of the "exposition of chapter
four," which was broken after the
sixth verse of chapter seven, the rest of
that chapter being parenthetical. But it

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seems to me that the inferential particle et would more naturally point to material support and have a connection with the cry of triumph in the last verse of chapter seven.

Does this verse refer to sanctification or to justification? Or, is Luke's commentary, thinks the former. He writes:

The question of the reference to justification or sanctification must affect the interpretation of condemnation...The phraseology of the Epistle, as a fair excess of the verses, sustains the reference to sanctification.

In the second verse is stated a principle which is the key to this chapter. It seems to be that this is a key to Paul's doctrine of sanctification:

For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death.

This law of sin and of death is not the law of Moses, which Paul has already told us in the previous chapter (verse twelve) is holy. It is rather an inward, controlling force of sin in the life, the power of sin in us (Meyer). But this power in his life has been superseded by a new dominion from God: it is "the law of the Spirit of life in Christ Jesus." It is the power of the Holy Spirit, bringing us new life in Christ Jesus.

It would seem to be a fair inference from this verse that every person is dominated by one or the other of these two "laws." He is under the control of the law of sin and death until this new force, the power of the Holy Spirit, takes the place of the former. One does not get rid of the principle of sin and death in one's life until the Holy Spirit comes to introduce a new motive power. It is either the self-life, which means sin and death, or the Spirit-life, which means salvation from sin and eternal life.

Paul states that the new force in his life has not only altered the old law of sin and death, it is a real deliverance from the domination of sin, not simply an aid in the fight against sin. Godet well says:

"Grace does not say by patronizing, sin is not dead, but by deadifying it."

We are told in the fourth verse of the eighth chapter how we may fulfill the requirement of the law. It is only as we "walk not after the flesh, but after the Spirit." It is not enough to know that we have been justified before God from the guilt of past sins. We are going to satisfy the demands of God's holy law, we must walk after the Spirit. This evidently means that we must be Spirit-led, not self-led, Christians.

Verse six describes the results of the two types of living:

For the mind of the flesh is death, but the mind of the Spirit is life and peace.

The word translated here as "mind" is found only in the first chapter of Romans. It means, literally, "that which is in the mind" (Abbot Smith). What Paul evidently means is that the "thoughts of the flesh" means death, while following the thoughts and desires of the Spirit means both life and peace.

The nature of this "mind of the flesh" is defined for us in the eighth chapter: it is "enmity against God." This should always be kept in view as indicating the essential nature of the "carnal mind." It is an attitude of rebellion against the will of God, of unwillingness to submit to His wishes and commands.

The eighth verse has often been disused. It states that "they that are in the flesh cannot please God." This has been interpreted to mean that no man while in his flesh can please God. Certainly there is a gross perversion of the truth.

We are told in Hebrews 11:8 that without faith it is impossible to please God. It is not required that we be perfect, that faith may help us to please Him.

The meaning of the phrase "in the flesh," in the verse under consideration, is indicated clearly by the next verse:

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you.

Paul here in chapter eight is contrasting the life of the fleshly desires with life on the plane of spiritual aspirations. We choose either to let the flesh dominate us or to let the Spirit control us. The latter is the sanctified life.

With Christ dwelling within, the body is still condemned to death because of Adam's sin, but the Spirit is alive, to live forever, because of righteousness, the righteousness provided for us by the death of Christ on our behalf. But if we wish to keep our spirits truly alive, we must "put to death the deeds of the body." This is a part of our sanctification—keeping ourselves sanctified by choosing constantly the aid of the Spirit in putting things that would hinder us spiritually. Such is the message of the thirteenth verse.

It is a striking thought which the apostle presents in the twelfth verse: "Who is he that doth obey not the gospel of God?" he says. Why? Because of all that Christ has done for us. In paying the debt of our sins, which we could never pay. But the one thing that is carried. By walking after the Spirit, rather than after the flesh. Just as it is our duty to pay our honest debts to our fellow man, so it is our duty to walk in the Spirit, and thus pay our debt to God. And it is the duty of all of us. Maulou writes:

Too often in the Christian Church the great word Holiness has been practically banished to a supposed almost inaccessible background, to the steepes of a spiritual ambition, to a region where a few mightily gifted people do in the quest.

It is not an ambition; it is a duty: We are bound, every one of us, who name of Christ, to be holy, to be separate from evil, to walk by the Spirit...Holiness is beauty. But it is first duty, practical and present, in Jesus Christ our Lord.

Self-discipline is not the spiritual means of sanctification, though that has been the emphasis of many groups, both anecdot and modern. But it is not the divine method. God's plan is to sanctify us by the human body. "The body of Christ" Self-discipline, watchfulness and prayer, are all necessary features of a man in success. He is not simply left to it all of these will fall short of the help of the indwelling Spirit.

The fourteenth verse contains a very characteristic word that might well cause the average church member to pause and examine himself a bit. It says:

For as many as are led by the Spirit of God, these are the sons of God.

We sometimes wonder what would happen if all professing Christians were measured according to this standard. If the real child of God is one who allows the Holy Spirit to lead him continually, what must be said of those who live a life of self-satisfaction and self-seeking?

We have already noted that there is no such thing as sanctification without the presence of the Spirit. That is the lesson of Romans eight. It is the Holy Spirit, as the result of Christ's atonement, who delivers us from sin and its bondage and who then enables us to live a life which is well pleasing to God.

Wholeness and happiness, sanity and salvation—they are indeed the Good Physician's gifts, but they are granted to those alone who will appropriate them from within. And so we learn once more the time-honored lesson of surrender—the duty of submitting to the heavenly Doctor's treatment, of accepting His remedies, of following His regime, of obeying His discipline. -Arkansas Methodist.

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The Preacher as Prophet

Part Two

J. Glenn Gould

The next problem relates to the actual building of your message. Most of us have to deal intimately with the problem of sermon construction. It is said of Henry Ward Beecher that throughout the week his fertile and active mind was constantly turning over sermon themes while he carried on his manifold parish, civic and literary activities. When Sunday morning came he turned over his mental stock, selected the theme that seemed ripest, and gave it to the people. Not all of us could emulate Beecher in this respect even if we would, nor is there any assurance that the method is a good one.

When it comes to the growth of a sermon, every preacher will have to work out his own technique the best way he can. Some men will find one method productive of results, while another will find good results in some opposite method. Sermons are not conjured up out of thin air. A man cannot sit down at his desk, take his pen in hand, and say, "Go to! I will write a sermon" with hope of good results. It is true that sermons are prayed down; but by this expression which, by the way, may be exceedingly tricky, I understand that a God-given talent usually comes to a man when in quietness and reverence he waits in God's presence. But let it never be supposed that sermons are transplanted bodily out of the mind of God into the mind of the preacher. Despite the indefatigable fact of their divine inspiration, sermons are human products and partake of the frailties, passions and prejudices to which the human mind falls prey. It is necessary for them to be committed to memory and retold in words for words. It may be read from manuscript. It may be preached extemporaneously from notes. Or, finally, it may be delivered without notes or character which shall be our method.

The first of these possible methods will hardly commend itself to any man. It would increase beyond measure the labor of sermon preparation and would seem to seal the message hermetically against any spontaneity on the part of the blessed Spirit. There are few men who could deliver a sermon in this manner "without becoming thoroughly mechanical; and the inevitable tendency would be for the preacher to become a more religious robot.

The method of reading the sermon from manuscript is looked upon with disfavor among our people generally. About all that needs to be said to defeat the prospect of any man is that "he reads his sermon." Perhaps the reason for this popular attitude among us would be about the same as those so candidly stated by a dour old Scotman who listened attentively while the preacher delivered his message. After the service the preacher asked his auditor how he liked the sermon. The truthful man replied out of his heart, "I did not like it, and for three reasons. First, ye read it. Second, ye did na read it well. Third, it was na wuth readin'!" I have known only one man among us to read his sermons, and he was one of the greatest leaders of our church in the northeastern section of the country. He wrote his message in shorthand, and frequently tore himself loose from his manuscript to move his hearers mightily by his impassioned eloquence. In his hands the reading becomes a thing alive and able to quicken its auditors into life. But this man, whose memory I hold in the highest veneration, was an outstanding exception. As a rule, the method of reading the sermon is inadvisable.

This leaves for our consideration only the two forms of extemporaneous address: that with notes and that without them. Which of these two methods shall be employed? In the case of pulpit methods it is to preach without notes. For most men, however, the ideal and the real are not the same. In other words, the two separate and distinct things. I have heard it said, in favor of preaching without notes, that if the outline of the sermon is so complex that even the preacher cannot remember it long enough to preach it, there is small hope that the hearer will be able to retain it for any length of time. There is point to that argument. But, after all, there is something to be said on the other side of the question. Not every gospel theme, indeed it may be said not many gospel themes, lend themselves to such a covetous simplicity of treatment as that assumed in the argument quoted above. Then, while the method of preaching without notes can be followed easily by those preachers who, like evangelists, are dealing with a limited number of themes and are presenting the same messages repeatedly, it becomes a real problem to the man in the pastorate who is dealing with at least two brand new themes every Sunday. The ideal, let it be said, is to be somewhat more preached without than to preach without notes and deliver a sermon so mixed and formless as to leave only a dizzy blur in the minds of those who have heard him.

More vital than the question of method, however, is that of the spirit in which the preacher delivers his message. A poor sermon delivered under the anointing of the Holy Ghost is better than the finest and most eloquent sermon without unction and power. The spirit of the preacher is, after all, the determining factor in the success of the message. Logical form and content will add mightiness to a message that has the anointing upon it; but logical form and content cannot possibly redeem a sermon lacking in the touch of the infinite God.

What should characterize the preacher's manner in the pulpit? He should certainly be humble in his approach to his pulpit responsibilities. A porous, self-important manner in the preacher will nauseate any crowd on earth. Moreover, God himself has a way of letting down a man who is conceited and self-important; and when God forsakes him, where is he? I am reminded of the young preacher who ascended his pulpit stairs in a careless, jaunty, important manner. But when he came to preach he was lost in an impenetrable fog and ended in miserable failure. As he descended the stairs one old man said to him, "I had seen an old mother in Israel awaiting him with this sage counsel, 'If ye had gone into your pulpit the way ye came out, ye would have saved yourself a great deal of trouble.' That counsel is truly divine philosophy.

It is of the greatest importance, furthermore, that the preacher keep faith with his hearers. He should make no statements that are not demonstrably true; nothing that destroys more completely or more quickly a preacher's reputation for cool, level-headed thinking than for him to make ill-considered and sweeping statements which he cannot prove. Keep faith with your hearers in your appeals to them, especially in your evangelistic lines. How commonly do we sin against those who hear us in this respect? In approaching an altar call, we frequently appeal to our hearers to lift their hands as a request for prayer. And then, after they have responded in good faith, we forget to pray, but launch into the invitation in the hope of landing them at the altar. The preacher can escape the danger of laying himself open to the charge of insincerity in making such appeals and those who respond, for those who respond. Otherwise, his appeal is bound to look like a somewhat low de-
vice for getting needy people to identify themselves that they may be the better worked on. I grant you, we blunder here innocently enough; and I would not suggest for one moment that in appealing for hands for the promotion of our peculiar interests, I simply suggest how such methods may appeal to the thoughtful, discriminat- ing person who looks on. And as a concluding word of warning it may be well to add this: Do not resort to psychological trickery in getting people to your altar. There is plenty of power in the preached Word to slay men and bring them to God; and if your inspired, impassioned message, backed by believing prayer, is not sufficient to bring them down before God it is quite unlikely that any merely psychological tricks you may employ will do the job. You may get them to your altar; but, unhappily, that is not always the same thing as getting them to God. There is, of course, a perfectly legitimate psychological approach to an altar call, and mastery of such sound approach is all to the good.

Above all things, be tender, loving and kind in all your ministry to men. We live in a disillusioned and inhuman-like world. Behind the husky laughter of this age is a stifled groan. Back of its tinselled exterior is a devastated heart. In the act of its innocence, the dead fly its na-

The love of the yielded heart will be genuine, because it is shed abroad through the Holy Spirit (Romans 5:5). Coup de Grace there will be an abhorrence of iniquity and a delight in what is pure and good.

SELECTED.

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club in Paris. This club was especially interested in the late discoveries of the East, and the ancient nations, but made light of the Holy Scriptures. They climbed all believers in the Scriptures as ignorant and superstitious. Franklin chose the Book of Ruth and found one skilled in reading whom he took with him to the club. As he announced his discovery of a very ancient bit of literature so important that he had secured a reader to make it more clear and impressive and as the reader recited the lights and shades in this ancient production, the book with astonishment and seemed spellbound. At the close they burst forth with inquiries, "Where did you find this wonderful production of ancient literature? How was it so something like this, I found this in an ancient book which the ignoramus regard as the Holy Scriptures."

