WEDDING BOOKLETS—MARRIAGE CERTIFICATES

No. W271. Our Marriage Day. Contains 12 pages and embossed cover. Pleasing designs with poems and suitable Bible texts make this book a favorite. Size 7½ x 5¼ inches. .35 each

No. W141. Our Wedding Day. An extremely costly book. The illustrations are in full colors. The verses and Bible texts have been very carefully selected and are neatly engraved throughout. Each in an envelope. .35 each

No. W221. Our Bridal Day, Cover of ivory vellum. Twelve pages in gold, black and red. This book is eye-catching in its very simplicity. Size 7½ x 5¼ inches. .35 each


No. W161. Our Marriage. A popular book designed by one of America’s most famous artists, produced by special process. A dainty book, choice in design and printing, in heavy stiff covers. Size 7½ x 5¼ inches. .50 each

No. W311. Our Wedding Day. A new book printed in colors with very attractive cover design. Size 8 x 6½ inches. Printed on high grade wedding stock and bound in stiff board cover. Each in a box. .75 each

No. W221. Wedding Bells. Ivory vellum cover, lithographed in four exquisitely soft colors. Size 8½ x 6¼ inches, 28 pages illustrated in grey and colors. Decorative such as Engraved Gilt, Showers, Invitations, Personal Trouseau, The Wedding Day, Marriage Certificate, etc. in neat gift box. 1.00 each

No. W115. Our Wedding Day. Same interior as W1115 but bound in white silk padded binding with hand painted flowers and title. Size 7½ x 5¼ inches. Boxed. 1.50 each


MARRIAGE CERTIFICATES

No. 165. A New Folder Certificate of Marriage. This beautiful folder is printed in six colors on a very heavy stock. An appropriate poem, hand lettered, is printed on the left inside and the certificate of marriage, also hand lettered, is printed on the right side. Size 7¼ x 5¼ inches. Each in envelope. .10 each; 1.00 a dozen

No. 210. A New Folder with a rose design in colors on the cover. On the inside is verse from Matthew 16 with design of orange blossoms. On the right side in Marriage Certificate beautifully lettered. Size 6 x 7¼ inches. Each in envelope. Price .15 each; .50 a dozen

No. 187. On gray background, delicately worked into life colors with garlands of roses, lilies and orange blossoms. Church scene. Size 10 x 15 inches. .15 each; .50 a dozen

No. 187. Roses and orange blossoms. An exact reproduction of the original in rich coloring. Size 10 x 15 inches. .25 each; .50 a dozen

No. 10. Book of 50 Marriage Certificates, 10½ x 8¼ inches, with stub for keeping a record of weddings performed. Neat in appearance and economical to use. .75 a book

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue, Box 527, Kansas City 10, Mo.
Printed in U.S.A.
Managing Editor's Message

Are you preaching holiness? Yes, you are a minister in a holiness church. But are you preaching holiness?

No doubt you keep a record of the sermons you have preached, so the way to determine whether or not you are preaching holiness is to go back over them and see how many of them are really holiness sermons. Beyond doubt you have mentioned holiness or sanctification in a number of your sermons, have stressed it in making altar calls; but have you preached the fundamentals of the doctrine, its scriptural basis, its need in Christian experience, its attainability by faith as a second crisis experience in spiritual life?

There is a demand for definite preaching on holiness these days. Those who have been in the experience for some years need to be confirmed in the doctrine, the newer people who are being reached by your church need to have it presented clearly and with a passion to bring them into the experience, and the young people of your church need to be indoctrinated and brought into the experience. The study of the subject in preparing messages for your people will help you to have a deeper appreciation for this truth and experience.

Study the Bible teaching on holiness. Read and study the standard books by authors of past generations as well as those of today. Study the results of holiness in human experience, its value in daily Christian living and in meeting the pressing problems of life, and its place in the work of Christ in redemption. Let the Word of God be your guide; read the teachings of men, but not as a replacement for a study of the Scriptures. Holiness is a divine gift; it is not to be earned or gained by human effort. Holiness is a part of the Christian experience and is to be lived out in daily living.

J. B. Chapman
Managing Editor

The Burning to Preach

J. B. Chapman, Editor

MEN who show too great willingness to preach, especially in exceptional places such as conventions and camp meetings, are said to have "preacher's itch," and the term is one of disapproval. But there is also a reluctance that is uncomplimentary. In fact, the matter of wanting to preach unless they really wanted him to do so. Another who spent many years in the active ministry testified that the calling in general and the work in particular was always distasteful to him. He inclined rather to list aversion to the task as an evident evidence of the call to preach. But I think it likely that these two men were describing different aspects of the theme, and each was probably giving more place to emotion than should rightly be given. It is more like the theses of a brief magazine article which I have just read which was to the effect that we are not obliged to rejoice over being denied gasoline, but only to refrain from using it. It is obedience to the divine call, rather than ecstasy or depression.

But emotion may be deep and principled, as well as shallow and incidental. There is a joy in obedience that is deep and real. Paul's "Woe is me if I preach not!" was just preliminary to his forwardness to preach before compulsion was able to bring its force to bear upon him. A bad man cannot be truly happy, and no really good man can be fundamentally unhappy. And I think there are ample grounds for believing that God will give His servants love for the task which He assigns them, and that there will be a forward surge of the inward love which He implants that makes one keen and ready.

I have known a preacher who had already passed the usual time for retirement, and he was at the time more of an occasional preacher than one with regular, defined duties. But speaking publicly of his case one day, he said he was like a fire-horse of which he had heard. The old horse was adjudged too unfit for the strenuous work of the department, and was sold to a farmer for use in dragging a wagon for the delivery of milk to customers. All went well until one day there was a fire. Then the calm old milk-wagon-horse felt the surging of his days of power, and dashed away from the route, and swung into his place among the fire horses. The old preacher said he could do very well in his semiretirement until he heard the battle call to revivals. Then he was prone to forget his age and to ignore his present "shelving," and take his place on the firing line.

But it seems to me that a preacher whose inner monitor permits him to "preach or not preach," either as a regular calling or in a certain specific instance, can scarcely be expected to be an effective preacher. The sense of oughtness should be very much to sustain one against opposition and especially against inertia and that fighting which Paul described as "beating the air."

Jeremiah, it would seem, had practically decided to quit. His work was discouraging, and there was no outward pressure to sustain him in further effort. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with for bearing, and I could not stay" (Jeremiah 20:9). David likewise explained, "My heart was hot within me; while I was musing the fire burned: then spake I with my tongue" (Psalm 39:3). And the disciples found divine fellowship in a heart-warming experience. (And they said one to another, lo our heart is full of joy, and gladness, while we talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

But we do not plan to go into the subject exhaustively. Speaking personally, I
always regret the necessity of preaching when I feel that I would be just as safe and just as happy if I did not do it. I always rejoice when my bones feel the presence of inward fire, and my heart finds need of new strength to withstand the push for preaching. At such times I know I cannot be satisfied to be merely correct and useful. I am then passionately concerned to save myself and those who hear me. I do not always have this inner fire at preaching time. Sometimes the fire kindles later. I commence to preach; I have never felt the call to that radicalism which would refuse to try unless and until the heat was evident. But I cannot go long without this "pillar of fire" to indicate the way and to make the act of preaching possible, but not satisfying.

Often when the hour for preaching approaches, I find myself saying to God and to myself, "What shall I say this time? What shall be my theme? What shall be my order? What shall be my conclusion? What, in reality, is my purpose? And yet, with all the metaphors for our final word: we may learn from Jeremiah, David, the early disciples and all who have found, what we want, that meditation, much prayer and definite fellowship with Christ are means for making our hearts alive to the task of preaching, and that through these is given to us that sense of the divine impelling that results in victory. And knowing the means by which these priceless experiences may be realized, let us all apply ourselves to the task of becoming preachers with burning to preach.

+ A Letter from a Layman +

**By the Editor**

**Dear Dr. Chapman:**

You do not know me. I have heard you preach a number of times, and I always read your Question Box in the Herald of Holiness. For some time I have wanted to ask you why our preachers do not really preach "Holiness." I know they preach the ethical phase of it, and I know they explain the doctrine. But you know, as I do, that holiness is experiential and practical and that it really does something for us. I am thinking of the true experience.

Recently we have been transferred into places where there are no Nazarene churches, and we have attended services in the different denominations, some of which I never had the privilege of attending before, having been reared in a Nazarene home. I had always wondered about the other denominations, as to what their attitude is toward holiness, and here are some of the things I heard. In a missionary meeting which I attended they had for their subject, "The Workings of the Holy Spirit." They could only read what the author had to say on the subject, and at the end they would say very earnestly, "We want to know more about the Holy Spirit." Then just last Sunday I went to Sunday school in the ______ church in the _______ district, and I was very surprised to hear the lesson was "What God Expects of Us" or "Be ye holy as I am holy." The women were very sincere in asking each other if there is anyone who really does live as God expects him to live. One woman frankly confessed that she could not love everybody, especially those who do her wrong, and to find such people honest with themselves and with others. There was a good feeling there until the preacher arose and gave his address on "Capital and Labor." He advocated that Capital should be more considerate of the laboring man. I looked around on the congregation. It seemed to me they were disappointed. Perhaps it was because my own heart was heavy.

What I mean to say is that it is largely up to the ministry as to what kind of a church we have. Neither the local church nor the Episcopal Church is any better than the local church or Episcopal church, if the holy people, the Nazarene people, the Holy Spirit to seek and obtain the grace and blessing of a clean heart and should stand up in that preacher's presence, and testify to God that had made him inwardly holy, that preacher would be highly critical and unbelievable.

Some time ago I attended a service in a good-sized Methodist church in a southern city where I know not a single person and was known by none. I was surprised exceedingly when the preacher announced that he was going to preach on "Sanctification." I was yet more surprised when in his introduction (I quote from memory and not verbatim) he said, "The Methodist Church was brought into existence to preach sanctification." This was the explanation given by John Wesley himself. And for the last time our church was the principal agency in the world for the preaching of this precious truth. And then we became delinquent on the subject. But because this doctrine was so precious to many, some would not be content to allow it to become extinct. These broke away from us and started other churches. Which were set to do the things we were
called to do. Take it right here in this city: we now have a Church of the Nazarene here. But that church should have been the Second Methodist Church, and it would have been such if we had been faithful in what we set out to do as our founders were." By this time my wonder was almost beyond control, and I vowed I would go down to the front when the meeting was over; and tell the preacher that if the Methodists did not care to listen to him he could follow the crowds and we would welcome him. But at this point the preacher turned an abrupt corner, and proceeded as follows: "But now what is this sanctification which we should look to for less than a law, and nothing more than full consecration to God? And who would want to be more than that? And who can afford to be less? Then I lost interest, for I saw that this preacher's sanctification was a purely human thing. It is no more correct to say that sanctification is consecration, nothing more and nothing less, than it is to say that regeneration is repentance, nothing more and nothing less. In either case it is stopping with the human condition to the ignoring of the divine response. And both errors are fundamental.

But having mentioned a minister in a given church, it is no more right that I should come down to Nazarene preachers and preachers in other holiness churches. It is possible for us to stop merely with the intellectual putting of the doctrine and account ourselves orthodox. But there is a heterodoxy of the spirit as well as a heterodoxy of the mind. I think it may be said that people have not heard the gospel all until they have heard the truth preached in the power of the Spirit sent down from heaven. Likewise, Christians have not heard holiness preached until they have heard it preached by one who has the blessing which this function gives validity to his claim that he has been baptized with the Holy Ghost and with fire.

Christianity differs from Hinduism, Buddhism and every other religion in that it offers a Saviour. The others have their ethical standards, their ordinances, their doctrines and their rituals. But they break down in that they offer no enabling power. When our holy religion is presented simply as "a life to live," without urgently positing a Life Giver as an indwelling reality it is brought down to the level of man-made faiths and philosophies. Likewise, when holiness is preached simply as a human duty it is but a form void of power.

There is no special reproach connected with the preaching of ethical standards. So long as you will either hold that men can reach the standard by reason of their own natural powers or else excuse them from the necessity of reaching it at all, no one will be offended. Perhaps that is the reason for the tendency to place the major emphasis on the human side. But the fact that distinguishes the true holiness from the false is the fact of experience. "Have ye received the Holy Ghost since ye believed?" is a more discerning class-meeting question than all the printed queries in the Higher Catechism.

We must help the people get sanctified. That is the bottom line. Holiness preaching. Do people know by your preaching that God's promise is as big as His commanded to be holy? Do they know by your testimony that there is for them an answer to that inward craving in their own hearts to be holy? Are you able to create an atmosphere in which the search for holiness of heart seems likely to bring definite results? Is your holiness emphasis on the pentecostal phase of the subject?

This is indeed our day. There is very little competition in the matter of the effective preaching of holiness. And if holiness preachers, let us like Paul the apostle to the Gentiles, "Magnify our office."

"Where is this image?" It was by this question that Jesus foiled His enemies, when they were in office of duty on oath. The question and the principle it involves are of universal application; nowhere more truly than in the man himself. The image he bears decides his destiny: Bearing God's image, he belongs to God; prayer to God is what he was created for. Prayer is part of the wondrous likeness he bears to his divine Original; of the deep mystery of the fellowship of love in which the Three-One has His blessedness; prayer is the earthly image and likeness. —Andrew Murray.

Whereby, when ye read, ye may understand my knowledge in the mystery of Christ (Ephesians 3:4).

The HE thought of mystery has an attraction. The days of St. Paul constituted no exception to this. Yes, moreover since many have lost faith in the gods who were supposed to reign on Mt. Olympus or rule over the fire-sides in the Roman household and had sought comfort in religious beliefs that had a mystic element thus satisfying more particularly the emotional nature, the valuation of a mystery in a religious sense had been enhanced, for the new system of beliefs introduced were called "Mystery Religions."

Accordingly the apostle, taking a term that was current in the day and fraught with significant meaning, carried it into the Christian faith to indicate certain phases of truth. In this case he is following the same method that the Apostle John did later on when he made use of the term Word.

The Pauline Use of the Term

When we come to collate the instances in the Pauline writings where this term appears, we find that it is used more than a dozen times. Referring to these uses, one writer comments that in St. Paul's writings there is probably some affinity with the ethnic religious usage, but that this had a flexibility, that it was not always one and the same in its phases, but it ever retained the constant intrinsic meaning; this intrinsic import always carried with it no doubt the idea of "something kept secret."

Coming to the particular passages in the Pauline epistles, we note that this is the undercurrent of the term. In Romans, Chapters nine to eleven, where Paul deals with the rejection of the Jews and the granting in of the Gentiles, he considers the questions whether the rejection is total and also whether it is final, then concluding on the last point, states, "For this I do not wish you, brethren, to be ignorant of this mystery . . . that callousness has, in part, fallen upon Israel until the fulness of the Gentiles come in, and so all Israel shall be saved" (Translation by Kennedy).

Then in Corinthians he speaks of the transformation of the saints at the coming of the Lord as a mystery. Moreover in this same epistle he specially in the mysteries as one of the possible conquests of knowledge. Furthermore, the apostle as a minister of Christ regards himself as a steward of the mystery of God.

While there are several varying uses of the term in these epistles which have as their germ always something hitherto unknown, a secret purpose of God, but now in the dispensation of the fullness of time, that, is, the dispensation of Christ, is made known, yet other significances for the use of the word are varied and the Ephesians, not essentially different from the foregoing but with a peculiar import of their own.

The Application in the Ephesian Epistle to St. Paul's Call

Writing to the Ephesians, the apostle was about to relate to them the prayer until be accustomed to offer in their behalf, but as he was going to begin and the thought of the Gentiles seized the focal center of his consciousness there came the associated thought, his call, his missionary call, as we would term it today, and ceasing the writing of the prayer, he observed, "If ye have heard of the dispensation of the grace of God— which is given to you—ward: how that by revelation he made known unto me the mystery" (Ephesians 3:2, 5).

In this connection various facts are to be noted: in the first place, it is a dispensation of the grace of God, that is, it had been one of the secret counsels and pur-
poses of God. This can be viewed as having a twofold aspect, on the one hand it may include the divine purpose to extend the offers of grace to all mankind. In the days of old the Jews were religious isolationists in theory and practice; they felt that salvation was the exclusive province of the Jews and for the Jews alone. While the prophets caught visions of God’s sovereign reign over all and His offer of grace to all, yet this never penetrated the thinking of the ordinary man, consequently it was not open to him to gather the assurance of the promises. The Jew was to live under the Mosaic dispensation and he, too, will that was not made known in clarity until Christ came, ascended up on high and sent His Holy Spirit to illuminate the heart of man and enlighten his understanding. Thus was the special dispensation of the grace of God.

On the other hand it was a special dispensation of grace in the designation of the person who was to be the chief messenger of this mission of grace. The call of God had been destined for the Apostle Paul. Back there in the Jewish home in Tarsus, in later years in the rabbinical schools in Jerusalem, still later when he was unrestrained wrath was persecuting the Church, the call of God was upon him; he had not come to the realization of it, but he was a “chosen vessel.” When the churches came, then was the commission given him.

Moreover this gospel of universality and his special call were given the apostle by divine revelation. This he mentions here and comments upon it more fully in the Epistle to the Galatians. The manner in which this revelation was bestowed is not stated. It would not seem that it had in it the element of a series of visions as did that vouchsafed to the Apostle John. But it would appear that it was one of those occasions where the man himself and God illumines. This may be concluded in that the apostle spent considerable time in retirement in Arabia, as it would appear. Here he no doubt thought over all the messages given to the Israelites nation, and doing this, he caught an enlarged view of the divine workings; these were not centered in rite and ritual, in petty rabbinical casuistry, but in the great purpose to redeem all mankind through faith in Jesus Christ. This came to pass through a divine unfolding, the operation of the human mind on the one hand and the working of the Holy Spirit on the other. This was the revelation given, and the apostle emerged from his retirement with a new vision and conception of the mystery of Christ.

INCLUDING THE SUPREME HEADSHIP OF CHRIST

While to the apostle the wonderful mystery that had as its secret, now revealed, that he was commissioned to preach to the Gentiles “the unspeakable riches of Christ” could not get on record in his heart, yet there were other phases of God’s secret purposes and plans that filled him with delight. One of these he states in chapter one, “Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.”

The pre-eminence of Christ is the outstanding theme of the Chrestological epistles, and the more especially is this true of Ephesians and Colossians. In the latter epistle we have verses that are quite parallel to the ones we are considering here. There, however, the apostle is presenting the exaltation of Christ over against the ascension of the man Christ in the supposition of a gradation of angels in between Deity and man. Denying the succession of angels and proclaiming the headship of Christ, St. Paul asserts all things cohere in him, that is, “He is the priniciple of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos.” In our passage in Ephesians the special features of the other passage are not present because of different external circumstances, but the declaration of the supremacy of Christ is decisively set forth.

Nolting the various aspects of this particular mystery, we see that it constitutes a portion of the divine plan; it was a mystery of His will which He had purposed in Himself. Then we observe the culmination of that plan is to take place in “the dispensation of the fulness of times.” In this connection the question arises whether the reference is to the future dispensation when the redemption of the race shall come to pass accompanied by cosmic redemption or does it refer to the atoning work of Christ on the cross which would not exclude the other but would be more comprehensive.

Commenting on this passage, Olshausen states, “The meaning of the apostle must, therefore, here be taken thus, that God, through Christ’s atonement, has gathered together all things, whether in heaven or on earth, in him as the head, that is, knit them together into living, harmonious unity, in opposition to the present state of dissolution and enmity.” The atonement does this potentially here and now; it will bring all things into actual realization in a later age.

All this is a profound mystery. We never have been able to settle without question on a theory of the atonement, but we are persuaded of the fact. Its benefits are realizable, but its nature is a mystery. Sufficient of the mystery is made known that we may appropriate its efficacy and enter into a personal experience. For this we should sing a poem of praise.

The Mystic Union of Christ and the Church

Along with these uses of the word mystery, stands another in the epistle; this time, the occurrence is one connected in its use of the word, for it has no parallel. In chapter five, the apostle, after admonishing husbands and wives in their mystic union, infers that such is the union between Christ and the Church. The figure itself is a common one in scripture, but its denomination as a mystery is found only here.

Having the statement before us, we naturally ask, What is the significance of mystery in this sense? “The phrase” says Olshausen, “is completely accounted for by our interpretation, which in act regards the relation of Christ to the Church as a continuous miraculous process of production of a higher, glorified life. We see in it the creative action of God, which seems outwardly completed, inwardly advance; and in mysterious, deeply hidden operation build up the temple of glorified corporality, and at the same time also the great collective temple of the new heaven and the new earth.”

Thus does the Apostle Paul take a term from the ethnic religions of the time and lift it out of its puerility and sanguine thought and carry it into the heavens. It would seem as if he were saying to those of that age, Do you desire a mystery? I will tell you of the most profound mysteries that the mind of man can seek to know. They are deep seated in the purposes of God, they transcend though in their analytic power, but they give unto men experience which makes him free from doubt and bring him into fellowship with Christ, the head of all creation, the beginning and the end, the image of the invisible God and the sovereign ruler of all.

Make It Plain

Intelligibility is really the first requisite of successful preaching, and it ought to be an intelligibility which extends to the uneducated and simpleminded. If the whole sermon cannot be within the grasp of children, part of it should. Large words and complex sentences in spoken discourse are too often indices of confusion or imperfection of thought on the part of the speaker. It is difficult to analyze and clarify our thought and set in order our impressions of truth, reducing them to their simplest elements, but the overcoming of that difficulty is the secret of power. Preaching is of the intellect, but the mere display of intellectuality hinders its access to the heart. Like the small bullet of the modern rifle, the little word goes farther and strikes deeper than the large one. If the speaker is a written sermon, if he uses one, and go through it, substituting little words for large, and short sentences for long ones, and see whether he will not be rewarded by the attentive and responsive looks of his congregation. If he speaks without a manuscript let him think of himself as a herald who delivers the message from his Lord as directly and forcibly as possible.
The Hallowing of the Heart

A Sermon by Paul S. Rees

Sanctify in your hearts Christ as Lord (1 Peter 3:15, R. V.)

