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The

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CONTENTS

Success and Failure J. B. Chapman	3
It Will Work If We Will Work It J. B. Chapman	6
The New Testament Conception of Original Sin H. Orton Wiley	8
The Minister and His Mind Albert F. Harper	11
Sanctification in the New Testament Ralph Earle, Jr.	14
Faults That Hinder E. E. Shelhamer	17
The Midweek Service W. M. Tidwell	18
Conducting Revival Meetings Melza H. Brown	21
Preaching in a Time of Chaos Lewis T. Corlett	24
Why Preach? J. Glenn Gould	26
Inspiration and Revelation J. W. Goodwin	29
The Person of Christ James H. Garrison	33
Tampering with the Ministry A. S. London	36
Qualifications for an Evangelist Holland London	38
Preaching for a Verdict E. Wayne Stahl	40
Incredible! Roy L. Smith	41
Worship in These Times Samuel Young	42

Departments

The Preacher's English	45
Problems Peculiar to Preachers	46
The Preacher's Scrapbook	48
Quotable Poetry	49
Sermon Outlines	50
Illustrations	59
Missionary Department	61
Book Reviews	63

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Managing Editor's MESSAGE

WE were greatly pleased with the favorable comment expressed by the few privileged to see the first issue of THE PREACHER'S MAGAZINE in its new size and style before it was necessary to send through copy for this issue. Unfortunately the mailing of that issue was delayed for about two weeks after it was printed; otherwise we are sure we would have heard from many more of our readers.

A preacher of another denomination while making a purchase here in our building saw a copy of our last issue. Upon looking it over casually, he asked the subscription price and left his subscription for one year.

If our subscribers will send us the names and addresses of the pastors of neighboring holiness churches, we will send to these ministers a sample copy of this magazine.

Several readers have been disappointed, so they write, because recent issues have not included the "Problems Peculiar to Preachers" department, by Dr. C. A. Gibson. There is only one way to keep that department going—SEND YOUR QUESTIONS!

In the last issue of the year we will print a complete index of the volume. This index will make it easy to find any particular item in the entire year's issue. Save your copies and have them bound. The Nazarene Publishing House will bind them for you at the cost of binding and handling.

Keep in mind that this is the preachers' magazine. We therefore request your comments, suggestions for additions, omissions and improvements, also your contributions. Send all of these to the Managing Editor.

D. SHELBY CORLETT,

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MESSAGE

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D. SHELBY CORLETT,

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The Preacher's Magazine

Success and Failure

J. B. Chapman, Editor

MY mother bought a big book called "Hidden Treasures" from a traveling book agent. The book contained the life's story of the principal soldiers, politicians, financiers, educators, and ministers who contributed to the building of the American nation from its founding up until the last quarter of the nineteenth century. There was, I remember, a picture of a mother looking fondly into the face of her small child, evidently trying to discover the secrets of the life yet to be unfolded. Beneath the picture were these words, "Why some succeed and others fail." I think there was no particular thesis as regarding this proposition, and I do not remember that there was any formal suggestions offered. One was, I think, supposed to draw his own conclusions from the stories of the men who did succeed, and I judge he was supposed to surmise that he would succeed if he approximated the qualities that these men possessed.

Still, I think the author did have a theory regarding success and failure, and as I remember it, he intimated often that the factors of success were largely factors which the individual himself had to choose. There was, I think, a rather apparent disregard for hereditary advantages and disadvantages, and very little stress upon those factors which come without any choosing on the part of the subject himself. In fact, I remember that there seemed to be almost a premium on lowly birth, and on paucity of early opportunity. Peabody had to saw wood for his first coins. Gould turned a fruitless surveying expedition into good account by publishing a map of the country visited. Henry Clay developed his power of oratory by speaking to the animals in his father's barn. Webster was sent to college because his health was poor. Garfield learned success the hard way as a mule driver on the towpaths of the Erie Canal. The author's unstated thesis was, I think, that every man and every woman has the making of success in him, if he is but aware of his opportunities, and quick to take advantage of them.

The authors of the American Declaration of Independence were committed to the thesis that "All men are born free and equal." But this thesis can apply only to the question of rights, and not to the facts of reality. Many men are born in slavery. They are born in slavery because their parents were slaves before them; slaves, it may be, not only to human masters but slaves to alcohol, tobacco, crime, poverty and disease. I have looked upon the masses in China, India, Africa and other unfavored countries of the world, and I have said in my heart, "These people have never had a chance." Neither are men born equal. Some are blessed with stalwart bodies and good health from infancy; some come into the world frail of frame and delicate in health. And there are distinctions in intellectual endowment quite as marked as these distinctions in bodily powers, and since it is just about impossible to differentiate between heredity and early environment, there are such differences in spiritual opportunities as to challenge any but the allwise God to know whom to bless and whom to condemn.

But in the preacher's calling we have to hold to the thesis that there are possibilities of success in each of us, otherwise the Lord would not have set us apart for this work. A man may have a lisp, as Bud Robinson did, but he must believe it possible to overcome this and speak acceptably to the people if he is to confess that God has called him to preach. He may have heavy veils which shut out the light from his intellect, but he must believe it possible to rend these veils and let the light in. He may have an ungainly appearance, but he must believe this handicap just a challenge, and not an unsurmountable barrier. He may have a backward disposition, but he must believe he has latent powers to be a leader of men—otherwise his claim that God has called him is without validation in his own faith.

A few days ago I heard a splendid paper read in a preacher's convention. The author quoted one Rutherford (I did not find

March-April, 1943

opportunity to identify the person to whom reference was made) as saying he had four chances to succeed in life, but lost them all. The number of chances seem large at first blush, but perhaps the majority of us have had more chances than that. A little while ago a District Superintendent asked, "How many churches do you think a preacher should have, when he fails in every one successively, before he is cast aside as just no good?" Without much pondering, I suggested that he should have, I thought, two or three chances. Then this church administrator said, "I have a preacher who has failed six times and I have given him his seventh church and it looks like he is going to fail in that. Every church he takes dies on his hands, and most of them revive when he leaves and I send another man. So I cannot think it is always just the place, I am convinced it is the man, and I am thinking seven is enough, and that I will now have to drop him as just no good." So it may be that this man Rutherford was not so rich in chances as some of the rest of us have been.

But the paper said this man Rutherford found among his causes of failure:

First, lack of perseverance. He tired of the sameness and routine of his work.

Second, too great liberality—too much confidence in others.

Third, prodigality, economy was not in his dictionary.

Fourth, he had too much hope, even in extremities.

Fifth, he trusted too much in friends and in friendships. He could not read human nature, and did not make enough allowances for mistakes.

Sixth, "I never stuck to my vocation, I had no one to care for, to spur me on to do something in the world. I lacked ability and push."

Looking over this list, it seems to me there is some appearance of repetition. As, for instance, between the first and last in the list. Still, I think it would pay any of us to read this list carefully and make notes concerning the instances in which these causes of failure seem to apply to us.

Take that one on lack of perseverance, that tendency to tire of routine: I believe this is a common weakness among all people, preachers included. It is indeed very nice to have the scenery and change of activity, but it takes continued application to tasks which are not easy to develop mental dependability and moral and spiritual stamina, just as it takes insistent and monotonous repetition to develop muscles and power of endurance in the body. Preachers, I think,

have too much tendency to solve their difficulties and remove their unpleasantnesses by simply seeking a new parish. The grass always looks greener in the neighbor's meadow. Surely the problems I have here will not exist anywhere else. That sixth proposition, which seems to be so much like the first, simply goes into the matter a little deeper. Responsibility does either make or break the man. There have been in the Protestant church only a few successful bachelor preachers, like Phillips Brooks. It makes it somewhat easier for the preacher to stay put when he has a family to support, children to educate and cares to bear. Not very many rich preachers ever do really hard work. Poverty and economic uncertainty are good servants to perseverance.

Dr. Williams tells of a trio of men whose boat capsized on Lake Michigan in a winter storm. Two of the men were bachelors, the other had a wife and three children. They all got hold of the edge of the capsized boat and were able to hold on precariously in the icy waters. But they could not right the boat, and could not climb upon it to any place of rest. After a few hours' fight, one of the men told his friends goodby and turned loose and sank. A few hours later the second one gave up. But the next day scouting boats found the family man still grasping the gunwale of the capsized boat and he was rescued. He was asked if he thought he was especially stronger than his two friends. He did not think so, but he said, "I suffered as much as either of the others. But every time I thought of turning loose, I could see a woman and three children left destitute in an unfriendly world and I just had to hold on." His dependents had unwittingly saved the man's life. Happy is the man whose situation in life makes it impossible for him to either fail or die; for then he will both live and succeed.

The second and fifth in the list seem to me to be much alike. It is a good thing to have confidence in others. But it is said, "A friend is one who would grant you any favor you might ask of him. But because he is your friend, you will not ask any favor of him." The trouble with trusting in friends as factors in success is that you will sooner or later come right to the place where the man Rutherford came—to the place where you will blame your friends for your failure, and then they are not your friends any more. No man has really succeeded who has won his spurs by means of "pull." It always weakens any recommendation for it to be prefaced with the words, "This man is my friend." It even

strengthens the good word if the speaker can truthfully say, "I have no stake in this man, but I believe he is the man who can do this job, and it is the job that interests me." Preachers, especially, must avoid cliques and segments which are less than the whole of his force and field. He weakens himself when it can be truthfully said of him, "He visits certain families oftener than he does others," or when it can be said, "He is in the special grace of the powers that be, and will get a promotion whether he deserves it or not." Even if he gets such promotions, granted that what "they say" is true, he has not really succeeded. He has just simulated the appearance of success.

And now that third item: How many ecclesiastical wrecks litter the shore at points where financial capes jut out into the sea! "He cannot finance himself," replied the brother when I asked him why a certain preacher seemed to live always somewhat in the twilight of trust among his brethren. "He is even with the world, since he owes as many people as he does not owe," said a friend when I asked about the financial status of a talented preacher.

Dr. R. T. Williams says a man ought to be ashamed to be a preacher if he is not qualified to make more money in some other calling than he can make in the ministry. At any rate, it is good for the preacher's sense of self-respect if he can make sure in his own mind and heart that he is not in this calling for the money it provides. But there should be no disillusionments here. Candidates for the ministry are habitually told that it is not a lucrative calling, and they are warned that they must enter it with the expectation that they and their families must learn to live on meager fare. Salary and economical emoluments are not the proper basis upon which to judge the caliber or usefulness of preachers. Some mighty good and useful preachers are destined to be underpaid all their useful years. But the point which is in the preacher's power is the matter of living standards, and on this point the preacher makes or breaks himself. There are plenty of poorly paid preachers who can, nevertheless, look the world straight in the eyes and say, "I owe no man any debt except love." And a preacher like that will be a better preacher and a more successful leader than the man of large income who is harassed with debt. The preacher who cannot finance himself on the income his calling willingly provides for him is destined to fail utterly at the

end, and is failing in large measure as he goes along.

And now, finally, that fourth proposition: too much hope, even in extremities. This is just a limited description of the gambler whose ruin is always predicated on long chances. I once talked with the administrators of a religious institution which was deeply enmeshed in debt. I found that these administrators had no reasonable plan for extricating the institution from its peril. Rather, there was a man whom they did not know very well and concerning whom they had made no very definite inquiries, who had proposed that he was about to secure a permit for opening a cemetery in a suitable location, and that when he had secured his permit, he would immediately begin lot sales, and soon thereafter he would be in position to take over the pressing obligations of the jeopardized institution. The chance was a long one and the hope a forlorn one, and it was distressing to find that these men upon whom the very existence of this fine institution rested were content to sit about and hope and wait for this El Dorado to fall into their maw.

By now you and I ought to know that the advantage of the unexpected is more often on the side of the liabilities than on the side of assets. "How did the revival come out?" "Oh, fairly well, but not so good as we had hoped?" "How was the Thanksgiving Offering?" "Well, it was a help, but it was not as large as we expected." Pledges are made and they do not quite equal the demand, but the overoptimistic say complacently, "Well, a good many were not here, and they will make up the amount we have to have to save the church building from going under the hammer next Monday." The truth is, one can seldom count that all pledges will be paid in full and on time, and he had better provide a margin in hope that the real need will be met, rather than to trust to unpledged amounts to take care of the indispensable.

All the way around, let us remember that a man is a fanatic who expects results without his giving attention to adequate causes. The wise and safe leader, the man who really succeeds, does not trust to long chances. Rather, he makes calculations which can be realized even when reasonable shrinkage is deducted. This principle applies all along the line. The preacher who goes to the pulpit unprepared in the hope and expectation that God will inspire him in the crisis and pull him through does not deserve to be uniformly a good preach-

er, and I think he will never have such a reputation.

It would be better to fail while yet deserving to succeed, than to seem to succeed, and that is all an unworthy one can do—just seem to succeed, while yet meriting only to fail.

It Will Work If We Will Work It

BY THE EDITOR

JUST as the ancient chemists sought in vain for some "philosopher's stone" by the use of which they could economically and magically turn the baser metals into gold, and as those of the early period of the modern mechanical age traveled far in search for "perpetual motion," so men in all callings have dreamed of plans that will work themselves, and of effects which are able to ignore their antecedents in adequate causes.

John Wesley used the word enthusiasm as we use the word fanaticism, and he said that one is a fanatic who expects results without adequate causes. We smile over the stories of the heathen's superstitions, but it is easy for us to fall into errors that are rightly classified as in the same category with his regard for ungodly powers in witchcraft and demon possession.

A few days ago a preacher was relieved of his charge by vote of his people. Soon thereafter he remarked to me that he thought the church would prosper more if there were a fuller appointing power lodged in its administrative officers. Naturally the brother thought of himself as the victim of a plan. But the fact remains that there never has been a plan under which a preacher could go on successfully when a considerable percentage of the praying, paying, God-fearing people were against him. If there is appointing power in the church, those who exercise this power must take cognizance of the wish of the people, and removals on account of lack of acceptability must take place, no matter what the form of church government.

Any system that would serve to keep an unacceptable preacher in his place would be a bar to liberty and success, rather than a help to the incompetent. There are ad-

vantages and disadvantages in all the plans that have ever been used for mating pastors and churches, but it has been found possible for the faultiest plan to work when preachers and people have had the will to work them. On the other hand, there is no perfect plan for getting the right man into the right place, for the simple reason that plans are static—the dynamic must abide in the people who work the plans. And the present plan, whatever it is, will work, if those concerned will work it.

A young preacher told me he was not much concerned with preachers who fail, but that he was a constant student of the plans of men who succeed. I commended him for his good sense in this matter. But my own observations are not especially fortunate in their plans. The explanation of their success is more often personal than abstract. "How do you do it?" we are wont to ask of the preacher who has his house well filled with listeners to the Word of God. When he tries to tell us his plan, we mentally conclude, "Well, that would not work over there where I am." The fact is it works over there where he is, not so much because the plan is good, but because the preacher, who is the force behind the plan, works.

Yesterday a thoughtful man, speaking of a mutual acquaintance, said, "He has done well, but his success is almost a misfortune, so far as it affects him. He thinks he has learned how to do it, and he is now so inflated that he is due for a bump."

Bud Robinson tells how he preached for a week in the protracted meeting at one end of his circuit, and at last came along with a special sermon and a special and unusual effort to break through to the revival. The results were wonderful, but the young preacher concluded that he had found the secret and that henceforth he would hasten to that sermon and to that special effort wherever he went for a revival. But in the meeting at the other end of the circuit he came to the critical night, preached the special sermon, made the special effort, and the meeting went flatter than it ever had been before. The preacher found that the factors which one cannot describe are often the factors that make the final result of success or failure.

We are far from thinking or saying that "one plan is as good as another." Oh, no, some plans are much worse than others. But the thought is that it is not the plan that works. The plan is the harness, but it is not the force. A team cannot pull a use-

ful load without harness, and those who glory in the fact that "no one can put strings on them" have their prototype in the wild horse that roams the range and is of no useful service to anyone. We need organization, we must have plans. We need organization and plans for our own personal life. It is a good thing to make a habit of getting up early and at a certain hour each morning, whether you feel like it or not. Even if you get to bed late some night, charge up the loss of sleep to yourself and get up just the same. It is a good thing to dress and prepare for the day in a given order—this saves time and enables one to think of something else while he dresses and attends to his toilet just "by force of habit." It is a good thing to eat and exercise according to plan. It is a good thing to study certain subjects at certain hours each day. It is a good thing to have a time and place for private prayer and to observe these times and places, no matter how you feel. It is a good thing to have plans of preparation to preach, to visit in the homes of the people, to conduct the public service, to direct the Sunday school and other auxiliaries, to gather the finances and to promote the revival. It is a good thing to keep the plans fluid, so that whenever possible changes for the better may be initiated. One must neither junk his plans nor become enslaved to them. He must not think them unimportant or list them as of first importance. Plans are useful, but they will not work themselves. A poor plan poorly worked is better than a good plan poorly worked. Therefore it is the working that is the important factor.

I think perhaps the worst plan of all is the plan which ignores plans. This is a plan only in the sense that it exalts chaos to the place of honor. The next worst plan is the inadequate plan—the plan that does not plan to utilize all the resources which are available. This plan is the fruitful cause of many a church fuss and hurtful community division. Idle people, as Pharaoh suggested, are dissatisfied. The caliber of the leader is indicated by the number of

people his plans include. McClellan, it is said, was a splendid commander of a thousand, but when he was given a hundred thousand, he did not know how to employ such a number to any advantage. The wise church leader will always have more plans than it is possible to carry out, and this will keep the unwise plans offered by others from gaining attention. I knew a pastor who would not permit representatives from the denominational school to come to his church to raise money—his financial burdens were too heavy, he said. But within the year, one of his members, supposing that the denominational school must be well cared for, seeing no appeals were being made, gave \$25,000 to an independent institution. I have known a pastor whose plans did not require the activities of a contingency of his group, to lose that group to another movement which did need their services. The best plan is one that requires the wholehearted co-operation of all who are known to be concerned. Then if a few fail in their share the remaining ones will have to work harder than ever, and so they will become happy and contented.

"Do you think this plan will work?" asked a somewhat inexperienced preacher who had gone to much trouble to show me his blueprints. "It will work if you will work it," I replied. When the kaiser's men planned a campaign that would involve the invasion of Switzerland, they pressed their request for peaceful passage upon the Swiss commander with the truthful statement, "You have but half a million soldiers, and we will send a million against you." But the firm old Swiss replied, "But our men will each one shoot twice." The kaiser's men did not come. Once when it was argued that his swords were shorter than those of his enemies, an intrepid commander answered, "Our men will add their arm's length to the length of their swords." It is the shooting twice and the adding of the arm's length that make the difference between success and failure. Get the best plan you can, and then remember that it will work if you will work it.



Your Life—A Trust

Never say, "It is nobody's business but my own what I do with my life." It is not true. Your life is put into your hands as a trust, for many others besides yourself. If you use it well, it will make many others happy; if you abuse it, you will harm many others besides yourself.—JAMES M. PULLMAN.

• The logical basis for the doctrine of entire sanctification is set forth in this discussion of

The New Testament Conception Of Original Sin

H. Orton Wiley

THE Watcher and Adam theories of the Fall passed into New Testament theology, with definite modifications on the one hand and spiritual enlargements on the other. It may well be supposed that the intertestamental period of four hundred years in Jewish history witnessed a more or less definite shaping of the doctrine of original sin, preparatory to its further elaboration during the apostolic and subapostolic ages. This seems to be confirmed by the fact that the question of angels and spirits marked a line of cleavage between the beliefs of the Pharisees and the Sadducees. The former confessed both, the latter denied them. But it is to St. Paul especially, that the church is indebted for its inspired teaching on this basic doctrine; and the spiritual insight of the great apostle to the Gentiles made possible a synthesis of the previous apocalyptic and scholastic theories. It is to the Pauline modifications of the earlier doctrine, therefore, that we must give due attention if we would understand and interpret the Christian position.

I

The Watcher Theory as an original source of sin in the human race is definitely abandoned by St. Paul in favor of the Adam theory as found in the Book of Genesis. To him, the *peccer hara* is not the cause of Adam's sin, but its consequence. No longer does he regard the taint of sin as a corruption arising from the intercourse of superhuman beings with those of the natural human race, but as a corruption of the nature of Adam which spreads to his entire posterity. The *locus classicus* is Romans 5: 12—*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.* Here it is clearly stated that the whole human race is under the sen-

tence of death because of sin; and that this sin entered into the world through one man. What St. Paul does not tell us, is the manner in which this sin was distributed from Adam to his posterity. Later theology, however, has suggested various theories of imputation, each of which is based upon an interpretation of the words "for that all have sinned." These theories have given rise to widely divergent types of theological thought.

1. The Augustinian Theory, or Theory of Adam's Natural Headship is perhaps the earliest of these theories. Augustine (354-430) taught that God imputes the sin of Adam to his posterity on the ground of organic racial unity. The whole race was seminally in Adam before its powers were distributed, and therefore Adam's will was the will of the race. In his free act human nature was corrupted, and this corrupt nature was individualized in the race. By this it is not meant that it was merely like Adam's nature, but that it was Adam's nature, numerically identical, and flowing continuously from him to his posterity. According to this theory the words, "for that all have sinned," are interpreted to mean that the whole race actually sinned in Adam its natural head, and therefore death, physical, spiritual and eternal, passed upon its members.

2. Over against this is the Pelagian Theory, or Theory of Natural Innocence. Pelagius, a British monk and opponent of Augustine, taught that each soul is created immediately by God, and as such is innocent and free from depravity. Adam's only effect upon the race was by means of his evil example. Accordingly the words, "for that all have sinned," are interpreted to mean that each man, following the example of Adam, sins of his own free volition and is condemned for his guilt.

3. The Federal Theory, or the Theory of Condemnation by Covenant is found in that form of Calvinistic teaching represented by Dr. Charles Hodge and his son, Dr. A. A. Hodge. Here the words, "for that all have sinned," are interpreted to mean that Adam's sin as the Federal Head or representative of the race, was legally imputed to his posterity. In strictness of speech, men did not become sinners, but were simply regarded as sinners by virtue of their connection with Adam, their Federal Head. Being regarded as sinners they were punished with inborn depravity and cursed with eternal death. This theory is one of immediate imputation.

4. Closely related to this is the Theory of Mediate Imputation. This was first advanced by Placeus (1605-1655) and was intended to soften the harshness of a belief in immediate imputation. While in the preceding theory the individual is regarded as a sinner, and therefore punished with inbred sin, here he is regarded as inheriting inbred sin from Adam as his natural head, and being depraved, is condemned for his depravity. Here depravity is regarded as sin. According to this theory, the words, "for that all have sinned" are interpreted to mean that all have sinned by possessing a corrupt nature. The theory is generally associated with creationism—that is, the soul is regarded as being immediately created by God, but becomes corrupt by being placed in a corruptible body. Since original sin is the corrupting influence that leads to actual transgression, it is regarded as condemnable. Henry B. Smith and E. G. Robinson are the chief American representatives of this position.

5. The New School Theory, or Theory of Uncondemnable Vitiolity, grew up as a reaction against the older Puritan theology of Jonathan Edwards and Joseph Bellamy. Its chief representatives were Samuel Hopkins, Nathaniel Emmons, Timothy Dwight and Charles G. Finney. In this theory, inherited depravity is regarded as a vitiolity or weakness of human nature; and while it leads to sin, it is not itself sinful. Man can be condemned only for his own actual transgressions. The words "for that all have sinned" are therefore interpreted to mean that man is not condemned for having a corrupt nature, but only for the actual transgressions that flow from it.

6. The last theory to be mentioned is the Arminian, or Theory of Voluntarily Appropriated Depravity. This theory was first advanced by James Arminius (1560-1609) as a reaction to the extreme positions of

Calvinism, and may be regarded as the best balanced and most scriptural of all. It was developed by Episcopius, Curcellaeus and Grotius with a tendency towards Pelagianism, but was modified by John Wesley and brought back into harmony with the Scriptures and the original position of Arminius. According to this theory, all men inherit depravity from Adam their natural head, but it denies the realism of the Augustinian position which would identify the race numerically with Adam, and make his sin the sin of all men. It holds also, that depravity is of the nature of sin, but denies that it involves guilt or punishment. Instead, it holds that depravity is mitigated by the free gift of the Holy Spirit which God bestows upon each individual through Christ, thereby making possible such a co-operation of the individual with the Spirit as will lead to a state of salvation. The words "for that all have sinned" are therefore interpreted to mean that men are condemned for their inborn sinful nature, only when they personally consent to it by acts of direct transgression.

The relation of these theories to the work of sanctification by the Spirit is so evident that it needs only the briefest mention. The Augustinian theory of unmitigated depravity is associated historically with predestination instead of prevenient grace; and its idea of original sin as a *massa perditionis* has made all but necessary the belief that entire sanctification can take place only in the hour and article of death. Pelagianism by denying pollution, denies also the necessity of cleansing. The Federal Theory has generally tended toward antinomianism, and is the ground of the "standing and state" position. It provides indeed for a legal sanctification, but denies the actual cleansing from inbred sin. The Theory of Mediate Imputation is under similar limitations. The Theory of the New School makes no provision for a further cleansing beyond regeneration. It holds that depravity is not condemnable—only a weakness to be overcome. Charles G. Finney's insistence that all sin lay in a wrong use of the will, led to the strange position that man is either entirely sinful or entirely holy. Regeneration he regarded as a change from entire sinfulness to entire holiness and sanctification, therefore, became merely a confirmation of the will in its right choices. His position is sometimes known as "the intermittent theory." It is evident, then, that the Arminian or Wesleyan theory concerning original sin and prevenient grace is the only logical basis for the doctrine of en-

ture sanctification as we understand and teach it.

II

The Yecer Doctrine of the Jewish inter-testamental period was likewise greatly modified by St. Paul. It can scarcely be doubted that he brought with him into Christianity the rabbinical conception of the yecer which is sometimes described as "a turbulent stream of psychic energy perpetually boiling up from the depths of the soul and appearing in consciousness as sensual and self-assertive impulses." Consequently we find the yecer or "evil imagination" of the rabbins finding expression in such terms as "the mind of the flesh," "the old man," "the body of this death," "the sin that dwelleth in me," and similar terms. The Jewish conception of a double yecer or yecarim is likewise used by St. Paul in such expressions as "the mind of the flesh" and "the mind of the Spirit." There are, however, certain modifications of this doctrine which are strictly Pauline in character.