Yes, indeed, there is much in the Bible which might be classed as choice literature.

The question may be asked, "How rarest thou?" If the Book is so foreign that it must require a supernatural interpretation from a selected body of the priesthood, then it will be a book of fleshly worship. Some seek to prove the Bible's pages as a kind of lodgerodge, or a kind of medley of different ideas thrown together with no central plan. This method of approach and effect does not understand the truth by accident or some special personal revelation. While others may look upon the Bible as a blind guide and it, therefore, may mean anything in the wide scope of the human imagination, any such method of approach must destroy, the real meaning of the Bible, and draw the mind far away from the revelation of God.

As we proceed we may inquire, what our attitude should be in this investigation. As we advance we must never forget several important facts:

First, We should remember that our English Bible is a translation of human minds from another language; while the King James translation has come to us through the united effort of many able minds, and has received a very general acceptance, and is read usually in our churches, yet able minds have undertaken to make some improved improvements in a few particulars. Before we place any blame for any particular saying or use of words we should be very faithful in our search for the original text, when possible. At least we can compare other translations of the same text and search the commentaries for their wisdom in the matter.

Second, We should take into consideration that the Bible is a compilation of many books written by different authors under very different circumstances, covering a long period of many generations. This must govern to some extent the interpretation of some difficult passages. There may have been some change in the use of words as has been the case in our own English language, in the last few hundred years. Hence a compilation of different texts from the various writers of similar words and phrases must be used with great caution in trying to prove any point there was much confusion, and either by Ezra or others who followed there came into existence what was called the "Oral Law." This law was a collection of oral teachings and traditional instructions pertaining to the interpretation of the various laws contained in the Pentateuch and the Prophets. It was Hillel who was born B.C. 70 and died A.D. 10 who undertook a system of interpretation. When about forty he attended the school of Shemaiah at Jerusalem. Afterward he founded a more lenient school in opposition to Shemaiah and gave seven rules of interpretation. These seven rules are not strange although they have been turned to justify strange interpretations of conduct. This was practiced by the most devoted leaders of the pharisaic scribes, and tradition gives him a very high rank of honor in the Sinahedin, his system of rabbinical hermeneutics with his seven rules became the foundation of many different interpretations. It was these traditions to which our Lord referred when He so characteristically condemned the traditions of the elders. Hillel uttered many choice sayings which have come down to us, among them are:

"My abasement is my exaltation. What is unpleasant to myself that do not to my neighbor. Judge not thy neighbor until thou art in his place." These sayings have been quoted by many to some of our Lord's sayings, and on further consideration it becomes evident that there is a wide difference between Jesus' way of doing and Jesus' way of doing. Jesus put the obligation quite differently. "Therefore all things whatsoever ye would that men should do to you, do ye also unto them that to you. Matthew 7:12." I may refrain from doing to my neighbor what is unpleasant to me. Matthew 7:12. But I must do to my neighbor what is so pleasant to myself. Our Lord spoke with authority, "Judge not that ye be not judged." Christ condemned the many traditions of His times which placed Him out of the school of Shemaiah and Hillel. As a teacher our Lord went back to the law and the prophets and built upon the first and second a great Compendium which may very properly be called "The preme love to God and unselfish love to our neighbor."

Thus by one stroke He swept way with the oral interpretation and in doing so He used with it, the oral law as an unworthy method of interpretation. Tradition may be illustrative and supportive of good doctrine, but can never become the Bible which we may build a correct interpretation.

In the Hellenic world, Philo, a Jewish philosopher of great notoriety, who lived and taught in Alexandria in the beginning of the first century, established what he called the allegorical method of interpretation. While he followed much in the line of the rabbis in Jerusalem when dealing with the inspiration of their Scriptures, he in order to make these writings more acceptable to the Greek mind, Philo devised the allegorical method of explaining many portions of the Pentateuch. His writings which were very extensive, had a great influence on Greek thought as well as on the Jewish religious thought. The allegorical method was brought over from the writings of Philo into some of the writings of the Christian teachers. Most fortunately there this method found in the New Testament. By inspiration the Apostle Paul mentions only a few examples, while the writer of the Clement and Barnabas is mingled with this kind of teaching. We may say also that Justin Martyr and Ireneaus are not wholly free from allegorical teaching. Much of the criticism of the great Origen may be attributed to this faulty method of interpretation. In fact many of the leaders of Christian doctrine indulged in allegories to sustain their teaching even down to the days of the Reformation. We regret to say that too often it may be found in later writings—even in our day. There are some beautiful allegories in the Bible, and such may be used to advantage, but as a method of exegesis or as a system of interpretation it must be regarded as worthy and should be used only as illustrative of truth.

2. THE MYSTICAL METHOD IS EMPLOYED BY SOME. This mystical method is very closely related to the allegorical method which we have just mentioned. In allegories the allegories in the Bible, and Paul has treated them with caution. Whether or not this
method of mystical interpretation was the outgrowth of Philo's Allegorical Method I do not know, but it is evident that the allegorical interpreters have run into somewhat the same lines and have been classed with the mystical theologians. Clement of Alexandria's position that there was a fourfold significance in the law of Moses, and must, therefore, be interpreted according to the natural, the mystical, the moral, and the prophetic view. It is true that Origen held similar views. His position was that man's nature consists of body, soul, and spirit, and the Scriptures must have a threefold sense, namely, the bodily which is the literal, the psychical which is the moral, and the spiritual which he distinguishes as the mystical. When I came down to the sixth century we may mention Rabbanus Maurus who recommended the four-method exposition: the historical, the allegorical, the anagogical, and the tropological. By anagogical he meant the mystical or spiritual, and by tropological the idea of a trope or figurative speech is implied. Among the more recent interpreters who followed this mystical method we must mention Emanuel Swedenborg. He too maintained the threefold sense which he called "the Science of Correspondences." According to this theory there are three heavens, the moral, the intellectual, and the highest, and so there must be three meanings or significations in the Word. By using this method he interpreted the Scriptures according to their moral, intellectual, and spiritual significance, and in harmony with their celestial import. It must be seen at a glance that this method opens the avenues to all kinds of error and personal interpretations which cannot be correct.

3. We now mention the Philistic Method, which we understand is the method of inward light. While this is closely related to the mystical method, yet it is just as subtle in its workings and possibly even more so. By this method the interpreter claims to be guided by an inward light, having received as it were an "unction from the Holy One." He therefore need not depend upon the meaning of words and their common use for he has an internal light of the Spirit which he holds to be the absolute and infallible Revealer of Truth. If all who follow this method could agree on the meaning of the Word it would doubtless have a wider influence, but this method opens the field of different interpretations that one is soon in the maze of ideas which lead nowhere. The seeker after truth thus feels, while he is endeavoring to get out of mystery, that he is going ever deeper into the unsolvable mysteries.

4. Some have adopted what has been called the Accommodation Theory. From this theory we are to understand that many statements of the Scriptures were made with the accommodation to meet the superstition, prejudice, and ignorance of the times. For example, when the Scriptures speak of miracles, victorious sacrifice, the resurrection, eternal judgment, or the existence of angels and demons, it was only an accommodation to meet the ideas of the times.

This theory was first introduced by teachers in Germany. One of the outstanding teachers was J. S. Semler who seems to occupy the first place in this advocacy. He made a distinction between religion and theology, and between personal piety and the teaching of the church. To him, the idea for the interpreter in the Old Testament is that the books were written by Jews whose religious notions were narrow and faulty. Therefore, it is not worthy of the accommodation to meet the superstition, prejudice, and ignorance of the times. Much of it was written only in accommodation to the times of ignorance. Coming to the New Testament his idea was that the Scripture wrote to the Jews of his time and therefore must record miracles in order to win them, but these miracles may have merely simple suggestions of stories. Stories could be tolled and retold and enlarged upon until there seemed to be a miracle when in fact there was none. His teaching contended that the Scriptures were written by men and were intended to be only temporary, therefore, many of their statements may be set aside as untrue. It need not be said that this theory is so destructive we should give it no attention.

5. It will only be needful to give a passing notice to the Position of the Rationalist of the 18th century. Kant was a great thinker who gave emphasis to the idea of pure reason. To him pure reason was supreme and everything must bend in his idea of reason. While he is said to have held to the inspiration of the Scriptures, yet from his standpoint their purpose was the moral advancement of men. Hence, if we come across passages of Scripture which yield no profitable moral lesson when literally or historically understood, we may be at liberty to set them aside, and give them such meaning as may be in harmony with the religion of reason. However, this is not to be done, for it is claimed that it is the meaning intended by the writer, but such meaning as may have been intended. Kant, therefore, seems to have made the Scriptures of no value except to illustrate and confirm the religion of reason.

6. The Mythical Method employed by Strauss in the life of Christ has been so fully discussed by the thinking public, we need say nothing. In all the essential parts this method belongs with the Rationalistic School, for with them Nature is the standard and Reason is the guide. Their only use for the Bible is to make it sanction their own system of reasoning. Whatever is out of harmony with their idea of reason is either mythological, or used by way of accommodation, or the words supplied by other more meaningful words, or the writer must have his meaning crept in. Let us put aside on us some apophasy saying or similar explanations. It might have been better if these writers had come right out in the open and declared themselves infidel. For what do the following rules laid down by Strauss really mean if not to question everything supernatural? Note these Rules:

- A narrative is not historical (1) when it is in conflict with the known and universal laws which govern the course of events; (2) when it is inconsistent with itself or with other accounts of the same thing; (3) when the actors converse in poetry or elevated discourse unsuitable to their training and station; (4) when the theme of the work or the happenings of a reported occurrence is either inconceivable in itself or is in striking harmony with some Mosaic idea of the Jews of that age.

The rugged conclusions of these rules follow: (1) There can never be any such thing as a miracle. (2) If any accounts differ then both are written by men and must be rejected. (3) No actor could ever be lifted by inspiration and speak of things out of harmony with his times or beyond his knowledge or experience. (4) Any writer or speaker utter anything in harmony with some idea of the Jewish Messiah it must be regarded as untrue.

There have been so many branches of the rationalistic movement that it is not possible to go into detail. They all so fully disagree with each other. However this has inspired many faithful and able thinkers who have come to the defense of the Word of God and exposed their faulty reasoning and statement of facts, that we may all rejoice and give glory to our living God who through His infinite wisdom has given us a Book which has withstood the critics' blast and has come forth as gold tried in the fire. While it may be true that some of our Apologetic and Dogmatical defenders of Truth may have gone too far in their contention and have almost strained tradition and scriptural statements into a breaking point, yet they should be honored for the loyalty and love of truth. And by their mistakes others have learned a better way to present needful facts in a clearer light. Liberalism has become just as dogmatic as the most orthodox, and just as barren and bigoted in its accusations against the fundamentalists.

The method of approach and treatment of its language will have much to do with the interpretation. It would make our approach in godly fear and due reverence, for it claims to be the Word of God and given in our eternal interests. The wisdom of God, we think, is just as warm and noble and bigoted in its accusations against the fundamentalists.

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Fortitude I take to be the quiet possession of a man's self, and an undisturbed doing of his duty whatever evils befall, or dangers be in his way; in short, an essential virtue, it is a guard to every other virtue.—Locke.

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WORDS OF WORTH

(A Sermon)

Evangelist T. M. Anderson

The words that I speak unto you, they are spirit, and they are life (John 6:63).

In order to properly evaluate the Master's words we must give attention to the study of this chapter, which records the discourse of Jesus on the subject of eternal life. The words of the text, together with the context, deal with the facts of life. We shall consider these facts under three divisions: The Lord of Life, The Light of Life, and The Law of Life.

The Lord of Life.

The words that I speak unto you—these are the words of the Master, words of authority from the Almighty, the speaking Son of God. We are to hear Him, who speaks as no man can speak. How meaningless and powerless are the words of men as compared with the Word of God which liveth and abideth forever. We know that Jesus is the Lord of life because He is the Source of life, the Strength of life, and the Spirit of life.

As the Source of life He declares Himself to be the "bread of life." This is the bread which cometh down from heaven, that a man may eat thereof, and not die. Also it is said, "in him was life." When we find Him, we discover life at its eternal source. Jesus only has life infinite and inexhaustible, and independent of all human and earthly conditions. He said, "I live by the Father; so he that eateth me, even he shall live by me."

No man has life in himself, for death reigns over every man because of sin. The only hope of life that any man has is in the living Lord of life. This Word of life was made flesh, and dwelt among us; He speaks the words of spirit and life unto us. He is the Fountain of life, the Freedom of life, and the Fullness of life.

Jesus, the Lord, is the Strength of life, even as bread imparts strength to the eater. We find in Him the strength to survive in a world of death. The living words of God supply the necessary equipment to keep us in the trials and tasks of life. Jesus met the tests of the tempter saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

There is power in His words to defeat the wicked one.