It is one of the seeming contradictions of life that "No man is free until he has found a master." And it might be added that only when master is spelled with a capital "M" is our freedom full and rich. Is it this truth which George Matheson has sought to express in the familiar stanza:

- Make me a captive, Lord,
- And then I shall be free;
- Force me to render up my sword,
- And I shall conquer."
- I sink in life's alarms
- When by myself I stand;
- Instruct me within these arms,
- And strong shall be my hand.

Some years ago, when Premier Mussolini was strutting in full force across Italy and much of the Mediterranean world, someone asked him how he explained his swift rise to power. His answer was, "I found Europe full of empty throne-rooms and simply walked in and took one of them." That sentence may not "be worth much as an adequate account of a dictator's success, but I have remembered it because of its suggestive phase "empty throne-rooms."

The human heart is a throne-room. It has only one rightful occupant, only one King who deserves to reside and reign there. They crucified Him once, but a wisdom that was higher than it realized, wrote over His cross, "Jesus of Nazareth, King . . . ." Yet here is the blunt truth: if He is not permitted to live and reign in your life, you may be sure that the throne-room which is your central self will not go empty. There are watchful, cunning and ambitious Mussolinis who are going to walk in and pick up the scepter and lay hands on themselves.

What unhallowed and ugly hearts some of us possess today? And why? Just because we have allowed the unworthy rivals of Christ the Lord to "take over" and have things their way. Poor Bobbie Burns, the gifted poet, whose talents might have gone much farther if they had not been tarnished by bawdy things, came finally to the point of confessing, "The world sits such a heavy load upon my mind that it has effaced nearly every trace of God." There you have it: a throne-room meant for God, usurped and defiled by appetite and passion.

The appeal of our text is for a reversal of this whole process. We can't manage the reversal ourselves but we can consent to have it done. We can, by the outreach of a suppliant faith, lay hold of this dear and willing Christ of ours and "sanctify him in our hearts as Lord."

Let us see if we can trace out the process of thus hallowing our hearts.

For one thing it means Recognizing the Sovereignty of Christ. This is implied in the second title which our text gives Him. He is to be "as Lord" in our hearts.

He already has this recognition from God. The question is, Can He have it from us? I have seen it for a long time," Peter seems to be saying. "I have seen that Jesus bears a unique relation to God. I saw it in His life, in His words, in His deeds. I confessed to Him my faith before He ever went to His cross. I said, 'Thou art the Christ, the Son of the living God.' When He died and rose again, I was more sure of it than ever. But when He ascended into heaven and poured forth His Holy Spirit into our hearts, as He did on the Day of Pentecost, I felt the evidence was so plain that none should doubt. So again I confessed my faith. I told them at Jerusalem, the leaders of the unbelieving Jews included, that by virtue of His resurrection and the sending of the Holy Spirit Jesus had been forevermore acknowledged by God and the nations of the world. The Redeemer of all men who would believe on Him: 'Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ!' (Acts 2:38)."

So, I say, God has recognized the right of Jesus to claim spiritual lordship over your life and mine. He now waits for us to recognize it, and to act on it by confessing Jesus as our Saviour and Master.

We have heard a great deal in recent days about the new order of the world. Hitler has loudly proclaimed a new order for Europe, an order cut out of course, on the Nazi pattern. Japan has announced a new order for the Orient. The United Nations have talked about a new order, talked, alas, in a pitifully foggy and evasive way. You and I may not live to see any of these new patterns of international organization brought into being. There is, however, a new order in our own lives that can start today if we will but say the word. It is the sovereign rule of Jesus Christ and His love and righteousness.

But make sure of this, you who are seriously interested, Christ's new order never begins in any man's life until that man consents to the crack-up and dissolution of the old order. You have been living as you would; now you must have made up your own mind, rather than God's will, the rule of your life. You have told the truth when it was convenient and lied when it was more convenient. You have loved money until it has become your master. You have feared and served your own soul. You have been respectable at home and adulterous when you were away from home. You have been kind to some people and a bear for brutality to others. You have been so busy with pleasures and amusements that you have neglected the most vital of all personal preoccupations that are either frivolous or morally damaging, and now the bitter taste of it all is in your mouth.

If now you ask when life will be made over for you and God's new order will begin, let me answer with a story. It is a history of history running back about a century and a half. England and France were at war. Napoleon was the Hitler of that day in Europe. But England had two aces—Wellington on the land and Lord Nelson on the sea. One day Nelson, Admiral of the Fleet, had his men open fire on a French man-o-war. Before long the French ship signaled surrender, whereupon Lord Nelson ordered a boat lowered. In which he and some officers rowed over to their prize. Once on the deck of the French ship, they moved toward its captain who had come out to meet them. The first gesture of the captain was to extend his hand. Nelson refused it with words that left no doubt as to who was in command. "Your sword first," he said, and the captain promptly obeyed. Out of his scabbard came the gleaming sword. It was the symbol of surrender. Then Lord Nelson stretched out his hand. The two hands met for the moment; hostilities had ceased.

Let me speak, as Paul would say, after the manner of men: it is no use trying to shake hands with Christ, no use trying to make out you are a Christian, no use trying to claim God's peace and favor in life, unless you are ready, first of all, to hand over the sword of your rebellious will.

Wistful thinking, hopes for a better day, halfhearted resolutions to change, practices of wrong that we deal with weekly and uncompromisingly—these things will never save us. But a clean-cut and decisive surrender of the will to a higher Leader than any Admiral Nelson, that will get results. And it is all just another way of saying, "Believe on the Lord Jesus Christ and thou shalt be saved." Here is the starting place where somebody ought to begin right now.

II

Consider, further, that the hallowing of the heart calls for a Realization of the Sanctity of Christ. We are to "sanctify Christ in our hearts as Lord."

At first glance this seems like a queer expression: how can I "sanctify Christ"? Sometimes we read that God sanctifies His children. Sometimes we read that they sanctify themselves. But this is a different way of saying it. How are we to understand it?

Some light peeps in on it, I think, when we discover that the word "sanctify" in this verse is the same as the word "hallow" in what we call The Lord's Prayer: "Hallowed be thy name!" God's name is holy because He is holy. We can neither add to nor take away from that fact. Yet we, on our part, can "hallow" the name by recognizing the holiness for which it stands and yielding ourselves to it. I like Tocqueville's comment on this text from Peter,

"We sanctify or hallow One who is holy already, when we recognize the holiness, and honor what we recognize."

July-August, 1944
It was for a group of His disciples that Jesus was praying when He said, "Father . . . I have given them thy name . . . Sanctify them through thy truth; thy word [Christ] is truth." They were already identified with Christ and the Sanctifier on a certain level, but here was a prayer that they might be identified with Him on a still higher level. The outward sanctification of separating themselves from the world and habits of the ungodly — was already manifest, but the searching inner sanctification that would release them from the carnal ego of resentment and fears and jealousies and perversities, was yet to be experienced and the victory of it was yet to be witnessed in their lives. That came, as the Acts of the Apostles vividly prove, when they were "filled with the Holy Spirit."

I speak in this moment to Christian people who are earnestly concerned about living their Christian life on the top level. You have read about the holy life. The New Testament is full of it. You have read about it in the lives of men and women who had the "secret of the Lord": they were released, free, abounding with power, and exuberant with spiritual health. They were not all ministers by any means. They were merchants, housewives, schoolteachers, farmers. In contrast to them you are conscious that there are divided loyalties in your heart. Christ has the throne of your soul, but He doesn't have the throne of your purse. And you are a self-satisfied self-willed, self-vindicated, self-conceited — self is too often a rival claimant for that throne. The result is the frequent canceling out of your peace and your effectiveness as a Christian.

To you I speak with the most intense longing to be helpful. Will you not do what a man did who came to a conference in England that was being held for the deepening of the spiritual life and the promotion of Christian holiness? The Spirit of God dealt with him about his own unchaste, inefficacious Christian life. He responded to the challenge. One night, after fierce struggle, he "sanctified Christ in his heart as Lord." This was his testimony, given near the end of the conference:

"I was a Christian when I came to this gathering. Christ was Xing in my life, but, as I soon discovered, the form of government under which He was reigning was a sort of constitutional monarchy in which He was King and I was prime minister. I wanted to be permitted now and again to assert my independence; there are certain matters which I wished to decide on my own account. There is certain liberty in the kingdom of my being that I wanted to protect. But the other night we had a meeting, the Lord Jesus and I, and it was agreed that the prime minister should be discharged and the form of government changed to an absolute monarchy. And so as I read it, did not say that the brother finished with a hallelujah upon his lips; but no matter, there is no shadow of doubt in my mind about his having a hallelujah in his heart. When Christ really reigns, the Christian is really rich.

So, anxious soul, canvass the truth of the text carefully. Think it through earnestly. Let the hooks on it take hold of you. Say it slowly, prayerfully to yourself, "Sanctify . . . Christ . . . in your heart . . . as Lord." Then do it, consent to the discharge and death of the prime minister. And say to Christ, "Just as I once took Thee as my Saviour from the guilt and penalty of my sins, so now I take Thee as my sanctifying Lord for the mastery of my will and understanding. I am surrendering every ransomed power I have." Do that — honestly, believingly — and something will happen. Don't doubt it; do it!

II

The hallowing of the heart includes, according to Peter, at least one other consideration. Besides a recognition of the sovereignty of Christ and a realization of the sanctity of Christ, it means a Resting in the Certainty of Christ. The text-clause is flanked by great utterances of the apostle in which this truth is set forth, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled: but sanctify in your hearts the Lord, and be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear."

A second look at these words will reveal a double certainty in which we are to rest, it being necessary for our bliss and for the exaltation of Christ in our hearts as Lord. There is, first, the certainty that Christ is our protector from harm ("Who is he that will harm you?"") and, second, that He is the guarantor of our hope (through Him we have "a reason of the hope" that is in us).

Dwell on that word "harm" for a moment. All of life is full of risks, and the life of the Christian believer is no exception. The difference between a Christian and a non-Christian lies rather in the way each interprets his "harm." The man without faith in Christ looks upon suffering as "harm." The believer says, "Not at all, provided the suffering is for righteousness' sake. Such suffering, so far from harming me, will actually be a help to me. God will make it so."

The man without faith sees the "harm" in the thing itself and what it does to his comfort or happiness. The believer, on the other hand, sees nothing as "harm." unless it harms his spirit, his character, his basic spiritual integrity. For example, we read in the eleventh chapter of Hebrews about some heroic men and women of faith who "took joyfully the spoiling of their goods." The man who lacks faith would say that the "spoiling of the goods" was "harm." But you could never persuade those suffering men and women that this was so. The "harm" would have been for them to have gone sour over their losses and given way to an emotional orgy of self-pity.

The Christian is one who can-trouble you, that's what he is being done. As long as trouble throws you back on Christ, calls out a stronger trust in Him, challenges you to a firmer courage for Him, its threat of harm is averted. More than that, it is converted into assets of beauty and grace:

"Who is he that will harm you?" I hear it as misunderstood and persecuted Joseph, pilloried by his brothers, framed by a designing woman, jilted by an angry official, comes gallantly through, his good name vindicated and his influence extended over a whole empire.

"Who is he that will harm you?" I hear it as Elijah, driven from court and from home by the wrath of enraged Jezebel, finds rest in a desert place and receives nourishment borne to him on wings of ravens.

"Who is he that will harm you?" I hear it as Stephen, set upon angrily by a pose of his own countrymen, is being stoned to death. His eyes are lifted upward and cries triumphantly, "Behold I see heaven opening and the Son of man standing on the right hand of God."

"Who is he that will harm you?" I hear it as a, in our own day, a Chinese woman, belonging to the proud nobility of the Manchus, sees her Christian husband suffer the most painful persecutions without bitterness or revenge until, convinced herself, she comes out openly with her confession of Christ as her Saviour, and explains her religion that is persecuted this way must be true."

The list runs on, endlessly. It proclaims one great fact to all the world, and it is this: Make Christ the Lord of your life and you can sing,

"Enemies may seek to injure, Satan all his arts employ; God will turn what seems to harm me Into everlasting joy.

Life, however, needs more than a confident protection against present harm. It needs also a certain hope for the future. Does Christ have it for us? He does, says Peter. According to Moffatt's translation; if you have sanctified Christ in your heart as Lord, you are always "ready with a reply for anyone who calls you to account for the hope you cherish."

Paul had this certainty, and in writing to his friends in Rome he spoke glancingly of it. "Whether therefore we live oder we die, we are the Lord's. For to this end Christ both died, and rose, and revived, that we might be Lord both of the dead and of the living" (Romans 14:8, 9).

Bertrand Russell in one passage, declares gloomily, that "No fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave." Bertrand Russell has made his reputation as a philosopher. But my objection to such a piece of unwarranted pessimism is not that it is poor philosophy. My objection is that it overlooks a tower of fire and glowing, the fact of history, the resurrection of Jesus Christ our Lord!

The man who has made Christ the Lord of his heart can point triumphantly to the empty grave of that first Easter and say to Death, "There is my answer to you! You have long since met your match in this, this flaming tower of the resurrection of Jesus Christ our Lord!"

The man who has made Christ the Lord of his heart can point triumphantly to the empty grave of that first Easter and say to Death, "There is my answer to you! You have long since met your match in this, this flaming tower of the resurrection of Jesus Christ our Lord!"

July-August, 1944
Emphasizing Holiness in Our Evangelism

J. Glenn Gould

PART II

ALL of this leads me to the thing that I want most of all to say, that in my judgment the outstanding need of our church is for a revival of the doctrine and experience of entire sanctification. We have a whole generation of new Nazarenes who have been born into this glorious and essential truth, and led into the enjoyment of this precious experience. This should be the outstanding burden of our witness and our message. Just as in Episcopalianism the altar is the conspicuous factor in the service of worship; just as among the Baptists the baptism is the focus of every eye; so with us the major consideration should be our constant insistence upon the grace of heart holiness as the present privilege and necessity of the people of God.

Our evangelism should emphasize the doctrine of holiness; its conception in the heart of a holy God, and its embodiment in His expressed will for men; its provision in the shed blood of Jesus; its necessity, if one would enter heaven, or be ready for the returning Saviour at His appearing; the consecration to the will of God that is necessary to the entrance upon a holy life; the manner in which faith lays hold on the promise of God; and the witness of the Spirit to His own incoming. And in making this emphasis we should stay close by the Book. God never did promise to bless our opinions to the salvation of men; but He has declared that peculiar blessing attaches to His eternal Word. In getting men to God there is nothing so potent as "Thus saith the Lord." I keep insisting to myself that the message of this Book is all-powerful in arousing and directing the minds of men. It is only the Holy Ghost who can convince men of sin; and He can do it only through the instrumentality of the Word. The Holy Spirit does not need any psychological manipulation on our part to accomplish the winning of men to God. Other appeals may seem to be successful but only the appeal of the truth, anointed by the Holy Spirit, actually does succeed.

It is only by the clear, unctuous, evangelistic preaching of holiness that Christian people will be sanctified wholly. And it is a matter of vital importance that our people enter into this grace. It is all too common that unsanctified people worship with our outer affections, and never seem to get located. They need a searching scriptural presentation of this blessed truth to open their eyes. Of course, we must be patient with men. One time I had the notion that when a man had heard me preach the matter of holiness once, he had the light; and if he did not seek the blessing forthwith, he was a backslider. I have discovered that it is one thing for me to tell them; but it is an entirely different thing for God to tell them. When God takes the truth, we preach and fasten it with conviction on those who hear, it becomes light. And men must walk in the light if they would retain God's favor. Therefore, preach holiness in order that believers may be sanctified.

But it is equally true that by the clear, forceful preaching of holiness sinners are converted. It is not simply by "preaching to sinners" that men are brought to repentance; although, let me say, I believe thoroughly in preaching to sinners. But I insist that such blessing rests upon the preaching of "second blessing holiness" that sinners will be slain with conviction and brought to God in repentance and faith. I can recall very distinctly a day when this was being demonstrated more than it is today. I have been a Nazarene now for more than thirty-five years. Some thirty-two years ago, in the revival campaign in which I preached my first sermon, the evangelist was a man who had a distinguished career as a pastor, evangelist and District Superintendent in the earlier days of our church. The meeting was held in a Methodist Church in a small New Hampshire city. That evangelist was a man who believed in preaching holiness in season and out of season. I remember distinctly how he pointed out to me repeatedly during this campaign how the preaching of holiness brought sinners to the altar seeking God. During the years since I have had some slight experience myself in the field of evangelism; and I have proved again and again that the proclamation of holiness as a second work of divine grace invariably brings as many signs and tokens of repentance as Christians to consecration.

I am convinced, therefore, that the best evangelism, the evangelism that leaves behind it the most constructive and lasting results, is the evangelism that exhals the truth of Christian perfection to the place of primacy it deserves. I believe evangelists should place their major emphasis upon this truth; preaching it not simply in the Sunday mornings and Monday or Saturday evenings of their meetings, or on those nights when stormy weather has brought out a reduced attendance; but in the great pivotal and strategic spots in people's lives. The older evangelist, that of twenty-five years ago, followed this plan. It may have been less spectacular than some of our revivals today. But I am satisfied that it bore a richer fruitage than our present-day evangelism will be seen to have borne twenty-five years hence.

I am not advocating a return of the identical sort of evangelism that prevailed in the interdenominational holiness movement of a generation ago. In some respects the preaching of that day was far more in keeping with the position that the preaching of this later day. But there were some things about it that were not worthy of emulation. For one thing, there was a controversial tone about it that made it less winsome and fruitful than it might have been. Much of it was argumentative; and at times the argument favored of bad spirit that "vented itself" in denunciation and bitterness. One of the most saintly men I ever knew was Commissioner S. L. Bringle. There was never a man who exhibited more of the grace of holiness than he: "Always, everywhere, he preached holiness; but he preached it with a sweetness and tenderness and kindness that made it the most attractive thing in the world," Commissioner—then Colonel Bringle—was preaching at the Salvation Army camp meeting at Old Orchard, Maine. The aged Dr. William McDonald, associate of Inskip and second president of the National Association for the Promotion of Holiness, then aged and living in semiretirement, was frequently in his audience. One day Dr. McDonald sought out Colonel Bringle and confessed to him that he realized he had made a lifelong mistake. He had preached holiness uncompromisingly for forty and more years, but he had reached it controversially and gravely and argumentatively; and had opened wounds that he had no power to heal. How much better to have preached the truth sweetly and winsomely; and if at times an incision became necessary, to have made sure the knife was laid to the heart and not to the Balm of Gilead close by to render the wound antiseptic. That is how holiness should be preached. I am sure that this precious truth has suffered as much in the house of its friends as it has at the hands of its enemies. The truth of holiness must be preached dogmatically, but not "bully-dogmatically," with a drawn sword and bared fang. And it is important that the man who preaches it live it, especially on the platform where he has declared it. To preach this truth and then seem to exhibit every evidence of criticism, if not just to the point because the people do not instantly respond to one's invitation to seek it—this gives the experience rather poor commendation.

Our evangelism must emphasize the doctrine of entire sanctification, for doctrine gives a semblance of order to any proclamation of truth. All of our preaching must root down deeply into Christian doctrine if it is not to confuse our people and destroy their confidence. It is easy to erect false tests of a holy heart and life which, if unrelated to Christian doctrine, would deceive the very elect. If in the emotional heat of a service our listeners were able to make their own appeal to the law and to the testimony, they would see for themselves that such preaching is not truth at all, but private interpretation. Our people have a profound regard for preaching and their critical faculties are usually in a state of suspended animation as they listen to us preachers. Perhaps a spirit of unreality operates in a service, but it certainly enhances immeasurably the responsibility that rests upon us, lest we lead them far afield in pursuit of some fantastic will-o'-the-wisp. Therefore, we need to keep our preaching very close indeed to the fundamental fabric of our Christian doctrine.

14 (218)

The Preacher's Magazine

July-August, 1944

(219) 15
Moreover, our evangelism must preach full salvation scripturally, relating the truth about how the Bible itself has God himself to say about it. One of the most frequent comments on our evangelistic preaching is that it is not biblical. I do not understand this criticism to mean that our preaching is contrary to the Word, but that it is not presented in the manner of the Word that alone makes preaching effective. Too many times there is no reading of scripture to buttress the text. Too many times the text itself turns out to be a mere pretext for it serves only to a sort of dress up of the content which the preacher leaps out into the thing he has in mind to say. The sermon itself becomes a series of pegs on which are hung numbers of racy stories, probable or improbable, all designed to stimulate an emotional build-up which it is hoped will precipitate seekers at the altar. Dethroned scenes predominate in the recital, with the occasional account of a sudden and violent demise that savors of melodrama. The language should be the language of Scripture, and our illustrations, for the most part, should be derived from the Word of God. Therefore, preach holiness scripturally.

I believe evangelists and pastors as well, should immerse themselves in the classic literature of holiness. It becomes necessary to go back a few years to reach a really creative period in the literature of holiness. There are some books in this field that are and will remain standard. Arthur's "Romance of Eire," Dr. W. "Perfect Love," and Dr. L. "Meaning of Holiness," by Dr. D. Shelby Corlett, which just recently has come from the presses of the Macmillan Publishing Company, is an achievement in literature such as this that will strengthen one's grasp upon this precious truth.

