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Managing Editor's Message

Almost all preachers stand, as did Moses, in the presence of a great occasion and ask as he did, "What shall I say unto them?" It is also true that if we will get as close to God as Moses did that from the holy place, that meeting with God, we will have something worth while to say to the people. What shall I say? Say something great about God, "Great is the Lord, and greatly to be praised" (Psalm 48:1).

Say something about the power of the Prince of Peace, declare His mighty work of salvation, the power of His Word, the healing touch of His hand. Say something helpful, something encouraging, something that will give inspiration and courage to people in the midst of great trouble. Say something about the nearness of God, the adequacy of His grace, and emphasize the security He brings to the trusting soul.

From time to time we will use material from writers and preachers who may not be in full accord with the doctrinal positions of this magazine. In fairness to them and as an explanation to our readers, it is understood that the printing of their articles does not imply that they are in full accord with the doctrinal position of this paper, and on the other hand, it does not imply that the editors give full endorsement to all of the writings of these authors. Our purpose in soliciting and printing their articles is to present to our readers as wide a range of material and suggestions as possible, and the nature of the material printed from these authors is what most Christians may accept. The principles of Bible study, methods of presenting the message of truth, and ways of working in the kingdom of God are the same although there may be some difference in doctrinal emphasis. We trust our readers will find these articles thought-provoking and inspiring.

We solicit suggestions from our readers relative to subjects you would like to have discussed in The Preacher's Magazine. This is your magazine, preachers! So speak up! Let us know what you want... We have good things in store for 1944.

D. Shelby Corlett
Managing Editor
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MESSAGE

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From this point on we will use material from writers and preachers who may not be in full accord with the doctrinal positions of this magazine, in fairness to them and as an exploration of as many means as possible to understand that the printing of their articles does not imply they are in full accord with the doctrine. In addition, the distribution of this paper, and on the other hand, it does not imply that the editors will ever endorse all the writings of those authors. Our purpose in selecting and printing their articles is to present to our readers a wide range of material and suggestions as possible, and the nature of the material printed from these authors is what must Christians accept. The principles of Bible study, methods of presenting the message of truth, and ways of working in the kingdom of God are the same although there may be some difference in doctrinal emphasis. We trust our readers will find these articles thought-provoking and inspiring.

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D. S. B.
Managing Editor.

The Preacher's Magazine

November-December, 1943

THE PROPHET'S VICTORY

J. B. Chapman, Editor

THERE may be an "energy of despair" which has sustained fighting men in the final stage of a losing conflict, but for such energy we have no concern. The "energy of victory" is much more in place in the work of the prophet's life. It is of course a deterrent for an inanimate assurance of victory to slacken his application to the causes which make for victory, and it is therefore well for one to remember always that no victory is so complete that it could not have been more glorious. And we must forever guard against the mistake of King Josiah (2 Kings 13:14-19) who stopped with the third striking of the arrows, and with a partial victory, when he should have smitten five or six times in testimony to faith for a full sweep of triumph. And yet it does add to the strength of the contender to be assured that the outcome of the conflict will be favorable, and it is ever more heartening to know that the tide of battle is to run consistently and continually in his favor.

The prophet who is a true prophet of God has within his grasp always the means with which to win. It is unthinkible that God should call to His service a man or woman who does not have the capital, in the form of natural or acquired ability, to succeed with the work of the ministry. To think otherwise is to accuse God of folly. If, therefore, a God-called preacher fails to make good in the task of the gospel, the failure is chargeable to the preacher's account. He could have made good if he had used the powers God gave him. His failure is the failure of the unfaithful steward.

But the factors which make for success in the preacher's calling are not wholly in the nature of sovereign bestowals. They are partly of that nature, but they are also partly in the nature of work and human income. Thousands of men were born in straitened quarters as Bud Robinson was, and thousands have had as good a natural heritage. But the difference between the accomplishments of any of these thousands and Bud Robinson is the difference (speaking in the sphere of conditions) between not improving on what is given and applying oneself to the full for the sake of improvement.

The outline of my thought for today is purely accidental and mechanical. The only justification for using it is in the fact that it gives me opportunity to emphasize things that are fundamental. The outline is in the word "Victory," and using the letters of this word as symbols, we are able to set forth seven of the essential factors in the victory which belongs to the prophet as the prophet of God:

V stands for vision.
I stands for intelligence.
C stands for courage.
T stands for triumph.
O stands for order.
R stands for rest.
Y stands for yearning.

The ancient name for prophet (as in Samuel's early days) was "Seer." And I think this word is a good translation of the Hebrew which was a word designating one as having ability to see quickly and plainly. The word almost most words do, illustration in the ordinary callings of life, where the hunter, for instance, was judged by his ability to see the game before others saw it and to see it plainly as to be able to direct spear or arrow effectively. In the case of the prophet of God the word soon came to mean that the man of God could discern, the man of whom Saul inquired concerning the location of his father's straying asses.

The history of the prophets bristles with instances in which these men could see more than others could see and see more plainly than others could see the most serious matters of men and nations. Men like Nathan were able to see the guilt of a saviour king, and men like Elihu were able to discern the murderous design of a solicitous servant of a king. But also men like Haggai and Zechariah were able to see the glories of a second temple, when others were moved to weep over the contrast between this and the finer temple which Solomon built. And it was by reason of their vision that they were able to encourage the
people in the difficult task. But little application is needed here. Who does not know that the preacher is defeated before he starts to fight? If the preacher cannot see anything that needs to be done, it is a foregone conclusion that he cannot do anything worth while. But if the preacher is blessed with house-top vision, he can hold to the highest ideal. The horse's back is an afterthought. May we not venture to say, as Elisha did for his servant when the enemy filled the valley, "Lord, open the young man's eyes that he may see that they be far us more than they be against us"?

Solomon observed that "dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom." Perhaps this proverb has no more apt illustration than when applied to the preacher. Men speak of the "fool preacher," and proceed to justify their cognomens by reference to just one or two words or deeds. The first requirement of the preacher is of course that he be a good horse. But a good horse demands that he be a wise man comes as a close second. We are not now speaking of education or of beauty. We are speaking of just plain, everyday intelligence. This quality has been called "horse sense." And this was always intended to be a compliment to the horse. The wise horse, which is of course the typical horse, has so many wisdom qualities needed by all men, and especially by that "forbear to mention instances. Enough that we say a preacher must have intelligence and use it if he is to be worthy of victory.

Men like John the Baptist whose fidelity cost him his head, Paul who struck his message on Mars' Hill and in Nero's court, George Fox who cried to the prancing monarch, "Sit down, king of the earth and let me speak," have shown, either by example what spirit God's prophets are of, and how they must "cry aloud and spare not." We can call upon to die for the gospel we preach, but even though our heretics are sympathetic, we cannot preach to them as we ought except we possess the spirit of the man who was willing to die for the message they proclaimed. Courage must not be confused with foolhardiness, that despicable counterfeiting of the spirit, but because it cares for the consequences. Holy courage has an element of suffering in it that lifts that form of courage to a place among the cardinal virtues and makes its work into sacraments. Our day calls for preachers who, while too intelligent to rant, are yet too true to give in, and who will preach the truth as God gives them to know the truth without regard to either the fear or the favors of men. And it is not in his public ministry only that this conflict is felt, but in his private life, his pastoral visitsation, his attitude toward specific tasks, and all that has to do with leadership in the Church of God.

"Triumph is the attitude which the victorious preacher must have always. It is folly to reason that the work will itself always be worthy of victory. The hope may spring eternal in the preacher's breast, and he must always hold to the inner sentiment, 'It can and it must be done.' There may be callings in which discouragement is no great deterrent, but the ministry is not one of such callings. The preacher who has allowed his personal problems to get him down is unfit for the ministry. The preacher who bends beneath his task to the point of depression is likewise disqualified. The minister who has determined that he must be a wise man comes as a close second. We are not now speaking of education or of beauty. We are speaking of just plain, everyday intelligence. This quality has been called 'horse sense.' And this was always intended to be a compliment to the horse. The wise horse, which is of course the typical horse, has so many wisdom qualities needed by all men, and especially by that 'forbear to mention instances. Enough that we say a preacher must have intelligence and use it if he is to be worthy of victory.

The preacher is a teacher, the preacher is an example, but most of all the preacher is a shepherd whose heart bleeds for the erring, whose soul is afflicted by the stripes inflicted on others. The preacher may be called upon to preach on judgment themes, but he must preach out of a heart of love and mercy. He may find it necessary to rebuke, but he will do it with "all long suffering and gentleness." Vision, intelligence, courage, triumph, order, rest, yearning: what a marshaled host in the preacher's best days arrayed! If some members of the company seem a little weak, let us not become discouraged. Rather let us discover where the weak places are that we may reinforce those places before the enemy can make a breach. And let us think of no factor as incapable of enlargement. Do we have vision? Then pray that it may become wider and clearer. Do we observe some marks of intelligence in ourselves? Then pray for growth in knowledge and wisdom.

Some courage does not imply all courage. Triumph may easily lead to fullness, and self-deception may be a matter admitting of degrees in assurance. Order is capable of fuller form. Heart power is the divinity of all the rest. The Methodist could pay to his preachers to say they were "pathetic preachers," meaning that they lived amidst tears and preached with evidences of broken knees. And even victory, the product of all factors involved, can be fuller and more blessed than any of us have known.

When Faith Breaks Down

BY THE EDITOR

The subject of our conversation was a preacher who has made a habit of "getting into boxes" with his personal and church finances. His story is "just one unmitigated. After another" down through a series of movements from one location to another. We left off speaking on the practical phases of the case for a moment and fell to analyzing motives, as he always seems to have a reason to do. One man in the group defended the brother's intentions, and offered as explanation the phrase "He just habitually overloads his faith." The words were spoken in charity and without any semblance of
Sanctification in the New Testament

Ralph Earle, Jr.

Hebrews, General Epistles, Revelation

FROM beginning to end the Epistles to the Hebrews afford us an excellent introduction with the background and atmosphere of the Old Testament. The book begins with a reference to God’s various methods of revelation before Christ. Questions from and allusions to the Old Testament are frequent and abundant. Such institutions of the Hebrew religion as sacrifice, the priesthood, and the tabernacle are common figures here. Melchizedek, Abraham, Moses, Aaron, Joshua—these are some of the Old Testament characters discussed. And then we come to the eleventh chapter, where we find a veritable galaxy of saints of the old dispensation: And not only are these surface evidences prominent in the large and very warp and woof are composed of Old Testament material.

It is only natural, then, that we should find an approach to doctrine which is by way of the point of view of the former dispensation. This would necessarily be the starting point.

A good example of this will be found in the ninth chapter, verses thirteen and fourteen, where we find a reference to the old ceremonial method of sanctification and the counterfeits in the cleansing by the blood of Christ.

For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, cleanse your conscience from dead works to serve the living God?

There are two observations which should be made on this passage. The first is that the Old Testament ceremonial sanctification carried with it the thought of cleansing. It was the water of purification which was used for sanctifying people. So we are not taking undue liberties with the Scriptures when we insist on including the fact of cleansing in our definition of sanctification.

The second observation is that the New Testament counterpart of this Old Testament act of sanctifying is regeneration. The cleansing of the conscience from dead works would certainly be a part of the experience of conversion. All of which would lead us to state that Christian sanctification begins at conversion. Regeneration is initial sanctification.

Going back now in our study to the second chapter and the eleventh verse, we read:

For he that sanctifieth and they that are sanctified are all of one.

The present tense is used here for both occurrences of the verb. The literal rendering would be “he who is sanctifying and those who are being sanctified.”

Clearly there is no emphasis here upon sanctification as an act or event. Rather, it is treated as a process. The comment of Westcott is pertinent. He says:

The present participle marks the continuous, personal application of Christ’s work.

But it is not in the sense that he who is sanctifying and those who are being sanctified.

It would seem that the basic idea of this verse is that expressed in First Thessalonians 4:7. “For God hath not called us unto uncleanness, but unto holiness.”

God’s will is the first cause, and the death of Christ the procuring cause, of our sanctification.

But it is obvious that the verse means more than that. For it says that “we have been sanctified.” Every Christian was potentially sanctified in the sacrifice of Christ. In God’s will it was made actual. Sanctification is not only the result of our will but the outcome of God’s will. It awaits only the answer of our wills to make the potential actual.
There is also an emphasis in this verse on the fact that our sanctification is wholly dependent on the blood of Christ. It was in the will of God that we should be sanctified by the sacrifice of His Son. In the fourteenth verse of this same chapter occurs the statement:

For by one offering he hath perfected for ever them that are sanctified.

The last word is a present passive participle, as found in another case above. It is in the singular number, as it is here.

But what is the significance of the work "perfected" in this passage? One of the things that is emphasized is that Judaism did not assure perfection for its adherents, whereas Christianity does.

Westcott’s comment on the verse we are studying seems to point out the right interpretation. He says:

The “offering” of Christ, His perfect life crowned by a willing death, in which He fulfilled the destiny of man and bore the punishment of human sin, is by and in which every human life finds its culmination.

It is surely a succinct statement of the meaning of this verse. In and through the life and death of Christ we reach the goal for which we have formed in us again the image of God, so that we may manifest him to others and so bring glory to His name. This is sanctification.

In the verse of the tenth chapter we have a reference to the blood of the covenant whereby he was sanctified. That last clause is interesting in the Greek. It is the blood in which he was sanctified.

The blood of Christ is as “the fountain” in which the sinner “plunged” for cleansing. The verb “sanctified” is in the aorist tense. The following of the Christian is spoken of as one definite act, writes Westcott.

The use of the aorist and present tenses in Hebrews for the verb hegadeo differs somewhat from that which some might expect. The present tense is used four times, while the aorist occurs only twice. Once the verb is in the perfect tense. So we may say that the process is emphasized more than the act in Hebrews.

What is the means by which this continued process of sanctification is carried on? The first part of chapter twelve would seem to give a partial answer. It is accomplished by means of chastening, or, as the Greek says, “purifying.” Our parents chastened us for our good; and God also chastens us for our profit, “that we may be partakers of his holiness” (12:10).

The thought of being sharers in God’s holiness ought to challenge and inspire every Christian. It is in Christ that we become partakers of God’s holiness. That is plain in the greatest blessing and privilege which is ours “in Christ.”

But it is through the long and painful process of “child-training” that we become partakers of this holiness. Discipline is one of the necessary factors in growth in grace.

Any teaching “holiness which fails to recognize this truth is bound to lead astray. We often hear the quotation—almost a misquotation—“Without holiness no man shall see the Lord.” We understand the word passage and not just a part of it. It is found in the fourteenth verse of chapter twelve.

Follow after peace with all men, and the sanctification without which no man shall see the Lord.

The translation “the sanctification” of the Revised is more correct than “holiness,” as in the Authorized. The definite article in the Greek is used with it only here and in I Thess. 4:3. It means the same in both passages. Our hapaxlogia is the essential preparation for God’s presence.

This truth is borne out by the idea of sanctification in the Old Testament in several instances. The people were told to sanctify themselves in preparation for the manifestation of God’s presence at Sinai. The priests were commanded to be sanctified before approaching the sanctuary where God dwelt.

The primary meaning of our text would seem to be that we are to “purify” peace with men by seeking to have all our relations with our fellow human beings what they ought to be, and that we are also to engage in this difficult task of preparing to meet God and stand in His presence. This preparation must include cleansing from all sin, but it also includes the cultivation of a closer fellowship with God and the continual living of a holy life.

We are to follow after sanctification (present tense) every day.

One more passage engages our attention in the study of sanctification in Hebrews. It is found in the thirteenth chapter and the twelfth verse.

Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.

The meaning of this passage would seem to be linked with the preceding study of the whole which forms the context. Just as on the day of atonement the high priest took the blood of the slain animal into the holy of holiness and there made reconciliation for the people, so Christ presented His blood to the Father as an atonement for our sins. And just as the priest sanctified the people by sprinkling the blood on the health of His own people with His blood.

The passage at least demonstrates one thing, without question. The death of Christ on the cross—not only for our justification, but also for our sanctification. We cannot effect our own sanctification through self-discipline or by an endless accumulation of good works. Self-sanctification is just as impossible as self-justification. We are as much dependent on the sacrifice of Christ for our sanctification as for our justification.

We are prepared to meet God only as Christ sanctifies us with His blood. When called upon to take the sacrifice of ourselves on the altar to be sanctified, we should remember the agony of suffering which it cost Jesus to provide for this wonderful experience in our lives. No cost on our part can be too great.

There is more emphasis in Hebrews on progressive sanctification than on sanctification conceived as an act or event. The Christian life should be a continuous process of being sanctified. Any failure to realize the need and increase of sanctifying of our whole personality—our thoughts, affections, desires, and motives—must inevitably result in stagnation and death to holiness, but we need continually to grow in it.

It seems very apparent that James is here denying the possibility that any man can live an absolutely perfect life. All of us “stumble” especially in the words we say. Any effort to perfection of conversation is fanaticism.

**First Peter**

Peter addresses his First Epistle “to the elect who are sojourners of the Dispersion.” Then he further defines their election as being:

According to the foreknowledge of God the Father, in sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.

This passage furnishes an interesting description of the functions of the Trinity in the matter of our salvation. Father, Son, and Holy Spirit all have a role in the great drama of human redemption.

It seems evident from the order of the things that sanctification here refers to more than the crisis experience. It includes the sanctifying work of the Holy Spirit in our hearts, beginning at conversion and going on throughout our life until we are made holy.

We come now to the emphasis charge which Peter gives in the first chapter, verses fifteen and sixteen. After warning his readers against allowing their former ungodly desires to influence their Christian life, he says:

But like as he called you in holy, be ye yourselves also holy in all manner of living, because it is written, ye shall be holy, for I am holy.

Fortunately, the kind of holiness required is defined for us in this particular passage. Because we are to be holy, we must be holy “in all manner of living.” As Meyer observes:

The fact of belonging to God involves as a matter of duty the necessitating of a holy walk.

It is evident that Peter's main concern in this epistle is with the conduct of the Christian believer. He does not deal here with the inward, heart struggle for deliverance from the power of sin, as Paul does in Romans. Rather, he emphasizes the need for a holy walk, as befits those who belong to God. The fact that Peter has set forth this Old Testament background for his conception of Christian holiness—he is writing to Jewish Christians—indicates definitely in the two other passages of this epistle where the term “holy” occurs.

In the fifth verse of the second chapter he calls his hearers as being “a holy priesthood.” In the ninth verse of the same chap-
ter he calls them, "a royal priesthood, a holy nation, a people for God's own pos-
session."

It can be said, both of these passages emphasize the Old Testament conception of
holiness. The priests were holy because they were separated to God's service. And
the "nation" is further explained as meaning "a people for God's own possession." In
other words, God's ownership appears to be the theme of this section. But what
belongs to God must be cleansed and made holy.

The verb "sanctify" occurs once in this
epistle, in the third chapter, verse fourteen,
"but sanctify in your hearts Christ as Lord."
The meaning of this somewhat enigmatic
statement would seem to be indicated by the
previous verse. Thus, we find Peter urging on sufferings Christians not to fear their
persecutors. Rather, he now says, they are to
have holy fear and reverence for Christ, ak
knowledging Him as Lord, the One who has a
right to rule their hearts and lives. A re-
vention fear of Christ will save them from the
fear of suffering.

SECOND PETER

Turning to Peter's Second Epistle we find
much the same attitude toward holiness as in
the latter part of the first epistle. He speaks of the "holy mount," the "holy commandment," the "holy prophets." And then, near the close of his
epistle, he reminds them of what manner of
person we are to be "in all holy living and
goddliness." It was the relationship of the
mount and of the commandment to God
which made them in Peter's conception of
holiness. The Mount of Transfiguration was holy because God's presence was manifested there in an unusual
way. The commandment was holy because
it emanated from God. And the
prophets were holy primarily because they
were chosen of God for their particular
task of proclaiming His message to men.