The Lord of life is speaking continuously unto us the words of Spirit and of life. The words are not what has been spoken in the past, but words being spoken in the present. This fact does not discredit the revealed word of scripture; it only shows us that there is constant communion with the Lord of life. This is necessary to our spiritual strength. Just as we must eat bread, not only once, but often in order to have strength, so must we partake of the words of life in order to survive in spiritual life. A breaking off from this divine speaking to the soul will result in spiritual weakness and starvation.

Jesus revealed this great truth when He said, "It is the Spirit that quickeneth." The Word of God is a living thing, made alive by the Spirit of God. It has the power to give life, give grace, and to guide the living. The Scriptures, the written word of life, is a living source, made mighty by the Spirit. When preaching is in the Spirit, the spoken word becomes a power to convict and convince men of sin, righteousness and judgment. Jesus speaks to convict and convince men of sin, righteousness and judgment. Jesus continues to speak to us the words of life.

The Light of Life.

And they shall be all taught of God (v. 45). Proceeding from this quotation from the prophet, Jesus gives us the light of life in His teaching. His words give the true concept of life, and with that revelation He shows us the conditions of life and the crisis precipitated by that revelation.

Jesus is that Light which lighteth every man that cometh into the world. Only as we hear His words can we find the true conception of life. In order to give us the facts about life Jesus discourses on its fact about bread, that is, we must eat it directly beneath the stencil; being transparent, the figure being traced. The use of lettering guides is to help one to introduce well-drawn letters and words on the stencil. The correction fluid should be used after the mistake appears. The temptation to type or mark over the error must not be yielded to; a drop of correction fluid will hide a multitude of sins.

After all borders and designs have been drawn in, fold the bulletin at line No. 50. The bottom half will protrude about two inches. Fold this a second time. Be sure to have the cushion sheet underneath the stencil before folding. A second cushion sheet folded double should be placed in between the stencil and the back of the stencil, but now folded backwards so as to make sure that hard- hit periods and commas will not show through on the opposite page. Take a piece of ordinary paper and fold over about one inch, make this sheet a little wider than the total width of the edge of the folded stencil and so placed, that the folded-over strip faces the side of the stencil about to be cut. This is to preserve the edges of the stencil as it is being rolled into the typewriter. Do not use the shift lever in turning the roller of the typewriter. With one hand holding firmly against the roller the other hand should be used to turn the roller one space at a time. This will prevent the roller from slipping on the body of the stencil and also prevent its wrinkling. When page one has been completed use the sheet of paper on the opposite side, roll into the typewriter and make up page two. With the stencil thus completed, we are ready to place it on the duplicator.

It was only after many discouraging struggles, that the writer hit upon this simple method of placing the stencil on the duplicating roller without wrinkling the stencil. Secure a round cardboard roll (mailing tube) a few inches longer than the width of the stencil. After having removed the backing sheet and cushion sheet, roll the stencil around the cardboard roll up to the holes in the stencil's top which attach to the buttons on the drum. Place the stencil on the pegs or buttons and water the Light which cracks the crank, slowly unroll the stencil over the drum, holding firm the meanwhile. This will tend to prevent any wrinkling or crumpling.

These few simple suggestions carefully followed will go a long way toward an acceptable and neat appearing mimeographed bulletin. While it may not be the perfect mimeographed bulletin these suggestions will help to improve its appearance.

Following are the dimensions for a home made mimeoscope: Select two pieces of wood 1x2x18 inches, and three pieces 1x2x9 inches. Make an oblong figure with the two long and two of the shorter pieces. Secure a piece of plate glass or window glass 101/4 by 18 inches. Mortise the wood so that the glass fits evenly with the edges of the wood. At the top mortise two uprights 101/4 inches long so as to hold the plate of glass with its wooden border at approximately a 45 degree angle. The other short piece of 1x2 inches place across the bottom as a brace. Run two one-fourth-inch thick and one-and-one-half-inch wide strips across the bottom as reinforcements. Place four shingle nails at the top spaced to hold the stencil. Place a small light bulb underneath and you have an amateur's mimeoscope ready for use.

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Prayer with Works

A Chinese brought a number of his friends to the mission. When asked how he succeeded in getting so many to come, he said, "I got on my knees and talked, talked, talked. Then I got up and walked, walked, walked." Pray, and then work. Prayer without works is vain. Praying without working, like working without praying, does not set us all "talking" and "walking."—Sehlerz.

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Scripture Reading in the Public Service

"Faith cometh by hearing," and if only the Scripture is read as it should be read, there is no reason why the hearing of the Word of God should not produce faith, and thereby bestow blessing.

The five characteristics of good reading are: (a) Accuracy; (b) distinction; (c) intelligence; (d) sympathy; (e) reverence. The faults to be avoided are: (a) Indiscipline; (b) rapidity; (c) emphases; (d) false emphases; (e) absence of care as to pronunciation.—W. H. Griffith THOMAS.

July-August, 1943

The Preacher's Magazine

(237) 33
The Person and Work of the Holy Spirit

As Seen by the Apostle Paul

James H. Garrison

The person and work of the Holy Spirit is the outstanding position by which the Apostle Paul, however, he does not speak of the Holy Spirit as much as he did of the person of Jesus. It is quite evident that the apostle does not argue the question of the Holy Spirit, as to position, with the Father as he did with Jesus, even though he does have us feel the question of the Holy Spirit's place with the Trinity is rather an accepted one. He does place the Spirit with the Lord and with God when he speaks of "one Spirit," "one Lord," and "one God" (Eph. 4: 3-6). Therefore the apostle does see the Holy Spirit as God, or the Spirit of God.

Neither does Paul attempt to show the character of the Holy Spirit as he did with Jesus. The characteristics such as love, meekness, humility, etc., are not ascribed to Him, but the apostle does present Him as the one great agent in drawing men to Jesus and to the Father.

It is in the work of the Holy Spirit that the apostle places the greatest emphasis. He is the living, active, generating power, unseen but ever moving in the midst of the people of God, leading, guiding and directing the affairs of the kingdom, and who is found ever reaching out to those who are without the kingdom, drawing them to the fold.

Thus it is, the Holy Spirit, the active agent of God as seen by the Apostle Paul carrying on the work of the kingdom and, in this distinction the work of God. He, the Holy Spirit, is then, God in action, the direct representative of God in this dispensation.

The real problem is the work of the Holy Spirit as the "principal agent" in the work of salvation, and as the "agent in the crises of experience," and as the "agent in the ministrative work."

The Holy Spirit in the preliminary work is first shown as one who must operate upon the heart of man in order to be understood. For the natural man cannot understand the Spirit's operation, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, be- cause they are spiritual." (1 Cor. 2: 14). The Holy Spirit is shown as the only spirit which can thus act, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord; one faith; one baptism; one God and one Father of all the begotten, who is above all, and in all, and through all, the Godhead being in one Person of three persons, God in one body of many members" (Eph. 4: 4). Paul sees the Holy Spirit as the great searcher, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, even the deep things of God" (1 Cor. 2: 10); and as the agent of one's knowing God, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2: 11). Access to the Father for all men is seen through the Spirit, "For through him we both have access by one Spirit unto the Father" (Eph. 2: 18).

In Romans five the apostle shows justification by faith; and this gives hope, but this hope is the result of the operation of the Spirit, for he says, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (v. 5).

Thus we recognize Paul's position in a true sense of actual crises of experience, for as a result of a crisis there is newness of life, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the bond of the letter" (Rom. 7: 6). Also, Paul represents one who is changed from a state of condemnation to one of liberty, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8: 1). For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2). The apostle sees the apostate "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 14, 15).

The apostle not only recognizes this operation of the Spirit on the heart which justifies us and brings us into adoption, but he shows how the new believer's heart, for he finds a warrant principle within, "In the flesh lusteth against the Spirit, and in the Spirit against the flesh: and these are in opposition to one another; so that ye cannot do the things that ye would" (Gal. 5: 17). Thus as in another place this condition is spoken of as "double-minded" (James 1: 8).

Therefore the apostle finds need of the operation of the Spirit on the believer's heart which will put to death or "mortify" the carnal mind, which is the cause of the warring spirit, by the quickening power of the Holy Spirit, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8: 11-13). Paul recognizes the fact of the necessity of dealing with the carnal mind, for he writes, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). Much of Romans eight is an appeal to the heart for the Spirit's operation and deliverance.

The general ministrative work of the Holy Spirit is shown by the Apostle Paul in very many ways:

The apostle sees the Christian as one chosen by the Spirit, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). The Holy Spirit of God, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit" (1 Thess. 4: 8). "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2: 12). The Holy Spirit is the renewing agent, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit, which is given unto us: for the gathering together of our hearts, `Forsan as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart'" (2 Cor. 3: 3).

He is the witnessing one, "The Spirit itself bearth witness with our spirit, that we are the children of God" (Rom. 8: 16). Also, He leads, "But if ye be led of the Spirit, ye are not under the law" (Gal. 5: 18). We also walk in the Spirit, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5: 16). Also, that the righteousness of the law shall be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 4). He is our Helper, "For I know that this shall return to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. 1: 19). Also, Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8: 26). He is the strengthening one, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3: 16).

The apostle recognizes the unifying work of the Holy Spirit, "For by one Spirit are we all baptized into one body, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12: 13). And, again, "Endaevoring to keep the Spirit in the bond of peace" (Eph. 4: 3). The Christian grows in the Spirit, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18). The manifestation of the Spirit is given for profit in various ways, "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing; to another that it may make prophecies; to another the interpretation of tongues; but all these works that one and the same name, Spirit, dividing to every man severally as he will" (1 Cor. 12: 9). The Spirit is our teacher, "Which things also we speak, not the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2: 13). The apostle finds in the Holy Spirit our intercessor,
The Christ of the Cross

If the Church is at bay, it is not because she has no gospel, but because she has whistled out of it every disputing and warring element, and has preached a “God of love” who is little more than an everlasting amiable stream of tendency. Yet that is not the God of the Bible, and it is certainly not the God of the Church, however the New Testament thinks it is. It is the same thing that intervenes, in the divine mercy, for all who will accept it, between men, and something too terrible for words.—SELECTED.

The Preacher’s Magazine

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Why Sermon Series?

B. H. Maybury

The pastor as a preacher in time becomes a familiar voice to those who hear him often. The best of preachers, however much-beloved of their people, unless they are very young, in time lose the edge of novelty that makes the visiting preacher or evangelist such an attraction and stimulation to the attendance totals of the church. This discrimination in interest is not personal with the people, but psychological. Men simply are built that way.

There is a way by which a pastor may add zest to his preaching and lend charm to his pulpit efforts, as well as to regain for himself a season, at least, that glamour of interest common to the evangelist or guest speaker. That is for the pastor to plan, announce, and preach a special series of sermons. Interest among the people will thus be quickened and attendance stimulated because of the appeal to the people generated by this “different and special” preaching program by the pastor. Also, in this way he will be able to get the truth presented by him, because of the “special” occasions created by the announcement of and resultant interest in the sermon series.

A pastor will find a sermon series beneficial to himself as well as to his work. The extra work involved in the planning and preparation of the series quickens his own mind and heart in interest and gives him a sense of accomplishment as he studies and masters the truths connected with the themes announced. He will know that sense of pardonable pride which every true artist feels when a fine piece of special work is created by him.

If a sermon series is to be effective, the series must be timed properly. By this we mean, it must be used at a time in the year when attendance stimulation is more needed. One winter I preached a series of sermons on The Ten Commandments. It proved not only a great stimulator to attendance, but it also provided comment and interest from numerous sources, especially from the young people. It seemed they became very interested in the series. Certain of the sermons put iron in some of their souls, and helped to fix in their minds truth and character-building qualities.

Sermon series should not only be timed properly, but also spaced effectively. They should not be extended too far afield, lest the interest they out and dwindle away. Sermon series will command all the resources and ingenuity the preacher possesses to make them the aid in gaining the objective desired. We heard of a fellow who asked a man, “C-c-an you g-give me f-f-five m-m-minutes?” The man replied, “Certainly, what is it?” The other replied, “I w-want to have a conversation with you.” The idea of the series is not to take four services to tell the people what you mean in two, just for the sake of having a sermon series. The series on The Ten Commandments, which we mentioned, was unusually extended for Sunday night sermon series, but the subject matter was so interesting in itself, as well as offering such freshness of variety on each occasion that it really attracted interest over the longer period. Usually it is best to take a month of four to five Sundays, and try to confine the series to this length.

