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The Preacher's Magazine

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Managing Editor's Message

THIS year we greet you with a new type issue, new size, different type of messages and a change in the number of issues each year, for now your magazine will be printed bimonthly, six times each year. Why the change? Because many have requested a smaller page size and a different type of articles, and the necessity of curtailment of expense due to wartime conditions figures in it—also, the editors and publishers thought we could serve you best by this type of magazine.

We are endeavoring to combine somewhat the idea of a theological quarterly with a trade magazine for ministers. We have solicited articles from the very best writers of our church, specialists in their respective fields of theology and church work. Their articles will provide material for study, material of book quality and of current theological interest to holiness ministers. Also, we will continue to use condensed drafts of helpful papers read at ministers' conventions and articles submitted by our readers of practical interest to the busy pastor.

This is your magazine. Our purpose is to serve you and your interests. We want to print the type of magazine that will satisfy the needs of the greatest number of preachers. Your suggestions and constructive criticisms are solicited. By your writing you may help us to make your magazine all that it should be.

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Disorderly Formality

J. B. Chapman, Editor

THE denomination has but recently entered upon plans for changing over from a somewhat free form of worship to a strictly ritualistic form. I chanced to come into the morning service of one of the local churches, and there beheld the depressing sight which results from the attempt to make this radical change. The old-time pillars of the church did not know how to follow the ritual. They could not recite the Apostle's Creed with any fluency or in much unison. They were apathetic when the anthem was sung. They did not know well how to stand, kneel or sit as they were expected to do without some verbal direction. The younger generation was not interested, and for the most part made no real effort to take part. The preacher had a metallic voice and a pedagogue's bearing. He recited and led on, directing by means of ungraceful and rhythmic noddings of his head. The whole process was something of an ordeal with all concerned, including this observer. I think we all went away feeling that we had seen a tadpole which was just sprouting legs and was neither its former self nor its later transformed being. There are ritualistic churches which impress one with the perfection of their form. There are free churches which get on pretty well in disregard of much set form. But that state which is in between is like that of the awkward country boy who appears among his friends in his first pair of long trousers.

These lines are not likely to fall into the hands of many preachers whose service is commendably ritualistic. I have nothing to say to those who are able to disregard form, yet keep their service a unit and keep the people doing the same thing at more or less the same time. My concern is especially for those whose public services can best be described as being marked by disorderly formality. I have been in such a service. There was a "song leader" who thought he knew his business, and who had no idea that it was any affair of the preacher to direct the worship in song. At about the appointed time the "song leader" stood up and said, "Now let us begin the service with a rousing song. Let us all get a hymnbook

and turn to hymn number 82, and let us all begin with the first word. You can't sing with your mouths closed. Everybody smile, open your mouth wide and everybody sing." The speech was that of a caller at a corn shucking party, and it was as out of place in a Sabbath morning service of worship as would be the announcements of the village auctioneer. But they all sang number 82. Then the leader, with much careless doubling back of the leaves of the fine hymnbook which he had in his hand, announced they would sing "an old song that everybody can sing." On the last stanza of this second song the people were asked to stand and, in a sort of deft sleight-of-hand movement, the "song leader" turned the meeting over to the pastor who called on a visiting woman to lead "the morning pastoral prayer."

Then there was a "first and last stanza" hymn, a number of carelessly arranged announcements mingled with exhortations and afterthought corrections. Then there was the offering, during which the pianist played a selection which lent itself to considerable racing over the keyboard to no particular purpose. After this there was a "special song" which was ill chosen, poorly rendered and earmarked by the fact that somehow this preacher had the idea that he must have a special song, no matter what it is or who sings it. Then came the sermon which was more hortatory than pastoral, and it was punctuated by slighting references to preachers and churches which are given over to "formality" and which know where they are going and how long it will take before they even start. But I was not much impressed. I was convinced that, unknown to himself and his people, this preacher was a formalist and that his formality was the less impressive because it was disorderly. He was formal in his informality.

Now no human thing can exist without form. It is only when the form is void of spirit and life that it is formality. In reality there is no such thing as "a beautiful corpse," although sentimental people are wont to speak of such. The fact that the spirit is not there at all makes true beauty impossible. But in our world there are no

beautiful spirits disassociated from bodies. In the present world man is a composite of spirit and body, and neither of the elements can be ignored. A religious service, likewise, is a meeting of people—not simply the performance of specialists. The meeting is better or worse according to the percentage of the attendants who take part in it. A choir is useful only when it serves to lead the people in the worship in song. When the choir becomes a substitute for congregational singing, it ought to be disbanded. An occasional special song by an individual or group is certainly a good thing, but special songs are easily dispensable, and when they reach the place where they are accounted an essential part of our worship service, it would be better to forget them for a period of months. The average meeting is weak because it does not take sufficient cognizance of the necessity of "social worship," that is, there are not enough things in which all may take part. In the first place, the service should be a unit. If there is a special song leader, he should be subordinate to the preacher, and especially in the Sunday morning service he should be more heard than seen.

The preacher should plan the service in detail, and know who is going to do what, what songs are to be sung, and all that is to be done. If, as occasionally happens, the Spirit of God comes upon the people and there comes on genuine Holy Ghost irregularity, no harm will be done and the sensible leader will give way to the higher intimations of God. But even then, if he is wise and spiritual, he will not make a show of the matter by remarks of, "Thank God, we believe in shouting here! Everybody be free!" etc. Times like these are good times for us all to remember that text which says, "God is in heaven, and thou upon earth: therefore let thy words be few." The advantage of spiritual spontaneity is largely lost by someone trying to exploit it for party purposes. But back of the theme again, people cannot take much part when they do not know what is expected of them, therefore the hymns and songs, especially on Sabbath morning, which is the principal worship service, should be familiar and carefully selected and appropriate. Hymnbooks should be provided for all. The scripture reading should be well selected, and the preacher should be familiar with the reading, including the proper names, so that he can read intelligently and without blundering. There should be no ado about getting people to come to the choir. If people are not interested enough to come at the right time with-

out public announcement, let them sit in the congregation. Some very good churches do not have choirs anyway. It is a good thing, as I have observed, for the pastor to habitually pray the morning prayer himself. That is a misconception of courtesy that would require him to pass this duty around.

It is poor business to make over strangers or visitors. Sensible visitors do not expect or appreciate this attention—people are there to worship God. Even the bringing of visitors to the pulpit is of questionable advantage. The less there is of persons and things to detract from the main object the better. Some shallow people will load the front of the church with flowers in such a manner as to make it look more like a carnival than a house of worship. And in the worship service, the preacher should have a purpose, his sermon should be adapted to that purpose and he should hold steadily to that purpose, forbidding all bids to turn after detractions of any sort whatsoever. And the timely and proper closing of a meeting is very important. A belated and overlooked announcement may undo half the advantage of a meeting, and for someone to clap his hands and call attention that he may make some insignificant notice more emphatic is without defense altogether. The meeting should be closed in harmony with its atmosphere; a verse of hymn, a short and appropriate benediction.

Yes, let us avoid formality, but in avoiding it let us not substitute disorderly form which while talking the vocabulary of liberty, yet manifests the shameful license which Paul condemned in the Corinthians. The service of worship should be orderly, reverent, vital and appropriate, and it cannot be all these unless the preacher gives it intelligent direction and devout leadership.

The Preacher's Tenure

By THE EDITOR

WE ARE no judge of motives, but we have observed a tendency on the part of observers of the same craft to make easy explanation of the successes of their fellow workers. Preachers are not exceptions. The case of a preacher who has been in his present location for ten or fifteen years was brought up. "B— is a very ordinary preacher, but he went there when that church was new and small and he has

taken most of the members into the church. They do not know any other preacher, so they think he is a good one. He has been very careful about the type of evangelists he has brought, and he has always made sure that none came who could be induced to accept a pastorate. He has avoided clashes with his members, and has taken a lot of criticism that many would not be willing to take. He has been considerate of other churches and other preachers, and so it has come about that no one ever says anything against him." So the explanation ran on, largely to the effect that just about anyone could do what B— has done, and that his doing of it is more an accident than an art.

But the fact still remains that B— has stayed for a term of years, quite beyond the average; that he took a small struggling church and built it up to respectable proportions; that he has built a good church house, gathered a fine Sunday school from which to build the church of tomorrow, paid the bills, kept a spiritual atmosphere in the church, had revivals, made a place for himself and his church in the community, and that after all these years, he is still the choice of his people; and that neither he nor they are planning any pastoral change in the near future. If the explanation of his success is simple, if logically just about any preacher could do what this one has done—well, such things do not matter. When the newspapers of St. Louis boasted that they "made" Sam Jones, Sam Jones replied, "Then let them make another one." If things like B— is doing are so simple, let some more mediocre preachers do them.

The early Methodists established what they called an itinerant ministry, and at the first a preacher was required to move at least every two years. Then the term was lengthened, first to three, then to four, and finally to an indefinite period. But Methodist preachers continue to move, and considerate people say it is just the carry-over from the old itinerancy. But the preachers of other denominations move too. They all move too often, according to the judgment of church leaders everywhere. More frequent moving was better justified in earlier days (analogous to Israel's days in the wilderness) than now. The fact is that nowadays no denomination can build strong churches unless it can have long pastorates. It is impossible to have a uniform ministry, and it is not desirable, if it were possible. But the church represents the conservative element in society—it always has done so, and in these changing days, when foundations that were supposed to be granite are found to be only sand, the church needs

more and more to manifest the qualities of stability. If the preachers move so often that the community never learns just who is the leader of the group, the conviction will be current that the church, like every other institution in the land, is filled with misgivings and uncertainties. And besides this hurtful impression, the practical fact will be that no positive and permanent growth can or will take place in churches which are unable to keep their ministers for commendable tenures. It is not possible to build a dependable church without a dependable pastor, and one of the factors in a dependable pastor is his own ability and will to "stay put."

Of course a mere lengthening of the tenure by any act of council will not help much. Shallow thinkers always meet undesirable situations with the vehement assertion, "There ought to be a law against it," and they imagine that law will solve the most fundamental problems of human relations. But such is not the case. There is already a law against every false way, and it is the penalty of such a law that brings failure where success is desired. There is the "law of cause and effect," according to which it is found that every effect must and does have an adequate cause. Short tenures for preachers have their causes, and we will do more good attempting to remedy these causes than we can by passing laws to remedy the effects. When the clock does not keep time, it is the inner works, and not simply the hands, which need attention.

The ministry, like every other calling, attracts some who are morally, spiritually, intellectually or otherwise unfitted, and who do not know enough or are not good enough to either quit altogether or else prepare for their task. And there is a sufficient number of this class of incurable floaters to have considerable effect upon the average number of changes which take place. Churches which require a fuller scholastic preparation and a longer apprenticeship have fewer casualties in the active ranks, partly because the unfit and unstable are eliminated before they actually get into the running. But in churches where the preliminary probationary periods are shorter and less exacting, there is, frankly, a demand for more iron in dealing with the incompetent and unworthy. Dr. Fowler, while editor of the *Christian Witness*, wrote a lengthy editorial in which he presented the thesis that any preacher who has a moral breakdown while professing to be sanctified wholly and in the full honors of the ministry should never be commissioned again as a public teacher of religion, and I think the years have just-

fied his thesis. There is always a heavy demand for preachers to pastor churches both new and old, and the turnover makes it necessary that matriculations be many.

But there is demand for greater care on the part of those responsible for the initiation of preachers. There are a lot of men who saw a vision in which appeared the letters "P.C." which they interpreted to mean "preach Christ," however it really meant "plow corn" or "pick cotton." If a man is not morally and spiritually sound, intellectually balanced and hungry, physically and mentally awake and industrious the chances are nine to one he will flounder along in that twilight zone in which men are too good to exactly throw away and not good enough to keep. Let our first prayer be that God will save us from the curse of incurable misfits.

Then there are those who could make good but who are not sufficiently devoted to the calling to enable them to make the necessary adjustments. No selfish man should ever enter the ministry and no man who remains selfish can ever make good in the ministry. Here again I forbear to judge, but I never know what to answer when a preacher sets in to ask, "How much do they pay? What kind of a parsonage do they have? Are the people ready to follow a real leader?" for the minister is called to serve, and not to be served. God has promised him his bread and water, but when he makes cake and grape juice conditions, I think he had better seek a more lucrative calling.

It is a fine thing for a preacher to learn that all he needs is co-operation, and that he should give people their way as to whether or not they will approve and like him. And he is still better off when he learns that his job is rather to preach the truth than to defend it, and that it is not his obligation to silence every objection. Let the people talk. Men who are permitted to "blow off" are not so likely to "blow up." Let men swing their long arms—just use good judgment in keeping out of their way. Long-armed men are good field hands, if you can corral their powers, and the preacher who prefers puppets who dance when he pulls the string to good, well-grown, independent Christians who are men for all that they are religious, is destined to be either miserable or lonesome. The preacher who is an adept at "swallowing fagots" can stay and do the work of God where one who always insists on having his peas halved will wear himself out seeking for a parish that is agreeable.

Long tenures require hard study, more prayer and fuller application. If a preacher is going to move very soon, he may stir up hornets' nests with little concern. But if he is going to stay in the community he will need to keep short accounts with the butcher, the baker and the candlestick maker, and practice charity in covering faults more than harshness in uncovering sins which he cannot correct. Many preachers stir up the snakes and then run away without killing them. And then many lazy preachers run out of "soap" in six months, and being unwilling to dig, they are driven to either beg or steal or—move on. A preacher may preach to the same people twice a week for a long term of years without being profound, but he cannot do it without making some sincere effort to be fresh. And the new preacher may get by with long announcements and suggestions about plans which are in the making, but after a while people tire of reading highly colored advertisements and want to examine goods right from the shelves.

Well, I must stop somewhere, and I judge I cannot do better than to summarize with the statement that this tenure question is another instance of choosing between cheap goods and good goods. And the short term man has not yet found out that "the best is cheapest in the long run"—or perhaps that is the reason he does not try the "long run"—because his goods are cheap and will not stand the wear. And in all fairness, we should also say that some men should move oftener than others, and that all, with the rarest exceptions, should move some time. One year is a very short pastorate, and fifteen years is quite a long one. The first pastorate should, if possible, be at least two years, the second should be four or more, and the third or fourth should be as long as the preacher's vision holds out—although any preacher should move as soon as he catches up with his vision for that particular church. So I am not suggesting rules of thumb. Rather, since I am writing to preachers, I am suggesting that we all strive to be worthy of long pastorates, even though in some cases these may not be wise or even possible. But it is better to be worthy of a long pastorate and not have it than to have a long pastorate and not deserve it. And the long pastorate is the model pastorate.

There are two freedoms—the false, where a man is free to do as he likes; the true, where a man is free to do what he ought.—CHARLES KINGSLEY.

The Preacher's Magazine

•A discussion of the antecedents of the Christian Doctrine of Original Sin

Entire Sanctification Its Relation to Original Sin

By H. Orton Wiley

BELIEF in the doctrine of entire sanctification is contingent upon belief in a companion doctrine—that of original sin or inherited depravity. The two stand or fall together. Given a deep conviction of original sin with a firm faith in the atoning work of Jesus Christ and the work of entire sanctification follows as a natural consequence. It sometimes follows progress in divine grace, even where the doctrine is not clearly recognized and understood. "In every religion," says the saintly Fletcher of Madeley, "there is a principal truth or error which, like the first link of a chain, necessarily draws after it all the parts with which it is essentially connected. This leading principle in Christianity, distinguished from deism, is the doctrine of our corrupt and lost estate, for if man is not at variance with his Creator, what need of a Mediator between God and him? If he is not a depraved, undone creature, what necessity of so wonderful a Restorer and Savior as the Son of God? If he be not enslaved to sin, why is he redeemed by Jesus Christ? If he is not polluted, why must he be washed in the blood of the immaculate Lamb? If his soul is not disordered, what occasion is there for such a divine physician? If he is not helpless and miserable, why is he perpetually invited to secure the assistance and consolations of the Holy Spirit? And, in a word, if he is not born in sin, why is the new birth so absolutely necessary that Christ declares with the most solemn asseverations that without it no man can see the kingdom of God?" Mr. Wesley is equally explicit. He says, "All who deny this (call it original sin or any other title) are but heathen still, in the fundamental point which distinguishes heathenism from Christianity. But here is our shibboleth: is man by nature filled with all evil? Is he wholly fallen? Is his soul totally corrupted? Or, to come back to the text, is every imagination of the thoughts of his heart only evil continually? Allow this

and you are so far, a Christian. Deny it and you are but a heathen still." (WESLEY, Sermon: On Original Sin.)

The discussion of original sin involves certain other questions of vital importance, such as those concerning the origin of depravity; its seat, and its nature. These are all essential to any serious consideration of the subject. Here, however, we must confine our discussion to the antecedents of the Christian doctrine of original sin, as found in the literature of the Jewish writers—canonical, apocryphal and pseudepigraphical.

JEWISH ANTECEDENTS OF THE CHRISTIAN DOCTRINE

The New Testament writers inherited from the Judaism of the Old Testament, two general trends of thought—first, the apocalypticism of the common people, which may be conveniently studied as the earlier and later apocalyptists; and second, the rationalism of the rabbins. The material of the former is drawn from the two fall accounts in Genesis; that of the latter from an interpretation of a single passage of scripture, for example, Genesis 6:5.

The Earlier Apocalyptists. The first theory—perhaps the oldest in point of time—is commonly known as the angel theory, and is based upon the following passage of scripture—And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose (Gen. 6:1, 2, cf. also vs. 3, 4). In modern thought these verses are commonly interpreted as an intermarriage between the sons of Seth or the godly line and the daughters of Cain, or those under a like curse with their father. But one line of Jewish tradition regards this account as an explanation of universal sinfulness, that is, the unholy union of angelic and human beings, or the

commixture of mortal and immortal essences. This is perhaps the earliest and crudest form of the doctrine of original sin which obtained any currency among the Jews.

The angel theory is sometimes known also, as the watcher theory—the watchers being a term applied to evil angels, and used by Daniel in his account of the fall of Nebuchadnezzar (cf. Daniel 4:13, 17, 23). They were so called because they were thought to watch intently in order to carry into effect any evil design permitted to them. It was believed that these apostate angels were two hundred in number, and that they descended upon Mt. Hermon to carry into effect their evil design. In the Book of Enoch we are told that the progeny of these unholy alliances, the so-called "giants" of Genesis 6:4, were three thousand ells in height, and that they consumed the acquisitions of men. When men could no longer resist they were devoured. Then it was that the cry went up to heaven, and God declared that the wickedness of man on the earth was very great. But the engendering of the giants was not the only evil. These apostate fathers imparted to their sons that knowledge by which unlawful conquest was accomplished. Azazel, it is said, taught men the art of working in metal, and of making knives, swords and armor. He also instructed them in the art of manufacturing jewelry and cosmetics, which soon led to an increase in homicide and impurity. But the holy archangels, looking down from heaven, saw the disorder and corruption and complained to the Almighty, whereupon Uriel is commanded to warn Noah of the coming deluge; Raphael is commissioned to bind Azazel and bury him in a hole in the desert, and pile it high with jagged rocks until the time of judgment; Gabriel proclaims the destruction of the children of the watchers through internecine strife; while Michael binds Semjaza, another leader of the apostates, and places him in a ravine of the earth until the judgment. The watcher legend appears in the third section of the Book of Enoch under the Visions, where the history of the world is told as an animal story—the apostate angels being symbolized by stars, the children of Seth by oxen and their progeny as elephants, camels and other animals. The legend is resumed once more in the Similitudes, where sorcery, and the forbidden arts are again brought to the front as instructions to the race by apostates—information which the Creator had not designed for it. This writer in a very ingenious manner also,

suggests that the art of writing with ink and paper was one of the causes of human corruption for which the watchers were responsible. We might add, also, that the philosophy of redemption built upon this theory of original sin, was no less crude than the theory itself. The watchers were to be imprisoned in Gehenna, and the plague spot left by their lust was to be burned out of the race by the fires of an eschatological cataclysm.

The Later Apocalyptists. Gradually there grew up in Israel, especially during the Mishnic Period, a repugnance to the carnal conception of the angel or watcher theory. Hence in such works as the Book of the Wisdom of Solomon, and in the Apocalypse of Ezra, commonly known as the Fourth Book of Esdras, the watcher story is not mentioned. There is, however, in the Wisdom of Solomon an allusion to the Adam or Paradise story as an explanation of the origin of sin, and in Esdras this seems to be accepted as the proper explanation. Instead of the carnal aspect of the angel theory, the Jews substituted a rationalistic explanation, that is, that the "sons of God" were the "sons of the judges," or "sons of the mighty"—purely human beings of princely rank. With the abandonment of the watcher theory, the Adam or Paradise theory came into greater prominence. This, of course, was much more to the point, and furnishes the groundwork for the later Pauline conception. It should be said, however, that the fact of inbred sin or acquired depravity was a matter of personal experience—the consciousness of an inward moral struggle. In a general way this may be interpreted to be a tense strain between the way of duty as found in conscience and the clamoring of the appetites for satisfaction. Here a tendency is seen to emerge, that of separating the sin from its outward circumstances and transferring it to the essence of the soul itself. Thus, as one writer has pointed out, the ordinary man may feel ashamed of his sin, but the man of keener powers of introspection and more highly cultivated sensibilities is ashamed of being the kind of a man who is thus liable to do wrong. The conception of original sin, then, takes on the complexion of a state or condition, which in turn comes to be regarded as the cause of all actual transgressions. Both of these aspects find their explanation in the fall of Adam in Paradise.

The Rationalistic Position. The second general theory offered as an explanation of original sin belongs to the rationalism of the

rabbins, rather than the Apocalypticism of the common people. This is known as the doctrine of the evil imagination or *yecer*, and has its source in the interpretation of a single verse, *And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually* (Genesis 6:5). Here the word *imagination* is used in the sense of a "form" or "fashion" of man's thoughts which are said to tend toward evil and therefore to provoke the wrath of Almighty God. This *yecer* or evil imagination is in its earliest form regarded as of human origin and deserving of punishment. Hence it is said that it repented the Lord that he had made man on the earth, and it grieved him at his heart. *And the Lord said, I will destroy man whom I have created from the face of the earth* (Genesis 6:6, 7). In a later account there seems to be a further development of this doctrine. When Noah offered his sacrifice, it is said that *the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done* (Genesis 8:21). Here there seems to be a mitigation of man's punishment, due to the fact that there is in him a *yecer* or "evil imagination" which is a part of his nature and constitution, and therefore involuntarily the source of his transgressions. It must be evident that original sin as set forth in these passages is first of all to be regarded as the "form" or "fashion" of man's thoughts, the mold in which they are cast being that of a tendency or bias toward evil; and secondly, that this "evil imagination" or "form" is a part of the nature and constitution of man in his fallen state. Redemption, therefore, must not only include the forgiveness of sins, but a change of the form or fashion in which men's thoughts are cast. This seems to be the ground for that peculiar conception of St. Paul's which is expressed in the words, "the spirit of your mind," and which he insists must undergo a transformation in order to full redemption. By way of anticipation, also, this *yecer* or evil imagination, contains the germ of what is known in Augustinian terminology as "concupiscence"—a doctrine which for a time was prominent in theological thought.

On the ground of this conception of original sin, the Jews worked out a philosophy of redemption through law. This position forms a part of the teaching of Ben Sirach, and is confirmed by later discoveries of parts

A Rich Preacher

An old German preacher had undeservedly got famed for being rich, because he lived like most of the preachers of all denominations in all lands have to live—temperate in all things and economical, on small salaries.

One day out in the country he met the assessor, who at once began to examine him:

"Is it so, Mr. Pastor, that you have capital?"

"Yes," said the preacher, "in a way I am a rich man."

"In that case," said the assessor, interestedly, and pulling out his book, "how much is your possessions?"

"I'm enjoying good health," said the preacher, "and health is better than riches."

"Well," said the other, "what more have you?"

"I have a good wife that's worth more than pearls."

"Congratulations," said the assessor, "but don't you own more?"

"Yes, I have healthy, well-shaped, intelligent, well-behaved children, and it's a gift from the Lord which makes me rich."

"You own anything else?" asked the assessor.

"Yes, I own citizenship in heaven and the Spirit gives the assurance in my heart, that I'm a child of God."

"Don't you own any other fortune?"

"No, otherwise I own nothing," said the preacher.

"Mr. Pastor," said the assessor, "you are a rich man, but your fortune cannot be taxed."—SELECTED.

of the original Hebrew text of Ecclesiasticus. The author in an early theodicy attempts an explanation of evil in relation to the providence of God. He supposes that God does not allow to man unlimited freedom of the will, nor can he suppose that God leads the soul immediately toward sin. He offers as a solution to the problem that God has created two mutually antagonistic powers, the evil imagination within the soul and the Mosaic law without it; and that He has given to man just enough freedom of choice to accept the one or the other. The Israelite, therefore, must choose between fire and water, between life and death. He says, "I created the evil *yecer*; I created for it the law as a remedy. If ye are occupied with

the law, ye shall not be delivered into its hand." This appears to be a reference to the words of Isaiah, *I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things* (Isaiah 45:7). Here there is added to the previously mentioned concepts that of original sin as "lawlessness"—likewise a Pauline conception.

REFERENCES TO THE JEWISH THEORIES IN THE NEW TESTAMENT

Both the watcher and the Adam stories are found in the New Testament Epistles—the former more especially in the Epistles of St. Peter and St. Jude, the latter in the Epistles of St. Paul. The watcher theory, however, occurs more by implication than by direct reference. Thus St. Peter speaks of the corruption that is in the world through lust (2 Peter 1:4). This passage interpreted in the light of a companion passage in St. Jude, appears to refer to the lust of the fallen angels or watchers, whom God spared not, but cast them down to hell, and de-

livered them into chains of darkness, to be reserved unto judgment (2 Peter 2:4). St. Jude is more explicit. He says, *The angels which kept not their first estate, but left their own (or proper) habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day* (Jude 6). Here the statement that the angels left their own or proper habitation, is most easily interpreted as an allusion to the watcher story. In the Pauline writings the injunction with the apostle gives to women concerning the covering of the head in church because of the angels (1 Corinthians 11:10) appears likewise to be a reference to the angel theory of the fall. The Pauline theory, however, rests upon the Adam account and any references to the angel theory must be regarded as purely incidental. The teaching of St. Paul forms the ground of most of the later developments of this doctrine in the Church, but this is so extensive as to demand separate treatment.



• Unlike the preacher, the preacher's wife does not have a specific pattern laid out for her in Holy Writ

The Minister's Wife and Her Job

By Mrs. J. W. Shell

There met him a woman . . . subtle of heart.

FIRST of all I want to make apologies for the liberty taken with the scriptural text. Next I want to explain that text.

But, the only part that requires any real explanation or elucidation, is the keyword "subtle." I find that it means "rare," "delicate," "ingenious," "clever," "acute," "shrewd" and "penetrating." Apparently it is exactly the right word!