As in the First Epistle, we find here an
emphasis upon "holy living." The outward
life of the Christian is to give evidence of the
透in his heart to God. But this is possible only as the result of the sanctify-
ing power of God's Holy Spirit in our
hearts. Peter, however, seems rather to
assume, than to state, this important truth.

What we have said about First Peter might be applied to the whole group of General
Epistles. The teachings seem to be prac-
tical, rather than doctrinal, and in every
one of these four epistles the Old Testa-
ment background is not only apparent, but
dominate. Peter seems to have clearly exhibited in the conception of holiness
in these writings.

So we shall still have to fall back on Paul
for any clear doctrinal definition of Chris-
tian sanctification. The General Epistles
can contribute in the way of emphasis upon the
idea and necessity of holiness, but they do not
shed much light on the method and
meaning of entire sanctification.

FIRST JOHN

The keynotes of John's First Epistle are
the positive facts of love, life, faith, assur-
dance. But John also has a strong em-
phasis on the negative side. Sin cannot
be ignored in the search for life and
love. Sin is a disease and must be eliminated if there is to be health.

In the last four verses of the first chapter
of First John we have one of the most im-
portant passages on sin in the New Testa-
ment. We shall quote it, in an order that we
might examine it carefully.

If we walk in the light, as he is in the
light, we have fellowship one with another,
and the blood of Jesus his Son cleanseth us
from all sin. If we say that we have no sin,
we deceive ourselves, and the truth is not in
us. If we confess our sins, he is faithful and
just to forgive us our sins, and to cleanse us
from all unrighteousness. If we say that we
have not sinned, we make him a liar, and his
word is not in us.

The first thing we notice in the statement
that the blood of Jesus will cleanse us from
all sin. Westcott comments on this:
The thought here is of "sin" not of "sins,"
of the principle, and not of the separate
manifestations.

So the promise is that God will cleanse
us from all the principle of sin in our
natures. And the expression in the ninth
verse, where it is said that He will "cleanse
us from all unrighteousness,"
Westcott contends that there is no prom-
ise that God will do this in the present life
of the believer. But I do not see how this corresponds with the use of the present
tense in verse seven. He "cleanseth" us,
continually, from all sin. This can be pro-
jected some time at or after death is
difficult to see.

On the other hand, verse nine speaks of a
cleansing which is expressed by the aorist
tense. So it is evident that the cleansing
from all sin is both an act and a pro-
cess. In some time cleansed from all
unrighteousness and then that we are con-
tinually cleansed from all sin as we con-
stantly live in the light. Westcott makes the
"sin" and "unrighteousness" here
syonymous.

With regard to the meaning of this clean-
sing, Huther writes that the phrase at the
end of verse seven may mean:

Either the cleansing from guilt, i.e., the
forgiving of sins and the "cleansing
from sin itself" is eradication... Accordingly
to verse nine, where "forgiving sins" and "cleansing
from sin itself" are placed together,
and thus distinguished from one another,
the second view must be regarded as the
correct one, as indeed the context also
demonstrates (for instance).

It is interesting to note that Huther uses
the term "eradication" which has caused so
much dispute. While the word is not found
in the New Testament, there is no sin means
nothing less than that. And certainly the
writer of this epistle postulates such an
experience in this life. Adam Clarke writes on
this point:

And being cleansed from all sin is
what every believer should look for,
what he has a right to expect, and what
he must have in this life, in order to be
prepared to meet his God.

John Wesley's favorite name for entire
sanctification comes from the First Epistle
of John: the "sanctification" of the second
chapter. We read the statement:

Whose keepeth his word, in him verily
hath the love of God been perfected.

This verse comes from the verse that
the presence of God's love in our hearts
is dependent upon our obedience of God's
Word. Westcott is correct when he writes:
The perfecion of love is conditioned by
the completion of obedience.

The only way that we can be filled with
the love of God is to surrender our wills
wholly to God's will. This experience of
perfect love is maintained by our keeping
His Word. There is another statement in
dispatch about the same experience. In
the seventeenth verse of the fourth chapter,
we read, "Herein is love made perfect
with us." And then the expression "perfect love"
occurs itself in the next verse:

There is no fear in love; but perfect love
casteth out fear, because fear hath punish-
ment; and he that feareth is not made
perfect love.

God has not promised us in His Word that
we shall ever in this life become perfect
in judgment or in conduct. But He has
offered to us complete love, that we may
obey Him fully. It seems obvious that the
perfection in love here postulated as pos-
sible is qualitative rather than quantitative.
It is perfection in kind, rather than in de-
gree.

There is still another reference to per-
flect love in this epistle. In the twelfth verse
of the fourth chapter, the writer says:

If we abide in him, and he in us, and
his love is perfected in us.

It is evident that the idea of perfect love
is basic in this epistle. While Paul stresses
perfection especially as relating to faith
Wesley was a true follower of the Apostle
John, as Luther was of Paul. The Wes-
leyan Reformation went beyond faith to love.

We are sometimes told that we must sin
in word, thought, and deed every day. But
that is certainly not what John teaches us.

In the sixth verse of the third chapter:

Whosoever abideth in him abideth not in sin: neither doth he love sin.

And again in the ninth verse, he becomes
more emphatic:

Whosoever is begotten of God doeth no sin, because his seed abideth in him and
he cannot sin, because he is begotten of God.

There is one thing sure, John neither
advocated nor allowed a sinning religion.
Two things he required of the Christian be-
liever: first, that he should stop sinning;
second, that he should love God and his
fellow men. We surely need to be careful
in our teaching, but may not be that sin
hinders love?

It is in the First Epistle that we found
most of our material for the doctrine of the
Johannine writings. And here the main
emphasis was on cleansing from sin and
the perfection in love. But while John is
strict and brief, it seems that he has given
us in these two thoughts the heart of the
true doctrine of sanctification. It is
essentially the love of God in a pure heart.
That was the emphasis of John Wesley
throughout the years of his ministry.

REVELATION

As might be expected from the nature of
this book, there is little here about personal
sanctification. The term saints do occur some thirteen times. The adjective "holy"
is twice applied to God, once by Himself.

In the last chapter and the eleventh verse
there is a call to "look and be in view of the
imminent return of Christ.

He that is holy, let him be made holy still
(yet, emphatic, mut).

This would seem to indicate progression
in holiness as a necessary preparation for the
Second Coming. It recognizes the fact that
we have been set apart in holiness and will
to become yet more holy. The con-

(Concluded on page fourteen)
The Ancient Fathers and Modern Problems

H. Orton Wiley

A recent review of the writings of the ancient fathers has impressed me with the similarity of the problems which the church faces in each succeeding generation to which it has successfully met them. Human nature is the same and the claims of the gospel are the same. Underneath the accidents of social change, therefore, are the eternal truths upon which the church is founded. The manner in which the fathers grappled with heathenism—refined or raw—the personal sins and social irregularities against which they directed their invective, and the enthusiasm with which they pressed their claims are well worthy of consideration in the part of modern ministers.

As a first instance of this similarity, we may note that the apologists made their plea for Christianity on three general principles: (1) the time, the power of Christiarty; (2) the joyous deaths of Christians; and (3) the safety of accepting Christianity, even if it should prove to be an illusory. From a practical standpoint, the war may be better arguments then, and there are no better arguments now. A definite spiritual experience through faith in Christ is usually the proper ground upon which the church can advance. The gospel is the power of God unto salvation. Anything short of this is not the gospel. Christianity in its hand-to-hand grapple with the powers of heathenism must be something more than a mere philosophy of life or a code of social ethics; however good these may be in themselves. Christianity must furnish the power of redemption—must bring salvation to men. The fathers recognized this and pressed their claims upon a heathen world, and their success is witnessed by the rapid growth of the church during the first two centuries.

The faithful deaths of Christians likewise furnish the ground of a strong appeal to sinners, who at heart always fear death. The early fathers, therefore, pointed with great satisfaction to the triumphant deaths of those who had placed their confidence in Christ. Mr. Wesley seized upon this fact as an evidence of God's blessing upon the reception of the gospel. With equal satisfaction he said, "Our people die well." Nor has this appeal lost its power in this modern day. Nothing is more moving or convincing than an account of the triumphant death of one of God's saints. The argument that Christianity is the most satisfactory mode of life, even if it should prove to be an illusion is still used, as is witnessed by the popularity of the song, "If I Am Dreaming Let Me Dream On!".

The fathers felt the necessity of careful instruction for those who had been converted from heathenism. Hence, they wrote, not upon the subjects as the Unity of the Church, the Grace of God, Christian Martyrdom, the Pride of Dress, Patience, Liberality, the Anger of God and like subjects of practical importance. Lactantius wrote an intensely interesting account of the manner in which the persecutions were. Perhaps the best example of this careful teaching is found in Clement's Paedagogus or "Instructor." This work is supposedly a series of lectures in which notes covering the curriculum of the catechetical school at Alexandria in which Clement taught. The first book sets forth the person, functions, means and methods of the Instructor which is the Word of God. Hence, draws its principles of instruction from the Scriptures. The second book lays down rules for the regulation of the Christian in all relations, circumstances and actions of life, entering most minutely into the details of dress, eating, drinking, bathing, sleeping, and almost everything pertaining to daily life.

Those who think the dress question new, will find nothing here that is new. Clement, Jerome and Tertullian are all rather merciless in their invectives against vain dress. As an instance of this, the question of our ornament is set forth, and it is a fad at present, seems to have been such also in Clement's day. Here is what he says about the practice: "The Word prohibits us from doing violence to nature by boring the lobe's of the ears. For why not the nose? So be it, the sense is not to be fulfilled; 'As an earring in the swine's nose, so is beauty to a woman without discrimination in the mind of all.' With equal "satisfaction he said, "Our people die well." Nor has this appeal lost its power in this modern day. Nothing is more moving or convincing than an account of the triumphant death of one of God's saints. The argument that Christianity is the most satisfactory mode of life, even if it should prove to be an illusion is still used, as is witnessed by the popularity of the song, "If I Am Dreaming Let Me Dream On!"

The manner in which the women dressed their hair was the source of much comment by both Jerome and Tertullian. The latter says, the women "will not let their hair alone, but twist it up, or let it loose, encourage it or pluck it out, torture it into curls or fluff it into redundancy, besides adorning it with wigs and turbans—like a helmet on a crab, or a crown of their pains, dyes and cosmetics." He asks whether they expect "to rise with Egypt and Arabia and break boundless complexity of hairdos?" Anabatii, he says, "from these condemned things God sees you today as he will see you then.

Against the theater and like places of amusement, Tertullian is especially emphatic. Having been the devotee of these amusements in his earlier life, he speaks from a first-hand knowledge. The theater is but the image of uncleanness where nothing is approved except that which is elsewhere disapproved. Into its scenes, he says, "It has produced the most revolting inconceivables. The gods were flagrantly insulted by their own votaries. 'We have nothing to do,' he says, 'either in speech, sight or hearing, with the madness of the theater, the stench of the area, the emptiness of the wrestling gallery.' His condemnation of the theater was expressed in one terse sentence, "Tragedies and comedies, the bloody and lascivious fomenters of crime and lust." The severe attitude of the apologists toward heretical opinions may be justified in principle but the language used was often extreme and uncharitable. Tertullian's longest and most elaborate treatise was written against Marcion, a native of Pontus, who is sometimes classed as a refomer, and sometimes as a heretic. While Marcion differed from Tertullian in many of his positions, the language used by the latter would hardly pass current in a modern apology. In his characteristic manner he begins by inveighing against Pontus, the birthplace of Marcion. He says, "It is a country where there is a mist, and the whole year a winter; and of the inhabitants who devour their dead parents, and who amid universal toil and fraud have nothing warm about them but their savagery." 'But nothing at Pontus is so barbarous and gloomy as the fact that there was born a Marcion than a Seymour, more restless than a wagon-rover, more ruthless than a Mag- sager, more impudent than an Amazon, darker than a cloud, chillier than winter, more brittle than ice, more treacherous than the Danube, envious as the Caeu- sus. Nay, Marcion is even more intolerable than the wild beasts of that barbarous land. What Pontic mouse is a worse nibbler than he who has gnawed at the Gospels?"

Tertullian, however, seemed to have moments of repentance, and struggled against his old faults. The Church, he says, "Most unhappy am I, ever sick with the fever of false humility. I confess to my God, that I show some rashness, nay, all manner of impudence to my own patience, since I am wholly incapable of sitting such an example, being a man of no good.

Justin, frequently known as Justin Martyr, takes an entirely different attitude, and gives a fair and impartial statement to even the opinions which he censures. For this reason the apologists of Justin are called "the transition link between Christianierty and everything true and good in times antecedent to Christianity." He introduces the philosophic ism as the earliest extant, and are always characterized by intense fervor and devotion. The basis of Justin's argument is this—that everything good in heathendom was originally borrowed from the prophets of Israel. In his Dialogue with Trypho he says, "that you may learn that it was from our teachers—we mean the accoun given through the prophets—that Plato borrowed his statement that God, having altered matter that was shapeless, made the world, and that Moses, who as above shown, was the first prophet and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and what materials God at first formed the world,
When Faith Breaks Down
(Continued from page six)

When faith has weakened, the years that have followed will show that faith has been broken down.

Defeatism

Defeatism among many ministers and churches has spread to an alarming degree within recent years. Reports of this defeatism, that is, the attitude of some ministers and churches toward their people, have been so widespread that it cannot be ignored. This defeatist spirit is one of the greatest obstacles to the church's growth. It is evident today in the spread of the Kingdom of Christ.

Sanctification in the New Testament

Sanctification is the new life in Christ. It is the process by which a person is transformed into the likeness of Christ. The New Testament emphasizes the idea of moral purity. Sanctification has always been considered as a doctrinal significance. It will take more than a formal concordance to set us for fellowship with God. Our hearts must be cleansed from all sin and filled with the Holy Spirit. May God give us all this experience!

CHRISTMAS CHIMES
(A Sermon)

BETHLEHEM is still the strange cradle
Where were tucked more wonders
Than have been packed into any other nativity.
For one thing, it was at Bethlehem that God began to speak a new language. It seemed to talk in such fashion, but the text is our warrant for it. The Word. That is Christ, God created the heavens and the earth. Creation—of atoms to galaxies—had a "beginning," but even in that "beginning" the Word already was. Before all the universe took shape, back in unchronicled precession immensity, three tremendous facts stood out. First, "the Word was," thus giving us the Christ of Eternity; second, "the Word was with God," thus giving us the Christ of the Trinity; and third, "the Word was God," thus giving us the Christ of Deity.

But to these facts Christmas adds a fourth. It is that this everlasting, invisible, creative, divine Word has come down and wrapped Himself in our poor humanity in order that He might bring God's salvation near to men and lift men above and gloriously near to God. Specifically, the method of His entrance into the stream of human life was that of natural birth (emanating from supernatural conception). The Gospel narrative reads, "And the angel answered and said unto her [Mary], The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee [Mary], even the holy thing which shall be born of thee shall be called the Son of God." Both scientist and theologian have cried in question the angelic announcement, but neither had been able to disprove it. The virgin birth fits into the whole Christ-pattern perfectly. Some of us are still on the side of the angels.

When God sets out to do something, He often upsetting our neat calculations. As the heavens were created for the earth, so are His ways higher than our ways, and His thoughts higher than our thoughts. Think of God, in His purpose to reveal Himself and His passion to save men, stripping Himself to the tiny dimensions of a helpless babe, committing

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The Preacher as Priest

Part Two

J. Glenn Gould

It IS NOT alone as a leader in worship that the preacher administers priestly functions. In addition thereto, he must administer communion, solemnize matrimony and officiate at funerals; all of them being activities reserved to and the most part, to the ordination. Of these activities, the one affecting the largest portion of the public is the communion service. It is of the greatest importance that every preacher make a thorough, intelligent study of this holy ordinance and acquaint himself with at least a portion of the vast literature pertaining to it. It is true, we do not invest the service with any superstitious reverence; and yet we miss much of the richness that is in it for both ourselves and our people by our ininitiative. The service should not be observed too often, lest the people become too familiar with it and lose the reverent regard for it. My own judgment is, that once in two months is a sufficiently frequent observance. It should never be made a hurried preliminary to the regular preachment.

The nature of the priest’s duties are twofold. He must pray first for himself, and then for the people, and his effectivness as a priestly intercessor in behalf of others is directly dependent upon the degree of holy intimacy he himself enjoys with God.

The Preacher as a vital phase of his priestly activity. It is amazing how little solid information exists among ministers as to the proper observance of this sacred ordinance. I have discussed that, whether it be a home or church wedding, the principals concerned invariably look to the minister as a fountain of wisdom as to what is and what is not good form. I have frequently chafed under the necessity for dealing with all of the intricate details of the wedding procedure, but have found no way to escape it. The only thing that I do is to brace up and meet it like a man. Early in your ministry you would do well to acquire a volume of wedding etiquette, then, even though you may not be a complete master of proper usage, you will at least know where to go for information.

perhaps the occasion when the preacher exercises one of his greatest responsibilities is at the funeral service. You will probably be called upon with burdensome frequency to bury the dead. When death enters the

Ah, yes, God has come wondrously close to us and found a dwelling place among us. He has established, within limits, a community of coasts that has been compelled to that glorious fable with which God was willing to implement Himself in producing for us the Perfect Man.

So there it stands—this stupendous Christmas fact! God is come down to us! In the person of his Son the eternal God is enthralled as a cooing baby born beneath Judaea skies. The Infinite stoops to the finite—and the finite can never be the same again! The Eternal accommodates Himself to the temporal—and the temporal grows big with meaning for eternity! The Sinsesh has assumed the likeness of the sinful—and the sinful, while condemned, is offered grace that will turn sinfulness into holiness! No wonder the wise men were stirred out of the dreamy East and set upon their quest. No wonder the star left its beaten path through the wide fields of the firmament and found a new orbit for itself. A grand new day had dawned. "The Word was made flesh!"

The Incarnation, which became a fact at Bethlehem, grew in wonder with every development of Jesus, from infancy to childhood, from childhood to youth, and youth to manhood. And as this true Son of man "grew, and waxed strong in spirit, filled with wisdom," something unspokenly precious was unfolded. It was that God had come to live among us and before us a life that was truly, though sinlessly, human. The glory of His deity was walled; about this there can be no question. And to a very great extent, one, feels safe in saying, the power of His deity was not involved. He was a gloriously human creature, as we shall see before we are done; and He was in touch with power by which nature was commanded and demons warrented, and wonders wrought; but it is a question if these victories were not, in the main, evidences of what redeemed man is destined to be and do through the power of God’s Spirit and by reason of harmony with God’s will. There is every reason to believe, for example, that when Jesus met Satan as the tempter in the wilderness, He met not as God would meet him but rather as man would meet in the strength of God. His victory has meaning for every movement forward for us simply because He fought with no weapons other than those which we have at our disposal, the will to obey God, the truth of the Word of God and the power of the Spirit of God.

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The nature of the priest’s duties are twofold. He must pray first for himself, and then for the people. And his effectiveness as a priestly intercessor in behalf of others is directly dependent upon the degree of holy intimacy he himself enjoys with God.
should not go out of his way to make a horrible example of one who has died in his sins. At such a time the hearts of the mourners are narrowed and sore; and by tacitness the preacher can open wounds that will never heal. Be faithful to those who hear you in the funeral service, but at the same time be truthful and kind. Let the fountain of your sympathy be broken up. Let the bereaved family feel that their minister knows and feels their grief and is mourning with them.

Now, these things we have been saying bear in some degree upon the public exercise of the preacher's priestly office, and must be multiplied many times over to be in any wise adequate in their treatment. There is, however, a deeper, more hidden, and infinitely more significant side to this solemn responsibility, the carrying we have yet touched. It is the obligation of the preacher to live his own life much in the presence of God. If he is to preach unctuously and effectively, if he is to minister acceptably, he must be a man of much prayer.