A sermon series is consecutive sermons treating with parts of a subject, or portion of truth, as “The Ten Commandments,” or a series on “Prayer”; or else sermons re-
Christian Relationships

The Christian in the Home
The Christian in the Business World
The Christian in Community Life
The Christian in the Church

Christian Social Life
Christian Companions
Christian Courtship
Christian Marriage
Christian Homes

Church and Home
Being Parents
Being Sons and Daughters
The Church and the Home

The Mind Series
The Carnal Mind
The Double Mind
The Evil Mind
The Pious Mind
The Sound Mind

The Heart Life
The Evil Heart of Unbelief
The Deceitful Heart
The Divided Heart
The Pure Heart
The Kept Heart

Christian Devotions
Reading the Bible
Having Silent Prayer
Conducting Family Worship

The Christian Worker
The Worker's Motive
The Worker's Method
The Worker's Judgment
The Worker's Reward

Neglected People of the Bible
Old Testament
Jesus, the Gentle Life
John, Man of Today
Simeon and Levi, Bad Brothers
Caleb, and His Perpetual Youthfulness

Obediah, A Palm in the Desert
Gehazi, and His Modern Representatives
Ebed-Melech, the Ethiopian
New Testament
John Mark, a Study in Development
Aquila and Priscilla
Apollo, Oenopion, and the Memory of His Kindness

Disciples
There are a number of series which admit of worth-while development, too numerous to mention here, but which are given without elaboration:

Mountain Scenes of the Bible
The "I Will" of Christ
Some Great Bible Nights
The Beginnings in Genesis
The Studies in Joseph
Series on Prayer
Series on Faith, and Its Phases
Series of Holiness
Series on Prophecy
Series on Books of the Bible
Series on Tithing
Series on The Parables of the Old Testament
Series on The Parables of Jesus
Series on The Ministry
Series on Types of the Old Testament, such as Tabernacle, Offerings, etc.
Series on Bible Men
Series on Bible Women
Series on Bible Children
Series on Bible Homes
Series on the Great Psalms
Series on Great Chapters
Series on the Sermon on the Mount
Series on the Sermon on the Mount
There are many books that can be secured which are helpful to the study and research incident to developing sermon series. This is a side of the matter that one must go into for himself, if these helps are to be secured and enjoyed.

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Giving Lifted into the Realm of Worship

It is just as sacred and holy to give as it is to pray, or testify if it is done in the right spirit. It is also a command, even as praying is a command. Every pastor should lift the giving of tithes and offerings to a higher plane so that it will become a joyful and sacred service. In order to do this he should very diligently study the Bible, both the Old and New Testaments, and observe all that the Law, the Psalms, and the Prophets have to say, as well as the teachings and parables of Christ, and especially the teaching in the Epistles. It would not only be any time spent in vain if he would read the Bible through once carefully, specifically to learn all it teaches concerning giving. Then teach it to his members. It would be well for the pastor to talk less about "collections," and more about "the grace and worship of giving."—Joshua Stauffer in The Gospel Miniser.
"I Welcome You into this Church"

Ernest E. Grose

Who Is He?

I beseech you, dear brethren, remember that Jesus Christ is something more than a social reformer, though He is the first of them, and the only one whose work will continue after his advent. Christ is something more than a lovely pattern of human conduct, though He is that. Jesus Christ is something more than a great religious genius who set forth the Fatherhood of God as it never has been set forth before. The gospel of Jesus Christ is the record of not only of what He said, but of what He did. It is not only of what He lived, but of what He died; and all His other powers, and all His other benefits and blessings to society, come as a result of His dealing with the individual soul when He takes away its guilt and reconciles it to God.

ALEXANDER MACLAREN

July-August, 1945

The Preacher's Magazine
Jesus' Method of Evangelism

Milton E. Poole

Jesus of Nazareth was the world’s most accomplished preacher. With a ministry that was brief but epochal, with a message that was startling to the finish, and with a heart that was saturated with a divine love, He mastered His audience. His preaching had the definite stamp of Mosaic and Oriental forms. His personality, methods, and words drew attention from all classes of people. To audiences that varied in size from the single listener to the thronging multitude, He proclaimed His vital message. His success as a preacher should be judged both by His personal mastery of His audiences and by the creation of the ideals that have left their impression upon the homiletical methods throughout the ages.

The ministry of Jesus, as presented by the Gospels, is under three aspects: teaching, preaching, and miracles. "And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). However, His work of evangelism cannot be confined to any one of these aspects, for each contributed to His success as a witness of things to come. The condition of His day had much to do with the methods that Christ used. The political world with its universal order was unbalanced, the moral condition and ethical standards were at a low ebb, the Jewish colonies of each major city were unable to furnish a religious impetus—all these were asking for a reformation. The world needed an invigorating message and a forceful personality to meet the need. With the Jewish people adhering to traditionalism and always looking to the past, and with their undue emphasis on externalism, emphasizing the letter of the word more than the Spirit—in the midst of this situation Christ was to disrupt the present methods with His radical means. To a people that were accustomed to second-hand and tinkering were to come the words of authority, fresh and pungent. This new thought was to start a revolution that was never to be stopped. He began by a method of approach, the manner of His message, and the response gained are of importance to us as we study "Jesus' Method of Evangelism."

Jesus was not confined to one method. Whether it was the one person by the well, the thousand by the sea, or the group under the porch, He was not bound by past practices. His ministry reached both city and rural districts.

Undoubtedly, the single practice which contributed most largely to the dynamic ministry of Christ was His habitual practice of much prayer. And it is interesting to reflect that this habit, without question, surely must have been started in His youth, and thus well established to the time of His death. Before making any approach to man, His approach was always to God, and then to man. This was one of the major secrets of His success. Having sought, the will of God and obtained the leadership of the Spirit, then He was enabled to work with God to destroy the works of Satan. And this is not a wonderful lesson for the ministers of today.

Another aspect in His method of approach is that Jesus made His preaching intelligible. Even though His words fell on dull ears they were always understood. Whether it was the king or the beggar, the social status made no difference. He accepted and adapted to a man’s life, the approach to His intellect. The emotions can be stirred, and the will moved to action only by a presentation of intelligible truths. Otherwise fanaticism is the result.

With this intellectual approach Jesus never failed to touch the emotions of His listeners. He was a master in His method. Whether it be anger, amazement, joy, or sorrow, He had a purpose in it all, knowing that emotion gives worth and power to religious problems and duties.

Through it all Jesus was headed to the main point—that will which had been pitted against God’s will—for He realized that submission is an act of the will is the basic principle of true religion. Having been enthroned in the will of the individual, He then was His true life.

These three emphases, in the same perfect balance in which they were employed by Jesus are, essential for the successful minister of any age—the approach to the intellect, the emotions, and the action of the will.

Jesus avoided the use of the same path to every heart. Whether in the temple, on the street, or in the open air it made no difference. From early morning until late evening and often after nightfall, Christ was busy. He did not confine His ministry to any particular season. At all times He was intensively busy. He could be found speaking to the crowds or to the individual. Jesus always responded to the call of need whether it was physical or spiritual.

His approach was not always made alone but sometimes with His disciples. Perhaps He would first send the twelve or the seventy to lead the way. Whether the individual, the group, or the crowd He individualized the gospel to man.

II. The Message

It was no trouble for Jesus to secure the attention of His audience. He knew how to make the occasion respond to His desire. A parable, a miracle, a drink of cool water, would appeal to His audience—any of them would serve to secure attention. Then with the dignity of a master He would deliver His message. He adopted the monologue, now the prevalent method of Christian preaching, but often permitted questions and responses from His audiences; throughout the entire time He had that mastery of His audience that an orator would covet. His personality, His insight into the character and thought processes of man, the fact that He recognized the need of the occasion, His recognizing the moment of supreme interest—all contributed to His mastery of His audience.

Jesus was always surprising His listeners. Each occasion would bring forth a new aspect of His message. Never would He himself usurp the place at the message. He was to have life spoken of the "kingdom of God," of eternal life, sin and righteousness, the fact of death and the resurrection, of life. All these themes were essential to His message.

Jesus expressed Himself with force and beauty, not disregarding the materials of thought as He placed them upon the form. He was a superb illustrator, saturating His messages with words pictures. The use of the simile, metaphor, or parable was more than frequent on any occasion.

Jesus employed several methods of expression. He was skilled with interogation. The records of His words give us two hundred and thirty-seven distinct questions that Jesus asked. By a most unexpected question He could win the audience. He was likewise skilled in denunciation. He severely denounced the wickedness of the people. He was an exaltor, a critic, the hypocrite, or whoever was in need of having his heart depravity exposed, Christ was frank in His denunciation. Perhaps He would first send the twelve or the seventy to lead the way. Whether the individual, the group, or the crowd He individualized the gospel to man.

Having considered His approach, and His message, we will reflect on the response which was gained from His ministry.

The audiences of Jesus can be easily classified according to their response to His message. The majority of them could be described as those who would not respond. With His contact with the rich or the poor, Jew or Gentile, all were moved with a desire to witness this stranger who spoke with authority. Yet because of their undue emphasis upon externalities and their humbled spiritual senses, the majority were unable to comprehend the true import of His messages.

Others were stirred to antagonism. The Sadducees and the Pharisees even though not unswayed, were of the school that were united in their opposition to Jesus. From the beginning of His ministry unto the end He met, the criticism of the so-called religious people of His day. His open denunciation of their inner relationship with God the Father served to expose the filth of the inside of the cup—their inner pollution.

However, He did have a large class who were appreciative hearers—the blind, the lame, the diseased were all transplanted into heavenly citizenship with His spoken word. The common people adored. His most appreciative hearers were the twelve. Even though at times they failed to comprehend the message, they had intrusted the commission of "Tarry Ye" and "Go ye."
The principles that gave power to the preaching of Jesus certainly should be translated into the pulpit of today, with the exception of certain elements that belong exclusively to Jesus. From the suggestions given by A. R. Bond in his book "The Master Preacher" I have adapted the ten following principles, by which, doubtless, each of us could profitably examine his own ministry.

1. In Relationship to His Message
   The minister must accept the message as from God, the minister is to be moror the voice.
   2. The minister must be an embodiment of the message, the incarnation of the truth.
   3. The minister must not depart from the entrusted message, the Holy Bible.
   4. The minister must strive for the best method of expression for each truth.
   5. In Relationship to His People
   The minister must maintain the common ground of brotherhood and friendship.
   6. The minister must remember that his is a life of self-forgetfulness.
   7. In Relationship to God
   The minister must live a life of prayer to preach a message of authority.
   8. The minister must realize and depend upon the leadership of the Holy Spirit.
   9. The minister must have the ear of suffering and sacrifice from which comes the flow of victory. He must have his Gehenna.

Public Prayer
It is not good to say something on the subject of "Public Prayer." It is remarkable how helpful a good, appropriate prayer is in the beginning or close of a service. We preachers have a way of saying, "I thought of this and that." So will now read you in prayer," and the person offering public, audible prayer largely leads the people in their thoughts, devotion, and worship.
It is a wonderful thing for the congregation to be really led by God in prayer; not led into discussion, into rambling talk about nothing, a ventilation of theological views, or a flood of words with practically no meaning. Let us guard ourselves against a superfluity of words that have no bearing on the need of the hour. Let us guard very carefully against any matter. Remember you are leading the people. Say "we" rather than "I." It is right and proper for the people to lead the people. Remember you are leading the people, and you must in a peculiar, and blessed way, represent and speak for the people.
Remember the Lord Jesus said we are not to be heard for our much speaking. If you pray too long in public you tire the people out. You are not likely to pray too long in private prayer, in your devotions.
Guard against any effort at eloquent prayers. Do not begin too suddenly, when called upon; pause yourself for a moment; think about the greatness of the God you are approaching. Be sure you are not praying to be heard of men, and to please them with your eloquence and the comprehensiveness of your prayers. Keep God in your thoughts. Do not try to work yourself up into a fervor. Be honest, sincere. It is no means of grace to an audience to try to pray through your nose, or to imitate a state of feeling that you do not have.
You are called upon to pray at the grave side; the snow is on the ground, and again are shivering; remember that you are not in a camp meeting in August praying for the conversion of sinners and the sanctification of believers. Have sense and learn to adjust yourself to your God and fellow men in the various conditions and emergencies of life.
You are called upon to pray at the laying of the cornerstone of a university. If you do not guard yourself you will fall into making an address to the people instead of humbly and in spirit all chosen words asking God's blessing to rest upon the institution. While you should not yell at the top of your voice, you should not bury your face in the corner of the bench and mumble your words so no one can hear you.
I have said quite enough; these are mere hints and suggestions.—H. C. Morrison, to young preachers.

The Holy Spirit gives freshness to the body, strength to the heart and soul, and the brightness of life for a testimony to others.—J. O. House.

A Not Uncommon Experience
Albert H. Baldinger

The Sabbath day's work had been no heavier than usual, two sermons, a Bible class, young people's service, a committee meeting and one or two sick calls—but naturally the preacher was weary and needed rest. Nevertheless, when he lay down for the night his hungry homiletic mind turned involuntarily to possible texts and thoughts for the following Sabbath. But why bother about that on Sabbath night? He would settle such matters tomorrow or day after tomorrow.

