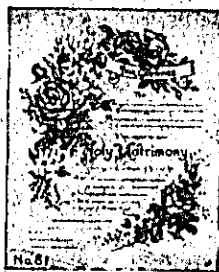


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Managing Editor's MESSAGE

A PERSON, after listening to one of those "lining-up" messages by a preacher, said to the Managing Editor, "I wish you would write an article for THE PREACHER'S MAGAZINE on 'Shepherds or Sheep-dogs.' It seems at times that the attitude of some pastors is more that of a sheep dog, barking and driving and biting the heels of the sheep than that of a pastor (shepherd): tenderly tending and leading and feeding the sheep." This is not an attempt to write the article suggested, but we pass on the suggestion that each reader may apply it to his own heart. It would be well for each of us who preach to people, especially those who are pastors, to analyze our attitudes toward our task and our motives in preaching. One of the strongest temptations to the pastor is to lose sight of his place of ministering, of being the servant of Christ and of the people, of being a true and loving shepherd, and assume the attitude that St. Peter condemns or warns against, that of being "lords over God's heritage." Well, after all now, preacher, do you have the shepherd or the sheep-dog attitude toward your flock?

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Keep up the fine work of co-operation. Dr. Gibson has received a fine list of questions for his department, but he always can use more. . . . We can never have too many good sermon outlines; so keep sending a few of your best to the Managing Editor. . . . Many have asked for more of the suggestions of Bible Study Prayer Meeting talks; that the Managing Editor will do his best to have some for the next and subsequent issues.

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The Preacher's Magazine

Tempering the Preacher's Vision

J. B. Chapman, Editor

THE ancient prophet observed that "Where there is no vision, the people perish." This saying can be applied with special emphasis to the preacher—when the preacher has no vision the church dies. And no self-respecting preacher should accept a church unless he can see some prospect of doing a worthy service in connection with it or stay longer with a church for which he can see no future. These are self-evident facts concerning which there can be no arguments. And usually there is so little danger that a preacher will be overstocked with vision that we spend very little time warning against such dangers. Most preachers are yet in need of another visit to the housetop that they may be able to see farther and plainer than those about them are able to see.

But the possession of practically any power carries with it some dangers, and vision is no exception to this rule. Not that it is possible to see too far and too plainly, but that in the following out of such a vision there is much demand for holy care.

The fact that a new preacher has come to the charge is itself evidence that the church needs something that it has not had. Even though the old leadership has been very acceptable, the fact that it is now concluded should be accepted as the will of God, and the coming of the new leader should likewise be accepted as a divine appointment. And it is an exceptional church indeed that does not need some changes in its program. The new leader is expected to discover these needs, and he should be expected to set about making the changes. But if the preacher is too hasty about his reformatory he may "kill the dog to cure the bite." That is, more damage may be done in the effort to extract a thorn than the thorn itself would do if left alone. Changes which would have been good had the preacher taken three years to accomplish them may be disastrous if he insists that they be made in three weeks.

Likewise positive accomplishments involve the element of time. A preacher of my acquaintance commenced his new pastorate by criticizing the church building which was the pride of his predecessor and his friends. The new man found open fault

with the size and arrangement of the building and proposed that they set in at once to rearrange and enlarge. It may be the building could have been improved by the changes suggested, and there might have been a field there which would have justified more ample quarters. But the preacher would not temper his vision with caution, and the result was that he had to pass along at the end of the year and leave the church building no different from what he found it—except that it was one year older.

The new pastor thought the plan of turning the offerings over to the treasurer at the close of the Sunday morning service, allowing him to count the money and just give an account of receipts and disbursements at the monthly meetings of the church board was a loose way to take care of the Lord's business, and he demanded immediately that a financial secretary be appointed and that at least three men participate in the counting of the money after offerings were taken. But the friends of the old treasurer took offense at the sudden demand, interpreted it as a reflection upon the honesty and integrity of the treasurer who had served them faithfully for many years—the preacher left at the end of the year and at last accounts the treasurer was still counting the money brought in in the offerings of the church.

A pastor was sure the Sunday school could never get ahead until a more "up-to-the-minute" superintendent was installed. But friends of the old superintendent blocked the change and brought on hurtful division in the church. And yet all agree that the old superintendent was no special success. It was the summary method used in the change that brought resentment.

Often there are people in the church who seem to have no intention of lining up with Bible standards of experience and conduct, and they ought to be removed from the membership of the church. But such people often have relatives and friends who ought to be reached and saved, and who will be inveigled into defending the offending member if his elimination takes on any of the appearance of persecution. Such members should be brought in or cast out, but the

vision must be tempered if the cause is to be saved from serious loss.

I have known a preacher who was sure the time had come for a "siege meeting" for the purpose of working radical changes in the church and community. But he took no counsel with his brethren; set the date for the meeting, secured a large evangelistic party, and went ahead, as he said, "under the leadings of God." But the very people who needed the meeting most felt no responsibility for the arrangement, and would neither boost nor attend regularly, and the meetings failed of their large and worthy purpose.

Running the church is somewhat like driving an apple cart. It may be necessary to turn corners in order to get onto the street where the people will buy apples. But the driver must avoid turning that corner too sharply or at too high speed, lest the cart wreck and the apples be scattered on the pavement. Or perhaps the figure is that of a group of people walking down the country road lighted by one who carries a lantern. It is expected that the bearer of the light shall lead the way, but if he hastens his pace until the others cannot or will not keep up he will leave them in the darkness. It is necessary for the bearer of the light to lead on, but not lead too swiftly. Or perhaps the example of Jacob and Esau will better serve. Esau was an impetuous man, and after his reconciliation with his brother, was in for a hasty trip to Mount Seir, his home, where he would be able to bestow added kindnesses upon his brother. But Jacob, though not unwilling to make the journey, insisted that the trip must be made only at such a pace as the calves and colts and mothers with young might be able to stand.

It is human nature to go to extremes. And even the preacher is likely to want either to drive full speed ahead to the task which he sees or else to give up the ideal altogether. But there are only a few things concerning which it can be said, "It is now or never." And while we are counseling caution in the pursuit of the vision, we must add a word to encourage the holding fast to the vision "which was shown you in the mount," even while waiting for time's contribution to the fulfillment. Paul was not able to do much that he saw in his dreams, but he "kept the faith." The whole task of life is involved in reconciling the ideal and the real, and in the process changes are imperative on both sides. He is not much of a dreamer who has done all he dreamed of doing. Yet the dreamer who is content merely to dream, and not make serious at-

tempt to make his dreams come true has lost the largest benefit that comes from dreaming. Keep on dreaming, preacher, and keep on working to make your dreams come true. You may die without ever preaching that good sermon which your ideals have described, but hold fast to the pattern and do your best to approximate it. You may not be able to release the revival which your hopes have described, but hold to the type and strive to give it particular illustration. You may not build the church which will meet the specifications your blueprints call for, but do not revise the ideals too soon. The real will be better for being tested always by the ideal.

The Preacher And the Revival

BY THE EDITOR

Yesterday's mail brought the following letter from a pastor:

DEAR EDITOR:

Please forgive this intrusion upon your busy hours, but I have reached a point of desperation concerning the little church of which I am pastor.

I came here in January, 1940, to see if I could reopen this church which had been closed and disorganized for six years. I borrowed the money to finance the undertaking, God has helped us to build up a Sunday school with an average attendance of over one hundred and a church membership of forty. We have also recovered the church property, which had been lost, and have purchased two additional lots and a five-room house which we are remodeling for a pastor's home. All is free of debt, except we borrowed six hundred dollars with which to remodel the parsonage, and this last is financed so that the church can take care of it without undue hardship. We thank God for all these benefits, but we are afflicted with a terrible spiritual dearth. There is lack of soul burden among us, and there is very little crying out for the lost. Many young people have come among us and passed on without being saved. And doubtless the trouble is largely in my own spiritual life. I have to work to care for my family, and it seems difficult to find sufficient time for prayer, meditation and

the study of God's Word. I am greatly distressed. Our last special effort for revival appeared to be a failure. I feel that definite help from God is our only hope. What can you suggest?

Conditions have improved financially so that now we can live on what the church can pay. But I feel that I shall die if we cannot pray through to God and find grace that will make it possible for us to have souls at our altars finding God. I am praying and studying God's Word more than formerly, but, even so, I have difficulty in finding the will of God as to what I should preach. Many times my sermons are dry and stereotyped. While preparing to preach, I am often blessed, and am happy with the thought of breaking the Bread of Life to the people. But when I get up to preach I am empty and void of spiritual fervor and unction. There is want of the enthusiasm and victory that I had during the preparation.

What is my difficulty? I wish you would be frank in telling me what I need to do. I have but one desire—this has become a consuming passion—to preach the gospel of Christ so forcefully and clear that souls will be saved and believers sanctified and the church edified. To do this, I know I must preach better, and to preach better I must live closer to God. Can you help me in this hour of need? Do not be afraid to tell me the truth, for the surgeon's knife is preferable to a dead ministry.

I am fifty-five years of age and of necessity must read only those things most useful at this stage of life. However, I am uncertain as to just what my reading should be. I wish you would suggest any reading material that you think would be of special value to me. I take the *Herald of Holiness*, *The Other Sheep*, *THE PREACHER'S MAGAZINE* and *The Young People's Journal*. Anything you can do to help me at this time will be greatly appreciated.

Yours in Christian service,

W. D. S.

I am answering the brother as follows:

DEAR BROTHER S—:

Your letter reached me yesterday. I think your problem is the problem of many, and I am answering you with the needs of others, as well as of yourself, in mind. And seeing there is hope that others may be helped, especially by your clear, unflinching statement of your case, I am taking the liberty of offering both your letter and my answer to the readers of *THE PREACHER'S MAGAZINE*.

I certainly rejoice with you because of the material and financial progress the

church has made under your leadership and also for the numerical growth in Sunday school and church membership, and you score a good point by being thankful for these things. Surely they are tokens of the divine favor which should be encouraging in times of drought.

In the second place, I believe you have made a long step toward the goal you seek by being frank with yourself regarding the matter. Too many of us, as I think, make our own average the standard, and are content only if we compare favorably with what we commonly are. But you have seen a better pattern, and your discontent is, I think, healthy and encouraging. I find too many preachers are content with a state and standard that are far too low. And I believe it is God who has "stirred up your nest as the eagle's."

It may be that in your new enlightenment you are a little too hard on yourself, and you must be on your guard at this point to the end that you do not become discouraged because you cannot immediately approximate your standard. God uses time in most of His processes with us, you know, and since what you want is not just a blessing that will pass with the day, but a status that will continue without abatement and with continued increase, you must not be surprised if the arrival takes time and continued application. Being a good preacher seems to me to be much like mathematics in that it is demanding in its price. When Pharaoh asked Euclid for a shorter method of learning geometry, Euclid is said to have replied, "There is no royal road to geometry," meaning, I should judge, that the hard way is the only real way. I have heard of easy ways of becoming a successful preacher, but I doubt that there is any such way. Every right way, it seems to me, is demanding in its price.

But you have the fundamentals straight, and that is something upon which to build. You are sure of your own sincerity and of your acceptance with God. You have no difficulties with the principal premises of faith. You have built well on the material and financial side of the church. You realize the need of a revival, and you accept a large share of responsibility for that revival yourself. All this is good and is as it should be. The church is now able to support you. Be sure to let them do it, and meet them in the matter by cutting your living costs to meet what they can pay, and give yourself to "prayer and the ministry of the Word," just as the early apostles determined to do.

I know you will tire of general preachments. So I make just a few definite suggestions:

(1) Assume an optimistic attitude toward yourself and your work, and stick to that, no matter what comes. Do not allow yourself to become discouraged or sour. Do not allow yourself to become critical of yourself or of others. Believe in God, in the church, in yourself, in the savability of the people, and in the triumphant outcome of the fight in which you are engaged.

(2) Check on all your methods in study and preparation. Do not allow yourself to turn to reading that is enjoyable and easy, but not especially fundamental. Even at your age, keep your head alive. Don't let up. Read difficult theological, philosophical and historical material, as well as the things that have a more immediate contribution to make. Read Dr. Wiley's new theology. Buy the new books that the Nazarene Publishing House advertises. Learn to know what you should read by reading all you can afford to buy, all you can borrow, and all you can get others to buy for you. Be as fair with the people and with your friends as Bishop Quayle used to be. He used to announce on every suitable occasion, "I am Scotch, and do not like to spend my money. So if you want your preacher to be intelligent, give him books." Read everything you can get hold of, study everything you have time for, and then just "preach out of the overflow." No one, not even you yourself, can tell what you need. You have to find this out by everlasting experimentation. This is the hard way, but, so far as I know, it is the only way.

(3) Check on your method of conducting your meetings. Seek to make your meetings more interesting. Eliminate the unnecessary. Reform in the direction of brevity. Organize more carefully. Plan more fully. Get rid of the careless and of the spectacular.

(4) Check on your manner of preaching. Most older preachers are too deliberate and too long-winded. Don't try to give the people a whole hog every time you preach. Be content to give them just an ordinary mess of the choicest meat you can find. Don't offer a whole dairy herd, just serve them a "pitcher of cream." I don't know a thing about your method, but if you have been preaching an hour, cut it down to forty minutes. If you have been preaching forty minutes, make it thirty from now on. If you have been holding forth for half an hour, fool them next Sunday and all the Sun-

days hereafter by making it twenty-five minutes. Major on intensity. Adam Clarke when he was a well-known commentator, used sometimes to preach only ten minutes. His explanation was that this was as much as he knew to say on the text and subject chosen for the occasion, and he did not think it wise to select another text and another subject. So he just quit. Intensity is a much more important factor in a good meeting than duration, anyway. Be pointed. Be definite. Be plain. Then if you don't do well, the people will not be bored; and if you do well, they will come back to hear you again.

(5) Check on your methods for bringing on the crisis. Anybody can quit, but concluding is an art. Expect to have seekers at your altars. Make place for them. Don't give invitations when there is little likelihood there will be response. It hardens people to become accustomed to withholding responses. If you do give an invitation, have a response, even if to do so, you must vary your proposition until you get just the people of God about the altar. Do not allow your anxiety to "blow out" before the meeting "blows up." By this I mean, stick right on to prayer and preaching and all the conditions of revival until the revival really comes. Do not try human substitutes and demonstrations which are not based upon reality.

(6) And, now, the hardest of all: check on yourself and the church as regards the reality of your soul passion. Double the time you have spent in prayer hitherto. Announce more special prayer meetings. Drive on to the place where you can risk an all-night of prayer. Don't be in a hurry for demonstrations—these can wait. But be zealous for meeting conditions. If the people don't respond, don't complain, just respond more fully yourself. Don't indulge in self-pity. Just take your case more and more to God. If things get tougher, that's a good sign. Hold steady. If any tokens of victory appear, accept them, but do not advertise them too much—people have a tendency to be satisfied too soon.

Do all these things, and all the other things which occur to you while you are doing these things, and just as sure as God is God and the Bible is His Word, you will have revivals. And when the tide gets high, please drop me another line that I may rejoice with you.

Yours in His love and service,

THE EDITOR.

The Preacher's Magazine

A Psychological Explanation of Sin

H. Orton Wiley

THE doctrine of Original Sin and the experiences of grace fundamentally related to it, have been the occasion of much philosophical as well as theological speculation especially in the fields of psychology and epistemology. The nineteenth century discussions by Bain and Mill were apparently under the influence of the Edwardian theory of the freedom of the will, and consequently gave emphasis to the thought of mind as being under dominant motives. During the latter part of the eighteenth century and the beginning of the nineteenth, there was a renewed interest in Biblical Psychology, due doubtless to the growing influence of philosophy.

One of the earliest treatises on Biblical Psychology was that of Roos, written in Latin about 1769, and generally characterized as mechanical and "dictionary-like." A little later Dr. J. T. Beck of Tübingen published his *Outlines of Biblical Psychology*, and this was followed by the more elaborate treatise of Franz Delitzsch entitled, *A System of Biblical Psychology*, published in 1855. C. F. Goschel, a follower of Beck and Delitzsch, maintained that the soul took its rise from both body and spirit, earth and breath. It was, therefore, that which became personality, the synthesis of both thesis and antithesis. Both Oehler and Ebrard gave special attention to the elements of human nature, the former in his *Old Testament Theology*, the latter in his *Christian Dogmatics*. J. B. Heard in *The Tripartite Nature of Man* (1875) regards man as a union of three natures instead of two, and with this simple key he proposes to unlock the main positions as to Original Sin, the Fall, Regeneration, the Intermediate State and Future Glory. J. Laidlaw in his *Bible Doctrine of Man* (Cunningham Lectures, published in 1879) reviews the various theories and gives special attention to the meaning of the biblical terms.

In recent times, Dr. Weldner has summarized the positions of Beck and Delitzsch, and given us in succinct statement, that which appears in an involved form in the original treatises. "Spirit and soul," he says, "are not two distinct natures, but two dis-

A few years ago the doctrine of "original sin" was scouted by modernistic writers as an outworn and outmoded theology, which was contradicted by the "assured results" of modern scientific research. . . . Now the researches in modern thought have come to the support of the "traditional mode of Christian thought"; and science, instead of contradicting, affirms the truth of the evangelical position.

tinct elements in the psychical life of man. The soul proceeds from the spirit, and is the mediating link between the spirit and the body, hence the peculiar form of the personality of man. The spirit is the inbreathing of the Godhead, the soul the outbreathing of the spirit. The spirit is the life center provided for the body, and the soul is the raying forth of this center of life. The spirit is the inward being of the soul, and the soul is the external nature of the spirit. Man perceives and thinks by virtue of the spirit which animates him, but the perceiving and thinking subject is the soul. The impulse to act proceeds from the spirit, but the acting subject is not the spirit but the soul." The manner in which Dr. Delitzsch attempts to relate man to God and the soul to the body is interesting. The *Doxa* (or Glory) is the manifestation of the Spirit, identified with the Spirit to be sure, but thought of as logically distinct. The *Chokmah* (or Wisdom) mentioned by St. James (James 3:17, 18) is thought of as coming down from above, and therefore distinct from man's nature, and yet wrought into the character of his being. Both the *Doxa*, or Glory, and the *Chokmah*, or Wisdom, center in the Divine Logos as the Incarnate Word. Hence man and God are brought together. As there is a Trinity in the Godhead, so there is a trinity in manhood; and as the soul is the raying forth of the spirit inbreathed by God, so the body is in some sense the raying forth of the soul. The manner in which he relates the soul to the body is elaborate and fantastic. The positions of Dr. Laidlaw are more rational but not as stimulating.

Another attempt at psychological explanations of theological subjects is found in the various Christologies. Herbert M. Reltón in his work entitled *A Study in Christology* revives the theory of *enhypostasia* as advanced by Leontius of Byzantium, which maintains that the human nature of Christ was included in the Divine nature and therefore not contradictory to it. He attempts a reinterpretation of this ancient theory on the basis of modern psychology. So also, William Sanday in his *Christologies: Ancient and Modern* works out an interesting interpretation of the union of the two natures in Christ from a psychological viewpoint.

Dr. Olin A. Curtis in his *Christian Faith* has given us an excellent treatise on theology from the psychological approach, as has also, Marshall William Horton in his *Psychological Approach to Theology*, though from a more modern if not modernistic viewpoint.

THE THEOLOGY OF DR. N. P. WILLIAMS

We can only summarize one of the more recent attempts at a psychological interpretation of the Fall and Original Sin, that of Dr. N. P. Williams of Oxford. He bases his interpretation on the common ground of the two main schools of psychology: that which approaches the subject from purely academic interest, and that which approaches the same subject from the interest of the medical practitioner. Both schools he maintains, agree that the soul is an organism which lives and grows, and which displays the fundamental characteristic of all organic life—adaptation to environment. Here also, as in biology, a clear distinction is drawn between the structure or tissue of the organism, and the vital energy which informs and builds up the structure, and which in turn is determined by it. This latter is due to the fact that it furnishes the modes or channels which direct the discharge of the life-energy. It will be seen then, that instincts are not energy, but rather the pathways in the psychic structure into which this energy must discharge. It is for this reason that modern psychology has so strongly objected to the popular teaching concerning the instincts. In this sense also, it is opposed to the behavioristic psychology. Man by his thoughts, acts and habits builds up a character, which not only expresses his inner life, but also largely limits that life.

