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September-October 1943

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MESSAGE

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The Vice of Indirection

J. B. Chapman, Editor

A FRIEND gave me a copy of Charles E. Guice’s “The First Friend of the Finest Friend.” Sketching casually, I read about James, the son of Zebedee. Guice is admitting that dependable material on James is scarce, Guice nevertheless notes that James was the first of the twelve to give his life as an apostolic witness that when the government undertakes to quell a riot or crush out a faction it invariably goes first after the known and acknowledged leader. So it would seem that although Peter used more gestures in preaching and John and Matthew did more writing, yet when it came to devotion to the task, zeal in good works and influence in the community James was the tallest of them all. He may have been a poor advertiser for himself, and he may have been wanting in flourish, but when it came to genuine dependability and solid service James was the chief.

I mentioned a certain pastor to his District Superintendent, and remarked that he had done a good work in his present charge. The District Superintendent admitted the truth of my statement, but added as a qualification, “Of course he makes a lot of motions while doing his work, so that his accomplishments are not large when compared with his apparent efforts, but he has done well.”

The picture these words drew in my mind was that of a man afflicted with St. Vitus’ dance who approached a vendor and asked for a sack of popcorn. While the vendor prepared the package, the afflicted man started for the market to pay for it. But his unsteady hand first shot out to the front; then reached high in the air; then reached down and backward; and finally, the hand went into the pocket and grabbed the coins. To one who watched the procedure the impression was that a very difficult and important transaction had taken place. But boiled down to its real essence, all that had been accomplished was the purchase of five cents worth of very ordinary merchandise. The man had just made a lot of motions in connection with a very common piece of work.

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We have all seen men like James, and for such men we all have increasing appreciation. Some of them did not come into their work until after their death, for the facts for the first time were unable to see their worth. These men died laboring at their calling, yet they were but in the workings as though They made few motions, but made such a noise as to have the audience of the time blown away.

But who has not also seen the man of indiscretion? The man of many motions? We have seen this man in the pulpit. He has watched his swinging gestures and have tried to remember that bodily exercise does have a little profit. We have seen this man brush his hair upward with his hand, and have wondered that he did not look more aggressive, seeking he wanted to do so badly. We have seen him jump and demonstrate and have expected that something would happen yet but we had to be content with just the purchase of a five-cent sack of popcorn, for that was all the transaction involved.

And we have heard the man of indirection in the pulpit. We have listened to his many words and have lifted hand to get a grain of thought. The grain was there, it is true, but its size was disappointing when compared with the large amount of straw. We have listened to his discourse on how we were to be preaching this particular sermon, and when he finished he still wondered why he felt compelled to preach it. We have watched this man of indirection go past a number of good quitting places and have seen him finally draw his scene up on a rocky beach where all the enmeshed fish flounder back into the creek.

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We have all seen men, like James, and for such men we all have increasing appreciation. Some of them did not come into their own until after their death, for their contemporaries were unable to see their worth for the dazzle of their gesticulating friends. These men did the hardest tasks as though they were but in the warming up period. They made few motions, but made their blows count. Speaking metaphorically, we would say they used their steam pulling loaded trains up the grade and did not make much use of whistle or holl.

But who has not also seen the man of Indirection? The man of many motions? We have seen such a man in the pulpit. We have watched his swagger of importance, his sanctimonious bearing, and have marveled that his pietas was taken so seriously. We have watched his swaying gestures and have tried to remember that badly executed does have a little profit. We have seen this man brush his hair upward with his hands, and have wondered that he did not look more aggressive, seeing he wanted to do so badly. We have seen him jump and demonstrate and have expected that something would happen yet, but we had to be content with just the purchase of a few cents’ sack of popcorn for that was all the transaction involved.

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Preacher Tasks

I Have Found Difficult

BY THE EDITOR

Speaking personally, I can say that my preprepacher days foresaw the pulpit rather than the pastorate. When I dallied with the idea that I might be called to the preacher's desk, I always envisioned myself standing in the pulpit preaching the unsearchable riches of Christ to men, and it was this vision that made me feel that, after all, I would like to be a preacher. And now, after all these years, I think of the joy of preaching as compensation for much that is unpleasant in the preacher's calling. In fact, I usually think of the vastness of the task as being somewhat in the nature of a price which one must pay for the privilege of preaching under the sanction and joy of the Holy Spirit. When I am preaching with liberty and in the Spirit, I hold down to medium length sermons. Some may object to this, I know, but I think of the task as being somewhat in the nature of a price which one must pay for the privilege of preaching. It is a privilege to have the opportunity to preach, and I am grateful for the privilege.

But every preacher has to do a lot of other things in order that he may have the opportunity to preach, and, to me at least, some of these things are not very enjoyable. In some cases, it is a difficult task to find time for preaching. I know that I can find time for preaching, but it may be difficult for me to find time for preaching. I know that I can find time for preaching, but it may be difficult for me to find time for preaching.

First, I have never found it easy to do general pastoral visiting. It is sometimes difficult for me to visit the sick or to call on

members of my own congregation or on those who made the first contact themselves by coming to preach. But to go to the homes of strangers and "but in" with my presence is not easy for me. Yet I know a preacher cannot build his church without contacting a certain number of unwilling people. After full allowance has been made for all the wise-cracks that have appeared from time to time regarding "doorbell ringing," I do not make a fact that people will come to see and hear the preacher who comes to see. There are not very many qualifications that are more important to a preacher than his ability to make good technique for making new acquaintances and for getting into the homes of the people. I have met some preachers who liked this adventure, but I am inclined to think there are many who are like me, and who yield to their tendencies and keep themselves busy with other matters to the unconscious neglect of "outside" visiting. People are strong, and in many ways, unreasonable. Even church members complain when they have sickness in the family and the pastor does not call. When the pastor fails to explain that the disease is sick, the people are, if anything, more hurt than ever. They figure the preacher should have known there was sickness, even though they might not have known to give him the information, and "outside" people are somewhat like that. They probably would not think of inviting the preacher to come to their home for prayer and pastoral service, but many of them expect that the preacher will take the initiative anyway, and if he does not, they harbor in their minds the notion that the preacher is not interested in them.

I think preachers, and especially Nazarene preachers, and preachers of "old-time religion" churches generally, hold an unnecessary and false regard for the people of their communities—imagining that these people would not welcome a visit from them, when the fact is they are hungry for it. With many churches pastoral visiting has pretty much passed from the list of the preacher's activities, but the people still treasure this service and those who have the spirit of it will find that it will find many a hungry soul and many an opportunity for doing good. So although this general calling proposal may be a chore, still we must not fail to do the wide-open doors to stand there unemeted.

In the second place, I have always dreaded funeral services, especially funerals for unconverted people. It has been said, you know, that practically everybody goes to church three times: once to be christened when he is a baby, once when he gets married, and finally, he goes there for his own funeral. But it is hard on the preacher to preach a funeral sermon. I do give attention to the usual details of a Christian funeral, but the church is not the church only the two times before. Yet a funeral is no place for the preacher to take vengeance on a godless man in an indifferent family. The funeral is for the living, and its benefits accrue to the church in the future. The preacher who insisted on going to some funeral ceremony and anything other than this when he is speaking at the funeral of a sinner. Still the funeral preacher cannot be boorish or crude. It's a pretty tight place to be in, as many of us know, and yet it is a service the true soul seeker cannot shun. I can recall instances in my own experience in which my service for an unchurched person became the key to the hearts and home of many relatives and friends and a fruitful means for the salvation of souls. I know of preachers who have regarded a funeral as a place to prepare his heart and mind for this work, and to gather and arrange material and to make himself available for this difficult and exacting work.

I have never found it easy to preach on "money." I used to live among those who thought that preachers were "after the money," and I early dreamed of being a rich preacher who could and would get along without support from the people, and who would refuse to preach about money or to take collections. But I have seen that neither the Church nor the world owes very much to rich preachers. Barnabas, who we know, was a rather wealthy man; but when he "prepared to enter the ministry," he gave away his property and money, and went to the task unnumbered. I have seen a few small religious enterprises which were run by wealthy business men or others who thought they could build stalwart Christians by sheltering them from strain. But I have never seen work like that; and anything much or which justified itself by the quality of people it tended to produce. God's way is for preachers to be poor and to be dependent upon their work for their bread and butter. They work more
faithfully when the "big, bad wolf" looks into their window occasionally. And the other side of God's plan involves the fidelity of the laity in paying a tithe of their income into the treasury of the church and making additional offerings for the support and promotion of the spirit as ability and opportunity make possible.

Just as it is "harmful to me if I preach not" to the preacher, it is wise if I tell, and give not to the laity. The preacher has no right to rob the laity of his opportunity for sharing in the responsibilities of the gospel, and he has no right to allow modesty and fear of misjudgment to close his mouth regarding the scriptural demand for Christian fidelity in the stewardship of money. To "pity the people," and to seek to protect them from God's demands upon them is to contribute to their apostasy and demoralization. Some thoughtful person has observed that Jesus said more about money than He did about both heaven and hell. He must have said so much because He knew the need for such preaching. The need for such preaching is not alone in the task which requires the money, but in the people who will persist if they do not give the money. Therefore, much as I would like to be "independent," and much as I would like to say, "Just keep your money," I preach on tithe and emphasize Christian liberty, and seek by constant and faithful ministry along this line to keep the people awake to their responsibilities and privileges in supporting the gospel with their efforts and their money.

It never has been easy for me to strike the middle ground on the matter of order in that does not. It is very difficult for me to preach in the midst of confusion. I would rather have fifteen minutes with the people's attention than an hour with their disturbance. In the congregation I did not preach yesterday morning. The preacher was well prepared for the task, but the people suffered from many distractions. The bus schedule made it necessary for some people to leave at fifteen to twelve. And those who knew they must leave at that time had gone to no pains to seat themselves convenient to the door. When the time for the bus came, people arose from all parts of the house and made for the door just as though the hour of dismissal had come. Then the coming was warm and the babies were few, and it seemed that several mothers used their divine right to hear the sermon, no matter how many other people were prevented from doing so.

Now I know it will not do to dictate too much to people. And I know a preacher can easily cause more disorder by reproving disorder. And I know that many people imagine that the entertainment of their baby (and sometimes the babies are two or three years old) is of greater consequence than what the preacher is doing or saying. So I know one has to use care—great care. But I wonder if the preacher would not do something about it without being misunderstood. I wonder if he could not suggest to the people that if they knew they must leave before the service is concluded that they sit in a place where they can get out without disturbing others. I wonder if the preacher could not suggest to the mothers that there be a nursery room provided and that the little ones be left there during the service. It is not easy, at least it is not easy for me. But still I don't think the whole service should be allowed to be disrupted by one man. Of course our first task is to win men and to save souls, and that central purpose modifies everything.

But there are so many things in the work of the Christian ministry that I do like that I do the necessary things I don't like with a certain determined joy, and I have often found better and more lasting results in the pursuance of the things I don't like than in the others. I have also found that often I develop a liking for certain lines of work by just sticking to them. In fact I have found that it is not necessary for me to like every phase and form of my work. It is necessary only that I do what requires to be done with delight in the whole program to which my life has been dedicated. An effective method that I need every advantage I can get from every form and phase of the work of the ministry that my tenure may eventuate in credit rather than in debit.

By meditation I can converse with God, solace myself on the bosom of the Saviour, bathe myself in the rivers of divine pleasure, tread the paths of my rest, and view the mansions of eternity.—Selecta.

The Preacher's Magazine

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In contrast to the formal, ceremonial holiness of the non-Christian religions, Paul proclaims the moral holiness required by Christianity, as says this author in this fifth article of a series on...

Sancification in the New Testament

Ralph Earle, Jr.

Paul's Later Epistles

I. PHILIPPIANS

The first passage in the epistle that seems to us to bear directly on the subject of sanctification is in the second chapter, verses twelve to fifteen, inclusive. Here Paul tells them to "work out (their) own salvation with fear and trembling." A. T. Robertson has a comment on the problem raised here, which seems both suggestive and satisfying. Speaking of Paul, he says:

"He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing God and feels no inconsistency in the two attitudes, Paul makes no attempt to reconcile divine sovereignty with the free agency, but boldly proclaims both.

Salvation is something wrought in our hearts by the Holy Spirit, and at the same time it is something for us to work out ourselves. It is accomplished only by our cooperation with God.

The apostle then goes on to exhort his hearers to do all things without grumbling and disputing, that ye may become blameless and harmless, children of God.

With regard to the meanings of these two adjectives, Michael, following Lightfoot, points out that the essential idea of the second is "freedom from foreign admixture; it is used of wine that is unmixed with water, and of metal that contains no alloy.

He goes on to summarize:

"Blameless" signifies that no one would be able to point to any flaw in the Church; "innocent" means that actually no impure ingredient is added to the body. The former refers to the verdict of outsiders who pass judgment; the latter describes intrinsic character. (Mack: "(279) 7

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outsidery. But what of being unadulterated, "pure, and sincere?" It is not true that in the full sense of that term we cannot qualify the way we have died to sin. As long as there is a "law of sin" within us, it could hardly be said that our Christian character is unadulterated. It is necessary that our hearts be cleansed from all sin by the blood of Christ.

There is one text in Philippians that is often quoted in opposition to "perfectionism," as is sometimes called. That is the twelfth verse of the third chapter: "Not that I have already obtained, or am already made perfect.

The first observation that should be made, of course, is that this text must be considered in the light of the fifteenth verse of the same chapter. Here Paul says, "Let us therefore, as many as are perfect, be thus minded." The apostle disclaims perfection, and then in almost the same breath he claims it. What is the solution of this seeming contradiction?

What is the perfection which the apostle means in the twelfth verse? The previous verse would seem to define it as the perfection desired by the believer will attain in the resurrection. It is evidently the same thing that Paul had in mind when he wrote, "Thus shall I know fully, even as also I was fully known." The verb which is here translated "made perfect" is derived from telos which means "end." So its basic connotation is "to bring to an end, finish; to bring to maturity or completeness, to complete, perfect." (Abbott-Smith)

It is obvious that this verb has no reference to sinlessness. It is a matter of maturity, of perfection in character.

But what does Paul mean in the fifteenth verse when he includes himself among those who are perfect? The adjective here is derived from the same root as the verb in verse twelve. The solution of the problem, then, does not lie in the field of etymology.
Our good common sense, rather than the lexicons, will have to help us here. Paul is confirming that he enjoys the experience of Christian perfection, or the perfection possible to Christians in this life.

Here the term teleioi means relative perfection, not the absolute perfection so pointedly denied in verse 2. Paul here includes himself in the group of spiritual adults (Robertson).

The teleioi in the Greek was used in the New Testament where it was applied to those who had been fully instructed and initiated, in contrast to the novices. It also had a Christian usage. In early Christian literature it was used for baptized Christians to distinguish them from "stetemachos," or probationers. There seems to be no reason for any misunderstanding with regard to the meaning of this passage. Paul claims himself with the mature Christians of his day; he denies emphatically any claim to having reached the goal of perfect Christian likeness, which comes only at the end of the race of life.

II. COLOSSIANS

The three epistles of Philippians, Colossians, and Ephesians are often written about the same time, and so form a trilogy of prison letters. The first of these is a brief personal note. We should not expect, therefore, the same degree of spiritual penetration in it. Colossians, on the other hand, is one of the outstanding Christological epistles. It contains one of the most definite statements of the Person of Christ. It was, "the image of the invisible God," who died on the cross for our reconciliation to God. The ultimate purpose of this redemption is stated in the second and third verses of the first chapter: "To present you holy and without blemish and unreproveable . . . before him." The verb here means "to cause to stand." God demands that we stand in His presence. The first qualification for standing in God's presence is holiness. This certainly signifies more than consecration. It means moral purity. We are reminded of the question asked by the psalmist, and his answer:

To whom shall I ascend in the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands, and a pure heart (Psalm 24:3, 4).

The third adjective means "without spot or blemish." The third means "not liable to any accusation." Robertson comments:

The three adjectives give a marvelous picture of complete purity (positive and negative, internal and external).

The verse next tells us that our being presented before God in such a condition depends on our continuing in the faith, "Grounded and stedfast." This would seem to indicate that these three adjectives apply to a state in this life rather than, only to our condition after the resurrection. It is by continuing in the faith and obedience in this present state described by these terms. Thus we may feel assured that we shall be ready to stand in God's presence.

In the third chapter of Colossians Paul uses language which is strangely akin to that which we found in the sixth and eighth chapters of Romans. In Israel he says, "For ye died, and your life is hid with Christ in God." What does the apostle mean by the statement, "Ye died?" The preceding context would seem to answer the question. In the twelfth verse of the second chapter we find the expression, "If ye died with Christ from the rudiments of the world." This doubleness gives us the clue to the meaning of "died" in chapter three.

Apparently, then, Paul is not speaking here of death to sin or self, but rather of death to the infirm religious life of his readers. They have found in Christ a new sphere of religious reality, in contrast to the formal ritual of the past.

In contrast, the formal, ceremonial holiness of non-Christian religions—"Touch not, taste not, handle not" (2:21)—Paul proclaims as the moral holiness of Christianity. This formal holiness is described negatively in verses five to eleven of chapter three, and positively in verses twelve to seventeen. Negatively, it is pure. Positively, it is love.

The essence of Christian holiness is moral purity. Paul indicates this, negatively, by the command:

Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness (Col. 3:5).

A little later, in the eighth verse, he adds to this list, naming some things that are not always catalogued as immoral by the standards of the world:

And walk in love, as Christ also hath loved us, and hath given Himself for us, an offer to God, an incumbent sacrifice, and a present of a sweet-smelling fragrance (Col. 3:14).

Meyer agrees with this view, in opposition to several others which he cites. He says:

Becoming added to all those virtues (regarded as garments), love to be put on like an upper garment, embracing all, because love brings about the fulness of the moral perfection established in its organic unity as an integral whole. Thus love is the bond of Christian perfection; love, all the individual virtues, which belong in themselves to that perfection, would not unite together into that necessary harmonious unity, in which perfection consists.

Love is the supreme Christian virtue. Jesus taught this plainly. It was his summary of what God required of His people. He emphasized the supremacy of love. In that great chapter in First Corinthians, John made the keynote of his writings, which form the capstone of the New Testament revelation. No wonder that Paul says, "Love is the bond of perfectness."

Adam Clarke comments thus on this passage:

To love God with all the heart, soul, mind, and strength, and one's neighbor as oneself, is the perfection which the new covenant requires, and which the grace and Spirit of Christ work in every sincerely obedient, humble believer; and that very love, which is the fulfilling of the law and the perfection itself which the Gospel requires, is also the bond of that perfection.

A Christian without real love is like a person with clothes flying out like fluff and makes a rather grotesque figure. Love is both the center and circumference of Christian perfection.

III. EPHESIANS

The Epistle to the Ephesians has many parallels in thought and expression to the Colossian letter. Among them we notice one that we have been studying—the figure of the old man and the new man. In the fourth chapter of Ephesians, verses twenty-two to twenty-four, Paul uses this figure:

That ye put away, as concerning your former manner of life, the old man, that was corrupt after the lusts of deceit, and that ye be renewed in the spirit of your mind, and put on the new man, which after God hath been created in righteousness and holiness of truth.