Resorting to Reconditioned Sermons
Monday morning was taken up with correspondence and other miscellaneous matters that had accumulated on his desk. Tuesday morning his reading and ruminating failed to yield any timely text or arresting subject. The study hours of Wednesday necessarily were devoted to preparation for the midweek service. (Wednesday evening had not yet disappeared from the church calendar.) Thursday, still unanchored to a subject, he found himself drifting first in one direction, then in another, toward the center, north of low and log, toward the warm south of sentiment, one moment attracted by the old east of conservatism and the next by the west of modernity. He summoned P. W. Robertson from the shelf, then Joseph Parker, MacNair, George Adam Smith, G. Campbell Morgan and others, aloud to avail. Nothing took hold. Friday the pressure of the approaching Sabbath was terrific. His mind went into a flutter, refusing to focus. It was as if he did not know how to adapt his preachers, was adrift on a boundless homiletic sea, with no fixed star to steer by and no particular point to steer toward.

Saturday morning he did the only thing he could do and used an old sermon, hastily reconditioned it, and approached the Sabbath with an accusing conscience, a crippled self, a sense of defeat and frustration. All this may have been that God's mysterious way of getting that old sermon revamped; possibly so, but one would have reason to suspect any such rationalization.

A Not Uncommon Experience
If this were a description of an uncommon experience, it might be dismissed as of no consequence, but it is not uncommon. Many preachers, I am sure, have experienced the feeling that the sails of our uncle may have been fouled and that the boat of our experience is not getting through the water easily. But if it is not uncommon, why do we not learn to plan a series of sermons on a given subject covering a reasonable period of time, always, of course, with due regard to local conditions and seasons of change? If we would escape the unhappy experience of drifting aimlessly from week to week, let him form the habit of charting his course well in advance, and stick to it, not slavishly perhaps, but purposefully. If he wants to know the satisfaction that comes to a master workman, let him learn to build from carefully prepared blueprints and specifications. Preaching is exciting business, and it is never more exciting than when it is planned.

Some of us have never been able to plan a course of sermons covering an entire year. We have tried it several times but without success. Changing times and seasons, unforeseen events and circumstances, varying moods and interests always played havoc with long-time plans. Furthermore, we never have been able to preach through a year or through any considerable period on subjects fixed by an ecclesiastical calendar. The general theme, the plan and the time of the series had to be of our own choosing and our own making.

CONGREGATIONS APPRECIATE PLANNED PREACHING
It is all nonsense to say that the average congregation does not take kindly to serial preaching, that after the second or third sermon in a series the people lose interest. Experience, our own and that of countless others, teaches quite the contrary. It depends, of course, on how the preacher and the series. People would soon weary of a series on some secular or semi-secular subject like 'Religion and Indus
try, or "The Christian and the War," or "Marriage and Divorce." But does anyone suppose that people lost interest when George Matheson preached 17 biographical sermons on "Bible Types of Modern Women"? or when Charles R. Brown preached for two months on Job and the future of the nation? or when G. Campbell Morgan preached for three months on Hesen?

To the foolish notion that only extraneous details can make this thing successfully, the reply is, to quote Canon Stroeter, that "a connected series on any subject by a man of moderate ability will make a far more powerful impression than an equal number of sermons by a brilliant preacher." Depend upon it, if a man is doing a substantial piece of work, interest will keep pace as the series advances.—The United Presbyterian.

Power and Pep
Paul S. Hill

ALTHOUGH many people seem to assume that the two (power and pep) are the same, there is a real and fundamental difference between them. Basic pep is that which is a power which is a soul quality, or spiritual. Just because a minister has a great deal of pep, it does not follow that he is filled with power. Nor, on the other hand, does it follow that a man with power is always full of pep. They may live together in the same man, or he may have but one of them. When a man has them both, he is at his best.

Probably most ministers have had experience in attempting to preach without one or the other and have returned to the parsonage with empty and dislocated lamps. "Well, old man, you had more pep today than you had real power. You made a lot of noise and jumped around quite a bit, but you didn't move anything." Or, perhaps, "I really felt that God was with me today, only I seemed to lack the physical force to put it over." The reactor in each case is different.

Preachers are more impressed with power, without power, falls a preacher with disgust with himself after he gets cooled off and comes down to solid ordinariness. But the man who has preached with the consciousness of God's power upon him and with God's presence manifested in the service, lives;

Pep results from good food, good rest, good exercise. It is the expression of a healthy body, nerves that tingle with energy, a brain that is alert and active and an abundance of human energy. Power comes from God and is gained by solid meditation, deep hearted prayer, and desperate effort to meet the demands that a lost world makes on a Spirit-filled minister of the gospel of Christ.

Of the two, of course power is the minister's more desirable qualification, but physical energy is to be sought and coveted. How many times have people had to listen to a preacher droning along, thinking that if many times have they remarked that the sermon was good and the preacher sincere but that it would have been more interesting if he had put some life into it. They listened because they pitied the man who was trying to do his best against a great handicap. But they will not listen to him many months. The world is too red-blooded to put up forever with a sing-song, weary-wille, washed-out set of platitudes. The demand for strong men in the ministry is tremendous.

If anyone thinks that preaching the laws of the Almighty to a lawless generation of men and women is a job that can be done with spiriting, will be done by spiritual energy expanded in doing the task, that person has another thing coming. It just ain't so. That is not done by the greatest and strongest man can command to preach the gospel, and then there are only a few who even approximate doing it right. "Preach until you bowl them over," was one old minister's advice and slogan.

We once met a man on the street who had pep and power. He was a Canadian horticulturist; tall, broad-shouldered, with a superabundance of good health; and he had the blessing of entire sanctification, and the Holy Ghost was upon him. He stopped to chat with us. He was a native of New England, and all the culture and animation in his handshake. His laugh was not silly, but glorious and contagious, and he was literally bubbling up like an artesian well of pep and power. As he left us and swung up on the street we looked at him just to see him in action. What a stride! No cripple could have kept that pace. My friend laughed and said, "See him go! See him go! He's got the Holy Ghost all through him." He was an excellent example of pep and power.

When we meet some men we feel like praying, "O Lord, put more power in the place of some of this pep." Many times we pray for pep, from where we have no power. Pep and power! Both are good. Let us have more of both!

The Preacher's English

Lewin B. Williams

WOR[DS] are the signs of ideas and the study of them is very fascinating. The origin of many words can be traced to some circumstance, place, thing or event that brought them into use. Safety comes from a word meaning salt. A part of a Roman soldier's pay in ancient times was paid in salt, and expression "have you received your salary?" became the equivalent of "are you safe or are your sacrifices?" God is the Anglo-Saxon word for good. It was the best word they knew to apply to the Almighty Being. We have simply changed the spelling and pronunciation. Bank originally meant a bench or counter and was used particularly to designate a table used by a money changer. Curfew comes from two words, "cover" and "fire." In old times before matches were invented it was necessary to "cover the fire" at night before going to bed. A bell was rung as a signal to protect the fire, or go to bed. Anyone who allowed his fire to go out during the night would have to go to a neighboring next morning to "borrow some fire." Lady once meant the knacker or maker of the load, while lord meant the keeper of the load. You see that in this old sense, the lady is the one who provides the load for the lord, and the lord is the one who provides the household.

According to a compilation of the United States Office of Education, the twelve words most often mispronounced are: On, again, toward, interesting, accept, address, preferably, drowned, perform, 'automobile, at and behind. Study this list and see if you are guilty. It would seem that no one would mispronounce some of these very common words, but they do, and since they are such common words, the mistake is all the more glaring.

ON-Short o, not u; do not use on for in; one preacher invariably says ON-coming for un-common, ON-like, ON-learned, etc.

AGAIN—a GEN, remember there is no "gain" in a GEn.

TOWARD—toward, not toe-WARD.

TORDS—tords, is syllable, is given by Webster as second choice.

INTERESTING—INTER-est-ing. The trouble in this word is a lot of keeping the accent on the first syllable, do not say interest-ing.

AK-SEP-T—ak-SEP-T. Do not confuse this word with accept. Look them up in a dictionary.

ADDRESS—a DRESS, your post office, residence; a formal discourse. Keep the accent on the last syllable.

PREPARE—PER-er-a-bil, not PRE-

DROWNED—DROWN, one syllable, not DROWN-

PER-FORM—PER-FORM, I do not see how anyone who speaks English can mispronounce this word.

AUTOMOBILE—au-to-mo-BIL, au-to-

BEL, au-to-mo-BEL, three pronunciations are recognized by the dictionaries.

ATTACKED—at-TAK-T, not at-TACK-

FOREHEAD—FOR-ed, first syllable is syllable with nor; some dictionaries give a second pronunciation, FOUR-ed, long o.

USE WORDS CORRECTLY.

PUPIL—SCHOOL, do you call the children attending the Sunday school pupils? A pupil is a youth under an instructor. Scholar more often refers to a learned person. These words are used inter-changeably, but it is more correct to refer to children as pupils.

INVENT—DISCOVER. The student in the physics class that Newton "invented" the laws of gravitation.

IMPLICATE—A pickpocket attempt to rob a man; afterward the man telling about it said he was "implicated" in a robbery.

TANGLED HISTORY. (Overheard in a Sunday school class.) "When Jesus was born the persecution was very great. King Herod wanted to take the life of the young child. At that time the mother of Moses had to hide him among the bulrushes in the river in order to save his life.

The prospective jurymen evidently got words confused. The judge asked him if he believed in capital punishment. He said, "Yes, if it's not too severe."

Use simple words. It may take more of them, but you will be better understood.

Here is the "topsy turvy" version of—

Twinkle, twinkle, little star,
How I wonder what you are;
Up above the world so high,
Like a diamond in the sky.

Scintillate, scintillate, glahle vuil,
Liker a diamond that glestud y nature spicel.

Loofly poised in ether epochal,
Strongly resembling a gem carbonaceous.

JULY-AUGUST, 1943
PROBLEMS PECULIAR TO PASTORS

Charles A. Gibson

Q. I am leaving my pastorate and find myself torn with emotion to stay. I told several of the members that I did not want to leave, and now there is a movement on foot to get me to remain. Did I do any harm in the way the members have taken it. What can I do?

A. Frankly state to your church that you have made up your mind to go, and that everything you have said and done in your work for your church is the only way that the church can be brought to work with another man. Yours is not the only case of this kind. It would be well for you and every pastor to settle the matter once and for all when you resign. It is a sign of weakness to go around among the members and build up a sympathy and finally a campaign to force you to remain. You had all that in your hand, and until you decided to take the new call, there was no reason for it. New Member Psalm 15:4 and abide by it. Again, in leaving a place, do not relate any former allegiance to the matter of resigning. It will not help you and it may hinder the new man. Try to leave your field in such a shape as you will have to find the field to which you are going.

Q. How can I get my back salary raised when all the other expenses of the church are up to date?

A. Present it as a legitimate claim and raise it as any other obligation of the church. There is no excuse for a preacher being finical in regard to raising his salary. He either is entitled to it, or he is not; and if he is, he should get about to get it like any other financial responsibility of the church.

Q. I have been unable to get an evangelist and have thought of trying to exchange meetings with a pastor. What would you advise?

A. Under the circumstances as you set forth, I would advise you to make all efforts to get such a man. I think every pastor, so far as possible, ought to use his evangelists; and in these days when many are making a great effort to remain in the field, they should be kept busy and paid in accordance with the importance of the work. But when one has made a reasonable effort to secure an evangelist and cannot, then your plan is OK.

Q. Should we unite in a union service throughout the summer?

A. I do not think it will be possible for our folks to do this. We have tried this by the procedure, and the gains, if any, are not very sure. In considering this matter it is well to consider the whole matter of union. To do this in a revival, summer meeting, or any other that can give us from a financial standpoint, it is only when we unite on the level of the lowest standard that we can get the most. Occasionally someone objects that we are narrow because of our failure to thus unite, but a test at this point can easily be made in the form of a demand that we will unite if the lowest standard crowd will come up to our standard, and have clear-cut, second-blessing holiness preached. Then it will be clearly seen that those who would charge us with being narrow are fixed in their ideas. There is a number of interests and occasions when we can and should co-operate, and it is to be hoped that our men will look for all of these.

Q. Our people are paying the bills and have more money in the treasury; this is being done with great ease. Would you advise that we begin to raise a building fund?

A. By all means; and further, get plans for a new church and work hard at this as you would if you could get material to build, and thus be ready when the war is over to go forward in a great building program.

Q. I have a church treasurer who fails to make reports to the board. The trouble is that the board does not object. What can I do to get proper reports from the board and to know about the finances?