With this clear cut distinction between Energy and Instinct, we may turn our attention to the structure of the psychical life.

This is commonly stated to be marked out by three frontiers, vague and undefined to be sure, but nevertheless intensely real. It is usual, also, and convenient, to speak of these areas as though they were vertically superimposed upon each other like a three-story house. The first or highest, is known as the conscious self, the second as the fore- or pre-conscious, and the third as the unconscious. Farther down we cannot go, but the whole structure doubtless rests on the life communicated by God to man in the creative fiat—God's own inbreathing.

The conscious self which forms the top story is furnished with wide and spacious windows, which are the senses, and which are never completely closed, even during sleep. Through these windows, there beats a perpetual blizzard of sense-impressions, derived mainly from the outside world, but a not inconsiderable number originating in the body also. These taken together constitute what is known as *coenesthesia*, or the sum total of the organic sensations. These sense-impressions are organized into the framework of the subject-object relation, sorted out and built into percepts by means of the forms of perception and the categories of the understanding, and organized with a never-ceasing adjustment of content into a continuously flowing representation of the outward world. There is also a constant drain of these impressions, percepts and concepts into the story below, which is the domain of memory. Here they are caught and held in a more or less conglomerate form by the force of the vital energy. These constellations of ideas and images are often charged with strong emotional feeling, and consequently exert a powerful influence upon the field of consciousness.

There is another element in the structure of the soul which must also be taken into account, a perpendicular as well as a horizontal. If the former be considered the warp, then this is the woof. These are the cross threads of instinct which run up and down from the lower selvedge of the unconscious, through the pre-conscious to the conscious self, where they are gathered together in manifold and bewildering intimacy, known as sentiments or complexes. Generally however, the term complex is reserved for the unconscious area, and sentiment for the pre-conscious. The fundamental energy of the soul flowing along one or the other of these channel-ways, appears in consciousness as volition, and in the external world as action.

Now purely automatic actions, sometimes spoken of as instinctive, are those which issue immediately in action. Such actions may belong to an animal or a child but not to adult persons, for in the former self-consciousness does not exist, or exists only in a limited degree. The growth of self-conscious personality involves the growth of sentiments which are stored in the pre-conscious area. In the adult individual therefore, the instinct is not or should not be connected with the mechanism of muscular innervation leading to action. A stimulus in consciousness calls the appropriate sentiment or complex into activity, and one of two things always happens; either the stimulated complex discharges the psychical energy stored up in it into the usual connotative channels, from which it emerges as muscular innervation and bodily action follows; or another complex may be stimulated which inhibits the action of the first. In this case, either the energy returns to build up the appropriate complex, or is drained off into another, commonly known as "sublimation."

While the instincts have been classified in numerous ways, Dr. N. P. Williams follows the order adopted by the medical psychologists and reduces the total number of channel-ways through which the life energy flows, to three: the ego instinct, the sex instinct, and the herd instinct. All the so-called instincts, however numerous, are thus reduced to three: the individual, the reproductive and the social.

But now, where does Original Sin appear? Dr. Williams finds it in this, namely, the weakness of the "herd instinct" in proportion to the other two. "It would seem therefore," he says, "that we need search no farther, and that at this deep level in the structure of the soul, beneath the area of the pre-conscious and lying in the obscure recesses of the unconscious, we have unearthed that precise weakness or interior dislocation of man's being which historical Christianity has steadfastly affirmed to exist, and which forms the presupposition of its redemptive and sacramental scheme."

It is interesting to note also, that while Dr. N. P. Williams is generally classified as a theologian of the modernistic type, he reaches the conclusions which have always characterized the Arminian position on Original Sin, namely, "depravation arising from a deprivation." And further still, he sums up his position in a statement which has ever been held as fundamental by the evangelical churches. "In the

light of this identification of the inherited infirmity with congenital weakness or shallowness of the "herd-instinct," he says, "it is easy to understand the psychological rationale of the traditional language employed by Christian ascetic theology in regard to the forms assumed by 'innate sin' as it gradually grows within the growing soul. In this traditional language it is often said that all actual sins spring from one or other of two roots, namely, Pride and Sensuality; and that these again run back into Self-love as their ultimate source. And 'self-love' is nothing but a positive manner of describing the same fact which psychology, in agreement with the most primitive Christian modes of thought, conceives as a negation, an *elleipsis* or *depravatio*, as a deficiency in that 'herd-complex,' that sympathy or love, that corporate or social feeling which all men do possess to some degree (for otherwise they would not be moral beings at all), but which, in normal human nature, as transmitted to us by birth and as it stands prior to moral and religious educative influences, is strong enough only to hamper and not to master the tendency of the life-force to rush impetuously down the channels of the self-asserting and race-perpetuating instincts. Pride is merely the name for the exaggeration of the ego-complex, and sensuality for the hypertrophy of the cluster of ideas and images connected with sex."

A few years ago the doctrine of "Original Sin" was scouted by modernistic writers as an outworn and outmoded theology, which was contradicted by the "assured results" of modern scientific research. Human nature was regarded as essentially good, or at least indifferent, a *tabula rasa*, or "white sheet" on which environment alone had its effect. On this foundation the modern system of religious education was built, which has proved to be such a colossal failure. Now the researches in modern theology have come to the support of the "traditional mode of Christian thought"; and science, instead of contradicting, affirms the truth of the evangelical position. As early as the first century, the Apostle Paul made a distinction between the "mind of the Spirit" and "the spirit of the mind." The former is the conscious area of modern psychology, where the Self follows the leadings of the divine Spirit; the second strikes deep into the unconscious area, in which Christians are exhorted to "put off the old man" and be "renewed in the spirit of their minds."

Further still, the Oxford professor affirms the positions of evangelical Christianity when

he says, "If this be so, we have in the treasure-house of Christian tradition that true conception of human nature, its power and its weakness, which contains the key to the world-old problems of social regeneration and reform. No readjustment of governmental or economic machinery, no perfection of scientific or hygienic efficiency, will itself avail to bring the kingdom of God upon earth one step nearer, apart from a 'change of heart' in the individual member of society. The essential condition of such a change, which is the co-operation

of human freedom and divine grace, stands written for all time in the great saying of the Apostle, 'Work out your own salvation with fear and trembling,' recognizing and using to the full the God-given endowment of self-consciousness, self-determination, and individual autonomy, yet remembering, in humble acknowledgment of the connatural flaw of human nature, that it is God, who alone can order the unruly wills and affections of sinful man, that worketh in you both to will and to work, for His good pleasure."

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"I Show You a Mystery"

E. Wayne Stahl

I RECEIVED a letter from a dear ministerial friend of mine, devoted and evangelistic, who has retired from active service on account of age. Referring to his years of aggressive labors, he wrote:

"I always had to push myself to do pastoral calling. It always was a strain, and I always lived with an oppressive feeling that more was needed." (Not more strain, of course!)

It is my opinion that multitudes of ministers could make a similar confession. This friend of mine probably knew something of the feeling of another preacher of whom I heard. When he was out calling and would ring the doorbells and find nobody in, he had a positive sense of relief, of satisfaction almost.

This strange reluctance to do visitation work causes me to caption my article as I do. Truly it is mysterious that faithful ministers, so many of them, have to "push themselves to do pastoral calling," and find that it is "a strain." What is the reason for such an attitude? Can that attitude be transformed into the beatitude of really enjoying the work?

May not one cause of this deep-seated aversion to, or possibly lack of enthusiasm for, pastoral calling, be due sometimes to the fact that there has not been a vision of the glory and possibilities of it? Very literally one is in the "apostolic succession" when engaged in meeting folks in their

homes as a pastor, for Saint Paul mentioned as part of the glories of his triumphant service at Ephesus that he had called "from house to house" as a bearer and sharer of the good news.

The splendor of that vision of pastoral visitation as a means of gospelizing will be increased when the minister remembers that on more than one occasion Jesus, "that great Shepherd of the sheep" (the basal meaning of "pastor" is "shepherd"), enunciated some of the mightiest secrets of the kingdom to an audience of only one. The woman at the well heard the sublime declaration of our Lord's Messiahship, and the right way of worshiping His Father; nocturnal Nicodemus had revealed to him the tremendous imperative of the new birth. In each of these cases we have disclosed to us something of the technique of pastoral visitation, as practiced by our Lord, that Master-Knower of the human heart (John 2:24, 25).

In dealing with the Samaritan woman He did not at once plunge into the profundities of the true worship and of His being the Promised One. He just asked her for a drink of water; thus "beginning doubtfully and far away," He led her by easy steps to the matchless revelation.

And conversing with that "Doctor of Divinity" (for thus we might describe Nicodemus, a "master in Israel"—the primary significance of both "doctor" and

"master" is the same, being "teacher"), who, for all his theological lore, was ignorant of the ABC's of regeneration, Jesus did not deal in abstractions, but used such a common and simple thing as the wind to illustrate the being "born from above." My belief is that there was a breeze blowing at the time, and Christ, so supremely effective as a teacher, employed what was immediately discernible, to "point his moral."

So the pastor in the home can make allusion to things right at hand, and from them proceed to helpful spiritual counsel. Think how often our Lord utilized everyday objects or occurrences to reveal stupendous truths: a woman mixing dough, a woman with a broom hunting for something she had lost, children romping in the streets, men with a catch of fish. Truly, He found "sermons in stones, books in the running brooks, and good in everything."

Another reason, possibly, why some ministers do not get a thrill out of pastoral calling is that while they may be interested in people in the abstract, they lose this interest when they meet them in the concrete. They might even have to confess that they enjoy books more than folks.

In this connection I thought a short time ago of that religious worker, Ambrosius, in Tennyson's wonderful "The Holy Grail" of *The Idylls of the King*. He confesses that there are times when he studies so intensely that his head swims. Then he goes out into the little village near by, and will "mingle with our folk; and knowing every honest face of theirs, as well as ever shepherd knew his sheep, and every homely secret, delight myself with visits, and ills and aches and teething and mirthful sayings of the children, and rejoice even in their hens and in their eggs."

What a hearty welcome Ambrosius must have received at every home where he called! And what a wonderful time he must have had calling at those homes! Folks were interested in him because he was interested in them. What a pastor he surely proved to be!

Here is what might appear to be a somewhat startling suggestion for overcoming that mysterious diffidence, on the part of

numerous preachers, about pastoral calling: Let a preacher so afflicted spend a vacation or two in house-to-house salesmanship! Of course he would go far enough away from home so that he would not be known to anyone in the place where he sold. Let him have some article, or possibly some helpful book, that will necessitate his meeting "all sorts and conditions of men," and women. Let him prepare his selling talk with as much faithfulness as though his whole life's success depended on his presenting his line effectively. Let him work full hours, with conscientious diligence. Let him "stick it out" to the full end of the period he resolved to labor. Of course his primary purpose would not be moneymaking, but discipline for pastoral effectiveness.

He will have learned one stupendous lesson at least, at the close of this rather heroic (to some) treatment: to get folks interested in his line he must first become interested in his "prospect." And having consciously developed this faculty of professional interest, he will eventually form the habit, and will sincerely become interested in people, and their affairs, small as well as great. His pastoral efficiency will be enormously enhanced.

Moody insisted that an indispensable condition for successful Christian work was that a person spend a considerable period in direct selling. No doubt the great evangelist's success was partly due, under God, to the fact that he had at one time himself been a salesman.

I am thinking of two ministers. One is an excellent sermonizer, with a fine voice, and good delivery; but as a pastor he manifests "masterly inactivity," by doing almost no pastoral work, apparently. And, his church is on the downgrade, attendance dwindling, and members discouraged. The other man is not particularly distinguished for preaching ability; but, oh, how he gets out and mingles with folks! He seems to get a real "kick" out of pastoral visitation; and his church, in contrast with the other, is not on the downgrade. He is not a "long distance" shepherd of the sheep; his church is a "going" concern, because he goes to homes!

GOD NEVER HAS RELIED UPON TIME-SERVERS to be prophets. Such men usually do not have the fear of God before their eyes and their ears are not lent to catch the voice of the Eternal. Deep down in the heart of man is silent respect for those who keep their ears to the ground to detect the direction the crowd is moving.—North Carolina Christian Advocate.

- The longest discussion of the doctrine of entire sanctification in the New Testament is found in Paul's Epistle to the Romans, says this author in this fourth article on . . .

Sanctification in the New Testament

Ralph Earle, Jr.

THE EPISTLE TO THE ROMANS

IN the sixth, seventh, and eighth chapters of Romans Paul discusses the subject of sanctification. It is the longest single treatment of this doctrine in the New Testament and so will require our extended attention.

As we suggested in the case of Galatians, Paul frequently, in Romans, is answering the false charges and inferences of his Judaistic opponents. One of these appears to have been that his doctrine of free grace in the forgiveness of sins would encourage people to keep on sinning. So Paul asks the question, "Shall we continue in sin, that grace may abound?" But he quickly repudiates the very idea of such a thing. We who died to sin, how shall we any longer live therein? (6:1, 2).^a Certainly this language of the apostle does not condone any kind of a sinning religion. Paul says that we died to sin and hence no longer can be alive to it.

But how does this death take place? Godet likens it to the breaking of an evil friendship.

As, in order to break really with an old friend whose evil influence is felt, half measures are insufficient, and the only efficacious means is a frank explanation followed by a complete rupture which remains like a barrier raised beforehand against every new solicitation; so to break with sin there is needed a decisive and radical act, a divine deed taking possession of the soul, and the interposing henceforth between the will of the believer and sin.

In the sixth verse of this sixth chapter Paul describes more definitely the nature of death to sin. It is a crucifixion of the old self.

Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin.

The verb "crucified" here is in the aorist tense. It refers to something that has happened in the past. It is not a process which is going on continually in the present but an act which has already taken place. The same was true with the statement that we "died to sin." That also is in the aorist tense. Evidently the two expressions refer to the same event.

What is it that was crucified? Paul calls it the "old man." What does he mean by this expression? He evidently refers to the fallen nature of man. Godet writes:

The expression: our old man, denotes human nature such as it has been made by the sin of him in whom originally it was wholly concentrated, fallen Adam reappearing in every human ego that comes into the world under the sway of the preponderance of self love, which was determined by the primitive transgression. This corrupted nature bears the name of old only from the viewpoint of the believer who already possesses a renewed nature.

It is evident that the expression "our old man" refers to original sin, the fallen Adamic nature. Godet contends that it does not say that this nature is killed, but only that it is crucified. But that seems to be a very artificial distinction. When we are told that a certain man was crucified, we certainly assume that that was the way in which he met death. It is true that crucifixion is a lingering death, a long and painful process. But there comes the moment of death. Why would that not be true of the crucifixion of our old man?

Paul states that the purpose of this crucifixion is "that the body of sin might be done away." The verb here, *katargeo*, means "to make idle or inactive, to render inoperative or invalid, to abrogate, abolish." However, Godet favors the rendering of the King James, "destroyed." A thing that is

abolished is, to all practical purposes, destroyed.

What does Paul mean by the "body of sin"? That is a vexing question. Many of the commentators interpret it as meaning the physical body, "the body marked by sin." But I do not see how the above verb could be used of the physical body.

It seems to me that the only reasonable view is that both expressions refer to the same thing, the fallen, sinful nature of man, what theologians call "original sin." Paul says that this is to be "put out of business." It is to be done away with, so that it no longer operates in our lives.

The statement in the next verse has created a great deal of discussion.

For he that hath died is justified from sin.

There are two problems here. We shall deal first with the second one. What is the meaning of the word "justified" in this passage? Godet contends that it does not have properly the meaning "to free from the power of." Yet he is forced to concede that it "must have a somewhat different meaning from its ordinary dogmatic sense in Paul's writings." There seems to be no way of excluding the idea suggested in the rendering "released" in the margin of the Revised.

The other problem is the interpretation of the phrase—aorist participle in the Greek—"he that hath died." To take this as referring to physical death certainly does violence to the context. Both preceding and following this verse Paul discusses death in a figurative sense. It would seem to be the most sensible thing to interpret the word the same way in this passage.

It appears that most commentators have stumbled over the idea of being freed from sin in this life. It is held that as long as we are in the body we must commit sin. Death alone can free us entirely from its power. Adam Clarke comments on this idea:

Then death is his justifier and deliverer!

... So then, the death of Christ and the influences of the Holy Spirit were only sufficient to depose and enfeeble the tyrant sin; but our death must come in to effect his total destruction. Thus our death is, at least partially, our Saviour and thus, that which was an effect of sin . . . becomes the means of finally destroying it. The divinity and philosophy of this sentiment are equally absurd. It is the blood of Christ alone that cleanses from all unrighteousness; and

the sanctification of a believer is no more dependent on death than his justification.

The whole context relates to the believer's death to sin. Why should we hold that in this verse alone he refers to physical death? That theory breaks the continuity of the argument. For in the very next verse he writes:

But if we died with Christ, we believe that we shall also live with him.

What is meant by the expression, "died with Christ"? Does it mean simply that we were identified with Christ in His death on the cross? I cannot see how it could be said in any real way that we died with Christ to sin nineteen hundred years ago. That death is not our death until we appropriate it by faith. Just as it is true that Christ's atonement for us on Calvary is utterly unavailing for us as individuals until we accept it for our sins, so it is true also that we do not die unto sin until we enter into the meaning of Christ's death in our own experience. If it could be said of all Christians that they died to sin with Christ on the cross, how is it that so many are still conscious of an inner struggle with sin?

We have talked with many who have said something like this: After I gave my heart to Christ I found that I still had sinful thoughts and sinful desires, to which I sometimes yielded. I was conscious of the fact that sin still had dominion over me. Then I came to Christ in a full surrender of my whole being, asking Him to deliver me from the power of sin in my life and earnestly pleading that His Holy Spirit might control my life. I was then conscious of the fact that He did set me free from the power of sin, so that no longer did I feel sinful desires and passions rising up within me and clamoring for expression.

Such an experience might properly be called a death to sin. There is no longer that inward solicitation to evil that once crowded into consciousness so frequently. God's indwelling Spirit enables us at all times to desire His will.

Paul now makes reference to Christ's death and its example to us. He says, in verse ten:

For as to his dying, it was as to our sin he died once forever; but as to his living it is as to God he lives.

The above translation offered by Moule, in the Expositor's Bible, throws some possible light on this rather obscure passage.

Christ's death was in relation to our sin. As sinless Son of God, He was not subject to the death penalty attached to sin. But with regard to our sin, on our behalf, He died. And this death was a full and final sacrifice for our sins, never to be repeated again. But he lives, and ever will live, in happy relationship to the Father, enjoying the Father's approval. Never again will He have to take upon Himself our sins.

And then Paul goes on to say, in the eleventh verse:

Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

That is, just as Christ in His death died to our sins—He had no sin of His own to die to—so we are to reckon, or count, ourselves dead forever to sin. We are to have no more traffic with sin. By faith we are to reckon ourselves forever done with sinning. The purpose of this reckoning ourselves dead to sin is expressed in the twelfth verse. It is that sin may no longer reign in our mortal bodies, that we may no longer obey its desires.

God did not create man to live in sin. He created man to live a holy life. Christ's death is intended to redeem us from our fallen state and restore in us again the image of holiness. We are exhorted to appropriate that death for ourselves in such a way that we obtain freedom from the sin that once reigned over us. We must break away from the kingship of sin and receive Jesus as King in its place.

Not only are we to reckon ourselves dead to sin, but also we are to make this practical and real in our lives. In the thirteenth verse the apostle exhorts us to stop presenting our members to sin as instruments of unrighteousness. Instead we are to present ourselves to God and also our members as instruments of righteousness.