The holy relationship of pastor and people imposes a fearful responsibility upon the preacher. His people look to him for guidance and direction, for spiritual sustenance and inspiration. But more eagerly still do they look to him for intercession. There is much that men need—indeed, there are some things which they will die which cannot be given to them in sermon, pastoral conversation or social contact. They can be given only in the secret solitude of the place of prayer. You must pray for your people. And if you allow yourself to become so busy that you cannot deal adequately by way of grace with your own problems and theirs, you sin against them and against God.

But the minister's own soul requires the oxygen of prayer. It is said of the priest of God that he is given a long period that he needed daily "to offer up sacrifices, first for his own sins, and then for the people's." The nature of the priest's duties have changed greatly since those words were written; but the twofold responsibility resting upon him remains. He must pray first for himself, and then for his people. And his effectiveness as a priestly intercessor in behalf of others is directly dependent upon the degree of holy intimacy he himself enjoys with God.

It is supremely important that the preacher have above all else this day, a good man. It was said of Barnabas that "there was a good man, full of the Holy Ghost and faith." The same things must be true of any man who would bear the vessels of the Lord. Moreover, there must never be a time when the preacher loses that sense of wonder and amazement that filled his soul when he first caught a glimpse of the infinite mystery of grace. This can come upon one is that of professionalism. Dealing as he is with the things of the sanctuary, to be wont to become familiar with the procedures of religious observance, he cannot escape the tendency to become unduly familiar with these things, and to traffic in them without the church that tendency with all of your might. If you give it room in your heart, it will tarnish the luster of your spirit and lead ultimately to carnalizing and deadly cynicism.

There is a rich and rare joy in ministering the gospel to the souls of men. To see some wandering soul, over whom you have wept, and prayed, finally brought to God; to see them hearing your urgent exhortation and moving to yield by it; to see your altars thronged with seekers; these things cannot fail to quench the pulse of a true man of God. The disciples of our Lord felt that same joy when after having gone forth at Jesus' command two by two, they returned again with the eger word on their lips, "Lord, even the devils are subject unto us through thy name." However, there was a strong lack of response on Jesus' part to the gorying of his chosen preaching. As Dr. W. M. Claw has so eloquently pointed out, there was a joy filling their hearts upon which our Lord could not look except with profound misgiving. "Notwithstanding," he said, "in this rejoicing not, that the spirits were under unto you." He saw in that joy that came merely of service the subtle inception of a pride that could easily enough make shipwreck of their faith. He recalled to them that fearful day before the world was; when arrogance and pride had disrupted the unity of heaven, "as lightning fall from heaven." It is as though He would say to them that there is something more. One of the worst, if the fact that the miraculous comes to pass without biding—something which traffic with the marvelous and the spectacular is apt to obscure completely. There is a road, however, which can be indubitable to heart's content. "For if some subtle, hidden fang lurks therein, it is the joy of the redeemed. "Rejoice," said Jesus, "not, that the spirits are subject unto you, but rather that your names are written in heaven." The marvel of the ages is not that you are learned, or eloquent, or profound, or successful, but, rather, that you were ever reached by the grace of God and given even the least place in the kingdom. The great apostle could never get beyond this crowning wonder that God, for Christ's sake, has reconciled to himself by Jesus Christ the elect sinner. In other words, he among the Gentiles, he who游击s the unspeakable riches of Christ." To the Corinthians he says, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am." To Timothy he declares, "I thank Christ Jesus our Lord, who hath enabled me, for he hath reigned me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and an injurious: but I obtained mercy, because I did it ignorantly in unbelief." This should be your richest joy.

All' means manifests personal religion. I frequently hear it said of some men, and intended it a high personal tribute, that "Brother So-and-so is a religious man." By that means that the brother in question takes personal religion seriously and pays constant attention to the sustaining of his own soul. It is a crying shame that this is not universally true of men and women in the Christian ministry. But I challenge you to discover at some time this deficiency in yourself and as much as you like, if you will live close up to the bleeding heart of the crucified Saviour. Your only hope for usefulness in the Christian ministry rests upon the maintenance of an unbroken walk with God. The Roman Catholic Church draws a distinction between the individual and the office; conceiving that a bad minister is still a good priest. No such invalids disinterested exist for us in our high calling. No man can be a good minister who is not first of all a good man.

In the exercise of these priestly functions of your ministry, it behoves you to keep before your mind and heart the vision of your great High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Consider Him, who is "the Apostle and High Priest of our profession." Our ministry is derived directly from the Christian man itself. "I beheld the Lord," He declared, "even so send I you." If we would hear His coveted words of approval, we must be holy men. Nothing can substitute in human hearts. So like the Master must we be that men who deal with us will take knowledge that we have been with Jesus the day before. Then seek on the mountain to meet ungodly men on the level of moral equality.

A minister of Jesus Christ has a peculiar badge of ownership upon him. He must bear in his body the marks of the Lord Jesus.

The consideration of our High Priest, we cannot escape taking note of the price He paid in order to qualify for His high office. We, in our smaller measure, must follow in His train. In one of St. Paul's most searching passages the secret of our Lord's High Priesthood is laid bare and our debt to it clearly enunciated. In the words of the Weymouth Version he says, "Let the same discretion be in you which was in Christ Jesus. Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be lightly grasped. Nay He stripped Himself of His glory, and took on the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He was made on earth and even stooped to die; yes, to die on a cross. It is in consequence of this that God has also so highly exalted Him, and has conferred on Him the name which is supreme above every name, in that the Name of Jesus every knee should bow, of beings in heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The inspired apostle challenges us today, as Christian ministers, to take this road of humiliation, cross-bearing; and the losing of our own life for Jesus Christ. For the loss that was set before Him, He endured the cross despising the shame. And therein He marked clearly the road we must follow.

Then, welcome each refusal that turns earth's smoothness rough, Each sting that bids not sit nor stand but go. Be our joys three-parts pain! Strive, and hold tight the reins; Learn, nor account the pang; dare, never grudge the throath.

Then the words were made flesh, and dwelt among us (and we beheld his glory as of the only begotten of the Father), full of grace and truth (John 1:14).
The Interpretation of Figurative Language

J. W. Goodwin, General Superintendent Emeritus

In the Bible, as in all literature, figurative language is found. To undertake to give literal interpretations of figurative speech would be to mislead the meaning altogether. Yet when the figures are understood the grammatico-historical sense will apply here as in all other forms of speech. Literal language must not be interpreted by figures, but figures are to be interpreted by that which is literal. We have, then, in figurative language, simile, metaphor, irony, hyperbole, fable, parable, types, and shadows. Then in another style of literature we have the proverb, and poetry, with prophecy and its symbols. To give no attention to the different forms of speech would be to fail in the interpretation of the writer's or speaker's purpose and thus transgress the laws of grammatical-historical interpretation.

How Shall We Know When the Language Is Figurative?

This is a very important question, and a few hints may become helpful. Therefore we give the following:

1. Language is figurative when it is said to be so. In John 2:18, and in reply to questions, made this reply, “Destroy this temple, and in three days I will raise it up.” This was a figure of speech and the Master was not really dead. His critics tried to make out the literal interpretation and missed His thought. However, they were not the only ones who have tampered with figurative language.

2. We are often able to discover the figure by the context. If the critics of Jesus had listened closely and seen just where our Lord may have pointed His finger or was looking, as well as they honestly desired to find the meaning instead of jumping quickly to find a point of criticism, they, too, might have found out His figure of speech.

3. We may find figures of speech when there are no doubt conditions. There are some words that are used in one sense in one place and then in another place with quite a different sense. How important that we find the meaning of words as the writer intended. Here are some examples:

For he asked that wise men die, Likewise the fool and the brutish, person perish (Psalm 49:10).
All the wicked will he destroy (Psalm 145:20).
For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee (Psalm 73:27).
Not only is this said of the wicked, but the righteous as well:
There is a just man that perisheth in his righteousness (Ecclesiastes 7:15).
The righteous perisheth, and no man layeth it to heart (Isa. 57:1).
The good man perisheth out of the earth (Micah 7:2).

This is going much too far and I prefer to find the correct meaning. I would rather have Peter's explanation:
The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto judgment to be punished (2 Peter 2:9).
For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment... (2 Peter 2:4).
Peter thus shows that the unjust and wicked must share in the same judgment with the wicked angels who sinned. These figures of speech cannot be contradictory.

4. We are able to discover figurative language when the terms used are impossible, or contradict the purpose of the speaker.

In Psalm 18:2, the Lord is said to be “my rock, my fortress, my strong rock, my shield.” The living God could not be a rock, or shield, or fortress, in a literal sense, but He is all that and more to the trusting soul.

Jesus said, “Let the dead bury their dead” (Matt. 8:23). We know that dead men cannot bury dead men, therefore we are compelled to find figurative or spiritual meaning to the first word “dead.”

When Jesus said, “This is my body... This is my blood...” (Matt. 26:28) we are compelled to understand that He was placing a deeper and spiritual meaning to those words. The spiritual meaning does not mean literally, for spiritual things are just as real in the spiritual life as material things are in their place.

The same idea must be used in the interpretation of Ezekiel 3:18; 9: otherwise people would be cutting off hands and picking out eyes.

5. It is very plain that figurative language is used with special intent. It is employed to make truth more credible. In the case of Elijah on Mt. Carmel as recorded in 1 Kings 18:20, he told the Baal worshipers to cry aloud and be more careless in their praying for their god might be away on a journey or asleep. When he said for “He is a god,” no one who read it ever thought he believed in the god of Baal. No one took the words of the lying prophets seriously when they appeared before Ahab and told him to go to battle and prosper. Even Ahab did not, or if he did not, well then that these prophets meant just the opposite. You will find the record in 1 Kings 22:2-39.

6. Where definite words are used and the subject matter will not harmonize, we know such words are used in a figurative sense. For example, in the interpreters of Genesis this word “day” has several meanings. In chapter one, verse fourteen, it means twelve hours of light. In verse twenty-three it means a period in which there is evening and morning. In chapter two, verse four, it means the whole period of the six days of creation however long these days may have been. In Psalm 95:11, and quoted in Heb. 3:10, the day of temptation covers a period of nearly forty years as one day. The day of judgment is not the day of the Lord. Hence, day may often be spoken of as an indefinite period. When we find the expression “ten thousand and thousands of thousands,” and begin to multiply, it seems far better to understand a great and unnumbered multitude.

Interpretation of Figurative Language

The interpretation of figurative language follows some rule and method as any other kind of literature. Most of the rules of didactic speech will apply here, and we must watch the facts that are in mind. But because of the style of figurative language it will be well for us to notice a few words of caution.

We must never depart from the author's own interpretation. It is always safe to take the writer's definition of his own speech or words used. We must never follow in the track of those who at times seem to undertake to correct the meaning of what he means. There are many different explanations of the valley of dry bones as recorded in the vision of Ezekiel, chapter thirty-seven, and without many men might not be taken out of this view. But, after all the prophet himself tells us just what was in the mind of the Spirit, for the vision is explained in verses 11, 12 and 13. The word “graves” is used in the figure of speech to indicate bondage, and was a fitting expression to denote the lifelong and unexampled of the prophet when they were called to the work of restoration under the leadership of Nehemiah and Ezra. This method here used may be illustrative of a great truth. But why use this vision as a proof scripture to sustain any particular doctrine. The word of the Lord in Jeremiah 14:23 was intended. God had done His best with His people, but like the lump of clay in the hand of the potter, Israel had become marred, and therefore had lost the highest place of honor. But as the potter was able to crush the clay and make another vessel, so God would undertake to make Israel, and, having put the means upon it, begin to multiply, it seems far better to understand a great and unnumbered multitude.

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many thousands of believers were gone so
ongotten in the interpretation of figurative language Lord of God did have to
trol to make it the power, to convert the
f of people, their seed should be remnant
in the days of Elijah. It was thus in the days of the
capitvity. It was true as stated by Paul in the
rise of the nation was preserved although under great stress until the
days of our Lord.

Then it must not be forgotten that it is in
the very chapter we have the prophecy of Jeremiah concerning the New Covenant
which is quoted in the eighth chapter of the
Book of Hebrews, proving that the
presentation of God's work under the Old Testament is a
sion. 'And Jesus dedicated this New Testa-
ment with His body and His blood.' Surely, the New Covenant
was made with Israel and Judah when
Christ was given in sacrificial offering for the
sins of the people. The New Covenant was dedicated in His own blood and made
sure, by His resurrection, 'There is nothing more sure than this; then why place it all
as yet in the future?'

We have heard a little long at this point,
but, the inspired writers and speakers in the
of the New Testament must be
the same as the saying of the Old Testament.
Before leaving this study we must take up one
more scripture much quoted by our friends. In Eph. 2:15-20, James quotes from Amos 9:11, "In that day will I raise up the tabernacle of David that is fallen. Dispensation of the Gospel ‘after this’ means that after this gospel dispensation, God will build again the Jewish temple and establish the
people as the greatest nation of the earth. Let us conclude that the mighty
‘evangelists’ to evangelize the nations after the return of Christ in the tribulation, as
that special time is called. But this idea is
read into the text and is no essential part of
it. All that is said in verse thirty-five is
that God is the author and sustainer of the
of the sun for light and the moon to divide the day and night, and thirty-six that if these ordinances depart from before the Lord, ‘The seed of Israel
quotation has been a reality in the days
of Amos, was supposed to settle. (2) What is
meant by the expression ‘after this’ for
this locates the application of the prophecy. (3) What we must understand by the tabernacle of David, which is fallen. (4) What is included in building again the tabernacle of David. (5) What relation all this has to the ingathering of the Gentiles:

1. THE QUESTION WHICH WAS BEFORE THIS CONGREGATION, Paul and Barnabas were having great revivals and great success among the Gentiles. But certain Jews arrived and declared that the people must not continue and keep the law of Moses. Paul and Barnabas went to Jerusalem that this question might be settled. They was called with the apostles and elders, and it seems representative men from among the congregation represented the church. James occupied the chair. This was the most important meeting ever called, and the question to be settled was one of the greatest importance. A very large body of believers contented that the law of Moses should continue to be kept by believers in Christ, and circumcision should be also observed. The contention grew very sharp. Then Peter arose and made a great speech in which he covered at least three important matters; namely, (1) that the law was not the unique revelation of God by which the Gentiles were to be made righteous; (2) that there was no difference between these two groups of believers, but that the Gentiles had suffered as experienced by the disciples on the Day of Pentecost; (3) that the people of God be called the prophets by which neither nor their fathers were capable of being called; and (4) that only to tempt God. Thus Peter took the side of Paul and Barnabas in the full strength of Gentile believers into the fellowship in the body of Christ. This opened the door for Paul and Barnabas to go out on their side of the case before this conference was over, and to do; and declared how wonderfully God had worked among the Gentiles under their ministry. Then James spoke from the chair, while the whole congregation listened with great interest. Listen to his words: "Men and brethren, hearken unto me: Simon (that is, Peter) declared how God the first did visit the Gentiles, to take out of them a people for his name. And to this agreement let all obviate the prophets; as it is written, (then he quotes a portion of verse 11)-To what point is this agreement? The reception of Gentile believers into the congregation, and before obedience to the law of Moses. Then he gives the correct interpretation of Amos 9:11-12: "After this I will return, and will build again the tabernacle of David, which is fallen down; I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord; and all the Gentiles, upon whom my name is called, saith the Lord." Then he adds, "Ye doth all these things; then". Then James renders his decision was with the Gentile believers were not the Messiah, but that the Gentiles be not troubled, that is with circumcision and the law of Moses.

The question then was not the fear of conversion of the Jews but the immediate reception of the Gentiles, and that question was settled by the quotation from Amos.

2. THE LOCATION OF THIS PROPHECY "After the things of which he has in this verse the fulfillment to some time in the future from the question of his previous statements regarding the captivity of Israel and Judah. After a period of their bondage named as "that time." James says, "after this," covering the same idea—after the period of the Prophet Amos. Therefore we are made to know that the reports of Peter and Paul with Barnabas concerning the conversion of the Gentiles was exactly the perfect agreement with the prophet's promises and with Amos. By this it is certain that the phrase "after this" clearly refers to a period; and the condition, which God had put upon the people of Israel, and the idea that God's kingdom must be a Theocracy, where God's will is fully carried out, this idea was clearly set forth in David's charge to his son Solomon. Therefore, in the minds of the prophets and the spiritual people in Israel, David's reign and the tabernacle, which he raised, to symbolize the dwelling place of God, became idealistic. Solomon's reign was full of spectacular grandeur, riches, world fame, and glory, but it never became the ideal of the devoted thinkers in Israel. They all go back to the tabernacle and throne of David woven into the Kingdom. Therefore David became the type of their coming Messiah, "who shall reign in righteousness.

From the records of history the tabernacle of David was the tent pitched on Mt. Zion into which the ark of God was placed when it was brought back from the Philistines by David. In 1 Samuel 7:1 and 2 Samuel 6:2, the record of this great event with the rejoicing of the people. David himself danced before the ark, and the people sang and shouted the praises of God. These facts must be noted: (1) that this tabernacle was located on Mt. Zion, the city of David, and afterward called the City of God; (2) that the ark was a symbol of the presence of God, and thus located on Zion, afterward named as God's Holy Place, which animal sacrifices were offered as before the tabernacle of the wilderness located at Gibeon, and (4) that the services of that day were filled with overflowing joy and gladness. The Prophet Amos as well as the Apostle James who made the quotation in question, must have had a deeper meaning than the material tent into which the ark was placed. It must be remembered: (1) that the ark was the symbol of both the presence of God; for it was here between the cherubim over the mercy seat that God was to speak to Moses; (2) that David was a type of Messiah; (3) that Mt. Zion where David placed the ark was placed, is often taken to symbolize the habitation of God, the dwelling place of God, God's Holy Hill.

There are at least two representations in the tabernacle of David. First, it signifies David's high appreciation for the presence of his God. And although to David his God was invisible, yet the presence of the God of Israel was to him a reality, and this is what gave him his great joy for he was dancing before the Lord, while the ark was being brought into the tent prepared for its protection.

The second significant feature of this tabernacle of David was his realistic appreciation that, as king over all Israel, he became responsible as God's representative to rule in righteousness. He had received from God the promise to be a David, Samuel, and he then being fulfilled in the apostles' day, and cannot refer to some future, far-off period.

3. THE TABERNACLE OF DAVID—At the outset it must be remembered that this was not the Temple of Solomon, neither could it refer to the Temple of Herod. For neither one was ever known as the tabernacle of David.

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Therefore David became the type of their coming Messiah, "who shall reign in righteousness.

The prophet looked to the root and the offspring of David who became the Star of their hope for a King who should reign in righteousness and execute justice and judg-

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The Prophetic Magazine
Watchwords of the Preacher

Dr. Herbert Locke

I

N HIS three pastoral epistles, First and Second Timothy and Titus, Paul offers to all preachers of the Word a great deal of sound, practical advice. Taken together, these three epistles present a thorough view of the preacher. In First Timothy, he is before us as a leader, with a charge to discharge; in Second Timothy, he is the worker, who must labor for the Master from "dawn till setting sun"; in Titus, he is the instructor, responsible for tuition in sound doctrine.

A close study of Paul's first letter to Timothy reveals that it is made up of great, living moral watchwords for the preacher to guide his life by. After the apostle's close, analytical reasoning and practical expositions of certain points, come across these unescapable watchwords. Take, for example, the summary Paul presents to Timothy in the challenge of getting the church in order. "O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, and the good fight of faith, lay hold on eternal life." (1 Tim. 6:11, 12).

A fivefold portrait is sketched for Timothy, this young preacher, by Paul, the veteran preacher. May grace be ours to conform to such a portrait.