Now dividing the subject into first, second and third (heaven forbid that I go farther), I have this: "The Minister's Wife: first, Herself; second, Her Church; third, Her Husband."

First, I often hear of that fabulous creature, the "model" minister's wife and shudder when I hear, for there is nothing more deplorable than for any woman to undertake to force herself into a mold. The minister's wife must be herself. She does not need to follow any human pattern, no matter how admirable it may be. Nor does she

need to take all her cues from her husband. The chief charm of any woman, minister's wife or not, is her own personality and she sacrifices this if she undertakes to become a "model" or "pattern."

The minister's wife must be resourceful—socially, mentally and spiritually. All her entertaining takes on the color of public service. She must give unstintedly of her time, her talents and her substance and gratefully accept whatever is offered in return. She must have within herself the means of her own re-creation, discovering and cultivating resources she never dreamed she possessed until forced by circumstances to drag them from under the bushel. The minister's wife owes much to herself because it is through the highest development of her personality that she serves best.

Second, while the minister's wife must strive to maintain her own individuality, she must always carry in her thought the welfare of the church she and her husband serve. Therefore she must be careful of her appearance, her attitudes and her actions.

Her clothing must be good, but not good enough to excite envy. If it is shabby or out of style, she will become an object of patronizing pity. If it is ultra-fashionable it will betray a strain of frivolous extravagance.

Her manner must be cordial, but not too cordial lest she seem to court favor or to fawn. Needless to say, she can increase her husband's influence or she can wreck his efforts by her attitudes. The Scriptures say of a certain woman, "She went unto all the people in her wisdom." It is a good suggestion to any minister's wife.

Her attitude may be seen in her handling of ever-present problems of leadership. She may be the best qualified woman in the church for certain positions of responsibility, but when the presidency of this or chairmanship of that is offered to her, she says, "No, that's the very job for you, Mrs. Brown. I'll be around to help you if you need me, but you're the one to head it up."

Her job is to induce other women to assume such positions and to help them to measure up. Her motto is "I must decrease that they may increase."

She must be all things to all people in the church, in order that all may find satisfaction in the fellowship. This does not mean that she is a chameleon personality, always agreeing with the last person she saw. But, she must show and feel the same interest in the affairs of the wealthy and cultured and the poor and ignorant. She must understand alike the self-repeating, querulous old folks, the middle-aged getting solidified and the eager, enthusiastic youth. This requires imagination, an ability to put oneself into the other person's shoes.

Third, the relationship that the minister's wife bears to her husband is the most important of all.

A statement by a Roman Catholic priest recently gave me pause. "A married minister," he said, "is hindered by his wife in every attempt to do spiritual work, whether for himself or for others. His thinking and all his reactions are conditioned by the fact that he is married. He can approach no problem with utter singleness of mind."

While that statement is somewhat searing, it might be a good idea for every minister's wife to give it some consideration. Usually she knows her preacher-husband better than he knows himself. She can an-

alyze his motives and reactions accurately; her counsel ought to be more valuable to him than that of anyone else.

But despite my insistence that the minister's wife must be herself, every such wife knows that she really loses herself in her husband's work. She is a supplement to him, and not always merely a Sunday supplement, for that matter!

Moreover, her "call" to the ministry is far different from his. And she did not marry a minister, although he may have taken orders before she stood at the altar with him. She married a man, just as other girls do. She conceived of her sphere as that of all duteous wives:

To darn his hose,
And mend his clothes,
And sew his buttons on.

Then, lo and behold she finds herself saddled with a load she probably never dreamed of, expected by her husband and everyone else to share all the responsibilities of his job without the urge of his call, or the distinction of his reverend titles. So she soon becomes a natural buffer for him, standing between him and the wear and tear of his work. (My dictionary tells me, a buffer is an elastic apparatus for deadening the jar caused by the collision of two bodies!) She frequently finds herself in a position where she must support and defend her husband (in public, at least) whether she actually agrees with his actions and policies or not. And often, as any minister knows, she does not. But still she excuses him with more generosity than he would probably show to himself. Like Hannah of the Old Testament she could often say, "I am the woman who stood by thee here."

The minister's wife is fiercely loyal. And while most wives would be too modest to catalog all the virtues they do possess, most of them agree that the road to success in the ministry is full of women pushing their husbands along!

But is the minister's wife truly an asset to him, or is she a liability? Solomon said:

To gain a good wife is to gain a fortune. . . .
House and riches a man inherits from his father,

But a prudent wife comes from the Lord.
And Solomon should know!—The Christian Advocate.



The family altar, whereat the father of the household becomes the priest unto his own family, is a rock upon which totalitarianism can easily be broken to pieces.—ROY L. SMITH.

• A lifetime of preaching would not exhaust the possibilities there are in . . .

Life Situation Preaching

By C. B. Strang

A SERMON is something more than an oration. The preacher is called upon to meet the life situations of his hearers. He should minister to their mental and spiritual needs. He should emulate the example of the Master, whose teachings came out of life, and like Jesus, he should strive to fit them back into life again.

Both pastor and evangelist confront a specific need each time they stand before their congregation. They may not recognize this need, and, therefore, they may not supply it, and for this reason too many persons go away from church just as they came.

Many of our sermons would be just as well unpreached, and in fact in some cases would be better so. Some sermons only succeed in unsettling the hearers and the hungry sheep go away unfed.

Life situation preaching takes into consideration the need of the hearers in advance. It aims in a general way to meet all the needs, and in a specific way to meet the situation of one or more. If the specific need of one is known, and an endeavor is made to meet it, the results will show that the needs of many have been met.

A life situation preacher should be familiar with his congregation; or at least he should be familiar with congregations. That is to say, he must know the needs of humanity. Many preachers live in the realm of abstraction, and their messages are abstract dissertations. But the life situation preacher comes to grips with life both in and out of the pulpit.

If a preacher would sit down and attempt to enumerate some of the needs of his hearers in the average church, he would be overwhelmed with the multiplicity of them. How do I know that? I have just compiled such a list, and I am going to suggest them, in more or less outline form, to the readers.

I.

First, let us consider the needs of the individual as related to his inner self.

Think of the misfortunes that fall upon certain individuals. Before the preacher there may sit one who has had an accident,

one who has been ill and one who is suffering. Another may have undergone an economic catastrophe. Loved ones may have been taken from another. Someone else suffers from the loss of property. All these may result in religious doubts and uncertainties or moral and spiritual decay. How to meet these needs is the task of the preacher.

A great group of listeners may be tormented with moral problems. These may arise from inadequate conceptions of religion, ethical laws and moral values. Others may have wrong attitudes, such as jealousy, pride, selfishness, hate or anger. Others may be suffering from conflicting desires, such as alcoholism, antisocial behavior or sex problems.

What shall the preacher say to these, or shall he overlook them altogether as he goes into a flight of oratory about babbling brooks, majestic mountains or undulating plains? A life situation preacher has something to say, not only about the existence of these needs, but he comes to his pulpit with a solution for them.

One cannot estimate the total of personal feelings of sin and guilt registered in the average congregation. What shall the preacher say to the one who has been guilty of questionable behavior? What shall he say to the one guilty of theft, betrayal or abortion?

I sometimes have felt that the burden of most of our ministers has been to uncover these things; to make the guilty feel more so, instead of majoring on a solution or cure. Life situation preaching has something definite to say by way of helpfulness to those who are suffering from sin and guilt.

Life situation preaching deals with adjustments and decisions around the major issues of life. It recognizes the need of helping those going through transition periods of various kinds. It lends a helping voice and hand to those making vocational choices. It is sympathetic and helpful to those choosing a life partner. It lays a foundation for accepting religious teachings.

Life situation preaching has something to say to those who are indifferent to religious

living, whether it be personal or social. It could be said of most sermons after they are concluded, "What difference did it make?" But a direct message directed at indifference does make a difference.

Life situation preaching considers personality disturbances. What a field for preaching is here! These disturbances might arise from various causes, but they all result in such problems as the feeling of futility, the sense of frustration, personal inadequacy to meet life and the inferiority feeling. These are all closely related. Persons suffering from these afflictions must be given a sense of their own worth. They must be told that there is nothing insignificant. They must be shown that the most humble task well performed is of all importance. I cannot offer the solution here for all of these, and that is not my purpose, but I want you as a preacher to think about these things, and get interested in offering God's solution for them.

But to go on under the same category. Persons have the feeling of insecurity, of fear, of anxiety, of suspicion, the inability to forgive, and last but not least, the sense of being alone in the world. Here is a great field for life situation preaching.

A life situation preacher has a great deal to say to those who have thwarted ambitions. This condition might have been brought about by physical misfortune, by family responsibility, by lack of educational opportunity or by economic conditions. These might militate against the individual in such a way that the result is personal maladjustments and religious problems. Wise is the preacher who gives thought to these problems and happy the minister who aids in a solution.

Life situation preaching endeavors to raise the sights of the listeners to higher levels. It deals with educational needs, such as the expanding of the individual's interests and horizons, the use of leisure time and the cultivation of the art of living.

It would take a large book to develop all these thoughts about the individual and his inner self. A lifetime of preaching would not exhaust the possibilities that are here. Preachers, give thought to them and I will be well repaid for suggesting them.

II.

Second, let us consider another category of need which suggests itself. It is the relationship of the individual to the family. Here life situation preaching would deal with conflict between personalities. We must tread softly now, but none the less firmly.

What can the preacher say relative to the

conflict that exists between some parents and children? They do exist and the preacher could help immensely with wise pulpit exhortation.

Just as serious is the conflict between some parents. Careful thought and prayerful messages would often serve to alleviate this friction. Do not misunderstand me to mean that the preacher should go over his parish prying into every family disturbance in order that he might air it in the pulpit. Far from that! But he should have biblical, historical and case history illustrations showing the beauty and desirability of family harmony. The Word abounds in these. You will find you will not miss the local situation in using them.

In the same group we find conflicts relative to dependents. The crippled relative, or the invalid "in-law," are often the bone of contention. Of course personal reference cannot be made to these from the pulpit. But differences of opinion over these matters make for disharmony in many homes. As preachers we must not ignore the problem, but we should through our preaching help in a solution of it. The family and home are the most important institutions in the world today. Satan is trying his best to break them down. A series of sermons on these subjects would always be appropriate.

Many homes are divided on religious and sectarian issues. The preacher should endeavor to bring them together wherever it is possible. Sometimes, and all too often, I am afraid we drive the wedge of separation in farther.

Life situation preaching is sympathetic in its treatment of broken homes. Homes are broken for various reasons, such as death of members, separation, divorce, desertion and runaway children. The pastor, as a shepherd, could have much to say at this point.

The life situation preacher deals with economic difficulties. Under this classification we would find the unemployment of the bread-winner. Here we would find those suffering from loss of property with the consequent loss of family morale and self-respect.

These are the things that afflict the members of our congregations; why be blind to them? Let us get down where people live and try to help them.

Could it be possible, preacher, that you sometimes speak to those who are suffering from illegitimacy? Have you ever had in your congregation the unmarried mother and father? Have you spoken to them who are to become parents of the unwanted baby? Have the older unwanted

children frequented your services, hungry for sympathy, only to go away unnoticed and unhelped? Are you even trying to meet the life situations of your auditors?

III.

Third, life situation preaching deals with the relationship of the individual to the community and to society. It has something to declare about the whole problem of social injustice, social inequality, unemployment, labor and capital, the exploitation of the individual for gain, the exploitation of natural resources, the conflict of Christianity with materialism, the conflict of Christian idealism with the profit motive of modern competitive business and the religious problems that arise from these and others.

Life situation preaching deals with personal and group conflicts. It treats race conflicts. It deals with the citizenship problem. It concerns itself with war and peace. It cries out against the liquor traffic, the nicotine combine and dope organizations.

A preacher never could get through treating this category. The pity is, most preachers never get started.

IV.

Fourth, I would briefly mention one more category. It is the relationship of the individual to the universe and to God. Vital preaching deals with the meaning of life. It discusses the problem of existence. It has its answer for these as well.

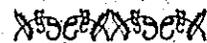
It deals with intellectual conflicts with respect to the theological problems presented by religion. But it is not content to leave them as problems. It gives an answer—an answer based on God's Word. It deals with immortality, the attributes of God, the person of Jesus, science and religion, the virgin birth and the sacraments and prayer.

It would ask its hearers, "Do you believe in these?" And to all of these the life situation preacher would emphatically declare his conviction of faith.

I have touched only briefly on an outline of life situation preaching. Much more could be said.

I would ask but five questions in closing; questions that govern life situation preaching:

1. Does the preacher meet his situation squarely?
2. Is the theme treated really a vital one—one that comes out of life, one both timely and timeless? Does it make any difference to anyone whether the sermon is preached or not?
3. Does the sermon seem to have a definite purpose?
4. Is too much attempted in one sermon, or is it sufficiently limited?
5. Is the theme interpreted in terms of the teaching and spirit and mind of Jesus?



What Makes a Great Life?

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval and do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. MEYER.



Sainthood Through Suffering

By Olive M. Winchester

When he hath tried me, I shall come forth as gold (Job 23:10b).

THE problem of pain and suffering has been an ever-recurring one. Over and over again the mind of man has tried to solve this enigma, but has returned baffled. Says one writer, "The problem of pain has survived all attempts to solve it. John Stuart Mill declared that an omnipotent God would contrive that each person's share of suffering would be exactly proportioned to his deserts, but such a statement ignores the organic unity of our life, which makes us members one of another. We mysteriously suffer and rejoice together. Even when we have discovered the close connection between sin and suffering, and recognize that law of vicarious sacrifice which pervades all the kingdoms of nature, the mystery still remains in that amount of suffering which seems to serve no purpose. It is a problem of faith. Yet, as we listen to some of the voices of ancient and modern times, we realize that no age has to wrestle with it as though it had never been faced before. Words of consolation and hope tell us that men have not suffered in vain."

Feeling, then, that some general rationale may be found for the problem we approach it. We are confident that the moral administration of the divine government is not a chaos, although we cannot discern always the particular ordering of special events. We know the fundamental fact ever remains that God, our Father, doeth all things well. In consequence we shall seek for a solution from the voices of the past, at least we shall note what light they give us. Particularly shall we listen to messages from God's Word.

A VOICE FROM THE WISDOM LITERATURE

While the Israelites did not have a theoretical philosophy like the Greeks which dealt with problems of the universe, yet they did have a moral philosophy concerned with the practical issues of life. In the Book of Job the problem of suffering appears as a dominant note.

Among the Hebrews the generally accepted postulate was that the righteous were

Each congregation is made up of people who are now in trouble or who soon will be. Fortunate indeed is the church whose pastor knows how to minister to those in trouble and help them to use their suffering for developing sainthood. Here are found some helpful suggestions for this ministry.

awarded material blessings in this world, there being no clear conception of another world. As a corollary dogma they believed that the sinners likewise received their reward in that upon them was heaped suffering and pain. In consequence the logical conclusion would naturally be that an individual who experienced reverses of any nature had sinned and he who was prosperous was righteous.

This whole issue came to a focus in the testing of Job who is most definitely described as "a perfect and upright man, one that feareth God and escheweth evil." Then comes the sinister intimation on the part of Satan that his piety is not disinterested, that he is serving God only for the returns which he receives. Whereupon permission is given to test and try this servant of God.

The testing of Job is carried out along the major lines upon which suffering comes to human hearts. As notes one writer he was tested circumstantially, that is, in relation to the possessions which he had acquired. He lost his wealth and moreover he lost that which was of far more worth than wealth; his family of sons and daughters perished. Then he was tested physically in that a sore disease fastened upon him. Finally he was tested spiritually, for he was sorely beset to understand why these evils should befall him when within himself he knew he had maintained his loyalty to Jehovah. Added to all this new phases in the circumstantial aspect of the trial appeared. His wife reviled him and bade him curse God and die. Furthermore his friends came from afar and charged him with sin and iniquity and exhorted him to repent. Could a more complete picture of human suffering be drawn?

But what is Job's testimony after the friends have all been silenced, yea, after

Jehovah has spoken out of the whirlwind, and there has passed in review before him his own insignificance and Jehovah's majesty and power? His reply is that his view of God has been imperfect and incomplete, now he has a clearer vision. All this testing and trying had brought Job to a place of humility and had opened his eyes so that he understood the fullness of power and knowledge that dwelleth with the Almighty. With confidence now he could trust all to His keeping. The triumph is one of faith and trust.

VOICES FROM THE PSALMS

While the Psalms resound with praise and exultation, yet interspersed are the minor notes of sorrow and woe. As has been said, "Sorrow of exile, peril from false brethren, malignant hostility from the unbelieving crowd, sap the courage of the faithful and darken their outlook." Nevertheless we find the writers of the Psalms looking above the clouds of sorrow and rising to a larger hope.

There is the cry of anguish because the soul feels forsaken by God; that he answereth not, yet at the same time comes this note of hope:

*Our fathers trusted in thee;
They trusted, and thou didst deliver them.
They cried unto thee, and were delivered:
They trusted in thee and were not put to
shame (Psalm 22:4, 5).*

Then again the hope for deliverance passes into a testimony to God who has answered the plea:

*My tongue also shall talk of thy righteousness
all the day long;
For they are put to shame, for they are con-
founded, that seek my hurt.
(Psalm 71:24).*

On another occasion we find the psalmist filled with mental perplexity. The same problem confronts him as did the patriarch Job. He no doubt had the same line of theological thinking, namely, that the righteous receive their reward in this life and in consequence should be the possessors of material blessings, and the wicked on the other hand would meet with dire reverses. Looking around about him he saw that prosperity was the lot of the wicked, that trouble had not befallen them, moreover in consequence of these facts they had become arrogant and spake loftily. Then considering himself he soliloquized, "Surely in vain have I cleansed my heart." Plagues were besetting him and chastening daily fell upon him. Indeed for that age this was a sore and dire perplexity, so much so that he well-nigh lost his faith. But he betook himself

to the sanctuary of God, and there his vision was enlarged and he saw the latter end of the wicked and also his own mental stupidity. Then with comfort and consolation he rejoices, saying:

*Thou wilt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire
besides thee (Psalm 73:24, 25).*

Farther on in the Book of Psalms we have the thought presented that afflictions have been remedial. The psalmist writes that before he was afflicted, he went astray, but now he heeded the word of Jehovah. Moreover he adds:

*It is good for me that I have been afflicted;
That I may learn thy statutes (Psalm 119:71).*

Thus when we listen to these voices from the Psalms on suffering, trial and affliction, we find that in all cases, whether seemingly forsaken of God, oppressed by a foe, a mental perplexity or any other phase of affliction, the resultant effect was to make the experience of God deeper and richer. Pain and suffering then became blessings in disguise.

A VOICE FROM PRIMITIVE APOSTOLIC TEACHING

Peter, the apostle, writing to the Christians scattered abroad in the various provinces around about where no doubt they were subject to many persecutions, dwells upon the note of hope in the Gospel message and the assurance of an inheritance awaiting them. In this he says they greatly rejoice, but even so it may be that for a little while they are experiencing grief because of manifold trials. These trials, however, have a salutary effect in that the proving of their faith is "more precious than gold that perisheth"

Herein we see that suffering in its resultant effect is a builder of Christian character; this is of far more value than the most precious things of earth. In the trials and tests of life our faith is being proved and strengthened in a way that it could not be if all were sunshine and gladness.

Again we find Peter admonishing them, "Behold, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Then he added that inasmuch as they were suffering for Christ, they were partakers of Christ's sufferings.

Often we sing:

*Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me.*

We sing thus, but the trials like storm-

clouds gather around us, we forget this fundamental fact and feel that indeed some strange thing has happened unto us. If we would consider more carefully, we might realize that to us is given the privilege of sharing in the sufferings of Christ.

A VOICE SPEAKING TO HEBREW CHRISTIANS

While Peter wrote to the Jews of the dispersion, another writer gives a somewhat similar exhortation on suffering to the Hebrew Christians. Both the Jews in the dispersion and those in Palestine were subject to attacks in the early days from the hands of the non-Christian Jews and then later on from the Roman empire. When these epistles were written the principal foe no doubt was their own fellow countrymen. Their goods were spoiled, and at times their lives were in danger. Some suffered the martyr's death.

After the first joy of their Christian faith had subsided, the temptation came especially to the Hebrew Christians dwelling in Palestine to return to the Jewish form of worship. Externally it was more attractive with its beautiful temple and elaborate priesthood. It contrasted very favorably with the humble forms of worship which the Christians practiced. Then there were the manifold forms of persecution entailing loss of personal property and endangering also their very lives. These things they suffered because they were Christians.

The writer to the Hebrews meets the issue by calling their attention to the fact that Christ stands superior to all created beings and thereby is exalted to a position above Moses who gave them the law and the ritual; then he continues by proving that the high priesthood of Christ is more transcendent than that of the Aaronic priesthood. Following with a chapter on the heroes of faith he considers the whole rationale of suffering.

In approaching the problem and purpose of suffering he exhorts them to recall the fact that Jesus endured the gainsayings of

sinner's against Himself. As yet they had not resisted unto blood, striving against sin. Thereupon he introduces a new thought, namely, that chastening is the evidence of divine love toward us. It is a token of our sonship. If we are without chastening then we are not sons. It is true that chastening for the present does not seem to be joyous, but when it has wrought out its purpose in our lives, it yieldeth "peaceable fruits of righteousness."

Commenting on this particular passage one writer says, "It costs us much less to fling our superfluities on those we love than to cause them pain. Indulgence is a sign not of intense but of slender love. The heart that really and wisely loves will bear the pain of causing pain, will incur the risk of being misjudged, will not flinch from misrepresentation and reproach; from all of which a less affection would warily shrink. It is because our Father loves us that He chastens us. He would not take so much trouble over us if we were not dear to His heart. It is because we are sons that He sets Himself to scourge us."

Having now listened to the words of Scripture writers, we see from the days of old down to the closing days of the apostolic age, whenever suffering befalls the saints of God it leads to a deeper and stronger faith, it tones and mellows the spirit, it brings before them more definitely the hope that is big with immortality, it increases their joy in the Lord and removes it in like ratio from things of time and sense. No saint would be meet to share in eternal glory if he had not in some measure been tempered by sorrow in this life. We should never then look upon suffering and sorrow as some strange chance that has befallen us or some unkind providence, but as the messenger of love to fit us for our home on high. As someone has said, "This world is a world of character building, therefore it is a vale of tears."

Prayer and Its Power

Prayer is the mightiest thing put into human hands. If we know how to pray nothing is impossible to us. Prayer should be a thing of plan and purpose as well as impulse. The power to pray and the power to teach others to pray is entirely dependent on the depth of the spiritual life. There can be no forward movement in missions except as this is attained through a deepening of the spiritual life of the leaders of the church and a real spiritual revival among its members. The one real lack of today is a lack of spiritual life; the one great need, the realization of the constant presence and power of the Holy Spirit.—ROBERT E. SPEER.

• A knowledge of the scriptural teaching of a Christian doctrine is essential to its clear proclamation. This is the first of a series of articles on

S a n c t i f i c a t i o n

In the New Testament

By Ralph Earle, Jr.

I. THE GOSPELS

SINCE the four Gospels record the pre-crucifixion ministry of Jesus it is not surprising that they have little to say on the subject of sanctification. This is especially true of the Synoptic Gospels, which are historical, rather than doctrinal. John's Gospel, which is more theological, furnishes a greater amount of material for our study than do the other three.

Sanctification is related definitely to the baptism with the Holy Spirit and to the idea of perfection. In the Synoptic Gospels we find one outstanding passage on each of these related topics. The first is in the preaching of John the Baptist, and the second is in the teaching of Jesus. We shall study these in order.

1. JOHN THE BAPTIST'S PREDICTION (Matt. 3:11)

When the stern prophet from the wilderness of Judea appeared on the banks of the Jordan many people thought that the Messiah had come. John was quick and careful to tell them that he was only the forerunner. Then he contrasted his own ministry with that of the coming One. "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

Some commentators have held that the term "fire" refers to judgment. It is true that it is used in the tenth and twelfth verses in that sense. It is also true that honest exegesis requires us not to ignore the context of any passage.

But the contrast in verse eleven is not between the righteous and the wicked. Rather, it is between the baptism of John and the baptism of Jesus. One was to be a baptism with water; the other was to be a baptism with fire. The Old Testament speaks of fire as an agency for purifying as well as for destruction. John baptized with water

unto repentance; Jesus would baptize with the Holy Spirit unto cleansing.

In the light of this scripture it is difficult to see any justification for the frequent emphasis on water baptism and the almost total neglect of the baptism with the Holy Spirit on the part of the Christian Church as a whole. Other religions have had water baptism, but only Christianity can offer men the soul-purifying baptism with the Holy Spirit.

2. THE SERMON ON THE MOUNT (Matt. 5-7)

The Sermon on the Mount is pre-eminently practical and ethical, rather than theoretical and doctrinal. But the last verse of the fifth chapter challenges us to study its theological and experiential implications. It reads, "Be ye therefore perfect, even as your Father which is in heaven is perfect." What did Jesus mean by this assertion?

First, we shall investigate the meaning of the word "perfect" in the New Testament. The Greek term is *teleios*, which comes from *telos*, "end." The most obvious meaning of *teleios*, therefore, is "having reached the end, finished, complete." The idea of perfection is primarily that of completeness.

The word *teleios* occurs nineteen times in the New Testament. In all but two of these cases it is translated "perfect" in the Authorized Version. In 1 Corinthians 14:20 it is rendered "men"—"in understanding be men." In Hebrews 5:14 it is translated "of full age"—"meat belongeth to them that are of full age." The American Standard Version reads, "fullgrown men."

In two other passages the American Standard Version interprets *teleios* in the sense of maturity. In 1 Corinthians 2:6 Paul says, "We speak wisdom, however, among them that are full grown." In Ephesians 4:13 we read, "Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ."

But the meaning of *teleios* is not limited to the idea of maturity. In Romans 12:2 it is applied to the will of God. It may mean in this passage the "complete" will of God for the individual. It has the same idea of completion in 1 Corinthians 13:10, where it is contrasted with the partial experience in this life. It doubtless has the same meaning in James 1:4, "Let patience have her perfect [complete] work."

Then there are several passages in which *teleios* evidently contains our more usual conception of perfect as meaning "faultless." In Hebrews 9:11 we find a reference to a "more perfect tabernacle." James 1:17 tells us that "every perfect gift" comes to us from above. James also (in 1:25) bids us look into the "perfect law of liberty." And John the Apostle speaks of "perfect love" (1 John 4:18). It is clearly evident that *teleios* is used of both maturity and faultlessness. In any particular passage we must determine by the context which of these two meanings is the dominant idea.