In the latter half of verse thirteen, where we are told to present ourselves to God, the verb is in the aorist tense. Meyer points out that the aorist imperative emphasizes the instantaneousness of our consecration of ourselves to God. The change from present to aorist would seem to indicate that some sign of grace should be attached to the distinction. Paul charges us to cease permitting our bodies to be used for purposes of unrighteousness, but to present them immediately to God for Him to use in deeds of righteousness.

In the nineteenth verse the apostle carries this line of thought a little further. He writes:

For as ye presented your members as servants to uncleanness and to iniquity unto iniquity, even so now present your members as servants to righteousness unto sanctification.

These Christians had once served sin zealously. Paul urges them to be as zealous in serving their new master, righteousness. They should be as eager about the things of God as they had once been about the things of the world.

The unrighteousness of verse thirteen—a term of very broad and general significance—is defined for us more definitely in verse nineteen, which we have just quoted. Here the apostle uses two words to describe sin. Godet defines them thus:

The old master is denoted by the two terms *uncleanness*, and *lawlessness*, life going beyond all rule, licentiousness. The first of these terms characterizes sin as personal degradation, the second as contempt of the standard of right written in the law on every man's conscience. . . . The two expressions therefore embrace each, as it seems to us, the whole sphere of sin, but from two different points of view.

Over against uncleanness and lawlessness Paul places the glorious antitheses: *righteousness and sanctification*. Instead of being unclean, our hearts and lives are to be righteous. Instead of being lawless, our hearts are to be holy.

It seems to me that this may give us, by implication, a hint as to the real meaning of sanctification. It is just the opposite of lawlessness, determination to have one's own way. The very essence of sanctification is complete submission to the whole will of God.

We cannot measure a person's degree of sanctification, or test the validity of his experience, by his outward life or manner. Personalities and dispositions differ widely, even among God's people. The one valid test of a person's sanctification is the measure of his submission to the will of God, without protest. To put it another way, we might say that a person is sanctified just to the extent that he is consecrated, and no more. We cannot be sanctified wholly until our consecration is complete.

The word translated "sanctification" here is *hagiasmos*. Godet favors the translation "holiness" in this passage. As against the idea that the term here refers to a "progressive amelioration of the individual resulting from his moral self-discipline," he

makes two observations. The first is that "from the scriptural point of view, the author of the act denoted by the term *sanctify* is God, not man." The second is that "even in the Old Testament the term *hagiasmos* seems to be used in the LXX. to denote not the progressive work, but its result." He thinks that this is also its moral natural meaning in several passages in the New Testament. So he offers a definition of this word which is pertinent to our study. He says that it denotes holiness,

*As a work which has reached the state of complete realization in the person and life, the result of the divine act expressed by *hagiazetein*.*

The result, then, of our presenting our members as servants to righteousness is a state of holiness. That is, holiness of life depends on our having yielded to God the control of our physical appetites and activities. Man, of himself, is utterly powerless to live a holy life. It is only as he yields himself, both soul and body, to God that he reaches the goal of holiness.

The climax of this chapter is reached in verse twenty-two where Paul says:

But now being made free from sin and become servants to God, ye have your fruit unto sanctification, and the end eternal life.

This verse indicates definitely that the goal of Christian living is holiness in this life and eternal life in the next. The expression, "and the end," would seem to imply a definite break between what precedes and what follows. The apostle says that, having become servants to God, we have our fruit unto holiness. I cannot see any justification for the wording of the last phrase, unless we apply the previous one to this life.

The theme of the sixth chapter, as our study will clearly have indicated, is deliverance from sin. Paul begins the chapter by telling us that we are freed from sin by union with Christ in His death. He then goes on to say that we are to make this real in our own experience by reckoning ourselves to be dead to sin and alive to God. We are not to rest in a mere acquiescence in the doctrine of Christ's atonement for us on the cross. We are to make that death significant in our own individual cases by placing ourselves, by faith, with Christ in a true death to sin. Only in union with Christ can there be effected a real separation from sin. In the last part of the chapter Paul makes a practical application of this to our lives by urging us to present

our bodies as instruments to God, that they may become instruments of righteousness, rather than of sin. The result of such a consecration of our whole self, soul and body, to God, will be fruit in the direction of holiness, the state into which God desires to bring us, if we yield ourselves wholly to Him.

The seventh chapter of Romans has been the battleground for a great deal of theological disputing. The interpretation of the section including verses seven to twenty-five is unquestionably difficult. The fact that the best commentators disagree so radically at this point should certainly warn us against dogmatism in our discussion of the passage.

The meaning of the first six verses, however, seems reasonably clear. It may be summed up in the statement that Christ has freed us from the law. Paul states that we have been made dead to the law, that we might be joined to Christ. This union results in our bringing forth fruit to God.

One of the difficulties in Pauline hermeneutics is the fact that the great apostle often uses the same phrase with an entirely different meaning. A good example of this occurs in the fifth verse where he refers to the time "When we were in the flesh." Elsewhere, as in Galatians 2:20, Paul frequently uses the phrase as referring to physical life. It is obvious that it does not mean that here, for he refers to it as an experience of the past. Moule suggests that the real meaning of "flesh" here is "self." He says:

No word, for practical purposes, answers better than "self" (as popularly used in Christian parlance) to the idea represented by St. Paul's use of the word *sarks* in moral connections.

Evidently, then, "in the flesh" means being dominated by the self life. It is life lived on the plane of selfish gratification, rather than of Christian consecration.

When we come to the seventh verse of this seventh chapter we immediately begin to run into difficulties. It would seem that the chapter should begin at this point. Verses seven to twenty-five, inclusive, constitute an obvious unit. This section is distinguished from what precedes and what follows by the use of the personal pronoun "I," which occurs constantly throughout it. In the adjoining sections he uses "ye" or "we."

But what, or who, is meant by "I"? Many of the commentators agree that Paul is referring to himself, that the section is

autobiographical. The change from "we" and "ye" would almost seem to demand this interpretation.

Granted, then, that we have here a piece of spiritual autobiography, the question still remains: To what period of his life does the apostle refer? Is this a picture of an unregenerate or of a regenerate man? Is Paul referring to his struggles to find satisfaction as a Pharisee under the law, or to his experience during the three days of blindness at Damascus, or to his struggles in his early Christian experience with the sinful propensities within, or to his present experience when he wrote?

There are advocates of each of these four views. Dr. Brown declares that the description in the first thirteen verses applies to the unregenerate man, while that from verse fourteen to the end of the chapter belongs to the regenerate man. With reference to the earlier section, Brown writes:

We regard this whole description of his inward struggles and progress rather as the finished result of all his past recollections and subsequent reflections on his unregenerate state, which he throws into historical form only for greater vividness. (Jamieson, Fausset, and Brown, in loco).

Adam Clarke maintains that it is unreasonable to try to make this piece of autobiography fit a Christian.

He writes:

It is difficult to conceive how the opinion could have crept into the Church, or prevailed there, that "the apostle speaks here of his regenerate state; and that what was, in such a state, true of himself, must be true of all others in the same state." This opinion has, most pitifully and most shamefully, not only lowered the standard of Christianity, but destroyed its influence and disgraced its character. It requires but little knowledge of the spirit of the gospel, and of the scope of this epistle, to see that the apostle is, here, either personating a Jew under the law and without the gospel, or showing what his own state was when he was deeply convinced that by the deeds of the law no man could be justified.

Godet adopts as his caption for this section: "Powerlessness of the Law to Sanctify Man." He maintains that while in chapter three Paul proved the insufficiency of the law to justify, here he is concerned with demonstrating its powerlessness to sanctify.

Most of the Greek Fathers, together with Erasmus and other modern scholars, hold that the reference here is to the legal Jew, one who tries to fulfill the law, but finds no real satisfaction therein. Augustine held this view until after his dispute with Pelagius. Then he explained the passage as a description of the converted Christian and his struggles with his sinful nature. This view was adopted by Jerome and also by the Reformers.

Hodge defends this view. He argues for a break between verses thirteen and fourteen, making the latter section apply to the regenerate, as we found in Dr. Brown. Hodge's reasons for this are: (1) the change from the past tense to the present; (2) the impossibility of attributing to the unregenerated man the feelings described in verses 15, 16, 19, and 22; (3) the emphasis on present experience in verse 25.

Godet's own conclusion, after a very thorough analysis of the passage under dispute, is that the allusion here is to Paul's state as a Pharisee.

What he describes then is the law grappling with the evil nature, where these two adversaries encounter one another without the grace of the gospel interposing between them.

A similar view is expressed by Bonnet and endorsed heartily by Godet. Bonnet writes:

The apostle is speaking here neither of the natural man in his state of voluntary ignorance and sin, nor of the child of God, born anew, set free by grace, and animated by the Spirit of Christ; but of the man whose conscience, awakened by the law, has entered sincerely, with fear and trembling, but still in his own strength, into the desperate struggle against evil.

After making a study of the commentators one is impressed with the feeling that the interpretation of this difficult passage can be decided neither by logic nor by exegesis. Equally good arguments and equally accurate explanations seem to be offered by the advocates of the different views. There appears to be such a lack of definite data for one opinion or another as to exclude any dogmatic assertions.

The explanation which, with some modifications, appeals the most to me is that offered by Moule. He finds elements of truth in all these various interpretations which have been suggested by different scholars. He agrees that the past tenses indicate that

up to the close of verse eleven the description is that of the unregenerate state. But he finds a difference after that. The man now "wills not" to do evil, he "hates" it. He "delights, rejoices, with the law of God." These expressions seem to point to something existing only in the regenerated soul.

But there is one lack which Moule notes in this passage. It is the "absolute and eloquent silence in it about the Holy Ghost." The newly born Christian has not learned to depend on the Spirit of God for the help which brings deliverance in the hour of temptation.

We look in vain through the passage for a hint, that the man, that Paul, is contemplated in it as filled by faith with the Holy Ghost for his war with indwelling sin working through his embodied condition.

It is quite apparent that the seventh chapter of Romans is too full of controverted points for us to make much use of it, one way or another, in our discussion of sanctification. Of course, if we were sure that it applied to the regenerated man who has not yet learned the secret of complete and continuous victory through the Holy Spirit, then it would have a great deal to do with our study. In fact, it would be one of the most pertinent passages in the New Testament on the need for the sanctification of the believer. But we have seen that no one interpretation has commanded universal acceptance.

It must be confessed that the position of this passage in the epistle would seem to me to argue in favor of its application to the regenerated man. Why should Paul, after his lofty teaching in chapter six on the crucifixion of the old man, and the Christian's deliverance from sin, go back to a discussion of the state of an unregenerated Pharisee? The picture in chapter eight seems to follow out of that in chapter six. There is a clear note of victory in the earlier chapter, and all is glorious conquest in the later one. Why should Paul insert between these a section describing his struggles before conversion?

If Paul uses the term "carnal" for babes in Christ when writing to the Corinthians, may it not be that he does the same in writing to the Romans? It is difficult to understand where Adam Clarke gets his justification for saying:

From all this it follows that the epithet carnal, which is the characteristic designation of an unregenerate man, cannot

be applied to St. Paul after his conversion, nor indeed to any Christian in that state.

It is hard to see how that statement can be reconciled with First Corinthians 3:3. I am inclined more toward the view that in the seventh chapter of Romans Paul is treating of his experience as a young convert, when he was struggling with the nature of sin within him. He had not yet learned to let the Holy Spirit take possession of him and give him constant victory.

A study of the seventh chapter of Romans would certainly be incomplete without calling attention to the cry of victory in the last verse, "I thank God through Jesus Christ our Lord." It is Paul's answer to the question of the previous verse, "Who shall deliver me out of the body of this death?" This answer he defines and amplifies in chapter eight.

But someone will immediately remind us that the cry of victory is followed by the statement:

So then I of myself with the mind, indeed, serve the law of God, but with the flesh the law of sin.

It is often taken for granted that this is Paul's final conclusion of the whole matter. This is his statement of his condition at the time he wrote this epistle. With his mind he was obeying the law of God, but with the flesh he was still in bondage to the law of sin.

It is strange indeed to think of this statement as describing the apostle's own Christian experience as a great missionary and church leader. According to that theory, he was still living a dual life; his mind and flesh were in perpetual conflict. But is this the meaning of the closing statement of the chapter? I think not. I would agree rather with Meyer, when he interprets the verse as meaning that without Christ Paul's state would still be that which is described in the last part of the verse; or with Godet, when he says, "He simply sums up in order to conclude." It is his summary of the condition described in the previous verses.

The eighth chapter of Romans is one of the outstanding sections of scripture dealing with the Holy Spirit. It probably ranks next to the fourteenth and sixteenth chapters of John's Gospel in that respect. Godet holds that the "therefore" of verse one takes up the thread of the "exposition of Christian sanctification" which was broken after the sixth verse of chapter seven, the rest of that chapter being parenthetical. But it

seems to me that the inferential particle *and* would more naturally point to material nearer at hand. It might have a connection with the cry of triumph in the last verse of chapter seven.

Does this verse refer to sanctification or to justification? Riddle, in Lange's commentary, thinks the former. He writes:

The question of the reference to justification or sanctification must affect the interpretation of condemnation. . . . The position of the chapter in the Epistle, as a fair exegesis of the verses, sustains the reference to sanctification.

In the second verse is stated a principle which is the key to this chapter. It seems to me that is a key to Paul's doctrine of sanctification.

For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.

This law of sin and of death is not the law of Moses, which Paul has already told us in the previous chapter (verse twelve) is holy. It is rather an inward, controlling force of sin in the life, "the power of sin in us" (Meyer). But this power in his life has been superseded by a new dominating force. Paul calls it "the law of the Spirit of life in Christ Jesus." It is the power of the Holy Spirit, bringing us new life in Christ Jesus.

It would seem to be a fair inference from this verse that every person is dominated by one or the other of these two "laws." He is under the control of the law of sin and death until this new force, the power of the Holy Spirit, takes the place of the former. One does not get rid of the principle of sin and death in one's life until the Holy Spirit comes to introduce a new motivating power. It is either the self-life, which means sin and death, or the Spirit-life, which means salvation from sin and eternal life.

Paul states that the new force in his life has freed him from the old law of sin and death. It is a real deliverance from the domination of sin, not simply an aid in the fight against sin. Godet well says:

Grace does not save by patronizing sin, but by destroying it.

We are told in the fourth verse of the eighth chapter how we may fulfill the requirement of the law. It is only as we "walk not after the flesh, but after the Spirit." It is not enough to know that we have been justified before God from the guilt of past sins. If we are going to satisfy the demands of God's holy law, we must walk after the

Spirit. This evidently means that we must be Spirit-led, not self-led, Christians.

Verse six states the results of the two types of living:

For the mind of the flesh is death, but the mind of the Spirit is life and peace.

The word translated here as "mind" is found only in the eighth chapter of Romans. It means, literally, "that which is in the mind" (Abbot Smith). What Paul evidently means is that following the thoughts of the flesh means death, while following the thoughts and desires of the Spirit means both life and peace.

The nature of this "mind of the flesh" is defined for us in verse seven; it is "enmity against God." This should always be kept in view as indicating the essential nature of the "carnal mind." It is an attitude of rebellion against the will of God, of unwillingness to submit to His wishes and commands.

The eighth verse has often been misused. It states that "they that are in the flesh cannot please God." This has been interpreted to mean that no man while in the human body can please God. This is certainly a gross perversion of the truth. We are told in Hebrews 11:6 that without faith it is impossible to please God. It is surely fair to infer that by faith we may please Him.

The meaning of the phrase "in the flesh," in the verse under consideration, is indicated clearly by the next verse:

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you.

Paul here in chapter eight is contrasting life on the plane of fleshly desires with life on the plane of spiritual aspirations. We choose either to let the flesh dominate us or to let the Spirit control us. The latter is the sanctified life.

With Christ dwelling within, the body is still condemned to death because of Adam's sin, but the spirit is alive, to live forever, because of righteousness, the righteousness provided for us by the death of Christ on our behalf. But if we wish to keep our spirits truly alive we must "put to death the deeds of the body." This is a part of our sanctification—keeping ourselves sanctified by choosing constantly the aid of the Spirit in putting to death the things that would hinder us spiritually. Such is the message of the thirteenth verse.

It is a striking thought which the apostle presents in the twelfth verse: "We are debtors," he says. Why? Because of all

that Christ has done for us, in paying the debt of our sins, which we could never pay. But how are we to pay our debt to Christ? By walking after the Spirit, rather than after the flesh. Just as it is our duty to pay our honest debts to our fellow man, so it is our duty to walk in the Spirit, and thus pay our debt to God. And it is the duty of all of us. Moule writes:

Too often in the Christian Church the great word Holiness has been practically banished to a supposed almost inaccessible background, to the steep of a spiritual ambition, to a region where a few might with difficulty climb in the quest. . . . It is not an ambition; it is a duty. We are bound, every one of us who names the name of Christ, to be holy, to be separate from evil, to walk by the Spirit. . . . Holiness is beauty. But it is first duty, practical and present, in Jesus Christ our Lord.

Self-discipline is not the scriptural means of sanctification, though that has been the emphasis of many groups, both ancient and modern. But it is not the divine method. God's plan is to sanctify us, to give us deliverance from sin "by the Spirit." Self-discipline, watchfulness and prayer, are all necessary features of and factors in successful Christian living. But all of these will fail without the help of the indwelling Spirit.

The fourteenth verse contains a very challenging statement, one that might well cause the average church member to pause and examine himself a bit. It says:

For as many as are led by the Spirit of God, these are the sons of God.

We sometimes wonder what would happen if all professing Christians were measured according to this standard. If the real child of God is one who allows the Holy Spirit to lead him continually, what must be said of those who live a life of self-satisfaction and self-seeking?

We have already noted that there is no such thing as sanctification without the presence of the sanctifying Spirit. That is the lesson of Romans eight. It is the Holy Spirit, as the result of Christ's atonement, who delivers us from sin and its bondage

and who then enables us to live a life which is well pleasing to God.

There is one more passage in the Book of Romans which touches definitely on this subject of sanctification. It is in the twelfth chapter, verses one and two.

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

With regard to the command, "Give over your bodies," Moule writes very clearly and helpfully:

That precept is conveyed, in its Greek form (aorist), so as to suggest precisely the thought of critical surrender. . . . So, from the side of his conscious experience, the Christian is called to a "hal-lowing of himself" decisive, crucial, instantaneous. But its outcome is to be a perpetual progression, a growth, not so much "into" grace as "in" it, in which the surrender in purpose becomes a long series of deepening surrenders in habit and action; and a larger discovery of self, and of the Lord, and of His will, takes effect in the "shining" of the trans-figured life "more and more, unto the perfect day."

The thought of progression in this trans-figuration is borne out by the tense used for "transformed" in verse two. It is the present imperative "and so signifies continuous action—"go on being transformed."

The change from the aorist of verse one to the present tense in verse two indicates a crisis of consecration and then a growth in grace after this crisis under the dominant influence of the indwelling Holy Spirit.

The Book of Romans, then, pictures to us sanctification in two aspects. Negatively, it is death to sin. Positively, it is the Holy Spirit in His fulness controlling our lives. From the human point of view it involves a complete consecration of ourselves to God. On the divine side it is the infilling of the Holy Spirit to destroy sin and enable us to live a life of holiness.

WHOLENESS AND HAPPINESS, sanity and salvation—they are indeed the Good Physician's gifts, but they are granted to those alone who will appropriate them from within. And so we learn once more the time-honored lesson of surrender—the duty of submitting to the heavenly Doctor's treatment, of accepting His remedies, of following His regime, of obeying His discipline.—Arkansas Methodist.

• The Christian minister must be a prophet in the truest sense, speaking forth the word of the Lord in truth and soberness—

The Preacher as Prophet

Part Two

J. Glenn Gould

THE next problem relates to the actual building of your message. Most of us have to deal intimately with the problem of sermon construction. It is said of Henry Ward Beecher that throughout the week his fertile and active mind was constantly turning over sermon themes while he carried on his manifold parish, civic and literary activities. When Sunday morning came he turned over his mental stock, selected the theme that seemed ripest, and gave it to the people. Not many of us could emulate Beecher in this respect even if we would; nor is there any assurance that the method is a good one.