1. St. Paul teaches that the yecer is not merely an impulse toward sin, but is itself sin. To the Jews, the yecer was frequently nothing more than a morally neutral libido, which to use a modern expression, could be sublimated by being diverted into ethical channels. This the apostle denies. To him, that which leads to sin is "the sin that dwelleth in me" (Rom. 7: 20).

2. Another modification concerns the nature and use of the law. In the Jewish conception, the law was given as a remedy for the yecer, either to counteract its evil propensities, or to sublimate it, furnishing divinely ordained methods of procedure. The Pauline theory on the contrary, holds that the innate sinfulness of the human heart can be known only by its externalization in actual sins, and this can take place only under the stimulus of external law. The use of the law therefore is not remedial but pedagogical. Its purpose is to call out and make manifest a condition of heart which can be remedied only by divine grace. The law, then, must be regarded as a schoolmaster to bring us to Christ.

3. St. Paul also modifies, if he does not radically change, his position concerning the basic psychology of the Jewish system. His treatment of the terms, "soul," "spirit," "heart" and "flesh" appear to be widely different from the common rabbinical use. This is a subject which will be given further consideration at a later time.

III

St. Paul not only modified the yecer doctrine, he also extended it to include the superhuman and subhuman realms. To him the "evil imagination" in mankind is only a part of a larger whole—a picture set in a frame which touches the angelic realms above and infects the subhuman realms beneath him.

1. In the superhuman realm of angels and spirits the yecer is no longer regarded as originating in their evil communications with the human race, but an evil which infects their realm as it does that of this present world. Temptation, however, is still possible. Hence St. Paul speaks of thrones and dominions, principalities and powers (Col. 1: 16); the "god of this world" (2 Corinthians 4: 4); and "the prince of the power of the air" (Ephesians 2: 2). As he does not tell us how sin is extended from Adam to his posterity, so also he does not tell us how certain of the angels became evil spirits. Here again, there has been much speculation in the church. Josephus taught that the demons are the souls of departed wicked men. By some of the apocalyptic writers they were regarded as the spirits of the dead giants who descended from the Watchers. Perhaps the most generally accepted view is that which comes from Enoch. He says, "And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds of the earth, that he might become equal in rank to my (that is, God's) power. And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless (abyss)" (Enoch 29: 4).

2. To St. Paul also, the world of evil extends to the subhuman realms, both animate and inanimate. This he sets forth in a passage of poetic beauty. He says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. 8: 18-22). The apocalypticists had viewed the evil in nature as

merely prejudicial to man's well-being, but St. Paul orients himself as it were, and describes this evil from nature's own standpoint. He finds in it a yearning for a happier state—one from which it has been defrauded, but which it still awaits in confident expectation. As heaven was purged of its evil angels, so the earth will be purged

from its evil also. Of man it is said, that as he has borne the image of the earthly, he must also bear the image of the heavenly; while of the world the Scriptures tell us that its bonds will be loosed by a purging of fire, and that out of it shall come a new heavens and a new earth wherein dwelleth righteousness (2 Peter 3: 7-13).



• The most precious human tool given to man which he can in return dedicate to the ministry, is his mind . . .

The Minister and His Mind

Albert F. Harper

A S. ministers of the gospel we are called to a high and noble work. A sense of the importance of our task makes us long to bring our very best qualifications as an offering to this high calling. A weak or sickly body is a handicap in the ministry; an unattractive personality is a hindrance, but either or both of these may be compensated for by the man who understands, whose mind has good native quality and who has disciplined it to serve his purposes in the work of God.

The native quality of the mind seems to be fixed by the processes of heredity, but the culture and discipline of the mind have been placed within the control of its owner. The culture of the mind and its application to the problems of human interest has been the work of philosophy for more than twenty-five centuries. Every minister of the gospel therefore has a fundamental interest in the field of philosophy even though he may not have known it by that name.

While philosophy has to do with thinking, not all thinking is philosophical. Wherever mere opinions are taken for truth, wherever events are accepted with no attempt to relate them to their backgrounds, wherever ideas are disconnected, wherever

beliefs are held without examination and where unbelief is dogmatic, philosophy is not present.

Philosophy is an attempt to apply the mind—the mind of man functioning at its very best—to the problems of life. Philosophical thinking makes a serious attempt to get at the meaning of things. The minister with a philosophical spirit seeks a genuine understanding of life around him. He seeks to organize his ideas, to prayerfully and thoughtfully examine his beliefs, and to avoid prejudice of all kinds. He has strong convictions, but such convictions are born of experience which has been subjected to thoughtful consideration. The philosopher joins the Wise Man of the Proverbs in exhorting the minister, "Get wisdom, get understanding. . . . Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding" (Proverbs 4: 5-7). This passion of the philosopher to see everything related to its background has led to the definition, "Philosophy is an unusually persistent attempt to think clearly." Another has said, "Philosophy is an attempt to see life clearly and to see it whole." Every minister of course wishes to be a thoughtful person and insofar as the study of philosophy will aid us in developing this hunger after truth,

and will give us some skill in discovering truth, all of us would be students of philosophy.

Someone may object that the preacher can think without studying philosophy. This is true. God, in His divine wisdom, has planned life so that it can operate on a minimum level almost without intelligent direction. The insect acts almost wholly from instinct; the animal acts without intelligent reflection, and the physical nature of man functions without understanding. We need not understand the mysteries of digestion in order to eat our meals and be nourished by them. However, by an understanding of the process we can often avoid indigestion, and our more complete knowledge of food assimilation is building stronger bodies and lengthening the span of life. So, too, we can use the mind without understanding its operation. We can think without understanding thought, but where we do so our minds are operating on a low level of efficiency. No man of God is content to bring his minimum mental offering to the service of the kingdom. We seek to devote our maximum efforts to our high and holy calling.

While the principal point of contact between the minister and philosophy is the value which such study has for his work today, there is also a historical bond between philosophy and the ministry of the Christian Church. Some of the early church fathers had a tendency to oppose the encroachments of philosophy, but others, such as Justin Martyr, had been philosophers before they became Christians. These men had sought for truth in the schools of the philosophers and when they found satisfaction in the religion of Jesus they accepted it as the true philosophy as well as the true life. The influence of such minds has left a permanent impress upon the thought of the church for they had a large part in the important councils which gave form to many of our doctrines.

Philosophy, because of its attitude, has been defined as "the love of wisdom," but it may also be defined in terms of the problems which it studies. Chemistry is best known, not for its attitude but for its factual content. So philosophy may be known by its factual fields of investigation, and all of these fields have a rather immediate interest for the minister.

Philosophy, at least in its western development; has been concerned with the problem of knowledge, technically known as epistemology. How is knowledge pos-

sible? what is knowledge? how shall we discern what ideas are true and which are false? these are the problems which have concerned philosophy from the time of Democritus (460 B. C.) to Dewey (1943 A.D.). The minister's calling is to proclaim what he holds to be the truth about God and man. In this work we shall always feel more sure of our position if we know the arguments of those who doubt the truth of our message. There are those today who openly challenge the claim of the Christian to a knowledge of God. While such unbelief is usually not a serious personal problem for us, we will, in the world of today, often encounter those who have had no faith and have thus become easy victims of the unbeliever who purportedly presents reasons for his unbelief. If, as ministers, we are somewhat familiar with the criticisms and arguments of those who disbelieve, we may be able to help the one who has been exposed to such intellectual and spiritual blight. Lack of faith is characteristic of the college-trained men and women of our day. As ministers of Christ we shall be better prepared to help such persons to a saving faith if we know something of the intellectual barriers which have kept them from God.

The field of values is known as axiology and its exploration has been the special task of philosophy. The choice of the Christian way of life involves a comparison of the things which appeal to men—it thus becomes a study of values. Jesus told of the man who, having found the pearl of great price, went and sold all that he had and bought that pearl. The Master said to his fearful disciples, "Ye are of more value than many sparrows," and He asked the question, "What shall it profit a man if he gain the whole world and lose his own soul?" Jesus thus called His followers' attention to the fact that some things in life are worth more than others, some things are of supreme value and others are at best of only temporary worth. The minister is constantly urging his people to consider the relative values of life—to forego present pleasures for future benefits, to deny the physical nature by fasting in order to achieve spiritual blessing, to sacrifice life here if need be in order to obtain life eternal. Thus as ministers we deal in values whether we choose to or not. As long as we have problems in this field our understanding will be broadened, our ministry enriched and our service to God and to the church more effective as a result

of some systematic study of the philosophy of values.

The third major division in the field of philosophy, the study of ultimate reality, is called metaphysics. Here the interests of philosophy and religion unite for both seek to give the ultimate explanation of our world. The history of philosophy is the history of man's search for some all-inclusive unity which will make this complex world simple enough to be understood. Perhaps this ever recurring desire for some unified explanation is the impress of the Creator in the mind of man pointing in a veiled fashion to the truth of revelation that there is one God, Creator and Preserver of the world and of our lives.

When men are confused by the hammer blows of an apparently indifferent or hostile world, our Christian answer is, trust in God and in the end things will come out right. We say, the Christian may lose the battle but he is sure to win the war; today may be crucifixion but tomorrow is resurrection; Satan will at last be chained and God will rule. All of these are expressions of metaphysics pointing to some conception of life broad enough to gather up all of our questions into a single satisfying answer. These are answers to the question of philosophy, what is the meaning of life and what is the ultimate explanation of its uncertainties and apparent contradictions? Recently a former student, now a pastor, was called upon to minister to a family into which stark tragedy had come. The father had been taught that such events were evidence of sin and were administered as punishment by God. Because of this background the family was growing bitter. Said the pastor, "I was glad I had studied some philosophy for through it I was able to help the father to an understanding of life which made faith possible."

There are of course elements of danger in the cultivation of philosophy, for philosophy is the examination of the human mind and the exaltation of our ability to use human intelligence for the guidance of life. The more one understands philosophy the greater seem its possibilities for building a good life. In the possession of intelligence man is surely made in the image of God. The danger is that the greater our appreciation of our own powers the greater is the temptation to egotism and self-sufficiency. This subtle temptation is as omnipresent in the

field of the intellect as at every other point of life. Satan appealed to the intellectual vanity of our foreparents in the Garden of Eden, holding out the alluring possibility of knowledge like unto God's. The success of applied intelligence brings the temptation of self-sufficiency. There is a temptation to substitute human intelligence for dependence upon God. As ministers, however, we shall likely have enough baffling problems to keep us from extreme egotism of the intellect. It is never easy to draw an exact line between the influence of human efficiency and divine assistance in our work for Christ. It is certain that we shall accomplish more for God when our human instruments are highly perfected, provided we remember they are human instruments to be used and blessed of God and not to be substituted for God. As ministers we must make a delicate adjustment and cultivate a beautiful blend of human ability developed to its highest level of efficiency while at the same time humbly recognizing our ultimate dependence upon God.

Every worth-while venture in life involves some risk. The study of philosophy is no exception but the evident rewards impel us to make the venture. There is a sense of satisfaction which comes from having submitted our beliefs to the most rigid cross-examination of the intellect and discovering that they endure. Jesus said, "I am the way the truth and the life." We need have no fear of letting our Christian truths enter the field of intellectual combat. Because they are true they can take care of themselves and we shall cherish them the more when we receive them back with their shining armor burnished by the blows of conflicting systems. When our faith has been tested it is doubly ours. In Tennyson's "In Memoriam" we read:

*He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the specters of the mind
And laid them; thus he came at length
To find a stronger faith his own.*

Sometimes religious certainty is gained at the expense of sight; we close our eyes and believe blindly. There is a greater certainty which comes from having faced all of the facts fairly. Certainty which is open-eyed is certainty indeed. Such is to be found within the mansion of philosophy. We stand at the threshold, I invite thee—enter.



The man who stops to listen to his applause is liable to lose interest in his work which won the applause.—ROY L. SMITH.

● Pentecost generally has been called the birthday of the Christian Church. Certainly this new world-conquering religion was born alive! says this author in this his second article on

Sanctification in the New Testament

Ralph Earle, Jr.

1. JESUS' PREDICTION (1: 5)

Our study of the Book of Acts begins at the same point as our study of the Gospels; namely, with a reference to the preaching of John the Baptist. In His last interview with His disciples before His ascension, Jesus charged them not to leave Jerusalem until they had received the promised Holy Spirit. Then He added, *For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.*

How one can read this passage and yet emphasize water baptism almost to the complete exclusion of the baptism with the Holy Spirit is hard to understand. Yet that is exactly what is being done in most of the churches of Christendom. It would seem to be a fair inference from Jesus' words that we do not have a full-fledged Christianity without the baptism with the Holy Spirit.

2. PENTECOST (chapter 2)

The promise of Jesus to His disciples was fulfilled "not many days hence," on the day of Pentecost. While the disciples were waiting in the upper room in obedience to Jesus' command,

Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance (R.V.).

The coming of the Holy Spirit was heralded by two signs, the one audible, the other visible. The disciples heard "an echoing sound as of a mighty wind borne violently," like the roar of a tornado. As they sat there, wondering what was going to happen next, there appeared a fiery-looking mass. Hackett says of this:

The firelike appearance presented itself at first, as it were, in a single body, and then suddenly parted in this direction and

that, so that a portion of it rested on each of those present.

The scene reminds us of John's statement that Jesus would baptize with the Holy Spirit "and fire." While it is not stated that the wind affected everyone of the assembled group, we do read that a tongue of fire sat on each of them. Evidently there was some significance attached to the fact. Furneaux comments, with regard to the fire, "No symbol could be more fitting to express the Spirit's purifying and refining energy."

The immediate result of the disciples' being filled with the Spirit was that they were enabled to speak efficiently and effectively to the crowds that gathered to witness the strange phenomenon. They spoke efficiently, because people of fifteen different nationalities heard the gospel in their separate languages. They spoke effectively, because "three thousand out of the crowd were converted on that very day. Pentecost has generally been called the birthday of the Christian Church. Certainly this new world-conquering religion was born alive!

There are two questions that confront us in the study of what took place on the day of Pentecost. The first is, "Was this experience only an endowment with power, or did it involve an inward transformation that might properly be called sanctification?" The second question is, "Was the happening on the day of Pentecost simply an event having official and dispensational significance, or was it an experience having personal and continual significance?" We shall take up these questions in turn.

At the famous council of Jerusalem, where the nature of Christianity was being discussed, Peter took the floor to plead for Gentile freedom from the Mosaic Law. In proof of God's plan for Gentile salvation, Peter referred to his experience in the house of Cornelius. It was there that he had used his keys to open the door of faith to the Gentiles. Now he interprets the event.

And God, who knoweth the heart, bare them witness, giving them the Holy Spirit even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith (15: 8, 9, R. V.).

That Peter connected this event in the house of Cornelius with that which took place on the day of Pentecost is clear from his report to the Jerusalem church, upon his return from Caesarea. He says:

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost (11: 15, 16).

Putting these passages together, it seems clear that the baptism with the Holy Spirit is a heart-cleansing experience. The Holy Spirit is the sanctifying Spirit. When He comes He purifies the heart of the one who receives Him.

Certainly, then, it would be correct to say that after Pentecost the disciples were sanctified in a sense which was not true of them before that event. Pentecost was for the first believers an epochal experience which made them different from what they had ever been before. The case of Peter is a classic example.

Without seeking at this point to give a full and final answer to this question, we go on to the second. Is the event of Pentecost in the lives of the early disciples to be taken as a norm of Christian experience today?

There are those who emphasize mainly the dispensational significance of Pentecost. Others speak only of the personal experience of the disciples who received the Holy Spirit on that day. Which view is the correct one?

As is often the case, the answer is "Both." It is useless for us to close our eyes to the obvious truth of the dispensational aspect of Pentecost. The Holy Spirit was "poured out" on the followers of Jesus on that day. This event marked the inauguration of a new era in the relationship between God and man.

But this aspect certainly does not exhaust the meaning of Pentecost. It had personal significance in the individual experience of the disciples. This is evidenced by the tremendous change which took place in their lives. The picture of Peter in the Book of Acts is far removed from that in the Gospels. What made the difference? The answer is "Pentecost."

Some expositors claim that it was the resurrection of Jesus which changed the

apostles from weaklings to warriors. To refute this view is only necessary to call attention to the scenes described in the twenty-first chapter of John and the first of Acts.

3. THE SAMARITAN PENTECOST (chapter 8)

Philip went to Samaria and preached Christ to the people of that city. As a result of his evangelism many believed and were baptized (verse 12). There was a sweeping revival which caused great joy in the city (verse 8).

The Jerusalem church was interested in this new movement among the half-breed Samaritans. So it sent Peter and John to investigate the matter. When they perceived the genuineness of the revival they led it on into a second stage. "Then laid they their hands on them, and they received the Holy Ghost" (verse 17).

It has often been argued that the recipients of the Spirit in the house of Cornelius and at Ephesus had not been previously converted to Christianity. But that argument certainly has no place here. The receiving of the Holy Spirit came as a second definite crisis experience in the lives of these believers at Samaria.

4. THE GENTILE PENTECOST (chapter 10)

The Book of Acts records four Pentecosts or outpourings of the Spirit. The first was upon Jews and proselytes, on the Day of Pentecost. The second was on Samaritans who were partly Jewish and partly Gentile. The revival in Samaria marked the transition of Christianity from the Jews to the Gentile world. Like Jesus himself, the gospel "must needs go through Samaria."

The third Pentecost was the outpouring of the Spirit on Gentiles in the house of Cornelius, at Caesarea. This centurion of the Italian regiment stationed at the seat of Roman government in Palestine is described as "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (verse 2).

Before drawing any conclusions as to the status of Cornelius at this time, let us listen to Peter's version of the matter. In his report to the Jerusalem church he recounted what Cornelius had told him. "And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved" (11: 13, 14).

The significance of that last clause has sometimes been overlooked. It is evident

that the object of Peter's visit was the salvation of Cornelius. Both men appear to have understood it that way.

When we examine what took place in the centurion's home we have a strong confirmation of this fact. It is to be noted that Peter said nothing in his sermon about the historical incident of Pentecost or about the experience of being filled with the Spirit. The Holy Spirit is mentioned only once in Peter's sermon, and that is in connection with His coming upon Jesus at His baptism by John.

But what was Peter talking about when the Holy Spirit fell on the group assembled in Cornelius' house? The forty-third verse of the tenth chapter gives us the closing statement of his message.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Then in the forty-eighth verse we read that Peter ordered water baptism to be administered to Cornelius and his friends. The inference is plain that they had never before been baptized as members of the Christian community.

How are we to reconcile this with the fact that the Holy Spirit fell on the group while Peter was preaching?

The usual answer is that Cornelius and his associates were Christians when Peter met them. But the description of Cornelius does not necessarily imply any more than that he was a sincere, earnest proselyte to Judaism. That leaves the matter at least debatable.

We should like to suggest a possible alternative solution. John Wesley emphasized the idea that no particular length of time is required to elapse between conversion and the experience of heart holiness. He saw no reason why the one should not follow the other immediately. Probably all of us have seen that happen at the altar in the case of those who had already had the light on holiness.

May it not be that these Gentile hearers—already devout proselytes to Judaism and worshipers of the true God—accepted Christ as they heard the Word preached and experienced Christian conversion, and then—still walking eagerly in the light—were filled with the Holy Ghost?

We are not seeking to quarrel with those who see it otherwise. We desire only to face the facts honestly and carefully. And sincerity demands that we take all the recorded facts into consideration. Probably we should be cautious in our use of this

passage as proof of a second work of grace. Stronger evidence for that will be found elsewhere.

5. THE EPHESIAN PENTECOST (chapter 19)

The "Ephesian Pentecost" is recorded in the nineteenth chapter of Acts, verses one to seven. We are told here that when Paul came to Ephesus he found certain disciples; and he said unto them, Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given. And he said, Into what then were ye baptized? And they said, Into John's baptism. And Paul said, John baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him, that is, on Jesus. And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied. But they were in all about twelve men (R. V.).

This passage requires careful study; so we have quoted it at length. There are a number of problems here, and we need to have the text before us.

The most obvious mistake that has been made in the use of this passage is in the undue and unwarranted emphasis that has sometimes been placed upon the word "since" in the King James version. Some have even gone so far as to say that the use of the word "since" in this passage proves a second work of grace. Such careless handling of the sacred Scriptures only serves to weaken the cause of second blessing holiness in the eyes of well-informed students of the Bible.

The whole phrase "since ye believed" is one word in the Greek, the participle *πιστευσantes*. The most literal rendering of Paul's question would be "Having believed, did ye receive the Holy Spirit?"

It is apparent that we should shift our emphasis from the rather uncertain word "since" to the definite question, "Have you received?" That is the essential thing.

As to whether these "disciples" were Christians or not, candor compels us to say that there does not seem to be much evidence of it in the passage. These men were followers of John the Baptist. They had not even heard of Pentecost. It is clearly indicated here that they now for the first time believed in Jesus. On the other hand, they had repented of their sins before being baptized by John. Whether this is to be

identified with the Christian experience of conversion is a debatable point that we shall leave for others to decide.

But there is an important item in this passage that is sometimes overlooked by those who seize hastily upon the first question. We are told that these twelve men were baptized in the name of the Lord Jesus. That is, they now accepted Christianity and identified themselves with the Christian Church.

But here comes the interesting point. After their Christian baptism Paul laid his hands upon them and the Holy Spirit came on them. It might be safer to call attention to the clear presentation in this passage of two distinct experiences which these disciples of John the Baptist received under the ministry of Paul, than to employ elaborate arguments in the effort to prove that they were Christians before the apostle met them at Ephesus.

What we want is to know what is true, for it is the truth that makes us free from sin and from error. And truth must be based on the honest study of factual data.

Frankly, it is the writer's conviction, after years of careful study of the subject, that some exponents of second-blessing holiness have built too heavily on certain rather questionable arguments from the Book of Acts. I think our strongest support for this doctrine must and should come from Paul's Epistles, rather than from Acts. However, as we have seen, there are a number of definite evidences in Acts for a second crisis, and our emphasis should be upon them. Let us be positive where the Bible is clear and plain, but cautious and careful where it seems a little bit obscure.

+

I Have Learned

That it is not always best for me to have my own way.
That I can sometimes be mistaken and others right.
That other people can disagree with my views and opinions, and still be right with the Lord.
That I am not the only one who is right with God and who preaches the truth.
That it is far better to live higher than I preach than to preach higher than I live.
That the goodness of a truly good man will stand on its own merit and needs no bolstering.—*Gospel Banner*.

March-April, 1943

Faults that Hinder

E. E. Shelhamer

"Ye did run well; who did hinder you?"

These Galatians were soundly converted and did well for a time, then something hindered their progress. It is the same today; some things in themselves are not sins, yet they cripple and hinder one's usefulness. Let us mention a few.

1. *Talking too much!* As sure as one does this he will drift into at least one of three sinful practices: evil speaking, foolishness, or drawing attention to self.

2. *Carelessness* about paying debts; especially to those who are of the "household of faith." It is wicked to take advantage of a good brother or of an old sister and let the debt "ride," while a note at the bank must be met promptly, or the sheriff will be coming.

3. *Wasting time!* Just sitting around aimlessly without trying to accomplish something worth while; whereas something ought to be learned or done each day worth recording in heaven.

4. *Meddling!* Prying into the affairs of others where you have no business. Giving away to curiosity about who is to get married, or divorced. Keep your nose at home!

5. *Being untidy!* It does not cost much to keep your shoes, fingernails and collars clean. Spots on clothes and runover heels ought not to appear.

6. *Fidgeting!* There is no sin in being nervous with your fingers or mouth twitching, but many a good soul has crippled his usefulness by so doing.

7. *Breaking promises!* Wesley said, "Never disappoint a congregation." Better go through rain and mud than keep people waiting. If you borrow a book or a saw, take it back on time and in as good condition as received.

8. *Being hard to please about finances!* Why should a preacher act as though he were going to the poorhouse if he does not get a certain amount? Too bad when he becomes more concerned about money than souls, and asks, "How are the finances coming, brethren?" This "accursed thing" cursed Achan and has crippled more than one otherwise successful man.

Reader, has it affected you?

The Midweek Service

W. M. Tidwell

ITS MEANING

USUALLY in announcing the midweek service in the daily papers, we speak of it as "The Midweek Service of Prayer, Praise and Bible Study." This gives an idea of what is to be expected. There is a place for each of these in this service. All services are not alike. There must be variety. If the leader is in the Spirit and has it on his heart, he usually will be able to detect the mind of the Lord as to His will for that service. All do not have the same gifts. There is a place for all, but all are not leaders. Some suggest that it is a good plan to have the various laymen, regardless of gifts it would seem, to have charge. Well, that is an excellent plan provided the pastor wishes to save himself from having to make preparation, and kill the meeting, if it is not already dead. Certainly there is a place for "lay leaders," but we should be pretty sure that they are leaders; otherwise, it will be suicide. All can pray. Prayer is the greatest gift, and all can have this gift, either for secret or public prayer. So there is a place in the midweek service for prayer, praise and Bible study.

ITS IMPORTANCE

We doubt if there is scarcely a more important service than this one. Someone has said, "The Sunday morning service reveals the popularity of the church, the evening service reveals the popularity of the pastor, and the prayer service reveals the popularity of the Lord." It is to be feared that, too often, the pastor does not see and feel the importance of this service. We wonder if we, as Nazarenes, do. We hear much (probably not enough) about Sunday school conventions, W.F.M.S. meetings, N.Y.P.S. gatherings, etc., but very little about the service of prayer. In the periodicals we have reports as to the number in attendance at various meetings, but very seldom do we see anything of this kind relative to the midweek service or prayer meeting. While we are posting the various items of amounts of money raised, etc., would it not be interesting to include the average weekly prayer meeting attendance?

For over twenty years the author of this article has had an average attendance of four hundred, often reaching six hundred, in the midweek service of his church. Here are shown some reasons for this outstanding achievement—although very often as it is in this case, the chief reason is the man—also most helpful suggestions are made for the conducting of this important service of the church.

We fear too many of us are like the good old Irish lady who went to the market to obtain material for soup for her boarding house. As she was looking through the market, examining the meats, chickens, etc., she saw an owl off in a cage. He looked a little different and she seemed interested in him; so she hailed the market master in the following style, "Say, market master, what is this broad-faced chicken worth?" The master replied, "Ah, that is not a chicken, that is an owl." To this the old lady hilariously replied, "Oh, that is all right, I just want him to make soup for the boarders!" We wonder if many of us do not feel about the midweek service somewhat like the old lady, "Oh, it is just prayer meeting; anything will be all right for that." Little or no preparation is all right. But "the proof of the pudding is the eating." The popularity of the boarding house is the good, wholesome food put on the table. Owl soup will not get and permanently hold boarders; neither will just routine and threshing over old straw build a prayer meeting.