A. Get the church to adopt a financial system at the annual meeting, and in that system have a financial secretary elected or appointed, or some plan agreed upon where two people count the money, and their record must agree with that of the treasurer. By indirection you can speak of plans that are used and failing, and prepare your folks for a proper plan of finances. No treasurer should feel that such a plan is a reflection on him. The envelope system with its numbers and records of amounts is one way to get at this matter, for in this system you will know all this record. I am sure that you are resourceful enough to find some system which will help you to correct this matter.

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QUOTABLE POETRY

Charles A. Gibson

Churches!
Thank God for the heart of them, The people who live as a part of them, Praying and learning the things to do, Gliding and laboring, proving them true, Mastering leanness, selflessness, fear, Dreaming of heaven, building it here.

Churches!
Thank God for the scope of them, For the aims and the deeds and the hope of them.—CHAUCER R. PERRY

The God I Know
The God I know vaunts not himself, But walks where lowly feet have trod, Yet He can gild a sunset sky, And lift a lily from the mud.
No trumpets sound for deeds He does, He makes no charge for gifts He sends, Oh, what an honor, then, is mine, To call so great a God my friend!—WILLIAM ARNELL WOODWORTH, in Southern Christian Advocate.

Love Thyself Last
Love thyself last. Look near, behold thy duty To those who walk beside thee down life's road, Make glad their days by little acts of beauty, And help them bear the burden of earth's load.
Love thyself last. Look far and find the stranger, Who stagger's, 'heath his sin and his despair.' Go lend a hand, and lead him out of danger, To heights where he may, and see the world as it is.
Love thyself last. The nastiness above thee Are filled with spirit forces strong and pure, And gently, these faithful friends shall love thee; Keep thou thy watch o'er others, and endure.
Love thyself last and thou shalt grow in spirit To see, to hear, to know, to understand. The message of the stars, to thou shalt hear and do, And all God's joys shall be, as thy command.—ELLA WHEELER WILSON, in Arkansas Methodist.

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MY FAITH

I want the faith That envies not The passing of the days, That sees all times and ways More endless than the stars; That looks at life, Not as a little day Of heat and strife, But as eternal revel of delight With God, the friend, and all the light. What matter if one chapter nears the end? What matter if the silver deck be low? Chanting I go, Past crimson flaming From the autumn hills, Past winter's snow, To find that glad new chapter Where God's spring Shall lift its everlasting voice to sing: This is the faith I seek! It shall be mine, A faith that strides across the peaks of time!—BISHOP RALPH CHISHOLM.

What the Lord Saith
"My grace is sufficient, sufficient for thee, For my strength is made perfect in weakness," saith He: "My peace passing knowledge will keep you and your heart true, My wisdom so pure is sent down for you, My rest I will give you, a rest to your soul, My comfort in trouble your heart to console, My salvation so great, so wondrous, and free, And my glory from heaven I give unto thee: My love to make kind though you suffer so long, And in thine in sorrow will you have a song, Mine hand to uphold, and my Spirit to guide, These treasures are yours if in Me ye abide."—FLORENCE BELLE FOSTER in The Free Methodist. (355) 49
THE PREACHER'S SCRAPBOOK

Why Have a Family Altar?
1. It will sweeten the home life and en- rich the relationship as nothing else can do.
2. It will remove all misunderstandings and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideals and determine their lasting welfare.
4. It will send us forth to our work for the day: in school, home, office, store and factory, true to do our best and determined to honor God.
5. It will give strength to meet bravely any disappointments and adversities, as they come.
6. It will make us conscious during the day of the attending presence of a divine Friend and Helper.
7. It will hold our friendship with our guests in the home.
8. It will reinforce the influence and work of the church, the Sunday school and other agencies which may serve to establish Christian feelings throughout the world.
9. It will encourage other homes to make a place for Christ and the church, through our example in our church family, prayer.
10. It will honor the Father above and express our gratitude for His mercy and blessing. See also: A. B. Robinson.

Real joy comes not from ease, not from riches, but from the applause of men, but from the things that are worth while.—Warfield T. Greenfield.

"Lazarus" and Chadwick
Under the title, "How to Fill an Empty Church," the Pentecostal Herald relates the following incident:
"In a great mission hall in Leeds, England, Dr. Samuel Chadwick prayed to God to give him a Lazarus. The prayer was answered remarkably, and Lazarus, a man whose brutality and wickedness were a byword, came.
"The largest building could not contain the crowds who came, not to hear Chadwick, but to see Lazarus. This man had been guilty of every brutal crime in the calendar except murder; he fought with bulldogs and rats with his hands tied behind him; he ate grass, swallowed knives, smothered oars, wrecked saloons, mauled policemen, and fought all campers.
"His presence in a religious meeting was a shock. One morning after his conversion he told the men at the quarry what Christ had done for him. Then bell broke loose. Men who, a week before, hardly dared look at him, smiled and fell down under the power. He bore meekly till Friday, when, in moving a great rock, he bruised his finger, and he swore a great oath. The next day he laughed and taunted him about his religion. To their surprise, he dropped on his knees, clasped his hands, and said from his wound, he cried to God in agony of soul. The presence of Christ is ever quick to see every man standing with head uncovered; he had won.

"The next Sunday the town turned out to see Bob—now Lazarus—to chapel. The common people, the scoffing people, the praying people, all sorts came that they might see Lazarus whom Jesus had raised from the dead. The revival went on for months. Dr. Chadwick said, 'Do you want to know how to fill empty churches? Here is your answer—get your Lazarus.'

Faulty Evangelism
A Methodist layman visited a great city church. When a mission church in the same city, after the service, he congratulated the minister on his service and sermon. "But," said the minister, "you, sir, could do by the man, I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading, and logical discourse around my interest; you warmed my heart, with a desire for what you preached; and there—then—and again—passing without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line. —Record of Christian Work.

Not Seen, Yet It Is
No one has ever seen God, save the Son.
No man on earth today has seen Jesus in the flesh as He was before He died and rose. No one has seen the Holy Spirit. What, then, is Christianity?
"Christianity is what eye has not seen, nor ear heard, nor has it arisen as thought and imaginings in man's heart. Nevertheless it is and it has happened. We are certain of this as we are of our own life, because Christianity is our life. We live it and love the beauty of it. Christianity is the life of God in us, manifesting itself in the life of man. The entire world is living out—manifesting itself as righteousness and peace and joy in the Holy Spirit. —Scrappy.

Guidance
Three kinds of guidance are described in Psalm 32: 8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

The first is the guidance which comes from instruction, teaching, and practical wisdom through the examples and teachings of God's Word. The second is a more direct and immediate, supernatural, guide through the intuitions given us by the Holy Ghost. The third is the guidance of the bit and bridle, which is the only thing that can be true guidance in definiteness. We have our choice. —A. B. Robinson.

Aunt Hannah's Philosophy
"If we live up to our light, we're done all that can be expected of us, I reckon," said Sis.
"I don't know about that," answered Aunt Hannah. "The first thing that might be expected of a good man of us might be that we should have a much better light. If I get a clean lamp and poor oil to save money, I'll have my world and wick and a smoked chimney because I'm too lazy or too careless to put them in order. It isn't expected of us to try to say that I'm doing it according to my light."

"My grandmother did her work by a tal- low candle, but I believe the manufacturer, the best light she could get—but I have no right to be satisfied with doing tallow-candle work in this age of illumination."—J. H. Miller.

Lost in the Crowd
Moffatt's translation of John 5:13 is: "... owing to the crowd ... Jesus slipped away. ... If it was a crowded affair two thous- and years ago it is much more so today. People do not so much deny God as they crowd Him out of their lives. Our great sin is preoccupation. We spend our time with things: simple things. The gift of life has stopped up the stream of eternal life. We live in Wall Street, where Woolworth tops, with a million ten-cent articles, has toppled over on us. Jesus is lost in the traffic jam of feverish activities. All of us have to work, 16 hours a day. But few live well on it. Tin horns of life command our attention; great things do not crowd. Mark Twain on a trip to Europe seemed to possess, to his daughter, a speaking acquaintance with every important per- son in the continent. Once, after a busy day, the little girl said, 'Daddy, you seem to know everyone—but God.' Well, Mark Twain has his followers.—Arkansas Meth- odist.

Dr. Joseph Parker on Preaching
Why not preach the sermon you preached last Sunday night? You did a week ago; let's have it again. I liked it. For my own part, I try to avoid learning a sermon, but I never hesitate to repeat a new one.

Think of a man saying that "Hamlet" will be read for another hall tomorrow night, but that "Hamlet" is an outworn thing. You never say that; "Hamlet" never becomes old; Shakespeare's mind is not the core of the heart, is to be called old if it is preached a second time. Ah! This cuts me to the quick; I hard to hear.

The play actor may play a hundred times the same sentence in different ways in order to say what he said a month ago, there those pretentiously and detestably sharp and penetrating people, who say, 'This is an old sermon.'

Punch only what you believe; not what you intellectually believe, what you morally, spiritually, emotionally believe and cannot leave out, and then there will be no mis- taking the music of your voice. Represent yourself.

Ought we not to preach to the times? Yes, what are the times? Broken hearts, they are our times; shattered lives, broken hearts, weeps, sorrows, wasted lives, persecutions, bodily pain, moral temptations, wranglings with the devil; these are the conditions of the altar of the church. Preach these, and thou shalt never want sympathetic and grateful hear- ers. —The Leader.

A Sacred and Solemn Duty
"The Church is expected to be a body of men, women, and children engaged in missions, with all at it and with all always at it. Missionary work is no longer a privilege; they are also a sacred and solemn duty. It thus follows that it is not optional with the Christian to neglect or not engage in, as he may choose. He is bound to believe in them and to show his faith by his works, if he professes any loyalty whatever to the person, word and spirit of Christ and to God."—Henry W. Frost, China Inland Mission.

"Conner Stone House! This is the term used by a recent writer to describe those homes where God is honored, where His Word is known and loved, and where universal acquaintance with every important person in the continent. Once, after a busy day, the little girl said, 'Daddy, you seem to know everyone—but God.' Well, Mark Twain has his followers.—Arkansas Meth- odist.

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Colorado Springs Bulletin
SERMON OUTLINES

LESSON OUTLINES

Text—No one can stand at the door, and knock (Rev. 3:8).
OUTLINE
I. The Person—"I stand at the door" (verse 20).
1. Hear His Charge. Thou art neither cold nor hot (verse 15-17). This is a complaint of Christ; it is a challenge to every lukewarm person. In these verses we see Christ is万千瓦, and the church is deceived and destitute.
2. Hear His Counsel. I counsel thee to buy of me (verse 20). They needed riches for their poverty, rainment for their nakedness, rest for their restless souls, the eyesalve of the Spirit to enable them to realize truth and right.
3. Hear His Caution. Be zealous therefore, and repent (verse 20). He will rebuke and chasten. He will spew thee out. There are words to be heeded.
III. The Promise. I will come in to him (verse 21).
1. The Obedience. And open the door. If any man will do the works of Him, He will come in to him and will sup with him, and he with Him. Communion, and companionship with Christ. Fellowship, favor and freedom to the heart that is seeking way to Him.
2. The Overcomer. To him that overcometh. A test, and a triumph, and a reward. Reign with Him, rest with Him, and remain with Him forever. T. M. Anderson.

Text—That Christ may dwell in your hearts by faith (Eph. 3:17).
OUTLINE
I. He Dwells by Faith—"Christ may dwell your hearts by faith" (Eph. 3:17).
1. The Inner Man. His Spirit in the inner man (verse 10). It requires no human effort, no voluntary obedience. He resides within the soul; it is His habitation.
2. The Inner Man. Strengthened with all might by His Spirit, who is the power that is in us all then all that can be against us.
3. The Inner Master. The Indwelling Christ is the Master of the heart. He rules the will, and the ways, and the words.
II. His Dwells in Fullness. Ye may be filled with the fulness of God (verse 19).
1. The Fullness of Love. Being rooted and grounded in love (verse 17). Rooted as a tree, and feeding in the love of Christ. Grounded as a building, and founded, and framed accordingly to the pattern of His love.
2. The Suffering of Love. The breadth, length, and depth in the knowledge of our Lord and Saviour (verse 18). The expanse of love in breadth, the endurance of love in length, the depth in the soul, and its height is the Supreme. Love is foursquare with Christ the center.
3. The Surpassing Love. To know the love of Christ, which passeth knowledge. All requests, all requirements, and all responsibilities met in the love of Christ. He has provided for all we do not know.
III. He Dwells in the Family. Of whom the whole family in heaven and earth is named (verse 15).
1. The Family in Earth. Unto him he shall give glory in the church (verse 21). His family in earth are dear to Him. He visits them and gives the victory, and they are His glory and praise and their inheritance, and He intercedes for them.
2. The Family in Eternity. The family in heaven. Through death and ages, world without end. They are a pleasure and have a place, and glory in His presence.
3. The Family Endowed. As named. To bear His name is to be endowed with all rights and privileges of heavenly citizenship. God endorses and empowers and employs us in His name. T. M. Anderson.