I. A Godly Desecration

O man of God. Godliness and its cognates occur some ten times in these pastoral epistles, and is a term strong, meaningful, as Archimedes's "Give me a lever, and I will move the world." Trench has reminded us, "a reverence well and rightly directed . . . the force of piety in the life itself, whether internal or external. It is not so much an inward, inherent holiness as a practical, operative, collective perfection." And, as the Christian faith is proved and evident by its fruits, may those of us who have been called, to preach have a character molded ever more and more perfectly after heavenly models.

By comparing these two Epistles we discover various titles or designations given to Timothy as he faced his career as a preacher. He is a good soldier, and as such must endure hardness (II Tim. 2:3); he is a soldier of the faith, and must therefore play the man in the contest of faith (1 Tim. 4:7-8;12); he is a physician, and must be ready to recommend doctrine for sickly souls and combat those errors as destructive as gorgon's (II Tim. 2:17). He is a cunning hunter, coxing for life out of the toils of the master-fowler those who have fallen into snare (1 Tim. 3:7; 6:9). He is a wise banker, who has a most precious deposit to guard (1 Tim. 6:20; 2:13); he is a patient husbandman, and must practice hard work, remembering that "no pain, no gain" (II Tim. 2:9). He is a workman, laying out straightforward the highway of truth (II Tim. 2:19); he is a shearer, under the necessity of exhibiting meekness (II Tim. 2:24). He is a man of God, whose designation is associated not so much with his office, but with his character. Frequently used in the Old Testament, such a title for a preacher occurs, holy one, and in II Timothy 3:17. And, as used by Paul in addressing Timothy, it speaks of what he must be rather than do. Godliness of character is suggested by the term "man of God." It was practically another name for the Christian faith, as a new cult, which the convert had professed and adopted in connection to the religions of heathenism around him.

Godliness, it will be found, is associated with:

1. The mystery of God (I Tim. 3:16).
2. The doctrine of Christ (I Tim. 6:3).
3. A form (I Tim. 3:5).
4. Profitable unto all things (I Tim. 4:5).
5. Of great gain (I Tim. 6:6).
6. Of every honest pursuit (I Tim. 6:11).

The only other reference to the term in the New Testament is in Second Peter 1:3, 6, 7 and 3:11.

As a man of God the preacher must see to it that his life does not belie the name he bears. A soldier by the name of Alexander was brought into the presence of Alexander the Great. Guilty of disgraceful conduct, he awaited the judgment of the monarch whose name he bore. "What name is Alexander?" asked Alexander the Great of the soldier. "Yes, sir," was the timid reply. "Go, and either change your name or your character," was the way Alexander the Great dismissed the soldier.

II. A Godly Renunciation

Flee these things. As a godly man, there are several striking traits that Timothy's character must manifest. He must withdraw himself from certain people and things, specifically mentioned in the previous verses of this chapter. As a preacher, Timothy must shun, must escape, the false ideals and sins of this world around him. Army officers are loath to practice their men in retiring movements; yet it is sometimes necessary to retire in order to win. A successful retreating movement is possible. Let us take Paul's two-fold use of the word "flee" (II Tim. 2:22).

Let us look for a moment at Paul's unfolding of "fleeing things.

Timothy must shun—The Peril of False Teaching. In verses three to five Paul outlines the features, character and results of unwholesome words, from which his young preachers will endeavor to escape. The twofold feature of false teachers is given as "pride" and "ignorance." They are "prophets of their own pride" and unified with their own knowledge. Their minds are besotted and belabored with content. They know nothing, inventing new teaching. They are "wandering stars, unreasonably taught and unreasonably understood" (from the divine standpoint.

As to the character of these false teachers, "false teachers, whose word is as milk and not strong meat, referring to tradition by the word of God."

The Greek word for "doting" is sickness, and the exact opposite to wholesome in verse three; idle disputes and verbal controversies are sickness. True doctrine creates robustness of character.

Coming to the realm of error, Paul exemplifies them as envy, wrath, strife, rippings, and evil musings. What a dreary catalogue! Obstinate contentions, disputes of a protracted nature, in which neither side will give way, are common to those who teach error.

Timothy must shun—The Peril of Discontent. Paul would have Timothy know that godliness is a painful trade. It certainly pays to be a Christian. Godliness with contentment is great gain. So then we are to receive that they are not very content. Others have a contention without godliness; but the ideal is godliness with contentment. As Paul himself had learned to be content in whatever state he found himself. Are we content with whatever we have? Are we content with an athletically happy with the things as they are? Also, we have to confess, and that with shame, that we are so discontented with our circumstances. We grumble and complain over the weather and the least inconvenience. Preachers, above all, must not allow such, but also live the gospel of contentment.

Timothy must shun—The Peril of Money. Paul gives three cogent reasons why Timothy should flee the love of money (I Tim. 6:9, 10).

First, the precarious nature of all earthly possessions (v. 7). A man's life is not to be measured into the world, and he cannot carry anything out. When a rich man dies, his will declares that he left so many thousands of dollars. Of course he himself could he do? Alexander the Great requested that he be buried with his empty hand beside his coffin, signifying that he left the world as bare as he entered it.

Second, moral ruin awaits those who are bent on acquiring wealth for wealth's sake (v. 9). Timothy is to warn those who have a mind to be rich of the snare and lures awaiting them. If they want to be rich, then let them be rich in good works, ready not to be condemned, but to distribute (v. 18).

There was a man; some thought him mad. For the more he gave, the more he had. Thrid, the mischievous fertility of the love of money (v. 10). The love of money is first and the root of all evil, but the way of escape is to be yoked by this, the preacher has pierced his heart through with sorrow because of his love of money. Such a desire has torn his character apart, and stripped him of his spiritual power.

III. A Godly Pursuit

Follow after. To "flee" is retiral, but "follow" is pursuit. Thus there are vices to expel and virtues to emulate. Fleeing is a throwing away of shaking off what is behind, Timothy must reach forward to what is before. Paul now expands all that is implied by the designation, "Man of God." A Trinity of couples, with their ethical beauty, throw into sharp contrast the evil features of false teachers and preachers.

When he comes to his Second Epistle, Paul reminds Timothy that he is simply urging the young evangelist to follow his example (II Tim. 3:10).

It is essential for Timothy to have—A Godly Character. "Righteousness" and "godliness" express the outward life. In the "righteousness" Paul exhorts Timothy to "adapt himself to the circumstances of all wholesome doctrine. There must be faithfulness to the charge he had received, and
gravity and dignity of life. In the "godli-ness" we have the godliness, so impressive amid surrounding ungodliness.

Godly Principles: Timothy's life up to this point has been a model of Christian living, and his life is an example to be followed by all believers.

Godly Conduct: In the "patience" and "meekness" of Paul, we have the inward temper of patience toward all foes without patience means endurance, or steadfastness which has hope and victory as its keynote: meekness is not weakness, but silence amid all gain-saying. Jesus endured the contradiction of sinners against Himself.

IV. A Godly Reward

Lay hold on eternal life. Twice here Paul uses the phrase "lay hold on". In verse nineteen Timothy must lay hold on the life which is life indeed. Here we have the present instantiation of what is to come; but in verse twelve it is the future which Paul has in mind. Here he depicts the last act of the long contest. The wrestler may be faint, but he snatches finally and completely, forever, the prize which he had striven for.

And, truly, such a moment will be worth a lifetime of pain, agony and endeavor. The "fit and perfect" of life at appearing (v. 14) will far outweigh all the sufferings of this life.

Like Mr. Standfast at the River of Death, we shall see, "The head that was crowned with thorns and the face that was spit upon for him." Passing on like a pure-hearted, holy, and gentle son in the faith, must catch something of the splendor of the coming vision.

Then from the dawn it seemed there came but first
As from beyond the limit of the world,
Like the last echo born of a great cry
Sounds as it seems far off near one voice,
Around a king returning from his wars.

The Interpretation of Figurative Language

(Continued from page 505)

signified the dwelling place of God. In this gospel age, there was being built a new structure of living stones, a spiritual house, a holy priesthood and a holy nation. God's people were returning to Zion, God's holy hill, with songs and eternal joy, and God was fulfilling His promise, "I will dwell in them and they shall be my people." The promise of the rebuilding of the tabernacle of David also included the desire that "the residue of men might seek after the Lord; and all the Gentiles shall come, and shall see." So that in the language of Paul, the Gentiles should be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together growth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." James's interpretation and application of Amos 9:11 was so clear that it silenced the Judaisers in the assembly, and it should silence all others, and become the key to unlock, and interpret many other Old Testament prophecies.

A New Evangelism

The basic essentials in present-day evangelism are an adequate theology, a sound method and a sustaining dynamic. A cheap, superficial faith will not satiate the deeper hunger of the human heart. Only a stultified confidence in a God who cares and who has made known through Christ his compassion for each individual can provide the basis upon which a compelling appeal can be made to this generation. —Bishop William C. Marten.

Is It Worth It All?

A. K., "Bracken"

I rode one day on a bus belonging to a transportation company.

My attention was soon attracted to the driver. He was well-groomed and went about his duties in a calm unhurried manner. The bus was overcrowded and he was asked many annoying questions by the passengers, but through it all he was pleasant and patient. In order to make his schedule he found it necessary at times to drive rapidly, but he did not seem to be hurried. He had no quarrel with the road. He was willing for the drivers of other vehicles on the road to have their place, and although some of them were not courteous the bus-driver was unfurried.

I could not help but contrast this driver with another driver with whom I rode one day. The latter was Turnip in person. He strove vocally and physically with the gear-shift. He was curt to the passengers. Each driver of other vehicles on the road was an enemy to be striven against. He and his bus must have their rights even at the risk of tragedy. All morning long he struggled, sweated, and mumbled. So emasculated was he of the strife that he was reluctant to yield the driver's seat to his successor. It was a hard fate when the journey was done and the strife was ended.

What a difference there was in the two drivers! The former was well-school in the idea that all the impatience and strivings are not worth the cost. He absorbed the irritations and made of them pearls of good will for the company and its passengers, and God himself. The latter driver had no such philosophy of life. To him, life was chiefly irritation and strife to the day's end. Surely such a life is not worth the cost.

Here is a fundamental that holds good in all relationships in life: Fretting and striving with life's petty annoyances and irritations is not worth it all.

In intelligent business this fundamental is recognized, hence the slogan, "The customer is always right." To be sure the customer is sometimes wrong; often indeed he is positively unethical and even immoral in his contentions. He could be proved wrong, but business says it is not worth it all. It is forever fretting with and striving against the customer. In an article a few months back one of the nation's leading magazines cited instances of business concerns that went to great lengths to avoid irritations and misunderstandings with their patrons. Personnel were carefully selected with a view to their ability to sympathize with customers' viewpoints, and they were instructed to accept, on the part of the company, responsibility for all unpleasantness. One instance was cited where a man was employed to visit large customers in person, to insist that the company was to blame for the dissatisfaction. "Flywotk, flywotk" you say? Yet business thought that it paid. At any rate it emphasizes the fundamental that business does not think it worth it all to fret and strive over petty annoyances.

In deliberative bodies we are all acquainted with those familiar figures who feel compelled to win every debate in which they take part and to 'answer in minute detail every matter presented by the opposition. Many men skilled in winning arguments lose almost every cause they champion. Such people are often right in the propositions and by all logic prove themselves so. They win in the argument but lose their cause and their influence in the bargain, because people do not enjoy having themselves proved to be in the wrong. They will accept the logic and reject the man. He may be ever so right but his influence is gone.

There was a man named Michael O'Day, who died maintaining the right-of-way. He was right, dead right, as he asked along, that he was just as dead as if he were wrong.

Homes break down under these petty irritations and contentions. Solomon gave us warning when he said, "As coals are to burning coals, and woof to fire so is a con-
Prophetic Fires
E. E. Martin

AGAIN prophetic fires must burn in the
hearts of men. In a day when it would
seem that all is well with the world, when
education is being put to strong pressure in
meeting the needs of a war-torn world, when
we are hearing the tremendous
load of economic, social, and civic
burdens, there is need of the true
prophetic fires once more to burn in the
soul.

It has always been the case that prophets
have been raised up in times of national
needs and emergencies. They who have
captured the true voice of the Lord and
have declared His Word to the people. From
the hills of Judah, these fire-touched
prophets held forth, as from the
wilderness, from the courts of the kings;
wherever, anywhere, that God could set on
fire the mind and soul of a man.

But these prophets with burning souls
were indeed men in whom the twofold
combination of mind and soul burned with
true, intellectual and also emotion-
ally sound and right. These prophets bore
the twofold test of intellectual cor-
rectness and sound emotional conviction.

Some twenty-five centuries ago in the
name of religion in our day lack the true fire
of the prophets. Those who simply take the
changes on the old, hackneyed expressions and ideas
of a past day are empty of the holy, con-
vincing, converting power that accompanies
their present truth set on fire. In my judge-
ment, most of these modern prophets, so-
called, who excel in declamations on, the
unfolding of prophecy lack the weight
and the grip of true prophets with the fire of
God's presence. Perhaps our explanations of
prophecy are too technical, too super-
ficial, too small to fit the mighty program of God,
of truth, and of life.

The true prophet has an grasp of the truth
and of righteousness applicable to his day,
with a burning sense of the presence of God
within him. Today there must be such men.
They must rise in the society of men like
flaming lights. Of John the Baptist it was
said, "He was a burning and a shining
light." (Luke 3:17). In the sweat and
the blood of this day; in the midst of a
war-torn world, in the midst of the struggle
and strain of the nation, in the soul of
man, the mind of man, whose hearts have
been purified by fire, whose vision has been
chafed by the solemn but profound truth
of this day, whose sole aim is to defend
that which is true and right, and who call all
men to account for their selfishness and hy-
prosperity.

Such men will point the way to a better
day. They are the men whose vision should
help to rebuild a postwar world. If we
would build a new world, we must build it
with the contribution that
men can make whose hearts are aflame for
truth and righteousness. Out of the
drudgery of this day must rise men with hearts of
fire. May we again have the prophetic
fire?

The Way of Holiness

HOW easy, how spontaneous, how de-
lightful this heavenly way of holiness! Surely
it is a "highway" and not the low
way of man's vain and fruitless moraliza-
tion. It is God's great elevated railway,
swerving over the heads of the struggling
throng, who toil along the lower pavement
then when they may find a way to the
incarnation pathway, by His own almighty
impulse. It is God's great elevator, carrying
men up to the higher plane of existence,
without our laborious efforts, while others
struggle up the winding stairs, and faint by the
way.

It is God's great tidal wave bearing up
the standard ship, until she floats above the,
bar without straining timbers or struggling
seamen, instead of the ineffectual and toil-
ful efforts of the struggling crew and the
strain of the engines, which had tried in
vain to move her an inch until that heav-
ily impulse lifted her by its own attra-
tion. It is God's great law of gravitation
lifting up, by the warm sunbeams, the mighty
leapfrog which a million men could not
raise a single inch, but which melts away
before the warmth of the sunshine and rises
in clouds of evaporation to meet its embrace,
until that cold and heavy mass is floating
in fleecy clouds of glory in a blue
ocean of the sky. How easy all this! How mighty!
How simple! How divine!

Beloved, have you come into the divine
way of holiness? If you have, how your
heart must swell with gratitude as it echoes
the truths of the words you have just read?
If you have not, do not long for it, and
will you not now unite in the prayer of
your text that the very God of peace will
sanctify you wholly?—A. B. Simpson.

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The application of wisdom and charity will lend assurance of congenial relationship between the pastor and the church board.

The Church Board, Boon or Bane

Ernest E. Grose

"But he who invented church boards?" "What a pity!" "We have heard such and kindred disparaging remarks passed between preachers. Unfortunately, too often when the minds of some preachers is thus clearly indicated. Evidently something is wrong. Where does the fault lie? Is the pastor to blame, or is the existence of the church board an unfortunate creation of our system of church government? Fortunately the attitude expressed above is not general. We believe that it represents a small minority and that it results from local maladministration. Presuming that this is true, let us consider the matter with a view to finding the key by which the church board problem might yield a happy solution.

The Pastor and the Church Board

Under ideal conditions, the church board should be a boon to the pastor. He should merit their united support. The monthly meeting for counsel should not be a thing to be loathed or anticipated with the least degree of discouragement. The church board is the pastor's cabinet; his helpers to absorb much of the difficult, administrative responsibility. If he is a safe and wise leader, they will be glad to carry out his plans in general. If not in minute detail. If he is inclined to be too impulsive or dictatorial, his board will serve to check his extravagances and spare him greater embarrassment, for "in the multitude of counselors there is safety." No one will deny that a wise church board has saved many a pastor who was otherwise embarrassed.

The church board represents the focal point of every major interest of the church. The control rods of the church machinery all converge in the board. They are the financial interests, property interests including remodeling, repairing, maintenance and expansion are jointly considered. There the spiritual interests of the church are given ample consideration and wholesome discussion. There are various departmental interests are represented and given proper support and guidance.

The wise pastor will seek to merit the confidence of his board. If he looks upon his board as a barricade to the unimportant liberties which he desires to exercise in the administration of the affairs of the church, they will very soon discover and feel this attitude, and resort to defensive measures. It is at this point where trouble begins, and the pastor will be the chief sufferer. In matters of church business, the pastor is by no means infallible. He should realize this and gladly counsel with his board, confident that the united counsel will determine which his proposal. The wise pastor will allow his board ample time and liberty for the expression of opinion. Open discussion should be encouraged rather than suppressed. Let the pastor listen carefully to all phases of the question and take mental notes. The less said by the pastor during the discussion, the better. If the members of the board are restrained from speaking out in board meeting, they may speak elsewhere and under less favorable conditions. Better for the pastor to present his proposals briefly, than allow the matter to be aired freely by the members of the board. After sufficient opportunity for discussion, if a proposal is given, the pastor should offer a carefully prepared statement in support of his proposal. Usually, if the suggestion is a wise one, the vote may then be taken, without embarrassment, that it will carry by a safe margin, though perhaps with some wholesome modifications. If the suggestion is unwisely, the more complete the squelching the better. In that eventuality, the pastor should be big enough to thank his board for their kind consideration of the proposal, which he will then modify to suit the interest of the board. Let the pastor guard carefully against the betrayal of the slightest irritation, simply because a pet suggestion of his was rejected by his church board. It will not necessarily cause him loss of prestige with his board. He should manifest a spirit of magnanimity and good will under all circumstances. His is the responsibility to have the grip and force it merits. Let us suppose that his proposal was sound and wise. Better that it die than that it be brought an occasion to stir up trouble. Its adoption by a narrow margin may not be worth the price. The pastor who will duly regard the judgment of his church board will look large in their estimation and demand their respect, as well as a spiritual leader of the people.

The Church Board and the Church

The attitude of the church toward the board, and the regard with which the members of the board are held by the church, depend largely upon the pastor's attitude. He can do much to bolster or to diminish the importance of the church board in the minds of the members of the church. If a reasonable degree of recognition is given and honored conferred upon the church board, by suitable ceremonies following the annual election, the pastor should inculcate in the minds of the people, and upon the board members, will be most wholesome. The newly elected board should be made to feel the weight of sacred responsibility which rests upon their shoulders. They are fathers in the church. Theirs is the charge to keep intact the heritage, and holy traditions now under their control. They must be free from all selfish and personal ambitions. They represent all that is valuable, both material and spiritual, in the church. They are the custodians of a priceless treasure. Theirs is an office of honor and trust. It has a distinct judgment day reference. Confidence in the integrity and wisdom of the board will cement the church together, and result in a wholesome attitude toward the church board.