If people are spiritual they have a good, ravenous, spiritual appetite. An appetite for things spiritual is one of the absolute tests of spirituality. When a child is well he does not have to be coaxed to come to the table and eat; he usually is "hanging around" waiting for a call, and ready to make a good hand. So it is with Christians. David said, "I was glad when they said unto me, Let us go into the house of the Lord." He was not looking at the clouds hoping that it would rain and get the creek up so he could not cross and go to prayer meeting. Never! If people are spiritual, no

matter how well they may have been fed on Sunday, by the time for the midweek service, they are genuinely hungry. They are anxious for another meal; and it is a joy to feed people with good appetites. The midweek service affords opportunities not elsewhere given in all the church services. Many will pray here in public who might not at other times. This can be not only a testimony service, but also an experience meeting. Then there are problems which continuously develop in the church; and the midweek service composed largely of the "home folks" offers an opportunity for calling attention and helping to solve these problems.

HOW TO CONDUCT THIS SERVICE

We feel unworthy to even mention this. If the Lord has given some little success to us here, we feel that it is rather in spite of our efforts more than because of them. We hesitate greatly to speak of our little experience, and do so for one reason only, and that is that we might give a better idea of what we have in mind, and in some little way glorify the Lord. Since scores of the brethren over the country have insisted that we do this, we thought this might be the most helpful way to conclude this simple article. So if our reader will keep this in mind, we will thus conclude.

Of course the meeting should begin absolutely on time; to begin two or three minutes late would be tragic. Also, it should close on time. Unless the Holy Spirit should come upon the service and take complete charge and direct otherwise, the service should close not later than nine p.m.; begin at seven-thirty and close at nine p.m.

Ordinarily spend around twenty-five minutes in song and prayer. The Lord will direct just what part of this shall be spent in song and what part in prayer. Climax this, if possible, with about three verses of some good special song; then the lesson from the Word of God. This is important. This is essential to the success and interest of the service. Ordinarily this should be around twenty-five or thirty minutes; something new, fresh, pungent and inspirational. Something that will instruct, at times convict, feed and encourage the people. This will, to a great extent, determine much of the interest for attendance. Personally, we seek with all our hearts to keep the people feeling they must have this; that they will miss about the very best of the "menu" for the week if they miss this.

It is a good plan, once or twice a year, to take some book, or part of a book, of the Bible and study it. The people love this. Often they can take some part in this. At times it will be exposition; at other times questions, enabling all to take part. Take such books as Genesis, Romans, Ephesians, Philippians, Galatians and even Revelation. Some would think it presumptuous to study Revelation, but God pronounces a special blessing upon all who do so (Revelation 1: 3). This study has been, and is, the highlight of our midweek service. This is exposition. Avoid all the speculative guesses, stick close (unless otherwise indicated) to the literalness of the book, get help from such writers (per Dr. Chapman's suggestion) as Dr. J. A. Seiss. We think it is conservative to say that for over twenty years the average attendance of our midweek service has been over four hundred; when we announce that we will study this book it will increase to six hundred or over. It takes about two months to study the Book of Revelation; other books, with the exception of Genesis, not so long. Ordinarily, as stated above, the first twenty-five minutes given to song and prayer, the next twenty-five or thirty to the lesson, and the remainder of the time to testimony, experience and a closing season of prayer.

Just here we state something that may almost shock you. You know some of the brethren lambast us for long talks on prayer meeting nights. They insist that fifteen minutes is certainly plenty long. Well, much depends. If one is just "talking," threshing over old straw and not really saying anything, that might be too long. It might be better if some "talks" were never given! But what we began to say is this: there will be times when in special study of the Word of God, the interest will be so intense that the people will insist that, for the time being, the testimony meeting be omitted; that you just "go on." They become absorbed in the truths which they are profoundly enjoying. In a case like this, you will give almost an hour to this study; no, not the preacher preaching or just talking, but studying the Word of God. Now this may be shocking, and if there is a better way, we say "Amen," but you will permit us to give this little experience. Anyway, this inspires, indoctrinates and blesses the people. The young people, as well as the old, will be able to make grades in Bible study about equal to those attending a regular Bible school. This is worth a great deal.

Just here we should make a sad confession; it may detract, but we must be honest.

More than one hundred families who attended our services have gone from the city; they are in defense plants, etc. Also, more than one hundred young men who attended our services now are in the armed forces. Of course, not all these were members. Possibly about twenty per cent actually were members, but they were our friends—associate members! As a result of this all our services are off—off about one-third. Never have we worked so hard. We are suffering fearfully. We feel it so much that many nights it is almost impossible for us to sleep. We are made to think of the statement of Jesus, when He said, "I must work . . . while it is day: the night cometh, when no man can work."

Strenuous days are upon us. Whatever we hope to do should be done quickly. The preaching, working and praying that was sufficient a few years ago is not sufficient now. Let us do our best for all the services of the church, and while so doing let us put emphasis upon the midweek service, and come to this feast, sing, pray, testify and study the Word of God, until we shall receive inspiration to "face a frowning world," and push the battle to the very gates of hell.

Integrity

Many things are necessary to a good house—good walls, good floors, good roof, and the workmanship must be of a high order. Many new inventions add to convenience and beauty. But know that fundamental to this house is its foundation. If there is here only wood, hay or stubble the superstructure, however excellent, will avail nothing.

There are many charms and graces which go well with a profession of religion. Let us have them all. But remember that as the homely foundation is fundamental to the house, so character is fundamental to Christian life.

In the parable of the talents the "well done" was spoken not to the brilliant, or the influential, or the graceful, or the gifted, but to the "good and faithful servant."

Lord, if we cannot be much else that we would like to be, help us still to be this.—*The Free Methodist.*

The Preacher

A Specialist in Religion

Some people, and even some preachers, resent the fact that people seem to expect more, religiously, from a preacher than they do from members of his church. It is our feeling that this is the natural, normal reaction of people to the work of the ministry as a profession. It is our feeling that it is a reflection on any preacher, if his people do not expect more of him religiously than they do of the lay members of the church.

This is to be expected because the preacher is a specialist in religion—or should be. A specialist should be more efficient and proficient in his particular field than others, whether he be preacher, lawyer, doctor, teacher, athlete or whatnot.

We expect a character of service from some people, which we would ask of no one else, because of the position they hold. We drive up to a service station and ask the attendant to check our tires, clean the windshield, check the oil, fill the radiator, clean the headlights and check the battery. Having received these free services, we may then say, "No, thank you, I guess I shall not need any gas or oil today" and drive on without feeling that we have unduly imposed on the owner of the station. We would not expect these free services from anyone except the man who is in that business. He is a specialist in that field.

When we have made the ministry our profession, we assume the position of being a specialist in religion. Only that assumption justifies the place of leadership we expect to hold in the religious world. Only by staying ahead of the crowd can one be a leader in any field. When the church expects that the standards, the ideals, the conduct, the whole life of the minister be on a higher plane than that of his members, the church is simply according to the minister, in their own minds, the place of leadership, religiously, that he assumed when he chose the ministry as a profession. If a minister is not a specialist in religion, he will fall below the standard set for him by the people he serves.—*Editorial in Arkansas Methodist.*

• The success of a revival effort depends more upon the pastor than any other individual. This writer presents suggestions for

Conducting Revival Meetings

Melza H. Brown

THE discussion of the subject is prepared in the year 1942 and is also prepared with the purpose of endeavoring to bring to our attention and thinking the essential factors in revival meetings. The discussion is presented as a pastor to pastors and to future pastors. There is no individual who has as great a part in the promotion of the church local, district, and general as the pastor. The responsibility for every department of the work numerically, financially and spiritually falls upon the pastor. The success or failure of a revival effort depends more upon the pastor than upon any other individual.

The pastor must prepare the way for the revival by creating a spirit of faith and expectancy in the church and by securing the co-operation of the people in prayer for a revival and for the salvation of the unsaved and also to enlist the people in the work of inviting people to the meeting and bringing as many as possible of those invited to the services of the revival.

Then the pastor can make the work of the evangelist more effective by boosting him and standing by him during the revival. A pastor can easily defeat the ministry of an evangelist by petty criticisms or by a nonchalant attitude with no burden or concern manifest for the success of the meeting or for the salvation of souls. A church looks to the pastor for leadership, and if the pastor fails to get under the revival with all the burden and passion of his soul, the people will likewise fail to rally to the help of the holy cause.

The demand for leadership enters into several phases of the planning for the revival, as well as in the conducting of the revival. The selection of an evangelist, the financing of the meeting, advertising of the meeting, securing the confidence of the church and the church board, so that they will follow the plans for the revival; these all demand spiritual leadership qualities in the pastor.

Let me say with emphasis that there are no set rules for conducting revivals. This is what makes it all the more important that a pastor be a leader and thus be able to know the best plans and methods for the particular church and situation where he is pastoring. I think the pastor should conduct some revivals himself and secure an evangelist for some revivals. During a greater part of my own ministry I have conducted about one-half the revivals and secured an evangelist for the other half of the meetings. Usually when I have done the preaching for the meeting the church has secured an evangelistic singer or an evangelistic party of musicians and singers. Then for the most cases where we have secured an evangelist for the preaching we have used local talent for the singing and music, though not always, for a few times I have engaged both an evangelist and a special singer.

The selection of the evangelist is important, for not all evangelists will fit your particular church any more than all pastors would that pastorate. I discovered several years ago when I was pastoring smaller churches that I did not want evangelists who were accustomed to preaching to large crowds and in large auditoriums in a field where the opportunity was rather limited and the building was small. If I was pastoring a small church and decided to call an outstanding evangelist who was a great crowd-attraction by his ministry and who was accustomed to conducting revivals on a larger scale, I would secure some larger auditorium for the meeting and bend every effort possible to the securing of a larger hearing for his ministry.

Then it is essential to secure an evangelist with whom you are quite confident you can work in harmony and whom you can wholeheartedly support and back; better if you know personally the evangelist and are acquainted with his type of ministry. Some evangelists' ministry is especially helpful for

the church while others' ministry is more adapted to reaching the unsaved or new people, thus the kind of meeting needed and desired should be taken into consideration before deciding upon an evangelist.

The field in which you are pastoring will determine somewhat the kind of evangelism you will need, and as to the best time of year for meetings and as to how many meetings. In most places the fall and spring are the better times for meeting; from October 1 to about the second week in December—the holiday season being a poor time for revival—then from January 15 to first of May is usually a good season depending upon locality and the busiest working season of that locality; then the summer season for tent meetings. As a rule two revival meetings a year are sufficient for one or two well-planned revivals are better than three or four efforts with little planning. However it is well to change the plan of evangelism and not adhere so to a plan that it loses its force and appeal and challenge.

We once ran a revival for an entire year from April 1 to April 1. This was carried on in different parts of the city, in halls, schoolhouses, churches and tents. We had three Nazarene churches in the city at the time and we organized a Holiness Evangelistic Association with fifty cents a month dues for the promoting of this work. Out of that year's effort came two other Nazarene churches and each of our three local churches had a good increase; the church I was pastoring had a net increase of 86 in membership.

Financing the revival is an item of importance. The pastor should know just about what the meeting is going to cost; a definite understanding should be had with the evangelist as to what he is to receive, either a definite amount or else what is given by a definite method of raising the same, personally I prefer the former. Then the cost of entertainment of evangelist, the advertising, and the extra cost of fuel and lights.

It is far better to have this underwritten before the revival. It is usually easier to raise before, as people will pay for anything they want ahead of time better than afterward, and then the problem of finance will not need to interfere with the meeting if this is planned and cared for before the meeting. For the last number of years I have used a very simple yet satisfactory method. I have let the people know about how much it would take to finance the campaign, have emphasized the need of having this underwritten before the revival and

then about two weeks before the meeting we have passed out pledge cards, just plain blank cards, and permitted every member of the church and friends of the church, to pledge the amount they wanted to give, this left a month for them to pay the same if the meeting was to run two weeks.

In our day a two-week meeting is usually the best in length either beginning on Tuesday and running over two Sundays or beginning on Sunday and running over three Sundays. The pastor should, however, always remember that an evangelist must be paid for the number of Sundays and not the number of days. A three-Sunday meeting means three weeks of the evangelist's time while thirteen or fourteen days mean only two weeks if the meeting closes on Sunday. If intending to have a longer meeting, I would not announce it as such.

How much shall we pay the evangelist? That is determined somewhat by the ability of the church, and can usually be determined by the salary the church is paying the pastor. The evangelist should always receive as much per Sunday as the pastor is receiving per week and more if at all possible. We as pastors should do our best to see that the evangelist is well paid and should never take advantage of the evangelist. We must remember that the evangelist has traveling expense, and where possible endeavor to arrange our meetings so the evangelist can work in the date so as to fit his slate, and thus he will not have to travel too far in either coming or going.

I usually try to find out when the evangelists I want are coming near the church I am pastoring and then slate them for a date ahead perhaps three or four years. I slate these evangelists with the understanding that if I change pastorates in the meantime, that it is my date, not the church's date. Perhaps someone would question the wisdom of this but I have found it the best way to secure the evangelists that I wanted. Sometimes, however, in this long-time slating it becomes necessary for the evangelists to cancel their meeting.

During twenty-five years in the pastorate I have used about twenty different evangelists, and had seven of these return for the second or third time to assist me; however not always with the same church; and I have used about ten different song evangelists, some of them several times.

For some revivals you will want to have both day and night services and for other meetings you will want but the night services, depending upon time, locality, the peo-

ple's freedom to attend day services, and other local conditions.

Then in addition to the regular revivals as such, I think it well to have special conventions either for a week or week-end, such as Missionary, Stewardship, Holiness, Devotional, etc. These are especially for the welfare of the church and the promotion of the work of the church, rather than for evangelizing, but many times are worth as much to a church as a revival campaign.

However let me in conclusion say that it is impossible for you to learn in school or from books how to do this work of having revivals. The only way it can be learned is in the doing of it. We are fishers of men, and fishing cannot be learned in school or from books. Oswald Chambers tells of an old professor who thought he was quite well qualified for telling others how to catch fish; he had the theory to perfection but when he went out with a fisherman to endeavor to show him how it was done, he became so seasick that he could not even cast a line. This has been the fate of more than one college-trained preacher, he just never does catch any fish. The most essential qualification of all is the Spirit-filled heart and a passion for souls which results from that Spirit-filling.



A Layman Suggests

A Prayer Meeting Program

I like to go to prayer meeting. After fifty-four years of regular attendance I can testify that such meetings have been a weekly source of spiritual and physical nurture. They have helped me relax from business and other cares; they have brought about a harmonious assembly of body, mind and spirit and a positive conviction that the rule of Christ from God works today, when



■ THE FRUITS OF WORSHIP are as manifold as life itself, as rich as human experience, and as various as God's creative touch upon it. Worship helps us to know and love Him whom to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one's resources and gives strength and power. It makes available the infinite dynamic of God's own Spirit. Its full realization and its ultimate sanction are in a life that is not only "hid with Christ in God," but goes forth with Christ "Not to be ministered unto but to minister."—L. H. BALDWIN.

it is intelligently and sincerely used with faith and persistence.

Because many churches have abandoned prayer meetings for lack of interest, I am suggesting a broader program and a change of name. I should like to have the meeting called "The Spiritual Clinic." These three principles would guide the reorganization:

1. Find out what others want. It is a well-established principle that, if we want to interest others in what interests us, we will do well to take an interest in the things that interest them.

2. Direct right-thinking. The life we live is the externalization of the thoughts we think. When we think rightly we can do a lot of good; but when we think wrongly we can do much harm. Everything we do we think before we do it. Every joy or sadness, success or failure comes through our thinking.

3. Teach how to do by doing. There is one prime factor that runs like a silver cord through the fabric of the leader's functioning, and that is teaching. It has been set forth that a leader's duty is to multiply himself through others, and that is teaching. The spiritual nurture of believers in finding and using God can be achieved by this method.

The program I have in mind calls for a reviving of effective prayer meeting methods, plus questions and answers.

As a means, I would solicit questions in writing, to be mailed or given to the pastor or leader. The most timely questions I would use for topics. I would announce topics and scripture four weeks in advance. I would appoint laymen to prepare testimonies on the topics with spiritual objectives, from personal and other experiences found in literature or psychology. I would keep an opening for voluntary testimonies and participation in song and prayer, but limit each contribution to three minutes.—WARREN P. SEEM in *The Christian Advocate*.

- The gospel minister never has preached to a more puzzled, perplexed, and troubled people than those he preaches to today

Preaching in a Time of Chaos

Lewis T. Corlett

THE present circumstances and world conditions are bringing serious viewpoints to every type of work. Each individual is being called upon to evaluate his work in the light of present circumstances. The ministry should not be an exception. The message of the gospel remains the same, but the presentation of the message varies according to the problem of the generation in which the individual is laboring. There seems to be a trend today toward more serious thinking among the people in general. During the last twenty years there has been a marked change in the philosophy and doctrine of many modern and liberal leaders. This has been for the better and toward the more fundamental viewpoint. The opportunity for a positive gospel message is greater than it has been for several years. The minister should analyze the circumstances and surroundings and plan to preach so that he can render the greatest possible benefit to the people of his day.

One controlling idea should pervade his thinking more than ever; that is, that he is preaching to a more puzzled, perplexed and brokenhearted people than ever before in his ministry. In spite of the fact of increased labor demands, higher wages and other favorable circumstances, there is an undercurrent of uncertainty and unrest prevailing. The people are wondering what is going to happen next. There has been a breaking up of family ties as many have moved to centers where defense work seemingly offers better opportunities. Also the young men have gone from their homes into the various phases of the armed service of the government. Practically all people are willing and anxious to contribute their part to the winning of the war to preserve our liberty by the world conflict. Most of the homes can fly the blue service star and in many of them the blue star is being changed

for the gold one. Families do not know which home will be the next to receive the official notification of a loved one dying or missing in action. In the light of these circumstances, the preachers in this generation should preach as never before as dying men to a brokenhearted people. Congregations are needing encouragement and stimulation, mentally and spiritually, as well as solace and comfort. They want to feel that the preacher is feeling with them. If they feel that he is preaching out of a sympathetic reaction, they will listen and wait for his message.

Times like these present a problem that can be neither classified as coldness nor indifference. Many casual preachers have classified it as such because they did not think deeply enough to analyze properly the difficulty. The real problem is that of a preoccupied mind. So many things are calling for attention, the pressure of duty is so great and the calls for attention are so multitudinous that it is very difficult for anyone to hold the mind, or attention, on one thing, or thought, very long. The only way possible to meet this situation is for the minister to purpose to make his sermons more interesting than ever before. This will demand more thorough preparation, but at the same time it will command attention. The only way that the attention can be held is by making the truth interesting. Too many sermons have been a waste of time because the preacher failed to think seriously of holding the interest of his people. The possibilities of preaching are golden today but only to the preacher who plans to preach sermons pungent with interest.

In order to accomplish the former the minister must plan to be very concise in the presentation of his truth. People have become so accustomed to short and concise programs over the air that they are asking

for it in the church. This is not an evil sign as the time element has become a very important factor in all our activities today. It does require that the preacher present his truth in a much more concentrated form than what the preacher did a generation ago. This, too, will require more thought and attention on the part of the preacher, but it will build a greater satisfaction in performing the work efficiently. Also it will bring dividends in the form of larger audiences to listen to the truth. This is not a demand for fifteen- or twenty-minute sermons as it is rather difficult to present a satisfactory truth in that time, but it is a suggestion that every preacher should have his message so well in hand that he can give a well-rounded treatment of it in thirty to thirty-five minutes.

Times of stress and strain create a sense of uncertainty and insufficiency. People are ready to grasp almost anything unless they find something upon which they can firmly stand. This is a great challenge to the ministry to give the people truths which they, individually, can lay hold on and confidently rest upon. Paul recognized this in his second letter to Timothy when he admonished him to "Preach the word." This exhortation is of real interest because it follows a discussion of things that should come in the latter days. Paul was telling the young preacher that the darker the hour, the more important it was that the preacher "preach the word." The darkness and uncertainty of this hour would call for a very strong emphasis on this outstanding truth. The minister of the holiness church should be primarily concerned with this one Book, saturated with its thoughts, permeated with its motives, filled with its evangelism and empowered by its spirit. Thus more people will be fed, more minds challenged and more souls awakened if this line of thought is put into action in the pulpit.

The natural consequence of preaching the Bible is to give greater consideration unto doctrinal preaching. Every great revival of history has been preceded or accompanied by strong doctrinal preaching. Too many preachers pass this by lightly by saying that the people do not care to listen to doctrinal sermons today. Rather they should say the people do not care to listen to my monotonous, uninteresting discussions of theological tenets. The truth of the matter is that many preachers are preaching doctrinal sermons and the people are asking for more. This is true because the

preachers have been willing to face the situation as it is and make their doctrinal sermons concise, biblical and interesting. Any preacher who will do this will get a hearing for his doctrinal sermons. Not only do the people need this for their own stabilization and advancement, but the Church needs this emphasis in order to preserve her identity and perpetuate the doctrines of the founders. Every day points to the need of strong doctrinal sermons and the challenge is for both pastor and evangelist to wait before the Lord and with a fire-baptized heart and a well-prepared mind provide the way for the Spirit of God to give us another great revival.

As a last suggestion for preaching in the time of chaos, the preacher should preach out of a heart of love. The Church has failed in her message and to a great extent has to bear the brunt of the cause of this world-wide conflict. This is true, not so much because the form has not been there, but because it lacked the spirit. Preachers have become listless; they have followed the path of least resistance; they have neglected the meditation in God's Word. They have depended upon method instead of the Spirit of the living God. Many have lost the romance of their calling while others have become weary in the routine and have turned to other vocations. There is a greater demand today than ever before for the true shepherd with a heart of love akin to that of the Great Shepherd who will be able to burn his way through opposition, indifference, preoccupied minds, formality, and love a lost world back to Christ. Also this is the secret of encouraging those of the children of God who are having an intense struggle. The world will listen to a heart of love when it will not pay attention to a formal statement of truth.

Other suggestions could be made, but these are outstanding requirements which need to be met and followed today. The message of God is still powerful. The Spirit of God is still operating. Humanity still has a great heart need. The challenge to the ministry is to rise, not by might nor by power, but "by my Spirit" and go out to preach interesting, concise, biblical, doctrinal sermons.

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Seek to cherish in your children the habit of being interested in the work of God and in the relief of need and distress; set them to relieve this need at suitable times and in suitable circumstances. You will reap fruit from so doing.—GEORGE MUELLER.

• The task Christ commits to us is important enough to demand a broad and wholesome preparation, says this writer, in this concluding section of a two-part article

Why Preach?

J. Glenn Gould

GRANTING, therefore, the soundness of the call from God, we may profitably inquire as to what obligations are imposed upon its recipient. What, then, is the first obligation resting upon him? Undoubtedly it is to prepare himself adequately for his task as is possible for him. God can be best honored, and the church best served, by a disciplined, well-furnished mind, illuminated by the Holy Ghost. Make this your first business in obedience to the call of God.

Conceding the vital importance of proper preparation for the work of the ministry, what is the ideal of scholastic attainment we should place before our minds? There is only one answer to that question. The increasing responsibilities of leadership in the church general—and this is true of our own church as well as of every other—demand men of finished collegiate training, with all the broadening, cultural benefits to be derived therefrom. The ideal would prescribe a complete graduate course in theology. The task Christ commits to us is important enough to demand such a broad and wholesome preparation as this, if it is possible for us to obtain it.

But when it comes to a practical application of this ideal, most of us encounter paralyzing difficulties. Because of economic limitations we are forced to make choice between the ideal and the real; between the thing we would like to attain and the thing which actually is within our reach. Thereupon arises another problem. If we must choose between a collegiate course and theological training, which shall it be? By all odds I would choose the collegiate course. The purpose of a college course is more than to inform the mind. It is designed, ideally at least, to discipline the reasoning faculties, to broaden the intelligence and heighten the cultural tone of

the entire personality. If the college course is successful in accomplishing these salutary ends, it will have qualified one for a lifetime of independent study and research. Formal schooling may end with college graduation. But a mind that is keenly alert and disciplined to habits of study can master independently the entire field of theological study. This cannot be truthfully said of the man who eschews college training in favor of theological specialization. If, therefore, you are called upon to make such a choice, I am satisfied that you would do well to choose as suggested above.

There is one word of caution which should be uttered here. Beware of short and easy cuts to the Christian ministry as provided by certain so-called "Bible Schools." It is true, some of the better of these institutions perform a valuable service for men and women who are called to the ministry later in life. But for a young person to temporize with such a slight healing of the hurt of his ignorance is inexcusable.

In the second place, the call of God imposes upon one the obligation to be loyal. The language of the Word, as applied to this holy office, makes it abundantly clear that the Christian ministry is not a self-sustaining order. Its sole reason for existence is to be found in the solemn obligation which it imposes and to which God-called men must be loyal. "We are ambassadors for Christ," says the great Paul; and so completely are we identified with Him that it is "as though God did beseech you by us: we pray you in God's stead, be ye reconciled to God." Our Lord himself gave telling emphasis to this holy relationship when He said to His disciples, "As my Father hath sent me, even so send I you." We cannot blink the fact that when Jesus was sent forth from the Father, it was to sorrow, shame, rejection and death on the cross that He went. And here He says,

"Even so send I you." In all probability, if a man be true to his Lord, he will prove the weight of St. Paul's striking word, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." But even in the event of a cross—a poignantly private and personal cross—a man must be found faithful.

There is necessity in the life of every man of God for a heartbreaking experience. A number of years ago I heard Dr. H. Orton Wiley say, in effect, that "the uniformly successful man is apt to be a man of dry eye, hard heart and limited usefulness." The alabaster box in human personality which contains the richest, rarest and most priceless spiritual aromas can be broken only by the remorseless blows of sorrow, disappointment and brokenhearted anguish. If one would succeed largely in the Christian ministry, he must know how to fall. This is the most devastating test to which we can be subjected. Often I think of the terrible commission given the Prophet Isaiah. After his glad, "Here am I; send me," God answers, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." What a fearful commission! And then, as though he could scarcely believe that the command was really divine, he gasped, "Lord, how long?" To which God answered this tragic word: "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land." Would you, would I, dare undertake such a charge as that? And yet, it is not idle to suppose that the beauty of the prophecy of Isaiah, and its flavor of New Testament grace, are due in large part to the fact that the prophet did not shrink from devoting himself to a ministry of failure, if God should order it thus.