When it comes to the growth of a sermon, every preacher will have to work out his own technique the best way he can. Some men will find one method productive of results, while another will find good in some opposite method. Sermons are not conjured up out of thin air. A man cannot sit down at his desk, take his pen in hand, and say, "Go to! I will write me a sermon!" with hope of good results. It is true that sermons are prayed down; but by this expression which, by the way, may be exceedingly trite, I understand that a God-given message usually comes to a man when in quietness and reverence he waits in God's presence. But let it never be supposed that sermons are transplanted bodily out of the mind of God into the mind of the preacher. Despite the indubitable fact of their divine inspiration, sermons are human products and partake of the frailties, passions and prejudices to which the human mind falls prey. It is necessary for them to grow to maturity in the preacher's own mind and heart before they are given to the congregation; and such a growing is oftentimes a tedious process.

By all means, be sure that you have given adequate preparation to your message, both in waiting before God for the holy unction

with which to deliver it, and by holding yourself unremittingly to rigorous methods of study and thought. No man has a right to look to God for help and blessing in his preaching until he himself has done the very best that in him lies to prepare himself for the discharge of this solemn obligation. There will be times, of course, in every man's experience when he will be deprived of the time and strength necessary for adequate human preparation; and in those times God will come in a peculiar way to the preacher's assistance. I have never known God to let a man down when he stood in such a tight and difficult situation. But be sure you have a clear claim before you ask God to help you over the hard place.

Granting, now, that the sermon is in shape for preaching, what method of delivery shall be employed? There are four possible methods of preaching. The sermon may be committed to memory and recited word for word. It may be read from manuscript. It may be preached extemporaneously from notes. Or, finally, it may be delivered without notes of any character. Which shall be our method?

The first of these possible methods will hardly commend itself to any man. It would increase beyond measure the labor of sermon preparation and would seem to seal the message hermetically against any spontaneity on the part of the blessed Spirit. There are few men who could deliver a sermon in this manner without becoming thoroughly mechanical; and the inevitable tendency would be for the preacher to become a mere religious robot.

The method of reading the sermon from manuscript is looked upon with disfavor among our people generally. About all that needs to be said to defeat the prospects before any man is that "he reads his sermons." Perhaps the reason for this popular

attitude among us would be about the same as those so candidly stated by a dour old Scotsman who listened attentively while the new preacher read his message. After the service the preacher asked his auditor how he liked the sermon. The truthful man replied out of his heart, "I did na like it, and for three reasons. First, ye read it. Second, ye did na read it well. Third, it was na wuth readin'." I have known only one man among us who read his sermons, and he was one of the greatest leaders of our church in the northeastern section of the country. He wrote his message in shorthand, and frequently tore himself loose from his manuscript to move his hearers mightily by his impassioned eloquence. In his hands the read sermon became a thing alive and able to quicken its auditors into life. But this man, whose memory I hold in the highest veneration, was an outstanding exception. As a rule, the method of reading the sermon is inadvisable.

This leaves for our consideration only the two forms of extemporaneous address: that with notes and that without them. Which of these two methods shall be employed? In theory, at least, the ideal of pulpit method is to preach without notes. For most men, however, the ideal and the real are not one thing, but rather two separate and distinct things. I have heard it said, in favor of preaching without notes, that if the outline of the sermon is so complex that even the preacher cannot remember it long enough to preach it, there is small hope that the hearer will be able to retain it for any length of time. There is point to that argument. But, after all, there is something to be said on the other side of the question. Not every gospel theme, indeed it may be said not many gospel themes, lend themselves to such a coveted simplicity of treatment as that assumed in the argument quoted above. Then, too, while the method of preaching without notes can be followed easily by those preachers who, like evangelists, are dealing with a limited number of themes and are presenting the same messages repeatedly, it becomes a real problem to the man in the pastorate who is dealing with at least two brand new themes every Sunday. The ideal, let it be said again, is the sermon preached without notes. But it is folly for a man to sacrifice results to methods. It is better for a man to preach from notes and have real form and content to his message, than to preach without notes and deliver a sermon so mixed and formless as to leave only a dizzy

blur in the minds of those who have heard him.

More vital than the question of method, however, is that of the spirit in which the preacher delivers his message. A poor sermon delivered under the anointing of the Holy Ghost is better than the finest and most eloquent sermon preached without unction and power. The spirit of the preacher is, after all, the determining factor in the success of the message. Logical form and content will add mightily to a message that has the anointing upon it; but logical form and content cannot possibly redeem a sermon lacking in the touch of the infinite God.

What should characterize the preacher's manner in the pulpit? He should certainly be humble in his approach to his pulpit responsibilities. A pompous, self-important manner in the preacher will nauseate any crowd on earth. Moreover, God himself has a way of letting down a man who is conceited and self-important; and when God forsakes him, where is he? I am reminded of the young preacher who ascended his pulpit stairs in a carefree, jaunty, important manner. But when he came to preach he was lost in an impenetrable fog and ended in miserable failure. As he descended the stairs of the pulpit, a sadder and wiser man, an old mother in Israel awaited him with this sage counsel, "If ye had gone into your pulpit the way ye came out, ye would have come out the way ye went in." That counsel is truly divine philosophy.

It is of the greatest importance, furthermore, that the preacher keep faith with his hearers. He should make no statements that are not demonstrably true. There is nothing that destroys more completely or more quickly a preacher's reputation for cool, level-headed thinking than for him to make ill-considered and sweeping statements which he cannot prove. Keep faith with your hearers in your appeals to them, especially along evangelistic lines. How commonly do we sin against those who hear us in this respect! In approaching an altar call, we frequently appeal to our hearers to lift their hands as a request for prayer. And then, after they have responded in good faith, we forget to pray, but launch into the invitation in the hope of landing them at the altar. The only way the preacher can escape the danger of laying himself open to the charge of insincerity in making such appeals is to pray then and there for those who respond. Otherwise, his appeal is bound to look like a somewhat low de-

vice for getting needy people to identify themselves that they may be the better worked on. I grant you, we blunder here innocently enough; and I would not suggest for one moment that in appealing for hands for prayer we are actuated by ulterior motives. I simply suggest how such methods may appeal to the thoughtful, discriminating person who looks on. And as a concluding word of warning, it may be well to add this: Do not resort to psychological trickery in getting people to your altar. There is plenty of power in the preached Word to slay men and bring them to God; and if your inspired, impassioned message, backed by believing prayer, is not sufficient to bring them down before God, it is quite unlikely that any merely psychological tricks you may employ will do the job. You may get them to your altar; but, unhappily, that is not always the same thing as getting them to God. There is, of course, a perfectly legitimate psychological approach to an altar call, and mastery of such sound approach is all to the good.

Above all things, be tender, loving and kind in all your ministry to men. We live in a disillusioned and broken-hearted world. Behind the raucous laughter of this age is a stifled groan. Back of its tinsel exterior is a devastated heart. In the ointment of its pleasure is the dead fly of unreality, and to the finer sensibilities of men the whole mixture is an offensive, nauseating mess. Only in the Church of Jesus Christ, and especially in that part of the Church which still sounds out the ancient message, can be found anything that is abiding and true, and that satisfies the heart. Men and women sit before you in the hope that some sure word of promise and assurance may reach their souls. Be faithful to them, but be kind to them. Deal fairly and truly with them in respect to their sins; but point, as well, to the mercy and grace and power of the sovereign Christ.

For more than forty years Dr. Alexander Whyte was the pastor of Free St. George's Church in Edinburgh. During the later years of his ministry there, he had for his assistant Dr. Hugh Black. The custom was for Dr. Whyte to preach in the morning and Dr. Black at night. Whyte was an old-

school Calvinist who preached on sin until it seemed that even the delivering grace of God could not deliver from it. On the other hand, Black was inclined to be modernistic, with the somewhat light view of the sinfulness of sin so characteristic of modernism. It used to be remarked facetiously by the parishioners of Free St. George's that Dr. Whyte made everything black in the morning and Dr. Black made everything white at night.

It is not faithfulness to men's souls to make sin white; nor does it bring them much comfort to magnify it beyond the grace of God. The sweetness and reasonableness of the gospel is set forth by St. Paul when he declared, "Where sin abounded, grace did much more abound." Let this be the glad note of your ministry; sin, in all of its blackness and horror, abounding on every hand; but over against it, the healing stream from Calvary. Expose sin, but do it tenderly. Preach judgment, but do it with broken heart. Warn men of hell, but do it with tears.

Here, then, as I conceive it, is the function of New Testament prophecy. As prophets we live in a day vastly different from any day that has preceded it; yet the differences, vast though they are, are after all superficial, while the similarities are fundamental. The crying need of ancient times was for someone with ear attuned to the voice of God and with courage to speak out what God was saying to him. This is still our need. The prophet must needs possess the fearlessness of Elijah, the tenderness of Jeremiah, the sacrificial spirit of Hosea, the eloquence of Isaiah, the loyalty of Nathan, the faith of Habakkuk. He needs a bit of the spirit of each of them, combined with the sanctified individuality of his own soul, to discharge faithfully and successfully the solemn obligations of his holy office. So far as success is concerned, he is under no sacred obligations. God never promises any man success, nor does he require any man to be successful, as the world defines success. But He does require faithfulness. I challenge you today to determine for yourselves that you will be faithful ministers of Jesus Christ.

The love of the yielded heart will be genuine, because it is shed abroad by the Holy Spirit (Romans 5:5). Coupled with this there will be an abhorrence of iniquity and a delight in what is pure and good.—
SELECTED.

• We should in confidence search the Scriptures expecting to understand the message they contain—
This article gives some helpful suggestions on . . .

Methods of Interpretation

Fourth in the Series in

Introductory Studies in Our Holy Scriptures

J. W. Goodwin, General Superintendent Emeritus

THERE are many divisions in our Christian system, all claiming loyalty to the same Scriptures as their foundation of belief. These divisions may come from different points of emphasis, different methods of interpretation, or from the spirit of intolerance.

Would it not have been much better if our professed Christian enthusiasts of other days could have been more moderate in their declarations? And would not a more tolerant spirit of forbearance on the part of their critics have exhibited a truer attitude of the Christ whom both parties profess to love and adore? It would seem much better for us to look with a needed degree of charity upon those who may be led to differ with us and allow them the same liberty which we claim for ourselves. The Christian contentions of the past have brought a better understanding of some truths, and a clearer emphasis on important doctrines which for centuries were hidden under the rubbish of traditions and false methods of interpretation. We rejoice in all the good which may have come from radical criticisms and earnest contenders in the field of truth. We hold in due respect the conservatives who have tried to maintain a more reserved attitude, holding to old lines of tradition. However where carnal ambition and sinful contention have disrupted the unity of the body of Christ, where intolerance has driven sincere seekers for truth from the united body of believers, we hang our heads in shame and deep regret. We earnestly pray for the time when all shall be more truly moved by the unselfish love of Christ.

That there should be different points of emphasis is not surprising. It is evident, with the makeup of different personalities

and their diverse likes and dislikes, that there must be a wide distinction of points of view. Some of us have been led in the past to change our own points of view and thus place emphasis on truths which at one time were hidden from our understanding. Why then become so intolerant with others who are unable to fully agree with our efforts to explain truth? I suggest that all study more carefully the attitude of our Saviour; when His disciples even sought to call fire from heaven, and at another time tried to stop others who did not follow the Master although they were doing good deeds in casting out devils. His reply was simply, "Ye know not what spirit ye are of." Then He gave instructions to let the others alone. What a change there would be in the Christian world if those who were in high authority, instead of persecuting even unto death, could have maintained the sweet spirit of tolerance and rejoiced as did the great Apostle Paul that Christ was preached. However we are especially interested in methods of interpretation.

METHODS OF INTERPRETATION

Different methods of interpretation generally will lead to widely different conclusions. Rules which would apply to one method would not be fitting to another. Methods are general while rules are specific. We may therefore study various methods which have been employed in the interpretation of the Scriptures.

What shall be our method of approach? If we come to the Scriptures as a kind of "curio-shop," we may find many things to amuse and entertain. If we study the Bible from the standpoint of folklore we shall find much to surprise and create wonder. The story is told of Franklin in the literary

club in Paris. This club was especially interested in the late discoveries of the East, and the ancient nations, but made light of the Holy Scriptures. They classed all believers in the Scriptures as ignorant and superstitious. Franklin chose the Book of Ruth and found one skilled in reading whom he took with him to the club. As he announced his discovery of a very ancient bit of literature so important that he had secured a reader to make it more clear and impressive and as the reader recited the lights and shades in this ancient production, the crowd was struck with astonishment and seemed spellbound. At the close they burst forth with inquiries, "Where did you find this wonderful production of ancient literature?" His reply was something like this, "I found this in an ancient book which the ignoramuses regard as the Holy Scriptures." Yes indeed, there is much in the Bible which might be classed as choice literature.

The question may be asked, "How readest thou?" If the Book is so foreign that it must require a supernatural interpretation from a selected body of the priesthood, then it will be a book of fetish worship. Some seem to read the Bible and study its pages as a kind of hodgepodge, or a kind of medley of different ideas thrown together with no central plan. This method of approach and effort toward interpretation finds truth by accident or some special personal revelation. While others may look upon the Bible as a blind parable and it, therefore, may mean anything in the wild scope of the human imagination, any such method of approach must destroy the real meaning of biblical interpretation and draw the mind far away from the revelation of God.

II

As we proceed we may inquire, what our attitude should be in this investigation. As we advance we must never forget several important facts:

First, We should remember that our English Bible is a translation by human minds from another language; while the King James translation has come to us through the united effort of many able minds, and has had in a general way almost universal acceptance, and is read usually in our churches; yet able minds have undertaken to make some needed improvements in a few particulars. Before we place any blame for any particular saying or use of words we should be very faithful in our search for the original text when possible. At least we can compare other translations of the

same text and search the commentaries for their wisdom in the matter.

Second, We should take into consideration that the Bible is a compilation of many books written by different authors under very different circumstances, covering a long period of many generations. This must govern to some extent the interpretation of some difficult passages. There may have been some change in the use of words as has been the case in our own English language in the last four hundred years. Hence a compilation of different texts from the various writers of similar words and phrases must be used with great caution in trying to prove any doctrine.

Third, We must bear in mind that the Revelation was given in varied manners as well as at different times and was intended to suit the needs of stated times and conditions. Jesus speaking of divorce said that Moses gave directions because of the hardness of the people's hearts, but from the beginning it was not thus. And Paul said, "The time of this ignorance God winked at, but now he commandeth all men everywhere to repent." Some things were allowed in ancient times which could not be tolerated with the increased light now shining in the hearts of men.

Hence we must conclude that the revelation was progressive, and was given in parts as men were able to understand and obey. This seems also to have been the attitude of our Lord when He said, "I have many things to say unto you, but ye can not bear them now." But after His resurrection He was able to unfold to them more of the divine plan, some of which is clearly reflected in the lives and teaching of His Apostles. The writer of Hebrews would have told more about Melchisedec if the believers to whom he was writing had not been so dull of hearing. I have wished often that these people had been more spiritually inclined for I would have enjoyed knowing more about this Old Testament character myself.

Fourth, We should in confidence search the Scriptures with expectation of understanding the message they contain. Some of God's works in creation and in providence are often mysterious, although they declare the wonders of His being. His chosen revelation through the inspired writings is to be read, studied, and understood in harmony with the common methods and rules of language known and used by those to whom these messages were given. It will therefore be needful to give

a little attention to various methods which have been employed in the interpretation of our Scriptures.

VARIOUS METHODS EMPLOYED

1. We may start with the Traditional allegorical methods followed by the rabbis. We cannot undertake anything like a history of interpretation, which of course must begin with Ezra four centuries before Christ. But suffice it to say that he was a worthy scribe in the law of Moses and undertook to make the precepts understood by his people. Evidently Ezra did much in a devoted effort to make plain the law. However, in the years which followed there was much confusion, and either by Ezra or others who followed there came into existence what was called the "Oral Law." This law was a collection of oral teachings and traditional instructions pertaining to the interpretation of the various laws contained in the Pentateuch and the Prophets. It was Hillel who was born B. C. 70 and died A. D. 10 who undertook a system of interpretation. When about forty he attended the school of Shemaiah at Jerusalem. Afterward he founded a more lenient school in opposition to Shemaiah and gave seven rules of interpretation. These seven rules are not strange although they have been turned to justify strange interpretations of conduct. This man was numbered among the most devout leaders of the pharisaic scribes, and tradition gives him a very high rank of honor in the Sanhedrin. His system of rabbinical hermeneutics with his seven rules became the foundation of many different interpretations. It was these traditions to which our Lord referred when He so drastically condemned the traditions of the elders. Hillel uttered many choice sayings which have come down to us, among them are the following:

"My abasement is my exaltation." "What is unpleasant to myself that do not to my neighbor." "Judge not thy neighbor until thou art in his place." These sayings have been judged by some as similar to some of our Lord's sayings, but on further consideration it becomes evident that there is a wide difference between not doing and doing. Jesus put the obligation quite differently. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; this is the law and the prophets" (Matt. 7:12). I may refrain from doing to my neighbor what is unpleasant to me, but Jesus says that is not enough; I must do to my neighbor what is so pleasant to myself. Our Lord spoke with authority,

"Judge not that ye be not judged." Christ condemned the many traditions of His times which placed Him out of the school, of both Shemaiah and Hillel. As a teacher our Lord went back to the law and the prophets and built upon the first and second a great Commandment which, summarized, is "Supreme love to God and unselfish love to our neighbor." Thus by one stroke He swept away the whole mass of oral traditions, and with it, the oral law as an unworthy method of interpretation. Tradition may be illustrative and supportive of good doctrine, but can never become the foundation on which we may build a correct interpretation.

In the Hellenic world, Philo, a Jewish philosopher of great notoriety, who lived and taught in Alexandria in the beginning of the first century, established what he called the allegorical method of interpretation. While he followed much in the line of the rabbis in Jerusalem when dealing with the inspiration of their Scriptures, yet in order to make these writings more acceptable to the Greek mind, Philo devised the allegorical method of explaining many portions of the Pentateuch. His writings, which were very extensive, had a great influence on Greek thought as well as on the Jewish religion throughout the world. This allegorical method was brought over from the writings of Philo into some of the writings of the Christian teachers. Most fortunately there is only a little of this method found in the New Testament. By inspiration the Apostle Paul mentions only a few examples, while the writing of Clement and Barnabas abound with this kind of teaching. We may say also that Justin Martyr and Irenaeus are not wholly free from allegorical teaching. Much of the criticism of the great Origen may be attributed to this faulty method of interpretation. In fact many of the leaders of Christian doctrine indulged in allegories to sustain their teaching even down to the days of the Reformation. We regret to say that too often it may be found in later writings—even in our day. There are some beautiful allegories in the Bible, and such may be used to advantage, but as a method of exegesis or as a system of interpretation it must be regarded as very faulty and should be used only as illustrative of truth.

2. THE MYSTICAL METHOD IS EMPLOYED BY SOME. This mystical method is very closely related to the allegorical method which we have just mentioned. There are some allegories in the Bible, and Paul has treated them with caution. Whether or not this

method of mystical interpretation was the outgrowth of Philo's Allegorical Method I do not know, but it is evident that the allegorical interpreters have run into somewhat the same lines and have been classed with the mystical theorists. Clement of Alexandria held the position that there was a fourfold significance in the law of Moses, and must, therefore, be interpreted according to the natural, the mystical, the moral, and the prophetic view. It is true also that Origen held similar views. His position was that as man's nature consists of body, soul, and spirit, so the Scriptures must have a threefold sense, namely, the bodily which is the literal, the psychical which is the moral, and the spiritual which he distinguishes as the allegorical. Then coming down to the ninth century we may mention Rhabanus Maurus who recommended the four-method exposition; the historical, the allegorical, the anagogical, and the tropological. By anagogical he meant the mystical or spiritual, and by tropological the idea of a trope or figurative speech is implied. Among the more recent interpreters who followed this mystical method we must mention Emanuel Swedenborg. He too maintained the threefold sense which he called "the Science of Correspondences." According to this theory there are three heavens, the lowest, the middle, and the highest, and so there must be three meanings or significations in the Word. By using this method he interpreted the Scriptures according to their natural or literal expressions, their spiritual significance, and in harmony with their celestial import. It must be seen at a glance that this method opens the avenues to all kinds of error and personal interpretations which cannot be correct.