It is interesting to note that while the renewing here is progressive and continuous, the putting on of the new man is implied as being a definite act.

When he writes, "that ye be renewed in the spirit of your mind," it is a continuous rejuvenation that he describes; the verb is used in the progressive sense. The present tense is used that the newness implied is that of reformation and youth, newness in point of age. But the "new man to be put on" is of a new kind and order, and in that sense the verb is of the oldest sort signifying an event, not a continuous act. (Findlay, in Expositor's Bible, 1943)
So the putting on of the "new man" is to be a definite act in our lives. But our attention focuses on the last words of the section quoted—"holiness of truth." The word for holiness here (hostos) is found only once elsewhere in the New Testament, in the song of Zacharias. There, as here, it is associated with righteousness. Findlay comments on their meanings as follows:

"Righteousness" is the sum of all that should be in a man's relations toward God's law; "holiness" is a right disposition and bearing toward God himself.

The holiness here spoken of, then, is an attitude of the heart—an attitude of reverence, godly fear, and filial obedience toward God. True holiness is essentially a right attitude toward God, constantly maintained.

One more passage in Ephesians calls for attention. In the fifth chapter, verses twenty-five and twenty-six, we are told that Christ gave Himself for the Church.

That he might sanctify it, having cleansed it by the washing of water with the word.

There seems to be a reference here to the ancient Oriental custom of "purifying" women in preparation for marriage, such as that described in Esther (2:15). It is naturally not water but purification with certain oils and perfumes. It would not seem to be too far-fetched to say that the language of the passage is to be understood by the sanctifying power of the Holy Spirit, in preparation for being presented to Christ as His Bride. The statement of the next verse, "that he might present it to himself,"—certainly lends weight to that interpretation.

This passage tells us that Christ's death was in order to our sanctification. "The sanctification of the Church is the grand purpose of redeeming grace.

It also states that the sanctification is premeditated, as Findlay says: "The Church's purification is antecedent in thought to her sanctification."

It is the same order as we find in First Corinthians 6:11: "Ye were washed, ye were sanctified.

The one who has been washed in regeneration is also to be subsequently sanctified. Our state of being in the world today must imply a definite act, rather than a prolonged process. The experience of being sanctified wholly depends on our first having been cleansed. Paul is not talking here about the sanctification of the sinner—a concept foreign to the Scriptures—but the sanctification of the Church. If we have been cleansed, then above we are candidates for God's sanctifying grace.

IV. FIRST TIMOTHY

Inasmuch as the pastoral epistles deal primarily with practical, rather than doctrinal, matters, we shall not expect to find much reference to our subject in them. In fact, in First Timothy we meet a definite mention of holiness only once. In the fifth verse of the fourth chapter, Paul says of meat which is to be eaten, "For it is sanctified through the word of God and prayer."

This is clear instance of the use in the New Testament of the term "sanctify" in a purely formal, impersonal sense. There is no moral or spiritual meaning in the word as it is employed in this passage. It is obvious that the formal use of the term carried over into the New Testament, along with the new ethical emphasis.

V. Titus

In the second chapter of Titus, verse fourteen, we have another statement as to the purpose of Christ's death:

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

Moffatt translates the last part of this, "and secure himself a clean people with a zeal for good works.

Some people have used the King James rendering "peculiar people" as an excuse for queer and odd actions. What a travesty on our holy religion! The Greek adjective translated "peculiar" is found only here in the New Testament and means "of one's own possession.

The difficulty in the King James Version here, as in a number of other instances, is that the English word has changed its meaning radically during the three centuries since 1611, when that translation was made.

But we are interested especially in this passage because of two facts it states. First, it says that we are to be redeemed from all iniquity. Salvation is to be for all our sins.

But Christ's death was not alone to redeem us, but also to purify us. And the result of that purifying—expressed by the word, and so a definite act—is that we thereby become God's "peculiar" people. But "peculiar" in what way? In that we are a "clean people," as Moffatt puts it, a people belonging wholly to God.

It seems to me significant that in this passage and in the Ephesian description of the Church, as the Church of Christ, the thought of purifying is stressed. Can a person truly be said to be God's own possession when he is a slave to sin? We doubt it. It is only when we have been delivered from sin and purified that we become His own entirely. What belongs wholly to Him must be clean.

The last part of the fifth verse of the third chapter has been quoted as an indication of two works of grace in salvation. It reads:

But according to his mercy he saved us through the washing of regeneration and renewal of the Holy Spirit.

I must confess that I cannot see how these terms can be taken as in any sense implying, to say nothing of proving, two distinct experiences. The statement "the water of regeneration," to which "the renewal of the Holy Spirit," is added, is evidently a reference to the actual experience. The rest of the verse simply defines the meaning of that conversion, and reveals its nature. It was a washing away of the stain of "sin in the 'laver' of regeneration. It was also a renewal of our spiritual life—until then dead in sin—by the Holy Spirit.

We found one passage in Titus, then, which emphasizes holiness as Beetle interprets its meaning for the Old Testament; that is, as the fact of belonging wholly to God. With us in the New Testament we have the idea of purifying the vessels of dishonor, mentioned in the previous verse. One must separate himself from evil companions if he would walk with God.

We can never divorce the idea of separation from our concept of sanctification. That is evidently its earliest meaning in the Old Testament, and it is a feature of all of its distinctive and essential features. A person must separate himself from sin and the world before he can separate himself unto God. Entire sanctification is a complete separation from sin, which is brought about only by the cleansing of our hearts from all sin by the blood of Christ. Thank God for the first perfect and complete act of purification among us. In closing our study of the Pauline epistles it might be well to quote Bartlel's summary of Paul's teaching on sanctification:

(1) It represents a growth in holiness rather than in some other thing.
(2) It is conceived as realizable by a definite act of faith rather than as the cumulative result of a slow and progressive process of improvement.
(3) It is not the same as absolute moral perfection or holiness, but is rather the prerequisite to its more rapid and generalization ("sanctification,") in Hastings D. B."

I do not think that the matter could be stated much more clearly than that. All three points are essential parts of Paul's doctrine of sanctification. Sanctification is

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(Continued on page sixteen)
The Principles of Expository Preaching

Harry E. Jopseh

While sermons in particular will always be as diverse as the many minds which design them, there are certain types into which they naturally fall. In addition to the recognized types there are also what might be termed intertypes, which in their respective degree shade the one into the other. Of sermons should, as far as possible, be clear-cut as to their type, so much so that it should be possible to classify them, even though some may have to be classed in the intertype groups. The standard groups are: textual, topical, and expository. Each of these has its own type which will be developed according to the mental trend of the preacher. The topical sermon is perhaps the most general, then possibly the textual, and finally the expository. However, really excel in the art of expository preaching.

The difference in method may perhaps be stated as follows: In preparing the topical sermon the preacher will frequently use a bringing in from many sources his material which will serve the topic in hand. For the textual sermon he will use a clause, verse, or passage he has chosen, enriching his thought, of course, from whatever source he may find material, but only within the limits of the text. For the expository sermon however, he must go deeper; he will therefore use a text, for here there is definite digging to be done. Defining the expository sermon Dr. F. B. Meyer has written thus: "Expository preaching is the consecutive treatment of some book or extended passage of Scripture on which the preacher has concentrated head and heart, over which he has thought and wept until it has yielded up its inner secret, and the spirit of it has passed into his spirit."

The expository sermon not only differs from all others, it differs also from much that is often regarded as being in the expository field. It is not simply a running comment. To read a chapter verse by verse and say something about each verse in passing is by no means expository preaching. The great expository preachers of the past have insisted that in an expository sermon there must be the definiteness of message, organization of material, progress of thought and a definite goal. We shall first consider of what an expository sermon consists, and then shall take up the sermon in its component parts.

As we have already stated, its basis is larger, for here the preacher deals with chunks rather than splinters: two or three verses, a paragraph, a chapter or even a book, as the case may be. Only one fact will determine its scope, namely, it must be one distinct and distinguishable unit of thought and the complete working out of some definite proposition. Sometimes a single verse may be used as a basis for, or as a key to, an expository study which will take in an entire book.

Take for example John 5:13: These things have I written unto you... that ye may know that ye have eternal life." There are at least six main highways of truth running through this epistle, the avenues of approach to which will be varied. Here, however, we enter the door and work from that point. After a brief word of introduction two main thoughts may be emphasized.

I. THE GREAT SPIRITUAL FACT WITH WHICH THIS SCRIPTURE DEALS

Eternal life is a conscious, present possession. "That ye may know that ye have eternal life."

Here the expositor will easily recognize three subdivisions, namely:
1. Eternal life an unquestionable fact.
   The word life here should be examined, and here the lexicon will come into use. Strong’s or Young’s Concordance will be found helpful.
2. Eternal life a present possession. "That ye have everlasting life."
   3. Eternal life a conscious experience. "That ye may know that ye have eternal life.

II. SOME OUTSTANDING EVIDENCES OF THIS FACT AS SEEN IN THE EPISTLE BEFORE US

"These things have I written." The natural question arises, What things? and the obvious answer is that some things are to be found in the epistle which evidence the fact, of the soul’s possession of eternal life. "These things" must now be sought and the method of seeking will be careful reading and understanding of the whole epistle. We say a careful reading, and would emphasize the words, for the reader should begin to read as though he had never read the epistle before. "These things" will be found to be seven-fold and may be set down as follows:
1. The fact of a righteous life (2:5).
2. The settling of the sin question (3:9, 10).
3. The manifestation of brotherly love (3:14).
4. The possession of a compassionate heart (3:17).
5. The recognition of the Lordship of Jesus (5:1).
6. The experience of victory over the world (5:5).
7. The Spirit’s inward witness (5:10).

Within this epistle will also be found at least five other lines of truth which may be treated in much the same manner. This in our case we get an intertype sermon, namely topical expository, the theme being "Life Eternal."

Further, any unit of thought may be used within the limits of a book. Such a chapter will furnish the needed ground. Take for example 1 Corinthians 13. The subject could be The Superiority of Love.

Here we will become necessary to call attention to the word charity, reminding the hearers that in it we have the old English word for love. By way of sound exegesis here the expositor’s first concern will be with the leading word of the passage—charity. His first business will be to recognize the distinction between charity as men know it today and the meaning as given in the more recent renderings, namely, love. This however will not be sufficient; he will then go on to show the deeper meaning of the word itself. Having made the necessary exegesis he will have become aware that the word used by the apostle is not that which indicates human love but is used in such passages as John 3:16. It is agape—the very love wherewith God himself loved us. Of this love fallen man is destitute until it is shed abroad in the heart by the Holy Ghost (Romans 5:5). Hence it is called by John perfect love (1 John 4:18).

The chapter naturally breaks into two main divisions:
I. Love’s Superiority Stated (verses 1-3)
   1. It is superior to errancy (v. 1)
   2. It is superior to gifts (v. 2)
   3. It is superior to benvolence (v. 3)
   
II. WHEREIN LOVE’S SUPERIORITY CONSISTS (verses 4-8)
   1. In its patient suffering (v. 4)
   2. In its unfailing kindness (v. 4)
   3. In its unswerving honor (v. 6)
   4. In its self-forgetfulness (v. 7).
   5. In its unswerving faith (v. 7)
   6. In its buoyant optimism (v. 7)
   7. In its heroic endurance (v. 7).

All this is summed up in three words, Love never faileth (v. 8). After reading the chapter to the congregation it would be quite permissible to use these three words as a pivoting text.

Sometimes a paragraph will be sufficient. Take for example Hebrews 13:20, 21. After a brief word of introduction the following thoughts could be emphasized:

I. THE FOUNDATION ON WHICH THE SOUL’S EXPERIENCE IS HERE SEEN TO REST

Not our theology—however correct. Theology describes our foundation and helps us to understand it, but can never be made a substitute for it.

Not our feelings—however good. Good feelings help but may suddenly change. They are never safe as a foundation.

Not even our faith—however strong. Faith is essential, but faith itself has no saving power. It is the connecting link, the hand which takes hold; but the hand must have something of which to take hold. The real foundation is Love. Or some one farther back. "Now the God..." (v. 20)
1. He is the God of peace.

"Now the God of peace..." A study of this expression will reveal that this title is found eight times in the special writings and each time it is in some way related to the believer's holiness. These passages might be indicated, and the emphasis thought in each briefly suggested.

2. He is the God of power.

"That brought again from the dead our Lord Jesus." This is God's standard of power for His people. That power is to usward who believe (Ephesians 1:18-20).

3. He is the God of prophecy.

"Through the blood of the everlasting covenant..." It is upon this threefold, unshakable foundation that our salvation is here seen to rest.

II. THE EXPERIENCE RESTING UPON A FOUNDATION SUCH AS THIS

"Now the God of peace..." that brought again from the dead our Lord Jesus, that great Shepherd of the sheep... make you..." 1

1. Make you—What?

"Blessed..." Here the nature of Christian perfection will be dealt with, but care must be taken not to become wearisome with explanations.

2. Make you perfect—How?

"Working in you that which is well pleasing..." Often a Psalm will provide good scope, and this often must be taken in its entirety. Psalms 2, 23, 45, 81, would well serve the purpose.

3. The expository sermon will also differ from others in the development of the discourse. This development is always a direct exposition and application of the scripture selected.

b. Care must be taken that no scripture passage is twisted for the sake of making it say something which its writer had not intended. To a thoughtful ear it is nothing more disgusting than to be compelled to sit through a sermon where a beautiful scripture portion is torn to pieces on the rack of a preacher's vivid imagination and made to teach things which were obviously not in the mind of the writer. The true exposer is never an inquisitor. The thumb-screw and the body strcher have no place in the art of exposition.

Some holiness preachers have not been without guilt here. In their intense desire to be heard they are willing to say that the work of exposition is not the introduction into the passage of outside thought and matter, however good it may be; neither is it a deduc- tion. If the scripture dealt with, however correct the reasoning may appear, exposition is a definite digging out of the truth found in the passage itself. Whatever is foreign to the thought of the passage, no matter how attractive, must be left for another occasion; if it does not come out of the scripture considered, it has no place in the sermon. Before turning to the component parts of the expository sermon some final words of admonition may be helpful.

The Scripture Expositor must first make a thorough study of the scripture portion itself. He must be careful to register his own thoughts concerning the passage before allowing other minds to color it for him. The young preacher will soon find that some strong-minded writers have the tendency so to impress him that it will become difficult to see anything in the passage, beyond what they have expressed. For enrichment they are priceless, but in the earlier approach to a text when independent thinking is needed, they may prove to be perilious indeed. Parrots in the pulpit soon become monotonous and enervating echoes become obvious. Try the original thinking.

The Scripture is presented with an open mind. Little as we may realize it, there is a danger of talking to the passage before us and telling it what we want it to say. We should not talk to the paper. We should talk to the text.

A successful expositor will learn to let the scripture speak to him. It will speak to him if he will patiently and prayerfully wait for it to open.

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necessary in his opening remarks; generally a few well-chosen sentences will suffice. In his presentation for consideration will be introduced, its setting and background briefly indicated, and then he will immediately get down to the business of unfolding the truth as he sees it in the scripture itself.

B. The expository sermon will also have its main divisions.

In making these divisions five simple thoughts will serve as a general guide:

a. There should not be too many.

Often two will be sufficient; frequently there may be three, sometimes four according to the extent. The passage dealt with, but to multiply them unduly is not wise. Often what at first seemed to be divisions will on further thought begin to group themselves under more general heads as subdivisions, and wherever possible this should be done.

b. They should be simple, natural, and well-balanced, growing the one out of the other.

It is not wise to make artificial divisions and rearrange the material under them; rather seek to divide the material itself. Labels come more easily when the material has been grouped.

c. They should be carefully thought through.

First thoughts should not be accepted as final. That is, one on the outline, words must be weighed and sentences balanced so that corresponding points are equal in their syllables. This will avoid mental "jams" in the minds of the hearers.

Some outlines run smoothly, making the hearers feel they are riding in a new luxury car, while others give the impression that they are jolting along an outworn vehicle of the cheapest grade. The outline should be attractive so that the congregation will want to listen.

c. The expository sermon will also have a conclusion.

This need not be outstandingly apparent. It is not essential that the preacher should announce to his congregation as to where he is going to stop, or even when he is getting close to his conclusion, although he himself will of necessity be conscious of it; he need not even, however, that the purpose of the conclusion is to enable the preacher to conclude. To drag out the conclusion is to kill the entire sermon.

There are various methods by which a satisfactory plan of conclusion can be made. Sometimes the plan of recapitulation is helpful: Here, in a few well-chosen words, the preacher will gather up and present again the main thoughts of his sermon. Often a well-chosen quotation will be effective; an appropriate verse of scripture may be recalled; the verse of a hymn may be read; a quotation from standard literature may be helpful, or even the re-reading of the scripture used as text. A good illustration is often a splendid finish; this however, must be more than a "pithy" story—it must embrace the very heart of the message. It is never out of place to close the sermon with a brief prayer. This may lead to an altar call, but the sermon will be governed by the type of service and the guidance felt at the moment.

Again, we say, the expository sermon involves hard work, but it produces abundant satisfaction.

Sanctification in the New Testament
(Continued from page eleven)

more than a second crisis in Christian experience. But it involves that crisis as essential. As John Wesley taught very clearly, sanctification is both instantaneous and gradual. He wrote, in 1747, "I believe this perfection is always wrought in the soul by a simple act of faith, consequently, in an instant. But I believe a gradual work, both preceding and following that instant."

Supplying the Pulpit

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber, like all his fellows, was a more or less laconic soul. He showed a friendly interest in the stranger, who by the way, was not dressed in clerical garb. He began to question him. "Stranger here, ain't you?" the parson admitted it. "Traveling man?" said the barber. "No," said the parson, "What are you doing over here?" asked the barber. "I am supplying the pulpit," said the parson. "Supplying the pulpit?" echoed the barber, who had apparently never heard the phrase before. "With what?" That question set the clergyman to thinking. He began to ask himself what he actually was supplying that pulpit—Selecta.

The Preacher as Priest
Part One

J. Glenn Gould

I t is a most uncommon thing, indeed, for the preacher to conceive of his task as a priesthood. The term priest is somewhat like the wayfaring man on his way from Jerusalem to Jericho who fell among thieves, was helplessly wounded and left for dead. That is to say, it has been corrupted by having kept bad company. The office of priest has been sadly degraded by the conduct of many who claim to exercise its functions. It has been so linked up with superstition, spiritual oppression and popery that its true significance has been all but hopelessly obscured. It would profit us to escape from the prejudices and limitations in thought which have filled our minds because of these palpable periphrases of the office of priest, and to see it in its scriptural significance.

No preacher can escape the fact that he serves as the priest of his people.

He leads them in their public worship and he is looked upon as the man of God who directs them in their religious lives.

It is the priesthood of the Old Testament order, rather than that of certain Christian communions, which augments the sense in which the preacher should serve as a priest. The Jewish priest was the leader of the worship of the people and the director and inspiration of their religious lives. He was to whom the people looked for the elaborate ritual of public service. The office was ordained of God and consecrated to its duties by sacred and solemn ceremonies. It is true, in course of time the priesthood lost much of its sacred character and at times led the people in their drift from God; whereupon, a new class of prophets arose who were more highly trained by God. There were outstanding personalities—Samuel, for instance—in whom the office of priest and prophet met. But, while administering the regular ceremonies of religious observance, were vitally in touch with God and able authoritatively to speak His will to the people. It is in some such sense, it seems to me, that God designs that the functions of prophet and priest shall meet and merge in the personality of the minister of Jesus Christ.