However, important as is this element in the life of a Christian minister, it does not dominate the scene. There is a joy, a rich and holy compensation, which comes to one who is privileged to bear the vessels of the Lord. It was in a mood of mingled joy and humility that the apostle cried out, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches

of Christ." What holy privilege, what rare joy, what glorious grace is this, that a man who had persecuted Christ and His Church should be given such an exalted place within His ministry! What solemn responsibilities rest upon such a man! Yet, brethren, such men are we who have been called of God to this holy office. And as the stewards of the grace of God, it is required of us that we be found faithful.

There is still a third obligation which is imposed upon the man who is called of God to the ministry. It is one which ought not to require emphasis, it would appear, and yet is sinned against again and again. It is the obligation to be humble. There are numerous considerations which would lead us to conclude that humility ought to be an inevitable by-product of commerce in the things of the Spirit. How can a man kneel in his study and look up, into the face of Almighty God without feeling his very soul dissolved in humility? How can a man meditate on the awful grandeur of Christian truth, preparatory to unfolding it to the hearts of men, without shrinking before the sheer majesty of it? How can a man stand behind the sacred desk and plead with men for God, or, kneeling there, plead with God for men, without an overwhelming sense of his own unworthiness sweeping over him?

It is not a display of human eloquence that is going to win men to God; nor is it well-rounded rhetorical periods; nor a mouth-filling, resounding vocabulary of words that neither lift nor lacerate the hearts of men. It is Jesus men must see if they would be moved toward God. Painted in gilt letters on the back of Theodore Cuyler's pulpit desk, where no eye could see save the eye of the preacher, were the words, "Sir, we would see Jesus." It was a mute appeal from congregation to preacher, expressing the uttermost longing and need of those individual hearts beating out before him. Could a man deal in anything light, careless, or flippant over such a pulpit desk as that?

The man who would faithfully represent Christ Jesus must be a man of humble mind. He has no time to seek his own advantage or preferment in the church, so overwhelmed is he by the magnitude of the glorious task that is his. He has no disposition to lord it over his less fortunate brethren because of his superior educational advantages and attainments. The very essence of true education and culture is the humility of a disciplined spirit; and the

greater the heights to which one has been privileged to attain, the more humble and self-effacing will one's spirit become. With John the Baptist, every divinely called preacher must point to Christ and say, "He must increase, but I must decrease."

Now, of the things we have been saying, this is the sum: There is only one consideration which should induce any man to give his life to the Christian ministry; and that is the irrevocable call of God, the fearful consciousness that *woe is upon me if I preach not the gospel*. Such a call will be infallibly attested by the voice of God himself, by the recognition of God's people, and by opportunities for labor in God's Church. But granting the call has come, the obligations it imposes are inescapable: obligations to preparation, to loyalty, to humility. Only by the most devoted adherence to God's will can you save yourself and them that hear you. But your salvation is more intimately bound up with the salvation of them that hear you than you

are prone to think... Many years ago I heard President Welch, of Ohio Wesleyan University, now Bishop Welch of the Methodist Episcopal Church, relate this dream. A man stood at the entrance to the elevator shaft on the middle floor of a tall building. Suddenly he heard a cry from above; and, looking up, saw a man falling from one of the upper floors. His first impulse was to brace himself, seize the man when he came within reach and draw him to safety. But he hesitated a moment too long and the falling man passed him on his way downward to certain death. No sooner had the poor fellow passed beyond his reach than he realized the falling man was no other than himself. That was but a dream, with all the curious and whimsical impossibility so common to dreams; but it is more: it is a parable of this most solemn truth that in saving others we save ourselves. May God grant unto each of us the strength to become good ministers of the grace of God.



The Object of Preaching

A minister tells us that his wife had habitually asked him each Sunday "What is your subject this morning?" He tells us that his ministry was revolutionized by a little change in the form of the question asked by his wife one Sunday morning. This time she asked, "What is your object this morning?" He was suddenly brought face to face with the fact that, while he had carefully selected his subject and could have readily answered the usual question, he was confused and embarrassed when he realized that he had no real object in the sermon he had planned to preach.

The sermon can better do without a subject than it can without an object. Purposeless, aimless preaching is useless preaching, and is a betrayal of a sacred trust. No minister should take the time of a house full of people simply to "discuss" a subject, even though it is based on a scriptural verse and has some scriptural background. Let's have sermons, undergirded by God's eternal truth, with both a subject and an object and then preach them with a passion. —Arkansas Methodist.



The preaching of a generation ago had much to say about the "immanence" of God, by which the preachers meant to say that God was involved in every circumstance of life. A generation of Christians who believed that God was in the rain, the recovery from pain, and the stamping out of a plague, found it difficult to sin with impunity. But a generation which believes that all of life is governed by blind, impersonal forces operating according to inexorable laws finds it difficult to believe in sin as an offense against a personal Father-God. Therefore, God must be preached as the author of the laws which govern life, and the Father who has ordained life for our benefit and privilege.—Roy L. SMITH, in *The Christian Advocate*.

Inspiration and Revelation

Second in the Series on

Introductory Studies in Our Holy Scriptures

J. W. Goodwin, General Superintendent Emeritus

GOD has revealed Himself to man in two ways, through nature and by His revealed and written Word. "The heavens declare the glory of God; and the firmament showeth his handiwork." As the Apostle Paul so forcefully puts it, "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made," and then adds, "even his eternal power and Godhead; so that they are without excuse" (Romans 1: 20). But a loving God has gone even much farther and by inspiration has given the written Word, thus unfolding to man a fuller revelation of Himself. We conclude, therefore, that man has a sufficient revelation of the goodness, wisdom and power of God, and herewith present some conclusions in outline:

1. God is able to provide a written revelation of Himself. The One who created all things with their multitudinous and intricate laws all working in harmony to fulfill their course is able also to provide through man a revelation of Himself.
2. The God who made all things good must be good in Himself, and if good, He must be willing that creatures in His own image should know about Him for their safety.
3. It can be established that man is not able in himself to direct his own ways, and thus limited in himself necessitates a given revelation to guide him.
4. Man made in the image of God has an inborn thirst to know, and does and ever will struggle to know by investigation. Even the wisest of men confess their desire to know more perfectly.
5. Human reason has failed by its own blindness. It is lost in the woods of doubts and fears and needs a guiding hand to lead the soul out into a clearer light.
6. The inspired Word of God offers a sufficient Guidebook.

INSPIRATION AND REVELATION

The view we hold regarding the inspiration of the Holy Scriptures will largely de-

termines our appreciation of their authority. We hold to the plenary inspiration of the Old Testament as well as the New Testament. By plenary, we mean a full and complete inspiration extended to all the subjects dealt with, every statement therefore to be accepted as true and authoritative. By verbal inspiration it is intended to imply that every word was divinely dictated, which may be true in a limited sense; but plenary inspiration seems sufficiently strong to cover all that the Bible claims for itself. As evidence of this we may give a brief summary of the scriptures on this subject: "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jeremiah 1: 9). "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Corinthians 2: 13). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3: 16). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21).

All Scripture is God-breathed, God-given, directed by supernatural power. We may well put our thought in the forceful words of another: "The Old Testament abounds in assertions of the divine origin of its lessons and revelations. A large proportion of the Pentateuch is professedly Jehovah's revelation of Himself to the patriarchs, or his

express words of commandment to Moses and to Israel. The Decalogue is said to have been uttered by God's own voice out of the midst of his theophany of fire, and cloud on Horeb (Exodus 19: 9; 20: 1, 19; Deuteronomy 5: 4, 22), and afterward written 'by the finger of God,' and delivered to Moses on tablets of stone (Exodus 31: 18). The prophets continually announce their messages as the word of Jehovah, and make frequent use of the formulas, 'Hear the word of Jehovah,' and 'Thus saith Jehovah.' Jesus recognized this same divine inspiration and authority in the Psalms; it was David speaking 'in the Spirit' (Matthew 22: 43). And when He sent forth His disciples, and foretold their persecutions, He comforted them with these words: 'When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not yet that speak, but the Spirit of your Father that speaketh in you' (Matthew 10: 19, 20 R.V.). If such divine power directed these founders of Christianity when they spoke before their enemies, much more may we believe that the Scriptures written by them were inspired by God. For they had also the promise, 'The Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all things which I said to you.' 'He will guide you into all truth; for he will not speak from himself, but whatever he hears he will speak; and he will tell you the things to come. He will glorify me; because he will receive of mine, and will tell you. All things whatsoever the Father has are mine; therefore I said that of mine he receives, and will tell you' (John 14: 26; 16: 13-15). How they subsequently remembered the Lord's words is told in Luke 24: 8; John 2: 22; 12: 16; Acts 11: 16, and the authority with which they spoke may be seen in Paul's words to the Thessalonians: 'When ye received the word of God heard from us, ye received not the word of men, but, as it is in truth, the word of God' (1 Thessalonians 2: 13)" (Terry, page 141).

Revelation and inspiration are to be distinguished by the sources from which they proceed; revelation being the peculiar function of the Eternal Word; inspiration is the result of the agency of the Holy Spirit.

Inspiration and revelation are something more than divine providence. However, it is evident that there was divine providence in the production and transmission of the revealed Word: "The divine revelations of which we have spoken would have been

comparatively useless unless divine Providence had secured an accurate and faithful record of them to be transmitted through the ages. For the preparation of such a record holy men were inspired of God. Many revelations may have been given which are not recorded, as well as many facts and experiences which would have been profitable for religious instruction. But the divine Wisdom guided the human agents in selecting such facts and reporting such truths as would best accomplish the purpose of God in providing a written revelation for the world. We see no good reason for denying that the divine guidance extended to all parts and forms of the record. God secured the composition of the Pentateuch in just the form and style in which we have it" (Terry, page 143).

THE DIVINE AND HUMAN ELEMENTS

There is a divine and human aspect as we view the Scriptures. God used human agency in moving and directing and superintending the speaking and writing of the records. This fact is made clear in forceful argument in the Standard Bible Encyclopedia:

"It is this conception, for example, which is expressed when our Lord, quoting Psalm 110, declares of its words that 'David himself said in the Holy Spirit' (Mark 12: 36). There is a certain emphasis here on the words being David's own words, which is due to the requirements of the argument our Lord was conducting, but which none the less sincerely represents our Lord's conception of their origin." They are David's own words which we find in Psalm 110, therefore; but they are David's own words, spoken not of his own motion merely, but 'in the Holy Spirit,' that is to say—we could not better paraphrase it—as 'borne by the Holy Spirit.' In other words, they are 'God-breathed words' and are therefore authoritative in a sense above what any words of David, not spoken in the Holy Spirit could possibly be. Generalizing the matter, we may say that the words of Scripture are conceived by our Lord and the New Testament writers as the words of their human authors when speaking 'in the Holy Spirit,' that is to say, by His initiative and under His controlling direction. The conception finds even more precise expression, perhaps, in such a statement as we find—it is Peter who is speaking and it is again a Psalm which is cited—in Acts 1: 16: 'The Holy Spirit spoke by the mouth of David.' Here the Holy Spirit is adduced, of course, as the real author of what is said (and hence Peter's certainty that what is said

will be fulfilled); but David's mouth is expressly designated as the instrument (it is the instrumental preposition that is used) by means of which the Holy Spirit speaks the scripture in question. He does not speak save through David's mouth. Accordingly, in Acts 4: 25, 'The Lord that made the heaven and earth,' acting by His Holy Spirit, is declared to have spoken another psalm 'through the mouth of David,' His servant; and in Matthew 13: 25 still another Psalm is adduced as 'spoken through the prophet' (of Matthew 2: 5). In the very act of energetically asserting the divine origin of scripture the human instrumentality through which it is given is constantly recognized. The New Testament writers have therefore, no difficulty in assigning scripture to its human authors; or in discovering in scripture traits due to its human authorship. They freely quote it by such simple formulae as these: 'Moses saith' (Romans 10: 19); 'Moses said' (Matthew 22: 24) (Mark 7: 10, Acts 3: 22); 'Moses writeth' (Romans 10: 5), 'Moses wrote' (Mark 12: 19; Luke 20: 28); 'Isaiah . . . saith' (Romans 10: 20); 'Isaiah said' (John 12: 39); 'Isaiah crieth' (Romans 9: 27); 'said Isaiah the prophet' (John 1: 23); 'did Isaiah prophesy' (Mark 7: 16; Matthew 15: 7); 'David saith' (Luke 20: 42; Acts 2: 25; Romans 11: 9); 'David said' (Mark 12: 36). It is to be noted that when thus scripture is adduced by the names of its human authors, it is a matter of complete indifference whether the words adduced are comments of these authors or direct words of God recorded by them. As the plainest words of these human authors are assigned to God as their real author, so the most express words of God repeated by the scriptural writers, are cited by the names of these human writers (Matthew 15: 7; Mark 7: 6; Romans 10: 5; 19: 20 or Mark 7: 10 from the Decalogue). To say that Moses or 'David says,' is evidently thus only a way of saying that 'Scripture says,' which is the same as to say that 'God says.' Such modes of citing scripture, accordingly carry us little beyond merely connecting the name, or perhaps we may say the individuality, of the several writers with the portions of scripture given through each" (International Standard Bible Encyclopedia, page 1479, Vol. III).

But there is no conflict between the human and the divine. Terry well says, "The wisdom and power of God secured, without any violation of individual freedom, the writing of the Holy Scriptures in their original form, and preserved the writers from vital error. So the Eternal Word was made flesh (John 1: 14), but the divine na-

ture in the person of Christ did not set aside or nullify the perfect human nature and freedom of the man Christ Jesus. This union of the divine and human, whether in the incarnate Word or in the written Word, is a great mystery, which no human mind can fathom or explain" (Terry, page 146).

THE ORACLES OF GOD

Here we have a book called the Scriptures, and in another place it is called the Oracles of God. We may learn from Paul's word to Timothy (2 Timothy 3: 15-17), the following facts:

1. That all scripture is God-given, breathed, inspired and sustained. It is not the mere writings or sayings of men: While it may be criticized, yet in turn it criticizes men and their behavior.

2. We have here revealed its priceless worth and eternal value, for it is "profitable" in all things having the promise of the life which now is and also a life which shall last forever.

3. It is the source and foundation of all "doctrine." We never should try to harmonize the Word with our doctrines, but rather undertake to harmonize our doctrines with the Word. The traditions of men may throw light on what was held as truth, but it must be truth itself which will give light for our doctrinal beliefs.

4. The Word of God which has come down to us is a veritable guide book which will save us from the false paths which beset us on every hand. The Word never changes to suit the changeable world, but drives straight across false doctrines by its reproofs and corrections.

5. It is filled with teachings concerning a holy God, Father, Son and Holy Spirit. It reveals the eternal purpose of a holy God concerning His holy people, who are to be sustained by the ministry of holy angels, and made ready for a holy heaven. Its instructions, in righteousness are so full and overflowing they run over to the outside which gives its name as a Holy Book or a treatise on holiness.

6. The lofty purpose of this great book which we are to study moves on in sublime beauty until it reaches the ultimate design in perfection, with a people made perfect in love to enjoy eternal perfection in a perfect world delivered from all sin and evil and thus perfected in everlasting perfection of the Eternal Presence.

7. Thus we have a complete storehouse of ever-present helpful furnishings unto every good work and ministry.

8. Above all, the power of the Word of God is made more forceful in its relation to Personal Experience. Personal experience may be tested by the similarity of taste in the sweetness of the Word. The psalmist said, "How sweet ate thy words unto my taste." We are thus invited to "Taste and see."

The Word when duly received has regenerating and life-giving power. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass: The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever" (1 Peter 1: 23, 24). Here then we have: (1) The living Word, full of life, a veritable galvanic battery. We may touch its truth in living faith and see. (2) We have a sure foundation, it never changes, it abideth, "For ever, O Lord, thy word is settled in heaven." (3) The seed of truth is incorruptible, therefore, has a regenerating force which produces a new life through faith in Christ.

But it does not stop here for its power carries on, unto sanctifying grace: "Sanctify them through thy truth: thy word is truth" (John 17: 17); is the prayer of Christ. (1) Through the Word this grace is made known. (2) Through the Word our hearts are made to know the sinfulness of sin. (3) Through the Word the conditions of consecration are made clear. (4) Through the Word we discover the provisions made, and the will of God for believers. (5) When the heart lays hold of the promise in the Word, the Holy Spirit through the blood works for the cleansing, and the heart is sanctified. We may ask, "Wherewithal shall a young man cleanse his way?" and the answer comes quickly with assurance, "by taking heed thereto according to thy word." We thus find the way of purifying the life by the "take heeds" of the Word of God. If we want a personal lamp for our feet, we shall find it in the Word. If we need light upon our pathway, we may find it in the prophetic revelations in the Word.

What a Church Expects Of Its Pastor's Wife

Out of his wide experience of a quarter of a century as a church administrator in the district superintendency and the episcopacy, Bishop Richardson effectively voiced the demands of a church upon the wife of its pastor as follows:

1. Cleanliness and good housekeeping. "Churches do not always get it," he lamented. He also warned against extremes in dress as a detractor from parsonage success.

2. Trustfulness. "She should be trusted, when it is necessary," he said, "as safely as her husband." Here he warned against talking too much.

3. Interest in the work of the church. "Although it is often difficult with home duties and children," he added, "yet she must accept the responsibilities of the church. Her life is an integral part of the pastorate." He scored churches, however, which imagine that, because they are paying one person, their pastor, they should have larger pastoral work from two persons, both the pastor and his wife.

4. Consecration. This he deemed absolutely vital. "The minister's wife," he affirmed, "who gives thought, care, and work will find divine assistance and feel abundantly repaid. Joy and satisfaction will come to her." Bishop Richardson was the first of the bishops at ordination services to invite the wives of the deacons and elders being ordained to kneel at the altar in consecration with their husbands.—*Zions Herald*.

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Always a Responsibility

I believe in the supreme worth of the individual and in his right to life, liberty and the pursuit of happiness.

I believe that every right implies a responsibility; every opportunity, an obligation; every possession, a duty.—JOHN D. ROCKEFELLER.

Nothing makes the soul so pure, so religious, as the endeavor to create something perfect; for God is perfection, and whoever strives for perfection, strives for something that is Godlike.—MICHELANGELO.

● A most helpful survey of the teachings of Paul relative to

The Person of Christ

James H. Garrison

A SURVEY of the Epistles of Paul reveals the apostle's conception of Christ as to His Person. To Him Christ is not simply a man, a personality mythically treated, but He is represented as a personality scintillating with all the powers of deity and in essence equal with God. We can group the apostle's teaching of the person of Christ under three heads:

I. HIS POSITION WITH THE FATHER

There are several expressions or titles which represent Him as God, or phases of God's own personality. Paul says of Christ, "Who is the image of the invisible God, the firstborn of every creature" (Col. 1: 15). The God-man is beautifully portrayed in Phil. 2: 6-11, "Who, being in the form of God, thought it not robbery to be equal with God: But . . . took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Also, "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2: 8). The apostle speaking of the last Adam, says, "The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Cor. 15: 47). Our last of these particular references portray the hope of the church, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13).

Paul presents the position of Christ in a high and exalted manner, but to that of a subordinate place in office although not in essence, "But I would have you know, that the head of every man is Christ; and the

head of the woman is the man; and the head of Christ is God" (1 Cor. 11: 3; "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15: 28). Also, speaking of His relationship with the Church, He says, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 27).

The sonship of Jesus Christ is forcefully shown by the apostle, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4: 4); "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8: 3). And again, "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1: 4).

Another exalted position of Christ is that of kingship. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. 15: 24, 25). "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1: 13).

The apostle presents the atonement of Christ, not only as His work, but lifts it to a high place before the Father. "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5: 10, 11). "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even

Christ our passover is sacrificed for us" (1 Cor. 5: 7). "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10: 16).

The position of Christ is again made very plain by the apostle as the head or Lord of the Church, "And hath put all things under his feet, and gave him to be the head over all things to the church" (Eph. 1: 22). Also, "For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5: 23, 24). "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 5: 15). "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence" (Col. 1: 18). "And ye are complete in him, which is the head of all principality and power" (Col. 2: 10); and "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Rom. 14: 9).

Another glimpse the apostle gives us of the position of Christ is as Lord of the world, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. . . . For he hath put all things under his feet" (1 Cor. 15: 24, 25, 27).

Paul shows also that Christ is eternal. "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1: 9). "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist" (Col. 1: 16, 17).

II. THE CHARACTER OF HIS PERSON

The character of Christ is shown in His love, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20). "For the love of Christ con-

straineth us; because we thus judge, that if one died for all, then were all dead" (2 Cor. 5: 14). And the apostle shows the triumph of Christ's love, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8: 35, 37). The humility and obedience of Christ is shown, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 8). He is shown as the self-denying One, "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me" (Rom. 15: 3).

The omnipotence of Christ is declared, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3: 21). And, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8: 3).

The omniscience of Christ is spoken of, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2: 3); "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9), and "For it pleased the Father that in him should all fulness dwell" (Col. 1: 19).

The poverty of Christ is revealed, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8: 9).

The riches of Christ is found, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3: 8).

The meekness and gentleness of Christ is indicated, "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you" (2 Cor. 10: 1).

Christ became sin for us, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5: 21).

III. HIS WORK AND MINISTRY

Paul presents Christ as Creator, "For by him were all things created, that are in heaven, and that are in earth, visible and

invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist: for it pleased the Father that in him should all fulness dwell" (Col. 1: 16, 17, 19). "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8: 6).

Christ is also our Savior and Keeper, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8); "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1: 10); "Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 10, 13, 14). And, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3: 20).

Christ is our Mediator, "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2: 5); "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For through him we both have access by one Spirit unto the Father" (Eph. 2: 13, 18).

Christ is our Intercessor, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8: 34).

Paul sees Christ as our Justifier, "Being justified freely by his grace through the redemption that is in Christ Jesus: to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 24, 26).

Christ is also our Sanctifier, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1: 30); and, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus

Christ our Lord, both theirs and ours" (1 Cor. 1: 2).

Christ is shown as Judge, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4: 1); "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4: 4, 5).

The apostle sees him as a Rock, "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ" (1 Cor. 10: 4).

Christ is the fulfillment of the law, "For Christ is the end of the law for righteousness to every one that believeth" (Rom. 10: 4). Another striking text showing His work is found in Romans 15: 8, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

Christ is the Giver of grace and apostleship, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name, among whom are ye also the called of Jesus Christ" (Rom. 1: 5, 6).

Paul knows Christ as the Motivator of his life, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean" (Rom. 14: 14).

The apostle sees Christ as the Revelator, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels" (1 Thess. 1: 7); "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him" (2 Thess. 2: 1); and, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13).

And lastly, the apostle sees Christ as the destroyer of evil, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2: 8).

By this study we may see the Person of Christ through the Apostle Paul's eyes.

Tampering with the Ministry

A. S. London

WILLIAM Jennings Bryan talked in his day about "tampering with the mainspring." He had reference to that group of people who cut the Bible to pieces, disbelieve its teachings and disregard its warnings. He often said that a man who did not believe in the Bible as the Word of God was tampering with the mainspring—that is, striking at the very heart of the Christian religion. But I am not thinking of that class of people today. I am talking about preachers who trifle and tamper with the high calling of preaching.

PREACHING A GREAT CALLING

It is great to be a God-called minister. For one to be entrusted with the specific task of giving out the Word of God to a suffering, lost world is one of the greatest

A God-called preacher is a man of prayer, humble, patient, reverent, courageous, joyful, carrying into every situation in life the tonic of an unconquerable faith. The age is looking for such preachers. But a lazy, half-hearted preacher is a disgrace to the pulpit.

responsibilities ever entrusted to a human being. For one to tamper and piddle with this calling seems to stand at the top of the list in betraying the confidence of Him who called and the people who listen to his ministry.

PREACHERS OUT OF THE PARSONAGE

Noted preachers have come out of preachers' homes. Such men as Wesley, Edwards, Mather, Beecher, Spurgeon, with a host of other great ministers, came out of the parsonage. Such leaders as Lowell, Holmes, Cleveland, Wilson, Morse, Tennyson, Cowper, Addison, were sons of preachers. In an edition of *Who's Who*, more sons from the parsonage have gone down in that volume than any other class of men listed. The influence of a preacher, if God-called and true to his calling, is felt at home and abroad, far and near, and helps to mold the lives of present and future generations.

A CRIME TO TAMPER WITH THIS CALLING

The Apostle Paul said that he thanked God that He counted him worthy, putting

him into the ministry. A preacher has to reckon with and give an account to God. It is no wonder that Gladstone, "The Grand Old Man of England," once said to his son, "If God calls you to preach the gospel of Christ, do not stoop to be a king." It seems a tragedy that any man will tamper and trifle with this high calling!

IS THE AVERAGE PREACHER WORKING?

I see preachers all across the nation. I love them with a tenderness almost equal to the love of a mother. I believe them to be the best group of men, with the highest ideals, that one will find among any class of men on earth. But at an early morning hour I was thinking, "What does the average preacher do?" Many have no systematic method of study. It is a haphazard,

hit-and-miss program. They often have no fixed plan for visiting, and sad to say that many of them hardly visit enough to count. They are drawing forty, fifty and sixty dollars a week, with a nice parsonage furnished, and as a District Superintendent said yesterday, "I doubt if that man has made a new contact and prayed in a strange home since he came to this city two years ago."

A discouraged, cowed, preacher needs the vision that a statesman had when he was asked the question, "How does the world situation look to you?" "For the immediate present I see little that is hopeful," he answered. "But when I take the longer look, I see much." And after all, it is the "longer look" that tells in the life and work of the preacher of the gospel of Christ. It is the "long run" that we are on.

MY TALK WITH A PASTOR

I recently talked with a pastor for about two hours who has been in his present pastorate forty-one years. He started with 124 members and now has around seven

thousand. His church property, out of debt, is valued at one-half million dollars. It covers an entire city block and is four stories high. He took us into his study and there are literally thousands of books at his disposal. This pastor is sixty-nine years of age and averages going into ten homes each day for six days out of the week. His Sunday school is the largest in his denomination.