Now, in what has been said, I have endeavored to speak frankly without being either unhinged or unfair. I am sure that the best and most thoughtful evangelists among us will be in substantial agreement with me. I am deeply concerned for our Zion. There has been an increasing shallowness in the lives of our people as we have increased in numbers. We have had a dynamic language of Scripture, and our illustrations, for the most part, should be derived from the Word of God. Therefore, preach holiness scripturally.

I believe evangelists and pastors as well, should immerse themselves in the classic literature of holiness. It becomes necessary to go back a few years to reach a really creative period in the literature of holiness. There are some books in this field that are and will remain standard. Arthur's "Romance of Eire," Dr. W. "Perfect Love," and Dr. L. "Meaning of Holiness," by Dr. D. Shelby Corlett, which just recently has come from the presses of the Macmillan Publishing Company, is an achievement in literature such as this that will strengthen one's grasp upon this precious truth.

Terms Describing Inbred Sin

Neal C. Dirke.

WHILE the entire Bible pictures, prefigures, illustrates, exults to and promises entire sanctification for the human heart, it has its reserved for Paul to give it its fullest expression and teaching. He seems to develop the theme in accordance with the needs of the group to which he is writing. He approaches the subject from several angles, weaving it all into one glorious pattern, reviving the perfect man in Christ Jesus.

This particular series of studies undertakes the task of attempting to discover Paul's teaching relative to inbred sin, and his treatment of it. Currently, while the idea of eradication is coming up for a bit of rethinking, Paul's terms will be given attention. The entire misunderstanding relative to the term, it seems, is based upon a false interpretation of a figure of speech. While sin is not something concrete and demonstrable as such, it is nevertheless a definite reality. While it cannot be defined as an entity, it is a factor with which every human heart has had to contend.

The current argument relative to this matter of the treatment of sin as a principle would be largely solved, if the reader would reflect a bit upon the terms Paul uses in this connection. While we grant that the term eradication is not a biblical term, it does suggest a scriptural thought. If it is right to speak of inbred sin as "the old man," it is right to speak of its being crucified. If it is permissible for Paul to refer to the principle of sin as "the body of sin," then, it is permissible to speak of its being destroyed. If, carnality is thought of as a tyrant, it can be thought of in terms of being "set free from." And, if we consider it as a corrupter of our nature, certainly deliverance can be thought of in terms of eradication. This much is certain, Paul definitely and undeniably taught complete deliverance and cleansing from the taint of sin, with its power over the human will.

In the Epistle to the Romans, Paul uses ten terms descriptive of inbred sin, two of them in detail and eight of them only once or twice. Each term has its own significance: slavery, bondage, corruption, a living death, or death itself. Not once does he speak of being forgiven of this condition, but always in terms suggesting complete separation from the term used most fully in this article: "the sin." In the original, it appears as a word, describing a condition, rather than actions. It appears in the singular, and only by so understanding it, is much of the seventh chapter intelligible.

Throughout the epistle the universality of the sin's sway is recognized. They are all "under the sin" (5:12). Since death passed upon all men as the result of the injection of the sin into the world (5:12), all are held in the bondage of its power (5:12). It was "abound" or ruled throughout from the beginning of Adam's sin (5:12). Its dwelling place is within the individual, not in exterior circumstances, hence, within everyone's moral being (7:7, 20), and the human race is thus made a slave to the sin (7:25). The beginning and source of the sin rule began with the disobedience of Adam (5:12, 19).

The power and presence of the sin within the human soul is to be recognized by its effects upon the individual, and over him, for it is in the body and its actions that it rules (6:12, 13). It is pictured as a tyrant-ruler, who holds sway from birth to death, unless snatched (5:21); overruling complete dominion (6:14), and from whose reign one cannot escape since he indwells one (7:17, 20). It is pictured as making one an involuntary slave (6:15), sold out to the highest bidder by a cruel slavery master (7:14). It is a heartless master (6:16, 17, 20), effecting within one's heart all sorts of corruption (7:8). Inbred sin is a murderer, in that it uses a good thing, the law, with which to kill (7:11, 13). In it are the very needs of death itself, and even though delivered from its presence, still will bring physical death (6:10); to serve it until physical
death is to earn the wages of eternal death (6:23). The very principle of death was injected into the human race by the sin (5:12); the climax of the sin's devastating effect was reached when it made necessary the death of Jesus Christ (6:10).

Paul introduces the effect of God's moral law and its effect upon the sin. While the law was recognized as a condemning agent, and not a saving one, it did serve as, and still serves as, a schoolmaster to bring us to an acknowledgment of our need of Christ. It took the form of the perfect law of God to make men aware of the fact of sin (3:20), and the awfulness of the sin was spotlighted by the law (7:13). While the law itself is not the sin, it does serve to make it evident (7:7), for while sin held universal sway, God in His justice did not impute sin until the law revealed its awfulness (5:13). Not until the law laid its demands, was the existence and corruption of the sin recognized; but when the law came, that is, the age of accountability, the sin was acknowledged, disobedience to the law was committed, thereby making one no longer under debt to sin for Adam's sin, but now for one's own moral and spiritual death occurred (7:11).

Paul is explicit in how deliverance may be obtained from the presence and power of the sin. As a corpse is rendered insensitive to any appeal from life or the actions going on about it, so may a soul be made dead to any appeal from sin or its attractions (6:2), for the "dead" are freed from sin (6:7). The Greek word indicating "made free from" (6:1, 15, 22; 8:2), suggests "setting at complete liberty"; "destroying the power or dominion of." Another term in this connection, "mortify the deeds of the body" (8:13), refers to this same thing. Barnes says it means, "to put to death; to destroy; "deeds of the body" consist of appetites that have their origin in the sin, and if the deeds must be destroyed, His work must be accomplished unless the "body of sin" or the sin is also destroyed. This is its implication. The sin, although existing throughout the world of moral creatures, has one force that is victorious over all other forces—grace (5:20). The sin will hold unbroken sway from life until death unless broken by grace (5:21), and God's grace is exalted to its proper function as it serves to destroy the sin (6:1). With God's grace there is no place for the sin to exercise any influence (6:15). Because Jesus died as a sacrifice for the sin (6:10), we may reckon ourselves as having freedom from the sin as well (6:11). The law of the Holy Spirit, which gives life in Christ Jesus, serves to make free from the power and influence of the sin (6:8).

The term Paul uses most besides this one, is the flesh. By the flesh or sin in the flesh is meant "human nature without God, the whole being of man as it exists and acts according to the nature of the Holy Spirit." So wrote Vincent. While the Greek word for flesh—sarx—originally referred to human nature, it has come to be understood as human nature in its characteristic form, that is, without God; and Paul uses it as referring to a condition of evil, existing in opposition to God and His will and purpose. It is another term for inbred sin.

Paul classifies all of mankind in one of two categories, that is, either in the flesh or in the Spirit (6:6; 8:9). As long as the flesh is the home of the spirit, it can only produce the actions of sin; for the deeds of the flesh stem from the flesh (7:5). Walking in the flesh is directly opposite to walking in the Spirit (8:1, 9); they parallel or complementary; it is either, or. One living in the flesh prevents God's righteousness from being achieved within him (8:4); makes him to have but carnal pursuits in life (6:5); renders him as displeasing to God (8:8); pronounces sentence of eternal death over his soul (8:13).

The remedy is seen in putting on the Lord Jesus, so as not to fulfill the lusts of the flesh (13:14). When Jesus came in the flesh, He condemned sin in the flesh (8:3); that is, He took upon Himself a human body, but a body that was without the taint of sin in the flesh, thereby showing that it was unnecessary to human existence. Thus, He condemned it, for its perfection had all that was necessary therein. If sin was necessary, He as a perfect manifestation of the creation from His own hands, would necessarily have had to have it. His spotlessness in this regard clearly indicated that sin in the flesh was a foreign element, not in the original creation; thus it was condemned. Walking in the Spirit is to be freed from walking in the flesh (8:19).

It is not necessary for us to walk in the flesh (8:12).

The remaining terms used by Paul were used once or twice only. He speaks of it as a law to evil (7:21, 23), which compels one to the doing of evil in spite of one's better desires. A term closely parallel to this is "law of sin (7:23), which is seen to be in direct opposition to God's will. The use of old man (6:6) is suggestive of the total negative effects of inbred sin personified, which has only one remedy, that of crucifying. It is probable that the term the body of sin (6:6), has caused the difficulty surrounding the term, "crucification." Paul says it should be "destroyed"—katarteo, to annihilate, to do away with. Thus thinking of inbred sin as an entity, it is reasonable to think of its being taken out and destroyed—eradicated.

The use of the expression this body of death (7:24, margin) has been thought to refer to one of Rome's classical judgments upon certain criminals, in which a corpse was fastened to the wrongdoer in such a way that it eventually brought about a miserable death on the part of the criminal. The picture is the human soul fettered with a decaying and corrupt nature, which, since it has the seeds of death in it, will eventually bring about the death of the possessor.

When the expression the law of sin and death (6:14) refers to a principle of sin with the element of death as part of its very nature, which will lay sentence of death upon any who refuse deliverance.

To be carnally minded (8:6) reveals the action of inbred sin throughout our whole being, for it refers to the mind of fleshly (6:6) as the natural and spontaneous expression of a corrupt nature, as not only leading to death, but being of the very nature of death itself. He then tells us that the carnal mind (8:7) is not only opposed to God's will, but is the very essence of opposition itself; that by its very nature it cannot be subject to God's law, no more than light can exist in the presence of darkness.

In the entire epistle, the writer reveals the issues of the sin as being as broad and as every expression of sin. He distinguishes clearly between the principle and the actions of sin, between the flesh and the

The Preacher's Magazine

July-August, 1944

(223) 19
ment from that directed against the flesh itself. Note the difference. Be done with the sin (6:12); dead to the sin (6:2); crucified (6:6); body of sin destroyed (6:6); not serve the sin (6:6); dead, freed from the sin (6:7); dead with Christ (6:8). Reckon yourselves dead indeed unto sin (6:5); let the sin reign in your mortal bodies (6:12), yield unto God (6:13); dominion broken (6:14), continue not in the sin (6:15); make free from the sin (6:15, 22); delivered from bondage by Jesus Christ (7:24, 25), walk not after the flesh (8:1, 4), by His Spirit; put to death deeds of the body (8:13).

In conclusion, it may be safely stated, that Paul recognized in his letter to the Romans that such a principle as inbred sin existed, and that because it did, Christ's atonement was made necessary. But that by appropriating these merits, both Jews and Gentile-like condemned under the sin's sentence might find complete deliverance from its power and presence. That He recognized two works of grace is to be seen in the word used of the transgression of sins—forgiveness; and for the principle of sin—cleansing and destruction. The individual is not guilty for the presence of the sin, as such, inasmuch as he inherited it, until he reaches (7:11). Then in the light of Christ's provisions if he rejects deliverance, he becomes guilty for its presence and all of its corrupt practices.

Introductory Studies in Our Holy Scriptures

J. W. Goodwin, General Superintendent Emeritus

The Parable and Type

A very large portion of the Scriptures has to do with parables. A parable is a similitude taken from natural things in order to instruct us in things spiritual. According to Bishop Lowth, a parable is that kind of allegory which consists of a continued narration of a fictitious event, applied by way of simile to the illustration of some important truth (House, p. 336).

Trench in his treatise on parables takes the position that in reality all nature is a parable, which, when properly viewed, may teach us some spiritual truth: "This entire moral and visible world from first to last, with its kings and its subjects, its parents and its children, its sun and its moon, its seasons and its harvest, its light and its darkness, its sleeping and its waking, its birth and its death, is from beginning to end a mighty parable, a great teaching of supersensuous truth, a help at once to our faith and to our understanding. "Christ moved in the midst of what seemed to the eye of sense an old and wornout world, and it evidently became new at His touch; for it told to man now the inmost secrets of His being. He found that it answered with strange and marvelous correspondence to another world within him—that it helped to the birth of great thoughts of His heart, which before were helplessly struggling to be born—that of these two worlds without him and within each threw a light and a glory on the other, for on this rests the possibility of teaching by parables, such as, resting upon a substantial ground, shall not be a mere building on the air, or painting upon a cloud—on this, namely, that the world around us is a divine world, that it is God's world, the world of the same God who is the spiritual world; that the ghostly dream of Gnostic and Manichean, who would set a great gulf between the worlds of nature and of grace, ascribing this to a good, but that to an imperfect or an evil power, is a lie; and that, being originally God's world, it is therefore a sharer in his redemption" (Trench, pages 19, 20).

Interpretation of Parables

In the interpretation of parables, we must never confound parables with fables. If the story of the Rich Man and Lazarus in Luke sixteen is to be regarded as a parable, then it must be based upon possible events, and the conditions and words possible after death. If the events and happenings are impossible, then the story must be a fable. Our Saviour never uttered fables; hence the related story was written only, or what could have been written, never confused parables with fables.

There is one important question which is over presenting itself, namely, How much is to be taken as significant?

"There are those who expect to trace only the most general correspondence between the sign and the thing signified; while others aim at running out the interpretation into the minutest detail; with those who occupy every intermediate stage between these extremes" (Trench, p. 30).

We must not leave the parables as mere skeletons stripped of all human interest, or as trunks of trees stripped of all leaves and fruitage. Neither should we use them as first proofs of doctrine, although some may well illustrate important truth.

"After all has been urged on the one side and on the other, it must be confessed that no absolute rule can be laid down beforehand to guide the expositor how far he shall proceed. Much must be left to good sense and spiritual tact, to that reverence for the Word of God, which will show itself sometimes in refusing curiosities of interpretation, no less than at other times in demanding a distinct spiritual meaning for the words which are before it. The nearest approach, perhaps, to the terms of interpretation on the matter is that which Tholuck lays down: 'It must be allowed, he says, 'that similitude is perfect in proportion as it is on all sides rich in applications; and hence, in treating the parables of Christ the expositor must proceed on the presumption that there is implied in every single point, and desist from seeking it only when either it does not result without forcing, or when we can clearly show that this or that circumstance was merely added for the sake of giving instruction to the narrative. We should not assume anything to be nonessential, except when by holding it fast as essential, the unity of the whole is marred and troubled'" (Trench, pages 34, 35).

First, we must endeavor to find the central truth intended by the parable.

"It will much help us in this matter of determining what is essential and what is not, if, before we attempt to explain the particular parts, we obtain a firm grasp of the central truth which the parable would set forth, and distinguish it in the midst of the rest of the story, so that we can from all cognate truths which border upon it; for only from that middle point will the different parts appear in their true light" (Tholuck, p. 35).

Second, we shall find help in the method of introducing the parable, and then the thoughts behind the parable. We may ask the following questions:

A. What words or circumstances have introduced the parable?

B. We should keep in mind the main application.

C. What part or word enforces the lesson to be taught? To illustrate, take the Parable of the Virgins (Matthew 25:1-12):

1. The central truth—watchfulness unto readiness.

2. Who are to watch—Virgins. Who are they?

3. Why virgins? Why the two classes?


5. What is the source of light? Oil?

6. What determines readiness?

7. Why the supply of oil?

Third, we must never forget the context in the interpretation of any scripture. We must try to draw out of the Scriptures, and not limit into the Scriptures our own notions or prejudices.

Types

There are types given in the scriptures; but we must be careful in making everything a type. A type is a model, an image, a figure representing something or someone; some likeness to follow or to come. Without doubt, types are important. What then may we understand are the distinguishing features of a type?

A type, to be such in reality, must possess three well-defined qualities: (1) It must be a true picture of the person or the thing it represents or prefigures. A type is the direct imitation of a well-defined feature of redemption, and therefore it must in some distinct way resemble its antitype; namely, Aaron as high priest is a rough figure of Christ, the great High Priest. (2) The type must be of divine appointment. In its institution it is designed to bear a likeness to the antitype.
Both type and antitype are preordained as constituent parts of the scheme of redemption, for no century has ever known the exception. Of course, infinite wisdom alone can ordain the one to be the picture of the other. Only God can make types. (Col. 2:17; Heb. 10:1.)

In fact, distinctions between the two are sometimes difficult to make. The type is a shadow, a symbol of the thing purchased in the future. A scriptural type and predilection are in substance the same, differing only in form. This fact distinguishes between a symbol and a type. A symbol may represent the thing present or of the past as well as of the future, namely, the symbols in The Lord's Supper. A type always looks to the future; an element of prediction must necessarily be in it.

The Study of Typology

The Bible furnishes many examples of this kind of literature, and the Bible student must become familiar with typology. In the days of the Fathers, this study was followed to the extreme, and Origen was one of the foremost writers who made such studies sometimes the present or history of the Old Testament Scriptures. In other days, a little over a generation ago, there was great interest in this branch of study. Because of extremes, doubtless, the interest has down or almost passed away, and historical criticism has taken its place. But with the growing confidence of the moderns, there is a growing interest in Typology.

The word type comes from the Greek word typeus, and is translated by different words in the American Version. It is translated "print" twice in John 20:26, and twice "figure" in Acts 7:43 and Romans 5:14, twice "pattern" in Titus 2:7 and Hebrews 8:4, once "fashion" in Acts 7:44, once "manner" in Acts 23:23, once "form" in Romans 6:17, and seven times "example" (I Cor. 10:6-11, Phil. 3:17, I Thess. 1:7; 2 Thess. 3:9, I Tim. 4:12, and I Peter 5:3).

It is evident from the above that the New Testament writers use great latitude in their use of this Greek word. However, there are points on which they all agree, namely "likeness." A person or event is so given; or thing is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particular the one matches the other. The two are called type and antitype; and the link which binds them together is the correspondence, the similarity, of the one with the other.

Three other words in the New Testament express the same general idea. One is "shadow"; for "the shadow is like the shape of the true thing"—as in the Hebrews. "Shadow" implies dimness and transitoriness. It also implies a measure of resemblance between the one and the other. The second word is "parable"; the tabernacle with its services was an exact shadow of the thing then present, shadowing forth the things to be prepared for which was to come. The third term is "copy" or "pattern," a word that denotes a sketch or draft of something future, involving the tabernacle and its furniture and services were copies, outlines of heavenly things (International Standard Bible Encyclopedia, p. 1029).

How much of the Old Testament is to be regarded as typical may seem hard to determine: "Two extremes, however, should be avoided. First, the extravagance of some of the early Fathers, as Origen, Ambrose, Jerome (revived in our time by Andrew Jukes and his imitators). They sought for types, and of course found them in every incident and event, however trivial, remote, or obscure. The most simple and commonplace circumstance was thought to conceal within itself the most recondite truth. Mystery and mysticism were seen everywhere, in the cords and planks of the tabernacle, in the yield of herbage, in the death of one, in the marriage of another, even in the number of fish caught by the disciples on the see the risen Saviour appeared to them—how much some have tried to make of that number. 153. The very serious objection to this method is it wrecks scripture out of the sphere of the natural and the historical and locates it in that of the arbitrary and the fanciful. It tends to destroy the validity and trustworthiness of the record" (International Standard Bible Encyclopedia, p. 1029).

Professor Moses Stuart lists types as follows: "Just so much of the Old Testament must be accounted typical as the New Testament affirms it to be, and no more." It is a great question if we should exhaust the great storehouse of scriptural information to such a limited degree. It cannot be that the New Testament writers have thus exhaust all the meaning of the Old Testament. We must find some law by which we may obtain help which will not bring us into a dangerous snare. Terry mentions three rules as follows:

1. There must be some notable point of resemblance or analogy between the two. They may, in many respects, be totally dissimilar. In fact, it is as essential that there be points of dissimilarity as that there be some notable analogy, otherwise we should have identity where only a resemblance is designed. Adam, for instance, is made a type of Christ, but only in his headship of the race, as the first representative of humanity; and in Romans 5:14-20, and I Corinthians 15:45-49, the apostle notes more points of unlikeness than of likeness. Moreover, we always expect to find in the antitype something higher, and nobler than in the type, for "much greater honour than the house has he who built it."

2. There must be evidence that the type was designed and appointed by God to represent the thing fulfilled. This proposition is maintained with great unanimity by the best writers on scriptural typology. "To constitute one thing the type of another," says Bishop Marsh, "something every more than resemblance. The former must not only resemble the latter, but must have been designed to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been preordained, and they must have been preordained as constituent parts in the scheme of the divine providence. It is essential in type," says Van Mildert, "in the scriptural adaptation of the term, that there should be competent evidence of the divine intention in the correspondence between it and the antitype—a matter not to be left to the imagination of the expositor to discover, but resting on some solid proof from scripture itself." But we should guard against the extreme position of viewing the type and antitype in the Old Testament as to be regarded as typical but what the New Testament affirms to be so. We admit a divine purpose in every real type, but it does not therefore follow that every purpose must be formally affirmed in the Scriptures.

3. The type must prefigure something in the future. It must serve in the divine economy as a shadow of things to come (Col. 2:17; Heb. 10:1). Hence, it is that sacred typology constitutes a specific form of prophetic revelation. The Old Testament dispensations were preparatory to the New, and contained in them a germ which could fully blossom only in the light of the gospel of Jesus. So the law was a schoolmaster to bring men to Christ (Gal. 3:24). Old Testament characters, offices, institutions, and events were prophetic adumbrations of corresponding realities in the Church and the kingdom of Christ (Tenny, pages 337, 338).

Rules and Caution

We may gather the following rules which will enable us to proceed with caution in the interpretation of types:

1. There must be a fit application of the type to the antitype. Something more than resemblance is needed. Persons are typical not as persons, but by some character or relationship which they sustain. Adam is a type and Christ the antitype because of the relationship which they sustain to the race. The Passover is a type and Christ the antitype because of the relationship to redemption.