Perhaps the best way to interpret the word in Matthew 5:48, as applied to the believer, is in the light of the picture of true righteousness as drawn by Jesus in the preceding verses of the chapter. It is to be essentially an inner perfection, rather than an outer one. It consists of humility, purity, and peaceableness, as defined in the Beatitudes. It is not primarily a perfection of outward conduct, but rather a perfection of motive, of attitude, of thought. Its very essence will be sincerity, simplicity, and singleness of purpose, as indicated in chapter six.

And yet it is not to be restricted to the believer's attitude toward God. It applies very definitely to the social relationships of life. It includes kindness, chastity, truthfulness, patient forbearance and the capstone virtue of love—love for all, even our enemies.

One of our biggest problems is being able to see both sides of a proposition. Some people find only social ethics in the Sermon on the Mount and so teach a social gospel. Others talk only of heart purity and give little attention in their thinking and preaching to the social implications and applications of the gospel of Jesus Christ. But anyone who studies the teachings of Jesus with an open mind and with the help of the Holy Spirit will soon discover that the basic emphasis of Christ was upon the inner ethics of the spirit. He will also be impressed with the fact that Christianity is not only a new life within, but also a new way of living. Said Paul, "If we live in the

Spirit, let us also walk in the Spirit" (Gal. 5:25).

If we profess the glorious experience which we call Christian perfection, let us begin at once to line ourselves up with the Sermon on the Mount. If we do this honestly and intelligently we shall find that it will keep us busy the rest of our lives seeking to fulfill Jesus' command, "Be ye therefore perfect, even as your Father which is in heaven is perfect," for that command involves both purity and maturity, but the former is absolutely basic and prerequisite to the latter.

3. THE LAST DISCOURSE (John 14-16)

There are two outstanding passages in John's Gospel relating to our subject. One is the teaching of Jesus about the Holy Spirit in His last discourse with the disciples. The other is His high priestly prayer for His own.

As Jesus was about to leave His disciples He told them that He would pray the Father to send them "another Comforter" (14:16). He went on to declare that the world could not receive this "Spirit of truth." The coming of the Comforter was for the Christians.

One of the functions of the Spirit of truth would be to "teach you all things" (14:26). Certainly no one has a right to try to teach others in spiritual matters until he has himself been taught by the Holy Spirit. God help us to see that obvious truth!

How much the coming of the Holy Spirit would mean to the disciples is indicated by Jesus' statement that it was profitable ("expedient") for His disciples that He go away in order that the Comforter might come to them (16:17). If the visible presence of the Holy Spirit was to have greater value for the disciples than the visible presence of Jesus, it would appear that we can hardly overemphasize the importance of being filled with the Spirit. Jesus' bodily presence was subject to the physical limitations of time and space. The Holy Spirit knows no such limitations. He is spiritually present everywhere.

As we are dealing specifically with the doctrine of sanctification rather than of the Holy Spirit, we shall not take further time for Jesus' description of the Spirit's ministry. We shall have to wait until our study of Acts for a discussion of the relation between the baptism with the Holy Spirit and the experience of entire sanctification.

4. THE HIGH PRIESTLY PRAYER OF JESUS (John 17)

The seventeenth chapter of John's Gospel gives us the prayer of the great High Priest

for His own. He prayed for their preservation (v. 11), their sanctification (vs. 17, 19), and their unification (vs. 21-23).

"Sanctify them through thy truth: thy word is truth" (v. 17). The verb "sanctify" is in the aorist tense. This implies, though it does not "prove," that the sanctification here spoken of is an act rather than a process. (See article by the writer in the March, 1942, PREACHER'S MAGAZINE.) Normally the present tense would be used for a continuous process. We shall come later to some passages in which the present tense is used to describe the continued sanctifying work of the Holy Spirit in the life of the Christian. But in this passage the emphasis is upon the immediate act of God in sanctifying the heart of the believer.

Jesus here prays that His disciples may have an experience of scriptural sanctification. They are to be sanctified by the Word. This doubtless has a double significance. We are to be sanctified according to the teaching of Scripture, rather than in accordance with the ideas of men. But it also suggests that our sanctification is the result of a direct divine command. God speaks and it is done.

In the nineteenth verse Jesus says, "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

The sinless Son of God needed no cleansing from inward depravity. Obviously His sanctification consisted of consecration. It could hardly mean more than that.

Must we then follow Moffatt in reading "consecrate" for the three occurrences of *hagiadzō* in these two verses? It is true that the sense of separation to God is dominant in the Old Testament use of "holy." But even there the idea of holiness frequently includes an emphasis upon cleansing. God will not possess anything unclean. That which belongs wholly to Him must be made pure. In the New Testament the emphasis upon purity is more pronounced.

What Jesus evidently meant was that He was consecrating Himself to the cross, in order that through His death the disciples might be sanctified (purified) through His blood. No effort of theirs to consecrate themselves could avail for their sanctification apart from His sacrifice on their behalf.

The word "sanctified" here is the perfect passive participle, "having been sanctified." Literally the passage means "that they may be brought into a state of having been sanctified." Here, brethren, is strong support in the Greek for our teaching that a man may be sanctified wholly in this life. Jesus did not pray that His disciples might enter into

the process of "being sanctified." That would be expressed by the present participle. He is speaking here of an experience actually to be obtained.

What that experience is will become more clear when we study Paul's Epistles. Meanwhile, we can repeat Jesus' prayer for His followers.

Hymns as Antidotes

There are many sorts of poison that can upset the human being. For many of them religion is definitely the proper antidote. To be more specific, religious songs, or what we call hymns, are an antidote for many sorts of poison.

Have you ever noticed how often people's "favorite hymns" express their need? "Peace, Perfect Peace" and "Dear Lord and Father of Mankind," for instance, are seldom favorites of the calm and placid person, unless that calm has been achieved after a sharp struggle. Such hymns are much more likely to appeal to the troubled and the turbulent of spirit. Something that has gone wrong in their lives keeps pricking them. They need the soothing power of God. In their hymns they are reaching toward it.

The same thing is true of "Spirit of God, Descend Upon My Heart." It is most likely to appeal to us when we are feeling most earth-bound and dim of soul.

"How Firm a Foundation," brings strength to those who feel the ground trembling under them. "In the Hour of Trial" is likely to be a favorite of individuals who know very well how easy it is to slip from the straight and narrow path.

Such contradictions do not always appear? Of course, they don't. But very often these hymns are favorites of the stalwart Christian because they have proved an antidote to the poison that at one time attacked the soul. They are treasured and beloved as a knight of old treasured a tried and trusted sword. They bring back memories of past victories still to come.

Life is full of crises. Each one may be different from the last and must be met in a different fashion. Or it may be that the same one crops up over and over. A hymn that has helped before may give us a feeling of confidence in meeting the current evil.—SELECTED.

Liberty exists in proportion to wholesome restraint.—SELECTED.

Phineas Bresee

The Founder of the Church of the Nazarene

By Basil Miller

THE Church of the Nazarene, along with the Evangelical, United Brethren, and the Methodist Church, are the spiritual products of John Wesley. Each of these maintains his doctrines, and looks to him as its sire. Wesley founded the Methodist Church, Otterbein, through association with the Methodists, and especially Asbury, gave birth to the United Brethren. Albright, with the same contact, is the man who made the Evangelical Church. Likewise, the founder of the Church of the Nazarene was a Methodist minister. Back of this denomination stands Phineas F. Bresee. Others through association with him partook of his early glory which surrounds the organiza-

tion on a farm. During these youthful years his opportunities for training were not very great. After attending for some time the proverbial little red schoolhouse of the neighborhood, he later studied in a nearby academy. For a while he clerked in his father's general store.

In February, 1856, a Rev. Mr. Smith conducted a protracted meeting at the Methodist church of the community. The parents of Phineas were faithful Methodists, and the pastor, who was conscientious in his duties, went to the store where he was clerking. The preacher here came in personal contact with the young man and began to talk to him about his soul. He was not

The mold of his personality, the stamp of his evangelistic fervor, and the breadth of his vision mark his spiritual progeny

tion of the church, but as the years pass into the decades, it will be Phineas F. Bresee to whom goes the honor of being "the man who made the Church of the Nazarene."

MAKING THE MAN

His story reads as fiction. From a log hut, where he was born, he sent his name around the world. Without an extensive training, yet he founded colleges which already have trained hundreds for the ministry. Untitled and unsired by a long line of geniuses, yet through the work of his life he has set a far-flung line of battle throughout the nations.

His was a humble birth. The winds howled on the wintry night as the old year was dying. It was the year 1838, and around the last day of December a red circle must be marked as the time. The place so honored was a few miles from Franklin, Delaware County, New York. That simple log hut must stand in the annals of the Church alongside of the lean English rectory at Epworth, England, where John Wesley was born. The early days of his life were spent

content to make his sermon the only means of winning one for Christ. During the evening service of this memorable day the future father of Nazareneism could scarcely wait for the altar call to be made. A genuine change was wrought in his soul that night. From his very childhood he had said that he was going to be a preacher, and for this course God marked him.

THE POPULAR METHODIST PREACHER

It was but a few months after his conversion that the Methodist Church gave him a license to exhort. Of his first sermon he said that he put everything into it that he knew. He started in the Garden of Eden and ran on through to eternity. He wrote, "Although I put everything in it I knew, it was only about twenty minutes long."

That year, 1857, the family moved to Iowa, where Phineas accepted his first circuit. Three years later he returned to his old home in New York and married Marie Hibbard, who through the years of his life proved a faithful companion. Appointments to better charges were not long in coming.

The year after the Civil War started we find him as pastor of the First Methodist Church, Des Moines, Iowa. When only twenty-six years of age, he was appointed as Presiding Elder. A few years later he returns to the pastorate, and under his own preaching, when he "kept half the congregation angry at him all the time for his strictness," he was sanctified.

Wherever he might be sent he made friends. So much was this true that he was elected to the General Conference, convening in Brooklyn, 1871. It is said that he was the youngest member of the conference. His fame spread rapidly and sunny southern California began to call him. When forty-five he started to that state, and at once was appointed to a pastorate in Los Angeles, and much to his amazement when the conference appointments were read his name appeared among the list as going to the First Church. In '86 he was again moved, and this time the First Methodist Church in Pasadena became the scene of his labors. During his four years in that city he preached to hundreds, and took into membership a thousand persons.

Bishop Mallalieu appointed him as Presiding Elder of the Los Angeles District. It was during this time that he proclaimed the doctrine of entire sanctification, and was not content until revivals broke out in his churches.

THE BIRTH OF A NEW MOVEMENT

It was the desire of our hero to build a center of holy fire in Los Angeles. During his last Methodist pastorate some friends in 1894 offered funds for the erection of a tabernacle, which enterprise was to have been interdenominational. He desired to take supernumerary relations with his conference, but this was not granted. In order to carry on the work of holiness in the tabernacle he was forced out of his conference. For thirty-seven years he had been a member of a Methodist Conference, and naturally when such relations were severed his heart was touched. God gave him Isaiah 66:5 for his comfort.

During his years in California, Dr. Bresee constantly used the "holiness evangelists" for revival purposes. In Los Angeles, while at the First Church, MacDonald and Watson conducted a remarkable meeting for him. It was at the time of this trouble that Joseph Smith held a revival for him with remarkable success.

The first Sunday of October, 1895, became auspicious in that it was then that "the first meeting" was called from which came

the Church of the Nazarene. Among the speakers we find the name of Rev. J. A. Wood. The die was cast, and the hand of God now began to shift the events to suit His purposes. Two weeks later at the morning service in a hall, located at 317 South Main Street, Los Angeles, some eighty-six men and women banded together for the organization of the Church of the Nazarene, for the purpose of "preaching holiness."

A few days later the Church of the Nazarene was organized with 135 charter members. At once larger accommodations became necessary, and it was not long until a commodious tabernacle building was erected, which became the center of the early victories of this new "holiness movement." Soon the tidings of the work spread, and calls came for Dr. Bresee to organize works in Berkeley, Oakland, and in other sections of Los Angeles. Everywhere the doors seemed to be opened to him.

DR. BRESEE, THE REVIVALIST

Let us go back in the run of the thread and note throughout a golden strain which made possible his success. Everywhere we find him—circuit rider, stationed Methodist pastor, Presiding Elder, General Superintendent—he was pre-eminently a revivalist. It was this passion to see others born into the kingdom which marked his ministry. He built the Church of the Nazarene upon the same experience, and much of her success is due to the evangelistic mold which he placed upon the newly organized movement.

He was converted in a revival, and in his first circuit he conducted one where prominent men were saved, among whom was the judge of the local court. Just before he went to Des Moines he conducted a series of meetings in his circuit of churches which lasted some six months, and as a result he took into one church one hundred and forty members. As Presiding Elder he would hold revivals for his pastors, and but few times did he fail in having a genuine outpouring of the Holy Spirit.

In 1873, in his Red Rock, Iowa, Church he held a meeting which ran from October until March, and when it closed there had been three hundred converted. While at the First Methodist Church in Los Angeles through a constant revival spirit the membership was doubled, and the last year was crowned with a revival where souls were saved. In the Pasadena Methodist church for four years the revival tide ran high, and a thousand were received into membership. While Presiding Elder (Los Angeles Dis-

trict) he traveled the district as a revivalist, and especially emphasized the experience of holiness.

During this time Bishop Mallalieu commanded him to gain three thousand souls in the conference during one year, and in this attempt he held a revival in the First Church in Los Angeles. Pentecostal glory was manifested in the meetings. Note his description of the scene, "It would move with the roar and thunder of a cyclone, and then in a little while it would burst out anew in almost unthinkable and indescribable manifestations of the real shekinah glory." Such manifestations came about through his preaching upon sanctification and the holy life.

Dr. Bresee, the revivalist, was forced to withdraw from the Methodist Conference because of his evangelistic labors, and especially because of his fervor in preaching the experience of sanctification. In the "old tabernacle" when the Church of the Nazarene was organized the revival spirit was dominant. A constant stream of penitents came to the altars. Watch him as he closed the "home camp meeting" in First Church, 1899, and see the glory manifestations, and watch the altar services when men and women are seeking to be converted and sanctified. Hear the shouts of the saints, and catch the glad expressions as they crown the countenances of the seekers! Such a revival tide is scarcely ever seen. He describes such scenes by saying, "scores were swept into the kingdom."

Even until the last he was in constant demand for revivals and when the duties of the superintendency pressed heavily, he always found time for evangelistic work. This imprint he has left with the denomination, until across the nation there is a continual stream of revivals being held in the denomination to which he gave birth.

DR. BRESEE, THE STRATEGIST

Doctor Bresee was not only a great preacher and a powerful revivalist, he was also a wise master builder. He drew around him men of ability. The best of holiness preachers became associated with his work: Bud Robinson, L. Milton Williams, H. C. Morrison, J. A. Wood, C. W. Ruth, men of national note in the ranks of early holiness evangelism labored with our hero.

We find him in October, 1899, conducting his first Nazarene Assembly where a Manual was presented. From that time on these yearly meetings became a factor in uniting the movement around one personality and establishing it upon the foundation of holiness. At first he was the District Superin-

tendent of the growing work, later, when the church had grown so that it demanded a General Superintendent. (or in Methodistic terminology, bishop) he was elected to this office. This position he held until his death on November 13, 1915.

He appointed Rev. H. D. Brown as District Superintendent of the great Northwest, for he felt that this land was given him by the Lord. From then on wherever we meet him—in General Assembly, presiding over District Assemblies—it was he who became the wise builder.

His strategy can be seen no better than when he established his paper, *The Nazarene*, with the first issue in October, 1898. Two years later it became *The Nazarene Messenger*, and in 1911 this was consolidated with the *Herald of Holiness*. In all of these issues his pen was always busy. He felt that the spreading of the paper would cement his followers into a whole. (For the same purpose Wesley founded *The Arminian Magazine*.) As a molding influence in the youthful movement, his paper, filled with articles and reports from that flowing and fertile mind of Bresee, was outstanding.

He early realized that he must train his own preachers, and as a result our builder organized the Nazarene University and Deets Pacific Bible College. The first session of the school opened in the autumn of 1902. He became the first president of the institution. This throughout the years has turned out hundreds of young men and women, who have been trained under Nazarene influence, that now are scattered around the world preaching the gospel and helping to build a greater Church of the Nazarene.

This builder likewise became the leader of a missionary band which, through the years, has so progressed that today in more than a dozen lands it is active. The first missionary work of the movement was undertaken in India in 1906.

He was not only interested in organizing local churches, but felt also that God had called him to assist in uniting the various bands of holiness people. As a result there was a drawing together of those of similar beliefs in the various sections of the nation. From New York and New England, from Tennessee and Texas such men as Howard Hoople, H. F. Reynolds (later General Superintendent), J. O. McClurkin and C. B. Jernigan and their constituencies, together with Dr. Bresee, united in the common work of holiness evangelism.

In 1907 the first union assembly was held in Chicago. Here a basis of union was

agreed upon and doctrinal statements were accepted. From that time on success has crowned the work of the Church of the Nazarene. On the farflung battle line around the world (at home and in mission fields) more than four thousand ministers herald the doctrines of full salvation. Approximately 175,000 members worship in nearly twenty-five hundred separate churches where the name of Nazarene is found. Nearly 350,000 children, young people and adults gather in the Nazarene Sunday schools.

All of this is the result of some forty-five years when a brave prophet stepped out "under the stars," and began to gather around his work others of like faith.

THE SUNSET GLOW

As alluring as the various avenues of his character are, our story must close. To the very end of an active life of some seventy-seven years, he was a wise general. He gave his last address to his college on September 2, 1915. During the same month he published his last editorial on the subject of loyalty. In October of that year he presided over his last General Assembly, where he was taken seriously ill. He returned from Kansas City to linger but a few more days, which were filled with spiritual victory.

Surrounded by his loving family, on a beautiful Saturday afternoon, made more gorgeous by the clime of southern California, which he loved so dearly, on November 13, 1915, the brave warrior, the wise builder, the faithful servant, passed to his eternal reward. When the news of his death flashed upon the wires, the movement to which he gave his life mourned his home going. Memorial services were held everywhere.

Hail, then, Phineas Bresee, leader of men, your works do follow you. Your monument stands as one erected not in stone, but established in the hearts of the membership of the Church of the Nazarene!

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Role of the Family

A true family is a cultural unit; it must make its own culture, with songs in which all can join, stories all can enjoy, games all can play; without its own social life the role of the family degenerates into something sub-human. . . . The Christian family exists for the perfection of each of its members, as an individual soul rejoicing in the freedom of the sons of God; if it is anything less, it is to some degree a failure.—H. H. BREESE, in *Commonweal*.

The Rewards of Ministerial Courtesy

All who have bestowed a little attention upon society, who have marked the progress that some men have made and others failed to make, will see that courtesy and good breeding have much to do with the successful mission of our lives. . . . Courtesy is a matter worthy of consideration. . . . Courtesy has much to do with individual success. Do we not know of merchants who are alike in all substantial qualities, equally honest, having about the same amount of capital and credit, and yet one constantly draws custom, while the others fail to do so? One turns his capital frequently, and always profitably, the other can hardly find a purchaser. Now, when you come to examine the two men, you will find that one is genial, pleasant and attractive; his countenance is a doxology and a benediction to everyone that comes to his shop. . . . What is true of mercantile pursuits is true in professional life.

If I look among the members of my own profession, as I glance back over a pastorate of some forty years ago, I do know that, when parishioners come seeking pastors, talent is not the only thing they ask for, nor is it oftentimes, by any means the most important thing they want. They desire a pastor who is gentle, pleasant, gentlemanly, kind-hearted. I look back now over more than one-third of a century with very distinct recollections of a large multitude of ministers of our own communion. I remember those who, thirty years ago, were substantially equal in the elements of a good Christian character, all of them above suspicion, all of them honest in their purpose; and yet some of them have fallen back, while others have gone steadily forward. And I declare to you that, so far as I have been able to see, in many cases the principal ground of failure on one part and success on the other has been in these lighter elements of character.

If, by attention to these things, we can make ourselves more useful, it is well worth while to attend to them. Of course, a minister does not forfeit his soul because he does not know how to enter and leave a parlor; he has not committed a mortal sin because he cannot make a graceful bow; he has not offended against the Holy Ghost because he always wears a somber countenance instead of a smiling face. But as these things have so much to do with our success as ministers of Christ, they are well worth our learning.—BISHOP AMES.

●Preachers! "What are you preaching?" is essential, but just as essential is to know . . .

To Whom Are You Preaching?

By A. S. London

I SPOKE last night to more than three hundred people. Yesterday I spoke to seven hundred high school pupils. In a premeeting last night I spoke to thirty teachers and workers. In the night service I looked over the audience and saw almost every class of people in a small city represented. I have thought today, "To whom and what did I speak?" What are our preachers preaching?

THE BUSINESS MAN

In my audience were several business men. The Sunday school superintendent of the school where I was laboring is a good, successful business man. He had been carrying the perplexing problems of his business during the past days and weeks. He has seen values in which he is dealing depreciate and he faces a stormy future with his losses. He is a good man, but depressed. There were other business men in my audience who are prospering. Many of them are perfectly satisfied with material prosperity. They have but little concern for the growth of the Sunday school or church. They put their time and trust in things. Did my message help these two different types of business men? Did I lift one, and cause the others to see in a different light?

THE EMPLOYER AND THE EMPLOYEE

In my audience were several men who are employers. They have the responsibility of hiring men, and upon their decisions women and children depend for their food and clothes. To deal with men in factory or shop is no small matter in these troublesome days. Men's minds are trembling as it were in the balances, and they know not what to expect in the tomorrows.

There sat the working man. His hands were calloused from long hours of sweat and toil. What did I say to make life easier and prospects brighter for these two groups? The man with some means and the poor laborer with scarcely enough to keep the wolf from the door helped to make up my audience. Will their homes be better as the result of that service? Will the children be more obedient? Will life hold brighter prospects because of that meeting?

FIVE HUNDRED HOMES VISITED

Five hundred homes were visited by personal workers during the few days we were in this little city. One person had twelve strangers in the audience last night who had not been in the church before. Did it do them any good to come? Were they paid for coming to a new church where people and mode of worship were different? Did I talk and sing in such a manner as to cause them to believe in the Christian religion as taught by our church and the Word of God?

Did the strangers find encouragement in the service last night?

THE BUSY HOUSEWIFE

In my audience sat many mothers, burdened with the cares and responsibilities of rearing a family. I could see that many were tired and when I asked them to stand and sing, some could hardly make it. Many of them love the Lord, but have wicked, unkind husbands. Some of them have children who are killing them by degrees. I am glad I did not scold, find fault, or criticize in my message. I have been glad all day that I warned the youth, held out hope through Christ only, and spoke out of a heart of tenderness over the unchurched youth of our nation.

Did my message help the tired mother with jaded nerves and worn-out body who spends most of her time washing dishes, mending clothes, sweeping floors and going over and over again the same kind of work. Yes, she was there, just as I have described. There were other types of mothers, the light-hearted, the gay, the ones who seem to carry no burdens and have no troubles. I saw one of this type over to my right. She has a beautiful home, makes plenty of money, as she conducts a good, legitimate business. There are no children and it seems that she has but little of the common sufferings of a broken world. But I do not know her heart. I may have misjudged her by knowing only of the material circumstances. Many times there is a broken heart, a skeleton in the closet, that only God and the individual know about. Did I speak in such a manner as to help this type? Was the service worth while?

THE FARMER

In my audience last night were many farmers. They sat there as tillers of the soil and no doubt thought of the increase in taxes, the poor crops, the reduced dollar, and the increase in price of hired help. Their clothes were not pressed, and their shoes were not shined. They came from the field, the lot and the chores about the place into the night service. Their hours had been long that day.

Will the farmers who were out last night have lighter loads today as the result of the services, or will their burdens be increased? They gave in the offering. They were attentive, kind, responsive and gave words of commendation. God bless this group all over our nation today! They make up the backbone of any country. William Pitt of England once said that prosperity begins with the soil—the farmer.

THE SORROWFUL WERE THERE

Some were in my audience who had just recently buried loved ones. Their eyes were still moist from the tears of yesterday. Did my message bring hope, comfort and healing? Did the service bind up the broken-

hearted, heal the wounds, bring relief to those with broken hearts and crushed spirits? Did I reveal God to those who waited upon my type of ministry? Did I lead burdened ones to the source of eternal strength? Did I challenge that school and church to more consistent Christian living—to a greater passion to see the five hundred unchurched found in our visitation work?

YOUTH WERE THERE

Critical, rebelling, unchristian boys and girls were there; but it may be that they are seeking the truth. They were so polite and attentive in the service held at the high school. It may be that influences over which they have no control have brought them to where they are today. A great number of our own church youth were in the service. It was a special night with the type of service in which youth would be interested. What did I say for this crowd of young men and women who will soon become the fathers and mothers in the to-morrows?

Did I relate God to human life, and the teachings of Jesus to the needs of a changing world? Did I know what to say and how to say it?



Contentment

Contentment is not only the gift of God, but it grows and deepens in times of pressure and trial. Paul "learned" to be content in every state and under all circumstances. To be contented one must accept promptly and gladly the conditions or way that God marks out for him by His providence as the best that His wisdom and love could provide. God's infinite love has made a way through the wilderness of this world that brightens more and more even to the perfect day. Through the atoning and abounding grace of Jesus Christ the prisoners of despair become the children of eternal hope and glory.—SELECTED.



The power of the life that is truly Christian can never be confined within oneself. It flows out inevitably and blesses the lives of others. As we manifest in our daily walk and conversation the "fruit of the Spirit," that is, love, joy, peace, gentleness, faith and all the rest, others with whom we come in contact are inspired and strengthened. None of us can know how far-reaching our influence may be, since all of us touch many lives in ways of which we often are quite unaware.

"Let your light so shine before men," said the Master, "that they may see your good works, and glorify your Father which is in heaven." If our light is shining as it should, others cannot help seeing it.—The Christian Observer.

The Preacher and the City Editor

By H. E. Giasmenos

SOME years ago in the city where these words are written, a series of religious services were being held. The evangelist was nationally known, deeply spiritual; a master of assemblies as he spoke his Bible-filled messages. It was a union meeting, three or four churches of the community co-operating.

Some days after the meeting began, I happened to meet the pastor of one of the co-operating congregations and inquired, "Why is it that we do not see anything in the daily paper about the meeting?" Disconsolately he replied, "We have repeatedly offered the editor a copy of the sermon the evangelist preached the night before, but he pays no attention to our desire to see it in his daily." There was a hopeless gloom about my ministerial informant. He evidently thought there was no possibility of getting the fact of the special meetings before the public through the press.

I said, "Would you be willing for me to try what I could do in reporting the revival?" and he eagerly agreed.

That night I took notes on the sermon, hastened over to the newspaper office after the service, typed out my notes there and handed them in at the city desk. My offering was printed next morning in the paper practically as I had submitted it. For the remainder of the meetings I reported them and generous space was accorded what I furnished to the daily. This meant some of the most effective advertising for the revival.