Whether he relish the thought or not, no preacher can escape the fact that he serves as the priest of his people. He leads them in their public worship and he is looked upon as the man of God who directs them in their religious lives. There is, or ought to be, a certain reverence attaching to the person of a minister of Christ which should give his words and conduct a pre-eminent weight. I grant you, there is much about the modern minister that has tended to destroy this reverence. It seems to be the ambition of some men to look down on the minister as possible, and their frequent boast is that "nobody takes me for a minister."

.......

...
sponsibility of leading them in worship. Let us become explicit. Sunday morning is usually the hour of worship. Into that service are introduced a number of elements that either make or break the sermon, however carefully prepared. There are song, prayer, scripture lesson, possibly a responsive reading, announcements, offering and special music or music. Careful and loving attention should be given to every part of that service. The hymn should be selected with the thought of the sermon in mind. While it may not be wise to have the idea to be presented in the message echoed in every hymn, yet there should not be clash and conflict between the ideas conveyed in sermon and song. Make your selection on Saturday, and make it carefully and prayerfully. I have seen services where the hymn was selected between the time the minister arose to announce it and the actual announcement itself. Frequently some preliminary word is given, such as "Now everybody get a book and help us sing." Then, as likely as not, the hymn is announced in the form of an interrogation: "Shall we sing number so-and-so?" as though it were necessary to put the vote of the meeting. Such careless inadvertence should be avoided. Select your hymn thoughtfully and let it represent your prayerful dedication for the worship. I am convinced, furthermore, that the spirit of worship will be better stimulated and directed by the use of the stately, reverential, impassioned hymns rather than by the modern "jingle bell" type of religious song. I believe in and appreciate the better songs of the church, but for the Sunday morning service, the old-fashioned hymn will strike a deeper and more vibrant chord within the soul.

Another vital element in the service of worship is the scripture lesson. With what seriousness should the preacher open the Book of God to read to the people? One of the most singing of all that can ever be made against us is that we handle the sacred Word of God with irreverent hands. And yet, it is a fact that many a scripture lesson is so poorly heard that it contributes nothing but anguish to the spirit of the worshipers. Some men are gifted with voices that are capable of far more expression than others. But while no man can change his voice, any man can by faithful practice become an adequate reader. For those who have had educational advantages there is no excuse for stumbling through the scripture lesson. If there is no other way to eliminate blunders in your reading, practice reading your scripture lesson aloud before you go to the pulpit. It is done by the good in the Sunday morning prayer. Occasionally such a practice may be justified; but as a rule it is to be deplored. There is a unique character attaching to the Sunday morning prayer. It is a pastoral and priestly function for the minister to pray for the people in their presence. They appreciate it and develop the ability to follow the minister's leadership in prayer in such a manner as to add force and power to his praying. The pastoral prayer is part of the minister's responsibility as a priest of the most high God. Do not delegate that responsibility to any other person except in a case of extreme urgency.

One of the most blessed and worshipful aspects of the morning service in the offering. The name "offering" is itself richly suggestive. It is not, or at least should not be, a collection to support a habit or not to support the church, but an offering given to God. What it should be lies within the power of the preacher to determine. At all events, the offering should be housed in the same tone of voice in which you have been preaching, you have the preaching voice habit. The most effective pupil voice is your personal conversation tone, strengthened so as to be easily heard and to permit proper emphases.

Do not allow your service to be injured by any slavish bondage to a supposed pulpit curtness. The fact that a visiting clergyman is present in your congregation does not impose upon you the obligation to invite him to the platform and to use him in every way permissible to recognize him in this way, provided you and he are both willing. The probability, however, is that he would prefer to occupy his place in the pew unnoticed. I have attended meetings where, in order to give each visiting minister something to do, it was necessary to have three seasons of preeminence. The extra praying may have been all to the good, but was entirely unnecessary from the point of view of courtesy. Furthermore, it is inadvisable to yield your pulpit to every visiting brother who happens along. The consideration of supreme concern is the service of worship, and everything must yield to the interests of this chief concern. It is quite unlikely that some visiting preacher, pounced upon after the service itself has begun, has on his heart the message which God wants the people to receive. Stick to your program, except where a departure therefrom would be clearly for the glory of God, and discharge faithfully your responsibilities as pastor of the flock.

We have dwelt at length upon the Sunday morning service of worship because we feel that this is one of the weak places in our program of service. The evening service is of a different character, and requires a somewhat different leadership. But even here the greatest care should be exercised in the selection for the services, and the use of serious reverence should fill the preacher's mind and heart.

It will be contended by some, I presume, that such an attitude toward the service of the church could lead to formalism. I contend that formalism will not necessarily follow. Formalism is not simply form, but is without life. It is possible for the living, moving Spirit of God to control a service that is planned as one that is without form and void. In fact, He is better able to operate through orderly channels than otherwise. It is my earnest conviction that such a careful, thoughtful planning for the whole service will grant the Holy Ghost the most desirable setting for His gracious work, and at the same time will promote a healthy growth of reverence and of the true spirit of worship, which are so woefully lacking in many congregations.
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J. W. Goodwin, General Superintendent Emeritus

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A devoted believer in our Holy Scriptures shall find the key of interpretation which will help us to unlock the great central truth contained in the message of the Bible. All rules can find the central truth, all other branches or subsidiary truths will only make clearer the great central truth in the biblical message, already given to the sons of men.

Some students and searchers after truth have suggested that inasmuch as there is a Golden Rule of Conduct, there should be also a Golden Rule of Interpretation. Christ gave us the golden rule of conduct, namely, "Whatever you would that men should do to you, do ye even so to them." This rule is so clearly stated that there can be no question as to its meaning. The following has been suggested as the Golden Rule of Interpretation: "When the plain sense of scripture makes common sense, seek no other sense, therefore take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise." This general rule seems to have a stronger word, but it may not mean that across that statement, and it does not mean that the interpretation is absolutely final. It seems to say that the central truth of scripture is its testimony to Christ. After His resurrection He said to the apostles, "This is the golden key which unlocks all the scriptures from the beginning to the end in all its varieties of language, literal or figurative, temporal or eternal, events or promises, songs and prayers. Christ is seen in the word of the Bible in all the expressions of the people and the events. Christ is the seed of the woman who is mentioned as the one to bruise the serpent's head (Genesis 3:15). He is the seed of Abraham in whom all the families of the earth shall be blessed (Genesis 12:3). The seed of Abraham was to be recognized by the fact that he was a child of promise, a son of the covenant, a member of the household of faith. The promise is to Abraham, and the seal is to the Seed. The promise is to Israel, and the seal is to the seed which is Christ. The natural seed as the many, the Israelites, through whom the earth is to be blessed? The promise was not to be limited to the literal or the Seed which is Christ. The natural seed as the man was only temporary, earthly and passing, and important only in the divine plan to preserve the Messiah's hope until the promised seed should come. The interesting history of Israel, the deliverance from Egyptian bondage, the period of the Judges, the period of the kings of the Old Testament, and the subsequent history with all the conditional promises, was made only temporary and passing. Even the law with all its glory was given only to prepare the way to bring the people to Christ. When Christ came as the fulfillment of the law as a teacher, we were to receive all his instructions from Him. Christ is the key which unlocks the Old Testament promises and prophecies, and we shall find in His teaching the Golden Rule of Interpretation.

When we have accepted the only true method of approach to the Word of God as sacred literature to be understood, the interpretation becomes simpler and within the reach of all. When we read any message in all literature, we shall inquire: (1) who is speaking or writing; (2) what is the theme; and (3) what is the meaning of the text and its context. The meaning of the text is the key which unlocks the deeper meaning of the words and their context. When we come to our Old Testament, we must not forget the central idea as the key with which we are to search all scripture, namely their witness to Jesus Christ the Son of God.

**The Elevation of Our Holy Scriptures**

While we shall use the Grammatico-Historical method, I would urge that the study of all literature, yet the writings of the Bible must be considered on a higher plane than other productions from this viewpoint: that the Bible is the Word of God to us. It is God's Revelation to man and through historical facts and records of the past as well as direct and inspired messages of truth, He has undertaken to reveal Himself and His plan of human redemption. It is this vital message which underlies all the biblical record, and is intertwined in all precepts and promises, from the creation of the world and the transgression of Adam in the garden to the fall and of the Lamb and the Lamb to the throne in the Garden of Eden and to the throne in the Garden of Eden and to the throne in the Garden of Eden and to the throne in the Garden of Eden.

Then the fact that buildings like the tabernacle, and institutions like the law, the Sabbath, the sacrifices, and the other aspects of the Old Testament must be studied under the light of the New Testament. As we study the examples of Christ and of the apostles in the Scriptures, we find that the interpretations of the Old Testament, as the case may be, are combined in the New Testament, and that the Old Testament is not interpreted in order to explain something that is not there in the New Testament. Thus the interpretation of the Old Testament is not based upon the literal sense, but upon the historical sense of the New Testament.

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The Proverbs Magazine

September-October, 1943

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In the study of ancient writings we must not rely on the very recent writings of our own day. In ancient writings, both Assyrian and Egyptian, they seem to practice the idea of a general statement, and it is impossible to give the details in a second statement. Moses, who was trained in the wisdom of Egypt, follows this style in several of the accounts in Genesis. In the first chapter we find a general statement of the fact of creation, the material heavens and earth, animals and mankind. Then in the second chapter, which should properly begin with verse four, there is given a more detailed account of the creation of man and his location. This style by the reader accounts the creation of woman. And that there might be no mistake, by way of parenthesis, in verses nineteen and twenty, there is mention of the creation of animals and birds and Adam's inspection. Why try to prove by this style that these portions were derived from different sources and written by many authors? The style is ancient and impressive, and when followed in other ancient writings seems to be admitted; why not followed by Moses.

We follow rules helpful in determining the correct interpretation of many scriptures, which otherwise might be obscure.

1. Ascertain the meaning of words by their use in general, that is, as they were understood by the speaker or writer and by those to whom the message was given. Some words have their meaning entirely; for example, take the word "let." We now use the word to mean permission, but when the King James version was made, it meant "hinder." He who now letteth will hinder (2 Thess. 2:7); "He that now hindernoth, hindereth..." is the real meaning, as seen by the following.

2. We should not abandon nor neglect the real significance of a word unless there is some weighty or necessary reason. The word "baptize" in the original has more than one meaning. It may mean dip or plunge, or it may mean cleanse or purify. Sometimes it is used in reference to a spiritual experience. The translators divided, and so brought over the word from the Greek with its English pronunciation. The word now means "to dip." It is a well defined meaning, "God with us." 

3. There are some words which have several different significations. In such a case, the writer should be so di, so that the one which best suits the passage in question and the subject of the writer. An example may be found in the word "blot." In Acts 17:20 it means the human family; in Hebrews 12:2 it means "death." In Romans 5:9 the idea is the procuring cause of our salvation, and in Hebrews 9:14, the ground of our redemption. 

4. No meaning should be attached to a word out of harmony with the context and the purpose of the writer. (Rom. 9:30). "To depart, and to be with Christ" (Phil. 1:23), the word "depart" has been rendered "returning." It is done to get rid of immediate consciousness of death. This makes Paul say he desired the returning of Christ. But the context will not admit of this rendering, for the next clause says, "...to be in Christ is more needful for you," which is the opposite of "depart." If the word "depart" should be rendered "returning," indicating such was desired, why say, "to abide in the flesh and continue with you?" If Christ should return the second time surely the Philippians would go in translation with Paul, and he would abide with them. The meaning is clear, for he was talking about leaving them by his departure to be with Christ, and continuing with them. If he was to abide in the flesh.

5. We should carefully examine and make such needed distinction between the meaning of words which compare parallel passages by the same writer, before going to other writers. To more clearly understand Jeremiah 17:19, read his words in verse five, then read verse 18; now go back to verse one. For the remedy turn to Jeremiah 3:26, and 4:4. Then we may search other writers to clarify the meaning obtained.

6. We may compare passages which seem to have some degree of resemblance; compare Romans 8:13 with 1 Cor. 2:5.

7. We may also receive help by comparing similar modes of argument. Compare Hebrews 12:3, James 5:10 and 1 Peter 2:21.

8. We must be sure to enter upon the study of the context. Much translation is made in 1911. The Revised, the American, Moffatt's, Goodspeed's and others. The King James translation is the work of men, but the translation will be helpful as a kind of commentary. Great caution should be exercised in quoting such: professional truth is merely a paraphrase in English. At times they may be suggestive, but must be used only as such.

A STUDY OF THE CONTEXT

It will be impossible to overestimate the importance of a careful study of the context of any passage of scripture. This is evident from the fact that some words which have very similar meanings may be used by the same author with different ideas; hence great care must be used in the study of the context. Moreover, to take an expression out of the context may give a different idea from that intended by the writer. By taking words from the context and putting them together one is able to prove almost anything from the Bible. In I Kings 22:15 we have the words of Micahah to the king. Ahab had finally consented to an interview with the prophet, and when he arrived on the scene Ahab asked him, "Shall we go against Ramoth-gilead to battle, or shall we forbear?" And he answered him and said, "Go. I charge thee, say to Ahab, 'behold, the Lord is giving it into the hand of the king.' But the very opposite was the meaning, as is clearly

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The Pastor’s Devotional Life

Fred M. Weatherford

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approach the discussion of this topic with a great deal of fear and trembling. I am eminently conscious that the ideal is far from completion in the life of the speaker. Nevertheless it can be truthfully said that I am reaching forth with earnest endeavor toward that goal.

Bishop Quixile said, “Preaching is not the art of making a sermon and delivering it. Preaching is the art of making the preacher and delivering that.”

The preacher’s technique is largely developed through his devotional life. He must bring himself up to the ideal of the New Testament. He must, himself, be an exemplar of what he preaches. It becomes his first objective to put on exhibition what he wants men to become. Scholarship is by no means the first essential in the making of character. In scholarship can bring no enrichment to piety at all.

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A true minister is a man whose very personality itself is a strong and influential argument with his people. I mean by personality, that his characteristic and depth of piety are invincible stand-outs in the measure of the man. The true minister has so much of the divine element in him that it is the incarnation of his disposition. That type ofmanship is the best kind of sermon that anyone can preach. The minister is not like a musical instrument which displays many keys. One of which is religion, as something separate and distinct from the rest of his nature.

The Paramount Secret to Preaching

The first and last essential to preaching is prayer. John G. Paton, the great missionary, took his first lesson in the school of piety.
chamber. Prayer is to the true prophet of God what fire is to iron, in making it yield to his hand and shape. While his discourse from the fire of God is being hummed out, there is at the same time a mental and spiritual process being tempered in it.

Texts often will refuse to reveal their treasures until the key of prayer has been applied. God made known his secrets to Daniel because of a man of prayer. Peter learned the secrets of God from the house-top, on his knees. To the preacher, prayer is always the best study, but never a substitute for it. The attitude by which divine energy is released to lift and make Lucid the ponderous truths of God.

There is no rhetoric like that of the heart, and no school for learning it, except for those who matriculate in the school of the cross. Spurgeon said, "It were better that you never learned a rule of human oratory, if you remained without the apostle accompanying it." How much of blessing we may have missed through our resistlessness in supplication, we can scarcely guess, and none of us know how much more in comparison with what we might have been, if we had lived habitually nearer to God in prayer.

The Minister's Public Praying

Action, obsessed with holy endeavor, is the minister's first line of success. A min- ister is a teacher of spiritual things. He must be supplied with the element of an inspired soul. He must release his utmost heart in supplicating the throne of God if he is to serve as a medium for releasing the blessings of God upon his people. The public preacher must be fervently in earnest. What could be worse preparation for a sermon than a sleepy, lifeless, unappealing prayer?

There is no need of making the public prayer a gazette of the week's events, or to pray for the wealth of his parishioners except for the purpose of giving expression to the joys and blessings that have been received. Do not permit your public praying to be so long; I should say that five minutes of time is sufficiently ample. If you are well prayed up before you come to the church service it will not take you long to pray the glory down. Paul said, "I can do all things through Christ which strengtheneth me," but that strength is available only to those who wait upon the Lord. Pray upon the Lord ... shall mount up with wings as eagles. If we would serve the sweets of heaven to those who hear us we must gather the nestor with the nest. While his discourse from the fire of God is being hummed out, there is at the same time a mental and spiritual process being tempered in it.

Maximum Devotional Life: A Moral Sabbath

Communion with God is the preacher's most dynamic power plant, as well as moral safeguard. Intimacy with God keeps the character pure. The trouble of many a preacher can be traced to a letdown in his prayer life. Prayer not only warms the soul with the joy of living, but also builds up an impenetrable fortress against satanic temptations. There are no particular special rules for prayer. The preacher's life is not a time card. The true shepherd's life is one of constant devotion. That spiritual injunction, "Pray without ceasing," is his spiritual life-line. Luther's motto was, "To have prayed well is to have studied well." It is a motto that should be trumpeted to all strong men of God. This does not mean that prayer is a substitute for study. It does mean, however, that from prayer come discernment and spiritual power, without which a preacher's life is fruitless.

The pastor's life is fraught with many perils. There is danger of becoming spiritually dilated by the dross of contemplation and also the other hand of shutting himself away from the world so as to become secur. He must guard from both dangers; but there is little evidence of the latter danger, however.

Also, it must be borne in mind that while the preacher is diligent about his holy calling, he may at the same time be de
ing from the peals of the clarion, which may even be leading others into the King's Highway, while that very thoroughfare is growing damper to his own walk. The other eye is obsessed with the insidious and deadly perils that seek to infest the life of a minister. Dr. Jewett said, "The pulpit is commonly regarded as a charmed circle, where, the destruction that wasteth at noon-day' never arrives."

The measure of a pastor's privileges constitute the measure of his danger; privilege by no means spells protection or provides immunity. One of the most subtle traps to be set for the minister is that which tests his moral and spiritual capacity. From the fact that his calling makes him a condidant, and because his advice is sought in matters affecting domestic ethics, as well as other moral contacts, he will be subjected to the test of inordinate affections sooner or later. The thoroughness of his devotion to Christ and of his spiritual and moral discipline, will be revealed in the tests of this character. The path of time is strewn with those who have found them- selves not sufficiently identified at these points. The success of a church is not judged by its muddling committee, but by the devotional and moral life of its pastor.

For every head of pillar. Let us review the devotional lives of some of our great pulpit men and see if we cannot trace in the joy of yielding to our emotions, the attainment, while the church came to the town. The next day I sent his Lordship an abstract of my private examination on these two questions: Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and administration? And, Are you called according to the will of Jesus Christ and the laws of this realm?"

"The day following I continued in abstinence and prayer. In the evening I re- turned to the office of prayer and study, as I had not been able to attend it for about two hours in behalf of my- self and those that were to be ordained with me.

"On Sunday morning I arose early and prayed over Saint Paul's Epistle to Timothy. When the bishop laid his hands upon my head, my heart was melted down, and offered my whole spirit, soul, and body to the service of God's sanctuary."