2. The analogy between the thing predicted and the thing prefigured must not be soobly shown in all its important parts. We should be careful not to go beyond that which is revealed by the Holy Spirit.

3. There is sometimes more in the type than in the antitype. Hence, the Apostle Paul in treating Adam as a type of Christ makes a contrast. Reid Romans 5:12-20, and let us study his words. Such is true in the priesthood of Aaron, which was weak, while Christ continues ever.

4. Sometimes there is also more in the antitype than can be found in the type. Moses was a type of Christ. We should not excus mistakes and magnify Moses to make him more properly fit the Christ. He was a type as a prophet, and leader, and as a deliverer.

5. Wicked as such are not to be a type of Christ. Neither that which is bad in itself a type of the good. We may study two types of the New Testament to illustrate the Old Testament (Matthew 13:15-23).

6. We need to carefully discern the truth when there is a change of name in the type and the antitype; when the
Messiah is called my servant David (Ezek. 34:23; 34:24, 25; and in Hosea 3:5). Reference is made to these scriptures in the New Testament. Christ is also alluded to as the Lamb (Isa. 53:7), and thus interpreted in John 1:29, also in Acts 8:32 and I Peter 1:19.

7. We must therefore study types in the light of the gospel. Types clearly explained will give us light to study other types which seem at first obscure. Paul distinctly states that the law was a schoolmaster to bring us to Christ. We may therefore safely judge that Christ is the end of the law for righteousness, and that by this fact he must be the end in all our study of types, as well as in all other scriptures.

There are at least three kinds of types revealed in the Scriptures. First, personal types: Adam, Melchizedek, Abraham, Isaac, Aaron, Joseph, Jonah, Elijah, Moses, David, and some others.

Second, historical types: Call of Abraham, bondage and deliverance from Egypt, wild experience of Christ also the crossing of the Jordan, and the conquest of Canaan.

Third, ritual types, such as the tabernacle, the altar, the furniture of the tabernacle, the offerings, the holy and the most holy place, the priesthood, and the annual feasts. There are physical places, times, things and actions, which when studied, will greatly enrich the Old Testament, and give instruction in righteousness that we through comfort of the Scriptures may have hope. For emphasis, we may mention Adam and Abraham. Adam was a type of Christ, but little in the legal sense at the head of the race. Christ is the beginning of a new race after the spiritual order, and then, Paul draws' not from likeness but from contrast. Adam is the beginning of sin, Christ came to deliver from sin. Adam was disobedient, while Christ was fully obedient. Adam brought death, Christ came to give life, which is life. Indeed, Adam's disobedience makes many, sinners, Christ makes many righteous.

Adam's was of the natural, the earthly; Christ is of the spiritual, the Lord from heaven. Thus the features of this type are made up of the opposite.

Abraham was a type of the faithful who like him should be justified by faith. But care must be used in making Isaac a type of Christ, especially in the matter of his being offered in sacrifice. And, in Abraham's seeking a bride for Isaac, it would hardly be in keeping to liken Abraham to God, or Eleazar to the Holy Spirit. It would seem much more fitting to draw the likeness in relation to the Church and that her messengers who are sent forth in the work of securing the bride for Christ our Master.

In the study of the serpent in the wilderness, which Moses lifted upon a pole for the cure of those bitten, as given in Numbers 21, in the light of John 3:14, 15, care must be taken not to liken the serpent to Christ, but only what the serpent stood for; Christ was not sinful, He knew no sin, but was only made sin, or made an offering for sin, that we might be made the righteousness of God in Him.

In the study of Melchizedek as the type of Christ, it is the office which he filled as a king-priest that is all-important. I once heard a man who so stressed the points of Melchizedek being without father or mother, and abiding a priest continually, that it became imperative in his argument that we should ever clear from Mars to fill such a mold. But a careful reading will give evidence that the points of likeness were Melchizedek being king of peace, and priest of the Most High God; although there is no record of his mother being in the line of priesthood, and no record that he transmitted his priestly office to another.

Typology is a most interesting study; but care must be taken to stay within the Scriptures and sound exposition. There is so much truth in the New Testament that we need not go to the extreme of trying to invent new figures where none were intended. It is better to stay on sure foundations.

***************

Said Spurgeon, "Husbandman, your Great Employer sent you out to sow the seed, but if no grain of it would ever come up, if you sowed the seed as He told you, and where He told you, He will never lay the blame of a defective harvest on you."—Selected.
terpretation of Jesus Christ." Yes, we too must bear the testimony that Peter so magnificently expressed, in words that have been recommended for immortalit, words that burned their way into our own soul, words that became real and alive, these words, these words of Christ, the Son of the Living God."

I can scarcely sense 'the Master's thrill to these words of tes-timony as He replied, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." It may be difficult for some men to believe in the virgin birth and for others it may never have occurred to them that there should be room in the mind 'and heart of the minister for a question of a doubt concerning this fundamental truth.

Dr. Peter Wiseman in his book on the "Peerless Christ" says, "The doctrine of the 'Virgin Birth' was universally accepted in the early Church, except in the case of the narrowest sect of the Jewish Ebionites and a few of the gnostic sects; later in years, however, here and there a question has arisen over the subject, but almost without exception the Church has stood firm on the unbeknown, never from those who ac-cepted the sacred record as God-given." Indeed, that is the position today: to accept the sacred record is to accept this great truth which is the source of light; the record, the Word of God, and the result is, to doubt the "Virgin Birth." The Son of God became flesh. The language of scripture is so tender and explicit on this point, "how shall this be, seeing I know not the manner thereof?" The answer comes so clearly and understandingly from the Word, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:34, 35).

How wonderful is the revelation in prophecy, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). The incarnation presupposes a true conception and a real birth. "The Son whom God has seen forth, the person who took flesh, was born of a woman. It was a "true conception of humanity with all its sinless limitations and growth and development." Dr. Wiseman asserts that, "The virgin life of Christ confirms the doctrine of the virgin birth. The sinlessness of Jesus Christ argues His supernatural birth. The goal of all god-

The lowest; to save from the guilt of sin, from the power of sin, from the dominion of sin; to save the regenerate Christian from the de-filing body of sin and to keep evermore, through-time and to all eternity. Someone has very "beautifully stated what Christ means to all humanity in every walk of life; men are in the quest of reality, and we have it to give unto them, for Christ may become a reality to all men everywhere."

We must also believe in Christ's sacri-ficial death upon Calvary. It was a place of suffering, of immortal sayings, a place of sorrow, of battle, of a broken heart; it was a place of divine accomplishment.

Not all the blood of beasts
On Jewish altars slain,
Can give the guilty concordance peace,
And wash away our stain.

But Christ the heavenly Lamb
Takes all our sins away;
A sacrifice of woe, name,
And richer blood than they.

Calvary is a place of challenge to the church and to the individual; a challenge to enter into the sufferings of Christ and carry on what He has made possible. We preach not only a personal salvation, but also a resurrection. Lord who said, "Because I live, ye shall live also."

There is another important temptation a minister must guard against in his con-viction that preaching is worth while—which can be met and conquered only by resources that are spiritual—and this is concerning the validity of his call, or the possibility that might arise of turning from a definite, God-given heart experience; an experience which originally sent him on his way proclaiming the gospel "that he is the power of God unto salvation." We must possess an inner conviction com-parable unto that which held the disciples of old, when on one occasion when many of the followers turned back and walked behind Him no more, when Christ was con-strained to ask the twelve, "Will ye also go away?" Note the typical response of Peter that most assuredly must be echoed by the ministry today, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." We must not, yea, we dare not go back; to us there must remain the only alternative—Forward with Christ!

Phillips Brooks has defined preaching, "as truth mediated through personality. It is the message of God communicated by the man who preaches. It makes two things: it takes two things to make preaching effective—the message and the man, and the one reacts on the other. The man shapes the message, but it will be real preaching only if at the same time the message is shaping the man."

Stevenson spoke of the struggle of truth "in a man seeking expression; how he tears and binds him trying its way into his books. The truth we have to speak will shape our utterance. It will be the determining factor in how a sermon shall be built up, what will be its emphasis, the direction of the appeal, the kind of re-

sponse we seek to awaken in our listeners." Let the burden of our message be the revelation of God, and of God supremely in Jesus Christ, in all that Christ was and did. The Apostle Paul very con-

clusively summarized his own message in his epistle to the Corinthians, "Jesus Christ and him crucified. You already have possessed faith in your own minds, the follow-

ing statement of truth that "It is not our business as ministers to preach a theory, but a fact creating an experience; and the creative redeeming fact is there." Dole has said that "Freshness and vitality in the pulpit are to be achieved by other themes, but rethinking and fresh presentation of the oldest themes."

The supreme impelling force, motivating our service to God and man must be love; love of God with all that implies, and love of man with all that is involved. Oh, that the ministry might have the own an

passion of Christ. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). May God give us, His ministers, a compassion that will move us. Without it we are dead. Dr. Jowett has well said that, "The gospel of a broken heart demands the ministry of a bleeding heart. We bleed to bless. We love our life to find it. We lose our life to receive. We die to live. Also, Dr. Jowett in his message to preachers speaks of "bloodless intercession. What stirring truth! Bloodless intercession, bloodless preaching! bloodless praying! bloodless validation! bloodless ministry! Orthodox as a Jew,

The Preacher's Magazine

July-August, 1944
Prayer Life
Harper Welch

I failed to pray—
And icy cords of earth slipped round my soul.
My heart, once warm with love, turned chill
And dead toward Him who gave Himself and died for me.
Thus ready souls of men about me not.
No surge of compassion filled my being,
No springs of human kindness for the helpless;
No joy, no peace, no satisfaction for my portion,
Because I failed to pray.

But then I prayed—
And heaven's warmth burned in my once cold heart,
And God's great love was mine in fullest measure.
The needs of men weighed heavily upon me;
My obligations to my Lord were clear and plain.
And "peace which passeth understanding,"
Joy, and life abundant, and a glow deep settled:
These I knew through God, my heavenly Father; Because I prayed.

Help me, dear Lord, to pray as I ought, always,
Not fainting with the tensions of my life;
But strong, and stalwart, and courageous in the faith,
Supported by the Spirit, and the grace
Which can and shall be mine,
Because I pray!

July-August, 1944
The Work of the Pastor

W. B. Walter

One day I sat musing. The following thoughts were est in my mind.

Does the Lord will that His ministers shall succeed? Why do some pastors succeed and others seemingly fail? Why is it that two pastors of equal gifts—the one outstandingly successful, and the other have but meager results? While I do not wish to present your unworthy servant as a flaming success, yet experience has taught me a few things that I wish to pass on to you.

Paul says, "And he gave some, apostles, and some pastors and teachers." I think a minister should know whether he is called to the field of evangelism or the work of the pastor. The pastor has been compared to the family physician with his bag of pills and home remedies, while the evangelist has been compared to the specialist. Perhaps there is more glamour in being a specialist, but we still need the plodding family doctor with his everyday remedies. The pastor is the family doctor who knows the ills and heartaches of his people. But the evangelist is the specialist whom we call to do a specific work. The Lord has given every minister his special work to do in the kingdom. The specialists are vitally necessary in the church—the Lord has placed them there. But the work of the pastor is also extremely necessary to preserve the work of the specialist. And neither of these can live without the other.

I realize there are many things in the work of a pastor that I shall not mention in this paper, yet I will mention a few things that I believe are fundamental in his work.

I. He Should Be Spiritual

No amount of talent will substitute for genuine spirituality. Even education and good members will not take its place. No amount of book learning, nor congeniality will substitute for real fellowship with God. We must be men who keep in touch with heaven. We should pray and keep our souls tender and compassionate. We should court the fellowship of the blessed Holy Ghost. We should take time to keep up our devotional life. Read the Bible and meditate in its law day and night. While deep spirituality is not the only requirement in the work of the Lord, yet we must be able to get blessed and keep freshly united with the Spirit. We should be able to keep a fire dipper dipped into the well of the Spirit, for the letter without the Spirit kills. There is but one way to keep our church spiritual, and that is for the minister to keep spiritual, for the pew will not rise higher than the pulpit. Like priest, like people. I am not pleading for more noise or commotion, but for the real manifestation of God. Our first task is to save our own souls. We must not permit the round of duties to starve our own souls. Luke says, "Save yourselves from this ungodward generation". Dr. Morrison used to tell about the Japanese licensed minister who sat for examination on the Manual. He was somewhat taken aback by the question, "What is the chief duty of a General Superintendent?" for this was an office to which he had given little thought. But after drawing more from logic than from memory, he gave the following answer, "The chief duty of a General Superintendent is to save his own soul." This answer will go for the pastor and all those who are engaged in the work of the Lord. To save our own souls, we must spend time in prayer, court the sweet fellowship of the Holy Trinity, ever keep amost with the Spirit, and maintain that inward consciousness of purity and heart holiness.

II. He Should Be a Student

The pastor who stays on the job year after year, and brings out of the Word new and old truth must be a student. While all may not have a college education, he is absolutely no excuse for not having a well-rounded education. These are days of opportunities. There is no excuse for ignorance in the ministry when there is so much information available.

I often wonder that we study our Bible. Give this blessed Book the first place in our library. It should be studied systematically, analytically and by subjects. We should appropriate its truth personally. And we should memorize it accurately.

We should also read other books. Books to the preacher are as necessary as food and clothing. Books talk to us when earthly friends cannot. Someone said, "He that has books is never without a friend." You will find that the minister is true friend. If we read widely and observe carefully, we shall never lack for sermon material. We should study and prepare for the future. For as we grow older we will have people with respect from us and of us and we will demand more of us than now. Hence let us stick close to our study.

III. He Should Be a Strong Preacher

I know that all of us are not strong preachers, but this should be no excuse for poor preaching. It a pastor is successful in his church, if it is not a great preacher, he possibly would be more successful if he were a better preacher. The pastor who can really preach, has all the advantage over the poor preacher. Church people do not like to apologize for the pastor. "No one but our pastor. No one but our pastor." No doubt the pastor is the best place to develop our preaching ability. However, if a pastor can preach, and has a good spirit it will ate for many, other lacks. A church will forgive its pastor for the lack of some things. If he can but feed them on Sunday. This is not a plea for the pastoral neglect of things, but I am earnestly pleading for stronger preachers in our pulpits.

There is a growing demand for better preaching. Dr. Stidger wrote a great book on the subject, "Preaching out of the Overflow." He wrote twenty-five bishops, twenty-five educators, twenty-five laymen, and twenty-five preachers over the country to ascertain the true feeling toward preaching. And from almost all sources the churches want good preachers. The answers were as follows: Preachers, pastors, business men, young people's workers and religious educators. Thus, I believe we are facing a new era of preaching.

IV. He Should Be Loyal

He should first be loyal to the doctrines of our church. He should preach second blind obedience to the orders of the church. He cannot get to heaven without it. We should be loyal to our God-appointed leaders. The greatest nations of all history had their leaders. Every great business concern has its leader. Every nation that has its government. So the church is no exception to this rule. We have our General Superintendents, our District Superintendents, and our connectional officers. It is necessary for us to be sold on our program if we would be happy in our work. It is vitally necessary for us pastors to be loyal to our leaders. We may not always agree with them, but we can cooperate with them. We preach loyalty to our people, and here is an excellent opportunity to practice what we preach.

We pastors should build our work into the great movement to which we belong, rather than build it around our own personality. While it is true that we must have the confidence of our people in order to lead them, but if we build the work apart from them, when the work on the work will come to naught because it is built upon a sandy foundation. Our church is built on connectionism. We are not merely a local organization, but a glorious body of blood-washed pilgrims whose one aim is: the salvation of the lost, the entire sanctification of believers, the establishing of the people in holiness and everyday usefulness. Therefore when a person joins a local church in our beloved Zion he joins the whole movement. We belong to a world-wide-wide movement, and every local church is a blessed unit in the great movement that is spreading its wings everywhere.

V. He Should Be Evangelistic

We should arrange our programs for Holy Ghost revivals. If we build for the future, we must be evangelistic in our methods.

The clock of opportunity has struck twelve for the Church of the Nazarene. Many people are looking for someone to fill the ever-increasing number of new churches and their larger-sized churches. Many churches are finding that they need new leaders. Many churches that have not been able to grow have found that the right preacher could make a tremendous difference. This is a golden opportunity to show the world what the Nazarene people do.
Training Our People in Church Loyalty

R. W. Coulter

THE birth-and-growth and influence of our church have been a tremendous boon to the world at large. Eternity alone may attempt the aggregate answer of its beneficent impact upon the human race. A retrospect causes us to exclaim hilariously, "Behold what God hath wrought!" and to accept the future with courage and confidence. Our loyalty to the church is well-nigh phenomenal, and to a remarkable degree the spirit and genius of our leaders have been maintained.

However we might favor ourselves, it would be gross foolhardiness to close our eyes to the immensity of the task of building and maintaining an ecclesiastical body worthy of being called a church, one that may take its place in a modern, war-torn world. So many things have occurred of late that we would do well to stand off occasionally and look at ourselves and rediscover our needs. We must effectively plan for assimilation and conservation as we grow, or disintegration is certain to follow. "Progress" is our watchword; "Advances" is our war-cry; but, as well, fervency, zeal, intensity and devotion must characterize our people. History is replete with the records of great movements of the yesterdays which have not succeeded in maintaining them and have settled down, to be mere religious organizations. It is a sad fact of history, too; that seldom do these movements which drift ever recover their lost heritage. From the grim tragedy of the collapse of the French nation in the earlier days of this War we are reminded again that no institution can survive if shorn of the devotion and heart-loyalty of the people.

The problem suggested by the subject title of this paper presents one of our colossal problems as a church. With the continual influx of new members comes the task of inculcating these with the doctrine, the spirit, the devotion, the heroism that have made the Church what it is. Such will not be accomplished overnight. It must take years. But it will take, within the limit of his genius and powers. We must be effective as a melting-pot to assimilate and amalgamate as we grow, or difficulty lies ahead. And with the terrific shifting process in the population of our country, local churches are challenged to maintain a continual program of assimilation or membership losses will be shocking. How may we train our people in church loyalty? How may we lead them into a degree-of devotion that will insure our future, irrespective of conditions? That question is echoed from the lips of a thousand pastors. A few suggestions are herein ventured:

First, let it never be forgotten that church loyalty can never be derived from spiritual experience. Genuine loyalty to the church goes hand in hand with loyalty to Christ. Because of that, our central theme, holiness of heart and life, must be kept very real. After all, most of our problems eventuate into spiritual problems. The positive aspects of the experience of heart holiness are the sole solution for this hour in the world's history. As preachers, our supreme task is to emphasize this as that which will enable the individual to live Christlike in a world like this. Any tampering with the imperitive necessity of this experience, any lessening in our ardor in preaching it, is opening the breach for the influx of all kinds of disloyalties later. The conservation of the church demands that our people continue to be second-blessing holiness people. Our young generation must be indoctrinated; they must be made conscious, and kept conscious, of the doctrine as a second divine work of divine grace. Righteousness, holy living, that outward propriety of conduct that satisfactorily must be specialized in. And this rich heritage of holiness, in theology as well as in practice, will go a long way to conserve the loyalty of our people.

Closely allied to this will be the task of generating genuine devotion. People must be made aware and kept aware of the difference between emotion and devotion. Recalling a statement of Dr. R. T. Williams, "emotion might be likened to the waves of the ocean, while devotion might be likened to the great undertow." Times of emotion, when the glory falls, when the preacher preaches like a different man, when the people feel like hearing the lion in his den—we must have them knowing day among us when we are afraid of emotional stirrings. But beyond all that we must endeavor to have that deep undertow of devotion that carries us forth to victorious conquest. Again and again must our people be reminded that church membership, and church attendance, are not sufficient of themselves. Back of all good and worthwhile religious habits must be that loyalty and devotion to the cause that will remain steadfast and dependable. Far too many have accepted Christianity as a matter of convenience rather than a life responsibility, and such will always evanescence as the house built upon the sand. There is no lasting spirituality without deep devotion to God and His church. And every preacher should count it a joy to train the members of his congregation in the fine art of being devoted. Let him kindle the church and soon the church will illumine the community. Necessarily there is a distinction between a church and an audience. An audience is a set of unrelated people drawn together by a short-lived attraction; a pile of leaves to be blown away by the wind; a handful of sand lacking cohesion and consistency. An audience is a crowd, a church is a devoted family. It is because so many churches are audiences that thousands, on changing their place of residence, drop out of church connections. It is because we have not learned to mean little to them and membership in another church has little attraction for them. The hope, the despair, the cross and crown of the minister is to make his church a devoted brotherhood.

It seems to the writer too that much care and patience must be exercised in the calling of new members, especially among our young people. Whether we have awakened to the challenge of youth today is still a matter of debate. But it is an established fact that the revolutionary upheavals of the past twenty years have been preponderantly youth movements. Their strongest appeal has been to youth and their strongest support has been from youth. If the church does not succeed in matching and capturing the zeal of youth we are staring in the face of a rising tide of godliness in the early tomorrow. One of our outstanding needs is to do something, legitimately, that will capitalize the attention and thinking of the oncoming generation. The gospel appeal must be made more attractive. Youth demands action, and unless we can give them something that reproduces action, our appeal is failing terribly. Before our young people must be held adequate standards of spiritual and church life. They must be made to recognize that the standards of the church are not of recent origin, but rather that they represent clear scriptural teaching, supported by centuries of holy Christian thought and experience.