3. We now mention the PIETISTIC METHOD, which we understand is the method of inward light. While this is closely related to the mystical method, yet it is just as subtle in its own workings and possibly even more so. By this method the interpreter claims to be guided by an inward light, having received as it were an "unction from the Holy One." He therefore need not depend upon the meaning of words and their common use for he has an internal light of the Spirit which he holds to be the abiding and infallible Revealer of Truth. If all who follow this method could agree on the meaning of the Word it would doubtless have a wider influence, but this method opens up such a wide field of different interpretations that one is soon in the maze of ideas which lead nowhere. The seeker

after truth thus feels, while he is endeavoring to get out of mystery, that he is going ever deeper into the unsolvable mysteries. While this method carries on the surface the appearance of piety and devotion, and holds the lessons to be gained from the Word of Truth in the highest esteem, yet in the matter of exegesis it seems often more lawless and irrational than any of the methods we have named. It would soon lead to the path where everyone would do that which was right in his own eyes without a standard by which all should be guided.

4. Some have adopted what has been called the ACCOMMODATION THEORY. From this theory we are to understand that many statements of the Scriptures were made for the accommodation to meet the superstition, prejudice, and ignorance of the times. For example, when the Scriptures speak of miracles, vicarious sacrifice, the resurrection, eternal judgment, or the existence of angels and demons, it was only an accommodation to meet the ideas of the times. This theory was first introduced by teachers in Germany. One of the outstanding teachers was J. S. Semler who seems to occupy the first place in its advocacy. He made a distinction between religion and theology, and between personal piety and the teaching of the church. He substituted for the inspiration of the Old Testament the idea that the books were written by Jews whose religious notions were narrow and faulty. Therefore, it is not trustworthy as a rule of faith or practice. Much of it was written only in accommodation to the times of ignorance. Coming to the New Testament his claim was that Matthew wrote to the Jews of his time and therefore must record miracles in order to win them, but these miracles may have been simply exaggerations of facts. Stories could be told and retold and enlarged upon until there seemed to be a miracle when in fact there was none. His teaching contended that the Scriptures were written by men and were intended to be only temporary, therefore, many of their statements may be set aside as untrue. It need not be said that this theory is so destructive we should give it no attention.

5. It will only be needful to give a passing notice to the MORAL INTERPRETATION idea of Manuel Kant. Kant was a great thinker who gave emphasis to the idea of pure reason. To him pure reason was supreme and everything must bend in harmony with his idea of reason. While he is said to have held to the inspiration of the Scriptures;

yet from his standpoint their purpose was the moral advancement of men. Hence, if we come across passages of scripture which yield no profitable moral lesson when literally or historically understood, we may be at liberty to set them aside, and give them such meaning as may be in harmony with the religion of reason. However, this is not to be done with insincerity, or claimed that it is the meaning intended by the writer, but such meaning as may have been intended. Kant, therefore seems to have made the Scriptures of no value except to illustrate and confirm the religion of reason.

6. The MYTHICAL METHOD employed by Strauss in the life of Christ has been so fully discarded by the thinking public, we need say nothing. In all the essential parts this method belongs with the Rationalistic School for with them Nature is the standard and Reason is the guide. Their only use for the Bible is to make it sanction their own system of reasoning. Whatever is out of harmony with their idea of reason is either mythical, or used by way of accommodation, or the words supplanted by other more meaningful words, or the writer must have been mistaken, or unwittingly palmed off on us some apocryphal saying or similar explanations. It might have been better if these writers had come right out in the open and avowed themselves infidels, for what do the following rules laid down by Strauss really mean if not to question everything supernatural? Note these RULES:

"A narrative is not historical (1) when its statements are irreconcilable with the known and universal laws which govern the course of events; (2) when it is inconsistent with itself or with other accounts of the same thing; (3) when the actors converse in poetry or elevated discourse unsuitable to their training and station; (4) when the essential substance and groundwork of a reported occurrence is either inconceivable in itself or is in striking harmony with some Messianic idea of the Jews of that age." The rugged conclusions of these rules follow: (1) There can never be any such thing as a miracle. (2) If any accounts differ then both must be wrong and rejected. (3) No actor could ever be lifted by inspiration and speak of things out of harmony with

his times or beyond his knowledge or experience. (4) If any writer or speaker utters anything in harmony with some idea of the Jewish Messiah it must be regarded as untrue.

There have been so many branches of the rationalistic methods that there is no use in going into detail. They all so fully disagree with each other. However this has inspired many faithful and able thinkers who have come to the defense of the Word of God and exposed their faulty reasoning and statement of facts, that we may all rejoice and give glory to our living God who through His infinite wisdom has given us a Book which has withstood the critics' blast and has come forth as gold tried in the fire.

While it may be true that some of our Apologetic and Dogmatic defenders of Truth may have gone too far in their contention and have almost strained tradition and scriptural statements unto a breaking point, yet they should be honored for the loyalty and love of truth. And by their mistakes others have learned a better way to present needful facts in a clearer light. Liberalism has become just as dogmatic as the most orthodox creeds, and is just as narrow and bigoted in its accusations against the fundamentalists.

The method of approach and treatment of its language will have much to do with its interpretation. Hence we should make our approach in godly fear and due reverence, for it claims to be the Word of God and given in our eternal interests. The wisdom of God would demand that the message it contains was given to be sufficiently well understood in order to direct our pathway unto eternal life. Therefore, we should expect to find the language such as was known by those to whom the message was given at the time when written or spoken. That figures or symbols were used does not destroy the simplicity of the message, but on the other hand such language may make the thought more clear. Parables and allegories may beautifully illustrate truth and make it more real. Hence we must conclude that there is a key of interpretation which will assist us in our studies. For this we must humbly seek, asking the blessing of God upon our efforts.



Fortitude I take to be the quiet possession of a man's self, and an undisturbed doing of his duty whatever evils beset, or dangers lie in the way, in itself an essential virtue, it is a guard to every other virtue.—Locke.

WORDS OF WORTH

(A Sermon)

Evangelist T. M. Anderson

The words that I speak unto you, they are spirit, and they are life (John 6:63).

IN order to properly evaluate the Master's words we must give attention to the truth disclosed in the chapter, which records the discourse of Jesus on the subject of eternal life. The words of the text, together with the context, deal with the facts of life. We shall consider these facts under three divisions: The Lord of Life, The Light of Life, and The Law of Life.

THE LORD OF LIFE.

*The words that I speak unto you—*These are the words of the Master, words of authority from the Almighty, the speaking Son of God. We are to hear Him, who speaks as no man can speak. How meaningless and powerless are the words of men as compared with the Word of God which liveth and abideth forever. We know that Jesus is the Lord of life because He is the Source of life, the Strength of life, and the Spirit of life.

As the Source of life He declares Himself to be the "bread of life." "This is the bread which cometh down from heaven; that a man may eat thereof, and not die." Also, it is said, "In him was life." When we find Him, we discover life at its eternal source. Jesus only has life infinite and inexhaustible, and independent of all human and earthly conditions and relationships. He said, "I live by the Father; so he that eateth me, even he shall live by me."

No man has life in himself, for death reigns over every man because of sin. The only hope of life that any man has is in the living Lord of life. This Word of life was made flesh, and dwelt among us; He speaks the words of spirit and life unto us. He is the Fountain of life, the Freedom of life, and the Fullness of life.

Jesus, the Lord, is the Strength of life, even as bread imparts strength to the eater. We find in Him the strength to survive in a world of death. The living words of God supply the necessary enablement to keep us in the trials and tasks of life. Jesus met the tests of the tempter saying, "Man shall

not live by bread alone, but by every word that proceedeth out of the mouth of God." There is power in His words to defeat the wicked one.

The Lord of life is speaking continuously unto us the words of Spirit and of life. "The words that I speak," not what has been spoken in the past, but words being spoken in the present. This fact does not discredit the revealed word of scripture; it only shows us that there is constant communion with the Lord of life. This is necessary to our spiritual strength. Just as we must eat bread, not only once, but often in order to have strength; so must we partake of the words of life in order to survive in spiritual life. A breaking off from this divine speaking to the soul will result in spiritual weakness and starvation.

Jesus revealed this great truth when He said, "It is the Spirit that quickeneth." The Word of God is a living thing, made alive by the Spirit of God. It has the power to give life, to gird life, and to guide the living. The Scriptures, the written word of life, is a living source, made mighty by the Spirit. When preaching is in the Spirit, the spoken word becomes a power to convict and convince men of sin, righteousness and judgment. Jesus speaks to convict and convince men of sin, righteousness and judgment. Jesus speaks to us by the Scriptures and by the Spirit; the Scriptures are words already spoken, and by the Spirit Jesus continues to speak to us the words of life.

THE LIGHT OF LIFE

And they shall be all taught of God (v. 45). Proceeding from this quotation from the prophet, Jesus gives us the light of life in His teaching. His words give the true concept of life, and with that revelation He shows us the conditions of life and the crisis precipitated by that revelation.

Jesus is the Life which is the Light of men; He is that true Light which lighteth every man that cometh into the world. Only as we hear His words can we find the true conception of life. In order to give us the facts about life Jesus discourses on a fact about bread, that is, we must eat it

directly beneath the stencil; being transparent, it will not hide the figure being traced. The use of lettering guides is to help one to introduce well-drawn letters and words on the stencil. The correction fluid should be used whenever a mistake appears. The temptation to type or mark over the error must not be yielded to; a drop of correction fluid will hide a multitude of sins.

After all borders and designs have been drawn in, fold the bulletin at line No. 30. The bottom half will protrude about two inches. Fold this a second time. Be sure to have the cushion sheet underneath the stencil before folding. A second cushion sheet folded double should be placed in between the folded backing sheet (normally the back of the stencil, but now folded backwards) so as to make sure that hard-hit periods and commas will not show through on the opposite page. Take a piece of ordinary paper and fold over about one inch, make this sheet a little wider than the total width of the edge of the folded stencil and so placed, that the folded-over strip faces the side of the stencil about to be cut. This is to preserve the edges of the stencil as it is being rolled into the typewriter. Do not use the shift lever in turning the roller of the typewriter. With one hand holding the stencil firmly against the roller the other hand should be used to turn the roller one space at a time. This will prevent the roller from slipping on the oily surface of the stencil and also prevent its wrinkling. When page one has been completed use the sheet of paper on the edge of the opposite page, roll into the typewriter and make up page two. With the stencil thus completed, we are ready to place it on the duplicator.

It was only after many discouraging struggles, that the writer hit upon this simple method of placing the stencil on the duplicating roller without wrinkling the stencil. Secure a round cardboard roll (mailing tube) a few inches longer than the width of the stencil. After having removed the backing sheet and cushion sheet, roll the stencil around the card board roll up to the holes in the stencil's top which attaches to the buttons on the drum. Place the stencil on the pegs or buttons and while turning the drum with the crank, slowly unroll the stencil over the drum, holding firm the meanwhile. This will tend to prevent any wrinkling or crumpling.

These few simple suggestions carefully followed will go a long way toward an ac-

ceptable and neat appearing mimeographed bulletin. While it may be true, the mimeographed bulletin can never equal the printed bulletin these suggestions will help to improve its appearance.

Following are the dimensions for a home made mimeoscope:

Select two pieces of wood 1x2x18 inches, and three pieces 1x2x9 inches. Make an oblong figure with the two long and two of the shorter pieces. Secure a piece of plate glass or windshield 7¼ by 18 inches. Mortise the wood so that the glass fits evenly with the edges of the wood. At the top mortise two uprights 10¼ inches long so as to hold the plate of glass with its wooden border at approximately a 45 degree angle. The other short piece of 1x2 inches place across the bottom as a brace. Run two one-fourth-inch thick and one-and-one-half-inch wide strips across the bottom as reinforcements. Place four shingle nails at the top spaced to hold the stencil. Place a small lighted bulb underneath and you have an amateur's mimeoscope ready for use.

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Prayer with Works

A Chinese brought a number of his friends to the mission. When asked how he succeeded in getting so many to come, he said, "I got on my knees and talkee, talkee, talkee. Then I got up and walkee, walkee, walkee, walkee." Pray, and then work. Prayer without works is vain. Praying without working, like working without praying, is dead. Let us all "talkee" and "walkee."—SELECTED.

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Scripture Reading in the Public Service

"Faith cometh by hearing," and if only the Scripture is read as it should be read, there is no reason why the hearing of the Word of God should not produce faith, and thereby bestow blessing.

The five characteristics of good reading are: (a) Accuracy; (b) distinctness; (c) intelligence; (d) sympathy; (e) reverence.

The faults to be avoided are: (a) Indistinctness; (b) rapidity; (c) absence of emphasis; (d) false emphasis; (e) absence of care as to pronunciation.—W. H. GRIFFITH THOMAS.

The Person and Work of the Holy Spirit

As Seen by the Apostle Paul

James H. Garrison

THE person and work of the Holy Spirit holds a very dignified position by the Apostle Paul; however, he does not speak of the Holy Spirit as much as he did of the person of Jesus. It is quite evident that the apostle does not argue the question of the Holy Spirit, as to position with the Father as he did with Jesus, even though he does leave us to feel the question of the Holy Spirit's place with the Trinity is rather an accepted one. He does place the Spirit with the Lord and with God when he speaks of: "one Spirit," "one Lord," and "one God" (Eph. 4: 3-6). Therefore the apostle does see the Holy Spirit as God, or the Spirit of God.

Neither does the Apostle Paul attempt to show the character of the Holy Spirit as he did with Jesus. The characteristics such as love, meekness, humility, etc., are not ascribed to Him, but the apostle does present Him as the one great agent in drawing men to Jesus and to the Father.

It is in the work of the Holy Spirit that the apostle places the great emphasis. He is the one living, active, generating power, unseen but ever moving in the midst of the people of God, leading, guiding and directing the affairs of the kingdom, and who is found ever reaching out the hand to those who are without the kingdom, drawing them into the fold.

Thus it is, the Holy Spirit, the active agent of God as seen by the Apostle Paul carrying on in the Church and in this dispensation the work of God. He, the Holy Spirit, is then, God in action, the direct representative of God in this dispensation.

The Apostle Paul represents the work of the Holy Spirit as the "preliminary agent" in the work of salvation, and as the "agent in the crises of experience," and as the "agent in general ministrative work."

The Holy Spirit in the preliminary work is first shown as one who must operate upon the heart of man in order to be understood. For the natural man cannot understand the Spirit's operation, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness

unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2: 14). The Holy Spirit is shown as the only spirit which can thus act, "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Eph. 4: 4). Paul sees the Holy Spirit as the great searcher, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2: 10); and as the agent of one's knowing God, "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2: 11). Access to the Father for all men is seen through the Spirit, "For through him we both have access by one Spirit unto the Father" (Eph. 2: 18). In Romans five the apostle shows justification by faith, and this gives hope, but this hope is the result of the operation of the Spirit, for he says, "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (v. 5).

Thus we recognize Paul's position in a true sense of actual crises of experience, for as a result of a crisis there is newness of life, "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the boldness of the letter" (Rom. 7: 6). Also, Paul represents one who is changed from a state of condemnation to one of liberty, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 1, 2). The apostle sees the adoption, "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 14, 15).

The apostle not only recognizes this operation of the Spirit on the heart which

justifies us and brings us into adoption, but he shows the status of the new believer's heart, for he finds a warring principle within, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5: 17). Thus as in another place this condition is spoken of as a "double-minded" man. Therefore the apostle finds need of the operation of the Spirit on the believer's heart which will put to death or "mortify" the carnal mind, which is the cause of the warring spirit, by the quickening power of the Holy Spirit, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify (make to die) the deeds of the body, ye shall live" (Rom. 8: 11-13). Paul recognizes the fact of the necessity of dealing with the carnal mind, for he writes, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). Much of Romans eight is an argument which shows the Spirit's operation and deliverance.

The general ministrative work of the Holy Spirit is shown by the Apostle Paul in very many ways:

The apostle sees the Christian as one chosen by the Spirit, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). The Holy Spirit is the gift of God, "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit" (1 Thess. 4: 8). "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2: 12). The Holy Spirit is the renewing agent, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3: 5). The Spirit writes on our hearts, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in

tables of stone, but in fleshly tables of the heart" (2 Cor. 3: 3).

He is the witnessing one, "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8: 16). Also, He leads, "But if ye be led of the Spirit, ye are not under the law" (Gal. 5: 18). We also walk in the Spirit, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5: 16). Also, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 4). He is our Helper, "For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ" (Phil. 1: 19). Also, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8: 26). He is the strengthening one, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (Eph. 3: 16).

The apostle recognizes the unifying work of the Holy Spirit, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12: 13). And again, "Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). The Christian grows in the Spirit, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18). The manifestation of the Spirit is given for profit in various ways, "But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gift of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12: 7-11).

The Spirit is our teacher, "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 Cor. 2: 13). The apostle finds in the Holy Spirit our intercessor,

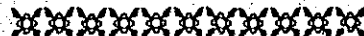
"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. . . . Likewise the Spirit also helpeth our infirmities: for we know now what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8: 23-27). We must also learn to wait in the Spirit, "For we through the Spirit wait for the hope of righteousness by faith" (Gal. 5: 5). We also live and walk in the Spirit, "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5: 25). It is the Spirit which giveth life, "Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life" (2 Cor. 3: 6). He also giveth liberty, "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3: 17).

The Christian is abounding in the Spirit, "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15: 13). Also, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2: 4). There is also fellowship of the Spirit, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy" (Phil. 2: 1, 2). We worship God through the Spirit, "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3: 3). The Holy Spirit is the sealing one, "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1: 22). And, "Now he that hath wrought us for the

selfsame thing is God, who also hath given unto us the earnest of the Spirit" (2 Cor. 5: 5). Also, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1: 13, 14). "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30). Thus the apostle finds the marvelous sealing of the Christian by the Holy Spirit.

We also become temples of the Holy Spirit, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16). We also love in the Spirit, "Who also declared unto us your love in the Spirit" (Col. 1: 8). Also, we joy in the Holy Ghost, "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost" (1 Thess. 1: 6). Thus we become fruit-bearing Christians, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5: 22, 23). "(For the fruit of the Spirit is in all goodness and righteousness and truth)" (Eph. 5: 9). He also is the foreteller, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4: 1).

The apostle finally sees the Holy Spirit as the constant searcher and revealer of the human heart, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2: 10). "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3: 5).



The Christ of the Cross

If the Church is at bay, it is not because she has no gospel, but because she has whittled out of it every disquieting and warring element, and has preached a "God of love" who is little more than an everlasting amiable stream of tendency. Yet that is not the God of the Bible, and it is certainly not the God of Calvary. Whenever the New Testament thinks of the cross, it is as something that intervenes, in the divine mercy, for all who will accept it, between men, and something too terrible for words.—SELECTED.

Why Sermon Series?

B. H. Maybury

THE pastor as a preacher in time becomes a familiar voice to those who hear him often. The best of preachers, however much-beloved of their people, unless they are very unusual, in time lose the edge of novelty that makes the visiting preacher or evangelist such an attraction and stimulation to the attendance totals of the church. This discrimination in interest is not personal with the people, but psychological. Men simply are built that way.

There is a way by which a pastor may add zest to his preaching and lend charm to his pulpit efforts, as well as to regain for himself for a season, at least, that glamour of interest common to the evangelist or guest speaker. That is for the pastor to plan, announce, and preach a special series of sermons. Interest among the people will thus

when attendance stimulation is more needed. One winter I preached a series of sermons on The Ten Commandments. It proved not only a great stimulator to attendance in the dead of winter, but also provoked comment and interest from numerous sources, especially from the young people. It seems they became greatly interested in the series. Certain of the sermons put iron in some of their souls, and helped to fix in their minds truth and character-building qualities.