Some False Conclusions of a Fool

Luke 12:15-33
I. INTRODUCTION
1. Scripturally, a fool is not an absent person, but one who has not properly used what God has given him.
2. A warning against carelessness.
II. FALSE CONCLUSIONS
1. A false idea of life
2. A false theory of ownership
3. A false estimation of time
4. A false hope of peace
5. A false notion concerning happiness
6. A false notion of happiness
7. A false motive—selfishness

Preparing for the Future

Text—Prepare to meet thy God, O Israel (Amos 4:13).
I. A Certain and Inevitable Meeting Between Man and God Will Take Place
1. Man may meet the Lord in this life through providences.
   a. Famine (v. 6). Never in the history of the world have there been more people starving to death, yet they are living in a world of plenty.
   b. Grounds in an early spring that they had the best outlook for bumper crops that they ever had had, but only to hear them say in the fall that the bugs, worms, etc., ate the crops before they could gather them.
   c. Pestilence (v. 10).
   d. Business failure (v. 11).
2. Man may meet God in the judgment.
3. Man may meet God in eternity.
II. There Are Two Specific Interviews that Cannot Be Evaded
1. The访谈 of death, "It is appointed unto..." (Heb. 9:27).
2. The interview with God (Heb. 9:27).
3. The interview with God (v. 13).
4. The interview with God (v. 14).
5. The interview with God (v. 15).

YOUTH FOR CHRIST

By A. S. London
We have just completed a new printing of this booklet. It has a startling message that should awaken every parent, every pastor, every Sunday school teacher and every Christian to his responsibility to the youth of this day.

The church has been altogether too complacent about conditions that make it easy for youth to slip through its fingers into the devil's clutches. This booklet will enlighten and arouse the adult and cause you to do something about a situation that needs to be remedied.

Single copy 10c; $1.00 a dozen; Special prices in larger quantities.

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a. Ye shall receive power after that the Holy Ghost comes upon you; b. Ye shall be witnesses. 3. Prayer is a means of carrying on God's promise to answer prayer as a stewardship. 4. Ability to worship is a means to carry on. The scripture excuses none; some one has ten talents, but each has one. II. Possible Causes of Failure 1. A feeling that those with the most talents could do it all. Yet one-talent man gives account. 2. Failure to understand that idleness is greatest failure. 3. Unfavorable circumstances. a. Why shouldn't he? He has five talents. b. I can't do anything; I have only one. c. If only circumstances were more favorable. 4. Possibility of failure. a. Must take the chance. b. Holy Spirit is a consultant who assures victory. c. Cannot fail with God. d. We need to try what we could not do in our own strength. III. His Excuse Was Perfectly Satisfactory to Him 1. Weakness of our alibis. a. For failure to grow. b. For unethical attitudes. c. External circumstances. a. There is no excuse. b. Failure needs no alibi; it needs humility and prayer. 4. For shortcomings. a. An excuse for everyone. b. Everyone has been absolved. 5. Our fruitlessness is a testing of our faith or ours? IV. IT Was Not Satisfactory to the Master Neither will many of ours be: 1. Talents taken. a. Here is secret for less of power. b. Contrary to picture. 2. Cast into outer darkness. a. This man has spiritual application. b. Will be literally true if not needed. Conclusions a. The only requirement is to be true and faithful—Edward Paul. The Prevailing Prince Text—For as a prince hast thou power with God and with men, and hast prevailed (Gen. 32:28). Introduction 1. Review the praying men and women of the Bible—Moses, Elijah, Hannah, Rhoda. 

The Precious Faith Text—2 Peter 1:3-7 1. Precious Because of Its Origin (1 Peter 2:7). II. Precious Because of Its Object (1 Peter 3:18). III. Precious Because of What It Does (1 Peter 3:13-17). 2. By it we partake of His nature (v. 4). 3. By it we escape the corruption in the world (v. 4). 4. By it we enter the kingdom of Christ (v. 4). IV. Precious Because of Its Possibilities (Va. 5-8).—Elmer A. Kutterjohn, in Gospel Banner. Sin of Unbelief Scripture Lesson—Matthew 17:14-21. Text—Because of your unbelief (Matthew 17:20). Introduction 1. Give scripture setting. 2. Our text is Jesus' answer to the disciples' question. 3. Did He mean? a. It is not the outward manifestation of sin such as, stealing, lying or murder. b. It is from within and is twofold. a. It is man's self-deception and failure to believe God with saving faith. b. Skepticism and infidelity. c. Real belief is faith and it quickens. II. Manifestations Of Unbelief 1. Antagonism to the work of God. 'The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren' (Acts 14:2). 2. Disobedience to Jesus' words of the church. 3. Disobedience to support of the church. 4. Disobedience to public worship. III. Result of Unbelief 1. It frustrates the work of God. "And he did not many mighty works there because of their unbelief" (Matt. 13:58). a. Jesus was made common by His own speaking. (1) Things that we make common often lose their intrinsic value. b. Unbelief defiles. "To the pure, all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their minds and conscience are defiled. They profess that they know God; but in the sight of Him they are enemies by nature in their mind, and enemies by action, against every good work of His" (Titus 1:15, 16). c. Unbelief speaks. "So we see that they could not enter in because of unbelief" (Heb. 3:19). Strength for Service to God and Country A book of Daily Devotions specially designed for our men in the armed forces. Compiled by an Overseas Chaplain, with the aid of 370 understanding ministers, educators and laymen of various denominations. There's an inspiring page for every day in the year. Meets the growing need for spiritual strength and courage. A beautiful book in convenient pocket size: 384 pages, weight only 4 ounces. Blue cloth for Soldiers; Khaki cloth for Sailors and Marines. The perfect gift for your men in service. Churches, Sunday Schools, Young People's Societies—send a copy to each of your men in the armed services. .75 each. 7,000 a dozen. postpaid. NAZARENE PUBLISHING HOUSE 2025 Transit Ave., Kansas City, Mo.
d. Unbelief dums the soul. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8).

CONCLUSION

—JAMES H. GARRISON

**What You Want Is What Christ Offers**

You Want Life—Not a mere existence but life! And Christ has it for you. He says to those who might have life, and that they might have it more abundantly—"John 10:10." Here is a dead body. The origin of life is there, but they are inactive; they are not responding to the physical world of which they are a part. So is it with you as a spiritual being—and with all of us—apart from Christ. You are not responding as you should to spiritual realities. You are "dead," as the Bible declares, "in trespasses and sins." You need the quickening, the being "born from above," that "new birth" which is in Christ Jesus.

You Want Peace—It is a deep and universal longing. And Christ offers to meet it and fulfill it—for you. Hear Him, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). But this Divine Rest-giver faces you with the solemn fact that there can be no peace in your heart or your home unless you are willing to "repent" of your selfishness and sinfulness. "Except ye repent, ye shall all likewise perish." If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9). When we are thus "justified by faith" that "we have peace with God through our Lord Jesus Christ.

You Want Strength—The craving for power is a consuming one. Misguided, it is destructive of the world. Directly directed, it comes to a wonderful fulfillment in Christ's offer of strength to His followers. Listen to Him, "Without me ye can do nothing" (John 15:5): "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33); and "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." The word "power" in this instance is different from the word translated power in Matthew 10:10—"The power of an evil spirit to cast them out." In that instance it conferred authority. In this it speaks of ability. The Holy Ghost was to be given to make the disciples "mighty witnesses for Him. There are the two words "shall" used in this passage. The two are inapplicable. Ye shall receive power, and ye shall be witnesses unto me."

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**Escaping from Temptations**

**Text**—There hath no temptation taken you but such as is common to man. But God is faithful, and will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it (1 Corinthians 10:13).

**Introduction**—Paul has just admonished the Corinthians that if any man thinks he stands he better take heed lest he fall, and then gives this encouragement that is calculated to help every one who is tempted. Let us observe:

I. TEMPTATION IS COMMON TO ALL.

Every member of the human family has its temptations. And, after one becomes a Christian, it often happens that his temptations are far more serious character. It is natural, under these circumstances for one to think that the temptations he is having are unlike those anyone else ever had. People around him seem to be getting along without the trials he has and he often does not understand it. Under these circumstances many a person goes up in despair, saying there is no use trying to live the Christian life. No one ever had such a time as he, and he feels justified in believing his trials are greater than ever had. It is just more than he can stand, so he goes out to give it all up. Under these circumstances:

II. TEMPTATIONS ARE NOT BEYOND US.

Of course you never had just this temptation before, and it is new to you. But you have had a similar temptation. An old acquaintance is just like a new acquaintance. The experiences of one's life are similar to his first experiences. The pleasures are similar to his first pleasures. The pain is just the same. And you want those things. We have a great deal of faith in our own experience, and in the experience of others. So there is no use trying to give up the Christian life.

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II. INEFFECTUAL MANIFESTATIONS
1. His answer to prayer. a. By his efforts to avoid offending God. b. By a carnal knowledge of God. c. By his love to the world. d. His love to the wandering prodigal.
2. His final Commandment. a. His need for a new heart. b. His need for a new spirit. c. The love of God in man is not the result of a culture, refinement or reformation, but imparted by God's perfecting the Holy Spirit. —Gospel Banner.

Expository Outlines

Holiness Begun
(Romans 5:1-5)

I. IT IS THE GLORIOUS PRIVILEGE OF HUMANITY TO BE THE PARTAKERS OF AND ALSO THE RECIPIENTS OF GOD'S HOLINESS
a. Holiness is only beneficial to man as he personally partakes of it.

II. MAN MUST TAKE THE SAME ATTITUDE TOWARD FUNDAMENTAL RELATIONSHIPS AS GOD TAKES IN ORDER FOR GOD TO BEGIN A WORK OF HOLINESS WITHIN HIM

1. Toward sin.
   a. It is wrong, missing the mark.
   b. Man in sin is in a wrong relationship to God.
   c. Recognition that sin is the opposite actual to holiness.
   Sin must be forsaken before righteousness or holiness can enter.
   d. Includes a confession of wrong.
   e. Also a restitution of things attained in a wrong manner.
   f. The breaking of all wrong associations.

2. Toward righteousness and holiness.
   a. Man himself possesses no righteousness.
   b. Man needs righteousness or holiness to please God.
   c. Christ died to make the provision that man could be made holy.
   d. The Holy Spirit will make clear these points in what we call conviction.

3. Holiness—A Second Work of Grace
(1 Thess. 4:3)

1. Holiness includes all of the development of man in proper relationship to God.
2. Sanctification, or the holiness of the heart, is simply one step in the process, described by John Wesley as the second blessing, properly so-called, a second work of God. 
3. Discussion of proof of second work.

VI. THE EXAMPLES GIVEN IN THE BIBLE
1. Disciples were converted before Day of Pentecost.
2. John and Peter went to Samaritan to preach a second work of grace—Acts 8.
4. Corinthians exhorted to covet the more excellent work of grace. 1 Thess. 3:11.
5. Clearly taught in 1 Thess.
6. Because people testify they got it this way.

VII. BECAUSE PEOPLE TESTIFY THEY GOT IT THIS WAY
1. The people profess to have been sanctified as a second definite work of grace, as the only ones who testify about sanctification.
2. Others are not clear regarding their relationship to sanctification.
3. Many, in practically every generation, have borne definite witness to the fact that God did sanctify them as a second work of grace. —L. T. Conklin.

A Picture of Christ
(1 John 1:1-12)

I. GOD GRACIOUSLY REVEALED THE MISSION AND CHARACTER OF CHRIST

1. Prophecies were made of Christ from the time of the Old Testament.
2. Esau added a little information to the picture of the Messiah.
3. Isaiah gives the greatest picture of Christ in the Old Testament.

II. A TRUE PICTURE OF HUMAN RELATIONSHIP (1)

1. He is to come of the descent of David.
2. He is to pray the tribe of Judah.
3. He, according to the flesh, came from the seed of Abraham.
4. He would take on, in His incarnation, as the God-man, the nature of humanity so He can bear the sins of humanity.

II. His Work (vs. 2-5)

1. He lived and worked in and through the Spirit (v. 2). a. Jesus spoke of this in His first public address (Luke 4:18).
2. a. As He offered Himself through the Spirit (Rom. 8:3). b. As He was raised through the Spirit (Acts 10:38).
3. He manifests His nature in His work (vs. 2-5).
   a. Works in wisdom.
   b. His understanding is quick and definite.
   c. His righteousness will influence all of His relationship.
ILLUSTRATIONS

By Basil Miller

Perfect Love

"No charge, your honor," said the stabbed Methodist preacher.

"No charge," said the judge. "But this drunkard stabbed you and you are not making a charge against him."