During Whitfield's revival meeting at Harvard in the city, he said that every student professed conversion to Christ during the series. Benjamin Franklin was deeply impressed with his preaching and the renowned John Newton wept while listening to his sermons.

John Fletcher, the sainted pastor of Malden (which church he served for twenty-five years), made it a constant rule to sit up two whole nights in the week for reading, prayer and meditation. He was so humble and so unselfish that he said or wrote little concerning himself.

A letter from the Spirit-filled Heister Ann Rogers, in 1781, reflected the following: "... I used all the time where they were assembled the heavenly man (Fletcher) was giving out verses with such animation as I have seldom witnessed ... After this Mr. Fletcher poured out his full soul in prayer and the people were so overwhelmed it appeared to be accompanied with an unc- tion from above."

In 1755 John Fletcher visited Bath and Bristol, preaching in the large meeting houses belonging to Mr. Huntington. She wrote concerning his preaching: "Deep and awful are the impressions made upon the hearers. Fletcher's preaching is truly apostolic."

In his life of Fletcher, John Wesley said, "For twenty years and upward before his death, no one ever saw him out of temper, or utter a word or sigh, was a man of heart; I construe us to Thy glory in the building up of Thy Church in the world, for Thou art worthy of the hearts and talents of men. I desire Thee, my Great High Priest, to confirm, by Thy power from Thy high court, my usefulness as a preacher, and my piety as a Christian, that I may not have the gift, to becloud my confidence in Thy righteousness, and that I may not be left to any foolish act, that may occasion my gifts to waste and be without fruit. Give me a heart sick with love to Thee and to the souls of men. Grant that I may feel the power of Thy Word before preaching it. May I see in this world what I really am in Thy sight." It is said of Christmas Evans that he preached with unction and power. A glimpse of these lives of such pre- eminent devotion constitutes a challenge to us as ministers, who serve the same God as they: yea, a God in whom there is no vari- ability. The vice versa of this promise to them was, "Lo, I am with you al- ways, even unto the end." And, to us, that promise has not been diminished.

May the God of my most real trust cause us to such devotion, faith, loyalty and consecration that we may be of greater service to man-kind, in making the old story of redemption come alive in the hearts of never-dying men.


A congregation that assembles under difficulty is entitled to a ser- mon that has been born of hard work and great faith."—SELECT.
The Pastoral Ministry

L. O. Green

The Bible emphasizes different types of ministry, all by the same Spirit. To some God gives the ministry of evangelism, others teaching, and still others the pantorate. We have listened to the able presentation of the ministry of teaching and evangelism in building the church; and it is my task to bring to your attention the ministry of the pastor in this great enterprise. The fields are "white unto harvest," the wells are deep, the possibilities and responsibilities of the pastor are immense. We can offer but a few suggestions and leave the fuller development and application to your program and to that ministry.

The pastor must be a good man, full of the Holy Ghost and of faith, Christlike in his spirit, Christlike in all his relationships.

Job and we thee also. If you reflect on the task, yes, my brother, if you will be a faithful pastor, there is work for you to do. Do not hire the man who left his secular occupation to enter the ministry, and after a year had passed, he was heard to say, "I like it better. I don't think I will work any more."

The pastor's attitude and the quality of his own spirit are vital. We are dealing with human beings; the pastor's attitude must be that of a true shepherd. We must love the folks we serve; we must have a genuine, sincere, and wholehearted interest in them. Happy is the pastor whose ministry flows freely from his soul.

The pastor must be true to the principles and standards of the Bible and Christian life. He must neither be a compromiser nor a time-server. He must reprove and rebuke at times; faithful will be that ministry if it comes from a compassionate soul, from his own heart troubled over the carelessness living of folks in his congregation.

He must have the spirit of courtesy and consideration. Do not be an hard-boiled, rigid, unchristian, and unkind, Christian courtly, let us consider the pastor's attitude from three angles: (1) The Man; (2) His Ministry; and (3) His Message.

The Man

Dr. Bounds in his great book "Preacher and Prayer" says: The church seeks methods, God seeks men. The Holy Spirit does not descend on organizations, He comes on men. It is admittedly true, the man determines largely the success or failure in building the church and the kingdom of God.

The pastor must first be a good man. He may be weak in talents or gifts, but in character, integrity, and sincerity he must be strong. His principal stock in trade is what he is, as much as what he does. True, he has work that must be done, service to render, words to say, but all of these, he being ever so fine, fall fruitlessly to the earth if they come from a man questionable in character, shady in reputation, or insincere in his motive.

The pastor must walk with God; his Christian experience, his fellowship with the Master, his being holy. This is true of all preachers, and it is doubly true of the pastor. The pastor lives among the people year by year; the community as well as his church not only see who he is, but what he is. The quality of your spirit, your business relations, your attitudes, your words and your conduct stand out to proclaim you either a good or a questionable man. We cannot conceal character for long; we cannot escape ourselves; we are what we are, sooner or later people know what we are.

The pastor's work and words must flow forth from the sincerity and devotion of his own soul. The sermon, the council, the admonitions and entreaties coming from mere professionalism falls on deaf ears and cold hearts. His ministry must have the fire of reality, sincerity, and love. He must minister from the overflow of his own soul as he walks and talks with God and his people. Like Barnabas, he must be a "good man, and full of the Holy Ghost and of faith."

His Ministry

The pastor's field is much larger than preaching. We are overwhelmed with the magnitude of its possibilities. As we examine the broader scope of the pastor's responsibilities, we mention first, that it is a task which requires hard work. It is a seven-day-per-week job, with twenty-four-hour shifts each day. If we are to succeed, we must recognize at once, that there will be "labor abundant." We are preaching to virtually the same people Sunday by Sunday; and it will take hard work in the study, in the prayer room, with plenty of reading and meditation to keep fresh and interesting, with God's anointing upon our ministry. Finally, make-up sermons, or snatching an outline from some book of "ready-made" sermons will not do. These may help in an emergency, but your success as a pastor, preaching to his people, will depend upon the measure of toil and labor you are willing to put forth. It will require both inspiration and peroration; these come from laborious toil.

There is work to be done in the field of visitation. You are not a mere social caller, you must enter into the burdens and heart-throes of every pastor. You must share with them in sorrow and suffering; their problems must be yours. This requires an expenditure of strength and energy. It is exhausting to the flesh, but pastor, it is your how to lead, how to get along with your associates in leadership, both above and below you. You must learn the art of utilizing the best brains of your church board, draw out their ideas and co-ordinate them into a well-balanced and progressive policy for your church. Blessed is that pastor who has a vision of the whole church and her task in the world, and who finds the way to mold the faith and fire of his congregation into that mold.

Also, the pastor must be a leader in worship. A good pastor not only prepares to preach, but also to lead his people in the worship of God. We can have "just makin'" or we can have a sacred and holy hour of communion and fellowship with the Lord in His sanctuary. The approach to this service either can be haphazard, distracting, a little all but sacrilegious, or it can be devotional and rich with the consciousness that we are coming before the Lord. The pastor largely determines which it will be. We must see that that music is of that sort that will bring God close to the hungry, thrilling hearts of His people. Even taking the offering can become sort of a joke, or it can become a sacred moment when we worship God by bringing to Him His tithe, an expression of our gratitude for His goodness and humble recognition of our stewardship in Him.

The pastor must learn to get along with his church, as a shepherd, as a friend and a brother to those with whom he labors.

His Message

Primarily, the pastor is the "preacher" of that congregation. He must have a message from the Lord, a message of edification, of instruction in righteousness. He must feed the flock. He must be able to preach. The congregation gathers on the Sabbath day "to hear the word of the Lord." They have, in most cases, amply provided for the pastor's teaching; they expect him to devote himself to the "ministry of the word and prayer"; therefore, they may rightfully expect that he come before them prepared to teach and to pray.

Our people come from all kinds of situations; from the rook and rough places of the factory, from the irritable problems of the business man, from the pressures of the schoolroom, and housewives and mothers from the burdens of the home. There come the afflicted, the tempted, and the discouraged; there come the fathers and moth-
A Good Evangelist Must Pay the Price

EVERYTHING worth while costs. All things of value have their price. Evangelism is no exception. A good evangelist must pay the price. Before the precious blood of the battle from him to state that he has not paid the price in any full way. He makes no pretense here. Too often he has turned away like the young man and said, "I will serve God." PAINSTAKING PREPARATION

Study comes first in our thought. The true herald must study like a scholar. The eminent Gentile evangelist writes to his friend Timothy, "Study to show thyself approved unto God." The "give diligence" of the American version does not literally alter the meaning. No Christian, let alone a minister can be approved except he be in quest of souls. And none should enter upon this quest without research. "Christ be in me." he is inclined to say that the age of the scholar has passed so far as the churchman is concerned.

Of general culture this may be true, of spiritual knowledge it will never be true. It will not pass. Obviously if one is to herald, he must know the Lord Christ. He must know the Holy Ghost and the church, and the great, the church, and the great Apostles when he said, "What is our hope, then? or joy, or consolation, is it not that ye in the presence of our Lord Jesus Christ at his coming?"

*Paper presented at Indianapolis District Preachers' Meeting.*

E. S. "With Christ, he may be. The rage of the prodigal are plainly discernible. But they do not make the cost of the conversion worthwhile. They make the cost of the conversion worthwhile. And it is of the utmost importance that the cost of the conversion be recognized. It is the most important one. Our study shall be neither interesting nor fruitful without prayer. Our shepherding will lack both direction and dynamic without prayer. And except we pray we will not have the grace to share with others. Success in the enterprise means prayer. Communion with God will purify our souls, enrich our minds, vitalize our emotions and strengthen our wills. The Spirit of God will rest upon us and fit us for evangelism.

There is a searching sequel to the transfiguration story. The mountain experience is wonderful, the trial of the valley is terrible. There are nine defeated, disappointed disciples. "How is it that we could not cast it out?" is their anxious query. "This kind can come out by nothing save by prayer," is his answer. This opens the door of revelation and indicates the essential character of application. The late Dr. Carver, the noted scientist, is quoted as saying, "There is literally nothing that I have ever wanted to do that I have not asked the blessed Creator to help me do, that I have not been able to accomplish. After my morning talk with God, I go into my laboratory and carry out His wishes for the day."

EVIDENCE OF ANOINTING POWER

One summer afternoon we stood by the grave of Dwight L. Moellering at Northfield and looked across the Connecticut valley to the wooded slopes of the Berkshire Mountains. The speaker of the occasion told us of another afternoon. When the great evangelist took four young men up into these mountains. They had a little prayer meeting. The next evening, Dr. Moellering, all the earth down the dew of heaven came down and rested upon us. God anointed us all." Robert E. Speer and John R. Mott were two of the four. Robert Wilder was a third, and we believe John Foreman was the other one.

The price is great. Is it worth while to pay it? Let Samuel Rutherford answer for us. "If but one soul from Anworth meet me at God's right hand, my heaven shall be two heavens in eternity."


The soul of the nation, armed with a profound conviction of the approval of Almighty God, is its best defense. The strength our people drew from God is their secret weapon. —Smith

September-October, 1943
**The Preacher Is a Witness**

### The Value of Personal Experience and Testimony

In Spreading Scriptural Holiness

A FAMOUS preacher once said, "When Paul got to a little place and found himself 'in the brush' he always fell back on his experience, and gave his testimony. If that were true, we preachers should certainly feel better over the fact that we have sometimes followed that method ourselves. One cannot go far astray in following the example of the Apostle Paul. And it is certainly a most helpful thing for a preacher to have recourse to any method that will enable him to carry on 'in the brush' when he finds himself in such an unfortunate situation.

But I cannot agree with that famous preacher. I am convinced that Paul did not give his testimony paragraph and found himself 'in the brush.' I am sure he had a definite purpose in mind. I am confident that he used the best materials available to accomplish that purpose. I am not so persuasion, that his purpose was-the spreading of scriptural holiness.

Experience and testimony—how naturally they go together! We have them in separate connected in the last words given by the Lord to the early church, "Tarry ye in the city of Jerusalem, until...ye shall receive the power of the Holy Ghost." And when the apostle Peter on the Day of Pentecost. A great crowd had gathered, peculiar things were happening in Jerusalem, the hearts of the people were stirred, and questions disturbed their minds. What meant all this? is their query. Some said, "These men are full of new wine." In the midst of the religious confusion, Peter stood up in the midst of the people, and said, "Ye men of Judea...hearken to my words: for these are not drunken...but this is that." And at the close of that pentecostal message, three thousand souls found the Lord.

Now why was Peter so confident that the disciples were not drunk? Why was his message so positive that "this is that" until it pricked the people to the heart, and such a large number believed and acted upon it? The answer is simple enough. With Peter it was personal experience. He was one of the one hundred and twenty who had "tarryed...He, with the others, had felt the power of the Holy Ghost coming upon him, and knowing from personal experience that "this is that," he could boldly exhort the newly born to seek and obtain even as he had.

There is the story of the first Christian martyr. It would be safe to say that Stephen was zealous in spreading scriptural holiness. In fact, his intense zeal in doing this very thing brought about his death. You will remember that he was tried before the Jewish council where he was accused of many things, falsely, by holiness fighters; then the high priests, though they may have been guilty, were cleared. Well, it was Stephen's last chance, but he took good advantage of it, and opened both barrels of his gospel gun and poured it into them. The conclusion stated point of his message was the bold accusation, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Then the great stone was rolled out of the city and stoned to death.

Now notice three statements in the scriptural account, "All that sat in the council...and saw his face as it had been the face of an angel." Here was no man-fearing spirit, but confident, Christlike spirit. He had grasped on them with their teeth. But he...looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." There are no overhanging clouds of doubt and despair here; the heavens are open, the vision clear. And once again, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." And he kneeled down, and cried, "Lord, receive my spirit." How true, how true is the spirit of this passage. May it find a home in all of us.

Why was Stephen not afraid? Why were the heavens opened in such an hour? How could he thus pray in such a time? The secret is found in the statement, "Stephen...a man full of faith and of the Holy Ghost"—"But he, being full of the Holy Ghost, looked up steadfastly into heaven." It was a personal experience of the fullness of the Holy Spirit that made him such a holy witness in spreading the gospel. And we can only work in our proper spiritual power manifested in his death influenced that later martyr who did so much during his life to spread scriptural holiness.

Perhaps in no other life is the value of personal experience sooramant as in that of the Apostle Paul; and it is evident that no one has been more zealous in spreading scriptural holiness than he. As onecertainties his life in the New Testament, the fact and importance of personal experience stand out in bold relief. We are agreed that if anyone ever had the blessing, as Paul did. He assured the saints at Rome that he was sure when he came to them he would come in the fulness of the blessing of the gospel which he considered the people of Thessalonica "how holy and justly and unblameably" and he and his co-workers had believed without ever way. But the conversation to the elders of the Ephesian church he insisted that he was "pure from the blood of all men," having "not shunned to declare the word of righteousness." The word of righteousness is not that of the man of God, but that, by the space of three years I ceased not to warn every one night and day with tears." And at the end of his eventful life, he was able to look back and say, "I have fought a good fight, I have finished my course, I have kept the faith." What part, then, did Paul's personal experience of holiness play in his vigorous evangelistic work?

All through his life, from the Damascus Road to Nero's block, from his first epistle to the second, his personal testimony letter to Timothy, in all his life and writings, his definite message, and his own experience of holiness are inseparably associated together. And, brethren, should it not be thus with us? If we are not sure of our experience, how can we be sure of our message? But if we can go forth with the full assurance that the fulness of the blessing of the gospel of Christ is our own possession, then the burning of our hearts will add to the burning of our lips, and we will with greater spread scriptural holiness over these lands.

In considering the second part of the subject, The Value of Personal Experience in Spreading Scriptural Holiness, we turn again to the early church leaders, feeling that if we can have the sanction of the Scriptures for our methods, we shall not go astray. What part, then, did testimony play in the work of these first holiness people?

Consider Peter on the Day of Pentecost, we read that "with many other words did he testify and exhort." Speaking to the Jewish council of his message, Peter and John's testimony is an example of this. What are the words of these things? The Lord had said, "Ye shall be witnesses unto me..." and here we find them fulfilling that commission.

Along with personal experience, we find that testimony filled a large place in the ministry of Paul...In telling Paul what God had designed for him to do, Ananias said, "Then shall he be my witness unto all men..." And Paul in writing to the Ephesians, "I have appeared unto thee for this purpose...in the church..." And later in telling the story of his Damascus road conversion, Paul relates that Jesus said to him, "I have appeared unto thee for this purpose..." and "...in the church..." And the object of this commission was the spreading of scriptural holiness among the Gentiles, "that they may receive forgiveness of sins, and inheritance among them which are sanctified..."
In his First Epistle to the Corinthians, Paul reminds them that he came to them, "preaching the gospel of God." The Thessalonians, he said, believed his testimony. He admonished Timothy, "Be not thou mocked of the foolishness of our testimony of our Lord." To the elders of Ephesus, he said, "I kept back nothing that was profitable unto you, ... testifying both to the Jews, and also to the Greeks." The writer of the Acts tells that while in Corinth, "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ." While praying in the temple in Jerusalem the Lord said to him, "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." On another occasion, while held by the chief captain in the castle, the Lord stood by him and said, "He of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." This position for testimony apparently so gripped him that at times it seemed to be the whole of his life's work, so much so that we find him saying, in the face of the afflictions ahead of him, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Who can compute the value of a sincere testimony to the saving and sanctifying grace of God? Who can estimate the far-reaching effects of one definite testimony may do, coming from a heart filled with the love of God? Yonder in Jar-off Syria the testimony of a little Jewish maid brought healing to the leprous Naaman. Centuries later, the woman of Samaria brought the knowledge and blessing of the water of life to twenty-three neighbors through her testimony. The testimony of Andrew won Peter, and Philip brought in Nathanael by the same method. Rev. Raymond Browning in his sermon, "The Healing Shadow," told the story of the sanctified toilgate keeper of years gone by in the state of Kentucky, and the far-reaching influence of her holy life and testimony, touching among many others the life of that great holiness preacher, Doctor Carradine. No doubt many who read this have many such instances to testify many times. Let us be persuaded of this, that our testimonies, humble and sincerely given, accomplish far more than we are many times aware of.

*Paper presented at Preachers' Meeting in North Carolina.

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Give Me the Ability
E. E. Shelhamer

"For to me to live is Christ"—Paul.

SOME people have ability, but no adaptability. It is hard for them to fit in and adjust themselves to others. So I pray—

1. Lord, give me the ability to be agreeable with those who are unapproachable.
2. Give me the ability to concede that there may be truth on the other side.
3. Give me the ability never to answer a word when I am misunderstood.
4. Give me the ability to keep calm and quiet while under fire.
5. Give me the ability to forgive before the other party asks it.
6. Give me the ability to grow eternally tall while sitting in an obscure place.
7. Give me the ability to rejoice when I am set at naught.
8. Give me the ability not to answer an unkind letter inside of thirty days.
9. Give me the ability to show the right spirit when I am voted down.
10. Give me the ability to scorn enfroniment at the expense of another's dishonorement.
11. Give me the ability to feel, little in proportion to my growth.
12. Give me the ability to shun a needless argument that might result in estrangement.
13. Give me the ability to avoid being queer and funny old age.
14. Give me the ability to love children though they be rude and noisy.
15. Give me the ability to wait for years if need be before being appreciated.
16. Give me the ability to be behave toward those of the opposite sex, that later it will not bring up unpleasant memories should I stop at the same home or hotel.
17. Give me the ability to outwit Satan, so that in the end he will feel charmed that he ever tempted me. He meant my downfall, but only built me up; he taught me valuable lessons which I in turn passed on to others and thus fortified them against his assaults.
18. Give me the ability to get sweet out of bitter; light out of darkness, joy out of sorrow and riches out of poverty; to reign over others by letting them ride on me, and thus turn everything to my account and to the glory of God.
19. In short, give me the ability to reproduce the life of Christ, and live as He lived!