Why was it that no attention had been given by the editor at first to what had been offered him? As I understand it, the evangelist's sermon, or a considerable portion of it, was supplied the editor in such a large amount that he could not by any means use it in its entirety; and he felt, I am certain, that he could not take the time to cull out the most readable passages.

This instance, as well as others in my experience, leads me to the belief that it is emphatically true, the wise dictum of Emerson, "There is a right and wrong way to do everything, even to the boiling of an egg." The "wrong way" had, it would seem, been

taken in the first attempts to report those meetings, evidenced by the fact that later such satisfactory recognition was given.

I would have it clearly understood that I am not claiming exceptional gifts as a reporter. By no means! But my successful contact, extending over many years, with the editors of daily papers, in reporting sermons and religious news, has taught me some valuable things. I would pass on certain of these precious lessons, at the same time realizing that I still have much to learn. In this connection I think of the paraphrase of the statement, "No man is a hero to his valet." It has been revised thus, "No preacher is a hero to the city editor." Beneath the humor of this assertion there is considerable instruction. Many ministers, by failing to observe unwritten laws of newspaperdom, have tried the souls of those with authority in such a realm.

One of these laws is, *Do not make your offering too long.* We live in days when people simply will not take the time to read extended pieces in the daily purveying of events. Many folks live a kind of staccato existence; they will not concentrate in their thinking long upon one thing. "Tis true 'tis pity, and pity 'tis 'tis true." Editors are aware of this tendency and reject prolix contributions. I doubt not they would revise a certain famous declaration, and say, "Brevity is the soul of reporting!"

Someone has said that an editor becomes successful by a copious use of the wastebasket. Why did such a receptacle become the doom of the reports of the meeting I referred to at the beginning of this article? Because, as I already have intimated, they had not been boiled down. "Nature abhors a vacuum," but the city editor abhors verbosity.

Another rule to bear in mind in reporting a sermon for the daily paper is to be as concrete as possible. Abstractions do not have the appeal for the readers which specific situations do. It is significant that the press term for a piece of news is "the story." In handing in the account of a sermon, the reporter will do well to include as many illustrations from that discourse as may be

discreetly offered. Adults are but "children of a larger growth," and we all know the passion of boys and girls for stories.

Begin your report with some attention-arresting sentence. This is the spellbinder's secret. Just this week I reported a religious meeting. I could have begun somewhat in this fashion, "Rev. John Smith preached last night in the Church of the Nazarene of this city." While this would have news value, I felt that a different starting was preferable, so I began with these words, "I would not be surprised if the days of the martyrs would come to this country, when people must go to their death for the Christian faith." This was the startling statement of Rev. Mrs. — in a sermon preached at the Church of the Nazarene last evening." It is evident that the second way of starting out would prove more acceptable both to the editor and to his readers.

The cause of my doing this recent reporting was similar to that detailed in the first part of this article. The local pastor had lamented to me the fact that the daily paper had not carried reports of the sermons in special meetings his church was sponsoring, even though repeated efforts had been made to have them appear in print. So disappointed was he that he even had an interview with the city editor, but had obtained little satisfaction. Having been present at the night service, I was asked by my preacher friend to write up the meeting for the daily. In good time I had the account in the newspaper office, and every word I had offered was published; the greater part of a column was taken up. The headlines, of the editor's devising, were particularly helpful in advertising the meetings.

I am casting no reflections on that pastor's abilities as a reporter; nor am I taking to myself credit for being gifted with su-

perior writing powers. Not at all! But I feel certain that my endeavors to portray the service vividly and specifically may not have been unsuccessful. For one thing, I did not confine myself exclusively to a report of the sermon—although giving the main thought of this—but mentioned various incidents in connection with the service, including the singing. Little human interest situations were referred to; and I did not fail to use the names of various ones prominent in the meeting.

I believe another factor in getting this report before possibly a hundred thousand readers was my being on terms of fellowship with the city editor. Preachers will do well to cultivate the acquaintance and good will of "the powers that be" in a newspaper office.

I know this particular city editor is friendly to me, for one reason, because some time ago I wrote a brief letter to his paper directing attention and expressing gratification over a certain commendable feature of it. And when I was handing in my report of the meeting, I referred complimentarily to one of his editorials the day before, doing this sincerely, of course. These little things become tremendously effective in building up good will for the preacher. To give the editor occasionally news "tips," not necessarily always along religious lines, is most helpful also to this end. There are other tactful approaches to his heart.

What will tend to bar such an approach is to get church notices (not reports) in to him late. This is one reason, I surmise, why newspaper men will agree with what I have referred to about the minister not being a hero to the city editor. On the other hand, a local pastor can endear himself to this journalistic gentleman by numerous considerable procedures, and thus make sure the church will receive much free advertising of an effective sort.



Secret Study

Pre-eminent, supreme among the helps to secret prayer I place, of course, the secret study of the holy written Word of God. Read it on your knees, at least on the knees of your spirit. Read it to reassure, to feed, to regulate, to kindle, to give to your secret prayer at once body and soul. Read it that you may hold faster your certainty of being heard. Read it that you may know with blessed definiteness whom you have believed, and what you have in Him, and how He is able to keep your deposit safe. Read it in the attitude of mind in which the apostles read it, in which the Lord read it. Read it, not seldom, to turn it at once into prayer.

—H. G. C. MOULE.

The Temple Treasury

By Leewin B. Williams

NO PREACHER ever need apologize for preaching on the subject of money. The Master had much to say on this subject. He sat over against the temple treasury on one occasion and watched the rich and the poor cast their money into the treasury; and He taught His disciples, and us, a lesson, that the measure of our giving is not the amount we give, but rather how much we have left. We seldom hear of one who has greatly impoverished himself by giving too much to the Lord's work. The greater fear is the spiritual poverty of many who fail to render unto the Lord the proportion that belongs to Him.

Many never have learned that it is more blessed to give than to receive. In the vows that we take upon joining the church, we recognize that there is a financial obligation upon us to help support the church. Indeed, the obligation is not changed by church membership. Some may not join the church, because they say they are not able to contribute to its support. No one may escape responsibility by this excuse. Sacrifice is the foundation of all true worship, and always has been. Where no sacrifice is made, little praise ascends. Some church members have strange ideas about their obligations to the cause of Christ. They say, "I believe in paying my own debts first"; that "others are more wealthy than myself, let them pay the expense of maintaining the church." The church is a body of the brothers and sisters in the Lord. Here we have and meet around a common table. For a member of the household who is able and will not contribute his share of the support of the table, means that the other members of the family must pay his share. It would be just as reasonable for one to expect his neighbors to pay his rent and grocery bills. And that is exactly what is done in the community when one is unfortunate on account of loss of employment, sickness or death—the community or relief agencies help to support him for a time. Likewise, the church wants to keep the family together; a bond of love exists among them, therefore when one will not contribute to the common table, the other members treat this negligent mem-

ber better than he deserves. If there are those who have no income, and have nothing to give, the other members of the family are glad to provide a church home, and make up his share of the church obligations.

Church financing is one of the troublesome problems with which nearly all pastors have to struggle. It is an old problem; Malachi complained about it in his day, and he said some very harsh things about bringing all the tithes into the storehouse, proving God and having the windows of heaven opened. Many churches live from hand to mouth. They need a ton of coal, so the prayermeeting offering is stressed for that purpose. Sunday morning a drive probably is made for General Budget, at the evening service the pastor must mention another pressing obligation. The next service it is some other urgent obligation. Thus the congregation is taught to give only when pressure is applied. Frequently when the official board meets urgent obligation is discovered and each member of the board then makes a contribution to help hurdle another debt. If some faithful member places his tithes in an envelope and gives in the proper way, he may find that before the service is over, a special offering will be taken, and he must contribute again, or be classed as a slacker. Thus the membership lapses into a haphazard plan of financing the church. The unpleasant thing about such an arrangement is that it must be repeated continually.

The pastor is not always faultless when conditions like this continue from year to year. Poor financial methods have, no doubt, caused more church failures than any other one cause. As long as a church has money in the treasury it will usually function, even if only at a "poor dying rate." We never heard of a church going out of business when it had a full treasury. It is when the finances are low and come hard, when the pastor has not been paid his salary, when creditors are presenting bills at every turn—then the devil of discouragement gets hold of pastor and members and many want to quit. If the pastor is too timid to instruct his people in better methods, then he should not complain when troubles arise. We firmly be-

lieve that God has a plan for financing His kingdom, a plan that always works. It would be a strange thing for an all-wise God at such great cost in establishing the plan of salvation, to go away without leaving any method whereby that plan might be carried out.

There are many arguments pro and con in regard to tithing. Some say that it was in the nature of a tax under the old dispensation, that it was impracticable and that the Jews were always breaking down under it; that it is not fair to all alike—some should give more than the tithe; that it eases the burden on some and is too heavy on God's poor; that it is not a New Testament obligation; that it is a temptation to dishonesty—some keeping up the appearance but hiding their income.

Yet, with all these objections, there never has been a better yardstick by which one may measure his obligation to the church. It is a wonderful means of satisfying one's conscience in money matters! Moreover, heaven seems to smile upon the method. A tithing church is a successful church, we never hear of failures among them, it is a happy church, a fruitful church. It is not the purpose of this short paper to discuss the question of tithing, suffice it to say that the main point of tithing is not to raise money. Its primary purpose is not to get some money to pay the pastor, the rent, the coal bills, or other obligations of the church. The tithing system always breaks down when it is placed on such a low level. In fact, tithing is not a system at all—it is a principle—not to get the money but to get the man. The spiritual value of tithing is where the emphasis should always be placed. Tithing is not a plan to be tried, it is to teach men to put God and the kingdom first. The motive must be a spiritual one.

The pastor's problem is to develop among his members a money conscience. When we are saved, and more so when we are sanctified, we have a new conception of sin. We should, and usually do, have a new conception of our financial obligations to the Lord. So long as a man views his obligations to his fellowmen in a different way from that of his obligation to God, he needs instruction. If one thinks his debt to his fellowman is of greater importance than his debt to God, then by keeping himself in debt to his neighbor he can by that plan avoid paying anything to the cause of Christ. One may acknowledge his debt to his landlord, but woefully neglect the greater debt that he owes to his Lord. It may take time to bring a congregation up

to the point where they have a conscience on the subject of money. This is a part of the work of the ministry, and it is a great work. You do not make tithers of people by legislation, by resolution of the official board, by scolding, ridiculing, belittling people who have no conviction on the subject. It will take patient teaching, the good example of the pastor, here a little and there a little. One sermon on tithing will not make a tithing church, but by faithful, kind instruction results will be produced.

While some members of the church may have little conscience in the matter of tithes and offerings, yet they frequently do have a very sensitive conscience on the way church funds are handled. If one wants the revenues of the church to dry up, let there be a suspicion that the money is not being properly reported, or is being misappropriated. Loose methods of handling church funds have caused much trouble, and pastors and church treasurers, though innocent of any wrong, have brought reproach upon themselves and the cause. By poor business methods trouble is invited.

Every church board and treasurer should demand that an assistant check the funds, and that the books be audited regularly. The treasurer should demand this for his own protection. If one objects, there is usually a reason! It is very necessary that competent persons be elected to the office of treasurer. One, of course, must be honest, if not he should not be even a member of the church; but it is not enough to be honest, one must have ability to properly handle, record and disburse funds. When one knows that he must make a regular report of funds collected, disbursed and on hand, he will be more careful with such funds. There comes a temptation when funds are on hand and no accounting is ever required, to "borrow" such funds. It is frequently found difficult to replace such funds, the matter gets out of mind; and then doubts arise as to whether the funds have been repaid, and all doubts are resolved in one's favor. One should never be continued in office as treasurer who carries about any considerable amount of church funds, who fails to make records when receiving funds, who uses church funds for private purposes, or who fails to preserve and disburse funds according to business principles.

It is unwise for the pastor or church board to keep the church "in the dark" as to the financial condition of the church. People will give more readily when they know there is a real need, and that the money will be used for the purpose for which it is

collected. The matter of raising funds should be placed on a worshipful basis, and not made a kind of auction contest to see which side of the house can get the most money in the shortest time. When a certain amount of money is needed for any obligation, if it is necessary to make public appeal to the audience, then the audience should know whether the amount has been subscribed or paid. It is not fair to go on pleading for funds, because the money seems to come easily, when there already has been a sufficient amount pledged. Trick methods or misrepresentations are a kind of financial racketeering that is just as sinful as any other kind of wickedness.

It is about as necessary that the pastor be a good financier as it is to be a good preacher. The preacher who succeeds in bringing up all claims for missions, colleges, benevolences and local expenses, whether he has won many souls or not, will usually be in demand. On the other hand the preacher who always leaves debts unpaid will not get ahead so rapidly. Be as good preachers as you can, but do not fail to look after the financial part of your work.

* Paper read at a Preachers' Meeting, Baltimore-Washington Zone.

Soak Your Sermons

BY SYLVESTER A. SMITH

IT HAS been the custom of many old-fashioned women to soak clothes before washing. The evening before the ordeal, the clothes were placed in tubs of water in order to soak the dirt loose—this made the washing easier, quicker and more effective. Perhaps the analogy is a bit defective, but in my musing today, I felt that there are some lessons in sermon making to be learned from this ancient mode of "wash" preparation. Permit me to pass them on to you.

In the first place, the dirt and cloth were so closely and tightly united that the difference was often not readily recognizable. It took time for the separation to be made—just so with the materials that present themselves at once to the mind for the Sunday morning sermon—sometimes the adequate material is not at once recognizable from that which is not. It takes time for the inadequate to be soaked loose.

Quite often in passing the tubs of wet clothing, the washer woman stirs them a bit. This helps in the process. There are many thoughts in reading, and objects in observation, that afford opportunity for the

wide-awake minister to stir his soaking theme while going about his weekly routine. These stirrings will help wonderfully in the matter of clarifying material relevant to the sermon.

But more than the actual and purposeful stirrings of the washer woman is the silent, penetrating action of the water which slowly but surely separates the cloth from the in-filtered grime. The water is at work all of the time. And I believe that the subterranean channels of our consciousness can well be likened to the water into which the "dirty duds" have been thrown for soaking.

A well-chosen theme thrown into the "soak" early in the week gives a trend and direction for thinking which discovers the material latent in the subject. Reflection breaks this material into main divisions and subheads, which are necessary to the formation of the outline. This leads not only to careful selection of material, but also to clarity of perception as well. And it should be mentioned in this connection that clarity of perception in the mind of the minister is most likely to issue in clarity of perception in the mind of his hearer.

Moreover, the soaking process has the effect of shrinking materials which have heretofore not been subjected to water. Sermons should be "preshrunk." There are some reasons why short sermons are best; and the shortened sermon need not be short in worth-while content. Just as the shrunken material has the same amount of goods as it had before the shrinking process, the "shorter-in-time" sermon should have all the "real meat" of the longer one.

First, shorter sermons are more easily remembered. If the minister wishes his congregation to meditate on the message he has delivered, he should make it short enough for memory retention.

Second, the people who make up our audiences are products of a fast-moving age. They are willing to subject themselves only to that which moves and marches to the goal—and that at almost double-quick time. We have no right to demand that our people listen with an assumed interest to a lot of irrelevant material. Make it plain and to the point.

Put your sermons in the soak, my brethren, to give them analytic form. Put them in the soak, and soak them until they shrink. Out of the analytic form shall come synthetic strength, and out of temporal brevity shall arise lasting worth.

This is an exhortation to my congregation's pastor, and I should not wonder if it could be addressed to other pastors also, in the regions round about.

Why Preach?

By J. Glenn Gould

WHAT considerations are there that will induce a man to give his life to the work of the Christian ministry? In the eyes of the world preaching is difficult and unpleasant business and wholly unnecessary. St. Paul recognizes this popular attitude toward the ministry of the gospel when he asserts that "it pleased God by the foolishness of preaching to save them that believe." It must be remembered that the apostle is here contrasting the wisdom of God with the wisdom of men, the one seeming to the other to be utter foolishness. But even interpreted thus, his words have peculiar weight. There is no escaping the fact that to the worldly minded man the business of preaching is a fool's undertaking. If this be true, why preach?

In fairness to truth, it must be said that what is foolishness to one man is a thing divinely inspired to another; and this is supremely true of gospel preaching. "The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." The preaching of Christ crucified and risen is a message of hope and deliverance to a world sorely distraught in sin. It is the proclamation of an infinite mystery; a mystery that becomes gloriously clear and certain to those who have been initiated into Christ by the process of repentance and faith. It is a message without which men will be eternally lost; by which they receive the promise of the life that now is and that which is to come. It is the message of the broken heart of a crucified Savior; and, as Jowett has so eloquently said, demands the ministry of bleeding hearts if it would be faithfully proclaimed. But bleeding is not easily done. If preaching costs blood, why preach?

It is difficult to understand why any man would deliberately choose for himself a career in the Christian ministry. Such a choice must rest upon a profound misapprehension of the nature of the task. Of the Jewish priesthood the writer to the Hebrews declared, "No man taketh this honour unto himself, but he that is called of God." If such a standard was maintained in the days of the old dispensation, we can

expect God to insist upon an equally high standard for those who preach the gospel of His Son. "No man taketh this honour unto himself." What a profoundly solemn warning is contained in that word! It is an "honour," both holy and awful, in the truest meaning of the term. To be the mouthpiece of Almighty God; to stand in His stead, pleading with men for Him; to feel the crushing responsibility with which God invests His ambassadors; indeed, it is an awful honor. Now, warns the Book, no man taketh it unto himself. The tremendous responsibility which devolves upon the preacher; the fearfully exposed position which he occupies, standing between God and men; the intolerable, crushing burdens which must be borne if one prove faithful, burdens which, but for the grace and mercy of God, would completely overwhelm one; these and many other considerations combine to make it appear the height of folly for one to aspire to a place within the ranks of the Christian ministry.

My own reaction to these responsibilities is one of the greatest shrinking. With the passing years that shrinking has not diminished, but rather has increased. I never seem able to escape from a trembling of soul, and frequently of limb, in the presence of the great obligation to implore men on behalf of God. I have come to love the work; but it is a love that is born of God; it is no part of my natural self. Candor compels me to confess that I am a Christian minister today because only thereby can I save my own soul. "Necessity is laid upon me." "Woe is me if I preach not the gospel."

But, we may well inquire, what constitutes a divine call? I am frequently asked that question by young people who are struggling with this problem; and have never been able to give a categorical reply. Many times the question is given a personal turn: How did you know when you were called to preach? The answer to that question faces a twofold difficulty. In the first place, many a call to this sacred office—and mine among the many—is incapable of exact definition. And in the second place, if such a call could be defined, it would confer no

benefit upon the eager inquirer; because no two calls to the ministry are identical. In this holy business God never repeats Himself.

This diversity in God's method of calling men to His service is presented most effectively by Dr. J. H. Jowett in his famous "Yale Lectures." "Here is Amos," he says, "a poor herdman, brooding deeply and solitarily amid the thin pastures of Tekoa. And rumors come his way of dark doings in the high places of the land. Wealth is breeding prodigality. Luxury is breeding callousness. Injustice is rampant, and 'truth is fallen in the streets.' And as the poor herdman muses 'the fire burned.' On those lone wastes he heard a mysterious call and he saw a beckoning hand! For him there was no alternative road. 'The Lord took me as I followed the flock, and said, Go, prophesy!'"—JOWETT, *The Preacher: His Life and Work*, pages 13, 14).

In sharp contrast was the call of Isaiah, the friend and confidant of Uzziah the king. Under the gracious and beneficent sway of Uzziah prosperity and hope had again come to Israel. Then, like the stroke of doom, Uzziah died a leper. In his anguish of grief the bereaved Isaiah sought out the temple of the Lord for comfort. It was a memorable day; for though he had lost his king, he found his Lord. "In the year that king Uzziah died I saw the Lord." Isaiah had a vision of a mighty God, with a vaster sovereignty, moving and removing men as the ministers of His large and beneficent purpose. Isaiah mourned the fall of a king, and he heard a call to service! "Whom shall I send, and who will go for us?" One man fallen; another man wanted! God's call sounded through the impoverished ranks, and smote the heart and conscience of Isaiah, and Isaiah found his vocation and his destiny. "Here am I, send me!"—JOWETT, *op. cit.*, pp. 14, 15.

It was still different in the call of Jeremiah. With a startling suddenness the questionings and wonderings and outreachings of his soul were crystallized into clear and certain leadings. As Dr. Jowett puts it, "One day, we know not how, his circumstances slightly shifted, and his vague meditation changed into vivid conviction, and he heard the voice of the Lord God saying unto him, 'Before thou camest forth out of the womb I sanctified thee, and ordained thee a prophet.'"—*Ibid.*, p. 16.

These three classic examples might be multiplied many thousands of times. The typical call to preach, which has become almost a proverb among us, is supposed to be characterized by the command, "Go preach,"

written in letters of fire across some azure sky. But such a "call" is so rare as to be virtually nonexistent. There are times when such a clear-cut command out of heaven is a thing greatly to be desired. It would at least put an end to all uncertainty and enable one with single eye to pursue the work of the Lord.

My own summons to Christian service partook of none of the startling and dramatic elements contained in the proverbial call just described. The first intimation as to the course of life which God was proposing for me came as stealthily and silently as the coming of dawn. I well recall how, just as I was reaching the early 'teens, I was able to descry, as through a mist or a twilight, the earliest suggestions of the call of God. They were disturbing, but not at all convincing. However, they grew in definition and intensity as with the dawning light, and their shadowy and nebulous character gave way to clear-cut challenge. There was a period of time when the ministry as a career was set over against other possible courses of life, as though it were still my privilege to make some choice among them. Not for long, however, could the matter be faced in that spirit. So imperious did the command of God become that there soon appeared no alternative save the eternal loss of my own soul. The proposition had reduced itself to a choice between preaching and perdition. Then came a short, sharp struggle which ended in an entire submission of heart to the whole will of God. The matter was settled forever. In the more than thirty years which have come and gone since then, this old issue has never once been raised.

I have dealt thus at length with my own experience because I am more familiar with it than with the experience of anyone else. I know full well, however, that such a relation offers little assistance to the soul still facing this unsolved problem, due to the diversity of the divine operation referred to above. Despite this diversity, there are some uniform elements that are to be found in every genuine call. It may be well to consider them briefly.

One thing is certain, the leadings of God in this, as in every other important matter can be definitely ascertained. One should certainly await such a clear, inner assurance of the will of God before embarking upon so perilous a voyage as the Christian ministry. There will be times when only a guidance that is rooted and grounded in absolute certainty will hold one true to his course. Such an assurance will be like the sun in his strength and the stars in their courses to a mariner surrounded by threat-

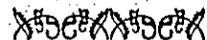
ening dangers. There are cases known to history where fond parents have held before the impressionable minds of their children the idea that they "ought to preach"; with the result that whatever "call" was received originated on earth rather than in heaven. Then, again, many splendid, but misguided, people in the church imagine that any young person gifted with verbal fluency, otherwise known as "gift of gab," ought certainly to be preaching. If this is one's only inspiration, it will be found to have evaporated with the burning heat of midday, leaving one stranded, disillusioned and broken. Nor is it sound wisdom to say, as many good people have said, that the fact of the white harvest fields and the scarcity of laborers is call enough for any man. Particularly is this appeal employed with respect to service on the mission field, and with the most tragic results. I would counsel, in sober earnestness, that one wait before God until the call is written indelibly on mind and heart; indeed, until one is possessed by the conviction, "Woe is me if I preach not the gospel."

Another element that is all but universal in a genuine call to preach is the recognition and approbation of the spiritually minded church. I say this is all but universal. There have been rare cases where the call of God to the individual seemed to run exactly counter to the aggregate wisdom of the church.

Saul, upon his return to Jerusalem from Arabia, encountered a peculiarly difficult situation. His attitude had been for long so malignant toward the believing company that very few were able to believe him a sincere Christian, to say nothing of deserving a place as a preacher among the followers of the Lord. But at the crucial moment Barnabas appeared and brought the weight of his influence to bear upon the church with the result that Paul was accepted and given the right hand of fellowship. Every Saul, with the call of God upon him, will meet his Barnabas somewhere along the road, and receive recognition and encouragement at his hands.

A third element which will accompany a definite call of God to the ministry will be an opportunity for service. God never sets one aside for this holy office and then closes the doors of opportunity in his face. I grant you, there may be occasional and brief exceptions to this rule; but as a general thing the rule obtains.

These evidences will, therefore, accompany a genuine call of God to the sacred office: A clear inner assurance of the will of God; recognition on the part of the church; and opportunities for service in the great harvest field. After all due allowance is made for exceptions, I cannot escape the conviction that these are identifying marks of any genuine leading of the Lord into Christian ministry.



Nothing Atones for Failure in Evangelism.

Since the major, ultimate objective of the church is to reach unsaved people a failure at this point is a basic, fatal failure. A merchant who does everything well except secure customers will go broke. The fisherman who succeeds in everything except catching fish has failed at a focal point. The farmer who does everything perfectly, except gather his crop, is a failure. The church which does everything well except that thing for which it was instituted—to save the lost—is a monumental failure. The pastor who succeeds in his ministry at every point except that of adding people to the church on profession of faith has failed in the primary mission of the ministry.—Arkansas Methodist.



■ THOSE GLORIFY GOD MOST who look with keen eye and loving heart on His works, who catch in all some glimpses of beauty and power, who have a spiritual sense for good in its dimmest manifestations, and who can so interpret the word that it becomes a bright witness to the divinity.—SELECTED.

The Supremacy of the Holy Scriptures

First of a series in
Introductory Studies in Our Holy Scriptures

By J. W. Goodwin, General Superintendent Emeritus

AFTER reading the sacred books of the Gentile nations, we have nothing to fear in comparing them with the writings of our Holy Bible. Our Bible comes to us freighted with information; radiant with light which penetrates the dark ages of the past and which reveals the cause of the world's diseases, bringing the balm of healing for the sick soul of man. It tells where we all may go after the toils of life are over. The literature of the Bible sparkles with such a beauty in its poetry and song as cannot be found in any other book. Its holy light shines upon the detailed duties of human behavior, "a lamp unto my feet, and a light unto my path." While the Bible does not claim to be a book on science, yet it does not conflict with any established or fixed scientific law, although it was written thousands of years before modern scientific investigation, by men who claimed no scientific knowledge. Although its pages were written before the dawn of modern discoveries and before critical history came into being, yet the writers did not fear to give detailed facts of times, places and names of persons in its records of history. Its beautiful language is so simple that old and young may read with profit. Its message is so filled with human interest that earthly wisdom gladly bows with reverence at its clear declarations, while the humble peasant of the field rejoices in its glorious light.