He averages around two hundred and fifty weddings a year, and has from three to eight funerals each week, and yet with all this he makes ten calls a day. He goes into the homes of new members immediately after they come into his church. It would seem that if any preacher had an excuse to lie down on his job, take things easy, it would be a man who had filled one pulpit for forty-one years, and is now at the age of sixty-nine. The average preacher would plan on nothing else for the day if he had a funeral or a wedding on his schedule.

Another preacher in a sister denomination makes an average of ten calls a day, is the author of a number of books, fills engagements all over the nation, and has received into his church an average of ten members a Sunday for the past eleven years. Incidentally, I might say that his Sunday school has gone from six hundred to 3,600 in his fifteen years in this pastorate.

AN ILLUSTRATION

I have just recently had the following incident come under my observation. A leading member of one of our churches brought into this life an immortal being. She was in a hospital for many days, came back with the new infant, then returned to the hospital for further treatment, and in a few weeks took the new babe to her church. The pastor had never visited her during her illness, and unto this day has never given one word of comment on the beautiful babe that is a regular attendant in his congregation. The pastor feels that his people do not co-operate with him, and that they do nothing in building the church program. Well, who would under such

leadership? Any pastor who pays no attention to children, and especially a mother and a new babe, is not worthy of being followed. "These are my sentiments."

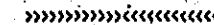
A pastor drawing sixty dollars a week salary, with a good parsonage, who rarely visits a home except a few special favorites, need not be surprised when he finds himself out of the ministry. A pastor with a fifty dollar a week salary and parsonage averages about six calls a week, and these are made to about the same group each week. I sometimes feel that there is such a thing as getting money under false pretense in the ministry.

It was said of a certain preacher that he was so busy taking care of his wife and child, that he had no time to look after the interests of his church. God pity any preacher who does not look after his family to the best of his ability, but when it comes to paying a man two hundred dollars a month, giving him a beautiful parsonage, and then he spends his time in washing dishes, piddling around like a hired hand, it is time for a checkup in that minister's life.

A lady pastor recently said to my wife that not many pastors would put up six hundred quarts of fruit as she had done. My wife remarked that this should be done by others, as it was her duty to build the church and not to can fruit.

George Bernard Shaw, although not a Christian, says that he sees no way out of our present troubles but the way of Jesus Christ. The present crisis is unparalleled in magnitude. What Amos and Isaiah and Jeremiah were to the people of their generation, preachers are now called to interpret the happenings in our world by the revelation God has made in Jesus Christ. The preacher of the gospel of Christ deals with causes. Disaster follows sin. The causes which produce war and bloodshed remain unremoved.

God pity any man who tampers with his call to the ministry, and trifles with the highest calling entrusted to a human being!



We worship when we enter the church reverently, expectantly and quietly.
We worship when we try to relax in body and mind, seeking inner calm.
We worship when we are attentive to and participate in all of the service.
We worship when we seek God: His forgiveness, His guidance and His Spirit.
We worship when we leave refreshed, uplifted, encouraged and reconsecrated.

—A Church Bulletin.

Qualifications for an Evangelist

Holland London

The Apostle Paul's charge to his son in the gospel was, "Do the work of an evangelist, make full proof of thy ministry." His business is to go from place to place aiding pastors in increasing the spiritual life of the church and reaching those outside of the kingdom of God. You cannot separate the evangelist from evangelism. He is an important man in our church. There are six qualifications that stand out pre-eminently in the life of the God-called evangelist.

First, he must be genuinely Christian. How can a man lead others into an experience that he knows nothing about? Crooked men may have worked in the field of evangelism, but sooner or later, they come to the end of their way. They that bear the message of the Lord must be clean in heart and conduct. "Caesar's wife must be without suspicion." Yes, and Caesar himself must also be without suspicion! A doctor may not take his own medicine, or a merchant use his own goods; but an evangelist must practice what he preaches and live the life that he exhorts others to live. God pity any man who does not preach more by his life than he does from the pulpit!

Second, he must believe in the gospel of the Son of God. To doubt here means defeat. He must honestly believe that God is able to save to the uttermost all those who come unto God through Him. He must not doubt, disbelieve the Scriptures, or permit any mental attitude to creep in that would rob him of his faith in the gospel of Christ. It is "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." He must believe that "All scripture is given by inspiration of God."

William Jennings Bryan talked about "tampering with the mainspring." An evangelist who disbelieves the Bible as being powerful and able to cut, bring conviction and cause people to repent of their sins, is certainly "tampering with the mainspring." An evangelist worthy of the name must be a Bible preacher. He must back up his preaching with a "thus saith the Lord." The preparation of an evangelistic message

should be seasoned through and through with Bible references.

Third, he must believe that people without Christ are lost. If there is nothing the matter with people, then we do not need evangelists. If there is no disease, there need be no remedy. If they are not lost, there is no necessity to preach about a Savior. If they are lost, preach like it! If they are not sick, then there is no necessity to call for a physician. The Bible says, "All have sinned, and come short of the glory of God." The way of transgressors is hard. "They go astray as soon as they be born, speaking lies." Humie, the French infidel, said that he would be willing to lie on a hot grate of iron for a thousand years, if after that, he could regain the favor of God. This kind of a belief of the awfulness of a sinner being lost, in the life of an evangelist, would revolutionize his ministry. Halfheartedness in this realm, brings halfhearted results.

The sainted John Fletcher said to John Wesley, "If you preach forty years, and win only one person to Christ, you have not lived in vain." This kind of a belief of the worth of the individual, would do away with clap-trap methods, haphazard evangelism and shallow, surface meetings.

Fourth, he must preach a positive, saving gospel. I am aware that there is a negative side in evangelistic preaching. But there must be a positive note from beginning to end. He must take heed to doctrine. Men unorthodox in doctrine will soon find that they are no longer able to persuade, and they will be destitute of spiritual feeling. Skinning, scolding, nagging, or harping on personal notions, has but little place in the work of an evangelist. Sinners need a Savior. A man came to hear Mr. Moody preach. He went away saying, "I have heard a man who knows where he is going." An evangelist must preach, clear, definite, pointed, and expect a verdict. A slipshod ministry spells defeat.

There is only one solution to the world's problems today. The redemptive power of Christ alone, can make new the heart and redeem the soul of man. Sinners must be

convinced of their bondage and slavery to sin. This cannot be done without a positive note in our evangelistic preaching. Only the power of an atoning Christ can enable men to live the Christ life.

Fifth, he must be a cheerful, optimistic preacher. An evangelist who howls and growls, finds fault and complains, when little things do not go to suit him, will soon find himself out of the evangelistic field; and, may I say, that such men ought to be cut. The world is shot through with war and suffering, bloodshed and death. A man who does not bear a hopeful gospel in a broken world, is not a Bible evangelist. He is not to be a croaker, or a pessimist, but he is to offer light in the midst of darkness, hope in the presence of despair, and salvation for all men, of all classes and climes.

Sixth, he must know how to deal with men. He should know how to deal with an audience, create confidence and generate faith in the lives of the people before him. He will have to have patience, create an atmosphere of expectancy and use illustrations as windows to give light to his message. Two-thirds of his message should be to the will and one-third to the emotions to cause people to do what they feel they should do.

A little girl said to an evangelist, "I wish you would give my father some of your sermons." The reply was that her father had many sermons, to which she replied, "Yes, such as they are." Her father's messages, as she felt, did not have enough windows to give light for the audience to see through. An evangelist cannot merely

give out cold facts and expect results. There must be an appeal to the emotions. One must be made to act on what he knows he should do.

Dr. Talmage once said that if you will get all the people before you to do something that all will agree upon doing, then it will be easier to get some of them to do something that you want done. Charles G. Finney, probably one of the world's greatest evangelists, said that you should get people to act as quickly as possible, and not give the devil time to argue the matter with them as to whether they should make a step forward in presenting themselves for prayer.

A personal word from a friend, a kind handshake, a definite appeal from the platform, help to move people toward an altar of prayer. An evangelist must be kind in making his appeal, he must be clear and appeal to the highest in man. The right song, the right motive, the attention of the audience, has much to do with the appeal for people to move toward an altar of prayer. An atmosphere of prayer should pervade the service.

An evangelist should not be impatient, scold when people do not move as quickly as he thinks they should. Often it is wise to change your proposition in order to get those to move who do not feel like coming on the first appeal. There should be no talking or boisterousness when an appeal is being made for people to come to Christ. It is a serious business to get sinners to break with sin, and believers to dedicate all to Christ. It is a matter of life and death, and heaven and hell. "The battle is not ours, but God's."



Why the Bible Is Important?

The Bible is important because the Bible alone gives us a satisfactory explanation of how man happened to be on this earth. The Bible alone gives us a satisfactory plan for life while we are on the earth. The Bible alone gives us a satisfactory explanation of where we are going after we leave this earth. Without the Bible, with all of our boasted learning, we know no more about the origin of life today than did the antediluvians. Amid all of the conflicting philosophies of life existing today, the Bible alone claims to be authoritative. Man has gone far in many directions but, with all of his accumulated knowledge of the centuries, he has gone no farther than the brink of the grave in his efforts to solve the mysteries of the life beyond. You had better stick to the Bible if you want the answer to life's most important questions.—Arkansas Methodist.

Preaching for a Verdict

E. Wayne Stahl

VERY impressive was the sermon I heard many years ago by an evangelist, formerly a judge; who stated at the beginning of his discourse that, with Jesus Christ our Lord as his theme, he was going to let his auditors be the jury and at the close of the message permit them to decide what was to be done with the Savior. I am disposed to believe that the text that night was, "What shall I do then with Jesus which is called Christ?"

This incident of long ago I recall as I think of what I heard my District Superintendent say when I was a pastor, "In bringing a message we should preach for a verdict." Those last four words have haunted me with a power and a passion. Is not one reason why there is so much resultless preaching today because the speakers do not have a definite goal? It might be said of some pulpit utterances, "They aim at nothing and hit it." The sermon the old sea captain, commander of whaling ships, heard seems to have been of this kind.

At the close of the sermon someone asked him, "Well, how did you like the sermon?" He replied, "It was pretty good, but there was one thing lacking; the preacher didn't throw the harpoon at the close."

I was once approached by a salesman who had traveled some distance to interest me in his proposition. Alluringly he explained it to me. It seems that I was practically "sold" on the line. But, strange to say, he made no definite move to get "my name on the dotted line." It is not surprising that when we parted that day I had not become his customer.

On another occasion I was solicited by a life insurance agent. Convincingly he showed me why I should take out a policy. Then he "closed," as salesmen say, urging me to make application that moment. I did.

These two salesmen make me think of two preachers. One is a fine sermonizer; he preaches gospel truth earnestly and fervently. But I felt led to say to him one Sunday after listening to him, "That was an excellent message; but it needed one thing to make it perfect." "What was that?" he inquired. "You failed to give the invitation

to accept Christ at the close." It is not astonishing that there has been no conversion in this minister's church services for years.

The other minister I have in mind preaches sermons that perhaps do not equal those of the pastor I have just referred to, from a strictly homiletical standpoint; but at the close there is a loving and urgent entreaty to the unsaved hearers to "get right with God." And glorious are the results of those appeals. This latter preacher has been the means of leading many into the kingdom.

The tremendous effectiveness of the sermons of Charles G. Finney, of revival renown, was considerably due, under the blessing of the Holy Spirit, to the fact that he appealed to his hearers to make an immediate decision. Finney, the former lawyer, was a master of logical discourse. But while his messages powerfully affected his hearers' intellects and emotions, he preached primarily to the will. His appeals were like divine thunders, declaring, "Choose ye this day whom ye will serve." God give us more such sermons today! They are infinitely preferable to those that are "icily regular, faultily faultless, splendidly null."

Of course, salvation does not consist solely in an act of volition. This is but the human side. There is the divine, the supernatural side, whereby comes "a change into something rich and strange," the becoming a new creature in Christ Jesus. I fear that in many Sunday schools Decision Day has deteriorated into a mere stressing of the human side of the holy transaction, with no insistence on the miraculous, transforming operation of the Holy Spirit.

Then, too, the watchword adopted by leaders of a world-wide young people's organization, "I will be a Christian," with little or no emphasis on experimental religion, may be a snare to many.

Nevertheless the fact stands that

Our wills are ours, we know not how,

Our wills are ours, to make them Thine.

It is to this godlike faculty of choice that the preacher has the imperial privilege of appealing. From the very beginning of his sermon to the ending of it he should be

dominated continually by the purpose and the expectation to see seekers and finders of the Lord as the result of his utterances. He should take "a text, not a pretext." We get the word "text" from the Latin verb, *texo*, meaning to weave or fabricate. The "text" is "the pattern shown in the mount."

It has been said that the text of a sermon may be used as a gate; some sermonizers simply swing back and forth upon it and get nowhere. Others use it as a means to get somewhere. They "preach for a verdict." And "verdict," to refer to etymology once more, signifies, literally, "a true saying." How happy is that preacher when, at the close of his entreaty, "Be ye reconciled to God," he sees hearers responding and virtually saying, "I will arise and go to my Father." Such a sight will gladden the angels, for they know that those who draw nigh to God will find that He draws nigh to them in pardon and in peace.

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Incredible!

A DEVOUT layman, father of a soldier, has furnished us with a description of a worship service recently attended which, except for our great confidence in our informant, we would call incredible.

"From the opening of the service to its close," says this father, "there was not one word of reference to the boys who had gone out of that congregation into the armed forces of the nation. There was one brief sentence to mothers who carried heavy loads, but that may or may not have had reference to the war. So far as that service was concerned one would never have known that the world was engaged in a struggle with death."

We are fully aware of the fact that multiplied thousands of people are saying, "We do not go to church to hear about the war," but we are also convinced that there is no heavier obligation resting upon the Church in these days than the duty to fortify the people against the hardships they are certain to face. To spend an entire hour in the house of God and make no reference to the terrible fact that is blasting nations to bits, wrecking hundreds of thousands of homes, uprooting millions of lives, and thrusting millions of our finest youth into the most awful holocaust in human

history is nothing less than spiritual abdication of the basest sort.

In several million American homes the biggest single fact in today's life is "the boy." A large percentage of the mothers who sit in every congregation came to the house of God with hearts numb with suffering and tense with dread. No matter how bravely the men may smile it is probably true that a third of those who worship would give their own lives willingly if they could save their sons from what they most surely face. There is not one marriageable girl in ten, in the average congregation, of military age, who can look forward to the prospect of having a normal home with husband and babies.

To worship God for one hour and ignore these stark and terrible facts is to forfeit all claim of spiritual leadership!

The Church has invested much effort, many prayers, long years of training, and affectionate solicitude in these young men. They are now in jeopardy. The best the Church has given them may easily be lost. Let the Church at least pray for the security of its own investment in its own young men.

We are convinced that the worship service described by our informant is by far the exception. But even in those services where the soldier is not forgotten in prayer or sermon, the dire tragedy of the hour calls for constant care lest we grow formal in our petitions, and arid in our sympathies.

There is one place whereto every tortured mother and every hard-pressed father should be able to turn for consolation and sympathy in such an hour as this. There is one hour to which every anxious heart should be able to turn with alacrity and say, "I was glad when they said unto me, Let us go unto the house of the Lord." There is at least one roof under which any boy in uniform ought to be able to sit with the feeling that it is "home." That place is the church!—ROY L. SMITH in *Christian Advocate*.

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Human Nature

"Why do you weep over the sorrow of people in whom you have no interest?" asked the male critic of a keen-minded woman. To her male companion she put this question, "Why do you cheer wildly when a man with whom you are not acquainted slides safely into second base?"—N. C. *Christian Advocate*.

• The author of this heart-searching message insists that the preacher must catch the spirit of worship if the congregation is to have it . . .

Worship in These Times

Samuel Young

THE minister's conception of worship is a controlling one for all his life and labors; and it is a vital one—so closely related to his very thought of God. Jesus himself lifted the conception of worship out of the place of controversy with its emphasis upon externals and passing ceremonies when He declared, "God is a Spirit: and they that worship him must worship him in spirit and in truth." He thus placed an emphasis upon the inwardness of worship that was demanded by the very nature of God. The minister who would be more than a dilettante must give earnest heed to the issue of worship as it pervades the entire program of the church.

But one may say that this question of worship is a personal one and has to do with a man's own relationship to God. True enough, but it does not end there. It is a personal matter that becomes social. "I was glad when they said unto me, Let us go into the house of the Lord," wrote the psalmist.

The very times in which we live have brought us to this vital issue with a force and suddenness that demands our attention, reminding us of the last message of a great preacher of another day who said, "We must quit playing at religion and listen to God." The battle of blood and tears that is shaking the world has shaken many things that could be moved so easily, and it is the call of the Christian minister to reveal the things that yet remain. Where else may men go save to the house of God and take that look to the hills that gives perspective, and feel those arms that give assurance and strength and courage to go on?

The mechanics of worship might well engage us in a profitable study for a church so young and growing, but I must pass that by and give heed to our basic conceptions of worship, and our direction and emphasis.

Some years ago while the writer was engaged in earnest and personal conversation with an automobile mechanic concerning religion and the work of the church, the layman suddenly brought the issue to a head by declaring, "But, Reverend, I don't have to go to church to be depressed." He had attended a church in his youth and his reaction to a program of worship whose strength was in its sacraments and whose appeal was to the aesthetic had impressed him as altogether depressing. Even in our own churches where the ritual is at a minimum, our freedom can become mechanical or disorderly unless we keep the conscious presence of God before our people. Our services can be cheery and peppy without being powerful or helpful. Our appeal must be to the beauty of holiness, and our power must be in the Holy Spirit himself—His manifest presence—rather than in any knack in handling crowds or informal maneuvering of services that we have discovered.

The thought and issues of worship pervade the whole program of the church. To be sure the Sunday morning service is often referred to as the service of worship, but in a strict sense, all our services involve worship, for they are done in His name and in His presence. Perhaps we have put evangelism in contrast to worship instead of recognizing that it is but a different emphasis in practicing the presence of God. How many times we have felt that the climax of the day's worship has been in the evening service which began in jubilant congregational singing and ended in a new song of praise for some penitent who that very hour had wept and prayed to a place of personal deliverance from sin through Jesus Christ our Lord. The contrition, confession, prayer, obedience and assurance wrapped up in that brief hour all testify to the reality of worship and beggars every description of it. Too often has the thought of worship been

restricted to and associated with awe, wonder and silence, and not enough have we considered praise, prayer, confession, consecration and God's answer to our hearts as elements of holy worship. Charles Kingsley was right when he said, "Worship is life and not a ceremony."

In getting to the heart of our church worship let us begin with ourselves as ministers. Often I have found that the easiest way to bring up the tone of things spiritually, where I have been leader, is to take the blame for the dearth myself then go to God for abundant help. What about our own services? Is the power and presence of God made manifest? Is praise lagging? Does the dignity of the service consist chiefly in our dignity rather than in the majesty of God? Do we carry with us a spiritual atmosphere that is felt in the meeting? Are we as anxious about the spirit of the meeting as we are what we shall say and when? Or, are we backstage managers whispering to this one and that one and setting a poor example for the people? When we kneel to pray in our accustomed place, does that prayer and act check harmoniously with the rest of our conduct before we knelt and after we arose? Is there a visiting clergyman on the platform and does his recital of recent news occupy us more than the thought of the hour and the meaning of the meeting?

Then, what of the people? Do we feel insulted when someone whispers while we talk—is that the extent of their irreverence? Do we scold and joke and play with the group that has come to worship God? Are their souls really fed and did we prepare as a mother would for hungry children? Is the message for the hour such as would give to bewildered men perspective and discouraged men heart, or is it an adaptation to the secular trends of the day sanctified only by a verse of unrelated scripture and a prayer? Did a troubled mother leave my service yesterday disappointed, and did a struggling youth walk out still bewildered and dazed concerning the reality of divine things? And is the truth real to me? Is there that touch of divine authority and that ring of inner certainty in all I say? Is there the note of triumph and praise on my own lips, and is praise truly comely to me? Surely if I have caught the spirit of worship myself I can the better help the people to catch it and to keep it.

What variety the Holy Spirit will furnish! What rejuvenation He does give! How readily He reveals the flaws in our fragmentary views and what resourcefulness

He has in getting to all of us! Even the child has missed something if he is isolated from the morning worship service until he is an adolescent. To be sure the Junior Church renders a valuable service in many situations, but we need to expose our children to the ablest leader of spiritual things, namely, the pastor. The public schools themselves have recognized in recent years that it is not enough to give the children nursery rhymes with their commensurate tunes, but that they must be exposed to the symphonies with their intricacies and depth if the proper ideals in music are to be instilled. Likewise in worship, we must give the children the feeling of a service that has depth to it as well as providing them with an hour of stories and entertainment.

When it comes to ritual and its attending symbols, our church has insisted on simplicity with an emphasis upon spiritual reality not depending much on secondary aids or devices. As one of our leaders has characterized us, we are an ultra-Protestant movement. We are developing our own technique in harmony with our emphasis upon heart experience. Possibly in these days of larger churches and better buildings, we need to keep in mind that ours is not an appeal to the sense primarily through symbols and aesthetic beauty, but ours is a church where the preaching of the Word is central and the altar is real and available rather than ornamental and suggestive.

Our worship cannot be delegated either to a sacrament, a service, or to the minister himself. It must include all of the people and in a larger sense it should include all of the services. Perhaps the carelessness of some of the services led by laymen has been caught from the minister himself. Surely if the minister will take the lead in both preparation and spontaneity, his lay leaders will follow the tone and standard that he sets. If he preaches on freakish and sensational subjects, small wonder that his Sunday school superintendent wants a show to attract the crowd; but if his message and service has for its authority and validity a "Thus saith the Lord," the people themselves will demand a similar note in all of the church's activities.

We must give the people a chance to express themselves if they would truly worship. Their souls' convictions and emotions must have an outlet in testimony, praise and prayer. The minister cannot be the full expression of or for the people here any more than he can be a penitent in their

stead. Our people must take an active part in worship rather than become passive.

Ours is a singing church and we cherish this as part of our Protestant heritage. In Martin Luther's famous theses that were nailed to the great door of the Wittenburg church, one was a plea for congregational singing. Already within our own Zion there are some indications of a trend toward chorus and choir singing as a substitute for congregational singing. This is a mistake, regardless of the talent displayed. Our choirs can best serve the spirit of worship by leading the church in song and helping the people themselves to sing God's praise.

The militant message and mood of our Sunday night evangelistic services are not to be construed as detrimental or antagonistic to worship. No soul can truly worship until he has surrendered to God, and the Spirit of God has used our enthusiastic evangelistic services to attract and arouse souls to a place of seeking and surrender. Our "swing" has a power in it that is more than rhythm and tempo. To be sure, there have been places and occasions when the songs were as incongruous as "Praise the Lord and Pass the Ammunition," but stillness does not become a sacrament because of isolated indiscretions. The call to worship is the call to normalcy. It relieves strain and tension; it does not create it. It is wholesome and fits the deepest needs of man's soul.

We must keep the language of our worship intelligible to the ordinary man, and at the same time engage him in a challenge that will make him feel that the Christian life is a pilgrimage worthy of his all. We dare not build around certain age groups or make our strength to be in some mighty arm of church activity or organization. The Church is the body of Christ, and she has a message to give and a weight to lend that is more than organization or political in its power. The universality of the gospel call demands that we keep our message and services within the scope of the common man. We have no peculiar

message for some marginal souls whose mystical insights separate them from the common run of men. Ours is a common salvation and it suits and answers the heart needs of men wherever they are found. When the church bell of your church is sounded, make it a joyful sound. People do not need to go to church to be depressed. Make our call to worship no false call. Ours is not an assignment to simply say, "Let all the earth keep silence"; we need to enforce the call by the very spirit of our meetings; a manifest presence which says, "The Lord is in his holy temple," and "God is a Spirit; and they that worship him must worship him in spirit and in truth."

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The Secret of a Real Sermon

What is the secret of a real sermon, not a mere homily but the voice of a man who has won his way through the serenity, vision and beauty? Nobody knows. It is a mystery past finding out, save by those who have a heart for high adventure and do not turn back. The wind of God blows; its sound is heard but its source is secret. It is not in rich learning, or skill of training, or quickness of psychological perception, or splendor of oratory, useful as such gifts may be. No; manifestly the secret lies farther back and deeper down, where no analysis can penetrate—in the soul of the preacher, Spirit-born and love illumined, his lips touched by a living coal from an unseen altar. He is a man like the rest, but different; he hears "another Drummer," as Thoreau used to say of himself, not knowing how deep his words went. St. Paul put it in one sentence, telling all that words may report of things for which words were never made: "Not of men, neither by man, but by Jesus Christ and God the Father."—JOSEPH FORT NEWTON in *North Carolina Christian Advocate*.



God be thanked for books! They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers. They give to all who will faithfully use them the society, the spiritual presence, of the best and greatest of our race.—W. E. CHANNING.

THE PREACHER'S ENGLISH

Leewin B. Williams

HAVE you received any help from this column during the past year? The purpose of these articles is to help the preacher to overcome some of those little slips in English and mannerisms that detract from his message, to be a kind of mirror in which the preacher can see himself somewhat as his audience sees him. With your help this column may be made more useful. What mistakes in English, or other faults, have you noticed in other preachers? If you are a layman, what does your pastor say or do that you wish he would quit? Probably a hint from this column would fall under his eyes and he would profit thereby. Send your criticisms to THE PREACHER'S MAGAZINE. No names will be used.

Use your dictionary and check yourself on the pronunciation of these words:

PUT—put, to rhyme with foot, not with nut, but, putter.

ROUTINE—rue-TEEN, not row-TEEN.

PREDECESSOR—pred-e-SESS-or, primary accent on first syllable.

CONVERSE—kon-VERSE (verb); to speak together.

CONVERSE—KON-verse (noun), transposed, reversed.

EUPHRATES—yu-FRA-tez, not YOU-fra-tez, a river in Asia.

FASCIST—FAW-shist, a as in awe, run up the musical scale—do, ra, me, FA-shist.

LOS ANGELES—Los AN-gel-es, or Los AN-jel-es. A prominent radio preacher in California, and many others, pronounce it Los Angels. I find no such pronunciation in any dictionary. The Spanish pronunciation is Los AWN-he-les.

MARANATHA — MAR - a - NATH - a, a - NATH-e-ma, an ecclesiastical ban or curse.

OBEDIENCE—o-BE-di-ence, four syllables, not o-BE-dance.

RAMESE—RAM-e-sez, an Egyptian monarch. Note the accent is on the first syllable.