As a suggestion for making the hope of the future brighter in the heart of today, this author discusses...

How to Preach on Heaven
W. E. Zimmerman

To SYSTEMATIZE our thinking on this subject, I want to use the old Finney style of presenting this truth, namely, present it positively, positively and then consider the advantages and rewards.

HOW NOT TO PREACH ON HEAVEN

We should not preach upon it too literally. This no doubt raises an objection in your mind, for such a statement makes it appear that we are trying to do away with the reality of heaven. But such is not the case. To many Christians you can make all kinds of extravagant statements about heaven and they will accept them, having been taught that this is common talk about which they should not question in any manner. But on the other hand, you will have some folks in your congregation who have a scientific turn of mind, and they just naturally will question any statement that does not seem to bear all the semblance of truth.

To people of this latter class, if you make a statement of how the bricks are laid in the streets, and how those pearl gates swing on diamond hinges, and with walls of Jasper fifteen hundred miles high, and onyx and sapphires lying all around in your front yard—they are going to take a detour in their thinking and never come back to hear what you have to say in the rest of your sermon. They are going to begin to wonder what they will do when they want to stretch out on the nice green grass and gaze at the beautiful sunset and the appearing stars.

We should not preach upon it speculatively. I can best make plain what I mean by giving you a part of a sermon I worked up once, but never preached. I never could get enthusiastic about a heaven in which I went over by letting them ride on me, and thus turn everything to my account and to the glory of God.

In short, give me the ability to reproduce the life of Christ, and live as He lived!

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W. E. Zimmerer

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glimpse of the gold and pearl of heaven took the keen edge off of my sermon, and I decided that it was not worth my time and effort to try to change the thinking of precious old saints upon some new truth as heaven. As for me, I decided to leave the technicalities of heaven in the hands of my heavenly Father and Christ.

We should not preach it too dogmatically. But by this I do not mean that we should preach it with uncertainty; never let the note of doubt slip into your preaching on heaven. But what I mean is, that we should not be too cocksure about all the details of heaven. Remember that everyone who does not agree with all your interpretation about heaven does not necessarily doubt the reality of heaven. There is no doctrine of the Bible that we know so little about as heaven. The Bible has used the most figurative and imaginative language to describe heaven, and has not given much attention to the details.

How to Preach on Heaven Positively

Preach it as a Bible truth. You need have no fear here. If there is one truth above all others that is interwoven in the whole structure of the Bible it is the truth of heaven. The Bible does not go to the trouble to preach it; it just states it as a fact, the same as it does of God. In fact, God and heaven are considered almost synonymously in the Bible. You cannot think of Bible teaching without thinking of heaven as the abiding place of God. The Bible states the reality of heaven as surely as it states the reality of the earth. "In the beginning God created the heaven and the earth." That is the beginning of all scripture, and upon this foundation is all inspiration built.

All can through the ages who this world ever has been without the concept of heaven.

Preach it with confidence. When you preach on heaven you are not charting a new route. You will not need to outline to your congregation up to the place where they will receive your message. You may rest assured that out there in the heart of every one of your hearers is a great big longing for heaven.

Preach it as the complement of man’s Half-life. Heaven is the longing of man’s soul for three things; an eternal home, harmonious relationships and a perfected environment. No matter how successful this life has been to him, he feels that he needs the complement of a heaven in which to work out his ambitions and dreams.

Heaven is that place of fulfilled relationship.

able to deal with this is to have a great revival on the preaching of heaven.

The Advantages to Be Gained

Such preaching on heaven will align you with the very best in orthodoxy. In these days of so many false religious and independent sects orthodoxy is the real need of orthodoxy. In fact, I believe that the best way to counteract the great movement away from the church is to have a great revival of old-fashioned preaching on heaven by every pastor and evangelist of our churches. The great preachers of the past have been great preachers on heaven with its eternal rewards. It was the quarterly meetings conducted by those godly preaching elders, where they would preach on heaven until the old saints would get blessed and about the praises of God, that tied many of us onto the church. Think back now, and you can remember those old, campmeeting preachers who used to bring up their congregations up to the third heaven, as they preached with glowing eloquence on this grand theme of heaven. We shall be safe if we follow in their footsteps.

This will keep your religious in spirit and unsanctified. If at times you find your tears drying up and your heart getting hard, I suggest that you preach a series of sermons on heaven and kindred subjects. I will venture this; either you will get some tears into your preaching or you will not finish that series of sermons.

It will make you a better oratorical in your style of preaching. I fear that one of the dangers of our twentieth century preaching is that we are failing to keep oratorical. I know there is a tendency to belittle this style of preaching, but I notice that the masses are just as hungry for this kind of preaching as ever. I know it takes work, hard work, to dress up our messages in picturesque language, but it will bring large dividends; and no one can preach on heaven and not become oratorical.

Turn to the Bible, and you will find that the mentions that deal with heaven glow with such beauty as to simply beggar all description. Where can you find more beautiful language than that which John used when he said, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2). It will make you a good funeral preacher. I have heard preachers say that they hated to preach a funeral message. To such preachers I would say, first, try preaching on heaven a little bit more, and see if you will not find enough in this most wonderful message subject that you will want to go to that next funeral with a glorious message that no other preacher or priest of any other religion can take. There is no better place than at a funeral to create a hunger in the hearts of those listeners for heaven.

Second, I would say that if a little taste of heaven does not cure you of that dislike of preaching funerals, then resign from the pastorate.

* Paper presented at a Preachers' meeting at Mansfield, Ohio.

The Tragic Omission

Jesus Christ, the Son of God and the sinner's Friend, should be the theme of every sermon. No other theme will so meet and minister to human needs.

It is said that on one occasion three people went to church to get help. The first was a business man who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir arose and sang an anthem about building the walls of Zion. The minister then added an eloquent prayer in heaven, then preached a sermon on the theme, "Is Mars Inhabited?" and thus the hungry souls who needed bread received stones.

The man committed suicide, the boy stole and landed in the penitentiary, and the woman went home to a life of shame.—Westminster Teacher's Quarterly.
Bonds of Freedom
H. M. von Stein

A RECENT editorial in the Herald of Holiness entitled, "Heartless Service," was both impressive and significant. The degree of indifference pervading much of the church activity as paralleled with the vast tide of indifference that characterizes every American activity including the war effort is the most important and prominent characteristic of thought exhibited in this generation. But the fact is less important than the source.

Without realizing it, the peoples of the earth have been brought into a cosmopolitan oneness of perspective that is different from anything similar hitherto; not that we agree, but our disagreement is based on the same plane of values. Men are aroused to the stark fact that it is impossible to escape holding allegiance, either for or against equality of human rights, and that actively.

Perhaps the strongest single instrument of influence in this, at least here in America, has been the movie. While movies pictures have carried a rapid, educational influence among people who never stepped inside a church, they have carried a great deal of the work that has been necessary for the Christian people to attend shows to be affected by them. By way of magazines, newspapers, radio and our daily contacts, this influence has inevitably inserted itself into our lives. It has tended to make the line of demarcation between good and evil dim, broad and indefinite. Even mechanical warfare, the flower of hell, seems less of a personal matter than it once was, and all these things have served to bring Christianity and sinner closer in the common experiences of life.

But where the religious were once comfortable in their strong, harmonious influences here in America, the hold World War I has been completely swept away in the restless upheaval. The farm home, once the heartbeats of the nation, has lost the policies of neighborliness that made us what we were when we helped each other cut hay, thresh, put up the winter's wood and butcher the hogs. Instead we are cheating each other, against the principles that should have, indeed, they are really saved at all. Evangelists so often do not or cannot recognize the fact that the dilemma of life looms so large that it is impossible for them to make the influence of the seeker that anything, even divine, can be larger. The result, aggravated by the insistence of a sincere evangelist, is a compromise that leaves a Samson shorn. Religious Indifference often can be traced to this point, and it is certainly less likely that a soul, once lost and gone, should return to bondage willingly.

The important thing, of course, is to get the seeker saved and solve his problems in this plane of life. The salvation of the individual is not gained by minimizing the reality of the obligations of life. They are important, and salvation must be large enough to take them into consideration. This is something that they can believe can help them, but they doubt the sincerity of a man who paints a heaven and introduces a God who knows nothing about charge accounts and contract payments. The preacher may forget to call, but not the bill collector; if he does, he sends a letter in it.

How many evangelists take the time or trouble to drop a card or letter inquiring of some hard-won converts how they are getting on? If the answer may not cease when you are gone, but how is the convert to know that? Paul recognized this.

The personal and family problems of the congregation affect the active religious efficiency of the church. The preponderant influence should be the other way around, but how is this to be if no inquirer or seeker does care? Words are not enough. You can probably yourself black in the face and enlist only perfunctory support—heartless service if you please—if your congregation does not make it a God—care actively, about their individual problems.

It is a great and strong truth that hierarchy especially has capitalized upon, that people have all too often been received into the Christian religion on ulterior conditions, fosters a spirit of indifference that we have drawn over, our outraged senses of the eternal fitness of things until it has affected our spiritual integrity. Such a condition is deep and wide, recognition of what is wrong is a help, because the trouble is largely psychological anyway. But the trouble can be dealt with by its beginning, which, with the Christian is the crisis of the altar. Here the seeker is stricken with the wonder—What changes am I going to have to make to be saved and sanctified?

This is a devil's trick that robs many people of the spiritual experience they should have, if, indeed, they are really saved at all. Evangelists so often do not or cannot recognize the fact that the dilemma of life looms so large that it is impossible for them to make the influence of the seeker that anything, even divine, can be larger. The result, aggravated by the insistence of a sincere evangelist, is a compromise that leaves a Samson shorn. Religious Indifference often can be traced to this point, and it is certainly less likely that a soul, once lost and gone, should return to bondage willingly.

The Preacher’s Magazine

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WHY

Do Preachers Want Crowds?

WHY do preachers want crowds? They advertise, but why do they do it? Preachers advertise in papers, they use bulletin boards, they spend time on Sunday coaxing people to come back the next Sunday. They beat the vocal drum on Sunday morning to get a crowd out on Sunday night. In the presence of their fellow ministers they gloat over crowds like a savage counting scalps. If the crowd does not come, they berate, publicly and privately, the fallen standards of their parishioners.

Without being unjustly critical, it would seem that preachers take credit for every crowd, especially those they mean to preach, and they blame the times in which we live for every occasion when empty pews, are the rule and a full pew the exception.

Why do preachers want crowds? The politician wants crowds so that he can sell himself or his party. The street vendor wants a crowd so that he can dispose of his wares. The movie theater wants a crowd so that the business will be paid for.

There are many answers, probably as many as there are preachers, to the question. Some preachers want crowds for the sake of the applause, and they will do anything to get a crowd. They will review novels, give prizes, hire entertainers, or insult their neighbors if the larger is in. If the Methodist pews are full, they have their reward, for they have accomplished all that they set out to do.

Some preachers are like drug fiends; the presence of a full house gives them a feeling of exhilaration, but, as in the case of all drugs, the dose needs to be increased from time to time or it loses its effect, and reaction sets in.

There is no disgrace in wanting a crowd except the disgrace of not knowing exactly what to do with it. It is a disgrace not to know what we want from them and what we expect from them. The thing we need is not a crowd but a goal or an object for ourselves when we do get the call of the crowd.—Joseph H. Damron, in Christian Standard.
What Great Preachers Say
About Preachers and Preaching

A. S. London

Dr. Edward Macartney, noted preacher and author, whose books are widely read by our preachers, says, "To succeed in the ministry, the preacher must be a man who is interested in people, and one who exalts the office of pastor above all else in the church." Dr. Formby Hutchinson, one of the leading pastors in Methodist, says, "I think the danger of our young ministry is from the standpoint of the pastor rather than the pulpit. It seems to me that as the young brethren have the idea that they can do the work of a pastor through the mail, assistants or organizations. Personally, I feel that there can be no substitute for the personal contacts and activities of a pastor. For the average man, pulpit ability and pastoral activities are the two wings of a bird, or the two oars of a boat; both essential if progress is to be made."

Dr. Thomas Coulter, who for many years was one of the leading pastors of Brooklyn, N. Y., says, "If I were asked to explain the success I have had as a preacher, I would say, 'I study the Word of God in the newspaper and door plates in the afternoon.'"

Dr. Mort M. Rice, the noted pastor of Methodist in Detroit, Mich., says, "In the present state of mind and heart, I am convinced that the final step in the vertical success of the man is a profound faith in Christ, and a quenchless passion to propagate that fact." Dr. has been pastor of the Metropolitan Methodist Church in Detroit for thirty years. It was the writer's privilege to hear him on the closing night of the assembly on the northern Indiana District. His words are read by our preachers, and it is said that his words to one of the largest audiences of any minister in the United States. I repeat his statement, "A quenchless passion to propagate that fact.""

Dr. Charles Jefferson, whose books are sold in great numbers to our preachers, says, "Indolence reveals itself in one sermon. Muddled thinking is the result of loafing, and loafing is the product of a slovenly mind. Poverty of thought is a sure proof of a brain averse to labor. A man who wishes to communicate truth must work like a slave on his message. He must be everlastingly reading, everlastingly working on his own mind and in the spirit. Unless a man is continuously growing in grace and knowledge, he will be speedily outstripped by his congregation. If a parish is dead, it is because the preacher is intellectually dryworn."

Dr. Clavis Chappell, one of the leading pastors of Methodist, and whose books are probably read by more Serenaders than any other author, says, "Keep a vital and growing experience with God. Give yourself to a daily devotional study of the Bible. Keep definitely in mind every service what you are, and what you are expected to do. You are there as God's messenger, and to speak His word. Keeping this in mind will save the preacher from a good many blinders. He will not waste time. He will not offer an alibi by excusing himself for what he has not done."

Bishop Hughes, retired Bishop of Methodist, who still is an active minister at the age of seventy-four, who spoke in the presence of the writer a few weeks ago with the spirit and vigor of youth, says, "The tendency of the preacher in this period of life (speaking of middle-aged preachers) is to let down in the intellectual life. The temptation is to buy fewer books. A man cannot give more than he receives." It seems that a minister must come to grips with God; a man preaching without a personal experience of God's saving grace is handicapped. He is whipped. A preacher must have profound faith in the Holy Scriptures. His life must be fed out of the Word of God. If he is tainted with doubt, the nerve of his ministry is cut. He must preach with a deathless passion to help his congregation solve some major problem of life. As Bishop Hughes says, "All before the preacher have been tempted or have been or have had sorrow or will have sorrow." This makes preaching a serious business.

Dr. James Vance, who for more than thirty-five years was pastor in Nashville, Tenn., says, "No sermon can live that is not lived. It is not so much the sermon's subject as its object that is important."

Dr. Scarborough, president of a seminary for more than a quarter of a century in Fort Worth, Texas, and whose books are widely read by our preachers, says, "A preacher should have a genuine case of New Testament regeneration by the saving grace of Christ. He must have a definite, clear call to preach--as a deep, inner, spiritual experience--a Christ-saved, God-called, preacher of the Word. He must have a consecrated, clean, pure character; a life above reproach. He must not be a slacker, a quitter, a splitter, or a striker. If he is lazy or contentious, egotistical, or self-centered, he had better shut his mouth. He should know his Bible, and believe it from cover to cover, and preach it with the courage and courtesy of his conviction."

Dr. Bob Shuler, one of the leading pastors of Methodist, and who often speaks for our people, says, "A preacher must be a live man, as energetic and enthusiastic as he should be in any other line of endeavor. He must never lose his sense of humor, and never cease to be a man. He must believe the Book, have absolute confidence in the Christ, and be positive in his ministry. Questioning and sowing the seeds of doubt have never been healthful in the ministry of any man."

Dr. Mark Matthews, who for more than thirty years was one of the leading Presbyterian pastors in Seattle, Wash., says, "There is but one thing for ministers to do today, namely, preach the gospel, the whole gospel, the inerrant, blood-bought gospel of Jesus Christ. Preacher, preach it so convincingly that the sinner will believe that He is Christ, very God of very God! Preach so powerfully that the saints will justly recognize Him as Lord and Master, the absolute ruler of conscience and conduct."

Essentials in Pastoral Success

Ralph Schuurman

In our search for essentials in pastoral success, we frequently overlook some deadly germs which prey upon pastors and often defeat men who might become great preachers. For while preachers are but men, they are subject to the same wind and weather as other human beings; and their position leaves them open to all the susceptibilities and temptations. Some, first, let us give the subject a brief negative treatment.

The average pastor determines his own policies, his own daily program and his own production sheet for the week's work. He has no time clock to punch, nor set production quota to reach, and no efficiency man to check up on him. Most pastors can do a better job than they are doing.

Dale Carnegie tells us that the average fellow is using only ten percent of his potential capacity. Could this be true of us pastors? One of the most virulent germs preying upon pastoral efficiency, I believe, is the Loaf Daily Program.

In industry, loss motion is checked up on, and all that delays, retards, wastes time and strength and does not become co-ordinated into getting the job done must be eliminated from the process. No pastor has too much time on his hands. We are all very busy men, but it is surprising how a fellow can be sometimes without getting much work worth accomplished. Most of us sincerely believe that we have a daily schedule or program for our work. While no two pastors possibly can do their best work on the same daily plan, perhaps all of us would profit if we would critically examine our own average weekly schedule with the purpose of checking and eliminating those things which take precious time and yet give no adequate return.

In the morning hours, within our study, a check might prove profitable. Rather than entering with the thought, "Well, I have all the morning preparation," would we not command keener concentration if we told ourselves, "Now, look here, old man, I'm giving you only two hours this morning for the task. Let's get on to it." Sometimes I fear that we com-
The President's Message

September-October, 1943

President's Message

This week's message is on the theme of 'The Power of Prayer'. It is a reminder of the importance of prayer in our lives, both individually and as a church. It challenges us to use prayer as a tool for personal and corporate growth.

Life Time for Mediation

The day for mediation has arrived. And if not checked in time, it will flounder on a mass of discovering. Where shall we go back for such a perfectly good, unclouded shield? Each success will give them the thrill of victory, the sense of achievement. And I will give attention to the tasks at hand.

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This week's message is on the theme of 'The Power of Prayer'. It is a reminder of the importance of prayer in our lives, both individually and as a church. It challenges us to use prayer as a tool for personal and corporate growth.

Life Time for Mediation

The day for mediation has arrived. And if not checked in time, it will flounder on a mass of discovering. Where shall we go back for such a perfectly good, unclouded shield? Each success will give them the thrill of victory, the sense of achievement. And I will give attention to the tasks at hand.

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up the careless and indifferent, to pray with the sick, to cheer and comfort the sorrowing, to lend a hand to the tempted and tried. His last thought as he goes to his night's rest is, "What sympathy can I find? How might I go about it better to reach that one who is straying?"