From a Veteran Pastor's Prayer: "Lord, amid the poignant sorrows of men, let not us alone be dull and dumb, without even a shriek or groan, while the world's heart aches, or without a smile to mingle with the children's gladness. Use our very weakness to launch us out of our customary, lifeless, and heartless service. Make us acutely alive, rhythmically active, and spontaneously useful. Oh, that we may so absorb Thy life that we shall be to the old, as Thy love to the young; to the sick, as Thy healing; to the poor, as Thy compassion; and to the broken hearted, as Thy comfort. Amen!"
Take Your Pen in Hand

Robert Walker

TODAY I had lunch with an advertising executive on one of the great Chicago newspapers. We were talking about religious journalism.

"Why is the religious magazine having such a hard time today?" I asked.

"There may be several reasons," he replied, "but I believe the big reason is the lack of good writers."

If you don't think you ought to paste that in your Bible, stop and think it over.

Many of you pastors are bewailing the lack of interest in the gospel on the part of the world. But where are the Luthers, the Rutherfords, the Macharons, the Finneys, the Spurgones—a men who in their day didn't finish their job of preaching the Word until they had put it in print.

They appreciated the power of the press. They determined that the word would have every opportunity in the hearts and lives of the people. So they spread it far and wide—in their religious papers, in books, even in secular papers and periodicals. The result—The pages of history are eloquent with accounts of religious revivals.

The time now has come for preachers of today again to take their pens in hand. The competition is keenest. Vastly keenest with so many compelling magazines as Life, Newsweek, Post, and their skillful, highly paid writers. But the need never has been so great.

All right, you say, you are ready to write. Let me point out a few simple things to hear in mind.

First, writing is different from speaking; for more different than most people think. That means that simply because you have an outline for a sermon that has met with success, there is no guaranty it will serve as well for an outline for an article for your denominational paper. More likely it will not.

The reasons are fairly simple. In the first place, with a sermon you already have your audience in hand. It must listen to you or go to sleep. ... With a magazine article, on the other hand, you must go out and get your audience, compel it to listen before it turns the page.

That means the first rule of good writing, and the chief difference between writing and speaking, is to launch your article with a striking statement, an intriguing incident or a combination of words that shart to the casual reader, "Stop and get this."

Take this, for example, as a means for capturing attention with a striking statement:

CHRISTIAN EVIDENCE ARE INADEQUATE

By Chalmers W. Sherwin

Christian evidences are facts of science and history supporting the truth of the Christian doctrine. But I wonder just how much these facts prove?

(1)

Challenging, eh? Yet the author is thoroughly orthodox and goes on to prove his thesis in the best evangelical manner.

Or how do you like this for an intriguing incident?

DOWN BUT NOT OUT

By Joseph, Faub

Some decades ago a young man, ambitious and eager, failed in a mercantile business. Death won the girl he loved. He ran for a political office; voters jeered at his mournful dress and awkward speech, and his opponent was elected. He lost a second campaign. Friends deserted him; ill-health came. Poverty and oblivion beckoned. Then, at forty years of age, he sought the Presidency of the United States.

How, from the ashes of repeated failure, did Abraham Lincoln rise to heights supreme?

This, in effect, was his philosophy: "I am bigger than anything that can happen to me. All these things—sorrows, misfortunes and suffering—are outside my door. I am in the house and have the key. Lincoln's 'key' was God. . . ."

For an eye-stopping combination of words, take this.

RESURRECTION POWER

By Ken Anderson

"D. L. Moody had spiritual power—and Finney and Spurgeon—and Billy Sunday—Taylor, Livingston, Stodd, and others like them. But me? Guess I'm doomed to be anemic spiritually."

Ever hear something like that? Ever say it yourself? On the authority of God's word, let me tell you it isn't necessary for any born-again person to make such a complaint. (3)

Articles beginning like these get attention. And attention means readers. Always remember this; the average person at heart is a lazy individual. When he looks through a magazine, he really doesn't want to read. If he could get the information any other way he would do so. But he can't, so he must go through the motions of reading. . . . And that's right where your easy-to-read article—well-a-nappy-beginning catches him off balance, and the first thing he knows he has started to read.

The second rule of good writing, and another difference between writing and speaking, is that your thesis must be stated at the opening—or in the "lead" of your article.

Normal writers, I believe, appear somewhere in the first hundred or so words unless you wish deliberately to turn away readers. With a sermon, of course, such a statement usually comes with the conclusion.

These two rules are golden. They are the secret to the success of good article writing in any man's magazine—religious or secular. There are others not quite so golden, but nonetheless helpful.

For instance, make your article timely. Even if you are dealing with a theological point, make a present-day application. The following article by Dr. Henry of Northern Baptist Seminary is one worth reading.

How Much Theology Do I Need to Know?

By Carl F. H. Henry

To the average student who accepts Christ as his personal Saviour, "theology" becomes as a vast mass of esoteric knowledge understood only by gray-bearded doctrinarians who have the time and leisure to probe endlessly through the cloistered halls of a seminary library.

But simply because of the aura of mystery which first appears to shroud the subject, it is both unwise and unhealthy to altogether ignore "theology." (4)

Use illustrations. Use more illustrations. Common, everyday happenings with definite dramatic interest (see the simple story at the opening of this article). Or something like this:

VARIETY—SPACE OF TEEN-AGE TEACHING

By Dorothy C. Haskin

The other day a friend who knows of my Sunday school interest said, "Teaching in the Boys' and Girls' clubs is a secret of teen-age teaching. For unless you keep girls . . . (5)

It doesn't take an editorial wizard to tell the difference in readability between articles of this sort and the one which appeared recently in a prominent Christian periodical.

JESUS—A TYPE OF CHRIST

By...

The first mention of Joseph in scripture is in connection with his birth (Gen. 36:24). He was so named by his mother Rebekah, who had been barren but had been remembered by the Lord.

Above and beyond all rules for writing is the axiom which should be written on your forehead: study your magazine audience. Remember, a magazine has personality. That is why you like it and dislike another.

And your article must be in keeping with that personality to be acceptable to the editor.

As to the technical points in the preparation of a manuscript for a magazine, there are few—but they should be observed automatically.

Always type, one side of the paper, double spaced.

Put your name and address in the upper left-hand corner, the approximate number of words in the upper right.

Begin half-way down the page with your title in capital letters. Underneath goes the headline. "By Joe Doolas." Skip four spaces and begin your article.

Leave margins of at least one inch on both left and right sides of the page. And now, if you don't already have a piece of paper in your typewriter and wait with bated breath to dash off your first article, let me pass on to you the advice I give my classes at Wheaton College.

There is nothing more fruitful to clear thinking and good speaking as writing.

(Concluded on page forty-four)

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SPLICE 1

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SPLICE 2

THIS FILM WAS SPLICED BEFORE THIS EXPOSURE.
THE CONTINUITY OF THE FILMING CONTINUES AFTER
THIS TARGET.
A minister I know had children whose manners were such that his people were disgusted. This preacher was grateful to a true friend of his church, who in response to the pastor's request, made known to him the undesirable state of affairs. He, the parent, sought to remedy conditions.

There is a certain minister, one of the eldest and most devoted men I know (not a member of the denomination which sponsors the Presbyterian in which this article appears) but through a long period of ministerial service he has been injured as to the fullest returns for his sacrificial labors by the fact that his wife appears to be such a busybody. To a certain extent, she seems to make particular efforts to be "stylish" in her apparel, with the result that her husband's influence was curtailed among his flock. How fine it would have been could she have given some close friend, the privilege of calling attention to anything in his pastorate that did not make for the fullest usefulness!

The wish of Robert Burns is well-known, "Oh, were I in the Milky Way! to see our selves as others see us!" The pastor should have such a desire, and seek its fulfillment by letting some wise and friendly advice, either among his ministerial brethren, or from his membership, give him this self-seeing. "Know thyself!" was a valuable reminder to the ancient sages, "Self-knowledge," avers Tennyson, is an essential that helps "to lead life to sovereign power." To such a consummation the surgery of friendly criticism is a distinct aid. "Let the righteous smite me; it shall be a kindness: and let him rebuke me; it shall be an excellent oil." (Psalm 37:5).

A certain large business firm tried the plan of inviting its employees to offer criticisms of its methods; these employees were asked to write what they thought could be improved about the company, on a sheet of paper and drop it into a receiver conveniently placed for this purpose. Realizing that most, if not all of them, would hesitate to make these suggestions, it was understood that they need not sign their names. The result was that a number of helpful hints for bettering the business were received in that container, with distinct advantages for that enterprise.

Might it not pay a minister to announce some time that he would be grateful to receive similar suggestions? And, if they thought their own methods along any line needed correction, he would humbly accept such advice; although using his own discretion as to acting upon it. Like that business firm, he could state that if folks preferred to communicate their views in writing, they could mail them to him, and would not be expected to sign their names.

Many a parsonator, with all loyalty and admiration for a pastor, can doubtless see where he could improve in certain ways. But the average church member would be very reluctant to offer the chronic "kickers" and "knockers" to offer advice. But if they knew that there was no disgrace about making anonymous suggestions, some valuable counsel might be received. At any rate, a minister might dare to try such a plan at least once.

Years ago, at college, I was acquainted with a young man who was a minister. Rather uncouth in manner and with a somewhat crude personality, he evidently was in need of great polishing. A friend of mine, cognizant of the "raw" state of the student, nevertheless made this commendatory remark about him, "He's willing to take advice that will lead to improvement." I think such a trait would greatly compensate for brilliant endowments that were lacking, in becoming successful in his vocation.

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THE SECRET OF AN ETERNAL LIFE

Is found not in vision but in faith; faith that will choose God and be willing to Him, even though clouds and darkness are round about. It is in that power of faith and faithfulness, which are the secret of life, found.

For INTO OUR LIVES COMES GRACE

is the way, to reconnoiter, keep climbing ever higher toward that personal knowledge of God and of goodness which is eternal life, when we live and walk by faith, going on and keeping time as if the secret of life is found.

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November-December, 1943

PHILIP X (though this was not his first name, nor the initial of his last,) was one of the young theologues at the seminary to which he had been sent to prepare for a career of victory. With a fine intellectual equipment, having an unusually attractive appearance, full of zeal, possessing a dynamic personality, devoted to the Bible and knowing experientially the mighty grace of God, one would have predicted for him a future of conspicuous achievement as a pastor and preacher. He did not belong to the religious organization issuing this magazine.

But the fair promise of his morning did not come to the golden fruition of its noon. As to his activity as minister, it might be said of him, "His sun has gone down while it is yet day." That failure did not come by reason of any ministerial instruction, which he failed to observe, nor was it his fault in accounting for his single frustrations. The causes of that defeat were revealed in part of a letter I received from a friend, who wrote as follows:

"Philip X has retired and lives with his daughter and her husband. He was not a success as a minister; he did not seem to realize that along with preaching one must use a good deal of plain common sense."

"He was very careless as to his pulpit manner; and he had a dogmatic way of trying to run the business of the churches he served. There are ministers who seem so forgetful so that it is important that they be gen-

tlemans and gracious in their manners; they do not realize that they should look well to their own appearance. Some time I would like to write a book, with the title, 'Hints to Ministers.'"

"Philip X always wondered why he could stay at a place only one year. What a pity he would not check up on himself, or be willing to have someone else do it, and try to change."

Then the writer of these quoted words proceeded to tell of the experience of a

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The Minister Who Failed

William T. Wendell

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DIIDN'T THE WISE MAN say, "Little foxes... spell the times?" Small things may contribute to a minister's failure.
Eschatology, or, Triumph of the Kingdom
As Seen by the Apostle Paul

James H. Garrison

The teachings of the Apostle Paul on the triumph of the kingdom are very definite, but of somewhat general nature in some regards. The apostle seems to have made no attempt even to suggest anything which would serve as an argument neither for the premillennial nor the postmillennial view of the Second Coming of our Lord. On the other hand, the apostle is very specific as to certain other facts concerning the subject. We will notice some of these points.

First, the "fact" of the glorious triumph of the kingdom. In this regard there seems never to have been any question raised against it. It appears as an accepted teaching throughout the apostle's writings. No where does he offer any attempt to support any argument in favor of it. It is not a new teaching, or one which gives hope to the church; in reality, it is "the hope of the Christian." Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). The Apostle Paul in the greater portion of his writings seems to be looking for the immediate return of the Lord. It is true that his first letters appear to portray the thought of the imminent appearing of the Lord more than some other of his writings, especially that of the Thessalonian letters, "And to wait for his Son from heaven, whom he raised up for us, even Jesus, who delivered us from the wrath to come" (1 Thess. 1:10). Also, almost the entire fifth chapter is a wonderful portrayal of the immediate expectation of our Lord. The same expectation is found in the second chapter of Second Thesalonians. However, this scripture seems to be left "for Jesus" first, which might indicate somewhat of a more remote idea. Then, too, some of the apostle's letters are written to be practically as specific in this thought.

Note these scriptures: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4); "Therefore keep this commandment without spot, unreproveable, until the appearing of our Lord Jesus Christ" (1 Tim. 6:14); "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Also, in Phil. 3:18, 11; "And we know that all things work together for good to them that love God, and are called according to his purpose. For whom he foreknew, he also predestinated to be conformed to the image of his Son, that he might be the firstborn among many brethren. And he called us not according to the works of righteousness which we have done, but according to his mercy, which he hath meted out to us with an abundant salvation." "If we then be so justified, how much more shall we be kept in God's peace, who hath raised us up with Christ unto everlasting glory? Now that ye are risen with Christ, seek those things which are above, where Christ siteth on the right hand of God." (Col. 1:24-29). And also: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he was made theounder of the world" (Phil. 3:19, 20). The apostle declares his deliverance from every evil work, and will preserve us unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (2 Tim. 4:18).

It is Christ who is to present the Church to the Father in his great hour of triumph, "That he might present it to himself a glorious Church, not having spot nor wrinkle nor any such thing; but that it should be holy and without blemish" (Eph. 5:27). The apostle speaks of our crown of righteousness, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8). The great fact of the resurrection is presented in First Corinthians, chapter fifteen, and also he declares he intends that we be "raised up" to a high position. As though he were saying, "He declares his deliverance from every evil work, and will preserve us unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (2 Tim. 4:18).

Aside from the fact and hope of His coming, the imminence of His coming, and the conditions of His coming or triumph of His kingdom, there are several other phases portrayed by the Apostle Paul relative to Christian living. One of the most important of all is the preparation, the Church prepared and waiting for the coming of the Lord Jesus Christ in the scriptures, "So that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:7, 8). "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9). Suffering with Christ qualifies us for the triumph of His kingdom, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:11). For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . Wherefore comfort one another with these words" (1 Thess. 4:13-18). He holds the hope of this triumph of His kingdom as an encouragement to those in affliction, "And to you who are troubled rest with us, we are in Christ together and not the powers of Satan and the triumph of the kingdom. Of God. Much more then, being now justified by his blood, we shall be saved from wrath through him: and in this hope we stagger not. But in Romans 6:21-23, the apostle shows that man can be saved from wrath and death unto eternal life, and that we are like Christ in His death; we shall also triumph over death and be like Christ in the resurrection and live with Him, "For if we have been justified by his blood, we shall be also in the likeness of His resurrection." Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6:5-8).

Also, in the eighth chapter of Romans the apostle shows that if we accept Christ, we shall triumph with Him in His glorification. He declares Christ to be "the Lord both of the dead and living" (Rom. 14:9), and "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (v. 8), implying that we shall triumph through the Christian whether he goes to be with the Lord through death or His immediate return. "As I would not be an intruder upon your eminence, Mr. Satan under your feet shortly" (Rom. 16:20)—here it appears to be immediate. Regardless of the time element in Romans the apostle sees the triumph of the kingdom being wrought conditionally upon man's attitude toward God.

The power of the resurrection is presented in First Corinthians, chapter fifteen, and also he declares he intends that we be "raised up" to a high position. As though he were saying, "He declares his deliverance from every evil work, and will preserve us unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (2 Tim. 4:18).
Precipitating a Revival—The Evangelist

J. D. Saxon

Many factors enter into the precipitation of a revival, any one of which, if left out, would spell defeat, but certainly there is no more important one than the evangelist. It is strange, almost mysterious, how that God only can give a revival. Even the greatest men are very greatly dependent upon their agent, the evangelist, and if this agent and God-appointed leader fails Him, God himself (we would not say cannot), but does not give a revival.

Types of Evangelists

In discussing this all-important key man, it is possibly worth while to give some thought to the various types of evangelists. When God gave us the gospel, He used not one man but four, each, although of necessity confined to the same material, presented this material from a different viewpoint. It took Matthew to convince the one-minded Jew that Jesus was the Messiah promised in the prophets. It took Mark to show the Romans that this meek and lowly Nazarene was nevertheless a man of tremendous action and power. It took Luke to present Him to the philosophic Greek as the One perfect in wisdom and understanding, and it took John to show the Church that with His Divinity and with His power and with perfection of knowledge, He was still the God of infinite love and to that like Him, we must love one another even as Christ loved us. Now, while we do allow that God raised up and inspired these four different men to present as the gospel, with all sincere respect for every God-called evangelist of whatever type, we would not consider one of the four kinds of evangelist with which the Church sometimes confronted. Without any specific discussion of these we fear God did not raise up, let us consider those we believe He did.

First, there is the so-called intellectual type. We do not mean by this that God has called out some nonintellectual evangelists, in the strictest sense of that word, but we mean those who did not many mighty, not many noble, not many wise, etc., are called, but God has found some men of unusual intellectual ability, who have heard and accepted the call to evangelism. This may be every kind of Him, for after all, neither God nor the Church has any special grudge at the poor, spiritually neglected intellectuals of this world. It would be well for every church to have in its organization this type of man at least occasionally.

Then, there is the emotional type. Man is by nature an emotional being, but some are highly emotional. This is the type of the preacher who does not think God has been there at all unless there is much weeping and shouting and holy laughter, and while some would be willing to let God speak in the still, small voice at least occasionally, nevertheless, the emotional preacher is a very valuable asset to the Church, for in the main we go to church more for inspiration and the stirring of the heart and soul than we do for mental exercise. However, happy is the man who, under God, air his emotions deeper than mere tears or shouting or holy laughter, but who can stir us to constructive action as well.

The logical type of evangelist is scarce. He is not always popular. He feels it his duty largely from the standpoint of logic to establish the divinity of Christ, the inspiration of the Bible, the resurrection of Christ from the dead, and that of a holy life. As the masses are not logically turned, he does not find as great response as does the emotional type.

The teaching "watchman of Israel" type is very effective. He majors on the consequences of sin and the horrors of being eternally lost. Many people who are Christians today are saved because one day they became afraid to meet God as they were going to meet God, that warning evangelist is tremendous, and in this day of frivolity and fleshly living, we need a great deal of it, John-the-Baptist type of evangelist.

The church and pastor that would avoid being lapsed will vary their type of evangelists from time to time. Notwithstanding the fact that the "people" would rather have a certain type, it would be better not to have that type always. Some have called to the still, "deep," kind, and now people are so still until it is almost impossible to reach deep enough to stir them. Others have had the emotional type for a year, but again, we should have the other kind.

This attitude is dangerous.

Qualifications of the Evangelist

Now a word about the qualifications of the evangelist. Our Lord and the Bible seem to make spirituality the first and chief qualification for the ministry. Unless the evangelist is himself a spiritual man, he cannot precipitate a spiritual revival. It is not enough that he be zealous, strict, clean, intellectual and convincing. He must, in addition, have that mysterious something that comes from a consecrated life. He must have a soul pity and concern for the souls of men. He must be full of the love and compassion of Christ.

Educationally, the evangelist is not always expected to be a college-bred man, but must be able to speak so as not to embarrass the church and pastor he serves. If he has not had college advantages, he must at least read much and study to show himself a workman that needeth not to be ashamed, rightly dividing the word of truth. There is entirely too much said, by some on the fact, that the early disciples were ignorant and unlearned men. There is no proof that these disciples were not the best prepared or the most prepared for what opportunities their day afforded, and in the day of education, the public will not excuse us as they did then, and we have no right to hide our members latent behind the poor opportunities afforded Peter and John.