All in all, the heritage in people must be captured in its relation to the spiritual righteousness. Even in so-called 'libby' American the days of heresies are not past. If the heritage does not appeal to us then we are not fit for the kingdom. As preachers of the glorious gospel of Christ, let us make sure we are presenting Christ in such a manner to our people as will cause them to feel they are willing to sacrifice, work, give, yes, if necessary, meet death for the sake of that which the church represents.

American liberties and institutions cannot be defended out on the golf links on Sunday morning—Roy L. Smet.

July-August, 1944

(237) 33

The Preacher's Magazine
Creating Expectancy for Definite Results

H. Dale Mitchell

RESULTS, results, results—that is what everyone of us desires. Results from our preaching, results from our praying, results from our visiting, results from our organizing, results from our teaching, results from our counseling, results from our financial appeals and results from our pleas for service. Results, results—oh, give us results.

Not only do we desire results, but we must have results. A business man must get results or he folds up his business. A football coach must get results or he will soon be on the outside looking in. And the Lord, as well as the Church, expects His preachers to get results.

Jesus told His little band of followers to “go into all the world and preach the gospel.” He knew that little crowd could not possibly evangelize the world, but He expected them to have some results. He did not expect them to have world results and so on down to the twentieth century when you and I would be part of the results and we would go forth to get other results.

Yes, we must have results but they do not come simply because we must have them, but because we meet certain conditions which will always produce them. It is not my purpose to discuss all the many conditions that tend to produce results, but only to try to say something about creating an expectancy for definite results.

Your, dear reader, is very helpful to us. He understands the meaning of the word “expectancy.” He very boldly states that expectancy means “expectation.” Then he goes on to write a half page to show that it means expectation. However, he does slip up a bit and say that some of the synonyms of the word are anticipation, confidence or trust. That is easier for preachers to understand for we have much to say about confidence and trust.

Vass Young, in his book “The Go-Giver” states, “Eighty-five per cent of any sale is in the selling.” And Professor Copeland of the Harvard University School of Business says, “Every purchase we make we make use only fifteen per cent reason and eighty-five per cent emotion.” If this is true of material things it is no doubt true of spiritual things. We cannot demand that our people should have greater faith and expectancy for things to happen, but unless by our attitude, enthusiasm and spirit we show that we believe in the results of God’s promises, we can never accomplish them. The way to get people to do anything is to cause them to want to do it. Our spirit of faith and expectancy generates the same spirit in others.

The pastor is the key man, and it is up to him whether his people expect much or little to be accomplished. If he shows courage, faith and expectancy, so will his people. Napoleon created a desire in his men to do the things he wanted them to do by virtue of his own will. If we create a desire in our people to do the thing we want to see accomplished, they also will do it.

To create a spirit of expectancy we must, first of all, be pessimists. Pessimists always see the darker side of things, and to have the greatest faith and enthusiasm to see something done in the Lord’s vineyard, we must see the dire need of this world. Everyone man and woman sees a way to eternal perdition unless he is saved through Christ. We must be pessimists to the extent that we believe “unless the world repents it will perish.”

Not only must we be pessimists, but we must be optimists, optimists of the brightest sort. Though we believe the world is slipping fast to the brink of eternal despair, we must also believe that the eternal God on high rules all and that all, or at least the majority of men, want to serve Him. The only reason they are not serving Him is because they have not been touched with the true gospel in the proper manner. That makes every one of them a good prospect for us; one who will no doubt accept our Christ if we present Him properly.

Our optimism must include an unwavering faith in God and His program. He never planned for His people to be a defeated group, worshiping somewhere on the outskirts of the city where no one would find them out. No, He intended that we should be Spirit-filled, with the confidence of a lion, and so aggressive that we batter at the very gates of hell. He has promised us that if we do this the gates of hell shall not prevail against us. He will be with us as He was with Joshua of old; and there is no foe that can stand before us if Christ leads.

Has not God promised “ask and ye shall receive”? If we meet the conditions of God’s promises, we can overcome every problem. There is no problem too big for God. We can put our arms of faith around our particular city and hold it up to God and He will give us the victory. His promises do not fail. He is the same yesterday, today and forever. We can depend on God. God has promised that we should win, He wants us to win and if we follow Him He will win.

Again, our optimism must include a strong faith in the program of our church and its leaders. Thank God for the Church and for the men God is using to help us, on which if we get into heart and soul, will enable us to spread salvation and the Church around the globe.

God pity us if we are so blind as to fail to grasp such an opportunity as is ours. God pity us if we walk at the splendid program our leaders, the best leaders this age is producing, have marked out for us. The privilege of serving God in our church and under our efficient leaders means so much to me that I will boost the program in my local pulpit until not only every one of my members, but the whole town believes what they have been called to do. If I drop it haphazardly, I will lose one of my greatest opportunities. I must make this program known in every way I can. I must make it known in every way I can. I must make it known in every way I can.

Gas as God’s power to make a difference. God gave us this world to use for His good. God gave us this world to use for His good. God gave us this world to use for His good.

Then, with the knowledge that you are divinely called, and with faith that God will work through you even as He did with David, Gideon and Moses, go forth to do the job knowing that He said “with things are possible.” If we would bring Israel up out of Egypt, we must have confidence that God did not make a mistake when He asked us to do it.

So it is with us. Line yourself up along with the other preachers of your city. You stand up as well as they do. I have no doubt you can appeal to the heart of them and I know you have a message people want to hear. Our church offers a program that far surpasses anything else I know. Take new courage; tell yourself you can do it and by God’s grace you will do it. We can see the capstone was our city for God. Decide what you are going to do. Set your stakes high. Hitch your wagon to a star. Make bold to announce it to your people. Show them your plan, and then go to work to bring it to pass. When your congregation sees the faith you have in yourself, they also will have confidence in you. May I use another personal incident to illustrate? I use this in my own ministry because I know it better than anyone else’s story.

I had been in Lima only a few weeks. My preaching crowd was small, about twenty-five to a few more. I came to the pulpit one Sunday morning: filled with faith, zeal and confidence. I did not recall what I preached on, but I made bold to announce that we were going to “reach Lima for Christ.” I invited upon it, I drove it home until I thought the people believed it and I have discovered since they did at least to an extent. It seemed rather farfetched at that time—that little handful of people, our church but scarcely enough. And we had seen nothing remarkable occur to cause me to believe we were going to do much. However I kept preaching along this line. We advertised that we were reaching Lima for Christ; people’s faith began to rise and soon things were changing. Today we told to God, and God has done the work, we never thought possible; our altars are often overflowing with seekers, God is blessing. We are, I presume, the most talked of church in town and are, beginning at least, to “reach Lima for Christ.” This has not come about without the effort of any other pastor, but because he displayed a faith and expectancy that was contagious. Everyone of us can do the job.
An Absent Note in Modern Preaching

If we accept the published sermons as indicative of American preaching in general, we are driven to the conclusion that one of the most necessary elements of power is sadly missing in the pulpit. Many of these sermons are thoughtful but they lack passion. The first characteristic of a revival sermon is the truth it presents but effective preaching requires a second characteristic, namely, passion. It is equally important.

It is impossible to think of Jesus Christ or Paul preaching without passion. At the opening of his ministry, it was said that Jesus attracted the people because He spoke with authority. At the close of His ministry He said with tears and anguish of spirit. Recall a few of the burning appeals, "I beseech you by the mercies of our Lord Jesus Christ"; "I beseech you by your Lord Jesus Christ and by the love of the Spirit"; "I, Paul, myself beseech you by the meekness and the gentleness of Jesus Christ"; "God is my witness how greatly I long after you all with the heart of Christ."

Preaching with Passion Essential

No wonder the trembling Agrippa cried, "Almost thou persuadest me to be a Christian." Had Paul Demetrius called the silversmiths of Ephesus together, saying, "Ye see and hear, that not only at Ephesus, but almost throughout all Asia this Paul hath persuaded and drawn away much people, so that not only this our craft is in danger, but also that the Temple of the great Diana should be despised and her magnificence destroyed whom all Asia and the world worshippeth."

It is an old story that a minister once asked a noted actor why actors' portrayal of fiction on the stage affected people so much more powerfully than the pulpit's discussion of the most momentous realities. The actor replied, "Because we present fiction as though it were a fact and you ministers present facts as though they were fiction." If actors display a little feeling, a little emotion, a little passion, their careers will be very short.

Nothing but an earnest religion counts in this earnest age. What care busy men for a dull presentation of a great subject? We need to impress the height and depth of life; speak as those who have stood in the verge of time and peered behind the veil where the mortal has put on the immortal and people will listen.

Believing Begets Earnestness

But a person can be truly earnest only when that which he is discussing has gripped both his intellect and his heart. We may discuss unimportant matters without concern; but we have no right to discuss subjects of great moment in this way. If we realize the momentous impact of the fundamental truths of the gospel we can no more discuss them in a cold, indifferent way than we can a living spirit. In such a spirit they hide from the empty specter "with fear and great joy and did run to bring his disciples word."

A minister who truly believes and has grasped in his heart the great truths of Christianity cannot fail to be an earnest preacher.

Too frequently the pulpit today is discussing petty questions. Too seldom the people discuss the familiar thoughts of the Christian Church. Too little we believe what the Bible teaches, that he who does not accept Christ perishes. It is a tremendous thing to live in a world crowded with opportunities to preach the gospel to lost people. It is a fearful thing to be indifferent to the spiritual well-being of one who faces every day from our pulpits. If the herald of the message delivers it in an indifferent spirit his hearers will conclude that the things he says are of little importance.

Blessing Heart Imparts, Blessing

No man can accomplish much in the pulpit, until he cries, "Give me souls or I die." Our word "bless" is from the same root as the Saxon word "blóod," which suggests that only the blessing heart can impart a blessing. We are living in an age when the religion of its inflammatory touch. It is a terrible thing to stand be-
Going After the Tough Ones

In our retreat from revivalistic evangelism—which may be a strategic retreat—is it possible that the Church has made some other retreats much less strategic? There were some serious defects in the light of some of the popular revivals of old-time, but at least the community's most conspicuous sinners used to attend them and often were soundly converted. With a gradual shift in the type of preaching and the methods of evangelism, the effort to reach and capture the notoriety of such meetings has been given up; now they are almost entirely planned to edify the saints. But in the meantime the sinners are still present in our communities, just as profane, just as blatant, just as godless as ever; and I have an uneasy suspicion that nothing very much is being done to win them. Our churches have turned to quiet forms of evangelism, which may in a great many cases can scarcely be called evangelism, at all, but is just a matter of rounding up stray church lepers; and in many communities the really "tough cases" are simply allowed to go by default. It is assumed that there is no probability of their responding to the appeal of the Church, they are given up as a bad job without being even tackled, and they are left pretty much to their own evil devices.

As attractive as there is a special thrill in going after the big fellows, and it should be no less so in fishing for men. It is far more exciting than much that goes by the name of "evangelism" today—which is pretty pallid stuff when all's said and done. A sentence in the local exchange caught my eye just the other week—It ran something like this: "The seminaries are giving us preachers these days who are under the illusion that when they make their round of pastoral calls in the parish they are 'saving the lost.'" Well, maybe they are—sometimes; for there are a great many ways of being lost, and one can be lost and yet be on the church roll as any rip-roaring atheist. But at least the odds are against it. And it usually takes more than a pastoral call or a spot of visitation evangelism to make a dent on the local salon-keeper, the pop, the rat-faced lad who peddles "refractions" to the high school clientele, the red light habitue, the town drunk, and the community infidel. And in what neighborhood are these folks lacking?

It is more exciting to go after "the big ones," and it is more available. For such sinners have the makings of great saints. That is one reason why Jesus calmly sustained a reputation he had for being a friend of sinners. He was a friend of sinners not in a spirit of pity or condescension; he was their friend because he really did love them. Like Charles Lamb, in a later century, he had a "fear for bad company," because the bad company of his day was often so much better company than the good company of our day. But it is the potentiality for all the virtues which are those vices in reverse. Jesus knew that he could always do more with a real, honest-to-goodness, cut-and-dry sinner who would see his own sinfulness and the brokenness of his life and the positivity about him, than he could ever hope to do with an individual who had no real character at all, either for good or evil. There were some qualities in the vigorous sinners which were far more congenial to his own spirit than the more innocuous traits of the conventionally respectable. He himself was unconventional. And he knew that life, whatever else it was, was never intended to be bleek, drear and colorless. He had the capacity to dare action, in complete abandon, unafraid of consequences, and he valued that capacity in others, however badly it might have been perverted. So when his enemies accused him of loving sinners, they spoke more truly than they knew.

In this, as in everything else, he was entirely representative of the Father. God has never hesitated to "go after the big ones." Many people have been puzzled over why God should ever have chosen Jacob to be his brother rather than Esau. Certainly Esau was the more amiable character. In contrast to him, his easy, uninhibited, healthy qualities, through Bethel to Peniel and beyond, and at last symbolized by that tremendous wrestling match between Jacob and the angelic Stranger beside the Jacob—God won. And it was an impersonal movement that had meaning for the centuries.

It may be that the Church today needs to recover some of its Master's audacity in "going after the tough ones." It had that audacity, once, in its days of Old Time. It is not necessarily that spirit again, there will be rejoining in heaven.—R. W. Graves, in Christian Union Herald.

Code of Ministerial Ethics

Of the Ministers' Council of the Northern Baptist Convention, 1937

1. Striving to be good ministers of the Lord Jesus Christ, we will ever seek to discover the will of God for us, and live our lives in harmony with the ethical principles recorded in the New Testament.

2. We believe that the demands of the Christian ministry today are such as to require not only the best men, but men at their best. This being true, we will not be content with any preparation less than the best in body, mind, and spirit.

3. We will give all diligence to safeguard our good names and reputations, by living honestly in the sight of all men, in speaking the truth in love and avoiding embarrassing debts.

4. As faithful pastors and trusted counselors of our people we will have an ear and heart for all their ills, but we will hold sacred all confidences that may be shared with us.

5. As pastors and leaders in things spiritual, we will always be ready to counsel with our brethren, and be in keeping both in the exercise of the authority of our leadership, and in the spirit with which it is used.

6. As good ministers of Jesus Christ we will seek to share his sacrificial spirit, and strive to minister rather than be ministered unto. We will hold service above salary.

7. Recognizing our first responsibility to community interests and welfare, as ministers we cannot escape the responsibilities of citizenship.

8. We hold that it is not ethical for a pastor to solicit members of other churches to join his church. The kingdom of God does not come by building up one church at the expense of other churches. In this matter we should practice the Golden Rule, as well as in other relationships with our brethren. There is an interdenominational brotherhood that the thoughtful minister will regard and respect.

9. We will not belittle or discredit another church, nor even the bond or act against the good name of a fellow minister, or besmirch his character.

10. We believe that it is not ethical for one minister to enter into competition with another minister, seeking the same church, as such rivalry often leads to efforts to discredit the other man. We can afford, not only to be fair in this matter, but to be generous.

11. While it is understood that friendships and fellowships formed during a pastorate often become permanent, we think it is not ethical for a minister, retiring from a field, to continue to cultivate, or perpetuate, pastoral relations or meddle in the affairs of the church. Nor should an outstanding man in pastoral service without seeking to give recognition to the local pastor.

12. We are of the opinion that it is not ethical for a pastor to assume an attitude of dissent in regard to the commonly accepted view of Baptists without a thorough understanding and consent of his brethren whom he serves.

13. Believing in the essential worth and desirability of association and denominational life, we hereby declare that we will co-operate with others in such work.
tional fellowship and co-operation, we hold that it is not ethical for a minister to use his influence, as a spiritual leader, to alienate the church he serves from such denominational relations. Denominational consciousness and loyalty are essential in the prosecution of our work. We may well expect that the leadings of the Holy Spirit will most often be in the direction of unity rather than division.

14. We believe that it is not ethical for a pastor to become party to dividing a church or any of its parts, or in leading out of the church a contingent of dissatisfied members. Only in extreme circumstances, such as an extreme form of church discipline, would such disruption be justified. The unity of the church, the body of Christ, is ever to be held paramount to the fortunes of the pastor. — Good Tidings.

When Paul Made a Play on Words

E. Wayne Stahl

I N THAT tremendous story Les Misérables (considered by certain competent critics to be the greatest work of fiction written during the nineteenth century), Victor Hugo asserts that in the naming of Jesus there was a play on words; for this proper noun means "Lambert." His proud and rejoicing mother said after his birth, "God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21:6).

Also in the same passage of his mighty book, Hugo calls attention to the play on words, as we read the incident in the original Greek, evident in the statement of Christ to one of His apostles, "Thou art Peter [Pétros], and upon this rock [petre'] I will build my church." (Matt. 16:18).

How absurd for the Roman Catholic Church to build its basic doctrine of the supremacy of Peter on a patronymic! For this is the word employed to indicate a play on words; it comes from the Greek preposition, peri, beside, and onamadexin to name. Tennyson in his wonderful Idyl of the Hymn, tells us of patronymics. Earl Imura (Geraint and End, Part II).

Took the word and played upon it;
And made it of two colors.

Another Bible character, in addition to Isaac and Peter, has a play on his name. He is Onesimus, the "slave," we might say, of that true story in which Paul and Philemon are the other characters. For Onesimus is a fugitive slave. He has run away from his master, Philemon, and arrives at Rome where he comes in contact with Paul, the aged prisoner of Jesus Christ. The experience of salvation results from this meeting. The apostle calls the escaped bondman "My son . . . whom I have bought in my bond" (Phil. 10). He writes the beautiful letter on behalf of his new convert, "him who is so glorious a son of the grace of God, proves the genuineness of his conversion by returning to his master.

It seems that Onesimus was guilty of two offenses. Beside running away from Philemon, an action for which the laws of the period prescribed terrible penalties, the indications are that he at the same time stole some of his master's money. Having thus "doubled" in transgressions, he might expect severe treatment on finding his owner. But Paul becomes the reconciler. The Epistle to Philemon is indited as a plea for mercy to the returning slave. Paul would have particular influence over the master of Onesimus, since the freeman had become the loving bond-slave of Jesus Christ, as the slave had become a freeman in Christ Jesus, through the ministry of the apostle.

In verse eleven of the letter, the apostle referring to the transformed slave, writes, "Which in time past was to thee unprofitable, but now profitable to thee and to me." Here is where the paronomasia appears; for the name Onesimus is in the Greek primarily an adjective, and means "profitable." It comes from the verb onomine, "to profit, benefit, help." Paul uses this verb in verse twenty, where he writes, "let me have joy of thee." In the margin of the American Standard Version the word "help" is offered as an alternative reading for "joy." "Let me make some profit out of you, in a Christian sense," is the rendering of the Twentieth Century New Testament.

How mighty are the transformations of divine grace! Of every saved sinner it may be written, "Which in time past was unprofitable, but now profitable."

Jesus never sends a man ahead alone. He blazes a clear way through every thickets and wood, and then softly calls, "Follow me. Let's go together, you and I."—S. D. Gordon.

The Preacher's Magazine

July-August, 1944
great work of converting the world was with flaming tongues and a rushing, mighty wind, symbols of the presence of the Spirit; if, therefore, we think to succeed without the Spirit, we are not after the pentecostal hour, nor the Spirit which Jesus promised, we cannot perform the commission which Jesus gave.

Bramwell Booth tells this story of his father, General William Booth, of the Salvation Army. It was past midnight, and he found the General in his dressing-gown with a towel around his head, for he suffered great pain from headaches, marching with folded arms up and down his study floor. He said, "General, what are you doing at this hour of the night? You ought to be in bed. Don't you know it is nearly one o'clock?" "I am thinking," he replied. "Yes, but you ought to be asleep." "No," he said, "I am thinking." "What are you thinking of especially?" He put his hands on his son's shoulders and said, "Bramwell, I am thinking about the people's sins. What will they do with their sins?"

Dr. Joseph Parker, that great preacher of London, England, said, "I should like to know a few things as a true revivalist, awakened, and a man of imagination. A man with a swinging bell, so to say, who will turn sleep into a rousing and make men ashamed of their do-nothings, who will preach about neglect; who, with the scent of fire and pentecostal blaze and whirlwind, with the fire and flame of inspiration, will go up and down among the people awakening them."

Do we need another Pentecost? In answer to that question consider a few important facts.

The Holy Spirit is the author of Pentecost. Think again what Pentecost brought to the church, according to Acts 2:1-4. We read in these verses of unity, "They were all of one accord;" they were wind-swept by the Spirit; "a rushing mighty wind," the bell was filled with the power of the Spirit, and "they were all filled with the Holy Ghost." Pentecost was an answer to prayer. Pentecost was the fulfillment of the promise. Pentecost filled the early Church with a mighty practice. Pentecost gave them the secret of success. Pentecost produced great preaching.

Pentecost brought conviction and conversion.

Pentecost gave great increases. "The same day, there were added to them about three thousand souls."

The Church needs another Pentecost. Many years ago, Bishop McCabe wrote: "We must be more diligent in the performance of these duties. I hope God will assist me. I want, therefore, to spend the first three days of next month in prayer for the continued evidence of my pardon and the permanent indwelling of the Holy Spirit."

John Wesley requested his preachers, in 1755, to sign the following covenant: "I promise to obey the church in everything. I promise to work for the church. I promise to work for the church. I promise to work for the church. I promise to work for the church. I promise to work for the church. I promise to work for the church. I promise to work for the church. I promise to work for the church. I promise to work for the church."

No, I am thinking. I am thinking of the church that should be considered. If yours is a small town and the other a larger opportunity, you will weigh that as well. I think you owe it to your present District Superintendents to talk the matter over with them. Certainly you will not do well work until you have this matter straight, and that should be considered. The Spirit will help you to make a decision that will advance the kingdom by your locating where you can do your best work.