WHAT MAKES THE BIBLE AN INSPIRED BOOK

All admit that it contains truth, but that is not the distinguishing mark. It is Truth! "Thy word is truth" (John 17:17). What is truth? A. T. Pierson once said, "Truth is the reality of things, as opposed to all falsehood, illusion and delusion, deceptive appearance and unsubstantial, unenduring good; verity versus vanity, reality versus appearance, substance versus shadow, certainty versus doubt." "The truth cannot be burned, beheaded or crucified. A lie on the throne is a lie still and truth in a dungeon

is truth still, and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accident of position can change the essential nature of things or the eternal laws which determine their destinies" (from a speech of President McKinley). Whittier, in his immortal poem, *Miriam*, said:

We search the world for truth
We cull the good, the pure, the beautiful
From graven stone and written scroll
From all the old flower fields of the soul.
And weary seekers of the best,
We come back laden from our quest,
To find that all the sages said,
Is in the Book our mothers read.

If the facts could be known, I believe that all the real truth which can be found in the world today has come from God's revelation to man, either from the heavens above or in the earth below. All the discoveries in nature, as someone has said, "is only thinking God's thoughts after Him."

THE HONEST SIMPLICITY OF THE BIBLE

The great works of literary art have been written on the lives of great men: Plutarch was one of the greatest scholars of his time, a master of Greek and Latin, but chiefly known today from his written biographies. He undertook to give a picture of forty-six illustrious men, one-half from Greece, one-half from Rome. It was this work of *Plutarch's Lives* that made him famous.

The Bible is filled with biographies of its heroes and noted men. Who has not read the life of Abraham with thrilling interest, the life of Joseph, and others, which although read many times, still are fresh and new with human interest. Rich indeed are those stories a hundred times told to our children who listen with absorbing interest.

Man, in writing up the records of his heroes seldom mentions their shortcomings, all the dark places he covers with the glory of their victories. Only God could afford to tell the truth about his friend Abraham, or

of the meanness of Jacob. Only God would dare to tell of the sin of a great king like David, and have it written down in a book to be read by all succeeding generations. Very often in a brief space God gives the story of even a good man. The illustrious Enoch, who was so precious to God that He took him unto Himself by a miraculous translation, yet God took only forty words to tell about this great man and his three hundred years of faithful labors. When He would make known the failure of a worldly preacher, all that is said, is "Demas hath forsaken me, having loved this present world." What a tragedy! But told in nine words. How frank and honest is our God when dealing with men. Great and wise Solomon has his picture given in a short sentence. God gave him wisdom and riches, and he did many mighty works; but his weakness and failure are told briefly (see 1 Kings 11:4).

THE GLORIOUS UNITY OF THE BIBLE

One of the marked features of the Koran, although written by one man, is its lack of unity. Laws made and given in one place, and abrogated in another. Hundreds of laws changed and abrogated. How different with the Holy Scriptures:

The variety of aim, authorship, environment, and subjects embodied in the different books of the Bible, as well as the long period, variously estimated at from a thousand to fourteen hundred years, during which the process of composition, collaboration, editing and unification into a single volume went on, are circumstances which suggest the historic groundwork of the various literary qualities which we find in the Word. Picturesque outlines of the beginning of things, in the morning of time; an account of the origin of the race, and of the emergence and growth of sin in the world; sketches of heroic personalities—now elaborate, and now brief, mere thumbnail portraits, as it were—and narratives of their struggles, adventures, sorrows, failures, sins, and victories; songs and prayers which touch every chord in the human heart, and sweep the whole gamut of the experience of the race; messages spoken by anointed messengers of God to kings and nations, in times of peril and transgression and calamity; wise maxims, keen proverbial utterances—the wisdom of the many crystallized into current intellectual coin for all time by the wit of a few—dramas of suffering and of joy; a biography, fourfold in form, that stands alone in its absolute perfection of plan, detail, and moving force, and in its fadeless and stainless beauty; letters to endangered converts and inchoate churches and bodies of people just gathered out of idolatry, and assailed by temptations and woes, which, however peculiar to their time, were yet

universal in their essential nature, and which repeat their allurements and specious phases of iniquity in various guises in every age since that early day of trial and martyrdom; mysterious imagery, startling visions, detailed directions concerning forms of worship—here we have, in a single far-ranging sentence, at least a suggestion covering the different sorts of writings to be found in the Bible (*Charms of the Bible*, Young, p. 51).

With all this variety, the Bible holds to one central unit of thought and purpose, namely, holding human thought and action in relation to a holy God. We have a holy Book given through revelation and inspiration by a holy God to bring man into holy living and communion with Himself. Holiness is the golden thread which runs through all this one great Book.

Man created in the image of God, through his own acts lost this divine likeness in moral rectitude. The first promise given by a loving God was that through the human seed there should be a mighty Deliverer who would, although bruised, crush the power of the tempter and thus make a new beginning for man. This seed of the woman was a promised Messiah, Jesus of Nazareth, the Sin-bearer and Deliverer from all iniquity. This song of redemption—a redeemed people with the image of God restored in holy manhood—is the central truth which shows the unity of this great Book: "And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (Isaiah 51:16).

Here we are told that the underlying purpose of God in creation and in its established laws, the purpose of His inspired Word and His preserving providences, was that He might have a people as His very own, in whose heart would abide His holy law. For this purpose He gave His Son who lived a holy life in this sinful world, and died as our sacrifice. "For he hath made him to be sin [or a sin offering] for us, who knew no sin; that we might be made the righteousness of God in him." God's people must be a holy people, or the purpose of God in creation, and revelation, and providence will fail. But Jesus never fails. Some will hear and obey.

THE DIVINE SEAL OF THE HOLY BIBLE

is its appeal to the consciences of men. No other book so grips the conscience. The Chinaman spoke a volume of truth when he said, "The One who made me made the Book." It never could have reached the sublime status in human interest without

that strange and unearthly grip on the conscience of man. Through it God speaks to the heart and awakens the soul from its guilty stupor, and urges and persuades men to turn from darkness to light, and from the bewitching folly of Satan unto the God of love and holiness. Note some of its words, so searching:

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). "Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him" (Isaiah 3:11). "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20). "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezekiel 18:4). "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it" (Isa. 5:14). "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:10). "Search me, O God, and know my heart: try me, and know my thoughts" (Psalm 139:23). "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24). "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5).

Note some of its invitations: "Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:16-18). "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isaiah 44:22). "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear" (Isaiah 65:24).

The response in penitential confessions thrill the soul: "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord" (Psalm 25:7). "For

mine iniquities are gone over mine head: as a heavy burden they are too heavy for me" (Psalm 38:4). "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me" (Psalm 40:12). "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom" (Psalm 51:2-6).

How deeply into the heart do these statements cut their way. They speak directly to human consciousness and with pointed finger declare, "Thou art the man."

If the Church will go back to its Bible with faith and devotion, and if our ministry will preach from its pages, "Thus saith the Lord," we may again witness a gracious revival of conviction which will bring men to repentance. Let us then turn from our own words to the Bible:

"Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour" (Jeremiah 23:29, 30). "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:9-11).

THE CONTINUITY OF ITS HOPE

is the light which shines upon our prophecy. The Bible does not leave us alone at the close of life's journey. The promise which was given by God in that moment of man's transgression, that the seed of the woman shall bruise the serpent's head, runs through all the holy Scriptures like the bloodstream in the human body. The God-given hope of

a promised Redeemer shines like the burning sun in the firmament of God's eternal plan. God does not stop with sin and its discouraging powers. Through His Son, as a mighty Conqueror whose might is bringing deliverance over sin, He rides on in triumph. Rejected by His own, and scoffed at by those who ought to have known and loved Him, the Son undaunted by the cross, trod the winepress alone. Death could not hold this mighty Conqueror, who in due time conquered death and lives today to intercede for sinners. But the Christian's hope does not have its fulfillment until in final glorious triumph the Son of God rides in glorious victory over Satan's power, banishing death and wiping away tears of sorrow and establishes holiness forever in the earth made new. What a hope, centered in the Christ who becomes the center and glory of eternity.

THE BIBLE IS SUPREME IN ITS ADAPTABILITY

to all peoples of all time, all nations, all races, all classes, all grades of society. Its principles apply to business, and advocates justice to the toiler; it sets the right example for the home, cheers the brokenhearted, strengthens the weak, offers food for the hungry, water of life for the thirsty soul, rest for the weary, comfort for the mourners; it points to the path of life and introduces the soul into the presence of the King of kings where there is fullness of joy and pleasures forevermore. There is no station in life; no disaster, no disappointment, no burden, no sorrow, no problem so perplexing but the Holy Word has clear directions to a healing balm which takes the sting out of life. The young and the aged, the rich and the poor, the high and the low, the wise and the otherwise may receive help from its rich store. The Word of God is pure gold tried in the fire; it is a light which shineth more and more on the path of the just unto the coming perfect day.

THE PRACTICAL TEST OF THE BIBLE IS IN PERSONAL EXPERIENCE

The attitudes of men can never change the eternal facts. Truth is not only real but it is also practical. It can be put in the laboratory of experience and tested. We are invited to taste and see. An aged sister who marked her Bible on the margin "T P" was asked what those letters meant. "Why," said she, "that means tried and proved." As we study, we shall find great fundamental principles of truth and righteousness which may be put to a practical test; we shall find principles of justice and peace

which can be proved in their practical application in human society; there are also promises and precepts which can be demonstrated in personal experience. God's inspired Word lays down fundamental laws of conduct which when broken bring calamity and disaster of the transgressor.

Our Lord unfolded some principles and spiritual laws which when obeyed will bring knowledge of spiritual realities. Here is His challenge to every honest seeker, "If any man will do his will, he shall know of the doctrine." Obedience to the Father's will is fundamental in all experiential realities.

To follow Christ is the way of life, for He is the way, the truth, and the life. "He that followeth me shall not walk in darkness, but shall have the light of life." He that follows will know that he has passed from death unto life. Hence no one need go on in darkness, but may prove the reality of a new birth by simply turning from all known evil and turning in faith to Christ.

If anyone would prove the working out of that good and perfect will of God which sanctifies the soul, all that is needful may be found in a full and complete consecration to become a continuous and living sacrifice, holy and acceptable. Any believer who will walk in all the light shining upon his pathway may know the reality of the cleansing blood which cleanseth from all sin.

Faith is no airy, speculative nothing. Faith is a full persuasion of truth in a trustful, loyal heart to God. Faith does not require an investigation for better knowledge; all it needs to inspire action is to realize in whom it places confidence. This faith, like Abraham, walks out not knowing all the whys and wherefores; all it requires is to know the path to take.

The eternal truth must be tested and tried, for it is practical in life and death. We speak what we do know and testify to what we have seen. The gospel has been and can be demonstrated in reality. What can be demonstrated must be scientific. That it requires faith and obedience should be no wonder, for every new discovery made by man has thus demanded faith to step forth in a new and untried field, and in so doing generally follows a given law. The simple test which our Lord put to those who did not believe Him, was believe the things you can see, that you may know and believe that I am the Son of God. The how of eternal life is in and through our Lord Jesus Christ. He has made the truth to live and glow in the realities of His eternal verities.

A VETERAN Looks Back

•If I Had My Ministerial Life to Live Over Again

By A. H. PERRY

THIS subject calls for a retrospect of one's life. I never have been inclined to live in the past; in fact, never have desired to live my life over again, as I have heard others say they would. Not that my life has been perfect, nor free from mistakes; far from it. I might have done better, but I am afraid if I were to try it over again I might do even worse.

I.

In considering this subject, I will take up some of the things that, as I see it now, I would do differently. First, I think that I would be more careful to mind the checks of the Spirit; particularly in regard to my conversation in speaking of others. I always have endeavored to speak the truth, but there have been times when I have felt reproved by the Spirit for repeating things which I knew, or had heard, yet were detrimental to the good name of someone.

Second, I would be more careful not to fall into any habit, or sin, from which I had been delivered. I have had a slip or so, and have found that it is much more difficult to get victory the second time than it was the first. Perhaps this is the reason that some who have held high positions in the church have fallen. Hence, I would watch and pray that I might not yield to temptation.

Third, I would devote more time to reading good books and religious literature; especially the Bible, and the standard books on holiness, because I desire to be a Bible preacher. Nothing grips men and produces conviction like a "Thus saith the Lord." I can see where, if I had been more methodical in my work, and had not wasted so much time on unimportant and unnecessary matters, I might have improved my mind and have been a much better preacher.

Fourth, I would read more biographies of great soul winners of the past. When I read the biographies of men like Wesley, Finney, Inskip and others, it creates in me a real passion for souls, which passion I must have in order to be a real soul winner.

Fifth, I would endeavor to do more personal work. I always have felt that I was rather a failure at personal work, although

I have had a few outstanding instances of genuine conversion as a result of personal work; one instance as an example: While pastor of a Methodist church in a small town in Wayne County, Ohio, following a revival we had a reception for the new members received. A man, whose wife was a member of the church, came to this social gathering. While there I was impressed to seek his salvation, therefore made an appointment to visit him at his home. God was in it. When I began to talk with him about his salvation, he was interested, and soon was on his knees. His wife and I prayed with him, he was saved right there and joined the church on the following Sunday.

At other times I have failed utterly, and being too easily discouraged, I would give up. Yet personal work is one of the very important parts of a minister's work. I have found that calling—house to house calling if possible—is very effective in reaching the people.

Sixth, I would spend more time in prayer. When I started out I did not aspire to be a great preacher, but I did desire to be a real man of prayer. I confess that I have not attained my ideal. God has given us some remarkable answers to prayer just as He has given a few remarkable revivals; but they seem to be too far between. During a revival at our church Dr. Gibson gave a very remarkable talk, at a small day service, on "Praying a Certain Prayer." He wanted to know how many of us could point to a certain time when we prayed for a certain thing and received a certain answer. He said there were not many who could point to five such prayers. I found that I could count more than that; but they seemed altogether too few over a period of thirty-four years. There was that kind of a prayer prayed that day, which was answered that night.

I will relate an instance that occurred in my ministry which illustrates what I mean. While pastor in a certain town, there was a young man whose parents were good members of the church, and he seemed to be one of the best young men in the Sunday school, although he was not a Christian. I took a special interest in him, took him with me occasionally to religious meetings, and dealt with him personally in regard to his salvation. He attended church services regularly, also the revival meetings, yet did not make a move. On the last night of the revival, before going to the church, I was greatly burdened and went into the study to pray. This young man came up before me and I saw that it was he for whom I was burdened. I prayed that something definite might be

done that night, and I received the assurance that he would be saved that night. I preached the best I could and made the altar call; some came, but the young man did not move. His mother came down from the choir and tried to get him to come to the altar, but he would not. She went back to the choir crying. I kept saying to the Lord, "You promised him tonight." I left the pulpit and went down the opposite aisle so as to come up behind him and take him by surprise. At the rear was another young man in whom we were interested, and I stopped to invite him; and when I turned around, the one whom I had started for was halfway down the aisle toward the altar. He was saved that night. Afterward he said, "I don't know why I went. I was halfway down the aisle before I knew what I was doing. I had made up my mind not to go." God answered prayer. I have had other similar answers to prayer, but why so few? We have had some cases of divine healing. Again, why so few?

We have had chronic seekers, good people continually coming to the altar, who some way did not grasp salvation. I have felt that in some way we should be able to pray them through. I still believe that if we lived close enough to God we would develop a faith that would enable us to see far greater results in answer to prayer than we do.

II.

In the second place, I will consider some of the things that I would not change. I started out with some very strong convictions:

First, a belief in the infallible Word of God; that the Bible is the Word of God, that the preacher's business is not to defend the Book, but to preach it. I still believe that the Bible is its own defense, that if it is faithfully preached, it will accomplish that which God pleases and prosper in the thing whereto He sent it (see Isaiah 55:11). I still would preach the Word, and endeavor to declare the whole counsel of God, knowing that, "The gospel . . . is the power of God unto salvation to every one that believeth."

Second, I would preach the biblical doctrine of sin. Not that sin is only a mistake, or error of judgment, nor a diseased condition of the physical man; neither is it the remains of the jungle nature handed down to us by our brute ancestors, from which we have not yet evolved far enough to throw off this carnal or brutish nature. But we believe that man was created in the image of God, holy; that through disobedi-

ence he fell and became sinful by nature and a sinner by practice; that because of this sinful nature, when he comes to years of accountability he invariably commits sin, therefore is dead in trespasses and sins; and, unless he repents and believes on Jesus Christ unto salvation, he will utterly perish in hell. I would still preach that the lake of fire is eternal, that there is no escape after death.

Third, I would still preach that since all are spiritually dead, they must be born again. The doctrine of regeneration is sadly neglected today; also the necessity of repentance that takes one out of the sin business, and out of the world. I believe that there is a tendency on the part of us Nazarene preachers to *soft-pedal* when it comes to some of the popular sins and worldiness of the present-day. But if I were to live my ministerial life over again, I would still hold to the old line, perhaps a little stronger than I have done. Experience has taught me that I have got along best, and had greater results when I have preached straight from the shoulder, have called sin, sin, and warned men to forsake all sin and the world and live as becometh holiness. I would preach as a necessary prerequisite to salvation a repentance that not only includes confession and forsaking of all sin; but also a purpose to make restitution for the sins of the past, as far as it is possible to do so. Some things cannot be made right, but they can be put under the blood. Thank God!

Fourth, I would preach holiness to be obtained as a second work of divine grace, not only as a privilege, but as a necessary preparation to enter heaven. The old expression, "holiness or hell," is true; hence the importance of preaching clearly and insistently the necessity of all believers being sanctified wholly.

Fifth, I would emphasize the necessity of continuing in the grace of God, exposing the fallacy of that pernicious teaching of eternal security. While it is the privilege of believers to live victoriously, die in peace and enter heaven; yet it is possible to fall from any state of grace and die lost, hence the importance of encouraging our people to grow in grace and persevere unto the end.

Sixth, I would still proclaim the doctrine of free grace, through the atonement of Christ, whereby all who will, of every race and color, may come to Christ and be saved on the terms of the gospel. I would emphasize that "whosoever will may come" and thus place the responsibility upon each individual whether they will be saved or lost.

Seventh, realizing that newborn souls are but lambs, and that even the old sheep need

a shepherd's care, I always have felt, and still feel, the responsibility of His command to "Feed the flock of God," which He hath purchased with His own blood. I believe that this is one of the greatest tasks of the pastor; that the believers may not only know Jesus as Savior, but also as Friend and Brother, and the Holy Spirit as Comforter, Counselor and Guide. That they may be fed upon the Word of God and enabled to appropriate the promises in order that they may develop into stalwart children of God, and thus be able to stand. That they will not become a prey to the false doctrines and isms of our day. Again, we would say, "Who is sufficient for these times?" It would seem that only a God-called man or woman would undertake such responsibility.

Eighth, I would try to preach the doctrine of the second coming of Jesus in a sane, scriptural manner, without trying to set dates, etc. I would endeavor to show that the prophecies are being rapidly fulfilled, that the tribulation seems to be beginning, and that we ought to be ready for the rapture at any moment.

Although I believe in the imminent coming of our Lord, I would hold revivals, or organize and build churches, encourage and support our colleges, and push the cause of missions as though I did not expect Him for a thousand years. In other words, Work as though He might never come, and yet be ready to drop the things of this world and go to meet Him at a moment's notice, "We'll Work Till Jesus Comes."

* Paper read at the Miami Valley Nazarene Ministers' Association, by pastor of First Church, Dayton, Ohio.

The Church Paper

A prominent Presbyterian church, on its weekly program, printed the following reasons for taking the church paper:

1. A religious paper makes Christians intelligent.
2. It makes them more useful.
3. It secures better pay for the pastor.
4. It secures better teachers for the Sabbath school.
5. It secures better attendance at the prayer meeting.
6. It leads to a better understanding of the Scripture.
7. It increases interest in the spread of the gospel.
8. It promotes unity of faith and practice in the church.
9. It exposes error.
10. It places weapons in the hands of all to defend the truth.
11. It affords a channel of communication between brethren.
12. It gives the news from the churches.
13. It awakens the talent of the church and makes it more useful.
14. It throws light upon obscure questions of practical interest.
15. It is a great aid in the study of the Bible.
16. It cultivates a taste for reading.
17. It makes the children more intelligent.
18. It makes better children.
19. It creates interest in the salvation of others.
20. It gives the current news of general interest.—Exchange.

I Am the American Flag

"I speak with the voice of divine authority; I awaken inexplicable emotions; I make you cry for joy and laugh in bitter derision in the face of danger. I am the Flag.

"I am not a mere attribute of civic consciousness; I am its pulse and its breath. I am as dear as wife, children, mother, father, brothers and sisters. You will fight for me as willingly as you would fight for them. I am the Flag!

"I have been flouted by pagans and distorted by the isms of ingrates who live under my protection. I have been subjected to questionable practices and smeared with slime of petty politics. To such I give my charity but withhold my respect. I am the Flag!

"To those who would take the white and the blue from my color scheme; and to such as would lay their foul symbols upon my fair folds, I remind them that God and democracy are closely related and that no act of mankind can alter my sacred purpose.

"I am the Flag! I bear silent testimony that this is a godly country; I exemplify the integrity of a righteous people; I am woven of a material that will not shrink."—*Ft. Morgan (Colo.) Times.*

Balancing the SPIRITUAL DIET

By THE COUNTRY PARSON

IN THE few churches I have served I find that there are certain lines of truth that most congregations need presented about every so often. Probably like most preachers, there are some things I dearly love to preach about, while some other truths are not so pleasant to preach. Presumably, if I want my congregation well fed they must have a balanced spiritual diet. If they lack certain spiritual vitamin B, they will be troubled with malnutrition, even though I do load the table with my favorite spiritual viands; and their spiritual eyesight may become dim, as lack of vitamins will cause this.

Failure to set a good spiritual table will be quite as disastrous to me as it will be to my flock. I love to preach on the Second Coming more and more as I see the time drawing near, but if I allow that truth to overbalance all others, I will soon be known as a one-track preacher, and that I do not want to be, except as one who preaches holiness continually. There are so many special days that before I am aware of it, I may neglect to preach the great doctrine and experience of holiness as I should unless I have a way of checking on myself. Seeing inconsistencies in some who profess holiness, I may become a preacher who "skins" the flock each Sunday, if I am not watchful. No congregation can stand constant peeling.

The Bible says to "Comfort ye my people"; and when I preach a sermon full of comfort, more people will come to me and tell me that I preached a good sermon, and we all like to preach "good" sermons. But my dear people do not need comfort alone; they are good and sincere, but they need exhortation and much teaching along the line of the ethics of holiness. I must not neglect these even though I could be a more popular preacher by so doing. Theological preaching requires more study on my part and more prayer for ability to present it effectively, and if I am lazy, I am apt to slight this sort of preaching. Surely we must have a proper amount of it if we want to build strongly, both for now and also for the future.

I must have a way of measuring to see if I am balancing up my preaching. I might even grow negligent about observing the preaching on Missions, which should be at least

monthly, if I would have my folks "on their toes" along missionary lines. I must do this if I take the "General Budget," and make it a warm, glowing, interesting privilege—such as "supporting our missionary work," "paying our dear General Superintendents," and so on.

Good housewives keep a menu chart. They do not just hope the family will get the various food elements required by the human body; they plan that these wants may be supplied. When they do this, their labor is rewarded with the red cheeks and sparkling eyes of the members of the family. They are paid when they see the interest with which the members of the family approach the table. Appetites are not cloyed with one kind of food continually served, even though in a different guise; and the family are quick to realize that the meals are better at home than at the restaurant, and they like to eat at home. There is nothing like good food to hold the boarders!

As a preacher, I may not be able to use the skill of others who have more ability, but I can at least do the best I can to set up a good fare even though the dish it is served in is not handsome. So, I prepared a chart on which I check the weekly menu. The subjects as I have classified them would not meet the classification of every other preacher; each would have his own special tabulation of topics. These are what seemed to me to be essential. Naturally there is some overlapping of topics. For instance, there are few sermons in which I do not touch on holiness, but a real holiness sermon is one in which I specifically preach throughout on the great doctrine. I expect that a really big preacher would not need a device like this, but for a young preacher, or a mediocre preacher, it is a great device to keep out of a rut, and we may as well quit when we get in a rut.

	April	May	June	July	Aug.	Sept.
Holiness	**	*	**	*	*	**
Missions	*	*	*	*	*	*
Evangelistic	***	**	***	**	***	***
Prophecy	*		*		*	
Theological	*		*		*	
Comfort	*	*	*	*	*	*
Exhortation	*	*	*	*	*	*
Special	**	*	*	*	*	*

This is the chart for one-half year. Check marks under each month indicate the times one preaches on a certain topic. Under Missions I include stewardship. Specials are days like Christmas, Mother's Day, etc., which rightfully have a part in our program.

Simon the Tanner

By Leo C. Davis

He lodgeth with one Simon a tanner (Acts 10:6).

I AM thinking today of preachers who lash out at their flock and make a tannery out of their parish. I am going to use the above clause for a text, and then proceed to do with it just what such ministers do when they give their people their usual Sunday morning scourging: I am going to leave the text. It does not warrant the application I am making of it, anyhow. I am going to do as I please with it, make it bend to my purpose. I am going to cast reflection upon the two noble men to whom the text refers; in short, I am giving my text a thorough tanning; just as do ministers with the glorious gospel, when they indulge in scolding, whipping and hide tanning. They leave their text and their scripture lesson and proceed to grind their own ax. They have but little regard for the upbuilding of their people in godlikeness, but rather, they desire to make everything in their parish bend and do homage to themselves. Such are quick to insinuate, to reflect upon and to ridicule sometimes even the very best characters in their church.

I certainly am doing a grave injustice to the two noble men of my text when I use them to caption this article. True, the Apostle Peter had once whipped out his sword and taken off the ear of the servant of the high priest, and had he not missed, he might have taken off his head. But now he had been purged from all such carnality by the fires of Pentecost, and it is a shame for me to even bring up the old subject of "sword" and "ear." And Simon, with whom the apostle was lodging, also was a noble man, engaged in a lawful business.

Yes, ministers who become "tanners" are out of harmony with the gospel and its spirit. They are being used to accommodate purposes entirely out of God's will and plan. They might be used to be a real blessing and benediction, but alas, Satan is using them to malign, to destroy, and to undo all that a solicitous Christ hath wrought in the hearts of His people.

Why do some ministers forget their high calling and stoop to start a fight, or to bring a contention and a division among God's people? I give three reasons:

First, it is because they lack real religion. Tannery preachers are not Christlike. Of course, they think they are far more spiritual than many others, but when they are measured by real Bible standards, they fall woefully short. Their fire is not of the kind that builds and blesses, but it is of the nature to rend and devour.

Second, it is because they are shallow in their thinking. When such imagine that their tactics will win, even for themselves, they are doomed to disappointment. Even now, smoldering resentment is among their people which will, in the end, turn about and administer to them the greatest demonstration of hide tanning that they ever have beheld, and they will furnish the "hide."