FIANCE (masc.) FIANCEE (fem.)—fee-AWN-see, a as in lawn, betrothed person.

JOKIM—JOE-kim, not JOCK-im.

Your errors in the use of words and of spelling get more attention from others than a thousand of things you do correctly. The sun gets no criticism for an entire year of

shining, but let a black spot appear on its surface for a few days, then listen to the talk. The President misspelled the word "Generalissimo" the other day by putting two "l's" in it and the reporters spread it all over the front page of the papers. They never said a word about the thousands of words he spelled correctly every day.

If not positive of the correct use of these words, look them up in your dictionary. Cross out the wrong words:

1. The path in the park is (to, too, two) beautiful (to, too, two) miles.

2. I enjoy most the stretch between the (to, too, two) beds of tulips.

3. Will you (lend, loan) me your book?

4. I have never seen two more (healthy, healthful) boys.

5. Deep breathing is a (healthy, healthful) exercise.

6. Be sure to (bring, take) your coat with you when you go to the shore.

7. The farmer found the corn borer would (affect, effect) his profits.

8. He attended every (session, cession) of the conference.

9. The town (council, counsel) had been in (session, cession) all day but did not follow the counsel, council) of the attorney.

Deduct 8 for each error and grade your paper.

1. too; 2. two; 3. lend; 4. healthy; 5. healthful; 6. bring; 7. affect; 8. session; 9. council, session, counsel.

The pastor in his welcome address to the preachers said: "It is good to renew our acquaintances again." What error is in that statement?

SPEAK DISTINCTLY.

"They must have been at the Zoo," said Mrs. W., "for I heard her speak of a trained deer." "My goodness," laughed Mrs. X., "your hearing is certainly not good. They were talking about a trip, and she said, 'Find out about the train, dear.'" "Well, you are both wrong," said Mrs. Y., "I was close to them and am sure they were talking about music, for I heard her speak of a trained ear." In the midst of the argument the lady herself appeared. When they appealed to her, she said, "Well, well, this must be the worst hall anyone ever tried to speak in. I had just returned from the country and was asking my husband whether it rained here last night." Speak distinctly.

PROBLEMS PECULIAR TO PREACHERS . . .

Charles A. Gibson

QUESTION—I am a young preacher and am married and have one child. I graduated from high school. I am pastoring a small church but have an opportunity to get a job and take my college work. What would you advise?

ANSWER—Preachers are scarce and the need is great just now, but I would be unfair to you to advise you to stay by the little pastorate and reject the opportunity to better yourself. I think you ought to get to school while you have this good opportunity.

QUESTION—Why do singers call out certain small groups and embarrass them by calling on them to sing a verse of song?

ANSWER—Singers like all other faithful workers in the church are trying by every means to get the best out of all the people. They know that the public enjoy the diversion created by such a performance as you question. I have often wished this practice would be eliminated but if I were a singer I might be the first to employ it. I do think singers should study the effect of this and other departures from regular procedure and use only that which will in the end produce the best singing results and the greatest spirit of worship in the service.

QUESTION—We have a number of members that live in another section of the city where there is no Church of the Nazarene. Lately due to gas rationing and unusual work hours they have not been attending service. They do pay their tithe and as pastor I visit them but I am disturbed because they are not in service. What can I do?

ANSWER—I would be expected to answer, "Go out there and start another church," so that is what I shall answer. I know it will be a bit hard, for first it may look like you want to get rid of these folks but that can be easily disproved. Second, you may feel the loss financially, and third your working church folks may not be too willing to give consent. But in all these matters the kingdom must be first, and the best interests of these folks must be taken into account. Then the extended influence they will have in the community where providence has placed them will produce many souls and an enlarged Sunday school and missionary program until you could not refuse and remain unselfish.

QUESTION—Should I put my address in the "Herald of Holiness" slate as of the Publishing House address or my home address?

ANSWER—I think this would be largely a personal matter. I cannot understand why anyone with a home address would want to put in some other address and yet there may be many reasons why this should be done. I have known of cases where the distance because of the Publishing House address kept churches from calling certain evangelists. Then our Publishing House force is busy and while they would never refuse to forward the mail of any preacher in the church, yet it does not seem wise to burden them with this. There are many evangelists that have no other real address and in these cases the Publishing House address is the logical address.

QUESTION—What can I do to inspire my people to a larger and an advanced program?

ANSWER—This may seem like a hard answer but really the solution is in your being inspired. Many a church is doing less than its best and less than it would because the pastor has never caught the vision of an enlarged program and thus never led his people into the same. Try some plan that is a real challenge and see how many people will help you to put it across. Our people like to undertake the impossible. I know a church that will burn its mortgage in the next few days, when only a little while ago the pastor was wondering if the debt was not impossible. The people were saying it was and the man that held the mortgage was worried about his money. One day the pastor got stirred. Plans were presented and now that which seemed six months ago impossible is an accomplished fact.

QUESTION—For the sake of conservation we have been holding our prayer meeting in one of our classrooms in the basement of the church. Some have questioned the wisdom of this. What do you think?

ANSWER—I think those who have questioned have ample grounds for same. The prayer meeting should be the power house of the church, a place of cheer and blessing, and I cannot think of a little side room with possibly one light, not too large, nor too well located, being the place to generate cheer and courage. It seems the atmosphere of the room would defeat the purpose of

the meeting. Make your prayer meeting a prominent part of your program. Have it in the main room of the church if that is possible. If not then insist on a well-lighted, easily reached and well-seated room for such an important service. Light is in the same relation as printer's ink; if used rightly you will not likely use too much. Dim lights and some mussy, mimeographed bulletins run through the machine at a slightly wrong angle and with much misspelling are telltale signs that there is a poor prayer meeting conducted at this location and it goes without saying that few people will be in attendance. People know where there is holy fire and go in that direction.

QUESTION—I pastor in a town where we have several churches and another one of our pastors has recently been coming into my section to visit some of my members. I am puzzled as to what to do. Please advise me.

ANSWER—It is much easier to ask for than it is to give advice on a subject such as you ask about. First, it is possible that these members have asked this pastor to call. Second, it is possible that he may have members that live near and that they have arranged for his call. You cannot pass judgment on the case unless you have all the facts. Some preachers in their zeal for their own work have forgotten to use the Golden Rule. It has not been proved that very many of our preachers have deliberately gone about to build for themselves a congregation at the expense of other Nazarene preachers, or in fact the expense of any other preachers. It should be a fixed custom that if a preacher is brought to where he must visit members of another of our churches he will get in touch with the pastor of such church and explain the whole situation. To do less is to open a door that may prove hard to shut. I should hope we will never draw lines and insist that our churches work to such and such a street and receive any Nazarenes that live within those bounds and go no farther. There are I am sure circumstances where members will want to be members clear across town from where they live; this condition may have no relation to either the pastor close to them or the pastor and church a long way off. I am sure that pastors should not encourage these conditions. This type of case should be an exception and comparatively few of them should be found in any given locality. Reason will teach that if any sizable group will go clear across town and leave one of our churches within a few blocks of their home, there is hardly any way to break through to the community while our own Nazarenes have no interest

or confidence in the church of their own community.

While on that subject—a preacher can reveal his character in even a visit to a revival in a sister church. If he is sincere, he will promote the revival and those who have it in charge without selfish thought. Should he be selfish it will show itself and the results will tell it through the years. Recently a man was asked to go and hear a certain preacher. He replied that he did not care to go. Inquiry revealed that this man was converted in a meeting several years ago where a friend of this preacher was the evangelist. The meeting was being conducted in a sister church and the town where this brother was then pastor. As a result of meeting these folks at the altar this pastor called on these new converts, and although they lived in the community where they had attended church and were converted, he made a great effort to get them into his church because his friend had held the meeting where they were converted. His persistent effort to get them from the church in which they were converted and the community where they lived revealed to this new convert a spirit of selfishness that he remembered. Thus he did not want to hear the man later. It pays to be fair all the time.

QUESTION—Should a preacher have a hobby?

ANSWER—I think of all men a preacher should have a hobby. My reasons are many but to name a few: His is in a very real sense an isolated life. No man lives under more tension all the time. He may seem to have all his time to do with as he wills, but in another real sense he has no time to himself. The soul burden a preacher carries and the human frailties with which he must continually deal are a constant drain on not only his spiritual resources, but also a heavy drain on his physical and mental capacity as well. The preacher who has not found some hobby or recreation in which he can lose himself from these will sooner or later wish he had found the same. I like hunting and fishing and I positively let loose of all regular work and relax. It is true that from the standpoint of energy I may use more than I would in a day of my regular work, but it is not used in the same way and the very nerves that are so taxed in regular work are rested. It would be little use for me to undertake such a period of change, and thus of rest, and load myself down with books on theology and a pocketful of letters dealing with the problems of my district—I leave these at home. I come home ready to tackle the tasks that lie before me. Yes, a preacher should have a hobby for it is a diversion.

Where Is Happiness?

Not in unbelief.—Voltaire was an infidel of the most pronounced type. He wrote, "I wish I had never been born."

Not in pleasure.—Lord Byron lived a life of pleasure, if anyone did. He wrote, "The worm, the canker, and the grief are mine alone."

Not in money.—Jay Gould, the American millionaire, had plenty of that. When dying, he said, "I suppose I am the most miserable man on earth."

Not in position and fame.—Lord Beaconsfield enjoyed more than his share of both. He wrote, "Youth is a mistake; manhood is a struggle; old age a regret."

Not in military glory.—Alexander the Great conquered the known world in his day. Having done so, he wept in his tent, because, he said, "There are no more worlds to conquer."

Where, then, is happiness found? The answer is simple: "In Christ alone." He said, "I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16: 22).—*The S. S. Banner.*

Obedience Is the Key

"Obedience is the key to every door," suggested George MacDonald. Another has said that "faith is the key that unlocks the universe." It is a two-way key, for "faith without works is dead." With faith in God, we rise to obey. A special task is assigned each workman. "There are diversities of ministrations" and of "workings"; but it is "the same Lord" whom each Christian, each denomination serves. Every door of opportunity, every area of activity is opened and entered by the one master key—obedience—moved by faith.—*The Brethren Evangelist.*

Don't Mention the Briers

A man met a little fellow on the road carrying a basket of blackberries and said to him, "Sammy, where did you get such nice berries?" "Over there, sir, in the briers." "Won't your mother be glad to see you come home with a basket of such nice ripe fruit?" "Yes, sir," said Sammy. "She always seems glad when I hold up the berries, and I don't tell her anything about the briers in my feet." The man rode on. Sammy's remark had given him a lesson. He resolved that henceforth he would try to "hold up the berries" and say nothing of "the briers."—*Church Herald.*

Christian Stewardship

Bishop Edwin H. Hughes tells the "life story" of a five dollar gold piece—graphically illustrating the great truth of God's ownership of all things.

"Where did you get that five dollar gold piece?" the bishop was asked.

"From a good Methodist woman in the old New England town of Shrewsbury, Mass.," was the reply.

The lady was found in her home.

"Where did you get this coin?" she was asked.

And she replied, "From the First National Bank of Worcester, Mass."

An official of the bank, upon being asked where the institution secured that gold, gave the information that it arrived there as a part of "Consignment 984."

"Consignment 984," we are told, came from the United States mint in San Francisco.

The director of the mint was communicated with and asked, "Where did you get the gold that was made into the coins of Consignment 984?" He replied that the bullion from which it was made at the mint in San Francisco was received from the Grass Valley Mine, California.

In Grass Valley, California, we find Noah James, manager of the mine. "Mr. James, where did you get the bullion of this particular year?"

He led us down a measureless distance into the bowels of the earth. And he pointed to a glistening vein. "About here we mined that bullion," he says.

Then in the dimness, in the silence, in this secret retreat of the earth, we whisper the question, "O mine, O mine, that was aged before man ever trod the earth, whence came your wealth of gold?"

Out of the deep interior of the earth comes the reverent answer, "From God."—*Arkansas Methodist.*

The Christian

When one has found a man who is gentle in speech, cheerful in manner, tolerant in judgment; a man who lives uprightly and unselfishly, loving deeds more than creeds and friendship more than favor; a man who gives without thought of return, being wronged is ready to forgive, and being misunderstood still keeps his faith; a kindly man of wholesome thoughts, uplifting spirit and a resolute purpose to do the will of God; mark him well—that man is a Christian!—*ALFRED GRANT WALTON.*

So Long as There Are Homes

So long as there are homes to which men turn

At the close of day,
So long as there are homes where children are—

Where women stay,
If love and loyalty and faith be found
Across these sills,
A stricken nation can recover from
Its gravest ills.

So long as there are homes where fires burn
And there is bread,

So long as there are homes where lamps are lit

And prayers are said;
Although people falter through the dark
And nations grope,
With God himself back of these little homes
We still can hope.

—*GRACE NOLL CROWELL, in Arkansas Methodist.*

The Refiner's Fire

He sat by a fire of sevenfold heat
As He watched by the precious ore
And closer He bent with a searching gaze,
As He heated it more and more.
He knew He had ore that could stand the test,

And He wanted the finest gold
To mold as a crown for the King to wear
Set with the gems with the price untold.
So He laid our gold in the burning fire,
Though we fain would have said Him
"Nay,"

And He watched the dross that we had not seen,
As it melted and passed away.
And the gold grew brighter and yet more bright,

But our eyes were so dim with tears,
We saw but the fire—not the Master's hand—
And questioned with anxious tears,
Yet our gold shone out with a richer glow,
As it mirrored a form above,
That bent o'er the fire, though unseen by us,
With a look of ineffable love.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a bit more heat
Than was needed to make it pure.

—*SELECTED.*

The Master's Hands

My hands were filled with many things
Which I did precious hold,
As any treasure of a king's,
Silver, or gems, or gold.
The Master came and touched my hands,
Nail marks were in His own,
And at His feet my treasures sweet
Fell shattered one by one.
"I must have empty hands," said He,
"Wherewith to work my works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my works did often soil,
And render little worth.
The Master came and touched my hands,
And crimson were His own,
And when amazed on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said He,
"Wherewith to work my works through thee."

My hands were growing feverish
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own
And calm and still to do His will
They grew, the fever gone.
"I must have quiet hands," said He,
"Wherewith to work my works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length
That were not His, but mine.
The Master came and touched my hands,
And might was in His own;
And mine since then have powerless been,
Save His were laid thereon.
"And it is only thus," said He,
"That I can work my works through thee."
—*SELECTED.*

Go, and in risen power proclaim His worth;
Apostles of the risen Christ, go forth!
Let love compel.
O'er every region of the dead, cold earth,
His glory tell!—*BONAR.*

SERMON OUTLINES

The Resurrection

(1 Corinthians 15: 20)

- If Christ is not risen, there can be:
1. No ascension (Acts 1: 3-9).
 2. No giving of the Spirit (Acts 2).
 3. No place, occupied, at God's right hand (1 Peter 3: 21, 22).
 4. No high priest to intercede for us (Heb. 7: 25).
 5. No Christ to represent us on high (Heb. 9: 24).
 6. No advocate to plead our cause (1 John 2: 1).
 7. No coming for His own, and consequently no resurrection of sleeping saints and no change of living ones (1 Thess. 1: 9, 10; 4: 16, 17).
 8. No deliverance of the earth (2 Thess. 1: 1, 7-10).
 9. No millennial kingdom (Acts 3: 20, 21).
 10. No eternal judgment (Acts 17: 31).

The resurrection proved by incontestable facts:

1. His disciples saw and talked to Him many times.
2. His apostles preached Him as the Risen One.
3. His enemies could not deny His resurrection.
4. No one could produce His body.

—SELECTED.

The Significance of the Resurrection

SCRIPTURE—1 Cor. 15; Matt. 12: 38-40; Acts 17: 22-31.

TEXT—Acts 2: 32; Matt. 12: 39; "The Sign of the Prophet Jonah."

INTRODUCTION

1. The Resurrection of Jesus Christ is next to His cross in significance.
 - a. The cross without the resurrection is but a martyrdom. Cf. Jesus' words, "Power to lay it down, and power to take it again." Thus His death was voluntary, "No man taketh it from me."
 - b. The resurrection is the dynamic of grace. The cross comes home to us through the resurrection. Assurance and hope fill our hearts because of it.
2. The resurrection is full of meaning for the sign seekers.
 - a. The resurrection is a special token from God.
 - b. The world is full of sign seekers, because the generation is evil and adulterous.

c. Therefore the importance of preaching on the resurrection. This was recognized also by the Apostles.

3. The resurrection of Christ is God's testimonial of Christ.

Thus the resurrection of Christ signifies to us:

I. GOD'S APPROVAL OF CHRIST

1. Of His teachings: As authoritative.
 - a. The Jews requested a sign of His authority. Jesus promised them His resurrection as such (Matt. 12: 39, 40).
 - b. Thus the witness and proof of Christ's authority came from God who sent Him.
 - c. Therefore the resurrection, more than anything else, shows God's approval of Christ's teachings. He claimed to speak God's message. Proof would be given thus, and so it was.
2. Of Christ's works—as accepted.
 - a. Jesus' works were those of His Father. "Believe me for the work's sake" (John 14: 11).
 - b. The works of Jesus center especially in His cross. Herein he made atonement by the offering of Himself.
 - c. The resurrection signifies God's acceptance of the sacrifice.
3. Of the person of Christ—His Godhead.
 - a. Christ's claim of deity was vouchsafed by God herein. (Cf. John 2: 18, 19); Cf. Jesus purging the temple, His authority is questioned, His claims as to His Father's house. His oneness with God was vouchsafed in the resurrection.
 - b. It is impossible for God to be holden of death. Thus Christ's resurrection is a proof of His deity.
 - c. His being the prince of life is also vouchsafed in the resurrection. The Last Adam came a "life giving spirit" says the Greek (1 Cor. 15: 45). This life could not be holden of death (Acts 2: 24). Thus we have God's testimonial in the resurrection.

II. THE VALIDITY OF FAITH

1. If Christ be not risen (1 Cor. 15: 17).
 - a. Our faith in Christ received confirmation and finality in the resurrection of Jesus. God thus bearing witness of Christ, we are afforded the true basis for faith in Christ. Cf. the two on the way to Emmaus; their hopes were confirmed by the resurrection.
2. The victory of the cross was completed in the resurrection.

- a. Thus it becomes the testimonial of a full and complete redemption.
- b. Since Christ is risen our faith is not in vain.
3. Jesus' followers were thus confirmed and revived in their hopes in Christ by the resurrection.

III. PROPHEMICALLY—OF A JUDGMENT TO COME

1. The world is judged by the cross of Christ.
 - a. The cross is meaningless unless there is a judgment to come upon sin. If there is no possibility of damnation there is no need of salvation, and the cross becomes "Much ado about nothing."
 - b. The cross is a revelation of God's holiness and of man's sinfulness. Of man's hatred and God's love. "God to be holy could not wipe the slate clean of man's sin and write off the loss. He must inflict the punishment or assume it. He chose the latter, thus honoring the law and saving the sinner."—FORSYTH. God assumed the punishment for sin in Jesus, therefore He shall one day judge the world by Jesus.
2. Thus the resurrection is verily a proof of the coming judgment.
 - a. In that the judge is raised from the dead. Cf. Paul's sermon in Athens (Acts 17: 30, 31).
3. Prophetically, then, the resurrection signifies the coming judgment of all those who refuse the atonement of Christ.
 - a. More, it signifies the punishment of all those who refuse the provisions of the cross.

IV. A FUTURE GLORIFICATION OF THE SAINTS

1. The resurrection is the Christian's assurance of immortality.
 - a. Since death is unable to hold those who have found life in Him. "Because I live ye shall live also."
 - b. It testifies the truth of Christ's words (John 11: 25).
2. An assurance of a glorified body.
 - a. Cf. the reference made to the different bodies in 1 Cor. 15; also Phil. 3: 20, 21; a body fashioned like unto that of Christ.
 - b. Cf. the post-resurrection body of Christ. With regular form, unhampered by material laws, etc. The post-resurrection body of Jesus was different from that of Lazarus, Jairus' daughter, and the son of the widow at Nain.
 - c. Christ was raised with a body that was eventually glorified. For all His followers there awaits such a post-resurrection body. (See 2 Cor. 4: 14).
3. Thus Christ is the firstfruits of them that slept. In Him we have assurance of life eternal.

CONCLUSION

1. The question of great import is, "What about your relationship to this Christ?"
2. Have you accepted the judgment of the cross of you as sinful and of God as holy? Confession of God's holiness is the beginning of all true prayer: "Hallowed be thy name." Acknowledgment of personal guilt is the beginning of all true repentance. Have we heeded God's call to repentance and holiness?
3. Does the resurrected Christ live in and through you? Thus the resurrection holds for us all a vital personal significance.—R. E. PRICE.

The Death of Christ

Some Significant Words Concerning the New Testament Teaching

1. "RANSOM" (Matt. 20: 28; 1 Tim. 2: 6). Scripture is silent as to whom the ransom was paid, and only calls attention to its infinite worth.
2. "PROPITIATION" (1 John 2: 2). The removal by sacrifice of God's judicial displeasure caused by sin.
3. "RECONCILIATION" (Rom. 5: 10; 2 Cor. 5: 18; Eph. 2: 16-18). The removal of the separation and enmity caused by sin.
4. "REDEMPTION" (Eph. 1: 7). The removal of bondage and thralldom.
5. Three prepositions, by which it is stated that Christ died "on behalf of" (1 Cor. 15: 3); "with reference to" (Matt. 26: 28); and "instead of" us (Matt. 20: 28; 1 Tim. 2: 6).—W. H. GRIFFITH THOMAS.

The Christ Who Opens

In Luke's account of the resurrection of Jesus we have this sentence: "Then opened he their understanding, that they might understand the scriptures." In the light of all the facts recorded in connection with our Lord's conquest of death, the word "opened" stands before us as immensely suggestive. The Greek term from which it comes means "to thoroughly open up" or, more literally, to "disentangle." If you leave the story of Jesus at the Cross or at the sealed sepulcher you leave everything in a tangle—a tragic, terrible tangle! But the resurrection is the great clearing up of things—for us no less than for the first disciples. It is the Divine Disentanglement. Its openings are full and final.

I. THERE IS THE OPENED GRAVE

"And they found the stone rolled away from the sepulcher." The tomb is there but it is empty. "See the place where the Lord lay." What a glorious past tense! He was

here but He is here no longer. That is the rock-ribbed fact that forms the summit and crown of our Christian faith.

St. Paul so regarded it. He said, "If Christ be not raised, your faith is vain." The sepulcher of Jesus permanently sealed would have meant the futility of faith permanently settled. The opened grave, however, proclaims precisely the opposite. The foundation of faith is forever fixed. "Now is Christ risen from the dead."

II. THE OPENED GRAVE LEADS TO THE OPENED UNDERSTANDING

"Then opened he their understanding" (v. 45). The risen Christ deals with the muddled minds of His disciples. He brings a measure of order into the inner chaos. He turns in shafts of light to expel the inner darkness.

They were so confused in their thinking, they could not see the "King," "Messiah," "Deliverer," in all the humiliation and shame and pain with which He had gone to His death. They loved Him but they failed to understand Him. Therefore, Jesus proceeds to "open their minds" (R: V.). There was prejudice from which He would free them. There was pride in which He would humble them. There was blurred vision which He would correct in them. What a day in school that was—with the Master Teacher in charge!

III. THE OPENED SCRIPTURES

"He expounded [opened] to them in all the scriptures the things concerning himself." Beginning with Moses and ending with Malachi, the matchless Expositor gave them the key to the Old Testament by interpreting its writings in the light of all that He had now accomplished in the world. It began to dawn on them. Their Hebrew Scriptures were full of Him—in promise and prophecy, in symbol and shadow, in fact and figure. Yes, even the Old Testament, once it is "opened," is seen to be Christ-centered and Christ-filled. He is David's "King of glory," Isaiah's "Immanuel," Jeremiah's "Branch of Righteousness," Ezekiel's "Plant of Renown," and Malachi's "Sun of Righteousness"!

IV. OPENED EYES

"And their eyes were opened and they knew him" (v. 31). He revealed himself to them so unmistakably as to remove all question marks from their thinking. His identity was established beyond doubt. For us who cannot see Him as they did, with physical eyes, it is well to remember that the heart, the inner man, has its "eyes" and to them comes the Holy Spirit's revelation of the risen, ever-living Savior. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Just as they "knew him," those pilgrims on the Emmaus road, so we may know Him. To

receptive hearts He comes as "the Guest of the soul." He signs the inner register. He leaves us in no doubt as to His divine identity and gracious presence.

V. THE OPENED PROMISE

"And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." These disciples had fear in their hearts. Therefore the promise, "power from on high!" These disciples had unsanctified ambitions in their hearts. Therefore the promise, "power from on high!" These disciples had irritable and occasionally resentful tempers in their hearts. Therefore the promise, "power from on high." Unerringly did Jesus know their deep needs, their tremendous responsibilities, in the days ahead. Knowing it all, He opened to them the divine pledge that they should be filled with the Holy Spirit as the heavenly Father's equipment for a life of personal holiness and public usefulness. And when this pledge was redeemed on the day of Pentecost, Peter declared, "The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call."—PAUL S. REES in *The Pentecostal Herald*.

Unashamed

I am not ashamed of the gospel of Christ. These words of Paul may well be repeated by every Christian. The Christian may be ashamed of many other things, but always he may be bold to herald the gospel.

I. *Why are we not ashamed of the gospel?* We are not ashamed because it is good news. This is the meaning of the word. Who is not glad to carry a message of hope and cheer to people who are eager for such news? Prophets were glad to tell of the coming Messiah. The angels could not keep silent at His birth. They had to tell it, and they talked and sang of the Savior that was born in the City of David, to a group of shepherds on a hillside. John, as he preached at Jordan, thrilled as he told of the Coming One. It was with pleasure that he pointed to the Lamb of God who taketh away the sin of the world. The disciples went forth enduring, with joy, hardship and suffering that they might tell the world that Jesus was able to save them from sin.

II. *We are not ashamed of the gospel of Christ because it is the power of God.* This message has its effect wherever it is proclaimed. It is the good news of salvation from sin that the world wants. It, alone, is the power of God.

III. *We are not ashamed of the gospel of Christ because it saves.* The world always will hear of heroism. Stories of valor never grow old. They will never tire of

listening about One who went into the jaws of hell to save men from sin and this same hell. The story of One who met the devil on his own battle field and walked off Victor and Savior will always thrill open-minded listeners.