Sermon series should not only be timed properly, but also spaced effectively. They should not be extended too far afield, lest the interest thin out and dwindle away. Sermon series will command all the resources and ingenuity the preacher possesses to make them the aid in gaining the

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be quickened and attendance stimulated because of the appeal to the people generated by this "different and special" preaching program by the pastor. Also, in this way he will be able to get certain truths home to many more hearers because of the "special" occasions created by the announcement of and resultant interest in the sermon series.

A pastor will find a sermon series beneficial to himself as well as to his work. The extra work involved in the planning and preparation of the series quickens his own mind and heart in interest and gives him a sense of accomplishment as he studies and masters the truths connected with the themes announced. He will know that sense of pardonable pride which every true artist feels when a fine piece of special work is created by his skill.

If a sermon series is to be effective, the series must be timed properly. By this we mean, it must be used at a time in the year

objective desired. We heard of a fellow who asked a man, "C-c-an you g-g-give m-m-me f-f-fifteen m-m-minutes?" The man replied, "Certainly, what is it?" and the other replied, "I w-w-want to have f-f-five m-m-minutes c-c-conversation with you." The idea of the series is not to take four services to tell the people what you could in two, just for the sake of having a sermon series. The series on The Ten Commandments, which we mentioned, was unusually extended for Sunday night sermon series, but the subject matter was so interesting in itself, as well as offering such freshness of variety on each occasion that it really sustained itself easily over the longer period. Usually it is best to take a month of four to five Sundays, and try to confine the series to this length.

A sermon series is consecutive sermons treating with parts of a subject, or portion of truth, as "The Ten Commandments," or a series on "Prayer"; or else sermons re-

lated to each other in a connective way, such as a series on some such moot questions, as "Does God Answer Every Prayer?" "Is Conscience a Safe Guide?" "Are the Providences of God Always Fair?" "Is There a Second Chance After Death?" "Will the Unreached Heathen Be Lost?"

Sermon series may be planned during special seasons of the church year, or leading up to certain outstanding events in the church year, or history, such as sermons on The Holy Spirit before the observance of Pentecost. Holy Week and the weeks prior and leading up to Easter offer a splendid opportunity for worth-while series.

Sermon series may be planned to appeal to our friends and nonchurchgoers, whose curiosity may draw them in to hear what the preacher has to say on some vital questions and themes. In several places we gave prayer meeting talks on The Lord's Prayer, which brought in folks from other churches desiring to hear our comments on certain portions, such as "Lead us not into temptation."

One August I announced a series of sermons on "Some Vital Questions of Christian Attitudes." Realizing that many churches were closed on Sunday evenings and desiring to attract some of these foot-loose church members, as well as to stir up my own vacation-minded people to faithful attendance, we planned what we thought was an interest-provoking series. The sermons were as follows:

- Should a Christian Drink?
- Should a Christian Use Tobacco?
- Should a Christian Play Cards, or Dance?
- Should a Christian Attend the Theater?

We not only realized our attendance increase, but incidentally, unwittingly stumbled into the news headlines every Saturday on the church page, for the news editor played up our series for us, unsolicited. Another thing we planned to accomplish in this series was to give our new as well as old Nazarenes clearer reasons for the convictions we have regarding these matters, and better fit them to meet a gainsaying world with ready answers as to the "why" of our separation from these indulgences, so commonly engaged in by the modern church members.

We have given profitably a series of sermons on "Out of Egypt into Canaan," treating of the types of Christian life and experience contained in the history of Israel in those days. Many of our new Nazarenes are not acquainted with the terminology of the holiness movement as are the older ones

who date back to the days of twenty-five years ago. Some terms used in sermon and song among us, such as "Beulah Land," "Canaan," "Egyptian bondage," "Red Sea crossing," "Not a hoof shall be left behind," "Crossing the Jordan tide," "Milk and honey," "Corn and wine abundant," "Kadesh Barnea," and many kindred terms and phrases are Greek to many Nazarenes today. In giving this series we purposed to hang word pictures on the walls of memory, and so acquaint our hearers with the lessons in typology connected with this portion of the Old Testament scriptures that their vocabulary would be enlarged, their spiritual appreciation of our hymnology would be heightened, and their experience enriched by the knowledge and understanding of these luscious truths of the Christian life. This was the series:

In Egyptian Bondage, or The Type of Sinful Life.

Moses, a Type of the Divine Deliverer.

Out of Egypt, or The Red Sea Crossing of Regeneration.

Wilderness Wanderings, or A Type of the Believer's Life.

Kadesh Barnea, or Jordan, or Getting Sanctified.

Canaan Land, or A Type of the Sanctified Life.

It is one thing to draw the people to hear us by announcing an interesting series, and another thing to be able to produce enough in our sermons to whet their appetites for more as we go along and to maintain the interest. One preacher recently confessed to having announced four sermons in a series, and after preaching two of them found he had run out of material with which to finish, because he had not properly prepared beforehand. How embarrassing! How needless! Be sure your gun is loaded before you start out for bear.

The following series are given merely as suggestions:

THE FUNDAMENTAL DOCTRINES OF OUR CHURCH

CHRISTIAN ETIQUETTE

Christian Behavior (Conduct)
Christian Conversation
Christian Courtesy

PROBLEMS THAT PERPLEX

The Problem of Faith and Feeling
The Problem of Providences
The Problem of Divine Healing
The Problem of Unanswered Prayer
The Problem of Getting Established

The Preacher's Magazine

CHRISTIAN RELATIONSHIPS

The Christian in the Home
The Christian in the Business World
The Christian in Community Life
The Christian in the Church

CHRISTIAN SOCIAL LIFE

Christian Companions
Christian Courtship
Christian Marriage
Christian Homes

CHURCH AND HOME

Being Parents
Being Sons and Daughters
The Church and the Home

THE MIND SERIES

The Carnal Mind
The Double Mind
The Evil Mind
The Pure Mind
The Sound Mind

THE HEART LIFE

The Evil Heart of Unbelief
The Deceitful Heart
The Divided Heart
The Pure Heart
The Kept Heart

CHRISTIAN DEVOTIONS

Reading the Bible
Having Secret Prayer
Conducting Family Worship

THE CHRISTIAN WORKER

The Worker's Motive
The Worker's Method
The Worker's Judgment
The Worker's Reward

NEGLECTED PEOPLE OF THE BIBLE

Old Testament—
Isaac, the Gentle Life
Laban, a Man of Today
Simeon and Levi, Bad Brothers
Caleb, and His Perpetual Youthfulness

Obadiah, A Palm in the Desert
Gehazi, and His Modern Representatives
Ebed-Melech, the Ethiopian.

New Testament—

John Mark, a Study in Development
Aquila and Priscilla
Apollos
Onesiphorus, and the Memory of His Kindness
Dorcas

There are a number of series which admit of worth-while development, too numerous to mention here, but which are given without elaboration:

Mountain Scenes of the Bible
The "I Will's" of Christ
Some Great Bible Nights
The Beginnings in Genesis
The Beatitudes
Series on Prayer
Series on Faith, and Its Phases
Series on Holiness
Series on Prophecy
Series on Books of the Bible
Series on Tithing
Series on The Parables of the Old Testament

Series on The Parables of Jesus
Series on The Miracles
Series on Types of the Old Testament, such as Tabernacle, Offerings, etc.

Series on Bible Men
Series on Bible Women
Series on Bible Children
Series on Bible Homes
Series on the Great Psalms
Series on Great Chapters
Series on the Sermon on the Mount

There are many books that can be secured which are helpful to the study and research incident to developing sermon series. This is a side of the matter that one must go into for himself, if these helps are to be secured and enjoyed.

Giving Lifted into the Realm of Worship

It is just as sacred and holy to give as it is to pray, or testify if it is done in the right spirit. It is also a command, even as praying is a command. Every pastor should lift the giving of tithes and offerings to a higher plane so it will become a joyful and sacred service. In order to do this he should very diligently study the Bible, both the Old and New Testaments, and observe all that the Law, the Psalms, and the Prophets have to say, as well as the teachings and parables of Christ, and specifically the teaching in the Epistles. It would not be any time spent in vain if he would read the Bible through once carefully, specifically to learn all it teaches concerning giving. Then teach it to his members. It would be well for the pastor to talk less about "collections," and more about "the grace and worship of giving."—JOSHUA STAUFFER in *The Gospel Minister*.

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"I Welcome You into this Church"

Ernest E. Grosse

SO reads the ritual in the Manual for the reception of members. Hence we read it hastily in order to dispose of the necessary formalities, and a few more names are added to the roll of the local church. "I welcome you into this church" we repeat. But do we? That individual or group of individuals who stand before us to take their church vows have heard the word of truth, the gospel of their salvation; they have seen the light and have walked in the light; they have responded to the call of the Holy Spirit through the minister of Jesus Christ; they are truly born again and are witnessing a good confession both by word of mouth and by the lives they live; they now desire membership in the visible church. They believe in the church; they believe in our church, our creed, our mission and our ministry; now they present themselves for membership and they look to us ministers to express in behalf of the church, the assurance of their acceptance, and the confidence of the church in their testimony. Having received such assurance they also must be made to feel the deep significance of the step which they are taking. But they will feel it only to the extent that we ministers feel it, and to the extent that we are able to express that feeling.

As a unit of ecclesiastical value, a member of the church ranks relatively high. Our membership requirements are rigid. We sift out much that would provide mere statistical material; thus those who come in under our stringent regulations constitute only the "cream" of church membership. We attach greater significance to quality than we do to statistics.

The reception of members in our churches should be made an impressive occasion both to the minister and also to those being received. A feeling of gratitude to God for being counted worthy of acceptance by the church should be experienced by the candidate, and also he should have a consciousness of the magnitude of the responsibility

which he is about to assume. When receiving new members, the minister should seek to create impressions that last. Such impressions will be valuable in combating temptations and in aiding the members to remain faithful to the church. To intone our "Dearly beloved, the privileges and blessings which we have in association together in the Church of Jesus Christ are very sacred and precious," etc., as a court crier would repeat his time-worn and musty ejaculations, is to abuse both the Manual and the people who are being thus received into the church. Brethren, let us be human about the matter. The candidates who stand before the altar have human feelings and emotions; and the more deeply they are stirred on this important occasion, the better for all concerned.

To accomplish this successfully we must begin our preparation long before the candidates stand before us to be received into the church. The creation and formation of Nazarenes is a task which demands the united endeavor of God and man. Good Nazarenes are priceless. Prospective candidates for membership should be studied individually by the pastor in co-operation with the membership committee in order to discover any deficiency, warp or bias which would weaken or disqualify them for full-fledged membership. Please do not begin to deal with them by thrusting a membership questionnaire under their noses to be signed as a contract without having given them knowledge of our rules and standards, and the reason for them. The shock thus produced may occasion their loss to the church both in the capacity of members and friends; they may never attend the church again.

If there are valid reasons for our position with respect to the lodge, divorce, the use of tobacco, and the frequenting of certain questionable amusements, these facts should be recognized by the wide-awake pastor, and the reason for our position with respect to these, clearly and intelligently defined

from the pulpit, or with them individually, so that the questionnaire, if used, would constitute no shocking and unfamiliar barrier to membership. Too frequently these membership requirements are disclosed to prospective members in a semi-cowardly manner; the questionnaire in the hands of the candidate, the pastor backs off a safe distance, from which point he may observe the candidate, anxiously hoping that he will survive the shock.

The delegation of power to the pastor to receive members into the church is not without hazard. If the prospective member is good and the church is below par, membership for that individual will constitute a liability for him unless he is strong enough to lift the entire church to his level. If the church is strong and the prospective member is ineligible, he will constitute a liability to the church and weaken it proportionately. The reception of new members should constitute a mutual asset, shared equally both by the receiving church and the candidate being received. We will assume that in most instances such is the case. The reception of the candidate then should be a deeply significant occasion; to rush the matter through is unfortunate, for the purpose of a public reception is thus lost and no one is impressed.

Careful planning then, plus the appropriation of sufficient time is recommended both for the benefit of the candidates and the church. Our doctrines and rules should be clearly defined. Satisfy the church as to the qualifications of the candidates. Give them opportunity to offer a word of personal testimony. Make them feel that they are being warmly welcomed into the church, and that the church and pastor eagerly anticipate happy fellowship with them in service in the days to come. State clearly what the church has a right to expect of them,

and what they may expect of the church of which they are becoming a part. Take pains to impress upon them the fact that you are offering them our name—the name Nazarene. Charge them to guard it carefully against misrepresentation or abuse. Urge them rather to enhance its value and its meaning.

Remind them of the fact that in uniting with the local church, they are not uniting with an isolated group of free-lance Christians, but with an established, sizable, aggressive, evangelical denomination; aid them in becoming denominationally-minded. Help them to feel that they are a part of the whole church, home and foreign missions, the educational set-up, our publishing program, etc. Urge them to subscribe immediately for our church periodicals, the *Herald of Holiness*, *The Other Sheep*, *Come Ye Apart* and, if they are young people, to *The Young People's Journal*. Enroll them in the various subsidiary organizations of the church to which they are best suited, the W.F.M.S., the Sunday school, the N.Y. P.S., the Prayer and Fasting League. Acquaint them briefly with our financial set-up, general, district and local. Impress upon them the benefits of tithing and what its practice has meant to the church at large. These matters, introduced at the outset, will pay huge dividends in the long run. It is easier to persuade people to adopt our methods at the time of their reception into membership than it ever may be in the future.

A final word: It is better to receive members into the church less frequently and allow more time to make the occasion properly impressive, than to receive new members one at a time and hurry the matter through with a view to economy of time. Members are valuable. Don't waste them.

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Who Is He?

I beseech you, dear brethren, remember that Jesus Christ is something more than a social reformer, though He is the first of them, and the only one whose work will last. Jesus Christ is something more than a lovely pattern of human conduct, though He is that. Jesus Christ is something more than a great religious genius who set forth the Fatherhood of God as it never has been set forth before. The gospel of Jesus Christ is the record, not only of what He said, but of what He did; not only that He lived, but that He died; and all His other powers, and all His other benefits and blessings to society, come as a result of His dealing with the individual soul when He takes away its guilt and reconciles it to God.—

ALEXANDER MACLAREN.

Jesus' Method of Evangelism*

Milton E. Poole

JESUS of Nazareth was the world's most accomplished preacher. With a ministry that was brief but epochal, with a message that was startling to the finish, and with a heart that was saturated with a dynamic love He mastered His audiences. His preaching had the definite stamp of Mosaic and Oriental forms. His personality, message and method drew attention from all classes of people. To audiences that varied in size from the single listener to the thronging multitude, He proclaimed His vital message. His success as a preacher should be judged both by His personal mastery of His audiences and by the creation of the ideals that have left their impression upon the homiletical methods throughout the ages.

The ministry of Jesus as presented by the Gospels is under three aspects; teaching, preaching and miracles. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). However, His work of evangelism cannot be confined to any one of these aspects, for each contributed to His success as a proclaimer of "good tidings." The condition of His day had much to do with the methods that Christ used. The political world was in unrest, the social order was unbalanced, the moral condition and ethical standards were at a low ebb, the Jewish colonies of each major city were unable to furnish a religious impetus—all these were asking for a reformation. The world needed an invigorating message and a forceful personality. Christ could meet the demand. With the Jewish people adhering to traditionalism and always looking to the past, and with their undue emphasis on externalism, emphasizing the letter of the word more than the Spirit—in the midst of this situation Christ was to disrupt the present methods with His radical means. To a people that were accustomed to second-hand thinking were to come the words of authority, fresh and pungent. This new thought

was to start a revolution that was never to end. These three things: the method of His approach, the manner of His message, and the response gained are of importance to us as we study "Jesus' Method of Evangelism."

I. HIS APPROACH

Jesus was not confined to one method. Whether it was the one person by the well, the thousand by the seaside, or the group under the porch, He was not bound by past practices. His ministry reached both city and rural districts.

Undoubtedly, the single practice which contributed most largely to the dynamic ministry of Christ was His habitual practice of much prayer. And it is interesting to reflect that this habit, without question, surely must have been started in His youth, and thus well established to the time of His death. Before making any approach to man, His approach was always to God, and then to man. This was one of the major secrets of His success. Having sought the will of God and obtained the leadership of the Spirit, then He was enabled to work with God to destroy the works of Satan. And is this not a wonderful lesson for the minister of today?

Another aspect in His method of approach is that Jesus made His preaching intelligible. Even though His words fell on dull ears they were always understood. Whether it was the king or the beggar, the social status made no difference. He adopted the normal method of approach to a man's life, the approach to his intellect. The emotions can be stirred, and the will moved to action only by a presentation of intelligible truths. Otherwise fanaticism is the result.

With this intellectual approach Jesus never failed to touch the emotions of His listeners. He was a master in His method. Whether it be anger, amazement, joy, or sorrow; He had a purpose in it all, knowing that emotion gives worth and power to religious problems and duties.

Through it all Jesus was headed to the man's will—that will which had been pitted against God's will—for He realized that submission is an act of the will is the basic principle of true religion. Having been en-

throned in the will of the individual, He then was his true life.

These three emphases, in the same perfect balance with which they were employed by Jesus are essential for the successful minister of any age—the approach to the intellect, the appeal to the emotions, and the action of the will.

Jesus avoided the use of the same path to every heart. Whether in the temple, or the synagogue, in the homes of the people or in the open air it made no difference. From early morning until late evening and often after nightfall, Christ was busy. He did not confine His ministry to any particular season. At all times He was intensely busy. He could be found speaking to the crowds or to the individual. Jesus always responded to the call of need whether it was physical or spiritual.

His approach was not always made alone but sometimes with His disciples. Perhaps He would first send the twelve or the seventy to lead the way. Whether the individual, the group, or the crowd He individualized the gospel to man.

II. HIS MESSAGE

It was no trouble for Jesus to secure the attention of His audience. He knew how to make the occasion respond to His desire. A parable, a miracle, a drink of cool water, a walk through a grain field—any of these would serve to secure attention. Then with the dignity of a master He would deliver His message. He adopted the monologue, now the prevalent method of Christian preaching, but often permitted questions and responses from His audiences. Throughout the entire time He had that mastery of His audience that an orator would covet. His personality, His insight into the character and thought processes of man, the fitting of the discourse to the occasion, His recognizing the moment of supreme interest—all contributed to His mastery of His audience.

Jesus was always surprising His listeners. Each occasion would bring forth a new aspect of His message. Never would He himself usurp the place that the message was to have. He spoke of the "kingdom of God," of eternal life, sin and righteousness, the fact of death and the resurrection, of God the Father. All these themes were essential to His message.

Jesus expressed Himself with force and beauty, not disregarding the materials of thought as He placed emphasis upon the form. He was a superb illustrator, saturating His messages with word pictures. The

use of the simile, metaphor, or parable was more than frequent on any occasion.

Jesus employed several methods of expression. He was skilled with interrogation. The records of His words give us two hundred and thirty-seven distinct questions that Jesus asked. By a most unexpected question He could always control the audience. He was likewise skilled in denunciation. He severely denounced the wickedness of the people, for Jesus hated sin. To the Pharisee, the hypocrite, or whoever was in need of having his heart depravity exposed, Christ was frank in His denunciation. Perhaps He would use the method of persuasion or the art of repetition to gain the souls of men. Whatever the situation you could be assured that He would use the right and proper form of expression to search the soul. Jesus preached the gospel of hope, of love to God and man, and eternal salvation. His ministry resulted in a community of redeemed souls and healed minds and bodies.

III. THE RESPONSE

Having considered His approach, and His message, we will now reflect on the response which was gained from His ministry.

The audiences of Jesus can be easily classified according to their response to His message. The majority of them could be fitly described as apathetic in their response. With His contact with the rich or the poor, Jew or Gentile, all were moved with a desire to witness this strange Man who "spoke with authority." Yet because of their undue emphasis upon externalities and their benumbed spiritual senses, the majority were unable to comprehend the true import of His messages.