Then, too, if such ministers imagine that their flocks are growing in grace and attaining to deeper depths in God, they are again doomed to disappointment. True, they may arouse quite a few amens and certain compliments such as "I like to hear a preacher make it hot," etc., from certain babyhood saints, but such do not determine the correctness of the preachers' position. Many are just enough tainted with carnality to shout a preacher on, when he indulges in carnal preaching. The judgment seat of Christ alone will reveal every man's work of what sort it is.

Third, some of such ministers have been wrongly influenced; some tanning ministers are not of that spirit down in their heart of hearts. They have been brought under the influence of some other minister who is, in reality, of such type; they have been "dwelling with" one Simon, a tanner. If, after a while, they form associations with other ministers, more Christlike in their demeanor, they will see the folly of their methods and go out of the tanning business.

The skinning preacher might stage a come-back if he would but meditate more conscientiously upon the following scriptures: "The servant of the Lord must not strive"—"For the wrath of man worketh not the righteousness of God"—"Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God"—"If any man have not the Spirit of Christ, he is none of his"—and "Feed my sheep."

Let us have a greater care for those for whom Christ shed His blood.

January-February, 1943

THE PREACHER'S ENGLISH

By Leewin B. Williams

A PREACHER should be a good reader. A certain pastor seldom reads a lesson from the Bible, apparently for the reason that he is conscious of his inability to read correctly and pronounce words properly. Practice reading aloud, pronounce each word distinctly; consult a good dictionary for correct pronunciation of words about which you are not sure. You may discover that you are habitually mispronouncing some words. Check yourself on the following words:

AENEAS—ee-NEE-uss
AHIMELECH—uh-HIM-uh-lek
ACELDAMA—uh-SELL-duh-muh
BELTESHAZZAR—BELL-tee-SHAZ-er, principal accent on SHAZ
BENOI—buh-NOE-eye
ELIEZER—ELL-ee-EE-zer, principal accent on EE

EXQUISITE—EKS-kwi-zit, dainty, delicate. Keep the accent on the first syllable.
HANDKERCHIEF—(1) HANG-ker-chiff; (2) HAND-ker-chiff. The last syllable rhymes with cliff, not with thief, chief.

OFTEN—OF-n, the t is silent.
DOUBLE NEGATIVES—Using the word NO for ANY.

Wrong: I haven't no more candy.
Right: I haven't any more candy. Haven't and no are both negatives; therefore use any.

Choose the correct word in these sentences, avoid double negatives:
We didn't see (no, any) difference in the colors.

Have you (no, any) more apples?
"I didn't do (no, any) wrong."
Why didn't you find (no, any) nuts in the grove?

Do not tell us (nothing, anything) about the trouble.
I didn't hear him say (nothing, anything) about the meeting.

Nothing (never, ever) pleases her.
We (have, haven't) done nothing.

Collective nouns such as flock, committee, jury, army, herd, etc., usually take a singular verb; but sometimes the individual members of the group are thought of, then the plural verb must be used.

A committee of ten boys was chosen.
The company was ordered to halt.
The crew were asking for shore leave in turns (as individuals).

A crowd of people (was, were) rushing into the hall.
Do you know what verdict the jury (has, have) given?

The senior class (has, have) assembled for a group picture.

BONERS:
The old preacher said, "I would like to see all the parties, all the amusements, all the clubs and everything that goes with them, thrown into the river"; and then closing the service he announced, "Brethren, let us sing, 'Shall We Gather at the River?'"

REPORT CONFIRMED—An old lady was unable on account of her many infirmities to attend church on Sunday. The pastor made her a visit during the week and she explained to him why she was not present on Sunday. "Well," replied the pastor somewhat jokingly, "I suppose you did not miss much." "That's what they all told me," frankly replied the old lady.

A FEMININE SECRET—"Run across the street," said a mother to her little boy, "and see how old Miss Brown is this morning." A few minutes later the boy returned with this report: "Miss Brown says it's none of your business how old she is."

THE OVERWORKED "AMEN."

Why is it that a preacher will inject a lot of "amens" into his announcements. He seems to introduce sentences with "amens," punctuate with "amens," and fill in all the gaps when he runs out of words, or his thoughts get foggy, with "amens." The word is an expression of approval, meaning "so be it." It has long been used as the terminus of our prayers. If we did not close our prayers in some formal way, others would not know when we were through. Suppose the preacher should substitute "so be it" for the word "amen," then we would have something about like this: "Well—so be it—get a song book—so be it—and all join in singing No. 245—so be it. I fear all are not singing—so be it. Let everyone join in singing the next verse—so be it." When he came to the announcements we would have this: "So be it—we will have preaching this evening at 7:45—so be it; prayer meeting on Wednesday evening—so be it; the monthly meeting of the board will be held on Monday evening—so be it. So be it—we will now receive the offering—so be it." We wonder if the preacher ever thinks how these needless expressions sound to strangers. This note may fall under the eyes of some laymen who have to listen to this Sunday after Sunday, and I seem to hear from them a hearty "AMEN."

In this connection it would be well for the preacher to study these three words: Redundancy, tautology, verbosity.

REDUNDANCY means, being more than is required.

TAUTOLOGY means, unnecessary repetition; to repeat needlessly the same idea or thought.

VERBOSITY means, using an unnecessary number of words.

Much would be saved in printer's ink, in time, and in spoken words if we would leave out unnecessary words. Note these sentences:

He ascended up.
He went to see an eye oculist.
He made a new beginning.

The officer asked if any eyewitnesses had seen the accident. Better: The officer asked if any one had seen the accident.

Each and every one of you. Better: Each one of you.

We will sooner or later win the war. Better: We will eventually win the war.

He believes in mental telepathy. The word "mental" is unnecessary.

He speaks with a slow drawl. Better: He speaks with a drawl.

I disapprove of gambling in any shape or form. Better: I disapprove of gambling.

Please repeat the question again. Better: Please repeat the question.

The story was retold over and over.

Brevity
"When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing into a minute.
Life is short—a fleeting vapor—
Don't you fill the whole blank paper
With a tale which, in a pinch,
Could be crowded into an inch.
Boil her down until she simmers;
Polish her until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day."

CO-OPERATION—A speaker was trying to impress his hearers with the value of real co-operation between all business men. A man in the audience asked for his idea of what real co-operation would be like, and could he cite a real case that would prove to be genuine and not a sham.

The speaker thought for a minute or two, and then said, "This to me would be real co-operation. When you see a Methodist bishop umpiring a Sunday baseball game between the Knights of Columbus and the Ku Klux Klan for the benefit of the Jewish Charities, that would be true co-operation."

Worry Is Irreligious
Worry and anxiety are not only futile and unreasonable but actually irreligious. As we take our part in the struggle for the ultimate triumph of good in the world, let us be content to take each day as it comes, consciously living it as perfectly as we can.—ADVANCE.

Services That Are DIFFERENT

By W. W. CLAY

A MARRIAGE CEREMONY

SEVERAL years ago a couple came to me to be married and asked that the Bible which the bride carried be used in the ceremony. A ceremony was improvised for the occasion. Others who saw it asked that it be used again, till it is now the accepted form for all my weddings of Christian young people. Of course it is adapted from other forms already in use so far as the opening part is concerned. The ceremony is as follows:

You present yourselves before me, a minister of God's holy Word, to be united in the holy bonds of matrimony. The covenant of marriage should not be entered upon lightly, for it is of divine appointment, and excepting the covenant of grace, is the most solemn, serious, intimate and tender into which human hearts can enter. But believing that you both, in the sweet and quiet hours of your companionship together, have duly considered the sacredness of the obligations you are about to assume, I shall propose to you the marriage covenant.

Who giveth this woman to be married? (The bride's father, standing just back of the couple, says, "I do," and immediately takes his seat beside the bride's mother. This part is often omitted.)

A—B—, do you take this woman, M—N—, to be your wedded wife, to live with her after God's ordinance in holy wedlock? Will you love, cherish, honor and keep her, in sickness and health, in adversity and prosperity, and forsaking all others keep you only unto her so long as you both shall live? If so, answer, I will.

M—N—, do you take this man, A—B—, to be your wedded husband, to live with him after God's ordinance in holy wedlock? Will you love, cherish, honor and keep him, in sickness and health, in adversity and prosperity, and forsaking all others keep you only unto him so long as you both shall live? If so, answer, I will.

Knowing as I do that you desire the Lord Jesus to bless your union, and that you want Him to be an honored guest in the home you you are about to set up, I shall ask you if you have brought with you a token of this desire for His blessing? (The bride has carried with her to the altar a white Bible, with long ribbons as a book-mark placed in the book at Matthew 19:6.

On arrival at the altar she hands the Bible to her maid of honor. When this question is asked, the maid of honor hands the Bible to the bride, who hands it closed to the minister.) You have given me as this token, this holy Book, the Bible, God's message to me. (Minister opens Bible to place marked by ribbons.) I have opened it to that beautiful sentence uttered by our Savior himself: "What therefore God hath joined together, let not man put asunder." This tells me that God himself is present at this ceremony in a more intimate sense than we can realize; that He himself seals the vows you have spoken; and that He regards these vows of such supreme importance that He refuses to let anything but the angel of death sever these holy bonds. As a token of your mutual assent to your union together, please join your right hands. (The minister lays open Bible on the altar, facing the couple, or they remain standing if there is no altar while the minister holds the Bible in his left hand for them to place their clasped hands on it. If they kneel, as is preferable, the minister says:) As you kneel at this altar, lay your clasped hands upon this open Bible. (Minister touching clasped hands with right hand says:) Inasmuch as you have thus sealed your vows to each other in the presence of God and these witnesses, I pronounce you husband and wife together, in the name of the Father, and of the Son, and of the Holy Spirit.

(Couple continues kneeling while the minister standing offers prayer. Then the minister says:) you may arise. (Immediately on rising, the groom kisses bride, the minister offers congratulations, and says:) And may the Lord's richest blessings attend you as you travel together down the pathway of life. (This is the signal for the parties to turn and the music for the recessional to begin, or, in informal weddings, for congratulations by the guests.)

A BURIAL SERVICE

THERE is one part of the usual burial service that is so chilling and depressing that the writer has always wished it could be omitted, and that is the sentence beginning, "Earth to earth, ashes to ashes, dust to dust." In lieu of this, for several years I have been using a different form, which while applicable specially to Christians might be adapted for others. It is as follows:

The Twenty-third Psalm is repeated, after which the minister says:

We have gathered here around this open grave to pay our last respects to one whom God in His wise providence has taken from us. We dare not think of it as misfortune for the one who has gone—he has entered into life, to be forever with the Lord. We are not bidding him a long last farewell, for we hope to see him again. Just as the early Christians refused to say, "Farewell," but always to their dead loved ones said, "Good night," so may we. Let us use the words of that well-known song, sung first at the funeral of the great minister, Rev. Charles H. Spurgeon:

"Sleep on, beloved, sleep and take thy rest;
Lay down thy head upon the Savior's breast.
We loved thee well, but Jesus loved thee best—

Good night—good night—good night."

(Other verses of this poem may be used if desired.)

Yet I want to remind you that it is with a personal sense of sorrow and loss that I am here, for the one who has passed away was my friend. So I have brought with me these flowers to lay over his silent form—one for faith, one for hope, one for love. One for faith, that God's promises are true, and that through the blood of His dear Son there is no death for any who die trusting in Him. One for hope, that some day we shall be reunited with our loved ones in the blessed by and by. And one for love, love that even death cannot sever, but is still ours and will be ours when we shall meet around God's throne, where we shall know as we are known. (Then follows prayer, closing with benediction.)

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Pet Peeves Against Public Speakers

Sylvester Toussaint of Colorado State Teachers College of Education asked 500 persons in 59 occupations to name their "pet peeves" against public speakers.

Topping the list of 999 grievances, he told the current convention of the National Association of Teachers of Speech, were:

1. Mumbling.
2. Long-windedness.
3. Obvious lack of preparation.
4. "In closing" remarks running on and on.
5. Hesitant ahs, uhs and ers.
6. Folksy remarks addressed to someone in the audience.
7. A show of temper over a disturbance in the room.
8. Vagueness about facts.
9. Mispronunciation of common words.

The Preacher's Magazine

QUOTABLE POETRY

"He Shall Bring It to Pass"

"Commit thy way unto the Lord,
And he shall bring it to pass," I read.
Dear God, I cling to this Thy Word,
I grow bewildered and I need
Thy wise direction. Make my path
Straight and clear ahead, I plead.

"Trust also in him" . . . I would trust
Thee ever, Lord, for if I claim
Thy promise; word by word, I must
Be worthy of it as I name
My heart's desire that lifts in me
Forever like a living flame.

"And he shall bring it to pass" . . . the words
Are like a brightness lit in me,
They shine like silver, sing like birds,
They are a hope perpetually.
Surely in glad return I should
Delight myself, dear Lord, in thee.

—GRACE NOLL CROWELL,
in *The Christian Advocate*.

Through the Waters

When thou passest through the waters,
Deep the waves may be and cold,
But Jehovah is our refuge,
And His promise is our hold;
For the Lord himself hath said it,
He, the faithful God and true:
When thou comest to the waters,
Thou shalt not go down, but through.

Seas of sorrow, seas of trial,
Bitterest anguish, fiercest pain,
Rolling surges of temptation
Sweeping over heart and brain,—
They shall never overflow us,
For we know His word is true;
All His waves and all His billows,
He will lead us safely through.

Threatening breakers of destruction,
Doubt's insidious undertow,
Shall not sink us, shall not drag us
Out to ocean depths of woe;
For His promise shall sustain us,
Praise the Lord, whose Word is true!
We shall not go down, or under,
For He saith, "Thou passest through."

—ANNIE JOHNSON FLINT, SELECTED.

"Be Patient . . . Brethren"

(James 5:7)

Go slow, my friend, and walk with God
As Enoch did of old.
Your life, as pleasing, then may oft
In future years be told.
As measured by eternal things,
God never can be slow,
Yet measured by our thoughtless haste,
Seems often to be so.

So premature the steps we take—
Life's better things we waste.
Impetuous—we speed along,
Unguarded in our haste.
In all our avarice and greed,
How can we hope to know
The joy that lies for us within
God's measured steps and slow?

Take time to pray—to let God speak,
Our will in His combine.
Take time for reverence to burn
And all our dross refine.
Our souls' enrichment let us seek,
Nor haste God in His plan.
Why hurry so? Be patient while
God makes a better man.

—GRANT COLFAX TULLAR.

God Speed the Day

So many things I cannot understand,
Because I only see the tangled thread:
The curse of war; its suffering; its hate;
Its inhumanity; its maimed; its dead.

But some day God will gather up these
strands,
And weave a perfect pattern of His own:
A world devoid of suffering and strife,
Where savagery and war shall be unknown.

So may we always put our trust in Him,
And pray that He will speed that blessed
day,
When peace and love shall rule again on
earth.
May it be done according to His way.

—ADRIAN L. JOHNSON,
in *The United Presbyterian*.

SERMON OUTLINES

Appropriation

SCRIPTURE—Acts 3:1-11. Read the entire lesson.

And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaped up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God (Acts 3:4-8).

The wonders of Pentecost were still on. People everywhere were stirred. People were getting saved in droves. The evangelists were still in town and on this particular day two of the preachers, Peter and John were going over to the temple to spend some time in prayer. A beggar had been carried and laid at the gate to ask alms of the church people. Holding out his hand he asked these preachers for a small coin whereupon Peter answered, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And he took him by the hand, and lifted him up. The man was healed. He then leaped up, stood and walked. Then he entered the temple walking, leaping and praising God.

I. First note that here was a man lying at the gate of perfect soundness and deliverance of life.

It was just one step to healing. He was carried there by some friend. He lived on the little pittance he received from begging. He was a burden to himself and to his family.

II. He knew the way. He knew the trouble, but had not the power to do as he wished.

I know I ought to, but—
I want to be healed, but—
How very many know the way now, but—

III. This is a graphic picture of many a life today.

They lie just before the gate of perfect deliverance.

There is freedom, rest, joy, life, food and happiness.

There is victory over self and sin. How many church people are paralyzed. They would like to be useful, but cannot.

IV. There was paralysis in his nature somewhere.

What he would do he could not. Paralysis of unbelief today. Paralysis of an unsundered will.

Paralysis of a hidden sin. V. Peter, "Such as I have, give I thee." Peter, stirred his expectation. "Look on us."

Lifted him out of the ordinary channel. "Silver and gold have I none." WHAT HAVE YOU TO GIVE THEN? Peter told him of another—"Jesus." Got his eyes fixed upon another. He gave him a helping hand. He gave him a personal touch. He had Jesus and gave Him to this poor man.

APPROPRIATION

The blind man took healing. The leper took cleansing. The Syrophenician woman took healing for her child. The sick woman touched the hem of His garment and was well. Dear heart, come to Christ. He has purchased for you all that you need. Take it and go free.

—H. H. WISE.

The Triumph of the Soul

SCRIPTURE LESSON—2 Corinthians 4. TEXT—Now thanks be unto God, which always causeth us to triumph in Christ (2 Corinthians 2:14).

INTRODUCTION

1. Soul's triumph is in Christ.
 - a. "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).
 - b. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:19).

I. SOUL'S TRIUMPH OVER SIN

1. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12).
2. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Hebrews 6:19).

II. SOUL'S TRIUMPH OVER "POWER OF SIN"

1. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6).
2. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (1 Peter 1:22).

III. SOUL'S TRIUMPH OUT OF "TEMPTATION"

1. "The Lord knoweth how to deliver the godly out of temptation" (2 Peter 2:9).
 - a. In financial losses—lesson of Job's trials.
 - b. Loss of friends—lesson of Job's trials.
 - c. Sickness—lesson of Job's trials.
 - d. In sorrow. "Verily, verily, I say unto you, that ye shall lament and weep, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy" (John 16:20).
2. From temptation. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10).

IV. SOUL'S TRIUMPH IN "DEATH"

1. "I will ransom thee from the power of the grave; I will redeem thee from death; O death, where are thy plagues? O grave, where is thy destruction?" (Hosea 13:14).
2. "O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:55).

CONCLUSION

—JAMES H. GARRISON.

Be Yourself

I have fought a good fight, I have finished my course, I have kept the faith (2 Timothy 4:6-8).

In Paul we have an example of a man's being himself, finishing his course and doing his own work. Some sort of selfhood we are going to develop, some sort of work we are going to do, some use of life we are going to make. God has in mind the selfhood we should develop; the work we should do; the use we should make of life. Being in the experience of entire sanctification not only makes possible the development of our best and most usable selfhood, but lays upon us an obligation for such development. Our business here below is that of being the persons God would have us be, and doing the work He would have us do. It is one thing to have the Spirit and know that we have Him. It is another matter to know Him, learn His will and ways of working, and become efficient in our co-operation with Him in His work. This will require our entire earthly career while here, and forever in the hereafter.

I. You have a heredity, such as no other person has ever had, or ever will have. Whatever may or may not be said of heredity, it is a force in life that in the whole realm of nature, men are recognizing its value in matters of improvement. Like all else that goes into the development of personality, its powers and possibilities must be discovered, developed and used. This will require the work of a lifetime. The good must be used; the evil inhibited. Make the

most of your heredity. You have a place to fill in the building of your character and personality.

II. Whatever may, or may not be said of the forces of environment, the right use of it, and right responses to it are tremendous factors in the development of personal selfhood. God has not only endowed us with the attributes of freedom of choice, but He has put us in a world where that attribute must be brought into constant use. Right choices are essential to the building of right character. Make the best use of your environment.

III. Every effort you put forth to be another than yourself will prove a hindrance to you in the development of your own personal selfhood. God has needed but one Apostle Paul. He has been here; he has done his work, and done it well. You are here to be, and to do, in all that goes into the making of sanctified life, living and service. God needs you in the personality He designs that you should develop. Be yourself.

IV. God has a place for you to fill; a work for you to do. This place can be filled; this work can be done by none other than yourself. All that makes living worth while is the consciousness that the will of God is being done in and through you. An ever-present question is, How may I know the will of God? That is something you must be ever learning, and may be ever learning, as your capacities for such learning are developed. Searching the Scriptures; waiting upon God; co-operating with Him in His work will prove helpful. The worth-while things of life are not easy. Make the most of your fellowship with God.

V. You have an investment of life to be made. This is the one worth-while investment possible in this vale of tears. The rewards of other investments are temporary and fleeting. The right investment of life is the one investment that will yield enduring and eternal dividends. Christianity is—and ever will be—a forward looking affair. A well invested life here is a good preparation for life hereafter. Life does not end at the tomb. Paul went out of life here below with a forward look. He had enjoyed much of the grace of God here. He would enjoy vastly more of it in the hereafter. Not only was he looking forward to heaven, but to what would be his in heaven. The glories of grace we enjoy here are earnestness of the glories of grace we shall enjoy hereafter. —H. O. FANNING.

No Cross—No Crown

TEXT—Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34).

Our cross is not church going, giving, etc., but it is being true to God, even though our wills must cross the wills of friends and loved ones.

I. To the true Christian, life is not a pageant, but it is a march of suffering.

In the roll call of the heroes and heroines of faith in Hebrews 11, these folks marched with a conquering tread toward the goal.

II. Cross bearing is laborious, sometimes sorrowful, but it is inevitable if one would be a Christian.

The text does not force one to be a Christian.

But the conditions of following are fixed if we do become Christians.

We must either take the cross or cease to call ourselves followers of Christ.

III. One's cross is wisely, kindly and surely chosen for him.

"The ground where thou standest [now] is holy ground."

Not going to be, but is now.

IV. The Cross is to be carried—not dragged.

Carry your cross with a smile.

One is not to whine through life about the load.

It is to be carried joyfully and willingly.

V. The cross that Jesus carried was not made by Him.

It was made by others.

Yours will be made by others.

There are plenty of people who will assist in making it.

Few people will help you to bear it.

Jesus had only one to help Him and he was a colored man and drafted.

You may not have more than that.

VI. The cross is not greater than His grace.

Not to murmur at our lot.

Not to despise it by neglect of duty.

Not to talk too much about it but shoulder it and move on.

"My Grace Is Sufficient for Thee."

VII. The reason we are to "endure patiently."

1. There is such a short distance to go.

2. Just a few days and you will slip from under yours into eternity.

We may be within a few weeks, days or even hours now.

We buried a very contentious wicked man some days ago. At the funeral the good wife remarked, "I am so glad I didn't run away from my burden but was faithful to the end. It all seems so short now."

3. Again, better people than ourselves have carried crosses.

They had rougher and longer roads than we.

VII. The patient carrying of the cross is the best and surest way to honor our Lord.

Do not dread it so. It is not as bad as it looks.

Jesus will take it away or broaden your shoulders to bear it.

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Two Evidences of the Baptism with the Spirit

I. PURITY OF HEART (Acts 15:8)

The symbol of the Holy Spirit was the tongue of fire, the token of the Divine Presence. God never baptizes with the Holy Spirit unless He purges from sin.

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God cleanses the heart that He may fill it with His love. This dynamic love flows to God and to men.

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THEME—Preparing for Providential Changes.

TEXT—What manner of persons ought ye to be (2 Peter 3:11).

INTRODUCTORY

1. The setting of the question.
2. Facts to face—2 Peter 3:1-10.
 - a. Words of prophets and apostles.
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 - c. God's unfailing Word—past, present, future.
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I. "IN ALL HOLY CONVERSATION"

1. Relations toward men.
 - a. In business (Matt. 7:12; Rom. 12:17; Eph. 4:23).
 - b. In home life—(Eph. 5:22-24).
 - c. In social life (1 Cor. 13; 1 Tim. 5:22).

II. "GODLINESS"

1. Relations toward God.
 - a. In worship (Heb. 10:25).
 - b. In Bible study (1 Peter 2:2).
 - c. In prayer (1 Thess. 5:17).
 - d. In service (1 Peter 2:9).
 - e. In keeping His commandments (Matt. 28:18-20).

III. "LOOKING" AND "HASTING"

1. For the day when the earth shall be destroyed (2 Peter 3:10-12).
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IV. HOW TO BE WHAT WE OUGHT

1. Diligent with our opportunities.

—Gospel Banner.

The Revealed Mystery of God's Will

SCRIPTURE LESSON—Ephesians 1.

TEXT—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love (Ephesians 1:3, 4).

INTRODUCTION.

1. Give general statement of scripture in relation to the subject.

2. Set forth the four steps to be discussed:

- (a) Object of bestowing His grace.
- (b) Place of bestowing His grace.
- (c) Purpose of bestowing His grace.
- (d) Nature of bestowing His grace.

I. OBJECT OF BESTOWING HIS GRACE

1. "Us." "Who hath blessed us" (Eph. 1:3).

2. We are the recipients of His grace.

II. PLACE OF BESTOWING HIS GRACE

1. "In heavenly places" (Eph. 1:3).
2. To live in His will. His appointed place for us.

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1. "That we should be holy" etc., and "According to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:4, 8-12).
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1. It is found in the administration of His grace.

a. Regeneration of the soul.

(1) Paul inverted the order perhaps for emphasis, as found in the following references:

- (a) "Forgiveness" (Eph. 1:7).
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(1) A threefold manner as shown in verses 13, 14.

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(c) "Earnest." Receiving the earnest of our inheritance which is a part of one's salary as a promise or pledge of all—or title deed.

c. Complete revelation of His mystery.

(1) In chapter 1 and verses 15-19 we find the Apostle Paul praying that "The eyes of your understanding being enlightened; that ye may know" three things:

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CONCLUSION:

—JAMES H. GARRISON.

Guidance

Perhaps in all Christian living, especially to the young Christian, no question is so vital as guidance.

Does God guide His children?

Psalm 25:9; 32:8; 73:24; Isaiah 58:11; Jeremiah 3:4; Luke 1:79; John 16:13; Proverbs 3:6.

These statements of scripture—and there are many more—teach that God will guide. But to be guided by the Lord, we must meet the conditions of guidance.

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We should be close enough to the Lord to realize these.

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The fanatic, "God always leads me." One could be mistaken.

There is no royal road to guidance. Must be learned in God's school.

When confused, submit to God and wait. The Christian often comes to the place of absolute perplexity.

Two roads—which?

God clarifies in waiting. The enemy would rush you to choose.

Illustration—A glass of muddy water clarifies in waiting.

IN CONCLUSION—Guidance is sometimes ordinary and sometimes extraordinary.

Paul's leading into Macedonia—extraordinary.

The Passover—the man and pitcher of water—extraordinary.

Usually guidance is a continued inner impression that comes gently.

Guidance is only a step at a time.

Illustration—Night watchman given lantern. He was told to make this tower every hour. "It's too dark up there, I can't see the top. I can see only one step at a time."

That is God's way. Only one step at a time.

GENERAL RULES

To be guided—our motives must be pure.

To be guided—our wills must be surrendered to God.

To be guided—one must be much in prayer.

To be guided—must wait for the gradual unfolding of the plan of God.

—H. H. WISE.

Three Phases of the Christian Life

TEXT—That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God (Col. 1:10).

I. INTRODUCTORY

1. Paul had a true conception of practical Christianity.
2. He exemplified, in his own life, the exhortation he gave to others.