IV. *We are not ashamed of the gospel of Christ because it is the power of God to save everyone who believes.* Other heroes have died for individuals; some have died for groups and some have saved nations. Here is the story of One who saves everyone who desires to be saved. There are no bars. Men of all classes, of every walk of life; of every color, may be saved if they believe. "Hallelujah, what a Savior!"

Let others talk of less thrilling things; allow unsaved lips to carry ordinary news. Let us use our time to tell a sinsick world that Jesus saves and saves to the uttermost. We never can tire nor become ashamed of such a message.—EDWARD PAUL.

The Great Commission

TEXT—And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16: 15).

INTRODUCTION

These are the words of Jesus to His disciples after His resurrection and shortly before His ascension. They constitute the purpose of the Church in the world throughout this age in which we are living. Too often the Church has lost sight of the principal purpose of her existence, and spends her time on side issues.

I. THE GIVER OF THE COMMISSION

The importance of a commission depends on the authority and dignity of the one who gives it. This is given by Jesus, the Son of God, the One who said in this connection, as recorded in Matthew 28: 18, "All power is given unto me in heaven and in earth."

Surely such a commission from such a Person should not be lightly considered.

II. THE RECEIVERS OF THE COMMISSION

In the first instance this commission was given to the original disciples. But it is intended for the successors of the disciples even down to the end of the age, for Jesus said in the same connection, "Lo I am with you always, even to the end of the world" (or age). As the original apostles did not live to the end of the age, it must apply to someone or something that will last throughout the age, and that is evidently the church Jesus founded, the apostles being the original recipients of the commission only.

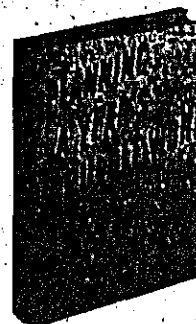
III. THE EXTENT OF THE COMMISSION

"All the world" and "every creature" are the terms that describe the extent of the commission. It is the design of the Lord Jesus Christ that His ambassadors tread every continent, visit every island, climb every mountain, enter every valley, traverse every plain, in the heat of the tropics, the frost of the poles, wherever man is found, and publish the good news that His sacrifice on Calvary made possible. The difficulties may seem insurmountable, but He who said to do it is powerful enough to make possible what He commands His people to do. The Christ who showed Himself alive forty days to His disciples, still lives to guide and assist His ambassadors in the carrying out of His commission. To be sure some of them may sacrifice life in the undertaking, but that is no more than He did. Life here will soon be over, and it better be ended in attempting to carry out this great commission than to rot out in idleness consumed by some disease.

IV. THE NATURE OF THE COMMISSION

The word "Gospel" describes what the commission is: it is good tidings—the good news that a Savior has died to atone for the sins of the world, and that whosoever

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will contess and forsake their sins and believe on the Lord Jesus Christ can be forgiven of all their transgressions, given a new nature, and share in the glories of the resurrection day. It is the best news that this world ever heard. It was so great that angels came from heaven to announce the coming of the One who would make possible the giving of this great commission. It was so good that angels announced to the watching disciples that the same Jesus whom they had seen ascend into heaven should some day return to reward those who were faithful in the carrying out of the great commission. It is such a commission as has engaged the attention and labors of the best men and women in the world. It is of such a character that wherever it is proclaimed and believed slaves are set free, the savage is tamed, the naked are clothed, the sick are nursed, the aged are revered, the nations tranquilized, death robbed of its terrors, and the face of nature changed.

CONCLUSION

In view of these things who can withhold his service from the Lord? What occupation can be more noble? What service can be attended by more blessings? And what vocation can promise a greater reward? Who, then, will this day dedicate his service to this great Commissioner to carry the gospel to those who sit in darkness, whether it be at home or abroad? The field is not overcrowded, and the Lord is waiting for volunteers. Why sit idle when there is so much to do in such a good work?—WILLIAM M. SMITH in *The Gospel Minister*.

Unity in Christ

SCRIPTURE LESSON—John 17.

TEXT—For both he that sanctifieth and they who are sanctified are all one: for which cause he is not ashamed to call them brethren (Hebrews 2:11).

INTRODUCTION

1. We are living in a world of disintegration.
2. The world is falling apart.
3. Nations turning against nations.
4. The world needs a "unifying power."

I. DEFINE WORDS OF TEXT

1. Words "he that sanctifieth" means not merely one who sanctifies or makes holy, but "One who makes atonement or reconciliation to God. And those who are sanctified, are those who receive the atonement."
2. Are all one in "nature." "He took not on him the nature of angels; but he took on him the seed of Abraham" (Heb. 2:14, 16-18).

II. CAUSE AND EFFECT

1. Cause for a holy life is in Christ. One-

ness in Him. "If ye abide in me" (John 15:7).

2. Effect of a holy life is the activation of Christ's principles.
 - a. It is unity in Christ effective in purpose and motives.
 - b. Why do I want to do public work in the church? Or hold office, teach a Sunday school class, sing or play or to be any kind of a leader?
 - c. Jesus' view of motives regarding the Pharisees—"Verily they have their reward" (Matt. 6:2).
 - d. "If what you do is to please men, you will most certainly be disappointed. Do it for Jesus' sake" (Dr. R. T. Williams).

II. UNITY IN MORALS—STANDARDS AND ETHICS

1. Love will promote all activities of life.
 - a. A definition of this dynamic. "Sympathetic understanding." "Manifestation of desire for, and earnest effort to promote the welfare of a person," speak kindly of him. "Fondness," "good will."
2. This unionship in Christ, lives itself naturally in the fellowship with people.

CONCLUSION

—JAMES H. GARRISON.

Expository Outlines

The Pathway of Perfection

(Hebrews 13: 8-21)

I. THE PATHS OF GOD, LEAD EVER UPWARD

1. Out of the mire and clay of sin.
2. Away from the beggarly elements of sin.
3. To a more complete abandonment to the will of God.
4. To a more harmonious relationship of man's whole nature with the plan and purpose of God.

II. MAN MUST KEEP HIS EYES ON CHRIST TO TRAVEL THE PATHWAY OF PERFECTION (v. 8)

1. "Looking unto Jesus, the author and finisher of faith" (Heb. 12: 1).
2. This stabilizes man's purposes because Christ is "the same yesterday, today, and forever."
3. The only way man can fix his eyes on Christ as the goal is through the new birth (John 3: 3-5).
4. In order to travel this pathway of perfection, the gaze must be set as a flint on the Divine Personality.

III. THE PRIMARY RESPONSIBILITY FOR PROPER TRAVEL ON THIS HIGHWAY IS PLACED ON THE INDIVIDUAL BELIEVER

1. "Make you perfect in every good work to do his will" (v. 21).
 - a. Implies that man must make the

start with a definite purpose to continue to the end.

- a. Indicates God will do His part after His child has done His will.
2. Steadfastness in travel is dependent upon heart perfection through sanctification (vs. 12, 13).
 - a. Jesus died to provide this.
 - b. He went outside the gate of society, religion and politics to pay the price.
 - c. The challenge is for each child of His to "go forth therefore unto him, without the camp."
 - d. This will provide the proper setting for the Spirit to purify the heart of the wavering, unsettled disposition.
 - e. At the same time He will perfect in love to God and for man.
 3. Following this, man must develop and cultivate an attitude of worship to enjoy properly the highway (vs. 15, 16).
 - a. The Christian in the dispensation of grace is a priest offering the sacrifices personally to God (1 Peter 2: 3, 9).
 - b. The believer is under obligation to bring the thoughts, attitudes and moods into a state of adoration to God.
 - c. The predominant sacrifice is to be that of praise. This is to be expressed outwardly as the "fruit of the lips; giving thanks to his name" (v. 15).

- d. Accompanying this should be a devout and unselfish service to others (v. 16).
 - e. The more a child of God learns to worship, the more conscious he becomes of the presence of God.
4. The believer must have a courteous attitude of respect to law and authority (v. 17).
 - a. The Christian endeavors "to keep the unity of the Spirit in the bond of peace."
 - b. The child of God plans definitely to "follow peace with all men."
 - c. The believer longs to contribute to the upbuilding of every phase of God's kingdom by co-operation with leaders.
 5. Strength and power are given to the traveler through prayer (v. 18).
 - a. This is more than petition, it is waiting upon the Lord.
 - b. This is a mutual sense of partnership with the divine and a strong desire to get His guidance and direction.
 - c. Prayer keeps the child of God in a position to reserve grace and strength from God.

IV. GOD WILL PERFORM HIS PART OF THE RESPONSIBILITY (vs. 20, 21).

1. His ability is verified in the fact that He brought Christ from the dead.
 - a. Christ was the first fruits from the

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dead, which assures the believer that he also will be raised.

- b. More than this the triumph of Christ over death, hell and the grave, assures the individual that God has power over every enemy of mankind.
 - c. God is anxious to verify His power in the life of the individual.
2. The work of perfecting by God includes:
- a. The cleansing of the heart from all sin whereby the moral nature of the believer is perfected in love. This is an instantaneous work through the Spirit" (Matt. 5: 48; 1 John 4: 16, 17).
 - b. The refining and development of the whole life of the believer to harmonize with the perfection of the heart life. God will permit, and allow circumstances and events to come into the life which will accomplish this if the believer remains pliable in His hand. This is a gradual process over a period of time (2 Cor. 7: 1).
 - c. Paul taught definitely regarding these two forms of perfection (Phil. 3: 10-15).
3. The purpose of God's operations is to make the believer "pleasing in his sight."
- a. Throughout history many have shown the marvelous transforming power of God in beautifying, harmonizing and enriching of individual life.
 - b. Today God is still anxious to bring all of His children to the place where they will adorn the doctrine of God.

V. EACH CHILD OF GOD SHOULD DETERMINE TO MAKE FASTER PROGRESS ON THE HIGHWAY OF PERFECTION—LEWIS T. CORLETT.

Holiness a Safeguard

(Hebrews 12: 12)

I. HOLINESS BRINGS MANY BENEFITS TO THE BELIEVER

1. Presents God as the central personality of the universe.
2. Shows fallen mankind the way out of sin and darkness.
3. Gives spiritual light and liberty to the penitent soul.
4. Holiness as a second work of grace brings greater benefits.

II. HOLINESS IS A SAFEGUARD IN THAT IT REQUIRES SELF-ANALYSIS

1. The believer is brought face to face with indifference and inactivity (v. 12).
 - a. The child of God is not to live list-

lessly but to "lift up the hands which hang down" and be ready for action.

- b. Also to strengthen the feeble knees and be ready for conflict.
2. The believer needs to recognize the importance of purposeful living (v. 13).
 - a. "Make straight paths."
 - b. Set the eyes on the goal and not be moved.
 - c. Determine always to have a constructive influence "lest that which is lame be turned out of the way, but let it rather be healed."
3. Maintain a peaceful attitude toward self and all men. "Follow peace with all men" (v. 14).
4. These are human responsibilities brought out under divine illumination from the Spirit of God.

III. HOLINESS IS A SAFEGUARD IN THAT MAN MUST BE DILIGENT TO RETAIN CHRISTIAN EXPERIENCE (v. 15)

1. The bestowment of divine grace is always conditioned on individual co-operation.
2. Religious experience is a living relationship rather than a static position.
 - a. Entered in regeneration by submission, surrender and faith.
 - b. Established in sanctification when the believer yields all to the Savior and trusts the Spirit to cleanse from inbred sin.
 - c. Sustained and maintained by continual obedience and trust.
3. The highest graces of God are only protections as the individual is on his guard: "My soul, be on thy guard," etc.
4. Holiness of heart will keep a believer from falling.
 - a. If the initial consecration is kept.
 - b. If he walks in the light.
 - c. If he co-operates in all points with the Spirit.
5. The Spirit will keep the believer from bitterness.
 - a. If he is diligent in the pursuit of godlikeness.
 - b. If he cultivates good will toward his fellowmen.

IV. HOLINESS IS A SAFEGUARD IN THAT IT HELPS THE BELIEVER TO KEEP THE ETERNAL EVER IN VIEW

1. He will not evaluate the present things to be superior, as Esau did (vs. 16, 17).
2. He will not depend on the legalistic program which is seen but on the kingdom which is not seen.
 - a. It is a comparison of the kingdoms of law and grace.
 - b. The contrast of the honors of legalistic coldness as over against the glories and warmth of spiritual realities.

3. He will be depending upon the kingdom which cannot be removed (vs. 24-29).

- a. Built on the resurrected Christ.
- b. Founded on the new covenant.
- c. Preserved by a God who is a consuming fire.

V. IN VIEW OF THIS, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (v. 28).—LEWIS T. CORLETT.

The Causes and Cure of War

(James 3: 14-4: 17)

I. THE WICKEDNESS OF THE WORLD IS DRAWN IN SHARP CONTRAST TO RIGHTEOUSNESS

1. This is the only proper means of seeing the horrible features of evil and wickedness.
2. The clearer concept a person has of God, the more positive and definite he is regarding sin.
3. Too many persons today cannot see the awfulness of sin because of the vague idea they have of holiness.

II. THE CAUSES OF STRIFE AND WAR

1. A perverted disposition (3: 14-16).
 - a. Breaks out in envy and strife.
 - b. Corrupted nature of the self-life.
2. Self-centeredness (4: 1-4).
 - a. The result of unrestrained desires.
 - b. Grasping for things regardless of the effect on others.
 - c. Exaltation of selfish desires above God's plan, especially in prayer (4: 3).
3. War begins in cross emotions in man's personal life (4: 1).
 - a. This is the cause of dictators, small or great.
 - b. This brings uneasiness and tumult inwardly (3: 16).
 - c. When this takes hold of leaders of a group of nations, it many times leads to organized war between nations.

III. THE REMEDY FOR STRIFE AND WAR

1. Recognize the dependence of man on God (4: 12-17).
 - a. Life is dependent upon His good favor (4: 14, 15).
 - b. He is the Lawgiver and Judge, before whom and unto whom all men shall give an account (4: 11, 12).
2. Place God in proper place in personal life (4: 7-10).
 - a. He is the only one who can and will reveal selfishness and corrupt nature.
 - b. He will convict of both wrong deeds and sinful disposition.
 - c. He will reveal the proper way to take and what to do (4: 17).
3. God will assist man in fulfilling the steps in the plan of salvation (4: 8).

a. Straighten up back tracks—"cleanse your hands"—this leads to regeneration.

b. Consecrate all to God and die out to everybody and everything and fulfill the command to "Purify your hearts ye double minded." This leads to sanctification.

c. God will give the wisdom from above to take the place of and offset the wisdom of the world which is earthly, sensual and devilish (3: 15-17).

4. This naturally results in inner harmony and peace (3: 8).

a. Will take every person, who receives this inward harmony out of the strife and turmoil which finally leads to war.

b. The wisdom which is from above is the abiding presence of the Holy Spirit who keeps the temple clean and pure.

c. The more individuals there are in the world in this state, the less number there are to join in pushing wars between states and nations.

IV. THE FULL RESPONSIBILITY RESTS ON EACH INDIVIDUAL

1. All of these conditions which cause war come because men have a wrong view of self.
2. Man will have to move toward God before God can reveal his condition and transform his nature.
 - a. "Submit yourselves therefore to God."
 - b. "Draw nigh to God."
 - c. "Humble yourselves in the sight of the Lord."
 - d. Acknowledge dependence on Him; "If the Lord will."
3. Each person obeying God will start a positive action against future wars.—LEWIS T. CORLETT.

God's Judgment on a Sinful Generation

(Isaiah 28: 1-22—Text v. 17)

I. GOD IS A JUDGE AS WELL AS A SAVIOR

1. He knows what each generation is doing.
2. He is keeping account of the activities of each one.
3. He will have a day of reckoning.

II. THE SINS HE DENOUNCES FOR THIS GENERATION

1. The proud (vs. 1, 3).
 - a. The self-sufficient.
 - b. Those who leave God out of their lives.
 - c. Self-indulgent, self-satisfied group.
2. The drunkards (vs. 1, 3, 7).
 - a. Those who gratify the flesh first.

- b. Those who put fleshly appetites ahead of spiritual needs.
- c. This may mean more than intoxicating drinks.
- 3. Those who have deliberately neglected learning of God's way (vs. 9-15).
 - a. Willingly were ignorant of God's will.
 - b. Gloried in the fact that they do not pay attention to the precepts of God of God.
 - c. Went so far as to make a covenant with death and hell.
 - d. Attempted to hide in a refuge of lies.
- 4. Those who have tried false remedies (v. 20).
 - a. Implies an insufficient covering.
 - b. Indicates a position in trying to rest which gave discomfort.
 - c. All false cults have a small measure of truth in them but they are lacking in providing comfort and covering in the hour of judgment.

III. THE JUDGMENT IS GOING TO BE CARRIED OUT (vs. 17-19)

- 1. God will furnish a standard for judgment.
 - "Judgment will I lay to the line."
 - a. Every man will have to be measured according to that standard. "Righteousness to the plummet."
 - b. The false standards will not be considered as criterions.
- 2. The judgment will be a time of revelation (vs. 17, 18).
 - a. The refuge of lies will be swept away.
 - b. The covenant with death and hell will be disannulled in the light of truth.
 - c. The agreement with hell will fade away in the light of judgment day honesty.
- 3. The Lord will bring each person and every work into judgment.

IV. THE JUDGMENT WILL REMIND MAN OF GOD'S MERCY

- 1. God has been patient in trying to lead man to salvation (vs. 10-13).
 - a. Diligent in teaching.
 - b. Patient in instruction.
 - c. Persistent in awakening.
- 2. Judgment will reveal the foundation God has laid (v. 16).
 - a. Basis of Christian certainty.
 - b. Simple in design and plan—"a stone."
 - c. Certain in promises offered—"a sure foundation."
 - d. One which has never failed anyone who stands upon it—"a tried stone."
- 3. The judgment will reveal the certainty of those who accepted God's mercy. "He that believeth shall not make haste."
 - a. The sufficiency of the atonement.
 - b. The completeness of salvation.
 - c. The assurance of God's protection.—LEWIS T. CORLETT.

Communion Themes

- "The Precious Blood of Jesus Christ" (1 Peter 1: 18, 19), by Rev. Bruce Buchanan.
- "The Sacraments of the Church," by Rev. William M. Nichol.
- "Lest We Drift" (Hebrews 2: 1), by Rev. Herman W. King.
- "Jesus, Savior of the Body" (Ephesians 5: 3-8) and "The Blessed Man" (Psalm 1), by Rev. Herman W. King.
- "Evidence Versus Arguments" (Acts 4: 13) and "Victorious Living" (1 John 5: 4), by Rev. Walker Scott Brownlee.
- "Misunderstood" (Mark 15: 34, 35), by Dr. E. M. Nesbitt.
- "The Qualities of True Love" (Song of Solomon 8: 6, 7), by Rev. Walter Farris.—The United Presbyterian.

Special Sermon Themes

- "The Expendables" (Acts 14: 27), by Rev. John E. Caughey.
- "The Sweetest Carol Ever Sung" (Psalm 24), by Dr. James Best.
- "The Divine X-Ray" (Acts 9: 3), by Rev. W. T. McIntyre.
- "The Perfect Example" (Romans 8: 9), by Dr. W. R. McGeary.
- "Homeless at Home" (Luke 15: 29, 30), by Dr. Wm. T. Lytle.
- "The Impossibility of Isolationism" (Romans 14: 7), by Rev. Allen B. Layman.
- "Skillful Living" (1 Kings 5: 6), by Dr. E. Marcellus Nesbitt.
- "The Busy Man" (1 Kings 20: 40) and "The Tragic Side of Life" (Romans 8: 22 and Job 5: 7), by Rev. Charles W. Fulton.
- "God's First Question" (Gen. 3: 9), by Rev. Edwin W. Norton.—The United Presbyterian.

Sermon Series

- Dr. R. W. Gibson of the Third Church, Pittsburgh, is preaching a series of sermons on "The God of Creation," Sept. 13; "The God of Redemption," Sept. 20; "The God of Providence," Sept. 27.
- Rev. Allen B. Layman, at Fort Morgan, Colo., is using "The Miracles of the Master" for an evening series of sermons.
- Rev. Lester C. Taylor is preaching a series of sermons at Scotland, Ind., on "Christian Discipleship" as follows: Burden of Discipleship (Matt. 16: 24); Paradox of Discipleship (Matt. 16: 25); Choice of Discipleship (Matt. 16: 26); Seal of Discipleship (John 13: 33-35).
- Dr. D. Harold Hammond is delivering a sermon series in the Reid Memorial Church, Richmond, Ind., on "Words of Power," treating such words as "Fidelity" on Sept. 13; "Solicitude" on Sept. 20; "Immortal Love" on Sept. 27.—The United Presbyterian.

ILLUSTRATIONS

By Basil Miller

The Dropped Jewels

"And there she stands," said a recent speaker who had visited Pompeii where there had been unearthed from the lava encasement a woman.

And I thought as he spoke of the many persons who had been uncovered. For instance of the Roman sentinel that had been found standing at his post of duty. When others fled, he did not but remained in the act of service.

"She was leaning backward," continued the speaker, "toward the city."

Again nothing unusual in the posture I thought until suddenly the cause of the backward glance was evident.

Said the speaker, "And just beyond her finger tips where she had dropped it was a case of jewels. Fleeing from the erupting lava, the woman had lost her jewels and turned to find them. In seeing them on the ground she reached down to pick them up when she was engulfed in the flowing stream of molten lava."

So, I thought, many persons today flee from sin and its enticements which are coated with the sweets of sin's pleasure. Some alluring possession is left behind, and suddenly they turn again to retrieve it. Such was the fate of Lot's wife.

Sin fled and then turned toward spells doom for the soul. Flee to the hills, escape for your life, but do not turn back again to regain some left possessions.

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The Dead's Speaking Voice

"Yes, I did it in self-defense," said Rev. Lloyd Pusey, who had been arrested for his wife's murder.

Pusey had been a down-and-outer who sang in bars for his living, drifting across the country at leisure, when Mary Cannon, a preacher met him. Pusey professed to have been converted and joined with Mary in gospel work. Mary insisted on marriage to make the matter of Lloyd's salvation more certain.

They drifted to Arizona, where they began quarreling.

Pusey said at the trial, "We got to arguing. She came at me with an umbrella. She pushed me in the face and hit me. She said, 'I'll kill you.' Then I got a hammer and hit her five, six times and she died. But it was in self-defense."

Pusey felt he had built an iron-clad, fool-proof defense and was certain he

would be released from arrest. But as all criminals he forgot the decree of God, "Be sure your sins will find you out."

God took a hand in the matter, and when the state's attorney arose to present his case against Pusey he read a note saying, "To Police and Detectives—Pusey tried to kill me again last night. This was the third time."

Mary, knowing Pusey intended to murder her that night in Arizona when they were far away from any protection, wrote the note to the police and tucked it between the seat and the back of the car. Here she thought it might be found and speak against Pusey, her would-be murderer.

Sure enough after she had written the note, Pusey came at her with the hammer and murdered her.

Although dead, her voice rose up against him in the form of the note and Pusey, who had planned the fool-proof murder is now serving a sentence in New Jersey of from fifteen to twenty years.

Sin had found him out. There is no escaping the sleuth hounds of God's justice.

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Give Me Tomorrow

"Give me tomorrow—I will come after tomorrow. But I want that day for myself," said a young man to Holland London.

The Spirit had been moving and many had been converted. This youth had for a long time turned away from the Savior, but after that particular night and one more day he was willing to meet the Lord and open his heart to the gospel's sin-burning power.

That next evening with a friend he was driving toward the meeting and home. They were making seventy miles an hour.

"Thirty more minutes and I'll be at the meeting," said the lad.

The speedometer spun higher and higher as the car leaped ahead and rounding a bend in the road something happened. The wheels would not straighten out. Suddenly the car shot toward the end of a bridge. A pole from the bridge was driven through the youth's head. Then the car leaped into flame.

"I rode the ambulance," said Holland London to the scene, "and when the undertaker got there he merely picked up two piles of ashes and put them into shoeboxes to be buried."

We are assured of today. Not tomorrow. This is ours. Today is the time of salvation. This is God's acceptable hour. Repent now. Believe now. For tomorrow is in God's and not our hands to decide its handling.

Power of a Remark

"Your daughter," said the doctor to a railroad shop worker, "has diphtheria."
"So, I'll be quarantined?" asked the workman.

"No, not if you go now. You can leave and still carry on your work."

As he packed his belongings that would be necessary during the time he was away from home, the little girl followed her daddy around the room. She was a tiny mite, and in her weakened condition barely able to speak. But there was strength enough for her to say a kind word to her departing daddy.

"Daddy," she breathed in a semiwhisper, "do you have your Bible?"

It was just a remark, but the unsaved father, as he left the room, could not get away from it. He went to the shops in the morning but his little girl's words followed him. He ate and slept with them until finally he yielded to the Savior of his little child.

We never can tell what a consecrated remark will mean to an unsaved person. We are to sow gospel seed by the side of every road, cast it upon all waters, throw it into the blowing winds of fate and the Lord will give it sprouting and germinating power.

Thus the glorious news of redemption is sent into unopened hearts and unilluminated lives.

The Broken Cable

"We're shut off," cried a technician.

"A cable is broken," said another as he searched for the cause of the sudden gone-deadness of the broadcasting apparatus of the National Broadcasting Company in New York City.

"Too bad," broke in one of the company's officers who was present at the reception of the broadcast of the message from the King of England.

But another youthful technician seeing the frayed ends of the cable that cause the short in the broadcasting grabbed the two ends and held them in his bare hands until the message was completed.

Listeners in the United States wondered what made the break in the message and it was not until later that the truth came out. Had it not been for that youth there would have been no broadcast.

So we are to form the cables for the message of God to be broadcast to the world. Without our hands His message will be lost in the tangled maze of modernity. He is speaking through the Bible, through gospel messages, through sacred songs, but it is only as we are faithful to Him and rebroadcast His words that the world is able to tune in to the voice of the Almighty.

Partners with God

"In coming to God one enters into the strongest possible partnership," said T. W. Willingham at the Pasadena Campmeeting this past summer.

I thought of equal partnerships—John D. Rockefeller, for instance, and his partner who started the Standard Oil Company, whom later the famous John bought out. And for instance of Henry Ford who bought up all the remaining shares in the original Ford Company and the billion dollar combine. Partnership requires, when it is equal, that each party put up either the same amount of money, or one partner puts up money and the other ability or training.