Others were stirred to antagonism. The Sadducees and the Pharisees even though unsympathetic with each other, yet were united in their opposition to Jesus. From the beginning of His ministry unto the end He met the criticism of the so-called religious people of His day. His open denunciation of their inner relationship with God the Father served to expose the filth of the inside of the cup—their inner pollution.

However, He did have a large class who were appreciative hearers—the blind, the lame, the diseased were all transplanted into heavenly citizenship with His spoken word. Yes—the common people heard him gladly! His most appreciative hearers were the Twelve. Even though at times they failed to comprehend, yet into their hands was intrusted the commission of "Tarry Ye" and "Go ye."

* Paper presented at Southern California District Preachers' Retreat, October, 1942.

The principles that gave power to the preaching of Jesus certainly should be translated into the pulpit of today, with the exception of certain elements that belong exclusively to Jesus. From the suggestions given by A. R. Bond in his book *The Master Preacher* I have adapted the ten following principles, by which, doubtless, each of us could profitably examine his own ministry:

IN RELATIONSHIP TO HIS MESSAGE

1. The minister must accept the message as from God, the minister is to be merely the voice.
2. The minister must be an embodiment of his message, the incarnation of the truth.
3. The minister must not depart from the entrusted message, the Holy Bible.
4. The minister must strive for the best method of expression for each truth.

IN RELATIONSHIP TO HIS PEOPLE

5. The minister must attach the greatest value to each moment.
6. The minister must maintain the common ground of brotherhood and friendship.
7. The minister must remember that his is a life of self-forgetfulness.

IN RELATIONSHIP TO GOD

8. The minister must live a life of prayer to preach a message of authority.
9. The minister must realize and depend upon the leadership of the Holy Spirit.
10. The minister must have the cup of suffering and sacrifice from which comes the flow of victory. He must have his Gethsemane.

Public Prayer

I DEEM it needful to say something on the subject of "Public Prayer." It is remarkable how helpful a good, appropriate prayer is in the beginning or close of a service. We preachers have a way of saying, "Brother So and So will now lead us in prayer," and the person offering the public, audible prayer largely leads the people in their thoughts, devotion, and worship.

It is a wonderful thing for the congregation to be really led to God in prayer; not led into discussion, into rambling talk about nothing, a ventilation of theological views, or a flood of words with practically

no meaning. Let us guard ourselves against a superfluity of words that have no bearing on the need of the hour. Let us guard very carefully against first person, singular number. Remember you are leading the people. Say "we" rather than "I." It is right and proper in private prayer to use the first person. Remember you are leading the people, and you must in a peculiar and blessed way, represent and speak for the people.

Remember the Lord Jesus said we are not to be heard for our much speaking. If you pray too long in public you tire the people and hurt the service. You are not likely to pray too long in private prayer, in your devotions. . . .

Guard against any effort at eloquent prayers. Do not begin too suddenly, when called upon; poise yourself for a moment; think about the greatness of the God you are approaching. Be sure you are not praying to be heard of men, and to please them with your eloquence and the comprehensiveness of your petitions. Keep God in your thoughts. Do not try to work yourself up into a fervor. Be honest, sincere. It is no means of grace to an audience to try to pray through your nose, or to imitate a state of feeling that you do not have.

You are called upon to pray at the grave side; the snow is on the ground, the people are shivering; remember that you are not in a camp meeting in August praying for the conversion of sinners and the sanctification of believers. Have sense and learn to adjust yourself to your God and fellow men in the various conditions and emergencies of life.

You are called upon to pray at the laying of the cornerstone of a university. If you do not guard yourself you will fall into making an address to the people, a declamation instead of humbly and in a few well chosen words asking God's blessing to rest upon the institution. While you should not yell at the top of your voice, you should not bury your face in the corner of the bench and mumble your words so no one can hear you.

I have said quite enough; these are mere hints and suggestions.—H. C. MORRISON, to young preachers.

The Holy Spirit gives freshness to the body, strength to the heart and soul, and the brightness of life for a testimony to others.—J. O. HOUSE.

A Not Uncommon Experience

Albert H. Baldinger

THE Sabbath day's work had been no heavier than usual, two sermons, a Bible class, young people's service, a committee meeting and one or two sick calls—but naturally the preacher was weary and needed rest. Nevertheless, when he lay down for the night his hungry homiletic mind turned involuntarily to possible texts and topics for the following Sabbath. But why bother about that on Sabbath night? He would settle such matters tomorrow or day after tomorrow.

RESORTING TO RECONDITIONED SERMONS

Monday morning was taken up with correspondence and other miscellaneous matters that had accumulated on his desk. Tuesday morning his reading and ruminating failed to yield any timely text or arresting subject. The study hours of Wednesday necessarily were devoted to preparation for the midweek service. (Wednesday evening had not yet disappeared from the church calendar.) Thursday, still unanchored to a subject, he found himself drifting first in one direction, then in another, now toward the cold north of law and logic, again toward the warm south of sentiment, one moment attracted by the old east of conservatism and the next by the new west of modernity. He summoned F. W. Robertson from the shelf, then Joseph Parker, MacLaren, George Adam Smith, G. Campbell Morgan and others, all to no avail. Nothing took hold. Friday the pressure of the approaching Sabbath was terrific. His mind went into a flutter, refusing to focus. It was late and the preacher was adrift on a boundless homiletic sea, with no fixed star to steer by and no particular port to steer toward.

Saturday morning he did the only thing he could do; he seized an old sermon, hastily reconditioned it, and approached the Sabbath with an accusing conscience, a crippled self, a sense of defeat and frustration. All of which may have been God's mysterious way of getting that old sermon revamped; possibly so, but one would have reason to suspect any such rationalization.

PLANNED PREACHING IS EXCITING BUSINESS

If this were a description of an uncommon experience, it might be dismissed as

An Editorial on Planned Preaching by Professor of Practical Theology, Pittsburgh-Xenia Theological Seminary.

of no consequence, but it is not uncommon. Many preachers have had it repeatedly, few of us escape it entirely. Is there any remedy for this mortifying experience? There is. The simplest and most effective "escape mechanism" is planned preaching. If a young preacher would avoid the time-killing, nerve-wracking business of finding hit-and-miss texts and topics, let him plan a series of sermons on a given subject covering a reasonable period of time, always, of course, with due regard to local conditions and seasonable changes. If he would escape the unhappy experience of drifting aimlessly from week to week, let him form the habit of charting his course well in advance, and sticking to it, not slavishly perhaps, but purposefully. If he wants to know the satisfaction that comes to a master workman, let him learn to build from carefully prepared blueprints and specifications. Preaching is exciting business, and it is never more exciting than when it is planned.

Some of us never have been able to plan a course of sermons covering an entire year. We have tried it several times but without success. Changing times and seasons, unforeseen events and circumstances, varying moods and interests always played havoc with long-timed plans. Furthermore, we never have been able to preach through a year or through any considerable period on subjects fixed by an ecclesiastical calendar. The general theme, the plan and the time of the series had to be of our own choosing and our own making.

CONGREGATIONS APPRECIATE PLANNED PREACHING

It is all nonsense to say that the average congregation does not take kindly to serial preaching, that after the second or third sermon in a series the people lose interest. Experience, our own and that of countless others, teaches quite the contrary. It depends, of course, upon the character and content of the series. People would soon weary of a series on some secular or semi-secular subject like "Religion and Indus-

try," or "The Christian and the War," or "Marriage and Divorce." But does anyone suppose that people lost interest when George Matheson preached 17 biographical sermons from the Old Testament? or Mackay of Glasgow 22 sermons on "Bible Types of Modern Women"? or when Charles R. Brown preached for two months on Job and six months on Isaiah? or when G. Campbell Morgan preached for three months on Hosea?

To the foolish notion that only extraordinary men can do this thing successfully, the reply is, to quote Canon Streeter, that "a connected series on any subject by a man of moderate ability will make a far more permanent impression than an equal number of sermons by a brilliant preacher." Depend upon it, if a man is doing a substantial piece of work, interest will grow as the series advances.—*The United Presbyterian.*

Power and Pep

Paul S. Hill

ALTHOUGH many people seem to assume that the two (power and pep) are the same, there is a real and fundamental difference between them. Basically, pep is physical while power is a soul quality, or spiritual. Just because a minister has a great deal of pep, it does not follow that he is filled with power. Nor, on the other hand, does it follow that a man with power is always full of pep. They may live together in the same man, or he may have but one of them. When a man has them both, he is at his best.

Probably most ministers have had experience in attempting to preach without one or the other and have returned to the parsonage and said to themselves, "Well, old man, you had more pep today than you had real power. You made a lot of noise and jumped around quite a bit, but you didn't move anything." Or, perhaps, "I really felt that God was with me today, only I seemed to lack the physical force to put it over." The reaction in each case is different. Preaching with pep, without power, fills a preacher with disgust with himself after he gets cooled off and comes down to solid earth; it leaves a bad taste in his mouth. But the man who has preached with the consciousness of God's power upon him and with God's presence manifested in the service has a better satisfaction.

Pep results from good food, good rest, good exercise. It is the expression of a

healthy body, nerves that tingle with energy, a brain that is alert and active and an abundance of human energy. Power comes from God and is gained by solid meditation, deep heart-searching, much prayer, and a desperate effort to meet the demands that a lost world makes on a Spirit-filled minister of the gospel of Christ.

Of the two, of course power is the minister's more desirable qualification, but physical energy is to be sought and coveted. How many times have people had to listen to a physically weak or sick minister! And how many times have they remarked that the sermon was good and the preacher sincere but that it would have been more interesting if he had put some life into it. They listened because they pitied the man who was trying to do his best against a great handicap. But they will not listen to him many months. The world is too red-blooded to put up forever with a sing-song, weary-willie, washed-out set of platitudes. The demand for strong men in the ministry is tremendous.

If anyone thinks that preaching the laws of the Almighty to a lawless generation of men and women is a job that can be done by weaklings, with no force nor physical energy expanded in doing the task, that person has another think coming. It just is not done that way! It takes all that the strongest man can command to preach the gospel, and then there are only a few who even approximate doing it right. "Preach until you bowl them over," was one old minister's advice and slogan.

We once met a man on the street who had pep and power. He was a Canadian holiness preacher; tall, broad-shouldered, with a superabundance of good health; and he had the blessing of entire sanctification, and the Holy Ghost was upon him. He stopped to chat with me a moment. There was animation in his handshake. His laugh was not silly, but glorious and contagious, and he was literally bubbling up like an artesian well of pep and power. As he left us and swung on up the street, we looked at him just to see him in action. What a stride! No cripple could have kept that pace. My friend laughed and said, "See him go! See him go! He's got the Holy Ghost all through him." He was an excellent example of pep and power.

When we meet some men we feel like praying, "O Lord, put more power in the place of some of this pep." Many times we pray for pep, frequently we pray for power. Pep and power! Both are good. Let us have more of both!

THE PREACHER'S ENGLISH

Leewin B. Williams

WORDS are the signs of ideas and the study of them is very fascinating. The origin of many words can be traced to some circumstance, place, thing or event that brought them into use. *Salary* comes from a word meaning salt. A part of a Roman soldier's wages was paid in salt, hence the expression "have you received your *salarium* (salt)" became the equivalent of "have you received your salary." God is the Anglo-Saxon word for good. It was the best word they knew to apply to the Almighty Being. We have simply changed the spelling and pronunciation. *Bank* originally meant a bench or counter and was used particularly to designate a table used by a money changer. *Curfew* comes from two words, "cover" and "fire." In olden times before matches were invented it was necessary to "cover the fire" at night before going to bed. A bell was rung as a signal to cover the fire, or go to bed. Anyone who allowed his fire to go out during the night would have to go to a neighbor the next morning to "borrow some fire." *Lady* once meant the kneader or maker of the loaf, while *lord* meant the keeper of the loaf. You see that in the old sense, the lady is the one who provides the loaf for the household, and the lord is the one who protects the household.

According to a compilation of the United States Office of Education, the twelve words most often mispronounced are: On, again, toward, interesting, accept, address, preferable, drowned, perform, automobile, attacked and forehead. Study this list and see if you are guilty. It would seem that no one would mispronounce some of these very common words, but they do, and since they are such common words, the mistake in pronunciation is all the more glaring.

ON—Short o, not un; do not use un for on; one preacher invariably says ON-com mon for un-common, ON-likely, ON-learned, etc.

AGAIN—a-GEN, remember there is no "gain" in a-GEN.

TOWARD—TOE-erd, not toe-WARD; **TORDS**, one syllable, is given by Webster as second choice.

INTERESTING—INTER-est-ing. The trouble with this word is that of keeping the accent on the first syllable, do not say inter-EST-ing.

ACCEPT—ak-SEPT. Do not confuse this word with except. Look them up in a dictionary.

ADDRESS—a-DRESS, your post office, residence; a formal discourse. Keep the accent on the last syllable.

PREFERABLE—PREF-er-a-b'l, not pre-FER-able.

DROWNED—DROUND, one syllable, not DROWN-ded.

PERFORM—per-FORM, I do not see how anyone who speaks English can mispronounce this word.

AUTOMOBILE—au-to-mo-BIL, au-to-MO-bil, au-to-mo-BEL, three pronunciations are recognized by the dictionaries.

ATTACKED—at-TAKT, not at-TACK-ted.

FOREHEAD—FOR-ed, first syllable rhymes with nor; some dictionaries give a second pronunciation, FOUR-ed, long o.

USE WORDS CORRECTLY:

PUPIL—SCHOLAR. Do you call the children attending the Sunday school pupils or scholars? A pupil is a youth under an instructor. Scholar more often refers to a learned person. The words are used interchangeably, but it is more correct to refer to children as pupils.

INVENT—DISCOVER. The student in the physics class said that Newton "invented" the laws of gravitation.

IMPLICATE—A pickpocket attempted to rob a man; afterward the man telling about it said that he was "implicated" in a robbery.

TANGLED HISTORY: (Overheard in a Sunday school class.) "When Jesus was born the persecution was very great. King Herod wanted to take the life of the young child. At that time the mother of Moses had to hide him among the bulrushes in the river in order to save his life."

The prospective jurymen evidently got words confused. The judge asked him if he believed in capital punishment. He said, "Yes, if it's not too severe."

Use simple words. It may take more of them, but you will be better understood. Here is the "Boston" version of—

Twinkle, twinkle, little star,
How I wonder what you are;
Up above the world so high,
Like a diamond in the sky.

Scintillate, scintillate, globule vivific,
Fain would I fathom thy nature specific;
Loftily poised in ether capacious,
Strongly resembling a gem carbonaceous.

PROBLEMS PECULIAR TO PREACHERS

Charles A. Gibson

Q. I am leaving my pastorate and find myself torn with emotion to stay. I told some of the members that I did not want to leave, and now there is a movement on foot to get me to remain. I did not mean my statement in the way the members have taken it. What can I do?

A. Frankly state to your church that you have made up your mind to go, and that these statements were made under an emotional strain and that they do not express your real heart conviction. It is the only way that the church can be brought to work with another man. Yours is not the only case of this kind. It would be well for you and every pastor to settle the matter once and for all when you resign. It is a sign of weakness to go around among the members and build up a sympathy and finally a campaign to force you to remain. You had all that in your hand, and until you decided to take the new call, there was no issue. Now remember Psalm 15: 4 and abide by it. Again, in leaving a place, do not relate any former grievance to the matter of resigning. It will not help you and it may hinder the new man. Try to leave your field in as good a shape as you will hope to find the field to which you are going.

Q. How can I get my back salary raised when all the other expenses of the church are up to date?

A. Present it as a legitimate claim and raise it as any other obligation of the church. There is no excuse for a preacher being finical in regard to raising his salary. He either is entitled to it, or he is not; and if he is, he should go about to get it like any other financial responsibility of the church.

Q. I have been unable to get an evangelist and have thought of trying to exchange meetings with a pastor. What would you advise?

A. Under the circumstances as you set them forth, I would advise you to make this exchange if you can do so. I think every pastor, so far as possible, ought to use our evangelists; and in these days when many of our evangelists are making a great effort to remain in the field, they should be kept busy and paid in accordance with the increased cost of living. But when one has made a reasonable effort to secure an evangelist and cannot, then your plan is O. K.

Q. Should we unite in a union service throughout the summer?

A. I do not think it will be possible for our folks to do this. We will lose too much by the procedure, and the gains, if any, are not very sure. In considering this matter it is well to consider the whole matter of union. To do this in a revival, "summer meeting, or anything else that calls us from our regular program for long is possible only when we unite on the level of the lowest standard of those uniting. Occasionally someone objects that we are narrow because of our failure to thus unite, but a test at this point can easily be made in the form of a demand that we will unite if the lowest standard crowd will come up to our standard, and have clear-cut, second-blessing holiness preached. Then it will be readily seen that those who would charge us with being narrow are fixed in their ideas. There are a number of interests and occasions when we can and should co-operate, and it is to be hoped that our men will look for all of these.

Q. Our people are paying the bills and have money in the treasury; this is being done with great ease. Would you advise that we begin to raise a building fund?

A. By all means; and further, get plans for a new church and work as hard at this as you would if you could get material to build, and thus be ready when the war is over to go forward in a great building program.

Q. I have a church treasurer who fails to make reports to the board. The trouble is that the board does not object. What can I do to get proper reports to the board and to know about the finances?

A. Get the church to adopt a financial system at the annual meeting, and in that system have a financial secretary elected or appointed, or some plan agreed upon where two people count the money, and their record must agree with that of the treasurer. By indirection you can speak of plans that are used elsewhere and prepare your folks for a proper plan of finances. No treasurer should feel that such a plan is a reflection on him. The envelope system with its numbers and records of amounts is one way to get at this matter, for in this system you will want a secretary to keep all this record. I am sure that you are resourceful enough to find some system which will help you to correct this matter.

QUOTABLE POETRY

Churches

Churches!

Thank God for the heart of them,
The people who live as a part of them,
Praying and learning the things to do,
Giving and laboring, proving them true,
Mastering lethargy, selfishness, fear,
Dreaming of heaven, building it here.

Churches!

Thank God for the scope of them,
For the aims and the deeds and the hope
of them.—CHAUNCEY R. PIETY.

The God I Know

The God I know vaunts not Himself,
But walks where lowly feet have trod.
Yet He can gild a sunset sky,
And lift a lily from the sod!

No trumpets sound for deeds He does.
He makes no charge for gifts He sends.
Oh, what an honor, then, is mine;
To call so great a God my friend!

—WILLIAM ARNETTE WOFFORD,
in Southern Christian Advocate.

Love Thyself Last

Love thyself last. Look near, behold thy duty

To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look for and find the stranger,
Who staggers, 'neath his sin and his despair;
Go lend a hand, and lead him out of danger,
To heights where he may see the world is air.

Love thyself last: The vastnesses above thee
Are filled with spirit forces strong and pure.

And fervently, these faithful friends shall love thee:
Keep thou thy watch o'er others, and endure.

Love thyself last and thou shalt grow in spirit
To see, to hear, to know, to understand.
The message of the stars, to thou shalt hear it.

And all God's joys shall be, at thy command.—ELLA WHEELER WILVOX, in Arkansas Methodist.

MY FAITH

I want the faith
That envies not
The passing of the days;
That sees all times and ways
More endless than the stars;
That looks at life,
Not as a little day
Of heat and strife,
But one eternal revel of delight
With God, the friend, adventurer, and light.
What matter if one chapter nears the end?
What matter if the silver deck the brow?
Chanting I go,
Past crimson flaming
From the autumn hills,
Past winter's snow,
To find that glad new chapter
Where God's spring
Shall lift its everlasting voice to sing.
This is the faith I seek;
It shall be mine,
A faith that strides across the peaks of time!
—BISHOP RALPH CUSHMAN.

What the Lord Saith

"My grace is sufficient, sufficient for thee,
For my strength is made perfect in weakness," saith He.
"My peace passing knowledge will keep
your heart true,
My wisdom so pure is sent down for you,
My rest I will give you, a rest to your soul,
My comfort in trouble your heart to console;
My salvation so great, so wondrous, and free,
And my glory from heaven I give unto thee;
My love to make kind though you suffer so long,
My joy e'en in sorrow will give you a song;
Mine hand to uphold, and my Spirit to guide,
These treasures are yours if in Me ye abide."
—FLORA BELLE FOSTER in The Free Methodist.