Q. Would you advise an auditing committee for the local church, something like that used in the District Assembly for the different departments of the district? A. Certainly I would advise having such a committee. I think that each department in the church should have a committee. Personally, I wish a standard of minutes to be published, and also a book of key committee of each local church would be done in much the same way as in each of the other churches. Further, if the local church would ask for such a committee, it would help to reveal any poor bookkeeping in use. It will definitely help to have such a committee.

Q. Our singer in the last revival advertised that he was a chalk artist as well, and proved to be a good one but without explanation, several nights he failed to present this feature. Do you think this fair? A. I do not think this is a fair practice. It may be that your singer never thought of the unfairness of this practice, but it is a fact that if we advertise a talent of this kind and fail to put on our program, or make a reasonable explanation, why we do not.

It has happened that the time element has entered in, and the worker is not permitted sufficient time unless he breaks
**Quotable Poetry**

**What Makes a Nation Great**

Not stirred ranks with flags unfurled,
Not armored ships that gird the world,
Not hoarded wealth nor busy mills,
Not cattle on a thousand hills,
Not sages wise, nor schools nor laws,
Not boasted deeds in freedom's cause—
All these may be, and yet the state
In the eye of God be far from great.

That land is great which knows the Lord,
Whose songs are guided by His Word;
Where justice rules; twist man and man,
Where love prevails in art and plan;
Where, breathing in its native air,
Each soul finds joy in praise and prayer—
Thus may our country, good and great,
Be God's delight—

—Alexander Blackburn.

**He Serves His Country Best**

He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an ebb to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make the firm baluare of the country's power;
There is no better way.

—Susan Coolidge.

**He Still Sees Our Giving**

The Master still sits by the treasury,
As He did in the temple of old,
Though centuries long have gilded
Since the Pharii seized it to their gold;
And the widow still comes with her offering,

All fragrant with love and with prayer,
And the Master accepts of the treasure,
The richest and sweetest that's there.

The Master still sits by the treasury,
And oft sees the rich heavy fold,
Of velvet and satin sweep near Him,
And the glitter of jewels and gold,
As the maiden comes up to deposit,

From fingers all flashing with light,
A dime, a penny, a farthing,
Unconscious, alas! of His sight.

The Master sits over against it,
What brother, can you or can I
With confidence bring in our offering
And cast it beneath His pure eye?
Should He take upon the gift—oh, how paltry!
And weigh it before us tonight
Everywhere with every mixed motive.
Oh, what would it be in His sight?

The Master sits over against it,
A terrible thought and yet true,
When His servants, His own ransomed children
Withhold from the treasury His due;
And each of His substance is spending
For what, seemeth best in His sight,
Yet goes through the door of the temple
And casts to the Master his wares—

—Selected.

**Where Are the Reapers?**

**By Mary J. Helphingstone**

Oh, where are the reapers, my Father?
And why are the laborers few?
The field is so white unto harvest!
O Father, there's so much to do!

"The reapers are plenty," He answered,
"I have called forth to harvest a host;
A few have responded, the others
Are sadly neglecting their post.

"One lingers at home for a living,
For fear that I would not supply;
Another shrinks back with, 'I cannot'
And even refuses to try.

"Another is lost in earth's pleasures,
Forgetting the sorrow and pain
Of sin; sinful multitudes dying
Another is bent on earth's gain,"

Tear loose from your puny excuses
For the souls whom your efforts should save
Are daily and hourly sinking.
Down, down to a lost, hopeless grave.

Must the Father remain disappointed
In the work He expected of you?
Must it ever be thus 'I've called many
But those who will answer are few?"

The Preacher's Magazine

**A Child of the King**

Poor? No, of course not. Why should I be,
When Christ, the King, is taking care of me?
Tired? Sometimes; yes, more than tired;
But then,
I know a place where I can rest again!
Lonely? Ah, well I know the aching bight;
But now I have Jesus with me, day and night
Burdens? I have them; oft they press me sore,
And then; I lean the harder, trust Him more.

Worthy? Oh, no! The marvel of it is
That I should know such boundless love as His!
And so, I'm rich; with Christ I am "jointly
Overseers of this house of God*
Since He once stooped my poverty to share. —Selected.

**In Everything By Prayer**

The vict'ries won by prayer
By prayer must still be held
The foe retreats—but only when
By prayer He is compelled:

Their fortress standeth sure,
Unconquered they abide,
Who plead the precious saving Blood
Of Christ the crucified.

—L. M. Warner.

**I Met God in the Storm**

I met God in the storm
Where He found me all forlorn;
And He put His arm around me,
And I thank Him for the storm.

I met God in the dark,
Where I wandered still and stark;
And He caught my hand to guide me
And I thank Him for the dark.

I met God in defeat,
Where He followed my retreat
With a vision of new conquest;
Now I'm glad of that defeat.

I met God by a grave,
Where I braced me to be brave,
But then He caught me;
Yes, I thank Him for that grave.

I shall meet God when the night
Overwhelms my flickering light;
Then He'll lead me to the morning,
Far away from cloud and storming,
Where I'll praise Him for the night.

—Bishop Ralph S. Cushman.

**July-August, 1944**

**I Know Thy . . . Tribulation**

(REVELATION 2: 9)

Knowing that tribulation worketh patience;
and perseverance, and experience; and experience, hope; and hope maketh not ashamed;
for the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5: 3-5).

God knows our works, the ways we take, Whate'er we covet or forsake;
To know His peace and have His rest We must accept His will as best;
If His best gifts we would not embrace,
We first must take the lowest place—
The servant's place—and there keep sweet,
As one whose Lord has washed his feet.

Before God gives these precious gifts Don't be alarmed if Satan sifts;
The harvest of faith will quench his darts,
While God in love more grace imparts.
Think them not strange, these fiery trials—
Their flames will cleanse from what dele-
For God must purify His gold
And thus refine, or else withhold.

"Our God is a consuming fire";
His light and love we should desire;
His eyes are on those being tried;
Those whom He has not tried;
He will confirm their feeble knees
As they resist till Satan flees.
Though testings leave some hard and cold,
Those who endure "come forth as gold."
—George T. Kenyon.

**Always and All for God**

No time for trifling in this life of mine;
Not this the path the blessed Master trod,
But strenuous toil; each hour and power employed
Always and all for God.

Time swiftly flies; eternity is near,
And soon my dust may lie beneath the grove;
How dare I waste my life, or cease to be
Always and all for God?

I see the heathen perishng around
While heaven asks, "Where is thy broth-
'er's blood?"

How dare I meet my Lord if I am not
Always and all for God?

Full soon will come to us the harvest time,
The reapine of the seed that here we sowed.
Oh, then we'll not regret we spent earth's spring
Always and all for God.

—A. B. Simpson.
Faith and Hope

'Trust has to do with today, and hope, with tomorrow. Faith and hope together cover all the horizons of life. Such a life has personal sources of supply: Heat and trial, to which faith is related to, but it is so lifted above them that it does not see them. Seasons of drought occur, but it is just as true in the year of drought as from yielding fruit. In the time of trial it bears the fruit appropriate for trial. In time of prosperity and blessing it bears the bountiful fruits of praise and gladness. It fits into God's will, seeking only to glorify Him and trusting Him for all its needs. Jeremiah describes it thus: "...as a tree planted by the waters, whose leaf shall be green; ..." Beautiful, blessed life! May the Lord give it to each of us! - A. B. Sirensen.

Wesley says, "Faith is the condition, and only condition, of sanctification as it is in justification. This faith is fourfold:
1. That God hath promised this in the Holy Scriptures.
2. It is a divine evidence or conviction that what God hath promised he is able to perform.
3. That there is divine evidence or conviction that he is able and willing to do it now.
4. It is this conviction of God's ability and willingness to sanctify, now there needs to be added one thing more, a divine evidence or conviction that he doth it now."

A Minister's Success

A certain minister of the gospel occupied a high place in a large city. He came from a small Canadian town; one who knew him well was asked:

"How did he secure that prominent pulpit? What is the secret of his success? There are greater preachers than he—more scholarly and more eloquent."

The answer was, "He has always done what many other men have ought to be done, but neglected. He never failed to write notes of condolence to the afflicted, whether they belonged to his congregation or not. He never delivered a sermon to a burdened man. He would pen a sincere word of praise to the church who was just beginning; to the man who was in need; to the poor man and to the rich, to the legally married and the law; to the teacher in the public school who was faithful. Nothing that might properly receive a minister's notice escaped him. This was the real secret of his success."—Selected.

Appropriating Faith

There is much energy wasted in asking for the fullness of the Spirit, which ought to be expended in simply receiving. Believing is appropriating the general promises, and making them your own by asserting your right to them in the name of Jesus. The Comforter is already sent. Make room for him in your heart, by a thorough consecration to Christ. Simple trust is the only door through which God can come into your heart. He cannot enter through your sense because He is a Spirit; nor through your reason, because it grasp's only relations and not realities. You must turn your heart to Him and He shall fill you to your spiritual perceptions. Then, and then only, does He really become your God.—Daniel Steele.

It was while John Wesley was listening at Aldersgate St., London, May 24, 1736, to someone reading Martin Luther's comment on Romans, dealing with saving faith, that Wesley was converted. That which was read was, "...it is God's revelation of Himself to us. It is 'God's own work, in us which changes us all over and makes us like Him.' This transforms men in heart, disposition, spirit and all the faculties; and the Holy Spirit is at once implicit and actively present..."

Phil. 3:5, 6. The great Welsh preacher, Christmas Evans, has a great sermon on this text which he calls, "Saul and His Seven Ships." Saul of Tarsus was once a ship-owner; and by an extensive ship-owner; he had seven vessels of his own, the names of which were: (1) The Gospel of God, (2) The Gospel of the Kingdom, (3) The Gospel of the Power of God, (4) The Gospel of the Good News, (5) The Gospel of the Holy Spirit, (6) The Gospel of the Kingdom, (7) The Gospel of the Power of God. The seventh was a man-of-war, with which he one day set out from the port of Jaffa, well supplied with ammunition; from a certain point of view, with the armament to destroy a small port at Damascus. He was wonderfully confident, and breathed out threatenings and slaughters. But he had not got far from port before the gospel ship, with Jesus Christ himself as Commander on board, hove in sight, and threw such a shell among the merchant's fleet that all his ships were instantly on fire. The commotion was tremendous and the fires were such a vortex that Saul could not see the sun at noon. While the ships were fast sinking, the Gospel Comforter gave orders that the perishing merchant should be taken on board. 'Saul, Saul, what hast become of all thy ships?' They were all on fire. When he had seen that he may yet be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Exchange.

Reservoir or Channel

The yielded soul no longer aspires to be a reservoir, but is content, and can be, to be a channel. In the first place, if we are filled of God, we cannot be filled of us. But we are not only emptied of, but cleansed from, self and self-seeking. We acknowledge that we are poor things, as it were, incommunicably with each other. This leads inevitably to the conviction that, being emptied of self, we are to be filled of God. "But we cannot be filled with the Spirit as long as self-sufficiency and sin remain. When the vessels are cleansed and the channel is clear, then it is possible to see the region of living water from our inner man may flow. Once that conviction takes the central place in all our thoughts and plans of Christian service, we have passed from the region of carnal activity, with all its attendant failure, into the sphere of spiritual service, with all its consequent power and blessing.

The distinct between reservoir and channel draw attention to our unlimited resources in the Holy Spirit. More than once in the course of his ministry the Apostle Paul was amazed when he thought of the greatness of the task on the one hand, and the meanness of his own resources on the other. Indeed, in his letter to the Church at Rome, he cried, "Who is sufficient for these things!" Paul had not have to wait long, however, before finding the answer to his own question. He got it through the Spirit: "...I am sufficient, but our sufficiency is of God!"—Selected.

The seven deadly sins, according to ancient theology, were: Pride, envy, anger, intemperance, lasciviousness, covetousness, wrath. Seth Joshua, an old-time searching preacher of Wales, was talking to a man who said to him, "You know I can't swallow all that you preachers say about original sin." Seth's reply was, "My friend, you needn't swallow it; you already have it. The Chinese had a saying, "We all come from the same mold, only some of us are more moldy than others." When Richard Baxter wrote that remarkable book, "The Reformation," it was so encouraging and admonitory to ministers of the church that the ministers wanted it published in Latin, so as not to expose their sins before the public. Baxter refused the advice. He said, "You have sinned in English and you must be exposed in English."—Exchange.
SERMON OUTLINES

The Heavenly Guest

Scripture Reading—John 14: 15-18 and 16: 7-15

Text—When he is come: (John 16:8)

Introduction

Relate childhood anticipation of coming of guests; watching from windows, meeting of triumphal entry.

With what anticipation should the child of God look forward to the coming of the Heavenly Guest?

Throughout Christendom, vast multitudes recite the following statement of the Christian creed, "I believe in the Holy Ghost.

But what do they believe about the Holy Ghost? Illustrate—A time when people knew only electricity existed; could merely say, "I believe in electricity.

Do we really believe in the Holy Spirit? With what degree of fervency and sincerity do we declare this article of our faith?

Ignorance concerning the Holy Ghost in ranks of professing Christians is shocking.

I. The Primary Work of the Holy Spirit in Personal Experience

A. To purify all sin and to purify

1. The normal experience of the Christian.

"Be filled with the Spirit." They were all filled with the Spirit.

2. The result of such filling.

a) Strength (Eph. 3:16);

b) Spirit's intercession (Rom. 8:26);

c) Bears through His children the precious fruits of the Spirit (Gal. 5:23).

B. To empower for fruitful service.

Fruitfulness, the natural longing of awakened soul.

1. Assisted, he wants to be victorious.

2. Enslaved, he craves freedom.

3. Tired, because of fruitless effort, he wants rest.

4. Discouraged, he longs for peace.

5. Unclean, he cries for holiness.

II. The Means by which We Are Sanctified

A. The blood of Jesus Christ

1. Its divine function; saving and sanctifying.

"Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 12:2).

B. The Holy Spirit

This, the miracle of Pentecost; conforming them to the image of His Son.

III. Three Forms of Phase of Sanctification

A. Positional sanctification (I Thess. 2:15);

B. Personal sanctification (1 Thess. 4:3);

C. Progressive sanctification (John 15:1; Heb. 12:1; II Cor. 7:1; Eph. 3:16-19, etc.).—Emmett E. Cross.

The Successful Laborer

Text—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him (Psalm 126:6).

I. He goeth forth soulfully, "goeth forth and weepeth.

A. There is a ceaseless "Go" enjoined upon the gospel message. The gospel invitation is "Come," but the goer is to go.

B. The itinerary of the message is to continue as long as this dispensation shall last, "even unto the end of the world.

C. It is to carry us into all the world.—"to every creature." We well know that no one individual, nor any one group, could fulfill this commission. It had to be a program of the whole Church.

D. This program of evangelism is to be under the direction and sponsorship of the Holy Ghost. He is to send His laborers; direct their ways; open their doors; and furnish the power and equipment.

E. "And weepeth." The worker must have a soul in it. He owns a portion of the love of John 3:16, which brought Jesus down to earth lest men perish.

F. "Bearing precious seed." The truth of the scripture is this seed. If it is planted in love, watered with tears, and nourished in the Holy Ghost, it will germinate and grow eternally. The success of evangelism is not to be rated by what the preacher gets out of it, but by what the people get.

II. He returns joyfully, "shall doubtless come again with rejoicing.

A. He shall return to his Lord at the harvest time.

B. "Doubtless"—Soul-saving is not a hobby. Know we will be equipped to sprout, grow, and yield a harvest that will in no sense disappoint the laborer.

C. How joyous that coming! When we bring our sheaves and lay them at the feet of our Master, His commendation of our faithfulness will make us easily forget the sacrifices we have been enduring. A happy day is ahead when all the faithful "gather" for the harvest.

B. "Joyous there will be the association of those who have been won to the Master through our labor.

Both the sower and the reaper will rejoice together!—Rov L. Holzamack.

Iron in Your Soul

Text—A sacrifice acceptable, well-pleasing to God (Phil. 4:18).

Introduction

It takes metal in an individual, to live righteously in this world and be blameless before God. Know we will be equipped to form and mold our experiences and how through the chains of the prison, etc., he received the "iron in his soul" that enabled him to be the great and magnanimous leader that he is and forget when he had it within his power to even the score a hundred fold. The strength of his character was not an endowment, but a monument that he had erected in the midst of the storm. The strength of iron in his soul came through his persistent discipline in refusing to yield an inch to meekness, injustice, or sin of any kind.

Illustration—The strongest houses and lives are built in the storm.

What put the strength of "iron" into your soul? One word could sum it all up-discipline! This is a familiar term to the boys in service; no speaking twice to them. But in this case, it was putting the metal into them that they need to "go over the top!"

I. Discipline in Devotion:

A. Backward look at things we have allowed to interfere with our devotions.

1. Excuses to stay home from church for prayer, Bible reading, etc.; (Psalm 37:4).

2. Results? Spiritual flabbiness—lack of "iron" in your soul. Inertia is an enemy of strength.

Many have been robbed of their first love by failure to discipline their devotional life.

July-August 1944.

Illustration—Our word "strength" comes from a root signifying "twisted together." The Lord is the strength of my life! (Psalm 37:41). Then when my life is twisted together our courage; it can even though my strength may be small, I shall not fall.

B. Keep strong spiritually by disciplining your "iron" and thus bring the strength of "iron into your soul/"

II. Discipline in Courage

A. Courage is a fluid thing; that is to say, we are not endowed with it so that we need not have it.

I. Our soul is like a vessel which contains this courage; outward forces are constantly eroding it until if we do not repair, the sides will break down and we shall lose our courage.

Enemies: (1) Temptation—will leave you either stronger or weaker; some say, "I"ll yield just this once," only to find that in the yielding, some of the iron in their soul has been lost. By resisting, we add iron.

Illustration—Joseph and Potiphar's wife. (2) Sorrows—that which blasts at the root to our courage; it can add or subtract iron from your soul.

Illustration—A business man is killed by a two-cent piece he picks up for a watch chain, and replied, "I had lost everything I had, and sat thinking I would end it all. My little girl came in, and hearing me groan 'Ruined,' she asked what that meant. Hearing my answer, her heart broke, and she gave me courage to try again.

B. It takes the struggle against the sorrows of life to put the strength of iron into our soul. Like the butterfly in his cocoon—if we try to help him out, he dies; but in his struggles he comes forth a beautiful creature.

III. Discipline in Obedience

A. In President Roosevelt's 1942 Christmas message, he said, "To all Americans I say... there is no better way of fostering good will toward God than fostering good will toward God. If we love Him we will keep His commandments.

B. Times are too tragic, man's night too dark, the cross is too glorious for us to have anything short of holy obedience.
I. Holy God (Ps. 99:9)

II. Holy Faith (Judg. 20)

III. Holy People (Eph. 1:4; I Cor. 3:17)

IV. Holy Commandments (I Pet. 2:21)

V. Holy Covenant (Luke 1:62)

VI. Holy Priesthood (I Pet. 2:5)

VII. Holy Conversation (II Peter 3:11)

VIII. Holy Temple—The Church (Eph. 2:21)

IX. Holy City—New Jerusalem (Rev. 21:2)

X. Holy Place—Heaven (Heb. 9:12)

—J. T., in Gospel Banner.

Gleams from Gethsemane


A. We are removed from this event by almost twenty centuries but as we view it, there emanate rays of light on our path. The first gleam from Gethsemane gives us...

I. The Secret of Peace in the Crucial Hour of Life

This ray centers upon Christ in prayer.

1. Conformity to the will of God gives peace.

2. Subjection to the will of God is the condition of strengthening.

3. Prayer which conforms to the will of God will give strength and peace in the testing times of life.

II. The Two Extremes of Christlikeness

A. This ray falls upon Christ as He meets His enemies.

1. Masterfulness.

2. Meekness.

III. The Need of the Kingdom of God

A. This ray directs us to the sleeping disciples.

1. Even asleep they helped Him; for it made more evident their helplessness.

2. Had they been alert, they could have given valuable aid.

B. The need of the kingdom for Christ is so great that the need of Christ for the kingdom is even greater.

1. The effectual prayer; Jacob got his blessing.

2. The prayer of importunity; Jonah, the Widow, and the Unjust Judge.

3. The prayer of victory; Peter in fall (Acts 15).

III. The Answer to Prayer

A. Is gained by certain conditions.

1. Faith, "Without faith.

2. Humility, "If my people . . ."

3. Unselfishness.

The Preacher's Magazine

CONCLUSION

A. May we be granted wisdom to realize and appreciate the value of prayer that we may make constant use of the means Christ gave.

B. May we definitely know the inner assurance that comes from conformity to God's will, which will make constant use of our circumstances and yet meet before Him.

C. Then, may we be alert to our opportunities to let the world be heavenward for strength and earthward for occasions to glorify Him and Gethsemane will not have been in vain.—Reverend Wright.

Prayer

SCRIPTURE—Acts 4:23-33;

Text—And when they had prayed (Acts 4:31).

INTRODUCTION

What is prayer? Who should pray? Is there a special way to pray? These are direct questions deserving direct answers.

I. The Definition of Prayer

A. "Entreaty" (Webster).

B. "To ask earnestly" (American Dictionary).

C. Prayer is the earnest seeking of man for a manifestation from God.

II. Kind of Prayer

A. The "oral" prayer; flowery phrases.

B. The selfish prayer; overuse of personal "I" and "mine.

C. The methodical prayer; the same yesterday, today, and always, with this prayer is linked.

D. The mechanical prayer; like the prayer wheels of the heathen.

E. The ignorant prayer, as the prayer of the penitent sinner, to sit on either side of Christ when He came in His glory. Christ answered, "Ye know not what ye ask.