Thus the pastor with the heart of the shepherd pours out his heart's blood in constant, never-ceasing effort to save others.

The pastor who succeeds must possess the compassionate spirit of his Lord. Unless his own heart is melted and touched by the world's sin and sorrow, unless he feels and cares, he finds himself powerless and helpless when faced by the needs of his people. Standing next to the grave with the mourners, Jesus wept. Looking upon the multitude, He saw them as sheep without a shepherd, and His heart was touched with compassion for them. Rejected and disowned by those whom He came to save, He loved them still. As He stood overlooking the city in which He had labored and taught, whose people He had healed and blessed, this wonderful Jesus reveals to us the heart of the true pastor. Voted out by His own, He walked in the evening to the city, and weeping, and looking down upon it, He prayed and wept for them, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Fellow pastors, it is to this that you are called, "because Christ also suffered for us, leaving us an example, that ye should follow his steps." Essential to the success of His cause, as men called of God, today we pledge ourselves, as pastors, to labor with renewed devotion, even with sweet, blood and tears!

And What Is Grace?

This is not just a question for preachers and scholars, although two big books on this subject have come out in the last few years. It is a question, one of the biggest things in our religion. Our fathers were always talking about "free grace." The Roman Catholic Church had an elaborate system of rules and sacraments, of penance and absolution, of works and merits, for those who wanted to be saved; but the reformers said, "by grace alone." The New Testament has the word not far from 150 times. What does "grace" mean?

It's first and most important meaning is very simply: grace is the gift of God's favor and love, without any condition or merit. It is the gift of God's favor and love. It is our word for God's character and for His attitude to men. It is what we mean when we say "Our Father. And if we really believed it, that we were bought with mind and imagination, the hopes of mankind and the meaning of our own life, would be transformed.

To "say grace" means that the Creator of this universe, the power that rules the distant stars and moves in every path of unimagined space, is not just power but is love, a love that with its purpose and its care touches each last human life. But its deeper meaning appears when we think who these creatures are to whom this mercy comes and what it does for them.

They—no, let us say we—are the creatures who have known right and followed wrong, who have known God and turned to our own ways of selfishness and greed and folly, and have changed the fair earth of God into a place of fear and hate and slaughter, and then in the midst of it all, "Doctor, liasons are shut out from land and tools and a chance to work.

We are sinners. And—God's answer to this love, mercy, forgiveness, the answer of Christ and the cross. That is grace.

There is a second meaning of grace in the New Testament, one that it does not appear so often. Grace here is not what God is but what God gives, that is, it is the help, the life, the moral and spiritual power which in Christ we have, not just the look of over men. Paul tells how the Lord removed a certain handiress of his but gave him "grace" to bear it; "for my power is made perfect in weakness." We talk about the "means of grace," but it is the way by which a life or power higher than ourselves comes into our life.

The two meanings are really close together. Grace is the mercy by which God forgives and takes us into fellowship with himself. And grace is the help, the power that God gives through this life of fellowship as we live it with him. And both come to us through Christ. "The grace of our Lord Jesus Christ be with you."—HARRIS FRANKLIN HALL

The Preacher's Ambition

George W. Ridout

A YOUNG man before a college committee asked why he wanted to enter the ministry, said, "Because all other ambitions were known before the revelation of life in Christ."

There is such a thing as godly ambition. George Whitefield had it when he resolved to be a scholar and a saint. Paul thought of a godly covetedness when he said, "Covet earnestly the best gifts." I think preachers need to covet more the gift of preaching—I mean real, thoughtful, logical, powerful preaching that has involved study, reading, meditation and composition plus prayer and unceasing. Too much of present-day preaching is just-talking. No wonder folk say, "I enjoyed your talk."

Sometimes after I have preached a sermon that took time and study and preparation and prayer, and was met by someone at the door, who said, "I enjoyed your talk" I have felt like asking, "Oh, did I do nothing but talk? I thought I was preaching." I never have thought it was much of a compliment to a preacher like Dr. J. B. Chapman or the late Dr. J. G. Morrison for anyone to say to the close of the sermon, "That was good preaching." I have heard Dr. Morrison talk in school, but in the pulpit he preached! There is a great difference between a "talk" and a sermon. About beauty of words again I heard Dr. F. P. Breece preach in Chicago—that was preaching!

I think we are having a lot of cheap preaching today where the preacher is more like an auctioneer selling his wares than a prophet declaring the message of God. Remember, we are not only ministers but preachers, proclaimers, messengers of the Most High. Think of Moses at the burning bush asking, "When I come unto the children of Israel, what shall I say unto them?" (Ex. 3:14).

Where shall the preacher get his message and his sermon? A good attitude of the soul when you are making your next sermon is that of Moses: Look up in humble fear and love and say as Moses did, "What shall I say unto them?"
QUOTABLE POETRY

"Having Shut Thy Door"

I am debtor
When this passing world is done,
When we sing with Christ in glory,
Looking on His Finished Story,
Then Lord shall I fully know—
How much I owe.

I am debtor
When I stand before the throne,
Dressed in my purest raiment,
When I see Thee as Thou art,
Love Thee with unmingled heart,
Not till then—how much I owe.

I am debtor
When I walk beneath the clouds,
Dark as midnight's gloomy shroud;
But, when fear is at the height,
Jesus comes, and all is light.
Blessed Jesus! bid me show
Hasting faints how much I owe.

I am debtor
Of the nights of sorrow reign—
WEEPING, SICKNESS, SIGHTING, PALP.
But a night Thine anger burns—
Morning comes and joy returns.
God of comfort! bid me show
Thy poor, how much I owe.

- R. M. McCq'ThE, in The Alliance Weekly.

Your House of Happiness

Take what God gives, O heart of mine,
And build your house of happiness,
Pecunia non sumus, homine.
But many have been given less.

The treasure lying at your feet,
Where value you but faintly guess,
Another builder, looking,
Would Scatter heaven to possess.

Have you found work that you can do?
Is there a spot somewhere called home?
Where, spent and worn, your soul may rest?
A friendly tree? A book? A song?

A dog that loves your hand's caress?
A store of health to meet life's needs?
Oh! build your house of happiness!

Trust not tomorrow's dawn to bring.
The dreams—of joy for which you wait;
You have only that you spend to-night.
To house your soul in goodly state.

Tomorrow Time's relentless stream.
May bear what now you have away.
Take what God gives, O heart, and build
Your house of happiness today!

- B. Y. Williams, in Arkansas Methodist.

THE PREACHER'S SCRAPBOOK

Preach Regeneration—We Still Need It

I was twenty years old before I ever
heard a sermon on regeneration. I was al-
ways told to be good, but you might as well
tell a black man to be white as to tell him to
be a white man. You might tell a slave to be free,
but that would not make him free. Christ not only tells
us to be free but He frees us.

We are a bad lot, the whole of us, by
nature. It is astonishing how the devil
blinds us and makes us think the devil is so
naturally good. Don't talk to me about people
being naturally good and angelic.

We are naturally bad, the whole of us.
The first man born of a woman was a murderer.
Sin leaped into the world full grown, and
the whole me has been bad all the way
down.

I have heard of reform, reform, until I am
tired and sick of the whole thing. It is re-
generation, by the power of the Holy Ghost
that we need.—Dwight L. Mooney.

Not Lost But Given

It is said of a returned English soldier
that when he was being commissioned on
the western plains and asked what was
his chief object in life, he replied:
"I didn't lose it; I gave it."

"Glorious reply! What transformation of
our standards if we could think of our title
not as the payment of a debt, but as the
offering of a gift! What a transformation
of our service! We would list it as a heart
impulse instead of a conscience pull! What
an emancipation of life if we could live it as
a gift to the world! When a man gives his
health, or his time, or his money—or his
life—you cannot talk to him about being
robbed! He has forestalled the comment.

Jesus said, "No man taketh my life from
me; I lay it down of myself."
Such ought to be the
spirit of His disciples—Westminster Meth-
odist.

September-October, 1943
PROBLEMS PECULIAR TO PENCEERS...

Charles A. Gibson

Q. I have an opportunity to work in an office during the day, since help is scarce, I have thought of doing it; but there has been a question in my mind since my church was given a reasonable salary. What would you advise?

A. I would advise you to be very careful and prayerful about this matter. The government has felt the work of the minister as a whole to be necessary and has given a special place and kept him out of the drift. That he might fill this place. It would seem that any departure from your work as a minister in your church would be an admission on your part that this work for which you had been deferred had lost its importance. Never has there been a time when the community needed the minister as much as now, and I feel that you will find more than you can do in your regular work.

Q. I have a member who is irregular in church attendance due wholly to lack of interest. This member is further interested in other lines of religious work and seeks to get others from our church. To make matters worse, this Judas is a teacher in our Sunday school. What shall I do?

A. The responsibility for naming teachers is carried by the pastor. You will have to face your task and refuse to place this person in a position where he can do any harm to the church. This is a task evaded sometimes by the pastor, and it always brings its fruit in disunion and strife to the work of the church. You may suffer for a stand like this, but even so, you had better be right and suffer than to cave in over a serious situation like this.

Q. Is it all right for our Y. P. S. to have a refreshment room, especially if there is a large number of the church folks who are against it?

A. Under the circumstances you mention, I would say No. I cannot see why we should agitate a crowd over a bit of social life. I know there can be wrong come from a place where refreshments are served just because of the refreshments, and many of our groups do thus enjoy a social event; but where the refreshments are large in proportion we should consider them and not neglect the kingdom by our meat. This subject will bring us into the light of each local set-up, and wisdom will have to be mixed with pleasure.

Q. I had decided that I should move and put my District Superintendent; but now a number of pastors want to take the place of my church, and after we recover from the shock of my decision, they will cry base. What shall I do?

A. You have discovered your confusion before your superintendent found a place for you and secured you a call. Now that you find this confusion it must be evident that you are not sure you should leave, and since your church has not asked you to stay, you must notify your superintendent of this decision at once and let him know your name off of the list of "pastors to be placed." Make this decision final and all-inclusive. God does not change, and since He has led you to this place and you now are not released, stand by your decision in the will of the Lord.

Now another word: If and when you decide to leave, take the responsibility for the change, and do not play the baby when some of your friends entreat you to remain and try to place the responsibility on anyone else. Let one or all know that you have made your decision. This will be a blessing to you and the folks you leave.

Q. If a pastor is succeeding and has seen the crowds increase and the finances climb from a salary of fifteen to forty-five with all other bills properly paid, should he change because of a desire to get on another district?

A. No, God has His work in all sections of the country, and the world, and the pastor is not to be taken over to the affairs of the kingdom to such an extent that wherever an open door and a degree of success the next pastor, will there be serve. By all means stay and work where and while God works.

Q. (asked by a layman) Why does our pastor, when preaching in the service, keep with his back to the audience?

A. I cannot tell. I only know that a number of pastors do. I always have felt that they have left the matter the proper consideration. They have not thought of the sound and considered it. They have given no consideration to anything save a sincere approach to God. I am so glad they have in nearly every case been sincere. However, I think they could be further more and face the audience when they pray. I also feel that, without in any sense lessening the right tone of the service, they could give attention to the tone of voice and the acoustics of the building, thus making their voices an avenue of approach in lifting folk to God.

Q. Do you think it wise to tell stories and parables to increase the mission fund?

A. You are not the right of the individual. I further feel that the moment the person begins to tell prospective customers that the profits, all or part, go to missions, they have cheapened the gospel and will develop something that sooner or later will bring the church church must not enter any questionable field like selling a small motto, worth ten for a cent, to the public for the blunt to raise money for missions. We must keep such a passion for souls that we can secure the support of this worthy cause, not in any way cheapening the gospel we preach.

Q. What are we to do with regard to the title on the money taken by the government in the victory tax?

A. It is the opinion of this writer that we should let the government have it, or we would any other. The title is based on the income before any tax is deducted, and just as we have paid the taxes, so shall we also pay the taxes out of that which was clearly our own, thus we should do now. There will soon come the time when the church will feel an increase on the Victory tax, and I feel that the same rule will apply. Taxes are to help ourselves anyway, and if we do derive a benefit and thus an income from them, we will do well to play on the safe side with God on this matter.

Q. In a case where a church member treacherously, should he be excommunicated to be sent to the new place in care of the pastor?

A. No, I do not understand that his letter should be so sent unless it is asked for.

Q. Should a pastor turn the prayer meeting over to others, especially when he has a number of local preachers in his congregation?

A. It would seem that after Dr. W. M. Tidwell's fine article on "The Prayer Meeting" in "The Preacher's Magazine," this question would be amply, but I guess there are phases he did not discuss. It is not open that nothing should be left to chance in the prayer meeting, and that the preacher who has been called to pastor the church should as a rule have charge of this service.

Q. In an abstract part of this question, I think the condition suggested would demand that he have charge more than if this condition did not prevail. First, no other person can have the special interest of the church at heart, and he does see now the trends and problems of the church as he, by conducting the prayer meeting a special opportunity to get his people under right leads and give them direction. As to the fact that two or more of the local preachers in the congregation, his wisdom will likely show him that to use on will demand more time, and in the case of the use of the church at the expense of offending some, and this will be avoided by this work, because in reality it is his job anyway.

Q. Is a church under obligation to accept any transfer presented to it from another church of the Nazarene?

A. I do not so consider. Since the basis of membership, so far as the Church of the Nazarene is concerned, is the grounds of experience in grace, it would follow that the membership committee of the church where no, as is applied for would have to be convinced of this fact before recommending even a member transfer for membership in that local church.

Q. How long should one keep on the the records the names of those who are back-sliders or do not do as they should?

A. The Manual is clear in the position that a longer period than six months is at the expense of the pastor. If such members are properly dealt with and show no signs of interest, then I think the action as stated in the Manual is justified.

Q. I am a young lady evangelist waiting for doors to open. I have just finished my school work. Should I wait for openings or should I do some pushing myself? If so, what?

A. I am glad for your statement that you have finished your school work; for that alone should not have acquainted you with books and methods, but with leadership as well. It would seem that you should present your case to your District Superintendent and to your pastor, and if you have the gifts and graces that go to make an evangelist, that should be enough to assist you to get a start in this field of work. You must keep in mind that meetings of all kinds are not always going to send people, but when you go to the church, they will be able to help you much farther.

As to pushing doors open, that all depends. If you mean by that, getting into an empty church, or schoolhouse, or hall, and
putting on a meeting without a call, that is
fine provided you have the advice of
your leaders in so doing. Success in
evangelism as in all our work, comes by co-
operation.

Q. I am an evangelist, and the gas board
of town refuses to let me gas to travel. Should I quit and take a pastor-
ship?
A. Not on the grounds you suggest. Two
reasons should suffice. First, you do not
need gas that bad, as the trains will carry
your passengers, and the pastors who
care for you while you are in the meeting.
I know your work will be hindered some,
and you think your work as an evangelist
is as necessary as any of our workers and
should have gas; but the same argument you sugges-
ted for putting evangelism can be used regarding the pastorate, for in some
places the boards have been very hard on
pastors. Thus by that line of reasoning,
these pastors should resign. I suggest that
you meet all the handicaps brought on by
war conditions, and then you continue in
your God-called field.

That raises the second question, the mat-
ter of a call. The Bible and the church
recognize God-called evangelists, and if this
is your calling, no amount of inconvenience
should change you to some other work.

Q. Where should a pastor’s wife sit
during the regular service as not to make
herself noticeable?
A. I do not think it will make any differ-
ence where she sits if she takes a right attitude with the folks. It might seem
that any fixedness in regard to place to
make her conspicuous. If she has learned to love the folks, keep in close
touch with God, and boost her husband-
pastor, I doubt if it will make any difference
where she sits.

Q. How do you think an evangelist
should be paid as compared with a pastor?
A. I think they should be a proper
standard set up. The evangelist is on a
tree will basis and if he wins the hearts of
the community, many will give larger sums to him and will not give it to
to anyone else. Again, the evangelist is not
on a salary and thus where the Lord
puts it upon the hearts of the people to pay
him what may seem unusually well, he
should have no qualms about working har-
der in the very next place and conditions
may exist so that he will receive little more
than what he does; or, that he is travelling;
he may receive a notice that his very next
meeting is called off. So I think that we
should pay all that we can without any comparison to the salary of
the pastor. I believe however that we should pay our pastors well.

Q. How can I find time to announce all
of our program in the regular service?
A. In the first place, there may be some
things that some desire to announce that
are not necessary. Second, make a fixed
rule not to announce anything that is not
given to you in writing, and to announce
on a certain day or weeks. Never repeat an announcement. It reflects
on your people. Teach them to get the
announcement in one statement. Again,
a printed bulletin is fine; give one to
each person present and state that all the
onouncements are in the bulletin. Some
pastors have a large bulletin board with
all announcements on it so that every
person can read the announcements used
to get in all the needed announce-
ments, but any or all of them will call for
an organization of time. One great
preacher I observed used the bulletin meth-
old, and had the special song while the
offering was being taken to save time. It
worked with his folks, and it is worth try-
ing.

Q. Is it right for our pastors to make
pulls for money after the sermon?
A. Well, the matter for money is one that we always have had with us,
and with it all we have made the greatest
growth of our time. But, if it does not appear that the pulls have hurt us
as much as some would have us be-
lieve, now as to whether should be done
before or after the sermon depends al-
gether on the background of the occasion of
the pull. If the people are suffi-
ciently informed and interested that the
pull can be made before the sermon. In
such a case, it would be the best time
to make the pull. In other cases it takes
the message to prepare the field, and in such
case the message should be given first. If
the need represented by the pull is just
one I would rather have the pull and the
criticism of the few with the criticism of
“Money, money all the time,” than the just
criticism of those who complain about our
standing in the community because of un-
paid or long-post-due bills.

Q. In case the wife of a preacher does
not co-operate with him and is continually
nagging, thus becoming a hindrance rather
than a help, and in case this condition
should cause the preacher to separate from
his wife, is it necessary for the preacher
to surrender his credentials because of
this?
A. It would not be necessary for a
preacher to surrender his credentials be-
cause of the condition stated. There might
be certain circumstances that would call for a
preacher, and certainly the usefulness of the minister should be greatly lessened.

The Preacher’s Magazine

SERMON OUTLINES

The Supreme Work of Jesus

For their sake I sanctify myself, that
they also might be sanctified (John 17:19).

Introduction
Text: John 17:17-19.

I. TWO NATURE OF THE FALL
A. Man created in the image of God,
rightheous, holy.
B. Lived in a time in the Garden with-
the forbidden fruit.
C. Given the power of choice. To partake
or not to partake.
D. Yielded to the temptation of the serpents
and lost his relationship to God.
E. As a result, his sin separated from God.
F. Lost his righteousness; Morally defiled.

II. TWO FOLD PURPOSE OF REDEMPTION
A. To forgive the sinner, and save him
from his sins (Gal. 1:4).
B. To sanctify or to cleanse the polluted
nature.

1. Gave himself for the church (the
redeemed) to sanctify and cleanse
(Heb. 10:14).
2. To be forgiven and to be for-
given and cleanse (John 1:9).
3. According to God’s purpose for the
individual; to be safe when both saved
and sanctified.
4. Christian’s keeping indicated by a
twofold need.