Continued the preacher, "You put in all you have and Jesus puts in the rest!"

Then we are equal partners with Jesus. My weakness against His strength makes us coworkers. Give what you have, friend, and He will supply the balance. Turn over to Him the infinitesimal amount of brains you may have and He will supply the balance required to make a gospel worker out of you, or fit you for humble Christian service, or to take you straight to the gates of heavenly gold.

The College Girl's Vow

"Girls," said a popular co-ed at a Christian college, "if it means going to hell, I'm not going to the altar."

Revival tides had swept the college several times. But this girl and her chums had not been touched. At this particular time deep conviction was moving the others of the clique, and they tried to get their friend and leader to go with them to the altar where they might lay down the load of their sins.

"If it means hell," retorted the leader, "count me out!" and she rejected the call of God.

"That revival closed," said Holland London, "and at two o'clock the following morning the girl took sick, seriously, suddenly and mysteriously."

She clamored, "I'm lost—I'm lost—lost—" and fell back dead.

God took her at her word. She made up her mind and God let her taste the results of her sinful leadership.

MISSIONARY DEPARTMENT

Mr. Chang Becomes a Christian

For over twenty years, Mr. Chang had taught the classics. His scholarly presentation of the wisdom of Confucius had been an inspiration to many a Chinese youth, and in his tolerance and forbearance the spirit of the great philosopher of China had seemed to live again. Life for Mr. Chang was quiet and serene. But then came evil days—war. Funds from the University were cut off and the buildings taken over by the invader. His sons joined the Chinese army. His wife was killed by the bomb that destroyed their home. What little money he had soon was spent, and homeless and hungry he walked about the streets of the city, forgetting his own grief in the mounting tragedy which he saw about him.

The students of the University had set their faces toward the western provinces, but at that time Mr. Chang had thought he was too old to make such a journey. Now he decided he was too old to stay behind. Alone he started to trek westward.

Outside the city two of his former students hailed him. They, too, were traveling west. "You must not try to travel alone," they told him. "Come and join our group. We are Christians now, and there is a company of us from our church who are moving on. We are poor, but we share what we have and get along. We have some supplies and funds from American Christians to help us on our journey. You will be most welcome."

So Mr. Chang joined the Christian refugees as they traveled across China. They moved slowly, for there were little children and old folks in the group. There were a few pigs and some ducks; also household goods and books to be transported. They cooked rice and bean curd beside the road, and at night slept where they could find shelter. Sometimes it was a ruined temple; sometimes a deserted pig sty. And always, after night had fallen, some one of the travelers would produce a bit of candle which was lighted and placed in the center of the group. By its flickering light, a passage of scripture was read—usually from the Gospels—while all listened intently. And then there was a prayer and sometimes a hymn.

At first Mr. Chang sat apart, outside the circle who took part in this little rite of worship. He was not unfamiliar with the words of the Gospels—he had studied them as a young man and frequently referred to them in his lectures. But as he listened to them read by these poor people as they huddled together for comfort and mutual encouragement, something of the spirit of

the days in which these Scriptures were written took hold of his imagination. Something of their meaning for the present world dawned on his keen mind. Something of the kindness and fellowship and faith of that little group drew him closer and closer within the circle.

At last one day he called aside one of the young men who had first invited him to join them in their journey. "I, too, wish to become a Christian," he said, simply. "Can it be arranged?"

"We shall be most happy to welcome you," replied his companion. "But tell me—you used to teach that the philosophy of Confucius was all men needed for the good life."

"That was long ago," mused the teacher. "For times like this, the wisdom of Confucius is not enough. Nothing but the love of Christ will do."—From Committee on Foreign Relief Appeals, New York City.

Here is the official record of the casualties in the first twenty years of missionary endeavor in that war-torn island: "A hundred and twenty had died of fever, poison, or massacre in New Guinea, and yet more volunteers had only to be asked for and there was a quick, glad, eager response." There is no more heroic region of human valor in the Christian story. "The fortitudes of the soldiers of Christ in the South Seas, and especially in New Guinea, were long, strong and silent."—Christian Advocate.

Carrying the Message

A missionary on furlough from Africa told of a custom of Liberia that carries a striking message to the church. He said, "When there is a message of importance to be delivered it is placed in a split stick, firmly fastened there, and thus placed and fastened it is delivered into the hands of the runner. From that moment it is never laid down, it is never out of the hand of a man speeding it on its way. It literally never rests. It is a sacred trust. No matter how dangerous the road; no matter how high the rivers! no difference how black and stormy the night—the message never rests. On it speeds, carried by the hand, guarded by the life of the faithful black man. Often as we sat in the 'palaver kitchen' of a village, a runner came in with a message of this kind, an important message, from a paramount chief or a government

official. Immediately everything was laid aside. The only thing was to speed the message. Dirty with perspiration; soaked with rain; tottering with fatigue, the incoming messenger gave no thought to his own weariness until he saw that the message was in the hands of the outgoing runner. The head man scarcely saw the messenger—the message was the important thing. He took it, straightway it was passed with strict command to the most faithful, the swiftest of his carriers. From one hand to the next and out into the darkness of the night, or the heat of the noonday, through the floods of the rainy season, or the wasting dryness of the hot season, on went the message. The care of tired messengers, the turning again to the affairs that were being debated when the message arrived, all the work of everyday life went on—after the message had been forwarded.

"Sometimes when the way was specially difficult, the message, one of special importance, and dangers of man and beast and nature stood arrayed against its deliverance, more than one runner had it in his keeping. No matter what happened the message itself must be forwarded. Often as I saw messengers spring forward, with a glad proud light on their faces because they had been chosen to hurry the precious message on; often when I saw runners fall exhausted at the feet of the head man, perhaps speechless but holding aloft the forked stick with the letter in the slot, my mind turned to the all-important message of 'salvation through Jesus Christ'—a message that must be carried; a message from the King of kings; a message that angels brought, that Sacred Writ repeats, but that must be carried by men. Do we let the message rest? Do we fool away our time in the 'palaver kitchen' on trivial things? Or, like the faithful black man, do we speed the message?" This is our greatest of opportunities. In it are included all others. Around it cluster all our prayers, efforts and service.—*The Missionary Monthly*.

Why I Believe In Jesus

Miss Sung, a Presbyterian nurse and a student in the *Christian Workers' Course* in our Bible seminary told this incident in a recent chapel service.

While preaching in the refugee camp she asked if any of the women believed in Jesus. One spoke with positive conviction, "I do." The positive tone of her voice led Miss Sung to further question her. "Why do you believe in Jesus?" was her next question.

"I believe because we had a real Christian in our village. One day a neighbor became angry with him and for a whole day stood outside his gate and reviled. When

the sun was about to go down the Christian went out to speak to the reviler. 'You must be tired and hungry. See, here I have brought you some food. If you like, you may come in and eat with us. Otherwise you may eat it here.' Yes, that is why I believe in Jesus."

A changed life always tells for Jesus.—*J. J. TRACHSEL in Call to Prayer.*

Holding the Ropes

The story is told of a young couple, when bidding farewell to their home country church as they were about to leave for an African field, known as "The White Man's Grave," the husband said, "My wife and I have a strange dread in going. We feel much as if we were going down into a pit. We are willing to take the risk and go if you, our home circle, will promise to hold the ropes." One and all promised. Less than two years passed when the wife and the little one God had given them succumbed to the dreaded fever. Soon the husband realized his days, too, were numbered. Not waiting to send word home of his coming, he started back at once and arrived at the hour of the Wednesday prayer meeting. He slipped in unnoticed, taking a back seat. At the close of the meeting he went forward. An awe came over the people for death was written on his face. He said, "I am your missionary. My wife and child are buried in Africa and I have come home to die. This evening I listened anxiously, as you prayed, for some mention of your missionary to see if you were keeping your promise, but in vain! You prayed for everything connected with yourselves and your home church, but forgot your missionary. I see now why I am a failure as a missionary. It is because you have failed to hold the ropes."—*Missionary Tidings*.

A Thank Offering

Mrs. Tung was so ill that her family decided to send her to the hospital. Carefully they planned and saved until she had thirty dollars to take with her for her expenses. Travel was difficult through that war-torn district and the money would likely be too little for her bill. Why not ask God to heal her? The family agreed that all of the thirty dollars would be given to the Lord if He would hear prayer. Within a few days Mrs. Tung was perfectly well. She gave her thirty dollars to help build a chapel at Kwanghsia, a new outstation in the Nankwant'ao district, and then felt to give herself as a volunteer Bible woman, without salary. She has been at this station for about one month.—*B. B. C., China*.

The Proacher's Magazine

BOOK REVIEWS

HE IS RISEN, by Harold Paul Sloan, Abingdon-Cokesbury Press, \$1.50.

Here is a very worth-while book, upon a very interesting subject. As the title suggests, its scope is a better and a clearer understanding of the resurrection of the Lord Jesus Christ. If at first the reading is without keen interest, that will soon be absolved by the cogency of the arguments presented. As is characteristic of all books, it does not answer all the questions on this vital theme, but certainly to the earnest reader it will produce a spirit of profound reflection and interrogation. And one will not agree with all that is said, but the provocation to deeper thinking, which will result on the part of the reader, is commendable within itself.

The author urges his deep convictions that the cross and the resurrection are the center of gravity of the New Testament, and even of human history itself. Before Christ came civilization was a history of beginnings with no power to make a secure and a permanent advance; with the descent of Christ civilization moved forward as it had never done before. It is stressed that the present retardment of this advance is due largely to the neglect and denial of Christ, the author urging a new depth in Christ as being the great need of the hour.

Attention is strikingly called to the fact that until the fact of the resurrection be appreciated clearly, all other matters will fall short of complete comprehension; the Christian structure itself ultimately resting upon the witness of the resurrection. The writer aims toward the proposition that the resurrection is a main force in the continuance of social expansion. His persuasion of the facts of the empty tomb; the defense of the New Testament witness as against its alleged contradictions; the relation of the risen Christ to the universe; the identity of the body of the buried and risen Christ, etc., present a gripping and masterful appraisal of these vital questions.

We believe the message of this book will give added force to the message of the resurrection. Its philosophy is sound; its theology is orthodox; its arguments are logical, its style symmetrical and easy. It remains the conviction of the author that the answer to the confusion of the times is to be found in the message of the resurrection. Strength for the times now upon us may be found in its message. It is worthy a place in the minister's library; and not alone in his library of books, but in his mind and in his heart, for it will challenge him in his

March-April, 1943

thinking, and its message will help to keep alive his faith and hope in his risen Lord, and in so doing, thus add blessing to the entire circle of his influence.—*C. E. SHUMAKE.*

IN THE SHADOW OF THE CROSS, by Frederick K. Stamm. The Macmillan Company, \$1.50.

This book contains fifteen messages which were delivered by Doctor Stamm in his own pulpit. They are fitting to the mind and ways of our own day. The thoughts are clothed in expressive language which makes the book very readable.

The author has given a spiritual interpretation of life in its workaday aspects. Life itself is pictured as spiritual. All things are given value and are made hallowed as they are seen in their true light, properly related to God.

The book has a very practical turn in all of its interpretations and presentations. It is not "preaching in the air" but connects with everyday living. It is practical and inspirational, rather than theological. Its applications are extremely up-to-date, frequently referring to current events at home and abroad.

The challenge of the message is to meet all human and living problems with the spirit of Christ. It insists that we face the problems, and not evade them by withdrawing into God, or by denying their existence. The stern realities are seen, but they are seen in the light with faith in God. Faith in man and in the future are also emphasized.

Jesus is portrayed as the Pioneer who was crucified because He would not conform to things as they were. His lofty spirit and understanding of reality are bound to win. The author's idea is that Jesus had such insight that He said things because they were true—not that they were true because He said them.

Although the author would not measure up to orthodoxy in doctrine on the cross and the death of Christ, yet he points out the inescapable cross in human experience. Suffering is made bearable and even triumphant through faith. Almost all of the discussion is in the light of present experience as we live in a real world. It does not treat the doctrinal aspect of the cross.

It is a grand appeal for faith in the midst of a world that is full of darkness and evil. Frequent references are made to the Scriptures and to Christ, His life and teachings. All in all, it is a fine message, energized and

(131) 63

pulsating with spiritual realism, applying the gospel to all of life. It presents an eloquent and realistic challenge to be hopeful, trustful and faithful.

Here are a few of the chapter headings: They Crucified the Pioneer, What Makes Jesus Master? A Page from the Table-talk of Jesus, Thinking Good Thoughts in an Evil World, and The Unknown Tomorrow.—A. MILTON SMITH.

CONQUEST OF DEATH, by F. Townley Lord. Abingdon-Cokesbury Press, \$1.50.

Occasionally it is well to read ideas which are not exactly parallel to your own. This is a value to be derived from reading this book. The author is a minister in England and he endeavors to give light and hope to those who come at grips with the destruction of war. Thus he presents what he considers the Christian interpretation of life, death and the hereafter.

The method of presenting the subject matter is scholarly. The use of footnotes to indicate the source of materials is very helpful. Also, the concise treatment of various theories on eternal life gives value to the work. Finally, his criticisms of certain philosophical and psychological ideas on immortality are highly enlightening.

The author's personal ideas may be classified in four groups, as follows: (1) The resurrection of Christ enables to believe in immortality. The witnesses of the fact of Christ's resurrection present such compelling evidence that no refutation avails. The appearances of Christ in His resurrected form carry a weight of proof which cannot be argued away. The only way to explain the difference between the disciples in the closing stages of the Gospel story and the same men in the opening chapters of Acts, is the fact of a resurrected, living Christ. (2) Christ's salvation establishes the basis on which eternal life begins here and now. The Christian life is to be explained as a sharing of the divine life. This sharing of God's life is so vital that it cannot be interrupted by any of the accidents that earth can bring. Thus, eternal life begins here; its fulfillment is hereafter. Life in the present passes into life in the realm beyond without any break. (3) In the new world the soul reproduces an appropriate organism through which it manifests itself. The physical body has played its part; it will no more be associated with the soul. But since the soul clothed itself with the earthly body, just so, it contains some principle by which, under the new conditions, an appropriate organism can be fashioned. The soul re-creates an appropriate form of expression immediately after physical death. (4) Opportunity is afforded after physical death for a person to prove his real moral value.

The books of one's life are not balanced at death, for actually the span of this life is too short to determine the whole of a man. A chance will be offered for those who have had no real chance here. For instance, a life snuffed out in youth by accident must have opportunity to display its full spiritual possibilities by redeeming mercies extended after the grave.

This group of ideas is presented by the author with clarity of style, forceful logic, and interesting materials. To say the least, the book will challenge your thinking.—MENDELL TAYLOR.

PREACHING FROM THE BIBLE, Andrew W. Blackwood. Abingdon-Cokesbury Press.

Out of his great background of preaching and teaching, Dr. Blackwood endeavors to give to ministers the theoretical principles of preaching, but does so in a practical way and with many definite and concrete illustrations. This book was written not only to tell what one should preach, but also to explain how one should preach. The author gives an excellent survey of the place of the Scriptures in Christian preaching with an interesting analysis of present-day Bible preaching. The virtue of this volume is that it proposes definite procedures that help make one's preaching from the Bible more interesting, intelligent, and productive. There is an abundance of material illustrative of the methods suggested. The sections on the "Biographical Sermons and Series," as well as those on the "Preaching Paragraph," "Paragraph Courses" and "Chapter Sermons" are rich in preaching material. In this book one finds hundreds of sermon themes and illuminating expositions which make the preaching of the Bible central. The Bible is given its rightful place as the guide for people in present-day situations. Preaching from the Bible supplies a real need in the pulpit and will materially benefit all who read it.—ROY F. RAY.

FACES ABOUT THE CROSS, by Clovis G. Chappell. Abingdon-Cokesbury Press, \$1.50.

Dr. Chappell again brings to his great host of reader friends a worth-while book. *Faces About the Cross* stands as a Mt. Hood in the sermonic writings of this man of pulpit genius. Verily a magnificent theme plus an inspired heart have overflowed and emptied into the pages of this searching spiritual analysis.

Strangely significant that in the midst of tottering kingdoms and power-mad dictators, Dr. Chappell clarions to the world the challenge to lift a sin-smear'd visage and learn priceless values from the steadfast face of the unrivaled Galilean Peasant-king, vic-

torious over the vulgar Judean cross. Just for such a time and in such a time did Immanuel live, die and conquer.

Dr. Chappell's skillful touch upon modern, workaday experience makes the reader's soul live in a personal reality of the crucifixion tragedy-drama. His pen seems literally to record the swift-moving emotions of frail flesh as it gazes upon the suspended Immaculate Son of God. Restless, uncertain, cruel, deceitful, indifferent, selfish, pleasure-loving humanity steeped in pettiness stands awed in the contrasting presence of the King of the Jews. Supreme magnanimity triumphantly gives life for a look and sacrificial love turns stony hearts to flesh. Christ startles a dying world by placing the seed of life in the garden of death. With the breath of sacrificial love King Jesus causes dumb humanity to sing of a Savior's love.

Devoted reading has stimulated my appreciation for the theme, my heart has been gripped, and my life can never fail to more fully comprehend God's purpose, Christ's love and a sinner's hope. *Faces About the Cross* will bring to any reader a renewed faith, a refreshed sympathy and a lasting glimpse of values eternal.—ALLEN B. MILLER.

PLANNING A YEAR'S PULPIT WORK, by Dr. Andrew W. Blackwood, Chairman of the Department of Practical Theology, at Princeton Theological Seminary. Abingdon-Cokesbury, \$2.00.

The average hand-to-mouth preacher—a preacher who plans his sermons only from one service to the next—has longed for some suggestion or plan that would assist him in planning a longer preaching program. Many pastors have worked out their own method for planning a ministry over a period of months or perhaps a whole year. All enterprising pastors realize the need of providing their congregations with a balanced spiritual diet. Dr. Blackwood has endeavored to meet this need in this book, "Planning a Year's Pulpit Work."

"The purpose of this book," the author states, "is not to provide materials for next Sunday's sermons, or ready-made molds into which a minister can pour what he finds for himself. . . . The present desire is to encourage original thinking. . . . As for the homiletical patterns, they should vary from week to week. Under the guidance of the Holy Spirit every man ought to work out his homiletical forms." This book has grown out of personal experience—the personal experience of the author as pastor and teacher, with constant aid from effective workers now on the field, including many former students.

The book has six divisions. The first division outlines a preliminary survey of the

program, discussing the broad program, the Sunday morning service, the evening service and the midweek Bible readings; also, a discussion of the observance of special days in the church year is presented and their place in the year's pulpit program. The author divides the church year into four periods: September to Christmas with the general theme of the preaching program being "Undergirding"; Christmas to Easter, the general theme "Recruiting"; Easter to Pentecost, the general theme "Instructing"; Pentecost to September, the general theme "Heartening."

As the basic plan for the Sunday morning preaching in the first period, the author suggests sermons from the Old Testament, "Finding God in Bible History." A study of the Book of Exodus and a preaching program is suggested in three sections: "God and the Nation," "God and the Leader," and "God and His People." Numerous themes and texts are presented with discussions showing how these may be applied to present-day needs. His suggestions for the second period is "Gospel Sermons from the Life of Christ" with the Gospel of St. Luke providing the foundation for these messages. The third period, "Sermons About the Days After Easter" and the last period "Messages of Hope and Cheer"—Life-situation Sermons. He devotes a chapter to "Stressing the Cross" with suggestions about the Palm Sunday Message, a Passion Week series on "Conscience at the Cross," and the Easter Message.

His Sunday evening plan for the four periods of his church year is: in the first period, Popular Doctrinal Sermons, "What Christians Believe"; the second period Evangelistic Sermons, "What It Means to Be a Christian"; the third period sermons on "The Ten Commandments" or "The Heroes of the Church" and messages for the last or summer period on "Parables in St. Matthew."

Suggestions for the midweek are: for the first period "Bible Lands in Today's Headlines"; second period "Bible Readings About Personal Work," selected passages; third period "Bible Readings on Missions and Trusteeship"; and the last "Bible Songs, Favorite Psalms and Hymns."

The emphasis of this book is on a teaching ministry, the heart of which the author says, is to be a faithful pastor of the flock, a diligent student of the Book, and a helpful preacher of the gospel. . . . In other words, the "man who preaches employs God's Book in feeding God's people." The author's definitions of different types of preaching are interesting. Doctrinal preaching he describes as "the preacher's interpretation of a vital Christian truth, for a high practical purpose. . . . Popular religious instruction from the pulpit." By an ethical sermon he means, "The preacher's interpre-

tation of a Christian duty, for a practical purpose. . . . The purpose is to guide the hearer in living according to the will of God as revealed in a certain passage. The sermon, however, should be an exposition of the duty, and not merely an interpretation of the passage, for the aim is practical." The Life-situation sermon he says is a new label for the type of preaching which formerly was called "pastoral."

The most helpful feature of this book is that, whether or not the pastor would use any of the detailed suggestions of this author, it enables him to see the whole church year as a unit and gives him a vision of the possibilities of his whole year's preaching work. No pastor can read this book seriously without having a greater appreciation for his work and without being challenged to be a better preacher.

Every growing pastor needs this book. If the suggestions for the year's pulpit program are utterly ignored its suggestions for sermon themes, scriptural expositions and practical interpretations of the work of the present Christian ministry makes its worth to any minister much more than its price. It is indeed a book comparable to the author's fine contribution to biblical preaching, "Preaching from the Bible."—D. STELBY CORLETT.

THE STRONG NAME, by Dr. James S. Stewart. Charles Scribner's Sons, \$2.00.

A pastor who is satisfied with his preaching, feeling that he is already at the top, will not likely be interested in this new book, by the pastor at North Morningside Church, Edinburgh, Scotland. But if there should be even a faint desire for improvement, a reading of this book of twenty-four brilliant sermons with the stamp of Scottish greatness upon them will surely fan that desire into flame.

Dr. Stewart has such an inspiring way of putting new meaning into very old texts. The very first one, *Sursum Corda* (lift up your hearts), is worth the price of the book alone. After preaching a new meaning into that very old and much-used text, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh," he closes with these inspiring words: "You have to experience the darkness that descends when all the flickering candles of personal merit have gone out, before you can discern, rising out of the gloom to meet you, the light that never was on sea or land. You have to feel the foundations shake beneath your feet, before you can sing 'Rock of Ages' as it should be sung. You have to faint for the flaming of Christ's advent feet, and

cry, 'Watchman, what of the night?' before you can know the thrill of Christmas morning, and the glory of the Word made flesh, and the sheer irrepressible excitement of that ringing, tumultuous shout—"Blessed is he that cometh in the name of the Lord!" You have to have looked into the horrible abyss of doubt and despair before you can really believe. You have to see everything falling from your grasp, and cry 'Nothing in my hands I bring,' before Christ's strong pierced hands can grip and hold you. You have to suffer crucifixion in the region of self, before you can rise from the dead the third day with the new life of God throbbing in your heart. So when these things come to pass, these desolating things that leave all self-trust shattered and in ruins, look up, and lift up your head, knowing that your light is come, that the glory of the Lord is risen upon you, and your redemption draweth nigh!"

Then there are four sermons on, "God and the Fact of Suffering," climaxing with this brilliant flight of inspiration, "Who are the men whose names stand on the dramatic roll-call of the faithful in Hebrews? Are they men whose days were happy and unclouded and serene, souls for whom the sun was always shining and the skies unvisited by storm or midnight? If anyone imagines that such is the background of faith, let him listen to this, "They were stoned; they were sawn asunder, were tempted, were slain with the sword; . . . destitute, afflicted, tormented; . . . they wandered in deserts, and in mountains, and in dens and caves of the earth. That, declares the New Testament, has been in every age faith's grim heredity! And it is not from sheltered ways and quiet, sequestered paths, it is from a thousand crosses, that the cry ascends—"Hallelujah! For the Lord God omnipotent reigneth!"

Other high points in the book are two sermons on "Who Is this Jesus?" and one on "The Cry of the Martyrs"—such sermons as only a Spirit-filled Scotch preacher could preach. Twenty-four of them packed into 260 pages and priced at only two dollars.—W. H. HARDIN.



The man who lives on the heights in fellowship with a Holy Presence is the preacher who lifts the people up and starts them on a new road. He bears the burden of the divine urgency and becomes noted as a revivalist. It is the old message with a new lift. Many country churches will come to this knowledge during the revival season.—N. C. Christian Advocate.

The Preacher's Magazine

Cantatas for Easter

RADIANT MORNING

The gripping story of Christ's resurrection, according to St. Matthew, revealed through music which is colorful and unusually well adapted to the text.

Haldor Lillenas has employed some strikingly new harmonic arrangements which will not fail to catch the interest of the progressive choir. Beginning with a beautiful instrumental prelude, the dramatic resurrection story is developed in the fourteen vocal selections that follow. Solos, duets, trios, quartets and full chorus are featured in these musical pictures. Particularly striking is the closing chorus, "Thanks Be to God," which features an obligato for high soprano or tenor voices.

One copy, 35c; twelve for \$3.50

THE LIVING REDEEMER

By Haldor Lillenas and Rachel K. Green. Begins with an instrumental prelude and continues with story and song built upon the dramatic events leading to the crucifixion. Provides for a narrator whose reading supplies the desired continuity. In addition to the splendid choral numbers, solos, duets and a ladies' trio are attractive features. Not beyond the ability of the average volunteer choir but will require more rehearsal time than others of its type.

One copy, 35c; twelve for \$3.50

THE VICTORIOUS CHRIST

By means of both story and song, this tuneful cantata vividly portrays the occurrences of the resurrection. It is not difficult nor lengthy—only eight vocal numbers in all—yet it conveys a complete Easter message. The average choir will be able to prepare this cantata in a comparatively short time.

One copy, 15c; twelve for \$1.50

THE FIRST EASTER

Story by Virginia Frances Joy and music by Haldor Lillenas. An effective instrumental prelude and choral number precedes the story which alternates with vocal selections throughout the cantata. For the most effective presentation, a narrator whose voice is clear and expressive should be used. The reading of the story may be omitted at the option of the director.

One copy, 15c; twelve for \$1.50

Easter Service Folders



These folders can be printed, multi-graphed, or mimeographed inexpensively yet with effective results. Their use in this way not only contributes to the worship service but it preserves the memory of its effectiveness.

No. 4220. An unusually artistic design showing Mary at the Tomb. Printed in soft pleasing colors. Folders furnished flat for printer's convenience. Size 5½ x 8½ when folded.

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