Socially, the evangelist must be able to please all classes of people. He will, of course, be alone in prayer much of the time, but, as did our Lord, He must be occasionally seen with sinners as well as saints, and sometimes with those in high places, and must be able to conduct himself creditably under such circumstances. Some have made the mistake of being too sociable and have fallen into snare and reproach. On the other hand, some have been too reserved to be acceptable and to draw men to Christ. The Holy Spirit will help us to keep in the middle of the road if we let Him conduct.

Last but not least, the evangelist must be endowed with what has been called the sixth sense or common sense. If he has this, it will save both him and the cause in many cases. John Wesley was journeying on the stagecoach. The man beside him asked, "Do you have a request to make of you. Our journey is long, and if while traveling with you I should so far forget myself as to swear, would you please rebuke me?" The traveler made the remainder of the journey without an oath.

The Goal of the Evangelist

In conclusion, the goal of the evangelist will largely determine whether or not he can precipitate a revival. God has mercy upon the man whose thought is "How much money can I get out of those people?" Things else. God has called no man can be blamed for accepting places where he will be paid well and thus be able to live honestly and meet his financial obligations. He knows he cannot hope to receive enough to meet the needs of himself and family; but if money be improved without what opportunities their day afforded Peter and John.

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Susaannah Wesley wrote to her son John, thus:

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule. Whatever weakens your real soul, impairs the tendons of your conscience, obscures your sense of God, or takes off the relish of things in it, is short, whether it increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be of itself.
**Song and Circumstance**

H. M. von Stein

A WISE observer recently wrote that it would be much better for everyone if song leaders restricted themselves to song leading, leaving exhortation to the sermon. The pertinent points are not here, but the thought stems from a fact widely, and to an astonishing degree, ignored by our pastors in particular—that we live, now, to a better evaluation.

Traditionally, Americans have excelled in war and peace. We see, now, our confidence in the courage and fundamental intelligence of our boys vindicated, which is one of the few good things about this war. Our educational systems may have lacked appallingly, and ideals have been broken by cynics and skeptics, but when problems arose capable of challenging our way of life our youth faced—facing it unafraid.

When I say we preach to a better generation, I mean that never before in the history of the earth do ministers look out upon a more potent power from the sacred desk. That power is held in bondage to sin in our challenge and our privilege. People know more; think faster; are able to comprehend more widely and have the instrumental resources to do more for the cause of Christianity than they ever have before—or may have again when this era passes—and it will pass.

Young folks, the life blood of any cause, capable religious, step inside church doors now, even on occasion, much more frequently than they used to. Thousands of young women, accustomed to the surrounding influence of gay irresponsibility, are realizing for the first time that there is no such thing as security and that their sweethearts or husbands of a few short months may never come back. Questions that have been idly lying in the minds of generations since the crucifixion are piling in a flaming would like the sound of mindwaters—Watchman, What of the Night?

People generally come to church for some purpose. It is generally a good purpose, although lack of comprehension of what worship is may cause it to be vague. But because it is generally good, there is practically no difficulty in leading such people into a worshipful attitude and, possibly, into an experience they had never had or dreamed of. This is the preacher's privilege.

Yet, in this era of passionate change and grave danger, preachers all over the land have failed to change the tempo of their exhortation and to catch the time that is running away with the church—nay, are caught by the prevailing influence of their audience as the song leaders sometimes do.

There is such a thing as keeping up to date. The few moments this congregation sits before you are the most valuable moments of their lives—and can be yours.

You stand before your people fully aware of their troubles; their fears, and their heartaches. You know Mrs. Jones is in a manufacuturing plant doing work she used to think too hard for her—probably it is, but the war effort has caught her up. Tom Johnson is overseas now. Mrs. Jones is also working long hours and the family routine is often nearly a family routine; would be if it were not for the new faith of these. There is fertile soil, and you do not offer them their circumstances—make no mistake of that!

You are the rending consciousness of two worlds.

You are full of your theme—your sermon has a beginning, a climax, and an end. There is not a single wasted word in it. Words are cheap, but superfluous words are the most damaging things a preacher can use.

The time of these people is precious, their energy limited as never before. They would go rather than be in bed this morning than listen to you talk, if that were all. So you have taken hold of your literary education with both hands and constructed your sermon to ten tenths of their intelligence. They will not know, moments before you come to it just what you are going to say, yet the fourteen-year-old Jones boy, surrational, could his sister down there, can understand you. Don't worry—he can get it as quickly as his parents.

This, of course, is the least you can do. The labor on your part of the leadership to the service is all finished in your study days and hours ago. Anointed with your prayers, you can now humbly bring it before God's people—and make sure it is humbly.

I was in a church one time where a special song of spiritual sympathy was put in. The song was fine and the presentation was solemn. The professor of music was impressed. When I talked to him and asked him what he thought, he said, "That is just preceding the message. The singer was destined to be an uninformed man. Books are plentiful; poverty is no excuse for not reading and studying in these days, for there is a will to study, there are a dozen ways to do it. Why? A preacher must not grimly his calling. He must keep himself unspotted from the world. He must not dabble in questionable things. He must live above reproach. Lies will be told on any man who tries to do anything worth while as a minister, but he must be sure they are lies and not truths.

5. A preacher must fight laziness. As he fights the devil. Laziness has killed more preachers than any other one sin. A preacher makes his own hours; he has the thing called "time" in his hands. He is made or broken by the way he handles his time. He can fiddle, dawdle, or play with his time as he pleases, but there is a "pay day some day!"

6. A preacher must be morally clean, spiritually holy, and physically strong. A preacher, who hangeth around the question-able relative to morals is unfit to be a preacher. He must be without reproach. He must major on spiritual living. The people expect it. He must be able to keep his body strong. One great leader has said that most preachers preach on the "cobbling" side; they are physically weak.

7. A preacher must be a man to visit people. "He must live in his study in the morning," says a great leader, "and with the people in the afternoons." A preacher is a shepherd. How can a man preach when he does not know the condition of his people? It is my honest conviction that many preachers fall, not for lack of ability, but for a lack of contact with the people. A noted leader in another denomination (and he is sixty-nine years of age), averaged ten visits a day, and said why he has the largest congregation in his denomination.

8. A preacher must have an understanding heart. He must listen to the cries and heartaches of human beings. A preacher confessed that he would not hear the sobs of his people; he is now out of the ministry. Jesus listened to them and was moved with compassion. A heartless preacher is doomed to fail.

9. A preacher must be financially straight. Haphazard, loose and careless dealings financially in the life of a preacher bring reproach upon his ministry and his song within. He has no heart; he speaks with
out a conviction, his ministry has no teeth, his preaching is doomed.

10. A preacher must pray. A prayerless ministry spells defeat. A preacher who prays well, lives well, studies well, and has divine conviction, cannot be whipped, sapped, or defeated in a war-torn, bleeding, broken, doomed world. He is master over circumstances and cannot be weak while living nor early forgotten when dead.

+ Take Your Pen in Hand

(Continued from page thirty-five)

You say you can’t write.

Nonsense!

Everyone who can think can also write.

More writers are made—by simple, consistent practice—than ever were born.

Moreover, the written word is far more lasting than the spoken word. Compare the number of writers whose work has lived after them as compared to those who have been purely speakers.

Nor do I know a better way for a man to become an authority and power in any group than by being a writer.

One young chap I know personally is only a fair theologian, and a below-average speaker. Yet several years ago, he began to write—at a rate of one column per week. He improved. Today he is known far beyond his own denomination—all because he started the writing habit.

Finally, one rule of all rules.

George Bernard Shaw one day was asked by a timid young writer, “Mr. Shaw, I want to learn to write. . . . Could you give me one word of advice?”

“Gladly,” replied the great writer solemnly. “Apply the seat of your pants to the seat of a chair.”

References:

(1) December, 1942
(2) His, February, 1943
(3) His, April, 1943
(4) Sunday School, Promoter, May, 1943
(5) Revelation, June, 1943

+ Escholoty, or, Triumph of the Kingdom

(Continued from page thirty-nine)

angels? how much more things that pertain to this life? (1 Cor. 6:2, 3).

Thus we conclude what we feel is something of the Apostles view of the in

uum of the Kingdom. We find no disagreement between Paul and other New Testament 

aries. The whole world was in the power of the evil one, but in Christ is the new 

ministration. The condition, the capture and picture of Christ’s wrath and judgment 

gain. He gives some vivid scenes of the last days just preceding the coming 

of the Lord and alludes to all be ready for such an hour.

+ Giving

Giving should be:

Periodic—“Upon the first day of the week.”

Worshipful, habitual, prayerful, cheerful.

Personal—“Let each one of you,” Each man, each woman, each boy, each girl, no

Monetary—“I was down this way and thought I’d drop in to see you.” This prob-

ably is the days ago I came and the one to whom you may conclude that your 

visit too casual to be important.

Better—“I planned this trip because I wanted to see you about . . . .”

Do Not Say: “Do you understand what I mean?” Here you are reflecting upon one’s 

ability to grasp your thought, or you infer that he is too dumb to understand plain 

English.

Better Say: “Am I making myself clear?”

Do Not Say: “I guess you didn’t under-

stand me when I said . . . .” No, put the blame on yourself.

Better Say: “I didn’t make myself clear.

What I meant to say was . . . .”

Do Not Say: “You’re sorry if you do this.” Here you are approaching in a 

persuasive way—be positive.

Better Say: “You will always be glad you made this choice.”

Better Say: “I am sorry you are not willing to . . . .” “You acknowledge 

defect and are grumpy about it.”

Better Still: “Thanks for going over this with me. I am sure we’ll work together 

later.”

An Optimist or a pessimist—what? The pessimist says of rain—it will make 

mud.

The optimist says, it will settle the dust.

The pessimist says, it was worse yesterday.

The optimist when he sees a bee he says there goes a honey-maker.

The pessimist says there goes a stinging insect.

The optimist says I am glad I am alive, the 

pessimist says I am sorry I must die.

The optimist says I am glad and I am not 

worried.

The pessimist says I am sorry I am not bet- 

ter.

The optimist sees the doughnut, the 

pessimist sees a big hole.

For the Levi: “How much work do I have to 

do?”

In our prayers we wonder why we insist so often in telling the Lord what time of 

day it is. How many times have we said, “This morn-

ing, our heavenly Father, we are thankful for the privilege we have of praying. Th...
PROBLEMS PECULIAR TO PREACHERS

Charles A. Gibson

Q. Is it right for the preacher to put tests when he knows that most of the folks will pass, even though they are not close in their answers?

A. The whole matter of tests is a delicate question. Each test would have to be tailored for the audience and the occasion. If it was applied and the conditions under which it was given, this question answers itself. If it would not be right to put tests under conditions as described, however, one would have to know the purpose of the test. If the test was for the benefit of the preacher, one would have to know that he knew what this question assumed to know. It is safe to say that all of us want to be careful about public tests, and when we are not made to help, and be made to have a purpose to help, and made so clear that a misunderstanding will come because of them.

Q. What do your people mean when they say that we must preach "Holiness"?

A. They mean exactly that. In some cases preachers preach about holiness; in other cases they mention it, and in a few cases a subject is dealt with in a direct point of view only on Sunday mornings. Thus there is the warning that we must preach "Holiness." The question of whether this is a doctrine that would think it wrong to preach on "Holiness" until we have had a revival and have some new converts who need the experience; but experience has proved that the best way to get the new converts is to preach "Holiness" until your people have been converted that they might enter into this great experience. Revivals have been fostered by nightly preaching on this great theme.

Then there is the danger of assuming that all the congregation have not been converted and that they are rooted in the Scriptures that their progress has been well followed. This assumption has been wrong many times, and there is no doubt that ministers owe to one another a way to know your view in the matter of your own reaction to this type of approach. I know personally I always feel it a breach of ministerial courtesy if even one of that type of approach. We need not lose our close friendship because of this.

Q. If we find more fellowship in one home than in another, will the congregation be all right to enjoy that fellowship more?

A. We used to answer the question that there are three reasons why they asked the question if they thought it was all right to do so. I feel a bit that way about your question. I am sure that you do know that you cannot indulge yourself in this personal joy of a special fellowship in your congregation. I believe your poor pastor is a high price for the same. It may cost you your pastor and that even sooner than you think. If you do not know that you are supposed to have a special friend in the congregation in a different situation, but pastors generally know how they go to have special friends in the congregation.

Q. What can I do to increase the interest of my church in our school?

A. Speak often of the school and always in terms of praise. Ask the president or some school person to visit your church. Put on a school program with some of the students and let them have a free hand. This last plan brings the results of our school work quite right to the price of need, and it will be a great blessing.

Q. I have several members who call me by my first name. I am glad they feel close to me, but have wondered if it was the best policy to encourage this practice. What do you think?

A. I think the procedure is a poor one and that you might find that you are larger personally. In that event I would suggest that you go to a rather early change. In an effort to change this condition, I suggest that you find your way to get the presence of any of your church folks. If you will carefully prepare yourself, you can get it by the way in the church and occasionally in private conversation.

Right in this connection, I suggest that you refrain from the practice of speaking of your fellow ministers as Jones, Smith, and Brown. This assumption has been wrong many times, and there is no doubt that ministers owe to one another a way to know your view in the matter of your own reaction to this type of approach. The church — as a whole — seems to be going by the way of the church, and it is the weak who will, of course, have it easiest. We must keep in mind that this type of work should not be done without plan and that those who do it should know when and where to go.

Q. Some people come to the altar so often they discourage "worlders" from coming. What can be done about this?

A. In the first place, it must be borne in mind that we are not to make a move to deal with those who come to the altar with us. These must be treated kindly and never reflected on, and yet a line of preaching that entices them by some means may help. I do not know your line of preaching, but I have known some who have constantly preached in a way as to undermine the faith of all, and it is the weak who will go. We must be careful for the weak, I would continue to preach and fill the altar if possible, for the need is great and we must not allow weakness anywhere to defeat an advancing program; but deal gently with these folks.

Q. A member persist in attending questionable places, and in other ways definitely breaks the rules of the church, yet testifies. But most of our people think he should not make a move to deal with this person. What would you advise?

A. I would advise visiting such a person with at least two other persons besides the pastor, or sending a committee separate from the pastor, and in both cases deal firmly with this person. You cannot allow the standards of the whole church to be set aside by any one. You are either in ignorance or by willful neglect. The committee should talk frankly, but kindly. Kindly treatment is the order of the change. If there is no change, I would request such a one to ask that his name be dropped from the church. In nearly every case he will comply.
QUOTABLE POETRY

We Thank Thee
We thank Thee, Lord, for blessings without number; For work to do, and strength with which to till For joy days; and nights of peaceful slumber. The golden harvest wrested from the soil. We thank Thee for the valleys and the mountains; For rain and sunshine, and for winds that blow; For fruitful tree and vine; for sparkling fountain; For flowers that Thy love has caused to grow. -KATHRYN BLACKBURN PECK. (Used by permission).

A Prayer for Today
Lord, make us doers of Thy Holy Word— Not hearers only, now we pray, Forgive the strong who have plainly heard, But little do this trying day. Lord, help the weak to understand— And the willing ones once who could do Great things, that the humble task at hand In Thy grace, sing while they're very few. -AMMIE EDWARDS COLEMAN.

The Holy Bible
Within this awful Volume lies The mystery of mysteries; Happiest they of human race To whom God has given grace To read, to fear, to hope, to pray; To lift the latch, to force the way; And better had they ne'er been born Than read to doubt, or read to scorn. -Sir WALTER SCOTT.

God's Unchanging Word
For feelings come and feelings go, And feelings are deceiving; My warrant is the Word of God, Nought else is worth believing. Though all my heart should feel condemned For want of some sweet token, There is One greater than my heart, Whose Word cannot be broken. I'll trust in God's unchanging Word Till sea and land be sever. For, though all things shall pass away, His Word shall stand forever. -Martin Luther.

Prayer of Thanks
We praise Thee, Lord, for all that Thou hast done; For blessings Thou hast given through the year; For food and shelter, and for home intact, For freedom in this land so dear. We praise Thee for the harvests gathered in And stored away to meet a coming need. And oh, we thank Thee that we have been spared A rule of cruel oppression, selfish greed. But most of all, O Lord, we raise our hearts In thankful praise for One who gave His life That all who come to Him may freedom gain From sin, and victory over inward strife. We thank Thee, Lord, for all that Thou hast done. We grant Thee, Lord, for life through Thy dear son. -BLANCHE H. JOHNSON, in The Alliance Weekly.

Choose for Us, God
Choose for us, God! Nor let our weak preferring Cheat our poor souls of good Thou hast provided. Choose for us, God! Thy wisdom is unerring, And we are fools and blind. -Selected.

Christmas Prayer
O white-robed band of heavenly beings, Winging Thy flight across the starry blue tonight; Mute not thy golden harps, nor hush thy singing. But still proclaim that wrong must yield to right.
Sing still above the sin-stick world's confusion The joyous minstrelsy of Peace—good will And banish from our hearts the vain delusion That good is conquered by the gross and ill.
O Christ of Bethlehem, thou blessed Saviour, Who came to save Thy people from their sin; Rebuve in love, man's weak, blind, mangled, Purga human hearts—enthrone Thyself within! -KATHRYN BLACKBURN PECK. (Used by permission).

Christmas, and a World at War
"Sing not with joyful strains of peace on earth Sing not good will to men—not this dark year," My heart implored, "But chant the dreary dearth Of peace; with men's hearts falling them for bread While children, fatherless, must weep for bread; While mothers' hearts in agony are wrung; While fields are strewn with dying sons, and dead— Let not a gladsome carol now be sung." And yet, O heart of mine, the manger Child Came down to earth amid such scenes as these To heal its wounds of sin with mercy mild; And while men cry to God, on bended knees, Though cruel dictators rise and kingdoms fall, The peace of God in some hearts liveth still. Then, since He reigns in justice over all, Sing on, though shadows darken—Peace—good will! -KATHRYN BLACKBURN PECK. (Used by permission).

It Couldn't Be Done
Somebody said that it couldn't be done, But he was wrong, and that's why I call That "maybe it couldn't," but he would be one Who wouldn't say so till he'd tried. So he buckled right in with the trace of a grin, On his face, If he worried he hid it He started to sing as he tackled the thing That couldn't be done, and he did it. Somebody scoffed, "Oh, you'll never do that; At least no one ever has done it," But he took off his hat and he took off his hat, And the first thing we knew he'd begun it With a lift of his chin and a bit of a grin, Without any doubting or quibbling He stuck to his guns as he tackled the thing That couldn't be done, and he did it.
There are thousands to tell you it cannot be done, There are thousands to prophesy failure; There are thousands to point out to you one by one The dangers that wait to assail you. But just buckling in a bit of a grin, Just take off your coat and go to it Just start to sing as you tackle the thing That "cannot be done," and you'll do it. -EDGAR A. Guest.

In the Beginning Was the Word
"The birth songs soon became a memory, The Child lay smiling in its mother's arms, A heavenly light suffused her loving face, Her heart resonating the Great Magnificat And angels joined her in a soft refrain This Child was hers and God's and all the world And now two thousand years have passed away And all the world is worshiping that Child On Christmas Day. -FRANKLIN COLLINS, in The United Presbyterian.

The Bible
Blessing thy life through the years as they fly; Guiding my footsteps'ward mansions on high; Giving more sweet as the glad days go by— The Bible—God's wonderful Word! Helping me over life's uneven way; Giving me strength through the heat of the day; Guiding me peace for a season to pray— The Bible—God's wonderful Word! Whispering comfort when sorrow oppresses; Lending me grace for my deepest distress; Cheerful my soul with its soothing caress— The Bible—God's wonderful Word! Giving me courage and strength to endure; Promising refuge in the tempests of life; Pointing me Home to the Land of the pure— The Bible—God's wonderful Word! -KATHRYN BLACKBURN PECK. (Used by permission).