II. PRESSING ONWARD IN FAITHFUL SERVICE

"That ye might walk worthy of the Lord."

1. "Of the vocation wherewith ye are called" (Eph. 4:1).
2. Pleasing the Lord in all things.
 - a. In conversation, social conduct and in business life.
 - b. In home life.
 - c. In all religious matters.

III. FRUIT-BEARING. "Being fruitful in every good work."

1. Feeding the hungry, visiting the sick.
2. Clothing the naked, extending sympathy to the sorrow-stricken.
3. Giving support to the gospel work.
4. Telling others of Jesus and His love.

IV. SPIRITUAL DEVELOPMENT. "Increasing in the knowledge of God."

1. Through the study of the inspired Word.
2. Through the study of God as revealed in nature.
3. Through the guidance of the Holy Spirit.
4. Through willingness to do His will.
5. Acquiring a better conception of God's love, mercy, grace, and power.

—J. S. SHOEMAKER, in *Gospel Banner*.

Wages of Sin

SCRIPTURE LESSON—Rom. 6:15-23.

TEXTS—It is appointed unto men once to die, but after this the judgment (Heb. 9:27).

For the wages of sin is death (Rom. 6:23).

INTRODUCTION

1. As the rule man attains unto his chief desire.
2. The fixed scale. Today man's wages is based on a fixed scale.
3. Our pay is received as compensation for energy expended.

I. WE REAP WHAT WE SOW

1. In kind. If we plant wheat we will reap wheat.
2. In quality. The wise man chooses grade "A" to plant.
3. So will we reap in the spiritual and moral realm.

II. SIN IS PROGRESSIVE IN NATURE

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psalm 1:1).

1. Walketh, "Not in the counsel," etc.
2. Standeth, not "in the way of sinners."
3. Sitteth, not "in the seat of the scornful."

III. SIN IS PROGRESSIVE IN CHARACTER

Our conduct determines character. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

1. Sin limits one's possibilities.
 - a. Illustrate by the fly getting into the spider's web. "Be not entangled again with the yoke of bondage."
2. Sin reduces one's range.
 - a. Illustrate by the beast tied to a post. The farther he walks the more the rope winds around the post and the shorter becomes his range.
3. Sin incarcerates one in the confines of eternal death.
 - a. The progression of sin in one's character builds such a wall about oneself that at last, alone he stands incarcerated within his own temple of doom.

CONCLUSION

—JAMES H. GARRISON.

Foundation Truths

SCRIPTURE LESSON—Micah 6.

TEXT—What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8).

INTRODUCTION

1. Micah prophesied just at the close of the work of Amos and Hosea; and was contemporary with Isaiah.

2. Micah is called, "The Countryman and Democrat," and "The Commoner."
3. He recognized the social injustices of his time and condemned the sins of Israel. He is bold and fearless.

I. THE WORLD'S ESTIMATE OF THE TEXT, Micah 6:8.

1. Dr. George Adam Smith calls it, "The greatest saying in the Old Testament and only one in the new Testament which excels it, 'Come unto me, all ye that labour, and are heavy laden'" (Matt. 11:28-30).
2. Dr. Elliott of Harvard gave Micah 6:8 as the text for the Statue of Religion in the Congressional Library.
3. It has been regarded by many as the "platform" for Old Testament teachings.

II. DIVISIONAL INTERPRETATION OF THE TEXT

1. "To do justly." A threefold requirement of action.
 - a. First to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37).
 - b. Second to thy fellowman. "Thou shalt love thy neighbour as thyself" (Matt. 22:39).
 - c. Third to thyself. Do not rob the soul of its privileges in God.
2. "To love mercy." This goes beyond simply doing what is just. It goes beyond merely keeping the "law."
3. "To walk humbly with thy God."
 - a. This requires a changed life—"to walk with God."

III. APPLICATION OF THE TEXT FOR TODAY

1. This text seems to reach far into the standard of New Testament grace.
2. The mere law side of text is not sufficient in this day of grace. It takes the text plus the cross.

CONCLUSION

—JAMES H. GARRISON.

The Transformed Life

TEXT—Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Romans 12:2).

INTRODUCTION

To the devout Christian we can think of nothing that would be more agreeable to him than to know at all times the will of God and to live a life of conformity to that known will. That there is danger the Christian may not always be so disposed is evident from the fact that the Lord has considered it necessary to warn His people through His apostles of the danger of world conformity. It is to be observed that the text deals with the mental and bodily features of Christianity. The previous verse speaks of presenting our bodies a living sacrifice, and this

verse speaks of the renewing of our minds. The spiritual aspects of salvation have been dealt with in earlier chapters in the Epistle to the Romans. The twelfth chapter connects right onto the end of the eighth chapter, the chapters between being parenthetical.

I. THE DESIRABILITY OF GOD'S WILL

Notice how the value of God's will is set forth in the text.

1. It is good: It ought to be plain to anyone that God's will is best in all things. He knows what is best for His people, and it must therefore be good for them.

2. It is acceptable. Some things that are good for us are not acceptable. But God's will is recommended as not only good but also acceptable. Truly the Christian, born again with new appetites, should find God's will acceptable. To find it disagreeable suggests a lack in Christian experience.

3. It is perfect. We move from the positive good through the comparative acceptable, to the superlative perfect in describing the will of God. What words could be used to more manifestly set forth the glories of God's will? Ought we not all to desire it above all things?

II. THE DISCOVERABILITY OF GOD'S WILL

Not only is God's will desirable, but it is also discoverable to the earnest soul who will seek the right method of discovering it. There are the negative and the positive sides of the method of discovering God's will.

1. The negative side—"Be not conformed to this world." To be conformed means to run in a parallel line with the world—to do as the world does: follow its fashions of dress, speech, recreation, etc. It is a great temptation to do as the mass of people do. But the way to destruction is broad and the Bible says that many go that way. To be conformed to the world is to shut off the discovery of the will of God. With one's spiritual radio, so to speak, tuned to the world's wave-length it is impossible to always discover the good, and acceptable, and perfect will of God. God does not speak in terms of this world's vocabulary.

2. The positive side—"Be ye transformed by the renewing of your mind." To be transformed means to go crosswise to the world—to have a higher aim; to look to God and His Word and Spirit for direction as to how to dress, how to talk, where to go, and other points of behavior. This will take one along the narrow way. But the narrow way leads to life. It is the way the saints of all ages have trodden. Some paid for their different behavior with their lives, some suffered in prisons, many found themselves ostracized; but God was with them, and they had an abundant entrance into His heavenly kingdom.

CONCLUSION

Since God's will is desirable and also discoverable why should not all Christians,

and all who desire to be such, willingly take God's method of finding His will and doing it? Human nature is so bent on doing things their own way that God's way seems irksome and unreasonable. But the verse before the text says what is required is our reasonable service. Nothing can be more reasonable than to seek the way of Him who created us and has provided for our salvation.—WILLIAM M. SMITH, in *The Gospel Minister*.

Expository Outlines

Radiant Living

(2 Corinthians 4:6-10)

I. RADIANCE AND POWER IN LIFE COMES FROM WITHIN

1. Too many people today seek for them in wealth and are disappointed.
2. Most people allow external conditions to regulate inner reactions and life soon goes stale on them.
3. Man can be so radiant and dynamic in his inner life as to make him a victor regardless of environment and conditions.

II. CHRISTIANITY IS AN INNER LIGHT (v. 6)

1. Given by the God who dispelled darkness in creation by saying, "Let there be light."
2. Through Christ He can shine into the heart of man and dispel the darkness of sin.
3. The light of the certainty of God is given in the face of Jesus Christ.
 - a. The world had been blinded to the real character of God (v. 4).
 - b. Now the glory of the radiant glory of God is revealed in the character of Jesus Christ.
 - c. He came to make God plain and evident to man who was lost and wandering in darkness.
4. This is a personal, intimate knowledge of the light of the gospel of Christ living within.

III. THIS RADIANT LIFE GIVES THE BELIEVER STABILITY AND STRENGTH (vs. 8-10)

1. Keeps the child of God out of the valley of despondency and on the highway of God.
2. This radiant life does not guarantee freedom from troubles, but it does give such inner light that the soul does not get into distress.
3. This life does not grant amnesty from the perplexing, trying things of life, but does bring sufficient light to certify that one does not need to be in distress.
4. This inner light does not promise rosy skies, for persecution and sorrow may be the lot, but this does reveal the one who is the Light of the world and who will not leave nor forsake.

5. This life from God will not always deliver from seeming defeat as readily as the believer desires, but the child of God will be assured that he will ultimately triumph.

- a. This has been manifested in every generation.
- b. Many of the true and faithful Christians of Europe have been temporarily cast down but God did not allow their souls to be cast down.

IV. GOD BESTOWS THIS LIFE AS A TREASURE IN EARTHEN VESSEL (v. 7)

1. Man's body is the vessel.
 - a. It is weak and frail at its best.
 - b. It has natural limitations which God recognizes.
2. God wishes to shine in and through this earthen vessel to bring glory to Himself.
3. Man is obligated to let this light so shine in the heart as to make his entire life adorn the doctrine of God.
4. Paul succeeded in doing this so well that he recognized death as the means of living ultimate victory to the believer (1 Cor. 15:55-58).
5. All believers can follow Paul's example and enjoy this radiant living.

—LEWIS T. CORLETT.

The Provisions of God

(Psalm 36)

I. PICTURED IN SHARP CONTRAST TO THE WICKED (vs. 1-4)

1. A voluntary ignorance of God and His operations (v. 1).
2. An exaltation of self in defiance to God (v. 2).
3. The pursuit of wickedness and evil in contempt of any seeming divine claims (vs. 3, 4).

II. General Provisions. The perfections of God in their sublime and peerless glory.

1. The greatness of Thy mercy—"Thy mercy, O Lord, is in the heavens"—sufficient to fill the whole earth (v. 5).
2. The magnitude of Thy faithfulness coordinated with mercy—"Thy faithfulness reacheth unto the clouds" (v. 5).
3. The beauty of Thy righteousness—"Like the great mountains"—immovable, majestic, beautiful (v. 6).
4. The fairness of Thy judgments—impartial, deeper than sin has ever gone, just and true. "Thy judgments are a great deep" (v. 6).
5. The tenderness of the providence. "Thou preservest man and beast. How excellent is thy lovingkindness" (vs. 6b, 72).
6. Thy love is inviting—"Therefore the children of men put their trust under the shadow of thy wings" (v. 7b).

III. The Perfections of God in individual and specific blessing.

1. Abundant satisfaction with the riches of God's grace (v. 8a).
 - a. Implies an unlimited supply.
 - b. Indicates God's provision for man is peculiarly fitted to meet his deepest need and satisfy his strongest desires.
 - c. Man will enjoy God's blessings if he will taste and see that the Lord is good.
2. "Thou shalt make them to drink of the river of thy pleasures" (v. 8b).
 - a. Man has access to a bottomless fountain of delight like that which watered Eden.
 - b. "There is a river, the streams whereof shall make glad the city of God."
 - c. "He leadeth me beside still waters, he restoreth my soul," for the river of God has wonderful medicinal benefits.
 - d. This causeth the life to abound with beauty and the streams of water make the desert to blossom as the rose.

IV. The righteous have the assurance of God's provision.

1. "For with thee is the fountain of life" (v. 9a).
 - a. An artesian well of the refreshing water of life.
 - b. The source which never runs dry.
2. "In thy light shall we see light" (v. 9b).
 - a. A dispeller of darkness.
 - b. The assurance of continued light on the pathway of life.
 - c. The certainty of divine direction as long as the believer walks in the light.
3. The psalmist had the assurance that God would make these provisions individual (v. 10).

V. God's Provisions are inexhaustible, so man's partaking must be continuous.

—LEWIS T. CORLETT.

The Consciousness of God's Knowledge

(Psalm 139)

I. The psalmist had a deep consciousness of God's knowledge.

1. He testifies to God's individual scrutiny and knowledge (v. 1).
 2. He marvels at the details and extent of it (v. 6).
- #### II. The writer was overwhelmed with the fact that man is ever in the presence of God.
1. God knows everything about man (vs. 1-4).
 - a. Movements (vs. 2, 3).
 - b. Thoughts (v. 2).
 - c. Journeys (v. 3).
 - d. Words (v. 4).

c. Implies that God's knowledge has hindered man in his wrongdoing (v. 5).

f. Leaves man in wonder and amazement over the exactness of His knowledge.

2. Man is unable to get away from God or flee from His presence (vs. 7-12).
 - a. God is omnipresent (v. 7).
 - b. God fills all places (v. 8).
 - c. God's power and providence are about man at all times (vs. 9, 10).
 - d. God sees through the darkness and into the secret places (vs. 11, 12).

III. God's knowledge of man may be very precious to the individual (vs. 13-18).

1. God made man capable of knowing Him and obeying Him (v. 14).
 - a. The psalmist is amazed at the marvelous constitution and make-up of man.
 - b. God placed in the world everything necessary to satisfy every legitimate desire of man.
 - c. The writer is confident that his soul knows these things.
2. God's knowledge of man is primarily to help man (vs. 17, 18).
 - a. This makes them very precious.
 - b. The details of God's knowledge of man and sympathetic thought for man are beyond man's ability to compute.
 - c. God wants to be a companion to man and to dwell in him.

IV. The recognition of God's interest causes the psalmist to ask for more definite knowledge (vs. 23, 24).

1. He pleads for a complete revelation of his heart.
2. God's knowledge.
 - a. He wanted his motives checked by the divine inspector.
 - b. He was anxious to have the divine approbation on his moral nature.
3. He invites God to try him and weigh his thoughts.
 - a. He wanted all attitudes revealed which might cause pain or grief and cause him to go astray.
 - b. He was anxious for his thought life to be pleasing unto God.
 - c. He wanted his mental faculties to be completely abandoned to the Lord.
4. He was determined to go in the way everlasting.
 - a. He realized God was anxious to help him and he invites divine aid.
 - b. He learned that the best way to end right was to walk the pathway of life with the Lord.

V. Every man can make God's knowledge precious to Him if He will appreciate it and invite a closer divine inspection.

—LEWIS T. CORLETT.

Fragrance from Mary's Offering

TEXT—John 12:3.

INTRODUCTION—Mary, at the feet of Jesus, tries quietly to honor her Lord by anointing Him with spikenard. She is discovered by the fragrance of her offering.

The offering was fragrant because:

I. IT WAS UNSOLICITED

1. No one would have been harmed by its omission.
2. Her love was unsatisfied by ordinary courtesies.

II. IT WAS COSTLY

1. Do we plan our offerings, or give merely the odds and ends?
2. "Were the whole realm of nature mine, That were an offering far too small."

III. IT WAS HUMBLE

1. A rebuke to the ambitious disciples.
2. "On every mention of her, we find Mary at Jesus' feet."
 - a. She sat at His feet (Luke 10:39).
 - b. She fell at His feet (John 11:32).
 - c. She anointed His feet (John 12:3).

IV. IT WAS APPROPRIATE

1. Gave perfume to the living Lord.
2. A sweet savor for our Sin-offering.

V. IT WAS PERSONAL

1. Giving to the poor was too indirect.
2. We owe Him personal tokens of affection.

VI. IT WAS FAR-REACHING

1. The house was filled with the fragrance.
2. The whole world still smells the fragrance (Mark 14:9).

—MARCUS LIND, in *Gospel Banner*.

Maintaining Sanctification

TEXT—Create in me a clean heart, O God, and renew a right spirit within me (Psalm 51:10).

The cleansing is both a crisis and a process. Sanctification has to be maintained day by day. After God has cleansed there must be a constant renewal of:

1. A life of dependence upon God.
2. A life of discipline.

—SELECTED.

"If We Faint Not"

Be not weary in well doing for in due season we shall reap if we faint not (Galatians 6:9).

Anyone can faint.

All are tempted to grow weary.

There is the everlasting monotony of life.

I. THERE IS THE TEMPTATION TO GROW WEARY

1. Because of the short views of life.
Eyes on the surroundings.
We behold "the battle" and not "the war."
Days of martyrdom—many recanted.
Demas—didn't look to the end and forsook Paul and Paul's Christ.

2. Tempted to grow weary because of the wrestle.

This is a continual wrestle.

There is no stopping.

Our opponent must be watched constantly.

3. Tempted to grow weary because one does not see more results.

Noted preacher wrote resignation.

Felt he had failed. Before handing it in he read in the paper of the death of a wonderful Christian woman, who had been influenced to Christ by his ministry. Of course he did not resign.

Telugus labored in India twenty-five years without a convert. The revival then came and thousands were swept into the kingdom.

4. Tempted to grow weary because of the lack of reinforcements.

Fight but no help comes.

Just bear in mind—God will send help in due time.

5. Tempted to grow weary because of the constant contact with the keen edge of the world.

6. Tempted to grow weary because of a failure to understand the way.

There is no romance in repentance.

Bunyan's wicket gate was hard to open. This is to be a warfare.

II. THE REAPING TIME WILL COME

It will come, provided we do not faint.

An old Scottish minister labored one year and the people said, "He must go, only one addition this year and that just a little boy." But that boy was Robert Moffat.

The old minister died. A large crowd attended the funeral. Someone remarked, "A great crowd here." And another said, "Yes, but a greater one yonder to welcome him."
—H. H. Wise.

A Friend in Need or Not

I am the recorder of the ages.

I speak every language under the sun and enter every corner of the earth.

I bring information, inspiration, and recreation to all mankind.

I am the enemy of ignorance and slavery, the ally of enlightenment and liberty.

I am always ready to commune with man, to quicken his being to spur him on, to show him the way.

I treat all persons alike, regardless of race, color, creed, or condition.

I have the power to stretch man's vision, to deepen his feeling, to better his business and to enrich his life.

I am a true friend, a wise counselor and faithful guide.

I am silent as gravitation, pliant and powerful as the electric current, and enduring as the everlasting hills. I am the Book.
—SELECTED.

ILLUSTRATIONS

By Basil Miller

The Broken Ladder

"Who broke that ladder?" asked my friend W. A. Sewell, a leading painting contractor of southern California.

It was a short simple question, asked by a painting contractor who saw one of his forty-foot extension ladders piled in a broken heap at the bottom of a fourteen-story building in downtown Los Angeles.

"It was this way—" began one of the workmen who for three months had been assisting in painting one of the largest office buildings of this two-million population city.

"Carelessness, I suppose?" broke in the contractor.

"Not carelessness, but an accident—"

Then came the painter's story. "John and I," said one of the contractor's brothers, "were getting ready to paint the flagpole on top the building and were setting up a forty-foot ladder, when suddenly—"

"And was it a wind!" countered the other painter, who then took up the story. "Just a quick puff of wind caught the tall ladder as it swayed against the flagpole. The ladder began to slip, then it fell from the pole, toppled to the edge of the building. We grabbed the lower twenty-foot section of the ladder and held it, but the upper part slipped out of its braces and fell to the street below."

"Anybody hurt?"

"No, Walt," returned the brother. "That's the peculiar thing about it—"

Then the tale came out. Fourteen stories below was one of the busiest sections of the city—Seventh Street and Olive. It was estimated by tabulators that one person every three seconds passed that corner during the working hours of each day. Directly under the flagpole from which the ladder fell was a large bank where people were continually coming and going.

But that twenty-foot section of the ladder plummeted to the sidewalk and did not touch a single person.

Who guided the ladder in its course?

"How did you feel?" I asked. "Any particular premonitions?" I thought of the possibility of many deaths, liability suits, and the loss of all he possessed.

"Yes, I felt for the past two weeks or so a sense of my entire dependence upon God. You know," he reminisced, "I have always been pretty independent. Could pay all my bills, had no serious financial worries, business took me into the largest companies of southern California, calls to paint the Holly-

wood stars' homes and my ranch was beginning to look prosperous. So I thought I could carry on by myself. But of late the Lord has been leading me to feel that I owed Him a closer walk, and that I was in His hands all the time."

"This miscarried tragedy, then—"

"God made me sense at once that I owed Him far more than I could ever hope to repay. He showed me that many were the times when He had saved me from worse tragedies than the one I had just gone through. This was my needed lesson."

God Stepped In

"And the operation will cost \$240," said the doctor to the young preacher who had taken his wife to him for a thorough check.

"Gall bladder trouble you say, doctor?"

"Yes, and serious," returned the physician.

"I would advise an immediate operation."

"Let's make a covenant with the Lord," the minister said to his wife. "If He heals you we will put the amount of the operation into missions."

It was so vowed between them. Later they attended a Preacher's Meeting at Elkhart, Indiana, where Rev. C. J. Quinn preached on "Faith." During the message the sick woman's faith took hold of God and she knew she had been healed instantly.

"I will honor the Lord by eating a full meal," she told her husband that night, and she did so. The old trouble had disappeared and there were to be no recurrences.

Well, yes, there was one. Let the preacher, Rev. Leo Davis, tell the story.

To this day there has been no recurring attack with but one exception. We were regularly checking out for Africa ten dollars a month, and were about half paid out when something went wrong with the automobile and we neglected to pay the Lord's pledge as usual."

"And then what happened?"

"While attending the General Assembly in Columbus in 1928 Mrs. Davis suffered a most severe attack. Quickly hastening to our rooms we began to tell God of our sorrow and renewed our covenant with Him. 'We will resume payment at once,' I promised the Lord. And so we did. At once the trouble disappeared."

Pausing awhile he added, "Better not to vow at all than not pay."

The Lonely Funeral

"I can't give him up! I can't give him up!" wept a lonesome father by the casket of his little boy.

"Any other children?" asked Robert G. Lee, famous southern preacher, who stood in the funeral chapel where he had gone to preach the sermon over the little boy's dead body.

Expecting at least some friends to be present the preacher was amazed to find only himself and the father of the boy standing alone by the casket. The father was poorly dressed, his clothes worn. He could not hold back his tears as he wailed out the story.

"His mother doesn't know that he's gone. She's sick in the hospital and may not live, so I could not tell her."

"Are you a Christian?"

"No, reverend."

"There's a Christ who can prepare you for this sad time. To them that believe... gave he power to become the sons of God. Do you believe that now Christ can make you His son?"

Waiting a while as the minister spoke of God's great compassion and Christ's saving power, the man wept quietly and then lifted his head, saying, "I believe—"

"There was a smile," said Dr. Lee, "that burst like a shower of glory over his countenance as he spoke his faith into the ears of God. He had believed and received. I finished my little message of cheer and sent the lonely man on to the hospital with something more precious than gold in his heart."

On arriving at the hospital after the burial service, the man went to his wife's bed and said, "This is a sad, but a happy day for me, wife."

"Sad but happy?" she asked, "I don't understand."

"I'm sad because today we buried our little son, and glad that I'm now a Christian!"

Together they wept over their loss, and together they rejoiced over their gain.

"Only Christ," said the eloquent southern preacher, "can paint the dark clouds of death with the bright rays of glorious sunrise and hope. He alone can lead us to death's brink with a smile wreathing our faces."

God Let Him Alone

"I'm asking God to let me alone," said George to his fellow students in a Christian college.

"So you want us to let you alone also?" asked one of the friends, during the altar call at a spring revival.

"Yes—let me alone. That's all I ask of you and God."

"Why, George?"

"When I came to this Christian school, my father said, 'George, I have great plans for your future. I want you to study medicine and then take over my practice when I'm through. I'll stand by you. Only promise me one thing—"

"I will, Father, I answered," said George, retelling the story to his college mates. "What is it? 'Promise me, my father said, 'that you will not get saved.'"

George stayed true to that promise during the years of his college career. He wanted none of religion's claim upon his life or time, and he had none—or at least he thought he had none.

"In ten days from that night," said Holland London, gospel minister in relating the story to a campmeeting audience at Pasadena College that numbered approximately five thousand people, "George took pneumonia. He was sent home with two students."

"Mother," the boy said calling his parents to his deathbed, "I want to die on your bed—"

The doctor came in and told the dying lad, "George, you are going to meet your God. Hadn't you better make your preparations now?"

"It's no good for me now, doctor," said the lad. "I told God to let me alone and I would let Him alone. I'll soon die and be in hell. I'm going to wait at hell's gate for you, Dad, and when you come in I'll put my finger in your face and accuse you of my damnation in hell."

With a scream, "I'm going to hell!" he gasped and was gone.

The Bible Triumphant

"In twenty-five years," yelled Bob Ingersoll at the top of his voice to an audience in Peoria, Illinois, "I prophesy there'll not be a Bible in Peoria, and that little Methodist church won't be in existence."

Lecturing in Peoria on "The Mistakes of Moses," he derided the Bible, laughed at the little Methodist church, and said, "Look at the salary you pay that preacher. Half starve him all the time. He's a disgrace to the cause. Why don't you pay him like I'm paid for lecturing against the Bible? You are ignorant and stingy and Christians half ashamed of your religion—"

On the infidel raved. The next Sunday morning the little Methodist church's pastor got up in his pulpit, a throne worthy of any man's talents, and said, "I am not a prophet's son, but I'll prophesy that in twenty-five years there will be many Bibles in Peoria and that we will have a large church on a downtown corner of the city."

Dr. Robert G. Lee said to an audience in Los Angeles, "A few years ago I was in Peoria and the preacher's prophecy came

true. I saw a large Methodist church on a downtown corner and there were hundreds of Bibles in it and thousands in Peoria. The hall where Bob Ingersoll lectured still exists all right, but it is now a tobacco factory making the stinkiest five-cent cigar on earth."

"The Bible," said Lee, "marches on!"

Torch Singer Dies Penniless

"Who will pay the funeral expenses?" asked the mortuary when asked to bury Helen Morgan, the 41-year-old former Ziegfeld star who had died penniless.

Friends stepped forward and said, "A theater charity organization will put her away."

"But the hospital bills?" broke in the representative of the Henrotin Hospital in Chicago, where the star had died this past month (October, 1941) of a liver ailment.

"The Theater Authority," came the answer, "will foot them."

Turn back the scroll a few years and you will find Helen Morgan's name among the nation's most highly paid theater folk, making a salary of three thousand dollars a week.

"And where did it go?" you ask.

"Have you not heard of the wages of sin?" comes back the answer from a thousand devotees of sin who have once drunk to the dregs from its golden goblets.

When Washington Knelt

"Washington was kneeling! Washington was kneeling," wrote John Adams to his wife in describing a prayer at the Continental Congress in 1774.

At the opening of the Congress the officiating clergyman prayed "an extemporaneous prayer that filled the bosom of every man present." On looking around Adams saw George Washington on his knees praying, beseeching God for His directive guidance.

In visiting Valley Forge a few years ago the guide took us into the nearby grove and showed us the place where Washington used to pray during the fateful winter when the army was encamped there. With the leader of the nation's forces the help of God was paramount. The soldiers were cold and hungry, and as they would tramp through the snow more than one of them would leave bloodstains on the snow-covered ground.