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1. “Be of sin the double cure, save me
from its wrath and power.”

Remember—That Jesus did not return to the
Father until he had accomplished this
twofold purpose.

II. FOR THEIR SAKE I SANCTIFY MYSELF

Why necessary?
A. Sanctification defined.
B. To make me free from moral defilement
and pollution. To purify. Work of
Holy Ghost whereby believer is
made free from sin and exalted to
holiness of life.
C. To set apart, to consecrate by ap-
propriate rites. Make sacred. Jesus
gave himself. Set himself apart.
Thus sanctified himself. “No man
may partake of my life from me, I lay it
down of myself.
D. To make effective the means of
holiness. Positive aspect of His re-
deeming work. “That they may be.”
Suffered that people may be sancti-
fied with His own blood (Heb. 10:
14).
E. To impart or impound venerableness
(give sancation).
In this sense Jesus sanctified Him-
self. “For by one offering he hath per-
fected forever them that are sancti-
fied” (Heb. 10:15).
Christ’s sanctifying power gives us
the sanction of divine approval.
Whereof the Holy Ghost also is a
witness unto us” (Heb. 10:17).

IV. CONCLUSIONS
A. Jesus prayed that the saints should be
kept.
B. Prays for such power by asking the
Father, to “sanctify them.”
C. Offers to sanctify Himself that they
may have this glorious keeping.

V. CONCLUSION
A. Jesus qualified in three essentials of
sanctification
1. Set apart. Consecrated himself by
twofold rites.
2. Made efficient the means of holli-
ness.
3. Imparted venerableness. Gave sanc-
tion.
Note—He needed not the purifying
or cleansing as he was never de-
filed, but took our place. “He suf-
fured without the gate.”

(222) 91
Christ, the enemy will slip his sword under your fifth rib, and spiritual, eternal death will be the result. First to the city, let thy hands and feet lead you to Christ, where protection is yours.

* Abner's Mistake

Text—Died Abner as a fool dies? Thy hands were not bound, nor thy feet put into fetters (II Samuel 3:33, 34).

Introduction

Description of the character of David; Joab, Asahel and Abner in their relation to the kingdom. Also call to attention that Hebron was one of the cities of refuge and of the law in which the living brother became the avenger for his dead brother. Abner's death at the hands of Abner, at the funeral David said (text). Abner was a prince and a great man (v. 39), yet died as a fool: why? why?

I. Trusted His Known Enemy

A. Turned back to talk with Joab; heeded his words, was caught unawares.

B. Satan: the enemy of man.

2. Cannot listen to his words.

3. Calmly go out on his territory (try the spirits).

II. Why Hands Were Not Bound

A. He was a soldier, experienced in using the sword, perfectly capable of defending himself.

B. Hands symbolize protection; no child of God应当 be without them.

1. Weapon is the Word.

2. Trained to use it (Eph. 6:16).

3. Failure depends on what we fall to, the hands or what strength we have.

III. No, Thy Feet Put into Fetters

A. His steps were free.

1. Feet are means of locomotion.

2. Deliberately walked upon dangerous ground.

B. Man is a free moral agent; his feet carry him where he wants to go.

1. Conscience has the clean places left, and man still is guiding his own feet.

2. We do not have to walk in the way of the world, thank God.

And last, he died as a fool.

IV. Was Outside a City of Refuge

A. Just outside of the city (Hebron).

1. One leap from safety.

2. Joab would not have dared to touch him there.

B. Christ our city of refuge.

"I go, I am with you always."  Abner's mistake.

Conclusion

Trust not the enemy of your soul (Satan); thy hands are not bound nor thy feet put in fetters. For as you stand just a leap from the Word, the enemy will slip his sword under your fifth rib, and spiritual, eternal death will be the result. First to the city, let thy hands and feet lead you to Christ, where protection is yours.

* The World of God

(Psalms 119:105)

How wonderful to encourage our hearts that in the Word of God is a sure foundation. Peter says "we have not followed cunningly devised fables," and many unsanctified and falling things, it is glorious to have something that will stand all storms. "Thy word" says the psalmist. How majestic it sounds—not mere words. Folk of honor desirous to keep their word and delight for them to learn their "word" is as good as their bond.

"Bob" Ingerson made fun of the Bible in a hall in Peoria, Illinois, years ago, said the small church was gone and the church in the city. The next Sunday, the godly pastor of the small church dared to forecast that one day there would be a large church on a downtown corner near by, thousands of Bibles in the little city, and hundreds in the church. A man checked it twenty-five years later, found the large church and the Bibles, and the big church was turned into a factory for making the "stinkiest" cigars he said he had ever seen. We find in my Bible God's Word.

1. The assurance of pardon. Amid the cheapness and superficiality of the day, and much more church-joining, I find the same assurance that it gives our sins as in the days of the deepest religious experiences of men.

2. The assurance of cleansing. The blood of Jesus cleanses from all sin, says the Book today, as ever, and we know our "old man is crucified with Christ." (Rom. 6:6), as in the days of the deepest piety. The favorite texts of Wesley, Fox, Finney and Asbury are in the Word, as when they used them.

3. Further assurances there. Such as healing, Jesus' second literal personal coming, the abiding of the Holy Ghost, and answers to prayer. God's Word reads as it did when they had marvelous healings preached and believed much in Jesus coming again, talked of heaven to the saints and the wonders of being there, how come this to them? Such as the Holy Ghost within, and had answers to prayer, and revivals that astounded the world.

September-October, 1943

Abner's mistake, the same "Word" they had is a lamp to our feet and a light for the path. Does it lead us to the same results—A. C. TWAIN in Church Herald and Holiness Banner.

Beloved, the same "Word" they had is a lamp to our feet and a light for the path. Does it lead us to the same results?

The Procter's Magazine
The boldness of faith (v. 16; Acts 4:13).
The assurance of faith (v. 16; I John 5:10, 11).
The recognition of faith (v. 17; 1 Peter 3:5).
The possession of faith (v. 18; II Cor. 3:7).
The service of faith (v. 15; I Cor. 6:20).
The triumph of faith (v. 20; I John 5:4, 5).
The procession of faith (v. 20—Gen. 22:17).
Thus we have in miniature what faith is, what faith brings, and what faith does.—Selected.

**The Way of Holiness**

(Isaiah 35)

I. Blessings Given on Account of the People Walking in the Way of Holiness.
   A. Wilderness and solitary places shall be glad for them.
   B. Desert shall rejoice and blossom as a rose.
   C. Dwell shall blossom abundantly.
   D. Rejoice with joy and singing.
   E. Glory of Lebanon shall be given unto it.
   F. Excellency of Carmel and Sharon.
   G. They shall see the glory of the Lord and excellence of God.

II. The People Commanded.
   A. Strengthen weak hands.
   B. Comfort feeble knees.
   C. Tell to the fearful heart.
   1. Be strong.
   2. Fear not.
   3. God will come and save you.

III. The Results of Obedience to the Command.
   A. Eyes of blind shall be opened.
   B. Deaf ear shall hear.
   C. Weak hands shall be made strong.
   D. Dumb shall sing.
   E. Waters shall break forth in the wilderness.
   F. Rivers in the desert.
   G. Barren ground shall become a pool.
   H. Thirst thereof springs of water.
   I. Habitation of dragons shall be grass with reeds and rushes.

IV. The Highway.
   B. The way cannot be mistaken. Wayfaring men though fools shall not err therein.
   C. That excluded: The uncle.
   D. That is included: Wayfaring men.
   1. The unbelief.
   2. Those allowed.
   3. The treacherous beast.
   D. What is included: Wayfaring men.
   1. Vehicular men.
   2. Those who return.
   V. At the End of the Way.
   A. Ransomed of the Lord shall return.
   B. There will be singing.
   C. Everlastling joy.
   D. Shall obtain joy and gladness.
   E. No more sorrow, or sighing.

-WALTER McPHERSON.

The Preacher's Magazine.

**Heart Trouble Specialist**

John 14:1-6

I. There is the Claim that Must Make.
   1. He claimed their faith.
   2. He claimed their trouble.
   3. He carried their load.
   II. There is the Declaration He Sounded.
   1. Concerning the Father's house.
   2. Concerning the many mansions.
   3. Concerning the place prepared.
   III. There Is the Promise He Gave.
   1. About His return.
   2. About their welcome home.
   3. About unending and unbroken fellowship.

—Robert L. Rymer, in Gospel Banner.

A Lion in the Street

**Scripture:** Proverbs 26:13.

**Give the picture:**
A lazy man in bed, away from work.

**Not sick:**
His reason is, that his last trip to work he saw a lion in the street.

**Lessons:**
I. It Is Easy to Find Excuses Not to Do What You Dislike to Do.
   1. He stayed in bed because he didn't like work.
   2. The lion was an alibi.
   3. Some people allow lions to keep them from—
      a. Tithing.
      b. Prayer.
      c. Service in the church.

II. We All Allow Imaginary Lions to Keep Us from Doing.
   1. Our excuses are thin at times.
   2. We are smug as we give them.
   3. Will we stand the Judgment?
   4. Must we have courage and trust God.

III. Real Danger Is in Enduring Duty.
   1. There may be a devil in the bed.
   2. Better try and fail than be slothful.

IV. We Are Proved by Deeds Our Faults and Call Them Virtues.
   1. He denied laziness but professed prudence.
   2. We all know our faults if we are honest.

**Virtues:**
1. Ruthlessness becomes frankness.
2. Critical spirit called love for truth.
3. Leanness called broad-mindedness.
4. Judging called holding up Bible standards.
5. We will do one of two things.
6. A. Recognize and mend.
7. B. Cover up and go on.

VI. We May Feel the Scourge but Not Others.
   a. Man called himself prudent.
   b. Family and neighbors knew he was lazy.
   c. So did God.

**Conclusion:**
Do you see a lion in the street? Where there is a will, there is a way.
—Edward Paul.

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**Expository Outlines on Holiness**

**Holiness Meeting Modern Problems (Isaiah 32:17; Romans 8:6; Psalm 33:3)**

I. Holiness Befitting the Law or God is Never Out of Style
   It anticipates the needs of every generation, and meets the problem of each individual.

II. A Pass from Christian experience to the practical aspect of the life experience.

III. Each generation thinks that its problems are vastly different from those of others.

A. Basically it is the outwearing of the Universal Problem of sin—variable, uncertain and destructive.

B. Each generation has its own spiritual experience.

C. God's way is constant (Jer. 6:16).

**Analysis of Modern Problems**

A. Lack of confidence—doubt.
   1. Universal, affecting individuals, nations, and kingdoms.

B. Centered in spiritual life.
   a. God—no central authority.
   b. Bible, no authoritative message.
   c. Each one another in every realm.

C. Catering to self-indulgence.
   1. System of installment buying has taken us from duty.
   2. Behavioral psychology has made an immense contribution.

D. Life of Expediency.
   1. People living a life of expediency instead of principle.
      a) Let me have what I want now.
      b. Let me have of the afflicting of virtues.
   2. Seen in international affairs today.

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**September—October, 1943**

2. Low standards in every phase of life.
   a) Showing itself in moral relationships.
   b) Wrong ideals and objectives.

3. Creates an unassuring and uncertain experience.
   a) Makes life a strain and a strife.
   b) Victim of conflicting emotions.
   c) Frailty.
   d) Not due to nervousness—grows out of desire for thrills and change, or out of multitude of impressions and activities.

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**III. Holiness Meeting These Problems:**

A. Can holiness meet and solve them?
   1. If not, it is not worthy of consideration.

B. Holiness has met them and will continue to do so if man will give God the chance.

C. To the thought of Heart Trouble Specialist.

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**B. Doubt:**

1. Holiness being the life of God, brings faith in its source and giver.
2. Holiness being the central theme of the Bible, gives honor, glory, credence, and authority to the Book.
3. Holiness, being the life of God transferred to the heart life of man, transforms character, and generates confidence.

D. Holiness generates faith, exalts faith, instills faith, stimulates faith and encourages faith. Faith is confidence so removes and dispels doubt.

E. Caring to heart.

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**Message on Heart Holiness emphasized clearly how the self-life is purified and made subjective to the will of God.**

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**F. Low Standards:**

1. Holiness is the highest standard of the universe.
2. Holiness is purity in principles and application.
3. Gives proper objectives, centered in the glory of God.
4. Lifts the standard in all phases of living.
F. Unessence and Uncertainty.
1. Holiness removes carnal emotions.
2. Holiness purifies and centralizes the motive life.
3. Holiness brings inner harmony.
C. Mutilations of life—Living as one.

IV. HOLINESS CAN PREPARE EVERY PERSON FOR THE PROBLEMS OF THIS GENERATION—Lewis T. Coley.

Holiness and Temptation.
(1 Cor. 10:12, 13; James 1:12-14)
I. Holiness Does Not Remove Man from a Prohibitory State in This World.
Its chief glory is that it gives man the strength and grace to be an overcomer in all relationships.
II. What Is Temptation?
A. Simply a solicitation and enticement of the adversary to cause man to sin. Anything that excites a desire within man, that calls for the gratification of his legitimate appetites in an illegitimate manner.
B. The process of temptation.
1. God never tempts
   a) He permits temptations.
   b) Man is tempted primarily by the devil, but also from his own carnal appetites. Also from his own mind—imagination.
2. Steps in temptation.
   a) Attention is secured.
   b) Desire is aroused and excited.
   c) Will attached.
3. Mind is the battleground of temptation.
   a) Here the attention and desires call for consideration.
   b) Here the conscience reminds the righteousness or wrongness of consideration.
   c) It is here the will must make the decision.
4. Man never yields until the will is aligned with the desire.
III. How Can a Holy Being Be Tempted?
A. Holiness does not remove prohibitory states.
B. Temptation is not sin nor the indicia of a sinful nature.
C. An infinite, perfect being is tempted.
D. Temptations are necessary for moral character to develop properly.

Holiness and Humanity.
(1 Cor. 9:24-27; II Cor. 4:6-10; 7:1; 12:7-10; Phil. 3:12-15)
I. Holiness does not make one compatible with frailties and seeming inconsistencies of practice.
A. Holiness does not make one compatible with frailties and seeming inconsistencies of practice.
B. Holiness has to deal with man's moral life directly and indirectly with all other phases of his nature.
B. Have been dealing primarily with the motive life and moral life.
C. Holiness is a high relationship with God.
D. Heart holiness is the life of God completely permeating the moral life.
E. Holiness implants right motives and high principles.
II. Man is living in a World of Imperfection.
A. Nature has felt the effects of sin.
   1. Stories of wars.
   2. Weeds, etc.
B. Man's own makeup shows forth the effects of sinfulness of sin.
   1. Limited, limited of God's grace to sin.
   2. Partial knowledge.
   3. Fallible memory.
   4. Warped judgment.
   5. Hostile disposition.
   6. Finite in all relations.
III. Man is also living in a world of variety.
A. Personality differs from the racial, climatic or ethnic background.
   1. Different races have various characteristics.
   2. Different climates affect man's activity.
   3. Man's economic background regulates many customs and practices that differ.
B. Personality differs according to individuals.
   1. No two children of any family are exactly the same.
   2. Viewpoints of all differ.
   3. Reactions are different to everything.
   4. Appetites and tastes vary.
IV. Man differs also because he is living in a sphere of progressive knowledge.
A. Baby is born without knowledge.
B. Man learns gradually.
C. Persons learn slowly.
D. Activities, relationships, and ideas vary according to the degree of knowledge.
E. Man is also living in a world of suffering.
   1. Bodies are sick.
   2. This sickness affects the mental and spiritual reactions.
VI. Heart holiness can operate in the midst of the moral nature.
A. God works primarily and chiefly on the moral nature.
   1. Removes sin and self-centeredness.
   2. Raises a standard for life.
   3. Provides a proper motive and principle.
B. The practice of these principles and ideals will be faultless but blameless.
   1. Due to limited knowledge.
   2. Due to past training.
   3. The practice will not be identical in all persons.
   4. Practice will be according to the degree of knowledge.
   5. Mistaken will be made but not culpable.
C. Man's reaction to God's operation will be according to the individuality.
   1. May be racial traits.
   2. According to peculiar characteristics.
   3. Holiness does not change the individuality.
   4. Not all will shout.
   5. Some people are brought into bondage by good people, along these lines. Want to force their ideal and standard.
D. Holiness and the physical.
   1. "Have this treasure in heaven vessels" (II Cor. 4:6-10).
1. A sick body does not prevent a person from being holy in heart.
2. Sickness is a result of sin but does not indicate that the sick person is a sinner (2 Corinthians 12:7-10).
3. Paul's thorn in the flesh.

4. Holiness and nerves:
   a. Nerves can so depress an individual that it seems as if God is not in the universe (Isaiah 50:10).
   b. Person who is not nervous will condemn the nervous ones.
   c. Nervous persons will sometimes act similar to a rational person but due entirely to physical and mental reactions. The collapse may unbalance the person mentally and they may take the attitude that they have committed the unpardonable sin and crossed the deadline. Yet when their physical disorders are rectified and they regain their mental equilibrium, they find themselves in good spiritual condition without seeking God to restore them.
   d. A nervous person is subject to self-denudement.
5. Holiness and moods:
   a. Too many have classed all moods as the result of carnality.
   b. Moods are also produced by attitudes, temptations, physical suffering, heaviness through manifold temptation, etc. (1 Peter 1:6, 7; 2 Corinthians 10:3-5).
   c. Moods are not constant but variable. This is shown in the writings of the past.
   d. Individual must endeavor to discipline the moods to properly adorn the doctrine of holiness.
   e. Regulation of attitudes is a great help.

VI. Man's responsibility to holiness in his humanity (Philippians 2:12-15):
   A. Keep the motive life pure (2 Corinthians 7:1).
   B. By suppressing normal appetites to keep them from becoming abnormal in their cravings.

1. Physical: "I keep my body under" (1 Corinthians 9:27).
2. Mental and spiritual—some people have such a craving for a certain demonstration or type of preaching that they cannot enjoy a service or message that does not have it.

C. By keeping submissive and susceptible to the discipline of the Spirit.
1. He will guide.
2. He will check and rebuke.
3. He will direct the person to rectify some of the blunders and mistakes.
4. He will lead to greater knowledge.

Heart holiness is not compatible with voluntary ignorance.

D. Be charitable to others.
1. Do not expect others to do exactly like you do.
2. Allow the Spirit of God to be their guide.
3. Keep the vital living relationship with God.
4. Let nothing break or mar it. "Press toward the mark." 
5. Do all to show an appreciation for it.

•

Midweek Meetings
Dr. James Best, pastor of the First Church, Wilkinsburg, Pa., is using "Prayer Passages of the Bible" as his theme for midweek meetings.

Dr. A. Gordon MacLennan, of the Shady-side Church, Pittsburgh, has been using a midweek series of subjects on the "Names of God" as follows: Oct. 28, "Jehovah—Jireh"; Nov. 4, "Jehovah—Nissi"; Nov. 11, "Jehovah—Nabi"; Nov. 18, "Jehovah—Shalom"; Nov. 25, "Jehovah—Tsidkenu"; Dec. 2, "Jehovah—Jesu".

Dr. W. W. Orr, pastor of the Westminster Church, Des Moines, Iowa, has begun a series of Wednesday evening studies on "Religion in Art." The first of these was on "The Last Supper," painted by Leonardo da Vinci.