"None. He's a drunkard and the blood of Jesus can save him."

Then I fine you, prisoner at the bar, five dollars," said the judge. "But I have no money," returned the prisoner. "I will pay the fine," said the preacher, reaching into his pocket for the fine money. "That is perfect love," remarked the judge as the preacher paid the fine and walked out of the court with the drunkard. Shortly the preacher's provers reached the drunkard's heart and Jesus touched and saved him.

Said he to the Methodist preacher, "I'm called to preach."

For ten years he preached the gospel, won three hundred converts and then lay down to die.

He called for the Methodist preacher to come, but when he could not get there, he sent word to him, saying, "Dying sad."

Such perfect love as this will win the world to Christ, and the preacher's prayer for man to swallow up all his own work, and to call and demand our share of the other's guilt. But such actions never went to the Master.

The Yorkshire Cottage

"I went through the first World War," said the English veteran, now living in Hamiltion, Ontario, "and never got a scratch."

Broke in the wife, "And if there ever was a providence our lives have been one."

When husband went to war, we had a cottage in Yorkshire, near the east end of London, and I decided to give up the cottage and move away from there. I knew what was, and that went away nevertheless. Moving our cottage in Yorkshire is nothing within itself one is led to remark. But the attendant circumstances show this to go in the same direction. Shortly after we moved from that cottage a large chemical plant nearly exploded, and killed twenty people. Going out of the house, as well as in the surrounding vicinity, said the mother.

"My father was at the time an unsaved man, but in 1922 a son, whom they named William, was born. Circumstances led the father to move to Canada in search of work, and possibly with a thought that he might get away from his drinking. They finally landed at Hamilton, where the family including William was converted and where William was called to preach."

"Through it all," said the father, "we are able to trace the hand of God. Had I not gone to the war, my wife would not have moved from that cottage and we would have been killed, and there would have been no William Summecoles to preach the Word of God."

William is now a student in one of our colleges training for the gospel ministry. "I owe it all," he told me, as he told his Ontario home, "to the fact that God led my mother to move from the Yorkshire cottage."

Significant events, we often call them. But viewed in the light of the divine purpose they take on grand meaning for they are links in the longer chain of providence through which the divine will is being worked out.

Where Is the Law?

"The Israelites had the law in their hands," said a famous preacher, "but not in their hearts."

They carried the law on tables of stone, but that was as far as it went with them. This is a problem in the modern man. We have the Bible in our hands but not in our hearts. The Bible is being sold today more than it ever was before, but it is read less.

When Christ enters into one's life, He brings the gospel motivation into that life. This is a problem in the modern man. Let us make religious living to be more than a mere knowledge of the law and the prophets.

Sheliah

"Only sheepish need legislation to protect them," said Roger Bahson's friend to his famous son when he was a young man. "Fish make even less sheepish, they have to swim or get swallowed up."

"This is a piece of advice," said Bahson last summer speaking at the community auditorium of Estes Park, Colorado, "which I have found to be true in life. If we are to go through life like a sheepish we will need legislation to look after us, but if we take our own lives we will be able to look after ourselves."

This is also true in religion. The person that expects God to do all the keeping of the law is the one that has not been saved."

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his experience will soon find that he will need legislation from above to keep his religious life above water. We must swim or be swallowed up by circumstances and problems.

The harder one is required to swim in his religious experience the stronger his faith will become. Let’s not become religious shellfish.

**Swallowed by a Whale**

“And James Bartley was swallowed by that whale,” affirms Arthur Cook, a missionary to Iceland in 1913. “We wore on the Star of the East, a whaling boat in the Falkland Islands, when the captain sent one of his crew to hunt for the whale. Suddenly a whale appeared and one of the boats harpooned him.”

“He dragged the boat into the water and threw the whale’s carcass overboard. Two days later the whale died—but not the man.

The sailors hoisted the whale on deck but it opened its mouth and the man who worked over it and he came to life again.”

“He was hoisted out and was daintily white.”

Bartley said, “It was terrible when I realized that I was the inside of the whale’s belly. But I was delivered.”

There are other cases of men being swallowed by whales and living. We know the story of Bartley, but Barlow was not, but each lived nevertheless to tell the story.

Fred Fugue in relating the story states, “The missionary told me the incident which occurred early in his life and I believe it.”

**Patty’s Blessed Head**

Said little Patty, a young schoolgirl in Hamilton, New Zealand, as her mother placed her hand upon Patty’s head and prayed for her just before leaving for school, “Mother, I’d rather be in school and answer my prayers than to miss my prayer and get there on time.”

Little Patty now is seven, just in the throes of the most crucial time of her life. She has learned a prayer for the child until he or she is seven and we care not where they go or how they are taught the worth, they will always remain Catholics.

More prayer with our hands upon our Parents and for them as they school will lay a stronger foundation for the democracy that is to come. This nation needs as much from a mental diet for the Bibles as the mental diet for our growing children. We have fed them on spinach-eating Pop-Eyes and Superman until they have become early-fantasy superman that the children of long ago read about.

**Conversion of Children**

Childhood is the golden age of conversion. It is easier for the child to be won when young than when old. “Young as a Prince” is not the characteristic of his withers. Many of the world’s most famous Christians have been won as children.

Bishop William Taylor was converted when six; he was the fastest writer, the best critic and preacher, when three; Esther Carson Winans, the missionary to the Andes, when, four at fifteen; Catharine Edson, when twelve; John Fletcher, the Methodist saint, when seven; Asbury, the famous Methodist pioneer, when seven; Adoniram Judson, the Burmese missionary, when very young; James Clarke, the commentator, when four; Matthew Henry, the commentator, when ten; Bishop Simpson, the churchman, when fourteen; Polycarp, the early martyr, when nine; Jonathan Edwards, the writer and educator, when six; Isaac Watts, the famous writer, when eight, and Robert Moody, the founder of the Associates in Christian Education, when twelve.

“Spurgeon had this to say about childhood conversion. ‘Our converts from among children are among the very best we have. I should judge them to be more numerous generally than among those that are not the run more solidly.”

**Subs and the Sea**

During the darkest hours of the first World War, it looked as if Germany would be victorious because of her submarine warfare against Allied surface ships. Germany had been turning out subs by the hundreds and they roamed the sea in wolf packs to pounce upon every ship they sighted.

Suddenly the sea became a turbulent mass of shifting, rolling, j互助ing waters that rocked and twisted and convulsed in a wild convulsion. It was the disturbance that most of the subs were forced to the surface, where the Allied navies captured or destroyed them.

During this time one hundred and ninety-three men on the same ship were sunk with three thousand of their crews.

“The back of the German submarine war fought was being fought over in about two hundred and nineteen times the Book tells of God’s doings and dealings with His storms at sea.”

Said a lad after the earthquake of San Francisco, “Say, mister, it took a long time to put all this stuff in, but God fixed it over in a minute. Take no use for a teller to think he can lick God.”

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**BOOK REVIEWS**


The author, whose recent book, “Six Kings of the Anonymous Pulpit,” has received such wide acclaim, is himself one of the nation’s most outstanding religious writers. In this devotional series on sermons on the most universal of all Christian prayers, he gives the following devotional series the first three volumes of his series, the first deals with the ascension, “Our Father Who Art in Heaven.” In this sermon the evangelistic emphasis of the writer is seen in his statement that while God is our Father first by creation and also by His providence, and we must regard the parents as in a more vital sense in which He is our Father as our Redeemer in Christ. Only by being redeemed and the regenerate can call God their Father.” Following this initial message are six sermons which are clearly and simply extracted to each of the six petitions of the prayer. The final message deals with the doxology.

The author shows how, in his brief compass, this prayer embraces man’s whole relationship with his obligations to his Maker. He divides the six petitions into a twofold classification of three petitions each, the first asking for the gift of God and the last asking for the need of man.

Read devotionally for personal profit this little book will be a volume of practical value and one that is most important that we as a people toponder. The author’s work is a problem meeting for Sunday morning; this book will prove both practical and stimulating.

The author, in presenting these studies makes the observation, “I was surprised to find how little printed material there was of a helpful nature in dealing with this subject that is outside the standard commentaries on the Bible. From this viewpoint alone, this little book should be on every preacher’s bookshelf.”


Here is a rather significant book for preachers and but also for the general reader. It consists of six lectures delivered at the Columbia Theological Seminary in New York City by the late Rev. John G. D. Frizzell, Presbyterian Seminary. But it is a discussion which has meaning only for professional theologians, the attention of every Christian minister.

Dr. Chambers begins with the thesis that the church, both Protestant and Catho-


A great many reviewers have said a great many good things about Hewitt’s former volume “Highland Shepherds” brought to light that “hidden man,” the rural pastor. His new book is an excellent work in this volume which he did for the professional angle in that volume—analyzes and moralizes and in out of the experience of a rural pastor.

He discusses the problems of church ac-

**The author’s description of the rural pastor’s place in church life is a matter of considerable alarm the rising tide of pagan-
tion in the rural area where ten thousand villages have no church and thirty thousand villages are without a pastor, and where such a large proportion of the population is children.

But he is not merely an alarm-monger. He has a definite program to present, and he has presented it in a forcible manner. And the most of it is sound, workable material. Especially to be appreciated is his proposed method of church finance. He advocates that the tithe system be the sole means of support and that an "every person canvas" instead of an "every member canvass" be employed. He says the blame for the singleness of the tithe to the "penny-wise, pound-fooled" training they receive from the ministry. Other problems of the pastorate are also handled. All of these he advocates the "common sense policy."

Although this is a penetrating work on the "Back-Packer" (a phrase borrowed from a recent comment overheard from someone who had been assigned to a rural pastorate by the Conference), yet it hardly seems to come up to his "Highland Shepherds." Although the author assures us that, like a nectar apple, the book was long left to ripen before picking, it still bears certain marks of unripeness. His assurance that more is still forthcoming gives us some ground to wonder if, having been bitten by the writing bug, the author may not be in danger of putting things too often. The work is not to be held up as a good book, but that it fails to come up to his former work. You may or may not want to give Dr. Hewitt's work a permanent place in your library. Certainly you won't agree with all he says, but you should not miss the experience of reading his book. You may come away with a new insight into the problems and opportunities of the rural church, where, after all, his estimation of the future of the Church, both rural and urban, is at stake.

-R. L. Langford

Abundant Living, by E. Stanley Jones. Abingdon-Cokesbury Press, $1.00.

A new book by E. Stanley Jones is an event in the religious world. In Abundant Living we recognize the typical point of view: "Christianity that doesn't begin with the individual doesn't begin; Christianity that ends with the individual ends." The theme of Abundant Living in the total person and the total society.

The key verse is: "The kingdom of heaven is within you." Written deep in the constitution of every man, so that not to live by Christ's principles is to be tragically abnormal. The key thought is the entire personality "disciplined to the highest."-"The kingdom embodied in Christ."

In Part I, Facing and Overcoming Obstacles in the Quest, Dr. Jones is "having beside all waters," seeking out those neglected classes, the cultured and the educated. He begins with the person farthest from Christ and shows him the "ladders" to life. Some will feel that he has overlooked the problems of the psychiatrist emphasized in his own defense. "We who have lived our lives in a Christian atmosphere do not realize how utterly lilliputian many otherwise intelligent people..." when faced with the problem of the meaning of the Christian faith and how to get hold of its power. I start where the pagans live."

So he transposes the gospel into terms that have meaning for these. He uses the scientific method to appeal to the scientifically minded. And by a new theological method he arrives at the old theological goal, a man is lost until he finds conversion and entire sanctification through Christ. Many will find fresh satisfaction in seeing how our Christ does perfectly what today's science at its best is but groping for.

Part II, Exploring and Appropriating Resources for Abundant Living, shows the business of the Christian to be adapting all his relationships to Christ, not vice versa; appropriating the resources of prayer, guidance, corporation, growing money, wisely, meeting trials, witnessing. The Beatitudes are not ideals, but "dark realism."

The values of the book for Nazarene ministers? Perhaps three platitudes: (1) Its insistence on sincerity. Encourage you to open up the depths of your nature, conscious and subconscious, to the truths of your life. (2) Its challenge to be a Christian in all one's living. "Sins and shortcomings," he says, pardon and tolerate the other—whatever keeps us from our best for Christ is an enemy: self-centeredness, fear, worry, anxiety, as well as anger and hate, inferiority attitudes, undisciplined desires, vices, virtues. Prayer is essential and must be cultivated. All Christian life has a rhythm of the first Rebecca, the second Rebecca, the third Rebecca, the fourth Rebecca, and the fifth Rebecca. (3) Its emphasis is on the power of God. "Where the will of God is done, there is the power of God."

So it is possible for even a man who doesn't pray in secret; he is futile."-Bettina Muren.

An earnest man can meet God in the service of worship, even when the preaching is poor. —Selecta.

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