The Preacher's Prayer
I DO NOT ASK That crowds may throng the temple, That standing room be prized; I only ask that as I voice the message They may see Christ!
I DO NOT ASK For cheaply pump or pageant Or music such as wealth alone can buy; I only ask that as I voice the message He may be sight!
I DO NOT ASK That men engulf my praises Or headlines spread my name abroad; I only pray that as I voice my message Hearts may find God!
I DO NOT ASK For earthly place or laurel, Or of this world's distinction any part; I only ask, when I have voiced the message, My Saviour's knout. -RALPH S. CURTIS.
Why Read the Bible?

If we can effectively and wisely live without the lessons which the past has to teach; if we can so redirect our curiosity to know what the oldest book in the world has to say; if we can be more interested in the literature which has lifted the footsteps of civilization; if we are more interested in funny papers than in the Bible, there is no reason for reading the Bible.

If we are not satisfied with reading newspapers and journals, if we are in trouble and need comfort; if we want to see what is at the root of our civilization; if we want to know what has inspired people for centuries to paint pictures, to preach the gospel, and to live in the atmosphere of high altitude: Then, we should read the Bible—Selected.

Minute Meditations in Isaiah

"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2). The law typifies "darkness." The coming of Christ typifies the "light". The law is a shadow; grace, through Christ, is the Light of the world. People under the law live "in the shadow of death". Thank God, we have light from the Sun of Righteousness—Selected.

Filled with the Spirit

"I am not so much concerned about having the church filled with people as I am about having the people filled with the Spirit." The man who said this was a young and successful preacher. He had attended a meeting the day before in which the whole time had been consumed in discussing methods to get people to church. This young preacher's object was to have his people "filled with the Spirit" as in apostolic days, and he is right. The church will be filled with people when the people are filled with the Spirit of God. We are confident that too much effort is made to "draw" crowds and not enough to have people baptized with the Holy Spirit. Grace and love, without the presence of the Holy Spirit means much.—W. Courtland Robinson.

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong—George McDonald.

How to Die

The following incident, related in The Gospel, occurred just after the Pearl Harbor disaster had become known. Mr. C. J. Plietsch, who relates the incident, is a Young Commission in Honolulu and a lay evangelist.

"Early the next morning I received word from the chief steward that one of the sailors boys down below would like to see me at ten o'clock. When I arrived these boys with his head bandaged and with the bumps in the head, five high, and all of them seemed to be quite concerned. My estimate would be that he was about twelve. He had a spokesman who stood at the entrance. Looking at me, he said:"

"Mr. Plietsch, we sent for you because many of us have been heart收拾. homie the ship was going to be sunk. This happened last night, we were all concerned. Our country has provided for us, giving us food, clothing, a place to sleep, but no one told us how to die. We would like you to tell us. Many of us may never come back."

It is not difficult to believe the report that many of these boys, so concerned about their souls, found the Saviour in the service that followed.

The Use of Thorns

Eagles put thorns in their nests and cover them with their feathers in order to keep the nest safe. If they find a nest that is large enough to fly, the old birds pull out the nest and live the thorns naked. The young eagles are not yet strong enough to climb to the nest, and then the old bird pushes it over, and it instinctively spreads its wings and takes to the air. This is the way in which other uncov- ers thorns that we may wing our way to something better—Selected.

God's Eternal Purpose

Look for God's thought in all the incidents, circumstances, and objects of your daily life. Do not stop at the outward: penetrate to the inward and eternal. Beneath that bitter physical suffering there are spiritual fortitude and grace. Beneath that trying dispensation there are celestial compensations. In each sweet family of five there are suggestions of love and friendship which can never grow old or pass away.—J. B. Mease.

Knee Power for the Daily Jobs

He picked them out on his knees. Slowly, thoughtfully, the night, he sat back and forth, taking account of weaknesses and drawbacks, till at last the list of things to be done was made up and a great night's work, that, getting fishermen ready to be sould. Wonder Peter came back, and John's hair turned to love. That night's dinner was over. Nothing human can resist, steady, confident knee work. Try it on your daily job.—S. D. Gopen.

November-December, 1945

"Speakest Thou in Parables?"

Mrs. Hughie Call, in her so-recent work, "Golden Fleece," says, "Lost sheep seldom come home of themselves. It is an accident. You go after them, summer or winter. You fumble through snowdrifts, over broken fences, over the rough and your feet, but you dare not turn back. Each hour's delay decreases your chances of finding them alive. It's a ten to one chance that the cayotes, in any case, will prove the better hunters.

Speaking after twelve years on a sheep ranch, the wife of the owner, Mrs. Call, reminds one of Jacob's terse review of his twenty years as steward: "Thus I was; In the day the drought con- sumed me, and the frost by night; and my sleep departed from me; yet the Lord supported me." It is reassuring to know that we have always been the shepherd's life and lot. Nor was the great Good Shepherd an exception to the rule. And this true Shep- herd spirit of the Good Shepherd the pros- pectored Church of the Good Shepherd must needs recover if she is to go after the lost sheep—until—until—Until she find it—By Bishop C. V. Farrar and Rev. F. A. Dow, in The Free Methodist.

Feed in the Rake

An old farmer who was attending a church convention chuckled to himself as he read the following story: "We are all a person," he said to his pastor, "you've had papers and discussions all day on how to get people to attend your meetings. We have never heard a single address at a farmers' convention on how to get the cattle to come up to the rake. We put all our time, on the best kinds of feed. I sort of have a notion that if you put more time on discussin' what to put in the rake, you wouldn't have to spend all that time discussin' how to get your folks to attend."—Seaborn.

We are sometimes tempted to believe that a great end is like a beacon or triumphantly without doubts or despair. Hear his testimony, given to the students at Yale: "You will have a Slippage of Despond, your Hill of Difficulty, your Valley of Humilation, your Enchanted Ground; where the spirit gets tired from three eyes, where the clear hilltops with bewitching visions of Beulah Land, where the birds sing and the sun shines. Find out that however swiftly changing may be the character of your road, your provision in God is sufficient and all will be well. Let these words point the way to our triumph in this fateful day!—The Christian Advocate."
SERMON OUTLINES

The Author of Sanctification

The very God of peace sanctify you wholly; and your spirits, and souls, and powers, be preserved blameless unto the coming of our Lord Jesus Christ. For God is not unrighteous to forget your work and labour of love, having regarded the same with joy.

True Thanksgiving

(Ephesians 5:20)

INTRODUCTION—Prevalent sin of ingratitude.

I. Stress on Thanksgiving, "Giving thanks to God.

A. God desires it.

1. We need it.

2. It becomes us as His creatures (James 1:17).

B. Sovereign in providing all.

C. Sovereign in dispensing all.

D. Sovereign Holy Spirit so lead us and sanctify us both in our thoughts and spirits that we shall see light in His light everlasting, and prejudices will melt away before the exceeding grace of Christ and the heavenly beauty of holiness.

II. This name implies that it is useless to look for sanctification until we have become reconciled to God and learned to know Him as the God of peace. Justification, and a justification so thoroughly accepted as to banish all doubt and fear and make God to us the very God of peace, is indispensable to any real or abiding experience of sanctification.

III. The expression "the very God of peace" further suggests that sanctification is the pathway to a deeper peace, even the "peace of God even wherewithal understanding." Justification brings us peace with God, sanctification, the peace of God. The cause of all unrest is sin. Sanctification brings the soul into harmony with God and the laws of His own being; and there must be peace, and there can be in the church, peace, sanctification brings into the spirit the abiding presence of the very God of Himself, and its peace is then nothing less than the deep, divine tranquility of His own eternal calm.

III. But the deeper meaning of the passage is that sanctification is the work of God Himself. The real translation of the phrase would be "the God of peace himself sanctify you wholly." It expresses the work of God in the life of His own direct personality as the Author of our sanctification. It is not the work of man nor men, nor of our own direct personality. It is the gift of the Holy Ghost, the fruit of the Spirit, the grace of the Lord Jesus Christ, and the portion of all who will enter in; the great obliteration of the soul and the attainment of works is a divine holiness, not human self-improvement or perfection. It is the inflow into man of the life, beauty, and purity of the infinite, eternal, and Holy One, bringing His own perfection and working out in us His own will.

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B. Satan will use every means to harden the hearts of people, thereby stealing the heart of God from them. He hardens the heart by:

1. Worrying thoughts and cares.

2. Involves of this world if thought upon more than spiritual things harden the heart. When seen and temporal things absorb, spiritual things begin to fade.

3. God's law is a "carnal mind is not subject"—"For to be carnally minded is death." Carnality makes the heart unregenerate which is spiritual hardness.

4. Familiarity with the truth, hear the call of God so many times into enter into the Canaan land experience and become so familiar with it until it loses its force.

5. Starved in the heart (vs. 5-6, 16-17)

a. "have no root in themselves.

b. There are those whose salvation is "the early dew, which giveth away." Never live to produce a crop. Because there was no soil the root could not grow; starved to death. Many people starve to death spiritually because the spiritual seed cannot find food. They are starved by:

1. Neglect, "how shall we escape, if we neglect... reject the grace of God, prayer, Bible reading, etc.

2. Refusing to accept a responsible position in the church, "Fainth without works is dead." The soul feedeth not for God. Withering begins (v. 17). Withering weakens and weakened Christ in these men, and they fail to the fiery darts of evil presence and growth, the consequence of all this is "of the "carnal mind is not subject.

III. Choked in the heart (vs. 7, 18-20)

Choked by:

A. "Carries of this world;"

B. "Deadliness of riches;"

C. "And the rest of the things."

III. Starved, Choked, and Fruitful Word of God

SCRIPTURE READING—Mark 4:1-20

INTRODUCTION

Herein we have the sower (Christ), the seed (the gospel), and the soil (heart). Life and death depend upon the treatment. The garden seeds will grow if cared for; the spiritual life of an individual will grow if given the proper attention. Many people are lost to the church and to God because the proper attention was not given to the seed of the Gospel after it had been planted. In this passage we find some of the things that cause believers to lose their experience.

I. The Word was sown in their hearts

A. Notice it said that the word was sown in their hearts, symbolizing the fact that those who believed the Word. Also, note it said that Satan "takest away the world" inferring that the word was sown.

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The Daring of Devotion

Scripture—II Samuel 23:13-17

INTRODUCTION—The text described in detail the daring of those men who

I. Such devotion as these men had will always express itself

A. Does not mean written orders.

B. Exhibited by Mary and the costly ointment; and the tenth leper who returned to thank Jesus for healing him.

We will never know God's will until we are willing to do it without argument; such men followed only by those living near enough to know God's will.

II. Small percentage who have this devotion

A. God had five hundred disciples, twelve apostles, and an inner circle of trust.

B. Gideon had 2,000 men, but only three hundred who had such devotion to God's cause.

C. Four hundred warriors in cave with David, but only three broke through.
III. The bold breaking through touched the heart of David.
A. The Jews who broke through to Christ with the paralytic.
B. Apostles breaking through Judaism. Certainly, and often through the door of devotion: love does not count the cost.

Concluding:
If we love Christ as we say, let us push our way into the inner circle of His friends, and know the things that please Him, and then do them.

Break through all opposition and hindrances with something grand, something noble, and worth while that a critical and doubting world may see and believe that salvation is a reality.
Will bring new life to our church and con- 

Three Requirements for Service
(Mark 8:27-9:10)
Introduction: Mark's Gospel is an account of the Servant and His example and advice to His servants.

A. Must be properly grounded in Christ (8:27-29).
B. Must have individual faith, no matter what the majority believe (v. 29).
C. Must be willing to hold that faith no matter what it must face (v. 30).

II. Consistency with Christ must be complete (8:31-35).
A. Selfish feelings and desires must be exchanged for willingness to bear (v. 31).
B. Compress and joys of living in this world must be forsaken (v. 32).
C. Material wealth (money, clothes, furniture) must be neglected (v. 33).
D. Frustration must be set aside (v. 34).
E. Vision of real place of Christ in God's plan (9:1-10).
A. In the history and crown of Christ, collas a ysis is to give necessary vision (mountain-top experience) (v. 2).
B. Produce desires to try and worship Christ (v. 3).
C. Furnish surroundings where God can speak direct (v. 4).
D. Bring comfort and need that keep us as members of an inner circle (v. 9).

Five Hindrances to Service
Mark 9:14-20

I. Lack of Believing Fasting (vs. 14-20)
A. Fasting will quicken the thought processes and help to engender faith.
B. Lack of Understanding of Christ (vs. 30-32)

1. In ourselves, we have nothing with which to feed a hungry world.
2. We cannot feed Christ's hungry.
3. Without our little, we cannot have Christ's abundant.
4. We, as a people, to every man to give him the gospel in the same measure that we have received.
B. Disciples gathering up more than they had to begin with.

Sufficient for themselves, for the others were fed.

—Ernest E. Grose.

The Profit of Godliness

Text—Godliness is profitable unto all things (1 Tim. 4:8).

Introductory:
This is a part of the Apostle Paul's instruction and exhortation to the young preacher Timothy, and may well be pointed out, not only by preachers, but by all the people of God; and may also be added as a reason why the ungodly should be gods.

I. The Nature of Godliness
To be godly means to be right with God. In fact, the Greek word from which we get the word is sometimes translated "righteousness." Generally, however, righteousness has to do with one's right relation to his God, men, and godliness with relation to God. It is the effect of true religion to make one right with both God and man. By the men are out of harmony in both relationships, and need the new birth to make them right with their souls.

II. The Exercise of Godliness
The text indicates not only getting right as an initial experience, but keeping right on the lines. Paul contrasts it with bodily exercises. Contests are the Greek games went through on earth to strengthen their muscles. Paul says in a previous verse that kind of exercise that God, but urges Timothy to practice spiritual gymnastics. In verse 7 he says, "exercise thyself rather unto godliness," which is translated by one author as "train thyself for the contests of godliness." It is no weakling's job to live a victorious life in this evil world. As no one would think of entering a contest requiring muscular strength without practice, so no one should expect to win spiritual victories without spiritual exercises. The exercises necessary to prepare one for spiritual contest include many things as Bible reading and study, prayer, meditation, and communion, and the holding of sacred functions, and the maintaining of testimony. Each of these is to be performed, and use thereof, and may be profitably read in this connection. There is the contest in defense of oneness of the offensive context against the aggressor.
III. THE PROFIT OF GODLINESS

Bodily exercise has some little profit for a little while, but godliness is profitable for all things, now and at the coming of the life that is to come.

I. For the Present Life

A good man has a better time in this life than he who is bad. He has the promise that if he seeks first the kingdom of God and His righteousness that the other things pertaining to this life, will be added. The seeker after this world's good things cannot be sure he will get even the things he seeks, and can surely not get eternal life that way. But the seeker after godliness has assurance of good both in this life and in eternity. If anyone, wants to be sure of the good things of this life let him seek to receive godliness and then exercises himself therein.

II. For the Life to Come

We hear people say they believe in one world at a time, and they plan to make the most of this world in their own way. But most of life is to be in the life to come. He who takes this attitude is like the boy who in school days says he will never be a boy again and he is getting out of it as he can, and neglects his education to find when he is a man he is utterly unprepared for life. He is like the man who loves around in a pleasant land, through all the summer days and finds when winter comes that he has made no preparation for it. This life is the vestibule in which to prepare for entering the great temple of God's eternity. Since the opportunity will never be presented again, it is foolish to use the present occasion to exercise ourselves unto godliness.

Conclusion

Think of the hours it takes to make one proficient on the piano or in any other art that must be done with this life only. Can we expect to be proficient in godliness with no practice? How do your hours of practice in things having to do with this life compare with the time you take to exercise thyself unto godliness? Have you seriously considered this matter? May not this be a good time to enter on a course of exercises to improve in godliness?—Wm. M. Smarr, in The Gospel Minister.

The Transformed Image

II Cor. 3:17

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III. It Is A WASHING

A. Isa. 1:16-18
B. Psalm 51:2, and 7
C. Rev. 1:5
D. Rev. 7:4

IV. It Is A GARNISH

A. Matt. 23:11-24
B. Rev. 19:5-9
C. Matt. 6:6

V. It Is A ESCHATOLOGY FOR A DISEASE

Matthew 9:12

VI. It Is a BIRTH

A. John 3:3
B. Col. 1:17
C. Gal. 6:15

VII. It Is A ESPOSAL OR ENGAGEMENT

2 Cor. 11:2

—L. J. RICKARD

The Peace of God

(John 14:26-27; Phil. 4:6-9)

I. The Conditions of the Peace of God

A. Faith (Rom. 15:13).
B. The fruit of the Spirit (Gal. 5:22).
C. Prayer and trust (Phil. 4:6; 7; Isa. 26:3).
D. Yieldedness (Col. 3:15; Rom. 8:5; 6).

II. God's Reaction for His Peace in the Heart

A. The abatement (Col. 2:13-18).
B. The working of His Spirit in our heart (Rom. 5:5-5).

III. The Effect of the Peace of God

A. Fearlessness (John 14:27).
B. Keeping the heart and mind (Phil. 4:8).
C. Quietness and assurance (Isa. 26; 17; 18).
D. Flee one for sowing the fruits of righteousness (James 3:18).—Gospel Banner.

A Fivefold Faith

Hebrews 11:6

1. In God (Mark 11:23).
2. In ourselves (2 Tim. 1; 6).
3. In others (Numbers 10; 31).
4. In our Work (Neh. 6:3).
5. In His Word (Psalm 119:11).

—Mark B. SPACHT, in Gospel Banner.

Expository Outlines

Preparation for Heart Holiness

(Rom. 6:11-22; 12:1, 2)

I. The man who has an inherent craving for exactly what holiness has to offer

1. Sin has blinded, deceived and thwarted

but when the heart is awakened it cries out for holiness.

1. Holiness begins produced:
   a. Some attitudes as God has.
   b. Condemnation of and separation from sin.
   c. Forgiveness of sin.
   d. Imprisonment of divine nature.
   e. A clean life.

2. Holiness begins not completely settled till the sin is brought into the sin nature into subjection.

3. The believer should be certain of a new life of regeneration.

II. A Recognition of Need

1. Consciousness that there remains in the heart, after holiness is begun, something that is antagonistic to holiness.
   a. All orthodox evangelical churches agree.
   b. This nature is not reigning but subdued.
   c. Not dead but in subjection.
   d. It asserts itself under proper conditions.

2. Definition of carnality

   a. It is not an uncontrolled.
   b. It is a nature within man's moral nature that is not subject to God.
   c. It is the corruption of man's moral life—"the bent to sinning in the self life.
   d. It is inherited sin that has corrupted the life stream since the fall.

3. The manifestations of this nature vary.
   a. Contains the root principle of all sin.
   b. Manifests itself differently in different persons.
   c. Some are outspoken.
   d. Others are simply debilitated (weakening).

III. The Preparation for Heart Holiness

1. Recognition of natural desire for God's will—Matt. 6:5.
   a. This is the natural outflow of holiness.
   b. This desire should be cultivated.


1. A yielding to God of all ransom power.
   a. Presenting to God of all assets.
   b. All I am or ever expect to be.
   c. All I have or ever expect to have.
   d. All I know and all the unknown.

3. The enemy of everything to God.
   a. Illustration of Col. Bragg:
      (1) "When he compared himself with his Lord he saw how
fully lacking he was in humility, self-sufficiency, self-confidence." He described it, "I saw the humility of Jesus, and my pride; the meekness of Jesus, and my temper; the lowliness of Jesus and my ambition; the purity of Jesus and my unclean heart; the faithfulness of Jesus, and my distrust of myself. I got my eyes off everybody but Jesus and myself, and I came to hate myself."