Dr. R. D. Thomas, pastor of the First Church, Akron, Ohio, began a series of Sunday night sermons on "Questions God Asks." Themes are:
   - "Where Art Thou?"
   - "What Art Thou?"
   - "What In Thy Hand?"
   - "What Doest Thou Here?"

Rev. William Nicholl, Quincey, Mass., in November started a series of sermons on the Book of Revelation.

Rev. Roy Leach, pastor of the Second and Fifth Church, Pittsburgh, has preached a series of Sabbath evening sermons on "Who Then Can Be Saved?" as follows: "The Prodigal Daughter" (Luke 15:11); "A Great Material" (Luke 18:19); "A Woman from the Upper Crust" (Acts 16:14); "A Hardboiled Officer" (Acts 15:11); "A Mere Lad" (1 Samuel 3:10); "A Stranger and Alien" (Ruth 1:15); and "A Young Man Who Had His Fling" (Luke 15:19).

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Recent Sermon Themes
"A Hope That Changes Life" (I John 3:3) and "A Great Awakening" (Genesis 1:28), by Rev. Harold S. Wilson.

"The meaning of Eternal Life" (Matthew 16:17) and "God's Will or Our Will" (John 5:30), by Rev. Bruce B. Buchanan.


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Ask Dr. Chapman

This is the book for which so many requests have been made. From Dr. J. B. Chapman's Questions and Answers column in the Herald of Holiness the most interesting queries and replies have been selected for this volume.

These questions and answers have been grouped into twenty-two classifications as follows:

- Christians
- Confession
- Grace
- God
- Heaven
- Relation of New Testament
- Old Testament Sermon-Limination and Tribulation
- Marriage
- Money
- Prayer
- Regeneration
- The Sabbath
- The Sacraments of the Church
- Sanctification
- Holiness
- The Second Coming
- Sin
- Theology
- Tithes
- The Trinity
- Unpardonable Sin
- War

Obviously this is a volume for ministers and laity; for young and old.

Price $1.00

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September-October, 1943
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D. B. Charles

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E. K. The vital living relationship with God.

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2. Do all to show an appreciation for it.

3. Learn to live by faith—Lawin T. Conkly.

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Sermon Series

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- "Problem Like Mine" (Psalm 119:63), by Rev. Wm. H. French.

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ILLUSTRATIONS

By Basil Miller

Missing the Rocks

The pilot said, "I am able to trim the rocks in the channel as I steer the ocean liner into the harbor because someone else has experienced the firsts, and we are able to miss the rocks." Of course we are able to miss the rocks because he has navigated the channel before. It is the reason it is easier to travel the ocean highways with the knowledge. He knows the rocks, the dangers that lurk in the channels, and the troubles that make the passage difficult to travel.

When we drive down the channels, we can read a book on nautical science and never be near a ship. We can master the art of navigation on paper, until we can drive a hundreed per cent test and still be unable to chart a course a half-mile across a harbor. It takes practice, the science of putting theory into experience to make a navigator out of a novice.

This is the heart of religious guidance. Accept the leadership of Christ, for He has charted the course before us.

+ 

Overcoming Prejudices

"I heard, about him through his books," said the pastor. "He was always harrowing on pork and beans in England, but the like, so I was prejudiced against this man Shellenhamer, and I decided that I couldn't take him.

Dr. Harding was relating how small things with prejudice can build up prejudices and he told of his sentiment. Shellenhamer, the odd Free Methodist preacher, was a kind of evangelist. Of course the evangelist seems to be a little strong against pork and beans, but he is another side to his life and work, which in turn Harding was to discover.

One Sunday morning when Harding was pastor of the church that was people of the background built up prejudices and he told of his sentiment. Shellenhamer was in the audience. So the pastor sent for the visiting preacher to come to the platform.

"And I want you to lead us in prayer," said the pastor, "the doctor to the evangelist when they had been told about him all the while the feeling is the spirit of prejudice against" the man who is not heard but with whom he had never been intimately connected.

"So you're dear Brother Harding," said the pastor, "but putting his arms around the pastor and then close to his side. "I have always wanted to meet you and so that I am here I am so thankful to God.""
MISSIONARY DEPARTMENT

An Urgent Call

While I was feeding the chickens one evening a small Indian boy approached me and said, "My father, Kandahas, says that you are going in what he calls to the mission and that he can get converted. He says he wants to go to heaven, he doesn't want to go to the fire. I also want to go to the fire, but I don't want to go to the fire, I don't want to die the devil, either."

We were just getting a good start on the transportation of the Gospel of St. John, and there were a number of unanswered letters in my office. I could not give him a very definite answer in what circumstances but assured him we would go after a few days.

Before I could finish my work and get to the house to tell my wife about this remarkable invitation, the boy was there, repeating what he had already said to me. What about the translation work? What about getting the mail off in time, and what about the rain and high water? The boy gave my rather indefinite answer a definite turn and ran along to play with the other boys. The next day he and the visiting Indians left early.

Our helper and his translation work, Daniel Dinduchu, asked for three days' time to go back to the cave where the Guañareo raises his young. We gladly granted his request as that would give us a change of scene and weather. But there was the visit we had promised.

Toward night my wife said if it wasn't for the high tide we would take Kam and some of the boys and go. The water is not high enough to hinder us much, since most of the river is up against a mound. There was some work to do on the outboard motor, and it had been out of commission several months, but a half hour or eleven o'clock we were on our way. By one o'clock we left the turn of the Maraven and entered the tranquil water of the lower Sipap. Two hours of gliding along brought us to the landing place.

A short distance from the river we staggered our motor, gasoline, paddles, tool box, etc., in a heap and continued on with large green leaves to protect them from the rain. To the left a climb up the mountain side and a mile or so through a jungle brought us to the house of the inquirer.

The house was out after wild hogs, but would probably be converted. We were given seats and food. When the owner of the house got there, he was surprised to find that we had arrived as he had expected to be there for four or five days yet. In the lengthy talk he expressed something about God and religious matters through various people. He said he lived in fear of the place of fire and was anxious to get converted.

While he was talking we were surprised to see the house take up huge vessels containing the mustard and carry them out to the field. We were not a bit surprised by the read on a bag of gold asking alms of those who passed by. Some gave a few copper pieces, others gave him nothing, and one gave him a few gold pieces. But we were seated on a bag of gold and didn't know it. He could have opened the bag and have had an abundance of gold. Now you yourself are the bag of gold. Forget what has been going here and there in search of a few crumbs of truth. When you have this wonderful Book locked up in this chest, and used as a seat. Read the Book and believe what it teaches you, and you will find rest for your soul.

He thanked me heartily, and proceeded to buy Testaments and Gospels for his sons and grandchildren who were old enough to read—Rose S. Winans, Nazarene Missionary in Peru.

The Counterfeit Bible

Tramping along the dusty trail up the Chira River with my little box of Bibles, Testaments, and portions which I offered from house to house, I arrived at the home of an old man with a long gray beard. When I offered my book to him, he asked if he had a book which some said was a counterfeit Bible. I ran from house to house, and he committed an awful sin. I told him that I had long desired to have a counterfeit Bible and compare it with the genuine. In his hands he had some of the genuine Bibles containing clothing and other various sermons for the guests. Opening one of these books he took out a book which he claimed was a counterfeit Bible and published by the American Bible Society. When he handed it to me I began to read the See also the Mount of the Gospel of St. Matthew. As his interest grew I asked him if that sounded like a counterfeited book. He went ahead and read aloud the contents of the book. After a few sentences the man said, "No", he replied; "that sounds good."

"Now," I said, "let me tell you a story about a blind beggar seated by the road on a bag of gold asking alms of those who passed by. Some gave him a few copper pieces, others gave him nothing, and one gave him a few gold pieces. But he was seated on a bag of gold and didn't know it. He could have opened the bag and have had an abundance of gold. Now you yourself are the bag of gold. Forget what has been going here and there in search of a few crumbs of truth. When you have this wonderful Book locked up in this chest, and used as a seat. Read the Book and believe what it teaches you, and you will find rest for your soul.

He thanked me heartily, and proceeded to buy Testaments and Gospels for his sons and grandchildren who were old enough to read—Rose S. Winans, Nazarene Missionary in Peru.

India

Parajeo, who before his conversion was an illiterate village man, has been used and led of the Lord in a remarkable way. Recently I went to one of two quite original illustrations which have been a blessing to him after a month of fasting and prayer. I returned home reporting the work of God in the hearts of these children—Rose S. Winans, Nazarene Missionary in Peru.

Buying a Bible

In the village of LaHuesa, as I left the railway station a group of boys and young men accosted me. One of them, who appeared to be their leader, said he wanted to sell me his Bible as he had read it and it was no good. It was my business to sell Bibles, not to buy them, but I would have to meet the challenge or leave town without selling any books. It occurred to me that I might be as interested in this young fellow's story as he was in mine, and so gain my point.

I asked him, "What do you want to do a counterfeit Bible?"

He said, "I have written a house, brought out his Bible, and a glance would have been sufficient to convince one that it was genuine. Have I read the story of Creation in the beginning of the Book?"

I asked him. "Why, no, I don't like it," he replied.

"Have you read the story of the birth of Jesus?" I inquired.

"I don't like it," he affirmed. "I thought to myself, he probably never has read it if he finds it so dull and uninteresting. Then I thought, what passage of scripture would be most likely to grip this young man's attention? I have read the story of Joseph," he began reading aloud, and soon declared his increasing interest. Finally, when their interest became intense, I closed the book, saying, "I will buy it from you. How much do you want for it?"

They were smitten, and he suggested. We bought the book, and this young man reached over and took the Bible out of my hands, said, "I don't want to sell it.

A regional Youth Conference in Akola, along with other young people of several neighboring towns, was one of our activities. During recreation hour one afternoon a group of young men were playing at a football. In his report when he reached home, he said, "I never had such a night. We watched it with great interest. I noticed that the harder it was to throw the ground, the better they hit. It didn't matter how hard they tried to try to win— it was a night they spent in heaven."

—Max. L. C. Frishland, Nazarene Missionary in Basim, Berar, India.

—J. W. D. Schramm, Missionary in Peru.

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In the opening paragraph the author says, "Religion has been the most neglected phase of history. The average college student could pass better examination in Greek mythology than on American Church History. He has learned that the religious leaders of America..." He further points out that this American Church History has been a part of the curriculum of every major American university. Perhaps no man living has had more to do with this change of attitude than Dr. Sweet, who is professor of the History of American Christianity at the University of Chicago Divinity School, and an outstanding authority on religious history in America. His doctoral dissertation was one of the first, if not the first, in this field. Since then he has written or collaborated in the writing of a score or more of books in this field, perhaps the best known of which is his "Manhood in America," which surveys the entire scope of American Church History in his most recent volume, he has taken up a detailed study of the religious situation in the colonial period. In the early chapters he deals with the transplanted religious groups and movements from Western Europe in America, and the influence of these groups on the religious pattern in America.

"In America up to the middle of the seventeenth century the religious majority to be the offshoots of the conservative wing of the Protestant revolution. From then on the picture changes as some and more of the minority groups find their haven. Dr. Kramer asserts that in Germany the sciences have supplanted belief in the Bible and thus have prepared the way for the rise of religious humanism. "What the true prophets are no longer trusted, not because the false prophets will prevail in the end."

In answer to his question, "How do we know God?" Dr. Kramer at the outset gives his unequivocal answer: "We do not know God as a disinterested scientist comes to know the empirical facts of the material universe; in this sense, God is an object of knowledge; it is something wider than knowledge, something different in principle from knowledge. Faith is an absolutely unique and peculiar attitude in which intellect and heart, imagination and conscience collaborate, an attitude not to be achieved by means of pure reason."

The author proceeds to show the logic of his position that God cannot be known through the eyes of a neutral spectator but that the obedient, present believer. The intellectual who builds on revelation can open the shrine of ultimate truth to God; the exponents of empirical methods have sold out to the scientific method and have robbed religion of all its practical value; even the most religious of theologians cannot bring us to the knowledge of God. "God shows his face to those of simple souls raised to him in prayer."

In his fifth and last lecture of the book, the author sets forth his own position as a mediating one between historical relativism, or historian, and religious fundamentalism. He sees that the scientific historian misses the religious significance of history; but he also denies that the religious fundamentalist is right in believing in biblical events such as Creation—to be founded in fact. In this he follows a school of quasi-modernists who would like to possess the vigor and spiritual power of those who really believe the Word of God, but who still do obeisance to the "God of Human History." Dr. Kramer's unqualified defense of the superiority of faith over the scientific method in knowing God seems, in truth, to hurl a challenge to the humble believers may know God is hearing, but one who has little sympathy for the way (in his words) fundamentalists terrorize history, and indeed, science as well."—A. Edwin Sander.

**The Gates of New Life**, by Dr. James S. Stewart, Scribners, $2.00.

"Love's Last Appeal" is the title to one of the new books of Dr. Stewart's new books. It is the most exciting and inspiring arrangement of thoughts one is likely to find in the view of the man who let out his vinegar to husbandmen and could not collect the fruits of its labor: it ends with the man's comment, "It only Seed which perished in the attempt."

The author pictures men trying to silence the echoes of God by driving his messengers away, biting some, killing some, determined not to yield. Quotations his words, "As long as He lives, this Jesus, this incarnate God, the knowledgement of God, shall never be safe. There is going to be no peace for us in our sins, until He has been gagged, silenced, and destroyed out of sight. Come, let us kill Him!" And they did.

And they are doing it still, trying to silence Jesus. They always will be doing it, for Jesus is the most disturbing factor on the face of the earth at this moment. You cannot sin in comfort. Christ is there. You cannot feel safe or certain. Christ's steady eyes are upon you. You cannot call your life your own: this stibbe can keep Christ from you: this stibble can make you feel like God's tabernacle. And sometimes times a man, tired by these feelings and irritated by this Jesus whom he cannot shake off, slams down, slams down, slams down, violent hands upon the conscience Christ has kindled within him; he chooses it, he chooses it, he chooses it, he chooses it, he chooses it, he chooses it, he chooses it, he chooses it, and then slams the dead, useless away. "The Lord God omnipotent, whose judgment is come! And the sun and the moon and the stars fell to the ground!"...

**The Pastor's Legal Adviser**, by Brand and Ingram. Abingdon-Cokesbury, $2.00.

This book is exactly what its title represents: it is to be: a manual of law designed to help the minister in the legal aspects of church problems. Written in non-technical language, surveying 255 essentials of law applicable to the ministry and the church, and covering the territories of the American territories and the District of Columbia, it is a fresh departure from the pamphlete-like statements of the legal aspect of almost any problem the minister is ever likely to face. Just a few of the sections covered...
are: Religious Liberty, Sunday Law, Distur- 
bar of Religious Meetings, Church Cor-
porations, Elections, Records, Donations, Tax,
Exemptions, Wills and many others. Such
matters as military, training, compulsory
oaths, salute, to the flag, etc., are covered.

Since very few ministers are trained in
this important part of their work, and since
they so often find themselves in need of
legal information, both in conducting the
business affairs of the church and in ad-
vancing their lives, there is a volume
that is a valuable addition to any preacher's
library. It is written by legal experts, and
is therefore unashamedly, document-
ated with citations to cases and deci-
sions.

It is obviously by no means intended to take
the place of expert legal assistance, when
and where such is needed. But it does give
a basic knowledge of the laws concerning the
ministry and the church. Any pastor will
find it extremely valuable and practical.

R. L. Longenecker

+ THE PLAGUE OF MAN AND THE POWER OF
GOD, by D. Martyn Lloyd-Jones. Abingdon,
Colloquium Press, $1.00

D. Martyn Lloyd-Jones, Associate Min-
ister of Westminster Chapel, is the author of
this fundamental and practical book.
Here is a series of four lectures which were
delivered in the assembly hall of the Free
Church College, Edinburgh, Scotland. The
fifth chapter was added later.

The purpose of the book is stated in the
introduction to the first chapter. It is to
aid the ministry of the church in meeting the
fundamental needs of the present age. It is
pointed out that there are times when we have
to "ordeal to be kind." A superficial, exter-
nal healing will aid internal, death-dealing
infection. The business of the ministry is to
do more than give comfort. That may be
involved in Christianity. Christening a
"dope" to the people. "The church must
sacrifice itself and realize afresh that
though the gospel is timeless and changeless,
its trials are always contem-
porary." Not to fail as at the time of the
last war, the Christian Church must deal
effectively and realistically with the situation
by probing the wound, revealing the trouble,
and offering a remedy.

Interesting and informing is the dis-
cussion of "The Religious History of Mankind.
Here evidence is given with the authority of
the theory of the natural religious progress
of the race is false. Instead of man progress-
ing in religion from animism to magic, to
ancestor worship and totemism, to ghost
worship, etc., man developed the stage, described as polytheism and on

eventually into monothelism, Saint Paul's po-
sition is that from original monothelism
there has been a fall and an corruption.
Evidence, against the natural progression
view is given under four headings: (1) It
is a view that is false. (2) It is false to
the church of the history of man subse-
quently to biblical history. (3) More
thorough study of comparative religion evi-
dences original belief in the most high God.
(4) Then it is false from the standpoint of
our knowledge of the nature of man.

The chapter on "Religion and Moral-
ity" is especially impressive. The folly,
which has been the drift for about one hundred
years of pure and righteous conduct, is seen
in the following quotation:

"Religious morality if it is to serve.
Godliness is essential to ethics." That
morality alone without re-
ligion, or to place morality before religion,
leads only to disaster; because it is to insult
God, and also man, to provide no ultimate
authority or sanction for man's life, and to
provide no power for moral living.

In the chapter on "The Nature of Sin"
there are modern views of sin over against
the biblical view as seen in Romans 1. What
Paul says about sin may be classified under
twelve headings: (1) Sin is deliberate.
(2) Sin is debasing and depraves.
(3) Sin is disgusting.

"The Wrath of God" is discussed by the
author in a most convincing manner. He
shows that the wrath of God is inseparably
connected with the other Christian doc-
trines, and there is much evidence in its
favor on the practical level which is a
refutation of the arguments of moder-
nists. Then proof is given that the wrath of
God is revealed from heaven in nature, in
science, in human character, and in special
revelation in the Bible.

The book is climaxd with the final chap-
ter, "The Only Solution," which is a fine
presentation of the gospel as the power of
God unto salvation. I recommend this book
as containing much valuable and usable ma-
terial.-M. K. Newsom

+ When a halo is placed about the head of
a saint you may know that he is dead, and
that he has been dead a long time. But
when there is a flame of love in the heart of
a man and the desire to speak of God as
a fire in his bones, you may know that he
is a prophet of the Almighty and a flaming
evangel of the Most High. And what the
world needs more than dead saints is a
halo about their heads to living saints,
with hearts aflame and with a burning pas-
ion for high and holy services to the
freedom of God.-North Carolina Christian
Advocate

The Preacher's Magazine

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years ago. We have secured permission to print a United States edition.
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than that. This volume presents Christian Perfection in all its phases and ap-
plications.

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tian Perfection implies, The Essential Element in Christian Perfection,
Christian Perfection as Interpreted by John Wesley, Christian Perfection in Relation
to Sins and Mistakes, Christian Perfection and Temptation, Do the Scriptures
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