F. The pharmacological prayer; as the prayer of the Pharisees, in Luke 18:11, 12.

G. The prayer of courage; as Jacob wrestled with the angel.

H. The insistent prayer; Jacob would not let the angel go.

I. The effectual prayer; Jacob got his blessing.

J. The prayer of importunity; Jonah, the Widow, and the Unjust Judge.

K. The prayer of victory; Peter in fall (Acts 15).

III. The Answer to Prayer

A. Is gained by certain conditions.

1. Faith, "Without faith.

2. Humility, "If my people . . ."

3. Unselfishness.

The Suspended Testimony

SCRIPTURE—Psalm 137; text, verse two.

INTRODUCTION

The 137th Psalm is a most plaintive and pathetically heart-melting and tear-stirring song. Verses seven and nine constitute statements of burning indignation against Judah's adversaries.

Tell the story of Judah's captivity: many friends slain with the sword; house of God burned down; walls of Jerusalem broken down; nations themselves captives in foreign land, taunted by their captors—little wonder that they wept.

I. The Psalm, a remarkable picture of the plight of the backslider.

A. Sorrowful memories of better days.

1. Zion, where God makes Himself known.

2. Fact that he was once a citizen of Zion.

3. Fact that he once dwelt in Zion, the happy abode of those who are "in Christ.

4. When he backslided, he is carried away captive—from Zion.

B. Little wonder he suffers kindred feelings with those of captives of Judah.

II. The world derides the backslider in his captivity.

A. When those who enjoy the perquisites of birth and blood, etc., deride him, how great a contrast there is between the two.

B. Chaldeans not only took Judah away from home, country, and temple, but they made man sorrow, "Sing us one of the songs of Zion. Where is your psalm-singing now?" is the retort of the world.

III. The backslider cannot sing while in captivity.
The Sustaining Power of God

(Expository sermon on 1 Peter 5:8-11)

Introduction.

The devil is not primarily at war with man. He is at war with God and the only way he can hinder God's work in any way is through mankind. In finality, God depends on mankind for the fulfillment of His kingship, and if we fail, in just the measure that we fail, God fails. The child of God cannot successfully combat the forces of hell without the sustaining power of God. That sustaining power is given in the second definite work of grace, sanctification—ye shall receive power, after that the Holy Ghost is come upon you.

I. The sustaining power is needed (v. 8).

... because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

A. He uses different plans to devour:

1. Deception—Even in the garden.
2. Threatening—Hebrew children were threatened by the king of Babylon.
4. Doubt—Christ on the mountain was tempted to doubt.

II. Notice the characteristics of the power of God (v. 9).

"But the God of all grace,..."

A. Notice you perfect, establish, strengthen, settle you.

A. Notice you perfect:

1. To put your heart and will in joint.
2. To make you morally perfect.
3. To make all that which is unlike God; as found in Galatians 5:21, envy, strife, selfishness, etc.

III. The Transforming Grace.

I beseech you therefore, brethren, through the mercies of God, that you should present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Romans 12:1-2).

In the Epistle to the Romans, God is revealing to His people the operation of divine grace in the redemption of mankind. He makes known to us the universality of man's need of justification. "All have sinned and come short of the glory of God." He reveals to us that men are not justified before Him by the deeds of the law, but on the ground of the propitiation made by our Lord on Calvary's cross—through faith in His blood. He reveals also the universality of man's need of sanctification. Man carries over into his regenerate state what Paul speaks of in Romans (seventh chapter) as the sin that dwelleth in him; he seeks to do the will of God, but finds in him that which trends in the opposite direction: his heart is deceitful more than his flesh: his inclination is toward sin. From this he must be made free, and is made free in the experience of entire sanctification (Rom. 7:21-8:4). We do well to keep in mind here two crises experiences in the operations of divine grace. These are instantaneous and complete in their effect, which pertains to life, living, service, and the realization of the possibilities of grace is gradual and progressive in its operation.

I. Having given this treatise of the operations of grace in human redemption; Paul faced the immense question of how to work in the lives of those who have passed through the crises experiences of grace, to put into practice that which is possible to them in life in the development of an individual. It is in the development of an individual personality that the real strength of grace lies in the realization of the possibilities of grace is gradual and progressive in its operation.

II. And not be conformed to this world—In his wholly sanctified state, man is still a free moral agent. Grace makes right living a possibility; through co-operation with God it perfects the reality in our experiences. Conformity to the world in its sin, its practices, its objectives, is to be avoided. God did not reserve to Himself the power to compel Adam to do right when He created him in His own image, and after His own likeness. Man could go wrong if he insisted on so doing. What was true then is still true. There is but one proper fitness for heaven; the doing of the will of God as a matter of choice, in co-operation with God in the operation of His grace and power. Not only does the believer choose to go to heaven, but also he takes the way that leads to that blissful abode.

III. But be ye transformed by the renewing of your mind.
from all sin; also it is a marvelous thing to be saved to the realization of the possibilities of divine grace. The restoration of a being created in the image and after the likeness of God is a task that only He could undertake; that the results of our work of grace will be transcendentally glorious we may be sure. This renewing of the mind by the operations of transforming grace will be one of the marvels of God's redeeming work.—H. O. FANNING.

The Spirit-filled Life

Text—Be filled with the Spirit (Eph. 5:18).

Introduction:
Introduce text (note Clarke's Commentary 19).

I. A PRIVILEGE TO BE ENJOYED
A. Many content to walk when they could fly.
B. Some of the blessings enjoyed (Gal. 5:22).
C. Love, joy, God's peace.

II. IT IS MORE THAN A PRIVILEGE; IT IS POWER TO BE USED
A. Power to witness, work and win for Christ.

III. AND, YES, IT IS STILL MORE; IT IS A POSITIVE COMMAND TO BE OBEYED
In the text is a double command, and both are to be obeyed (Acts 2:4).

Conclusion:
Get this blessing: pray, believe, obey, and then use it not only for yourself but for the glory of Christ here in this life.—S. ELIS- WORTH NOTHESHEI.

The Worth of the Soul

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8:36).

I. The value of the soul.
1. Its power and capacities.
2. Its immortality.
3. The plan of its redemption.
4. The conflict it occasions in the universe.

II. The loss of the soul.
1. Its nature—the loss, not of being, but of holiness, of happiness, of heaven, of hope.
2. The ways in which it may be incurred: through open infidelity, through gross vice, through formal profession, through sheer carelessness.
3. The impossibility of compensating for the loss of the soul by the gain of the world.

I. The gain is problematical; the loss is unavailing.
2. The gain is ideal; the loss is real.
3. The gain is temporary; the loss is final and irrevocable.—Exposition.

Expository Outlines

Meeting Personal Needs

(Acts 1:8)

I. Power Is Interesting
1. This is a day of power.
2. There are varieties of power.
   a) Water.
   b) Electricity—Generator, Grand Coulee, electric locomotives.
   c) Oil.
   d) Airplanes.
   e) Military.
   f) Political—Dictator.
   g) Social.
   h) Education.
   i) Religion.
3. In the midst of these powers man and civilization are going to pieces individually and collectively.

II. Why Are These Powers Failing to Take Care of Man's Needs?
1. They fail primarily with factors outside personality.
2. They fail to handle all problems without taking into consideration the moral and personal factors.
3. There is something inherent in man's personality which takes these other powers and uses them in the wrong manner:
   a) Cause of strife and war.
   b) Leads to destructive work.
   c) Brings friction in society and civilization.

III. What Type of Power Is Needed to Meet the Personal Problems
1. Greater than the power of evil in man.
2. A power which can become integrated in human personality and is able to satisfy its deepest cravings.
3. A power which is constructive while it operates:
   a) Which removes friction from the inner life.
   b) Which unifies faculties of man's personality in a harmonious purpose.
4. Power with moral content.
5. Power with life to give personal inner victory.

IV. Christ's Provision Meets These Needs
1. The Holy Spirit is the Source of Power.
   a) He is greater than the power of destruction in man.
   b) He is constructive in His operation in the human soul. He imparts life, purges, fills, awakens, teaches, develops.
2. He is a moral being.
   a) Moral power is ability to distinguish between right and wrong and then to do what is right.
   b) He is the essence of morality.
3. His presence meets the peculiar need of individual personality.
   a) Power is the mere reaction of His presence.
   b) He is able to adjust to satisfy each in peculiarities of nature.
4. It is limited by power.
   a) "The mind of Christ.",
   b) "Beliefs of mercy.",
   c) "Love of Christ constraining."
   d) The law of the Spirit of life.
   e) Power to keep sweet.
   f) Power of tenderness.
   g) Power of self-control.

V. He Can Meet Your Needs

L. E. C. CORTELL.

The Cause of Evil Doing

(II Chron. 12:14)

I. Important truths are often emphasized by some prominent person-failing to observe them.
1. The more prominent the person, the greater the failure noticed.
2. Truths are applicable to all but some are more potent examples of action (23 vs. 24).
3. The story back of text deals with the most important personage in the nation:
   a) King of Israel.
   b) Son of Solomon.
   c) Grandson of David.
   d) Died because he failed to do right.

II. Teaches that favorable circumstances do not always bring right living.
1. One's knowledge of evil is greater than anything else.
2. He paid too little attention to it as far as his personal life was concerned.
3. Shows that good environment is not sufficient.
4. That more than good position is required for right action.
5. That wealth cannot purchase right living.
6. These are the things people desire but there is a double insufficiency in them.
   a) God does not produce happiness.
   b) God does not give correct directions to right destination.

III. The cause of his evil doing is given: "Because he prepared not his heart to seek the Lord."

July-August, 1944

The Preacher's Magazine

1. Did not act on right knowledge.
2. Did not allow the good to direct his life.

IV. The means of securing right action.
"Prepared the heart to seek the Lord."
1. A personal responsibility—not on the Church.
2. Think along the pathways of duty rather than fighting against truth.
   a) People endeavor to shut their mind to truth.
   b) Others attempt to direct their attention to other things.
3. Recognize the danger of doing evil.
   a) Awaken to the sin around.
   b) Consider where sin will lead.
   c) Consider that the total price will be for doing evil.
4. Contemplate on the provisions God has given to help a person do right.
5. Plan to do right—obey.
   Take out of your heritage which that will build and elevate. True regarding sanctification as well as regeneration.
6. Remember. God cannot help a person as long as he does not prepare the heart.

L. E. C. CORTELL.

Christ's Viewpoint of the Church

(Ephesians 5:23-32)

I. The Church Is the Most Powerful Agency for Good in the World Today
1. At its worst it has done the best of any institution:
   a) All other philanthropic causes have derived their impetus from the Church.
   b) Indirectly it has influenced every beneficial cause in the world.
2. In spite of many who discredit the Church, there are more good people in it than in any other institution.
3. The Church has been the greatest factor in the preservation of liberty.
4. It should occupy a greater sphere of usefulness.
5. It will be helpful to look at the Master's viewpoint of the Church.

II. Christ's Place in the Church
1. He recognized it as a divine institution—subject to Him and loved by Him.
2. He considered it as a living organism, part of Himself, which He nourished (vs. 29, 30).
III. He Connected the Church with His Eternal Purpose.
1. He is the Head.
2. He is going to present it to Himself a glorious Church.
3. He binds the Church the depository of the Way of Life, the Living Book, God's directions for His operations.
4. This is a mystery (v. 32).
5. a) The union with Him.
b) How all classes are brought into unity within it.
c) The way He uses it to carry forth His program.

IV. Christ's Desire for the Church (v. 26, 27).
1. Not especially emphasizing numerical growth.
   a) Purity of life and program.
b) Not having spot or wrinkle.
c) He cleanses to fill with His love.
3. A greater reciprocation of His love.
   a) Love is increased as it gives expression to its desires.
b) Service intensifies love and love glorifies service.
c) An example of God's ability to meet life situations.

V. Man Must Receive Christ's Desire Personally in Order to Carry Out the Divine Plan for the Church.
1. Church is composed of individual members.
2. Character of members regulates the influence of the Church.—Lewis T. Conley.

The Safety of the Godly
Lesson Reading—Psalm 4.
Text—Know that the Lord hath set apart him that is godly, for himself (Psalm 4:3).
I. THE SEPARATION—Hath set, apart him that is godly (v. 3).
1. The Possession. "For himself." We become the property of God when we become the people of God. His will is made the rule of our life (v. 3).
2. The Privilege. "The Lord will hear who fears Him, and will help those who trust in Him;" what preparation has this foot to meet its Maker? "So is he that loveth up, treasure for himself" (v. 21).

II. THE TREASURE OF THE FLOCK—It is your Father's good pleasure to give you the kingdom.
1. The Riches. "The ground brought forth plentifully" (v. 16). The foot had treasures, the ground, rather than from God, He had earthly rather than eternal.
2. The Riches. "You shall be required of thee." God will require that every hand help to heal Him; what preparation has this foot to meet His Maker? "So is he that loveth up, treasure for himself" (v. 21). The Riches.
3. The Requirement. "Thy soul and all therein;" what preparation has this foot to meet its Maker "So is he that loveth up, treasure for himself" (v. 21). The Riches.

What Is Your Treasure?
Lesson Reading—Luke 12:15-34.
Text—Be ye therefore ready also, for the Son of man cometh at an hour when ye think not (Luke 12:40).
I. THE WATCHING—Those servants, whom the Lord when he cometh shall find watching (v. 37).
1. The Light of Strength. "Let your loins be girded about" (v. 35). We must be waiting and watching in strength, and not in weakness.
3. The Look of Sincerity. "When he cometh and knocketh, they may open unto him immediately" (v. 38). Immediately ready means we are looking in sincerity for Him.

II. THE WORKING—Blessed is that servant, whom his Lord when he cometh shall find so doing (v. 43).
1. The Position of Servant. "Who then is faithful and wise steward" (v. 24). "Who is a wise man, and a faithful servant" (v. 25). "Who is a wise man, and a faithful servant" (v. 25).
2. The Portion in Life. "To give them their portion of meat in due season." We must feed the family; and care for the children; working while it is day.
3. The Promise of Greatness. "He will make him ruler over all he hath" (v. 44). This is a promise of the pleasure of the Lord; it points to greater joy, where we shall reign with Him in life.

The Wrath.—And will appoint him his portion with the unbelievers (v. 46).
1. The Verdict. "My lord delays his coming." This is false, and leads to fearful results. Careless and critical; they delay, and plan for an uncertain future. We have no such a reasoning that causes us to neglect the working and the watching.
2. The Bereavement. "That servant, that knew his Lord's will" (v. 47). If we know His will, then let us be "faithful to do it. Prepare you to meet it.
3. The Requirement. "For unto whomsoever much is given, of him shall be much required." (v. 48). Punishment is measured according to responsibility, and light.—T. M. Anderson.

Christian Alertness

Text—Be ye therefore ready also, for the Son of man cometh at an hour when ye think not (Luke 12:40).
I. THE WATCHING—Those servants, whom the Lord when he cometh shall find watching (v. 37).
1. The Light of Strength. "Let your loins be girded about" (v. 35). We must be waiting and watching in strength, and not in weakness.
3. The Look of Sincerity. "When he cometh and knocketh, they may open unto him immediately" (v. 38). Immediately ready means we are looking in sincerity for Him.

II. THE WORKING—Blessed is that servant, whom his Lord when he cometh shall find so doing (v. 43).
1. The Position of Servant. "Who then is faithful and wise steward" (v. 24). "Who is a wise man, and a faithful servant" (v. 25). "Who is a wise man, and a faithful servant" (v. 25).
2. The Portion in Life. "To give them their portion of meat in due season." We must feed the family; and care for the children; working while it is day.
3. The Promise of Greatness. "He will make him ruler over all he hath" (v. 44). This is a promise of the pleasure of the Lord; it points to greater joy, where we shall reign with Him in life.

The Wrath.—And will appoint him his portion with the unbelievers (v. 46).
1. The Verdict. "My lord delays his coming." This is false, and leads to fearful results. Careless and critical; they delay, and plan for an uncertain future. We have no such a reasoning that causes us to neglect the working and the watching.
2. The Bereavement. "That servant, that knew his Lord's will" (v. 47). If we know His will, then let us be "faithful to do it. Prepare you to meet it.
3. The Requirement. "For unto whomsoever much is given, of him shall be much required." (v. 48). Punishment is measured according to responsibility, and light.—T. M. Anderson.

Special Sermon Themes

"One Step at a Time" (Acts 9:16), by Dr. E. Marcellus Nesbitt.
"Toward a Sound Life (Col. 1:12-19), by Rev. Walker Scott Brownlee.
"The Misanthrope's Troubled Heart" (Psa. 53), by Dr. Wm. T. Lytle.
"Does God Care?" (Job 23:10), by Rev. Charles W. Fulton.
"Life's Last 19 Minutes" (James 4:14), by Rev. Orville J. Fleming.
"God's Power Harnessed to Save" (Romans 1:10), by Dr. James Best.
"Beads fal to it do." (Romans 5:21), by Rev. Lester C. Taylor.

"Two Great Conceptions of Religion" (Rom. 8:17; II Cor. 6:1), by Dr. James K. Lovett.
"All the Same Stripes" (Luke 5:57, 62), by Rev. Wm. H. French.
"The Grace to Be Sorry" (Luke 18:23) and "Get Out of Bed" (John 5:8), by Rev. Wm. French.
"What Is It That Belongs to Peace" (Luke 19:14, 42), by Dr. E. Marcellus Nesbitt.

The Preacher's Magazine

July-August 1944

(261) 57
Faithful unto Death

There was a timid knock! knock! knocking at our back door. It was on January 15, 1862. Hastily we opened the door for there was no one behind the door. The Japs were coming to get us! The two minutes could only let his tears flow. They were tears of thanksgiving mingled with heart-breaking words spoken by the villagers who knew us. We inquired how his family and our Pentecostal Christians were.

"My wife and children are well but some of the Christians are gone. We are all hungry and if we had money we do not know if the Japs would sell us," he answered, and broke down crying.

I encouraged him to be brave, "for even if we die of starvation and stayed true to Jesus we should have our reward." We asked about conditions at Aberdeen. Aberdeen was a large fishing village on the north side of Hong Kong. The British had used this natural inlet harbor for a supply base for their smaller naval craft, a mining area, a supply base for oil and gas supplies. When the Japs burned Hong Kong this base was practically wiped out.

Mr. Hoh continued his story and told us that for days and nights no one was able to sleep because of the constant explosions from the Jap shells. Where he and his wife were living was spars. On both sides of the buildings the houses burned and raged, and they were left to their own devices to protect themselves. The fires burned up to both sides of their house but did not burn any farther. They were scared that the wind would blow the fire out of control. They were scared that the fire would spread and their homes would be destroyed.

Mr. Hoh had been in a heathen home and knew nothing about the Lord Jesus and the saving grace of God; nor the saving grace in the blood of Jesus on the cross of Calvary. He went from sin to sin and was captured by the terribly habit of smoking. We were asked to come and pray for him. He was sitting in a room where he was praying the Lord and smiling through his tears.

Mr. Hoh had been raising a heathen home and knew nothing about the Lord Jesus and the saving grace of God; nor the saving grace in the blood of Jesus on the cross of Calvary. He went from sin to sin and was captured by the terribly habit of smoking. We were asked to come and pray for him. He was sitting in a room where he was praying the Lord and smiling through his tears.

Devotion

Devotion plunges into the dark to find a Pentecostal brand in the gentle hands of the Lord Jesus. Fred Wright, Fred Dawson, and Fred Roberts, were martyred by Indians in the Amazon forest in May, 1935. That month they determined to go to their homes and their missions to pray for those who were working for the Lord in the dark. They decided to go to their homes and missions to pray for those who were working for the Lord in the dark.

Conversion to Missions

Robert Hall Glover spoke truly when he said that "What a great many churches and Christians need is a real conversion to missions such as they have never had before. They need to be awakened to the idea that the foreign missionary enterprise is a mere appendage to the main sphere of the church's life and work, a purely optional thing. Pious and philanthropic, like any good religious thing, it is good for the world, but not essential and responsible." We heartily concur with Dr. Glover. The lack of interest in missions in many of the so-called evangelical churches can be traced to a death of missionary preaching. Spurgeon said that he would advise every preacher who was called to build up a "dead church," one that gave very little, to any cause, even its own, to begin to preach a missionary sermon once a month, and to constantly bring in an subject, as far as possible. He said that there was no means as effective to wake up a sleepy people and to put a church on the firing line for God.

LIVINGSTONE WROTE, "THE SPIRIT OF MISSIONS IS THE SPIRIT OF THE MASTER; THE VENERABLE OBJECT RISING FROM THE MOST HUMBLE BEGINNINGS..."
Good for Evil
Sydney Smith said, "I have been making calculations; if I make one person happy every day for ten years, I have made 3,650 happy."
He bragged that he had bribed a small town by my contributions the fund of general joy.

Divine Ownership of Man
(Acts 24:1-10)
The Lord has a double claim on man. First, by creation; Second, by redemption. The little boy who lost his small boat, afterward found it in the pawnpshop, bought it from the shopkeeper. Hugging it close to his bosom, he said, "You are twice mine, first, I made you; and now I bought you."

The Sacredness of Human Life
(Matthew 5:21-26)

"Envying is suicidal," says a writer in the Sunday School Times. "I remember reading somewhere in a Grecian story of a man who killed himself through envy. His fellow citizens had reared a statue to one of their number, it is said, and the envious victor in the public games. So strong was his feeling of envy which was enflamed in the breast, one of the hero’s rivals that he went forth every night in order, if possible, to destroy the monument. After repeated efforts he moved it from its pedestal, and it fell, and in its full crushed him. An unintentional symbolic act was his showing the suicidal action of envy on the soul."