(2) He saw his desires and motives for satisfaction and advancement of self: A great preacher, a large influential ministry, a brilliant orator.

(3) Finally became willing to appear a big blunder and a complete failure if only He would cleanse him and dwell in his fullness.

b. This is what has been called the experience of fullness.

(1) Going beyond all people.

(2) A giving up of all ambitions to self.

(3) Unreservedly placing the life in His hands for sacrifice or service. Integration of self in God. Putting a life in God's hands to be completely possessed by Him.

(4) This consecration is for all time.

(5) It is to God and not the church.

(6) It is for the fulfilling of God's best in the individual life.

(7) Finally the preparation includes a trusting implicitly in God (I John 3:7, 9).

V. THIS BRING THE BELIEVER TO THE POSITION WHERE GOD CAN AND WILL GIVE THE DESIRED BLESSING.—L.EWIS T. CORLETT.

God's Challenge vs. Worldly Alliances

(IIohn 3:6-22)

I. GIVEN TO ISRAEL

1. A message to effect an alliance with heaven.

2. They were warned about the king of Assyria.

3. Prophet warns against a confederacy.

II. ISRAEL CHALLENGED THE PEOPLE TO SACRIFICE THE LORD (v. 13).

1. Put the truths of God above that of the enemy.

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2. Plan a stronger alliance with Him instead of dependence upon the heathen.

3. Place His testimony first (v. 16).

4. Obey His laws (v. 16).

5. Be him your bread and fear (v. 13).


7. Will be a place of Safety and Deliverance (v. 14).

a. A Sanctuary for worship for the obedient.

b. A place of assurance and safety to their enemies and disobedient.

c. God is the true Deliverer.

He is superior to any or all of the enemies.

d. Dependence upon Him will give a stronger and greater assurance than any alliance with those who renounce the true God.

III. A CHALLENGE TO THIS GENERATION

1. A call to worship—make God a real sanctuary.

a. People have placed everything ahead of God.

b. Professing Christians have made alliances with worldly forces to try to make a name or place for themselves.

c. This generation has become desecrated because they have forgotten the Lord.

d. Worship will make a sanctuary for God.

2. People need to take time to be holy.

3. The church needs a revival of emphasis on the testimony and laws of God.

4. There is a great ignorance of the laws of God given in the Bible.

5. There is a lack of fear of God.

6. This would guarantee definite directions for all life.

7. God would follow such a revival of emphasis and testimony.

8. The individual Christians need to exercise greater rest and faith in God.

9. The children of God need a greater sense of manifestation of victory in daily life.

10. This will bring a confidence and assurance that the world cannot bring.

11. God will protect and deliver His people.

a. He will be their Guide.

b. He will be their Teacher.

c. He will be a constant Companion.

d. He has promised to give strength and grace for each day and He will fulfill His word.

12. He will help His children more than conquerors.

IV. EVERY CHILD OF GOD SHOULD FEEL THE NEED OF LEARN TO MEET THE CHALLENGE OF GOD.—L.EWIS T. CORLETT.

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New Year's Eve Service

THEME:—What Shall I Include in My Program for 1943?

The following questions are being distributed in advance by Dr. J. Campell White, pastor of the Mansfield, Ohio, church that the works of excellence and expression of purpose may be obtained at the planned New Year's Eve service:

1. Shall I include a fair chance to talk to me at least 15 minutes each day, in whatever way seems best as I experiment with different methods?

2. Shall I check up from time to time on the commands and requests of Christ, and decide which ones need more obedience? (Make special note of those which give a twinge of conscience and ask God why this is.)

3. Shall I, for at least three months, as a test, accept God's challenge to give Him one honest tenth of my income, and see if my prayers are not answered more fully? Can I afford to neglect or hinder my own prayers by disobedience?

4. Shall I be in my proper place in the church every Lord's day, unless hindered by clear duty that I dare to talk to God about?

5. Shall I determine to have some definite purpose in mind, and pray, whom I am trying to help spiritually? Can I be a good disciple for God?

6. Shall I plan to be the kind of a Christian that I think other Christians ought to be? Have I ever thought about this? Ask any other Christian to be a better Christian than I plan to be?

7. In what other ways does God seem to be indicating what His will is for me and for His church?—The United Presbyterian.

New Year's Themes

"A New Year in a New Era," by Dr. Clyde H. Casfield.

"God's Promises for Tomorrow" (Joshua 3:4-5), by Dr. James Best.

"God Shall Wipe Away All Tears," by Rev. Henry Orr Leitman.

"A War-time New Year's Challenge" (Joshua 1:9), by Dr. J. Roy McElhenney.

"The March of Time" (Eph. 5:1-21), by Rev. Lester C. Taylor.

"The Task Is Large" (Phil. 3:12-14), by Dr. Thomas H. Newcomb.

"The Invisible Fast" (Matt. 14:41), by Dr. Thomas H. Newcomb.


"What Lies Ahead" (Deuteronomy 34:4), by Rev. Dr. Scott McMann.—The United Presbyterian.

Christmas Sermon Themes

"The Road to Bethlehem," by Dr. H. H. McConnell.

"The Significance of Christmas," by Dr. Wm. T. Lyle.


"The Star Crowned House," by Dr. W. U. Ustek.

"Even unto Bethlehem" (Luke 2:15), by Dr. Thomas H. Newcomb.


"Joy in an Unhappy World," by Dr. S. L. Louden.

"Searching for the Christmas Reality" (Matt. 2:5), by Dr. James K. Leitch.


"The Mystery of Christmas" (John 1:14), by Dr. E. T. McLaughlin.


"All That Heard Wondered," by Dr. C. A. MacDonald.

"The Star that Leads" (Matt. 2:9), by Dr. J. Roy McElhenney.

"The World Made Flesh" and "Attitude Toward the Christ-Child," by Dr. A. C. Douglas.

"Story of Bethlehem" and "What is Christmas?" by Rev. B. Herbert Jamison.

"Come, All Ye Faithful," by Rev. Lester C. Taylor.

"A White Christmas" (Luke 2:13, 14) and "Handel The Messengers Sing," by Dr. Willard Wylie.

"What Mean Ye by This Service?" by Dr. J. Clyde Mahaffey.


"And on Earth Peace" (Luke 2:14), by Dr. Ernest B. McClellan.


"When God Came Down, or The Incarnation," by Rev. J. O. McDonald.—The United Presbyterian.

Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, a deep relationship with us each and every day; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for gratitude from everything, making the most even of scanty blessings.—J. R. MacDuff.
Illustrations

Basil Miller

God's Mercy

"Oh, Lord, be faithful to this dying man," prayed Holland London who had been sent for a man who was an unsaved man. He was on his deathbed.

"You needn't pray that God be faithful to me, but to the dying sinner. God has mercy on me and His Spirit has been faithful to me. He did His part but I failed Him.

"Men," said the evangelist, "must recognize that God has been merciful and is faithful to them. It is rather they that have turned down this mercy while there was time to be saved.

How easy it is for sinners to reject God while the sun is in their face. But when night comes, and the end of the road is near, then they remember God, when it is too late.

The Escaped Prisoner

"I must give myself up," said the native Peruvian as he rose from the altar where he had been converted.

"Do you think," said the judge, "I must return to prison and finish out the sentence that I started on years ago when I escaped that made me a free man.

And off to the prison authorities this converted Peruvian went to finish out his sentence. Years earlier he had murdered a man and was sentenced to prison for his deed.

Later he escaped and for several years he lived in the prison walls. When he was converted through the work of a missionary, he decided at once that he owed a debt that could be repaid only by finishing out his sentence. So he went back to prison.

"I have never heard anything like it," said the judge at the resentencing trial, "for a man to be free and of his own will to give himself up when he might have remained at liberty. It is beyond my comprehension."

This man redeemed himself up after these ten years of freedom?

I was converted, testified the prisoner, and this is the way I would have it.

I pass sentence upon you six years in prison," said the judge.

For four years this Christian was in jail, during which time he learned the shoe cobbler's trade, studied the Bible in that Lima prison, for this preacher's course of study and when for good behavior the six years' sentence was shortened to four, the man went out a free man, not only in Christ Jesus but legally as well.

They prayed for hours and then Christ came and forgave and redeemed him. Joe shouted with all his heart and rang that cabin with the melody of a sinner coming to Christ.

"I knew I'd touched Christ for the first time in my life," said Joe Connelly, the crippled hobo who had turned newspaper editor.

"I never saw a man who had been converted. They rolled out of the cabin and with their axes broke their planks, and sawed the log square upon the snow. Then they burned their deck's cards.

"I'm going home to those companions when Christ had saved him, and I'm taking up where I left off.

On arriving at Los Angeles his wife met him. She said, "Wife, I'm a new creation in Christ Jesus, and have passed from death unto life.

Then he went back to the church he had once pastored, and said, "Let me preach Christ to the people—the One I denied when I was a Methodist preacher in Los Angeles, San Diego, and Pomona."

"It was just a Bible but it remade the broken heart of Dr. Joe Connelly and set his feet back on the path that leads to the heavenly land. Little deeks like Florence did are the seeds from which kingdom fruit grows and are within the reach of all.

Holding a Revival

Evangelist Harding in opening a revival at Kansas City First Church under the ministry of Edwin E. Hale, "Friends, I have never heard a more compelling revival. But if we can get one turned loose, God will move in with glorious floodtides and guilty washers of victory."

The Daughter's Choice

"Choose me or your religion," thundered the angry father when he returned home from a selling trip to find that his entire family had bought the father's faith.

As he walked into the room they were on their knees in family prayers, a scene he had never before witnessed in his house.

One by one the three girls made their choice for Christ's sake and finally the mother. All said, "We'll take Christ."

That father left home and never again entered it.

God called one of the daughters, who is Bernice Cole, into the ministry and opened a mission for her which she has never left since. She has taken her across the nation in soul winning. This year she has traveled with her in song evangelism, and now that the older sister has married, Lavelle continues her work with song and song evangelism.

God gives them gracious outpourings of the Holy Spirit upon their work.

The brother became a minister and has served many years in pastoral work.

Said Bernice, "It pays to be true to God. Had we chosen father and turned down God doubts, the true brother would have followed us. I have never seen my father since that time. It was a great price to pay, but it's worth the wonderful price Christ paid for us."

Divine Warnings

"Do you believe in prophetic visions?" I asked my mother.

"I have never told you before," she answered, "but the day I Kikk got his new job, I had a feeling something was wrong. So I prayed all day that God would protect him. When the afternoon wore on I felt I had to call on God to be over and above the boy. It was a peculiar feeling that prompted me to be in prayer thus."

That evening when the boy came home, he told us in the afternoon he had been making a delivery, when suddenly a large automobile drove right into his bicycle, and he had spent most of the late afternoon at the hospital.

"Had it not been for my being true to the Spirit's warnings it might have been that the last would have been the injury, even death," said Mrs. Miller in relating the incident.

God's Spirit is speaking to us, if we only listen where we can catch His warnings.

The Plus

"What makes a stewardship dollar great?" asked a missionary in addressing Christian workers upon the mission field.

"It's a dollar plus," broke in someone.

"And that plus is God," said another.

Truly this is what makes a dollar great when invested in the kingdom of God. It's a dollar right, enough to buy a hair cut in Chicago plus a quarter tip, or two pounds of beefsteak and an ice cream in the chicken-in-the-rough dinner in Oklahoma City. That's its purchasing power all right. But when given to the cause of God the divine energies get back of it and increase its pulling power. It might send a Bible woman out for a week, or in a week during that time she might win a convert to the Master, whose worth is more than all the world. It might send two Bibles to Peru where they will find themselves in the Andes and through them an entire community of people might be reached to her which has taken her across the nation in soul winning. Then she has traveled with her in song evangelism, and now that the older sister has married, Lavelle continues her work with song and song evangelism.

God gives them gracious outpourings of the Holy Spirit upon their work.

November-December, 1943

The Preacher's Magazine
God’s Protective Care

It happened in a special service in one of our outstations. At the moment the pastor had asked a member of the church to lead the singing. (All hands were involved.

Crash! What was that? We opened our eyes to see splinters of glass in front of us. The pick of the floor and the electric light bulbs above our heads, missing.

"Who, it looks like the devil wanted a part in that," commented a visitor. But we were not about to be deterred. It was a service dedicated to the theme of the protection of the pastor. It was the first time in church history that we had heard of an attack on a pastor by himself, or had some fellow from the street aimed at the preacher and hit the globe? Perhaps we were almost slow.

Various members of our group fell into reminiscences. The pastor spoke of one time when a quick dunking of his head below the pulpits made him a big rock thrown through the open window at him. The brother who was leading in prayer and he saw once in Salama, Missionary Franklin, protected from a would-be assassin, who with a drawn knife, slashed the window. The pulpits were a few feet away from where the preacher stood. He thought of the attempt made to burn down the thatched house when he had been the one in a mountain village, and God saved him. His fire by sending a good shower of rain the next morning; also, another time in another place when a large rock was thrown on the life of the day to disturb our service, fell through and came down, at the feet.

Brother Birendra spoke up and said, "Today, I was glad it was the light globe and not my head, that was splintered." He was the one who had been asked to guard the mission after "Holiness" that followed, we were all praying for God’s protective care.—Mrs. B. C. In- 

The Koreans’ Idea of Tithing

At an annual convention (of the Korean G. M. G. Korean Church) in a missionary meeting, we have seen them (the Korean Christians) empty their pockets and their pockets, all of their shoes and coats, and put them in the offerings!

Others gave their watches, eighteen of whom gave their spectacles, and some gave silver hairpins, and wedding rings; then, we went to the church to give thanks to God for the joy of telling him, in simple yet complete terms, just what was involved—and then I said, "Mr. Wang, wouldn't you like to accept the Lord Jesus Christ as your Saviour from sin just now?" He replied, "Yes, I would," I said, "We can just sit up here on the bench, and pray, and we shall not need to be moved, nor seem to be discouraged by the sound of voices."

And then I had the joy of telling him, in simple yet complete terms, just what was involved—and then I said, "Mr. Wang, wouldn't you like to accept the Lord Jesus Christ as your Saviour from sin just now?" He replied, "Yes, I would," I said, "We can just sit up here on the bench, and pray, and we shall not need to be moved, nor seem to be discouraged by the sound of voices."

One of the young girls who was saved and regularly attended the Chapel services was Mrs. A. (She had been under Christian influence for some time before she accepted Christ as her Saviour; but when she did, there was nothing half-hearted about her repentance and conversion, she meant business. Her parents had befriended her to a heathen. Because she was his first question—and yet how impor-

A Chinese Banker’s Salvation

Around the first of August, 1941, I was traveling by train from Peking, North China, to Shanghai, when I expected to (and did) board the "President Coolidge" on route for America. One of the Chinese gentlemen in my train compartment was a fine and well educated Chinese banker. He had received his training in England and was returning to his home in Shanghai after a business trip to England. He was in a hotel at Nanking where we had to stay overnight before making the last run to Shanghai the following morning.

That Mr. Wang, the banker, began to get under conviction for sin and feel a desire to become a follower of Christ. He and I were roommates in the hotel, and our acquaintance with each other had been increased on the hours of travel on the train, and then a trip which we took together out to the beautiful tomb of Sun Yat Sen (the father of the Chinese Republic) which lay outside the walls of the city of Nanking.

We had made ready for retiring and Mr. Wang had already gotten into bed. I sat down in the chair to read my Bible for a few moments, and then knelt beside my bed in prayer. Just minutes after I had gotten into bed myself, Mr. Wang spoke up and said, "Mr. Rice, how does a man become a Christian?" I told him which I had planned to answer for him whether he had asked it or not, but he "beat me to it," and then I had the joy of telling him, in simple yet complete terms, just what was involved—and then I said, "Mr. Wang, wouldn't you like to accept the Lord Jesus Christ as your Saviour from sin just now?" He replied, "Yes, I would," I said, "We can just sit up here on the bench, and pray, and we shall not need to be moved, nor seem to be discouraged by the sound of voices."

And then I had the joy of telling him, in simple yet complete terms, just what was involved—and then I said, "Mr. Wang, wouldn't you like to accept the Lord Jesus Christ as your Saviour from sin just now?" He replied, "Yes, I would," I said, "We can just sit up here on the bench, and pray, and we shall not need to be moved, nor seem to be discouraged by the sound of voices."

That Mr. Wang, not necessarily—the Lord will hear us just as we have prayed.

What Is Faith?

Faith is the eye which we look to Jesus. A dim-shaded eye is still an eye; a weeping eye is still an eye.

Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviour’s garment, that he may be healed.

Faith is the tongue by which we praise good God. A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort; for our faith is founded not upon feelings, but upon the Lord. God.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.—George Mueller.
BOOK REVIEWS


"The Gospel of the Grave of God" by J. Clyde Turner, Baptist minister of Grens- bourgh, Holland, is a book of thirteen sermons well-written, but pre-eminent-ly rich. The author of God. The title is truly a man of God, and this writing is born of years of experience with God, and in the work of the ministry. God's grave is truly magnified. You feel the spirit of the author, but see the Christ.

One of the outstanding features of the book is the abundance of illustrations well-chosen from a wide acquaintance in the field of literature, and some thirty-seven years of pastoral experience. The book is worth many times its price for this contribution alone.

The author's point of view is definitely Calvinistic, and one must cover the material guardedly, but this in no way detracts from the deep tone of spirituality that permeates the writing. I would recommend the book not for ready-made sermon, but for refreshing and inspiration. You will go far to equal this volume in solid gospel content.


TARRY YE, by Bishop Charles V. Fairbairn of the Free Methodist Church, Light and Life Press, 90c.

As the title suggests, this book is a treatise on the work of the Spirit. Bishop Fairbairn's religious experience and many years in the ministry qualify him to produce such a work. Like many others who began their ministry in circles unfriendly to holiness, the author had to go through a period of testing in order to win the kind of worship in which His Son is honored. Since human destiny depends so fundamentally upon acceptable worship, the knowledge and practice of its principles are important to all.

Briefly stated, the principles of acceptable or spiritual worship as the author sees them are as follows: Worship is strictly a soul exercise, an activity of the inner life of man. Humility, obedience, and dependence are things of utter importance, and, if such are the work of man, the Holy Spirit. Worship should be offered through Christ, the Mediator, without the intrusion of any object of sense or other unscriptural adjuncts.

Spiritual worship or worship in truth is the opposite of senseless worship. Man's moral nature, the author thinks, rather than his intellectual nature, is the basis of spiri- tual worship. When God and man commune most simply and directly, then wor- ship is most spiritual. The external mani- festation of images, pictures, carvings, or other physical representations, and the participation of elaborate ceremonies are tradi- tions of worship in spirit and in truth. Although sin is the chief barrier which pre- vents worship, the use of sense objects adul- terates the purity of devotion. Even the forms of beauty which have been regarded most highly, such as music, painting, sculp- ture and architecture, which long have been supposed to add to the devotional feel- ing of worshipers, tend, according to the author, to supplant true worship and to be- come merely objects of aesthetic appreciation. One may become ecstasy over beauty with- out worshipping at all. However, the author does not condemn the use of art when its limitations and appropriate purposes are kept clearly in mind.

The author subjects two forms of visible symbols, the cross and candles, to a critical analysis in chapter eleven and the appendix, respectively. Besides these, he devotes a chapter to "Symbolism in Worship" in which he demonstrates that although some sacred symbolism, especially that which has tended to degenerate into mere adornment, is to be condemned, the tendency of all is to become substitutes for the only legitimate object of man's worship.

The book is rich in biblical reference, contains some interesting historical material on the use of symbols and images in early Christianity, and "Tarry Ye, or 'In Praise and Other Worship'" will be enjoyed by Nazarene ministers because it gives a fresh-treatment of numerous ideas and doctrines that have been widely held among Nazar- enes—Delbert R. Grist.

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