Those were the times when man's arms and battle forces were unavailing. God must come upon the scene. Heaven must answer with glory and blessing. So Washington knelt!

Today how much more do we need men on their knees! Seeking divine intervention, asking for guidance from heaven! This is

the nation's most tragical hour and only kneeling men can rightly steer her through to victory.

"Somehow I like to read that Washington was kneeling. I have never read of a nation, or an individual going to perdition on its knees," writes Noel Porter in a sermon on "The Religious Life of George Washington."

A New Use for Brains

"Dem dat's got no eddication," said the colored mammy, "has gotta use their brains."

The Dust of the Earth

"That's what man is made of," said Dr. E. Slossop, a world authority on analytical chemistry. "The Bible says God made man of the dust of the earth and this is confirmed by modern science."

Men have tried for centuries to wipe from the realm of truth all statements of a scientific nature from the Word of God, but year by year as these statements are scrutinized by science the Bible is proved true.

The second chapter of Genesis acclaim without an argument that God made man from the dust of the earth. Scientific analysis shows the dust to consist of fourteen basic elements. Science also in analyzing the chemical constituency of man's body has found it to be made up of fourteen elements.

"Checking the two lists, professor?" I asked.

"One finds they are identical, element for element," returns the dictum of science.

In other words there are fourteen elements found in the dust of the earth, and said fourteen elements make up man's body.

Who said the Bible is wrong?

Perhaps Tonight, Lord

"Perhaps tonight, Lord," said Dr. Horatius Bonar, the sweet Christian poet, as he looked out of his window toward the heavens.

"Perhaps today, Lord," he repeated in the morning, again looking toward the skies, "Thou wilt come!"

This was a twice daily occurrence with this mighty man of God whose soul had been attuned to catch the melody of the heavens. He so lived that twice each day he literally expected the return of his Lord.

"The Christian must live in an attitude of expectancy each day," said Dr. Herbert Lockyer, famous Scottish preacher, in speaking at the Country Church of Hollywood this last summer. "He's coming one of these days in the clouds of glory and we must be ready for Him."

MISSIONARY DEPARTMENT

A Man Who Burned Out for God

The first Indian preacher (India) to be ordained in our work—Church of the Nazarene—was Rev. Dwarka Nath Karmokar.

His parents were converted to Christianity under the Baptists in Barisal, Bengal. The most prominent missionary among the Baptists at that time was the Rev. William Carey, grandson of the pioneer missionary, Dr. William Carey. Consequently Dwarka was a "born Christian," but he found to his great joy what it was to be a "born again" Christian. He came to our work as a teacher and served as head-master of our day school. During a special series of meetings he was convicted for and sought heart holiness. His was quite a struggle to consecrate all and yield himself to the whole will of God, for it included a call to preach. The final *yes* was said and the sanctifying fire fell on his heart and life. It was not long until he was released from his teaching in the school and he gave himself entirely to preaching and study. He completed our (Church of the Nazarene) preacher's course of study and was ordained by Dr. George Sharpe, Missionary Superintendent in October, 1925.

Dwarka Babu, as we knew him, became an outstanding holiness preacher; his messages were delivered with clearness of thought and a heart throbbing with the passion of his Master. It is the custom in mission fields to be a colporteur while preaching, so he sold many Bibles, New Testaments and portions of Scriptures and handed out thousands of tracts. He was a leader among men and conducted many evangelistic tours, using ox-carts and house boats as means of transportation. He worked the territory until the heathen got to know him and to sense the power of his godly life.

When he prayed he could bring "heaven and earth together." He was a fisher of men and learned to "pull the net" for souls. I think he carried the heaviest burden for souls upon his heart of anyone it has been my privilege to be associated with. In his praying and preaching he would be so overcome with burden that he would pause to weep and sob.

When he had given less than ten years to the ministry it was noticeable that he was breaking in health and it was learned by doctors' examinations that his heart was the seat of his illness. He was advised to "take it easy" and he would rest for a while. But as he felt better, he would be right in the midst of the work again until he would collapse. On one occasion the attending physician took the missionary aside and told

him that the condition of Dwarka Babu's heart was the worst that he had ever examined and that the man was dying with a broken heart. The missionary understood and perhaps felt it more than the physician; for he knew something of the burden the dying preacher had carried for his people and the lost.

There was very little that nursing could do, but the missionary stayed by and sat up nights with him. In these periods of vigil the deepest expressions of hearts were exchanged. When Dwarka Babu was asked, "If you were a well man again and had most of your life to live over, wouldn't you be more cautious and take it easier?" He replied, "My only regret is that I haven't lives to give, instead of just this one life—no, I couldn't wish it to be otherwise. I haven't done much. I have only given back to Him the life that He gave me." And these sentences were stated when breathing was difficult and they were uttered in broken form. He loved, he prayed, he carried the burden of lost souls to the last.

His spirit slipped away to be closer to Him whom he had loved and served so faithfully. It was so late in the day—Saturday, that the funeral could not be held until the next morning, and that was Easter. Was it a mere incident—not even to mention an accident—that his body should be laid to rest on Easter morning? I think not; for the text which was used on that occasion was: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." And so it will be; many will arise in the great day of days to call him blessed who told them with burning heart, *Jesus saves!*

Burned out in eleven and one-half years, our first preacher to be ordained an elder in our great field of India. Others have filled the gap and there are lives now to carry on the work for which this one gave his life and died of a broken heart.—GEORGE J. FRANKLIN, missionary from India.

The Chinese and Paying Vows

"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee" (Deut. 23:21).

Our Chinese Christians believe in taking God's Word and applying it to themselves. One Friday morning at the women's prayer meeting, I asked if any wanted us to pray for them. One of the oldest Christians stood

up, with tears running down her cheeks. My heart sank. Had Mrs. Yen sinned, after all these years with the Lord. What had she done? Here is her story:

O pray for me, I have sinned. I have been caring for a neighbor's child three days and two nights. Early this morning the child died. I returned home about eight o'clock, filled with sorrow for the family, and very tired and worn out physically myself. As I came into the yard the family were eating breakfast. My son brought me a bowl of porridge. I ate it and went to bed to get a little sleep and rest. Then I heard the church bell ringing, and asked, "What is going on at the church?" My son said, "Friday women's meeting." I became condemned and cried out, "Is this Friday? What have I done? This is fast day, and I have eaten my breakfast when I vowed to the Lord I would fast."

She did not sleep, but arose, came to meeting, gave this confession and came to the altar, and cried, "Pray for me that I might be forgiven this sin." This dear old soul was as miserable as if she had committed a robbery. A tender conscience, not slack unto the vows she had made unto God.—KATHERINE WIESE, missionary from China.

Do Not Hasten the Rosebud's Opening

How often we preachers become so anxious to help souls get through that it is like taking a rosebud and trying to hasten nature. The result—failure, a torn, bruised flower.

One time a small village shopkeeper came to church saying he wanted to find God and then to pray for his sick wife. The next day a Bible woman and I went to his home. We found the wife very ill; but both the man and his wife seemed earnest in wanting to find God.

His shop was a front room of the house and as I came in I noticed packages of incense and paper burned in heathen worship. I spoke to the man about this and he assured me that when this stock was sold out he would not buy any more. He said that all the capital he had was in this shop, and being very poor, he could not afford to destroy it and lose all he had. I could tell that they were very poor, and having to buy medicine for his sick wife, he was having a struggle. I talked to him for some time about the sin, and that Christians could not cause others to sin. I asked him what he could sell if he did not sell this. He replied that he planned to sell oil, eggs, sweet potatoes, etc. He seemed so eager to do God's will, yet I felt that God could not be pleased with his selling these heathen products.

My heart was so anxious that he be not tempted with this, and knowing how hard it would be to burn up all he had in this world; in my eagerness to make it easy, I said, "Count out all your incense and paper, and I will buy them from you." He pulled

it down, I broke the incense and made a bonfire of both paper and incense, and paid him the value of it.

But the man did not become a strong Christian, and before very long was again selling incense and paper. I always have felt that I tried to open the bud instead of letting him—and God, who loved him far more than I, and how much more able to add all these things—go until he became so desperate to take God, he would have done so at any cost.

I have seen others who have taken weeks or perhaps months of the Spirit working with them before they came to the place where they were determined to mind God in the face of all difficulties; but they went through with God, and became spiritual giants. It does not pay to try to hasten the opening of the bud.—KATHERINE WIESE, missionary from China.

Did You Know That:

There are only five of our missionaries left in India to carry on our work there? Most of the work of evangelism is now given into the hands of our native ministry.

That one man out of every five in the world is an Indian from India?

That India presents a paradox because poverty exists in a land of plenty?

Six hundred and thirty-five princes rule two-fifths of India?

There are said to be 330,000,000 gods which are worshipped?

Over 20,000,000 girls under fifteen years of age are married?

There are over two thousand castes and sub-castes? And 52,000,000 people are out-casts?

Many, many in our own Nazarene field have never even once heard the blessed name of Jesus?

—MARY E. ANDERSON, from India.

Taught by Koreans

Two tourists, one a Christian lawyer, the other a merchant, whilst in Korea, one day saw in a field close by the road a boy pulling a rude plow whilst the old man held the handles and directed it. The lawyer was somewhat amused and took a snapshot of the scene. "That's a curious picture; I suppose they are very poor," he said to the missionary guide. "Yes," was the quiet reply, "that is the family of Chi Num. When the church was being built they were eager to give something to it; but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some time. Then the

business man said, "That must have been a real sacrifice." "They did not so call it," said the missionary. "They thought it was fortunate they had the ox to sell."

The lawyer and business man had not much to say. But when they reached home, the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church now," he said, "and give me some plow work to do. I have never known what sacrifice meant until a converted Korean taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."—*The Way of Holiness.*

Interest in Christ Gone

An intelligent, fine looking Mohammedan gentleman seemed very desirous of entering into a conversation. I gave him my attention and became a good listener. After a few casual remarks about nonessentials he asked me about my profession and place of residence. I supplied him with the information and that made it possible for him to tell the following story:

"Ten years ago I was about to accept Christianity, but something happened and I have never considered it since then. I am a traveling salesman and my work takes me to the different schools and colleges throughout India. One day sitting in a bullock cart I started for a Christian college, which was five miles from the railway station. It was midday and was very hot and dusty. Two miles from the college the cartwheel broke and I was obliged to take my heavy package and walk the rest of the way. When I reached my destination I was rather exhausted. I knocked on the door of the principal's office and the servant answered the call. I made inquiry about the principal and

was told he would see me in a short time. After a period of time he came and invited me into the office. He seated himself at his desk and then asked me my business. I presented to him the book I wished to sell. Ungraciously he accepted it and after glancing at it for a few seconds, very haughtily threw it on the desk making some unkind remarks. He was about to dismiss me and leave the office when I looked at him kindly and said, 'If Jesus Christ had been in your place He would not have treated me as you have done. I came here tired and weary and thirsty. You did not offer me a chair. You did not say, "Sit down." I was thirsty, but you did not offer me a glass of water.' The principal remained silent for a period of time and then started to make apologies. He begged me to sit down, he wanted to bring me a glass of water, but I would not accept his hospitality. I picked up my books, walked out of his office and my interest in Christ and Christianity was gone."

I hardly knew how to answer this man who was so friendly, yet so frank. I had to admit that some people make mistakes and take wrong attitudes and some even have the name Christian, but fail to reveal the spirit of Christ. Then I felt led to give my personal testimony—told of the Spirit's dealings with me and the transformation that took place when Jesus Christ came into my heart; to stay—of the love of God that filled my heart for all mankind—also that Jesus could do for him the same thing He had done for me. He listened attentively until I was finished, then he reached out his hand, grasped mine and to my surprise said, "God bless you." In return, I uttered the same words, left my Mohammedan friend to continue his travels, hoping that he would again wander from the crescent and accept the Christ that he knew would treat him better than man.—JOHN MCKAY, Missionary from India.

Ten Marks of An Educated Man

What characteristics do you think an educated man should have? Here are ten suggested by one writer:

He keeps his mind open on every question until the evidence is all in.

He always listens to the man who knows.

He cross-examines his day-dreams.

He never laughs at new ideas.

He knows his strong point, and plays it.

He knows the value of good habits, and how to form them.

He knows when to think, and when to call in the expert to think for him.

He lives the forward-looking outward-looking life.

He cultivates a love of the beautiful.

He cherishes a love of God.—SELECTED.

Into My Storehouse

An encyclopaedia of Stewardship materials as well as a Treasure Chest of Stewardship Ideas.

The book contains 90 sermon outlines; 100 illustrations, 40 poems, 19 articles, 12 plans and organization methods also a graded memory course for the different age groups of the Sunday school from Beginners to Young People—ages 4 to 24.

No pastor who takes his stewardship ministry seriously should "pass up" this volume. 1.50

NAZARENE PUBLISHING HOUSE
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Dr. Poling's Prayer for U. S. Senate

Each session of the U. S. Senate is opened with prayer. This is the text of the prayer offered recently by Dr. Daniel A. Poling, President of World's Christian Endeavor Society, and pastor of Baptist Temple, Philadelphia, Pa.:

"God of our fathers, we thank Thee that Thou art our God, and that in spite of dungeon, fire, and sword, our father's faith is alive in us. We would be true to Thee. Vouchsafe unto us strength that we shall not falter, purpose that we shall not fail, courage to finish the work we are in, and wisdom to win the peace. In us and in our time may our great freedom, now an inheritance, become an achievement. Unimpaired and strengthened may we hand it on to our children, to our children's children, and to all who come after them.

"We pray for our sons who on the land and in the air, on the sea and beneath it, offer now their full measure of devotion. God, our Father, shame us if in shop or office, in home or school, in church or in chambers of government, we forget their sacrifices, delay support of them, and the more endanger their precious lives. Forgive us not if we forget.

"Pour out Thy Spirit and wisdom upon the President of the United States, and upon all those who above us and beneath Thy almighty hand direct the destinies of the republic. Bless the honored presiding officer and members of the Senate of the United States. Equally bless our allies, those free peoples who, however for the moment enslaved and whatever the tragedy of their present estate, offer their utmost for the Highest.

"Judge of the nations, while our passions are unleashed against the evil might that curses mankind and blights the world, purge us from any hate of peoples that would poison the victory and spoil the peace. We ask for ourselves no good we would not share and no triumphs we cannot equally divide.

"Minister to those who suffer in battle, rest the souls of those who die, comfort those who are bereft, bind up the nation's wounds, and grant peace in our time when it shall be won with liberty and justice for all.

"These prayers and supplications, seeking the forgiveness of our sins, we offer in the name of Him whom they called the Prince of Peace, and who, bearing His cross, died for the truth, and in whom truth and righteousness are alive forevermore. Amen."

January-February, 1943



ABC's of Stewardship

by D. Shelby Corlett

Christian Stewardship analyzed by the Question and Answer method

Here is a simple but somewhat comprehensive presentation of Christian Stewardship. By direct questions and terse answers the subject is discussed under seven headings:

1. What is Man?
2. God the Creator, Owner, Redeemer
3. The Great Partnership
4. Sonship and Stewardship
Or the basis of Stewardship
5. "Render Unto God"
The Christian Grace of Giving
6. "Be Found Faithful"
The Obligation of Stewardship
7. Stewardship Rewards

This booklet is suitable for individual reading, for discussion or study groups. It should be distributed throughout every local congregation in every denomination. It has a vital message that both nominal and earnest Christians should read and heed.

In order to encourage the widespread distribution of this booklet the author has donated the manuscript and the publishers have priced it at actual cost of production.

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BOOK REVIEWS

LEAVES OF HEALING

The author of this very interesting book is Archer Wallace. Most of us have seen some of his writings in our Sunday school papers so he is no new author for us. The book is a publication of Harper and Brothers and sells for \$1.50. The title of the book finds its setting in Rev. 22:2, "And the leaves of the tree were for the healing of the nations." It is truly a book for the healing of tired minds and heavy hearts. It will find a place of usefulness in any preacher's library chiefly because of its power to provoke thought and suggest themes. It has a wealth of illustrative material that is very usable. Doctrinal points are absent as the book is endeavoring to build Christian character rather than to establish dogma.

The table of contents is at once intriguing. The chapter headings are, "What Love Can Do for Us," "The Conquest of Disappointment," "Spiritual Pilgrimages," "The Divine Paradox," "Dreams and Dreamers," "He Held Nothing Back," "The Depth of Years," "Life's Unknown Soldiers," "The Hand that Guided Life's Loyalties," "The Things We Fear," "For the Enemies They Make," "Life's Accumulations," "Crooked Saints," "Looking for the Axe," "The Boy and the Echo," "Forgotten People," "The Food of the Full Grown," "Other Sheep," "The Strange Paradox of Life," "The Chainless Life," "The Penitence of Saints," "Is Anybody There?" "The Unfinished Tasks of Life." One cannot read these different headings without seeing the wealth of suggestions with which each chapter is packed. It is a good source for devotional material for the saints of the church.

It would be impossible to deal with all of the chapters in this short treatise but we will try to give a picture of at least two chapters from different sections of the book. Chapter Two is headed, "The Conquest of Disappointment." In this the author shows the inevitableness of disappointment but quickly adds that it should not lead to losing heart and thus pave the way for defeat. He makes a challenging statement in these words, "It is folly to regard disappointments as evil in themselves, they are neither good nor evil." Having said this he quickly goes on to show that all depends on how we meet them and that our prayer should not be for exemption but for grace to rightly interpret them. He states that we must believe that our disappointments have a solution and that it must be found in a spiritual interpretation of experience. He closes with a prayer, one line of which we give: "Save us from self-pity and from the atheism of despair."

Chapter Six deals with the subject, "He Held Nothing Back." A religious leader once said upon being honored by his friends, "I can only say that I have given all I had, I have held nothing back." What a challenge to our thinking in these days when we speak so often of an all out effort. Dr. Wallace says, "We may lustily sing hymns of consecration but there are so often mental reservations." He then passes to the words of the Prophet Micah, "They hunt every man his brother with a net, that they may do evil with both hands earnestly." The purpose of this is to show that the forces of evil are not in the least halfhearted in their efforts. "Too often," he says, "our convictions are limp and bloodless." What a theme to develop. The workers of evil are not halfhearted and neither should the righteous be. May we hold nothing back.

These two chapters are but a foretaste of what you will find in the rest of the chapters. The book will last through many readings and still be fresh and full of inspirations.—IRA L. TRUE.

DORAN'S MINISTERS MANUAL, 1943 Edition.

No minister can have too many suggestions for sermon themes nor can he have too much material for study in sermon preparation. Since 1926 the Doran's Ministers Manual has been a wonderful source for themes and sermonic materials to thousands of busy pastors. The 1943 edition of this Manual continues the high standard set by its editors during the years.

In addition to a general alphabetical index of the contents, according to subject, there are six sections to the volume. Section One is a summary of calendars and other convenient clergy helps including the ecclesiastical year calendar for 1943, movable feasts and table of dates until the year 1950; and a table of Easter Sundays from 1926 to 1999. Section Two lists 164 questions which people of the pew in different congregations have presented to their ministers. Section Three presents "Vital Themes for Vital Preaching"; seventy-five sermon topics with brief outlines and suggestions for their development with the challenge to "plant them and see them grow." Section Four presents more than twenty pages of outlines and themes for the Lenten season. Section Five is a preaching program for each Sunday in the year, providing scripture readings, hymn suggestions, prayers, with sermon theme, text and brief outline discussion, seed thoughts, homiletic and expository, and illustrative material for the morning service; ser-

mon theme, text and brief discussion for sermon for evening service; other suggestive texts and themes, Sunday school lesson scripture reference with brief comment; midweek meeting topic suggestions with brief outline; Christian Endeavor Society topic, and quotable poetry—there are fifty-three such complete programs, one for each Sunday in 1943 (and there are fifty-three Sundays next year). Section Six is The Junior Pulpit offering a year of suggestive sermons for children and youth.

If a minister is looking for something that he can take and with little or no study use effectively, this book will not suit him—and there are no other books or sermon suggestions which will. No self-respecting pastor would be willing to accept in full the program suggested in this Manual and follow it through each Sunday of the year. It is not the design of the editors that such procedure should be followed. But if a pastor wants a real mine of suggestions for each special day and Sunday in the church year; if he is interested in studying sermon themes that will assist him to meet the needs of the day, if he is looking for source material that will start his own mind to meditating upon good truths, he will find this book to be most helpful. There are no holiness sermon outlines in this book, these will be obtained from other sources, but there are suggestions, illustrative material and poetry which may be used in presenting holiness messages.

Personally, I have found these Ministers Manuals to be so helpful in offering suggestions of many kinds to a minister that I have a complete library of the eighteen volumes printed; yet I never once have preached a sermon just as it has been suggested and outlined in the Manual. Dr. G. B. F. Hallock, who has edited these Manuals since 1926, assisted by Dr. M. K. W. Helcher, is the compiler and editor of the 1943 edition. Harper and Brothers are the publishers. The price is \$2.00, at our house.—D. SHELBY CORLETT.

POINTS FOR EMPHASIS, By Hight C. Moore. Broadman Press, Nashville, Tenn., 35c.

For the twenty-sixth consecutive year Dr. Moore has issued his splendid vest pocket commentary on the International Sunday School Lessons, Improved Uniform Series. This little book has become indispensable to a large number of busy Sunday school workers. Its author, Dr. Moore, is the distinguished Sunday school editor of the Southern Baptist Church. He is well known for his scholarly grasp of the Scriptures, his stalwart orthodoxy, and his happy literary style. His book gives the lesson text from the King James Version; expository notes that are amazingly comprehensive for the brief space they occupy; a terse and discriminating summary of the high points

of the lesson; and a short analysis of the Golden Text. Among vest pocket commentaries, this is undoubtedly the best. It may be purchased from the Nazarene Publishing House.—J. GLENN GOULD, D. D.

LOOK AT THE STARS, by G. Ray Jordan, is one of the most stimulating books I have read in months. The fourteen sermons found in this volume deal with the crisis that is facing Christianity in this chaotic global conflict. Rev. Jordan proves that if we will look at the future in the light of the past we will find that just as the first century Christians used the stumbling blocks of their day as stepping stones, so the twentieth century Christian may live victoriously in this era, when the forces of Right and the champions of Evil are locked in a battle that is affecting every individual in the world. He points out that it is in times such as this that the child of God may prove to the world that the Star of Bethlehem still shines. I found this book to be a tonic to my faith, a stimulus to my hope, and a challenge to my personal life.—MARIDEL HARDING.

PREACHING IN THE EARLY CHURCH, By Hugh Thompson-Kerr. Fleming H. Revell Co., \$2.50.

This volume is a series of six lectures delivered at the San Francisco Theological Seminary under the T. Verner Moore Foundation. Its author, Dr. Hugh Thompson Kerr, has been for twenty-nine years the pastor of the Shadyside Presbyterian Church, and one time moderator of the Presbyterian Church, U.S.A. Most significant for a task such as the Moore Lectureship, he moves in the best traditions of preaching in the Presbyterian church. And it is among the Presbyterians that preaching has come to its finest flower during the Protestant centuries.

Dr. Kerr undertakes in his volume to appraise the preaching of the first five centuries of the Christian Church. It is a most significant task; for those centuries composed the formative period of the preaching ministry of the Church. He begins properly with the apostolic period, finding in the preaching of Peter and Paul the standard by which gospel preaching in every age should be judged. It is notable that he finds distinct traces of Stephen's influence in the earliest messages preached by St. Paul. That is a point which, it seems to the present writer, has been largely overlooked in studies of the sources from which Paul derived his message.

The second period of preaching in the early church—that of the apostolic fathers, lay too close to the apostles in time to possess outstanding characteristics of its own. These men had been, in many instances, the personal disciples of the apostles; and their period of ascendancy in the church was, in a sense, the afterglow of the apostolic period.

The third period was that of the apologists, Greek and Latin. They lived during the period when the Christian Church was in conflict with the pagan cultures around it; and their ministry was marked by controversial qualities and by formal dialectical procedures which make it seem surprisingly sterile to later ages. Indeed, it was not until the revival of preaching in the fourth and fifth centuries, with the appearance of such men as Basil and Chrysostom in the East, and Ambrose and Augustine in the West, that the Christian message recovered something of its apostolic authority and power. This period, following the controversies of an earlier day and before the appearance of the Roman Church as a priestly and political power, was the heyday of Christian preaching. Here was preaching at its best, its zenith; a pinnacle rarely if ever attained since.

Dr. Kerr throughout is making a plea for a revival of great preaching. It is this emphasis which should command the volume to the attention of every Nazarene preacher in the land. We need among us a revival of mighty preaching. It is true, we must never overlook the fact that preaching is not an end in itself; that its greatest value is as a means to the salvation of the lost and their establishment in righteousness and true holiness. We must recognize, however, that the achievement of noble ends requires the employment of a noble instrument. Preaching that is in the truest Christian tradition must be possessed of rich content, as well as authority and soul passion. It would point the way to such a revival of Christian preaching if this volume, of lectures were to be generally read among us and its ideals adopted as our own.—J. GLENN GOULD, D. D.

Your Aid Solicited

BY YOUR help we are better able to make this magazine of much practical benefit to you. Since we are printing the magazine we want it to serve the best interests of as many ministers as possible. Here are some ways in which you may help to make this a better magazine:

Write us your constructive criticisms, send us suggestions that will help us to understand better what you desire to be printed in this periodical.

Send us detailed write-ups of methods or plans which you have used with success and which you believe may be used successfully by other readers. This would include advertising plans, personal workers' methods, plans for evangelistic services, changes made to meet the changed working conditions and "black out" situations in some sections, methods that have helped in financing your church, any attendance method that has been successful in Sunday school, church or prayer meeting attendance—any plan that has worked to the furthering of your church work.

We especially solicit sermon briefs, sermon outlines and suggestions. Instead of a regular preaching program we will print sermon outlines and suggestions from many different preachers. The more outlines we have on hand the better material we will be able to print. The happiness of the Managing Editor would be greatly increased, and his fears diminished, if each reader would send, within the next thirty days, two of three of his best sermon outlines.

A Question Box can be most helpful in a magazine of this type; but we cannot run a question box without questions. We want two types of questions: First, questions of a practical nature having to do with church work, pastoral problems—anything dealing with the practical side of the minister's life. These we will have Dr. Charles A. Gibson answer. He has done a fine work along this line in years past. Second, send questions of a theological nature on Bible subjects or relating to personal spiritual experience; these we will submit to one of our best qualified workers to answer. The questions submitted should have the signature of the sender, but these names need not be printed with the answers.

All material of this nature, all articles and any other correspondence for the editorial office should be addressed either to *The Preacher's Magazine* or to the Managing Editor.

D. SHELBY CORLETT, *Managing Editor.*



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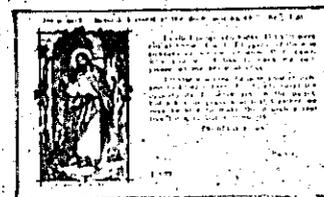
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