A Telling Object
I have read of a certain prophet who was called to their congregation, a routine annual attendant who had drifted away and who for many months had not been seen in the "upper room" of the pariah. Finally, unable to stand it longer, at the close of one of the meetings, in which the voice formerly accustomed to lead in prayer was sorely missed, the minister went straight to the man’s home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for his visitor. His visitor had been waiting for the expected words of release. He, the prophet, spake, "I was only passing through. I was on my way to the city. I was there when the fire was lit and the glow came from the midst of it. I felt led by it, led by itself upon the hearthstone. Remaining quietly silent, he watched the blaze die out and the last warm flush of life fade away. Then it was the truth that opened his lips to say, "You need not say a single word, sir; I’ll be there next Wednesday night."

The Law of Love
(Matt. 5:38-49)
Two New England merchants, who lived across the way from each other, had not spoken to one another for years, because of a business quarrel. One day one of them, influenced by the Holy Spirit, went across, and knocked on his neighbor’s door. "Come in," he said. "Why, what in the world are you doing here?" He told him that he had come to ask forgiveness. The other was melted; at once, and said, "I was in the wrong." He asked, "What led you to come over?" The friend said, "The Holy Spirit. He then asked his visitor to pray with him and the visit led to his finding Christ.

Delivering the Message
-The late King George the Fifth was about to begin his speech opening the naval conference in London. It was to be broadcast through fifty-nine radio stations. The current was to flow to one set of wires energized by one generator. At the last moment, someone in the Columbia broadcasting rooms tripped over the wires and broke them. Instantly the chief control operator grasped the broken end of the wire and with his arm thrust it down the sleeve of his coat, thus delivering the current to one of the wires. When the broadcast opened, the message was a success, thanks to his grit.

A greater than any earthly king has a message for lost and dying men. Sinners have broken the wires. Sperone them, Christian preachers, missionaries, parents, friends! Let the message of redeeming love pass through you! True, it may cost you something. Why shouldn’t it? Jesus Christ was condemned to death in His Father’s redemption proclamation to a world of sinbound slaves. The message passed through His own precious body and brought salvation, life and immortality to men and breathed. But it came through! The message of the Father came through!

Can we ever pay our debt to Christ? In recompense for that our Lord has poured into our lives the glad tidings pass through to others who have never heard.-Gospel Echoes.

When Bishop Hamline was in the height of his business, fully alive and known deep and attentive to the public and private means of grace, he yet became convinced that his devotions were not as fervent because and when he might be, that he was lacking in full confidence in drawing nigh to God, that his temper was not always in subjection, and that a sense of unfitness and unworthiness hampered him in his ministerial efforts. Once while walking to church with his wife, he stopped short and exclaimed, "I am not fit for strangling and death to such a state," and yet he was popular, preaching to overflowing congregations. At the first opportunity he said to the Bishop of New York, that he desired to do something for full enlightenment of the Holy Ghost. The hour passed. He renewed the struggle. He could eat little. He prayed much. He was not able to kneel in supplication. A new view of full salvation was given to him. He described it himself. While preaching God for a clear heart my mind was led to contemplate the image of Christ as the single object of desire. To be Christlike, to possess all the mind that was in Christ Jesus, and this became the burden of my earnest prayer. And the thought occurred to him. Why not make the image? I take His image from the period of the publiczation. It was free of any sin, and the burden of my prayer. I should give Him my sin and take His purity. Give Him your shame and take His honor. Give Him your helplessness and take His power. Give Him your misery and take His bliss. Give Him your death and take His life everlasting. Nothing remains but that you take His likeness to the life. Give Him your likeness and He freely offers you all, and urses all upon your instant acceptance." He adds, "Suddenly I felt as though I was carrying a wounded person laid upon my brow. That hand, as it pressed upon me, moved downward. It brought within in and without, and where before I had leisen to the glorious impress of the Saviour’s image. For
a few minutes the depth of God's love swallowed me up; all its billows rolled over me.

Under this influence he fell to the floor and cried out in joyful emotion that he had found the fullness, and ever afterward while he lived he was a willing witness to the truth that God's blessings were not confined to those who were contented, satisfied and joyful people; and it was the chief burden of his life to lead souls to the Saviour into whose perfect likeness and love-transformed heart he was transformed. In the power of preaching lies the conviction that the gospel of the Son of God is the only way to peace, solace and salvation, to which the world is but a stranger. Also, that so much time of the pulpit is spent in secondary subjects.—Selected.

**Duties to God**

When General Grant was in Paris, the President of the Republic invited him to attend the Sunday races. He knew that to refuse an invitation from the President of France would be considered especially discourteous by the French people, and yet he politely declined the invitation, saying, "It is not in accord with the customs of my country, or with the spirit of my religion to spend Sunday in that way. I will go to the house of God."

It is said that Sun Yat Sen was in a foreign land and one morning very early looked out upon the rising sun when suddenly the thought came to him that this very sun belonged to him and to his people. He declared aloud, "It is China's sun": but in a moment he cried out with larger vision, "It is the world's sun." We are inescapably global, think we now. Christ died for the whole world. You cannot save any part of it permanently unless you save all of it. Life is a whole. Man cannot be saved in one area unless he extends to all areas. One cannot be saved spiritually without a lifting of congestion must be complete. It is certainly a bold statement. One of the oldest and most ancient prayers of the world is from the world of the prophets: Behold I make all things new."—Arkansas Methodist.

**Brotherly Love**

"On the road of life," said an eastern monarch, "I find no man in whom death is not a part of life. He was not a coward, but he loved life, and the hour of death is no cause to be feared. S Dios stood with outstretched arms looking at those at his feet.

**Piety in the Home**

"As I look back upon my boyhood days in my home, the most distinct and powerful religious influence shining out from an all-pervading religious atmosphere comes through the common forms of its life. As children we not only read a chapter in the Bible twice a day—before breakfast and before supper, with the whole family, including servants and apprentices; and once more just before school in the morning, my mother gathered all the children in her room and read the Bible."—F. N. Frazier, D. D.

**BOOK REVIEWS**

*And God Was There*, by Chaplain Eben

Cobb Brink. Westminster Press, $1.00.

This is a very brief book—only 92 pages—but it is one of the most challenging Christological books that have come out of this war. The author tells in a series of gripping incidents of soldier life how men are finding God in the midst of their loneliness and boredom. In the loneliness and boredom of the early days in camp, in the greater loneliness which sweeps over men who realize that a wild ocean separates them from those they love, and amid the horrors of battle God becomes very real. Some who learn to pray in foxholes find time to pray while they are back in rest camp after the rigor of the campaign are past. Others who fall in the struggle are sustained by the faith that has become a comfort to them in the uncertainties of the conflict.

The author addresses his concluding chapter to the churches at home. "To the survivors of this war will return. Will these churches have any greater appeal for the returning soldier than they had for him before he became a soldier? One who can safely say that, I speak to his chaplain thus: "Come home. I lost interest in the church because it was always raising money and doing so many things that were of no interest to me. Chapel over here is just worship, and one feels he gets near to God. Unless the churches back home forget the money and name and give the people the impression that they think about God, they won't hold us when we get back." Are our churches more concerned with maintaining themselves and their present than they are with actually leading men to Christ? That is something to think about. —J. Glenn Gould.

*In Queens of a Kingdom*, by Dr. Leslie D. Wheeler. Abingdon-Cokesbury, 268 pages, price $2.00.

This book comes out of wartime England, written by a pastor of a church which was destroyed by enemy bombs, but who with his congregation carried on heroically despite these handicaps. The book, says the author, "is an attempt to help those who understand the English to understand better the emotional appeal of the phrase 'the kingdom of heaven', or the 'kingdom of God', and more, important, to enter it." The first five chapters, in Quest of a Kingdom, The Sunshine of the Kingdom, Exalting the Kingdom, and How to Enter the Kingdom, are among the most illuminating messages on this subject that this reviewer has read. They are especially helpful in their discussion of the kingdom and in their appraisal of its values in the light of present-day conditions. The book deals at length with the tentative interpretation of twenty-two of the kingdom parables of Jesus. Very rich truths are found in these chapters. The author's logical and consistent presentation of them generally to the conditions of life today.

There are some religious writers who thrill the reader with their deep insight and the pungent manner of expressing their thoughts, but who at times shock us with some unnecessary clash with the traditional Christian message or orthodoxy. This author is one such writer. This reviewer has read most of his books; he presents his message in a challenging manner and at times with deep spiritual insight, but almost without exception he uses statements which are contrary to traditional Christian orthodoxy and which we cannot accept. Hence we cannot recommend his books without some reservations. In fact, these books may be positively dangerous to one who is not a discriminating reader.

There are so many fine things about this book, "In Quest of a Kingdom," the unfamiliarity of its endowment, but we cannot, for there are some unfortunate statements and spots of serious error in it. For example, the author has a perfect vision of continued revelation. He says, "I hold a very deep reverence and love for the Bible, but I would ask you to enlarge your conception of the Word of God beyond that altogether. If the process by which the Bible was begun had continued, then the words of Milton and Browning and many others would have been in the Bible; and whatever theory you hold of the inspiration of the Bible, do realize that there is more spiritual inspiration behind Browning's "In some chapters of the Bible" (page 197).

In his discussion of the Parable of the Ten Virgins he intimates that there is a "second chance" for the Ten Virgins. He says, "Let us all take heart. For we have all got eternity. I can't believe that a door is finally shut against a soul who longs to make good. I think you must..."
choose hell and seek it before you find it. And I think you find it only by persistently choosing of wickedness and evil before you perceived good. The door shut on this side of the grave may open on the other" (page 221). Regarding the flame which tortured the rich man, the author writes, "I regard the flame referred to in verse 24 as pointing to the ungodly (and perhaps to those of purgatory. Purgatory is not everlasting flames.

He doubts that the picture of the judg-
ment of the nations, or the Parable of the "Lost Sheep and the Lost Coin," are the words of Jesus. "It is better," he says, "I'm afraid, that the author of the First Gospel bowed the framework of a famous parable by the apocryphal Book of Enoch, much as Shakespeare and Kesten bowed the framework of Boccaccio's stories for their own art. This being so, we are not to suppose that a word or phrase usedable is the word of Jesus." (page 250).

He says further in this discussion, "The words 'eternal' used in the parable, it may be noted, does not mean everlasting; it means ageless ... It certainly does not connote a period without end, and no gloomy doctrine of everlasting punishment can be drawn from the word used" (page 252).

"This is not a premillenarian treatise
on the Kingdom of Jesus. But a preacher interested in a wide field of thought on these parables, one wise enough to separate the briers from the bea
ny, will find in these books the elements to stimulate his thinking and to stir his soul." D. Shelly Corlett.

What a Man Can Believe, by James D. Smart, Westminster Press, $2.60.

The book is in the author's mind, as avowed in his foreword, a friendly thinking of laymen in the church, and ministers as well, in the midst of present-day confusion resulting from the mingling of the Church's thought of diverse and conflicting elements, some of which are derived from the Hebrew traditions and others from non-Christian philosophies. In many instances, he has done a splendid piece of work. His chapters, both the person and work of Christ, and the Holy Spirit are particularly helpful. The chapter on "The Forgiveness of Sin" is challenging, the chapter on "The Unwillingness of God's" is revealing in the matter of deliverance from sin and the practice of sinning. The author makes a most clever and skillful assertion of God's power to end that which is evil and pledges clearly enough that Christ's conquest of one's soul should be so thorough
going as to put an end to the dominance of self-will in the life. But elsewhere he makes the admission that however de
voutly to be wished may be this consum
ation, it can be only partially, hu
man nature being what it is.

It would not be true to say that this is an outstanding book. The best that can be said is that it is a lucid and us
ually clear exposition of the elements. This comes from the Calvinistic point of view, and in nontheological terms. If read with discrimination it will prove a valuable stimulant to another age along the lines of Christian truth." J. Glenn Gould.

Great Sermons by Great American Preachers, Edited and compiled by Theo

"This is another book of sermons, eighteen of them, written by modern
preachers, presenting the readings by the discussions of living themes. These sermons are needed for these chaotic times. They take one on a journey into the spiritual realm to heighten, subdue, instruct the mind; they empha
size the important truths that have been written in the ages; those truths that are vital to Christians. Several of the sermons center upon Christ. They lift the soul. Dr. J. B. Chapman, in his sermon on 'The Bib
le' is a shining example. This one could not be too widely published. Others, "The Christ of Calvin," by William Ward Ager; "The Authority of Christ" by E. D. Head; "The Great Sower" by T. C. Inness; and "The Only Begotten of the Father," by that southern orator, Robert G. Lee, are such that would warm the soul and in
spire to action.

son; "Repentance," by Clarence E. Mac
nary; "If Thou Hadst Known," by Clar
ence E. Macnary; "If You Were Modern Merry-go
round or Rock," by Harold E. Smith; "The Only Permanence," by Paul S. Rees; "Fighting the Judgment in Love," by Paul Scherer; "A Portrait of God," by R. P. Shafer; "A Portrait of God," by R. P. Shafer; "As far as Bethany," by Walter L. Wilson. The sermon is not too striking, and that is "Sensible" by Herbert A. Ironside. It is strongly flavored with the danger of failure of eternal security. This, we do warn against.

This book gives us the opportunity to read and absorb those sermons that take time and space. There are some, which

when heard, create in us a desire to have them in printed form so that we might refer to them many times. These are just
that type.

Various types of preachers are represented, in fact there are eighteen, con
sequently there are eighteen dif
ferent types of sermon, and different approaches to the same subject. This makes a very interesting and profitable field for the minister to study with the thought of adapting to modern methods of sermon building and text treatments.

The compiler of this book says, "It has been our purpose in this compilation to secure the best of the most promising of the various evangelical denominations in all sec
tions of the country. . . . We feel that in this volume we have a cross-section of the fundamental ministers of the gospel who today are preaching the unsearchable riches of Christ." W. E. Alfred.


The author of a book on the Lord's Prayer ought to have something new to say, or should possess the ability to make the insights of others vivid and gripping, for the theme has been dealt with again and again in the past. This present volume adds little or nothing to the literature of the Lord's Prayer. It is filled with good teachings, and true, though most of them have been said more effectually by others. One point does deserve particular commendation: The author, who serves as an eminent scholar in the field of New Testament interpretation, has given numbers of new renderings of passages from the Word, all of which are illuminating and helpful. J. Glenn Gould.

The Springs of Creative Living, by Rol
lo May, Cokesbury Press, $2.90.

This book was written in order to help us understand the full implications of being a person, for only out of such an understand
ing can there come the happiness and courage to face one's destiny which are the marks of the fulfilled personality.

If an individual does not find meaning in his activity, he must throw himself wholly and proudly into it with all his might. Whatever we do, we must do it with all our might. Living creatively means growing, expressing one's potentialities, de
veloping oneself, and therefore finding continuously new interest in per
sons and things. It is living out one's potentialities; it is tapping the deep re
sources in one's personality; it is becoming a whole person. The field of meaning in

life is essentially the religious area. The essence of religion is the belief that some
thing matters—the presumption that life has meaning.

The author states that almost all psy
chological problems belong under the rubric of religion, and that religious problems have in most cases a very clear psychological aspect. Dr. Jung says that the best con
cept of religion is the idea of God. He also says that what a person needs in a personality breakdown is love in life is faith, hope, love, a
ight. It is the author's purpose then in this book to turn a new searchlight upon the human soul in order to discover what lies meaning it.

The author believes that, at the outset of counseling interviews, the counselor finds his major job in helping people with psychological problems to become free to express themselves. An individual can be free in personality only to the extent that he has a destiny which is not himself. It must be a structure outside himself. Love and friendship, as well as work, illustrate how structure can be found in daily living. If a person is excessively self-centered, self-obsessed, this is of course an aspect of mental illness. The individual is indeed enslaved who conceives of his universe as no bigger than himself, and possesses this frail relief to be freed from the need to worship oneself. The essence of man's belief in God is this profound need for an "Other" which will free him from some of the pain. The healthy, creative human being is he who admits his imperfections frankly, without the shame that makes for deceit, and remains at the same time totally responsive to the commands that emanate from perfection in God. The worth of hu
man personality lies in the fact that it has a perfection outside itself by which it is attracted and impregnated. We cannot understand man without bringing God into that picture. Christ is personality as it should be.

The healthy person is he who affirms life in its three dimensions: affirms himself as unique, that is, just as he is, the purpose of life as a whole. Unhealthy religion is the kind which relieves the in
dividual of responsibility for his living, which replaces religion which gives him illumination so that he can take his own responsibility more creatively. Holiness religion is affirming oneself as a unique person, as a child of God, which appeals to our strength rather than to our weakness. The humility of man in the face of God's greatness is an im
portant part of his religion.

The author states that there is value in being able to give up, to admit one's dif

The Preacher's Magazine

July-August, 1944

84 (260) 65
fealty, and to receive help from outside oneself, and lastly he states that the individual of healthy religion is the one who takes responsibility for himself but who at the same time believes in a Christ outside himself with whom he can act and react. This book clarifies man's purpose in life and helps one to see how much life is worth living. — Enner Stan- ford.

**Take a Look at Yourself,** by Dr. John Homer Miller, Abingdon-Cokesbury, 200 pages, price $1.50.

Would you like to take a look at the most interesting person in the world—
you? Here is a book that will find you somewhere in its pages. The author in a nontechnical and most interesting manner discusses vital subjects that deal with the individual in his multiple relationships with himself, other people, his world, and his God. The subjects discussed are: "Life Is What You Make It; Four Things You Must Have; Faith You Live By; Rediscovering Your Inescapables; The Value of Little Things; Overcoming a Sense of Inferiority; Mastering Your Emotions; Making a Weakness Your Greatest Asset; Living Without Appreciation; Living One Day. At a Time; How to Be Decisive; How to Succeed; Look At Your Average; Your Right to Be Well; The Attitudes and Your Health; Faith and Your Health; Love and Your Health; Getting Along With Other People; Getting Acquainted With Your Five Brothers; Secrets of Married Happiness; Watching Another Take Your Piece; Will Your Life Begin At Forty?

These subjects are treated from a Christian point of view, for the author is a preacher, the minister of the Hope Congregational Church, Springfield, Mass. The pastor will find much in this book which will be beneficial to himself, much that will help him to understand people better, and much that is of value for his preaching, especially the choice number of illustrations. The preacher who is reaching or has gotten to middle life will find the last two chapters of special interest and helpfulness. This is a book which well deserves a place in the church or young people's library, for laymen as well as ministers will be helped by its message. — D. Shelby Corlett.

**The Significance of the Cross,** by F. W. Dillistone. Westminster Press, $2.50.

The author of this book is the Professor of Systematic Theology in Wycliffe College, Toronto, Ontario, and is a man well qualified to think critically on so vital a theme as the atonement, and he has put his powers to excellent use in this volume. It is not cut-and-dried apologetical, nor does it savor in the least of allegory to the shallow thinking of so much of liberal theology in the field of soteriology. Dr. Dillistone is convinced that the course of world events is forcing us back inevitably to the concepts of redemption. The sufferings incident to war have brought us face to face with the fact that there is suffering at the very heart of the universe—that even God must suffer redemptively in the death of His Son.

Beginning with the fact of the cross, the author seeks for a clue to its significance in the verbal metaphors used by Jesus (and by His apostles) to describe His work—and the names which He applied to Himself, and which they applied to Him; terms such as redemption and salvation, judgment and justification, consecration and communion, forgiveness and reconciliation. Against that background of New Testament interpretation, the author proceeds in four magnificent chapters to set forth the signification of the cross for our day: (1) as "redemptive conflict," (2) as "righteous judgment," (3) as "creative suffering," and (4) as "forgiving love.

The author's debt to both Denney and Forsyth, which he acknowledges in his preface, is most evident in these chapters. Not for many a day has there appeared such a virile book on so vital a theme. It is suggestive of the temper of our thinking in these days that a book of this character should rise a Religious Books Club selection. Our broken, disillusioned age still needs the cross of Christ, with all the precious values which are symbolized thereby. — T. Glenn Gaul.
The
International
Standard
Bible Encyclopedia
In Five Volumes
Only $32.50

This widely used Bible Encyclopedia is composed of five volumes, containing nearly 4,000 pages (7½ x 10½ inches). The set contains nearly 700 halftone engravings and maps. The books are durably and attractively bound in library buckram.

NOTEWORTHY FEATURES

- Its attitude is one of scholarly analysis.
- It embodies a practical outlook, accuracy and exactness.
- It manifests a reverent, devotional spirit.
- Its scope may be termed exhaustive.
- It displays charming simplicity of language.
- Its fairness of treatment, concerning controversial points has won widespread commendation.
- Complete analytical outlines preface the article wherever possible.
- Articles are carefully divided by complete and handy system of headings and subheadings.
- The system of indexes, seven in all, is a crowning achievement, insuring quick location of material desired. There are nearly 25,000 references.
- It abounds in Scripture references and lists additional literature for further study of topics.

Dr. G. Campbell Morgan endorses this work as follows: "I have nothing but unqualified commendation for the International Standard Bible Encyclopedia. I have at once the greatest confidence and very real pleasure in recommending it to all Bible students. Its chief value consists in the fact of its unquestioned and up-to-date scholarship, combined with its loyalty to the Bible as God-breathed literature. I consider the work invaluable to young preachers who may consult it without any fear as to its integrity and scholarship, and with certainty of its real helpfulness."

The five large volumes are priced at

$32.50

(Terms: $2.50 with order and $5.00 a month for six months)

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Box 527, Kansas City 10, Mo.