O Thou great God above,
From whom our talents come,
Seal our high resolves to join
With Thee in Thy work of love.
Help us to understand
That we best honor Thee
In losing self through
Kindly word and helping hand.
Let service our best gifts employ;
Stir us to go with Thee,
And, going, to feel the growth of soul
And share with Christ eternal joy. Amen.
—AUTHOR UNKNOWN.

THE PREACHER'S SCRAPBOOK

Why Have a Family Altar?

1. It will sweeten the home life and enrich home relationship as nothing else can do.
2. It will remove all misunderstandings and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideals; and determine their lasting welfare.
4. It will send us forth to our work for the day: in school, home, office, store and factory, true to do our best and determined in what we do to glorify God.
5. It will give strength to meet bravely any disappointments and adversities, as they come.
6. It will make us conscious during the day of the attending presence of a divine Friend and Helper.
7. It will hallow our friendship with our guests in the home.
8. It will reinforce the influence and work of the church, the Sunday school and other agencies which may serve to establish Christian ideals throughout the world.
9. It will encourage other homes to make a place for Christ and the church, through our example in a daily altar of prayer.
10. It will honor the Father above and express our gratitude for His mercy and blessing.—*Selected.*

Real joy comes not from ease, not from riches, not from the applause of men, but from having done things that are worth while.—WILFRED T. GRENFELL.

"Lazarus" and Chadwick

Under the title, "How to Fill an Empty Church," the *Pentecostal Herald* relates the following incident:

"In a great mission hall in Leeds, England, Dr. Samuel Chadwick prayed to God to give him a Lazarus. The prayer was answered remarkably, and Lazarus, a man whose brutality and wickedness were a by-word, came.

"The largest building could not contain the crowds who came, not to hear Chadwick preach, but to see Lazarus. This man had been guilty of every brutal crime in the calendar except murder; he fought with bulldogs and rats with his hands tied behind him; he ate grass, swallowed knives, smashed furniture, wrecked saloons, mauled policemen, and fought all comers.

"His presence in a religious meeting was a sensation. The next morning after his conversion he told the men at the quarry

what Christ had done for him. Then hell broke loose. Men who, a week before, hardly dared look at him, sneered and taunted, tempted and teased the giant. He bore it meekly till Friday, when in moving a great rock, he bruised his finger, and he swore a great oath. The men then laughed and taunted him about his religion. To their surprise, he dropped on his knees, clasped his hands, and while blood flowed from his wound, he cried to God in agony of soul. When peace came, he rose quietly to see every man standing with head uncovered; he had won.

"The next Sunday the town turned out to see Bob—now Dazarus—go to chapel. The common people, the scoffing people, the praying people, all sorts came that they might see Lazarus whom Jesus had raised from the dead. The revival went on for months. Said Dr. Chadwick, 'Do you want to know how to fill empty churches? Here is your answer—get your Lazarus.'"

Faulty Evangelism

A Methodist layman visited a great city church in Ohio during a business trip. After the service, he congratulated the minister on his service and sermon. "But," said the manufacturer, "if you were my salesman, I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading, and logical discourse aroused my interest; you warmed my heart with a desire for what you preached; and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."—*Record of Christian Work.*

Not Seen, Yet It Is

No one has ever seen God, save the Son. No man on earth today has seen Jesus in the flesh as He was before He died and rose. No one has seen the Holy Spirit. What, then, is Christianity?

Christianity is what eye has not seen, nor ear heard, nor has it arisen as thought and imaginings in man's heart. Nevertheless it is and it has all happened. We are as certain of this as we are of our own life, because Christianity is our life. We live it, and living it we experience the reality of it. Christianity is the life of God in us, manifesting itself as certainty of the forgiveness of sins, the resurrection of the body and life everlasting—manifesting itself as righteousness and peace and joy in the Holy Spirit.—*SELECTED.*

Guidance

Three kinds of guidance are described in Psalm 32: 8: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." The first is the guidance which comes from instruction, teaching, and practical wisdom through the exercise of our own sanctified judgment. The second is a more direct and immediate suggestion from the Lord through the intuitions given us by the Holy Ghost. The Master has a glance which the servant should always be able to comprehend instinctively. The third is the guidance of the bit and bridle, which is the only thing that the mule or the willful Christian understands. We have our choice.—A. B. SIMPSON.

Aunt Hannah's Philosophy

"If we live up to our light, we're doing all that can be expected of us, I reckon," said Silas.

"I don't know about that," answered Aunt Hannah. "The first thing that might be expected of a good many of us might be that we should have a much better light. If I get a cheap lamp and poor oil to save money, and use an untrimmed wick and a smoked chimney because I'm too lazy or too careless to put them in order, it isn't much excuse for poor work to say that I'm doing it according to my light.

"My grandmother did her work by a tallow dip—the best work she could do by the best light she could get—but I have no right to be satisfied with doing tallow-dip work in this age of illumination."—J. R. MILLER.

Lost in the Crowd

Moffatt's translation of John 5:13 is, "Owing to the crowd . . . Jesus slipped away . . ." If life was a crowded affair two thousand years ago it is much more so today. People do not so much deny God as they crowd Him out of their lives. Our great sin is preoccupation. We spend our time with things . . . simple things. The gadgets of life have stopped up the stream of eternal life. We live in Wall Street where Woolworth tower, with a million ten-cent articles, has toppled over on us. Jesus is lost in the traffic jam of feverish activities. All of us have to live on twenty-four hours a day. But few live well on it. Tin horns of life command our attention; great things do not crowd. Mark Twain on a trip to Europe seemed to possess, to his daughter, a speaking acquaintance with every important personage on the continent. Once, after a busy day, the little girl said, "Daddy, you seem to know everyone—but God." Well, Mark Twain has his followers.—*Arkansas Methodist.*

Dr. Joseph Parker on Preaching

Why not preach the sermon you preached last Sunday night? You did a week ago; let's have it again. I liked it. For my own part, brethren, I never preach old sermons; but I never hesitate to repeat a new one.

Think of a man saying that "Hamlet" will be read in the lecture hall tomorrow night, but that "Hamlet" is an outworn thing! You never say that; "Hamlet" never becomes old; but a sermon, that costs you ministers tears of the heart, is to be called old if it is preached a second time. Ah, me! This cuts me to the quick. It is hard to bear.

The play actor may play a hundred times the same thing, but if the minister ventures to say what he said a month ago, there be those preternaturally and detestably sharp and penetrating people who say, "This is an old sermon."

Preach only what you believe; not what you intellectually believe, what you morally, spiritually, emotionally believe and cannot leave out, and then there will be no mistaking the music of your voice. Represent yourself.

Ought we not to preach to the times? Yes. What are the times? Broken hearts, they are our times; shattered lives, broken hearts, wasted opportunity, dead children, struggles, persecutions, bodily pain, moral temptations, wrestlings with the devil—these are the times. Other times I do not recognize in the church. Preach these, and thou shalt never want sympathetic and grateful hearers.—*The Leader.*

A Sacred and Solemn Duty

"THE CHURCH is expected to be a body of men, women, and children engaged in missions, with all at it and with all always at it. Missions, therefore, are more than a privilege; they are also a sacred and solemn duty. It thus follows that it is not optional with the Christian to believe or not in missions, as he may choose. He is bound to believe in them and to show his faith by his works, if he professes any loyalty whatever to the person, word and spirit of Christ and thus to God."—HENRY W. FROST, *China Inland Mission.*

"CORNER STONE HOMES! This is the term used by a recent writer to describe those homes where God is honored, where His Word is known and loved, and where unselfishness and love are a part of daily life; in a word, Christian homes. Such homes are sources of personal happiness and Christian service, and they are foundational to the world's religious, social, political and economic life. Is the term appropriate to the home of which you are a part?"—*Colorado Springs Bulletin.*

SERMON OUTLINES

LESSON READING: REV. 3:14-22.

TEXT—Behold, I stand at the door, and knock (Rev. 3:30).

OUTLINE

I. THE PERSON—"I stand at the door."

1. He is the Final Word. "These things saith the Amen" (verse 14). Jesus has said the final word of truth, being the Amen of God.

2. He is the Faithful Witness. "The faithful and true witness." Jesus is a witness to us of provisional salvation, and personal sins, and He is a present Saviour to all men.

3. He is the First Work. "The beginning of the creation of God." Jesus created us in His image; and He cleanses us for the inheritance of eternal life. (Study with care these three facts of the Speaking Son who stands at the door.)

II. THE PLEADING—"If any man hear my voice" (verse 20).

1. Hear His Charge. "Thou art neither cold nor hot" (verses 15-17). This is a complaint of Christ; it is a challenge to every lukewarm person. In these verses we see Christ is displeased, and the church is deceived and destitute.

2. Hear His Counsel. "I counsel thee to buy of me" (verse 18). They needed riches for their poverty, raiment for their nakedness, realization for their blindness, the eye-salve of the Spirit to enable them to realize truth and right.

3. Hear His Caution. "Be zealous therefore, and repent" (verse 19). He will rebuke and chasten. He will spew thee out. These are words to be heeded.

III. THE PROMISE—"I will come in to him."

1. The Obedience. "And open the door." If any man will do this. Why not all men obey this plea? The heart is closed, the will must consent, and open the door.

2. The Offer. "Will sup with him, and he with me." Communion, and companionship with Christ. Fellowship, favor and freedom to the heart that gives way to Him.

3. The Overcomer. "To him that overcometh." A test, and a triumph, and a throne. Reign with Him; rest with Him, and remain with Him forever.—T. M. ANDERSON.

LESSON READING: EPH. 3:14-21.

TEXT—That Christ may dwell in your hearts by faith (Eph. 3:17).

OUTLINE

I. HE DWELLS BY FAITH—"Christ may dwell in your hearts by faith."

1. The Inner Man. "His Spirit in the inner man" (verse 16). It requires no human offering, only a heart obedience. He resides within the soul; it is His habitation.

2. The Inner Might. "Strengthened with all might by his Spirit." Greater is He that is in us than all that can be against us.

3. The Inner Master. The Indwelling Christ is the Master of the heart. He rules the will, and the ways, and the words.

II. HE DWELLS IN FULLNESS. "Ye might be filled with all the fulness of God" (verse 19).

1. The Stability of Love. "Being rooted and grounded in love" (verse 17). Rooted as a tree, and feeding in the love of Christ. Grounded as a building, and founded, and framed according to the pattern of His love.

2. The Sufficiency of Love. "The breadth, and length, and depth, and height" (verse 18). The expanse of love in breadth, the endurance of love in length, the depth in the soul, and its height is the Supreme. Love is foursquare with Christ the center.

3. The Surpassing Love. "To know the love of Christ, which passeth knowledge." All requests, all requirements, and all responsibilities met in the love of Christ. He has provided for all we do not know.

III. HE DWELLS IN THE FAMILY. "Of whom the whole family in heaven and earth is named" (verse 15).

1. The Family in Earth. "Unto him be glory in the church" (verse 21). His family in earth are dear to Him. He visits them and gives the victory, and they are His glory and praise. He knows their infirmities, and He intercedes for them.

2. The Family in Eternity. "The family in heaven." Throughout all ages, world without end. They are a pleasure and have a place and glory in His presence.

3. The Family Endowed. "Is named." To bear His name is to be endowed with all rights and relationships and recognition. God endorses and empowers and employs us in His name.—T. M. ANDERSON.

Some False Conclusions of a Fool

Luke 12:13-31

I. INTRODUCTION

1. Scripturally, a fool is not an absurd person, but one who reasons wrongly, one whose conduct is not regulated by the dictates of reason and religion.

2. A warning against covetousness.

II. FALSE CONCLUSIONS

1. A false idea of life
2. A false theory of ownership
3. A false estimation of time
4. A false hope of peace
5. A false sense of security
6. A false opinion of happiness
7. A false motive—selfishness
8. A false valuation of riches.—L. J. RECKARD.

Preparing for the Future

SCRIPTURE READING—Amos 4:6-13.

TEXT—Prepare to meet thy God, O Israel (Amos 4:12).

INTRODUCTION—These words were spoken to a backslidden race. In the scripture reading there is found both a warning and an admonition.

I. A CERTAIN AND INEVITABLE MEETING BETWEEN MAN AND GOD WILL TAKE PLACE

1. Man meets the Lord in this life through providences.

a. Famine (v. 6). Never in the history of the world have there been more people starving to death; yet they are living in a world of plenty.

b. Drought. Floods (vs. 7, 8).

c. Crop failures (v. 9). How many of us have heard farmers say, in the early spring that they had the best outlook for bumper crops that they ever had had, only to hear them say in the fall that the bugs, worms, etc., ate the crop before they could gather it.

d. Pestilence (v. 10).

e. Business failure (v. 11). Many people have lost jobs, business establishments before they would listen to the call of God. The prosperous unsaved may say that they never have failed in business yet, but remember that God's harvest is not always in October.

II. THERE ARE TWO SPECIFIC INTERVIEWS THAT CANNOT BE EVADED

1. The hour of death, "It is appointed . . ." (Heb. 9:27).

a. Only one class of people who will escape physical death, those who are caught up in the Rapture.

b. Death is an officer who cannot be bribed; rich and poor alike must answer his call.

2. The Judgment

a. "And after that the judgment" (Heb. 9:27).

b. Paul said, "For we must all appear . . ."

c. Rev. 20:11.

d. Only God's people will see Him in the Rapture, but all eyes will see Him in the judgment, saved and unsaved alike.

III. TO MAKE THESE MEETINGS SAFE THERE ARE SOME PREPARATIONS TO BE MADE

Just a good moral man will not make the landing.

1. Regeneration

a. "Commandeth all men every where to repent" (Acts 17:30).

b. "Except ye repent ye shall all likewise perish."

c. Nicodemus and Christ (John 3).

2. Sanctification—not only must one be pardoned, but also the sinful nature must be cleansed from within.

"Out of the abundance of the heart the mouth speaketh"—none but God can make the heart clean. The carnal nature cannot be suppressed, nor controlled, nor depressed; it must be expressed, taken out—"For the carnal mind is not subject to the law of God, neither indeed can be."

IV. THE TIME TO PREPARE

1. When the Spirit of God is calling. One must be called by the Spirit before he can be saved. That is why it is dangerous to spurn the call of God, "My Spirit shall not always strive with man." And again, Jesus said, "No man can come to me, except the Father . . . draw him" (John 6:44).

2. When times of refreshing come from the presence of the Lord.

Jesus Christ is trying to talk with men today, and He has the pardon with Him. It will be awful to awake to the fact that one has turned down the only One who can help him. Today is the day of salvation. Prepare while you have time.—L. I. WEAVER.

Alibis

SCRIPTURE: Matthew 25: 14-30.

Three characters in the story; two men saw the seriousness of stewardship; one glibly alibied out of responsibility.

I. WHAT THE PARABLE TEACHES

The King on a journey is Christ.

We are servants.

Talents are means of carrying on His business, (Occupy till I come).

1. This includes our special gifts.
2. Every sanctified man has in the Holy Spirit a means of carrying on.

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- a. Ye shall receive power after that the Holy Ghost has come.
- b. Ye shall be witnesses.
3. Prayer is a means of carrying on. God's promise to answer makes prayer a stewardship.
4. Ability to win souls is a means to carry on. The scripture excuses none; some have ten talents, but each has one.

II. POSSIBLE CAUSES OF FAILURE

1. A feeling that those with the most talents could do it all. Yet one-talent man gives account. Little ability no excuse.
2. Failure to understand that idleness is greatest failure.
3. Unfavorable circumstances.
 - a. "Why shouldn't he? He has five talents."
 - b. "I can't do anything, I have only one."
 - c. "If only circumstances were more favorable."
4. Possibility of failure.
 - a. Must take the chance. Holy Spirit is a consultant who assures victory.
 - b. Cannot fail with God.
 - c. We need to try what we could not do in our own strength.

III. HIS EXCUSE WAS PERFECTLY SATISFACTORY TO HIM

- Weakness of our alibis.
1. For failure to grow.
 2. For unchristian attitudes.
 3. Extenuating circumstances.
 - a. There is no excuse.
 - b. Failure needs no alibi; it needs humility and prayer.
 4. For shortcomings.
 - a. An excuse for everyone.
 - b. Every sin has been alibied.
 5. Our fruitlessness. Is it really others' fault or ours?

IV. IT WAS NOT SATISFACTORY TO THE MASTER

- Neither will many of ours be.
1. Talents taken. Here is secret for loss of power.
 2. Completely surprised. Picture his consternation.
 3. Cast into outer darkness.
 - a. This may have spiritual application.
 - b. Will be literally true if not heeded.

CONCLUSION:

The only requirement is to be true and faithful.—EDWARD PAUL.

The Prevailing Prince

TEXT—For as a prince hast thou power with God and with men, and hast prevailed (Gen. 32: 28).

INTRODUCTION

1. Review the praying men and women of the Bible—Moses, Elijah, Hannah, Rhoda.

2. The disciples of Jesus said, "Lord, teach us to pray."
 - a. The Master took time to teach them.
 - b. Jesus gave them a mold of prayer.
3. Jacob's prayer the first in the Bible.
4. There is a hidden secret in prayer. All the great prayers of the Bible have certain characteristics.

I. THE SECRET OF PREVAILING PRAYER

1. Definite, conscious need.
 - a. Not long prayers, but definite petitions.
 - b. Heathen think they are heard for their much speaking.
 - c. Moses pled in the mount for God's mercy.
 - d. Hannah "poured out her soul" in a sorrowful spirit, for a son.
 - e. Rhoda asked God for Peter's deliverance.
 - f. The Syrophenician woman, "My daughter is grievously vexed."
 - g. Jacob's life was threatened, Esau was coming. "The rich, the healthy, the happy, seldom pray."
2. Utter self-abandonment.
 - a. In humility, "What is thy name?" "Supplanter." The woman, "But the dogs eat the crumbs."
 - b. To the divine will. He wrestled until daybreak, but the angel touched his thigh. Jesus prayed, "Not my will, but thine be done."
 - c. In total, complete consecration. Surrender is the attitude of true prayer.
 - d. In seclusion. Jacob did little until he prayed alone. "Enter into thy closet, and . . . shut thy door." Jesus went about a stone's throw farther.
3. Importunity.
 - a. Jacob declared, "I will not let thee go, except thou bless me."
 - b. The man who needed bread continued to knock.
 - c. Jesus commended the widow for her importunity. A dying mother in Nebraska prayed for her wayward, drinking son, declaring with her fleeting breath that "Ira will be a preacher." He was at this time a victim of delirium tremens. Later this praying mother's son was wonderfully saved and spent many years as a God-honored preacher of holiness.
4. Unwavering faith.
 - a. Abraham staggered not at the promise.
 - b. "Ask in faith, nothing wavering."

II. THE ANSWER

1. God gave him a new name; no more Jacob, but Israel.
2. He became a prevailing prince; change in relationship.
3. He had power with God; access to divine resources.

4. He also had power with men; found favor with Esau and his life was spared.—WEAVER W. HESS.

Our Precious Faith

TEXT—2 Peter 1: 1-7.

I. PRECIOUS BECAUSE OF ITS ORIGIN (v. 1; Eph. 2: 8).

II. PRECIOUS BECAUSE OF ITS OBJECT (1 Peter 2: 7).

III. PRECIOUS BECAUSE OF WHAT IT DOES

1. Enables us to know God (2 Peter 1: 2).
2. By it we partake of His nature (v. 4).
3. By it we escape the corruption in the world (v. 4).
4. By it we enter the kingdom of Christ (v. 11).

IV. PRECIOUS BECAUSE OF ITS POSSIBILITIES (Vs. 5-8).—ELMER A. KATTERJOHN, in Gospel Banner.

Sin of Unbelief

SCRIPTURE LESSON—Matthew 17:14-21.

TEXT—Because of your unbelief (Matthew 17:20).

INTRODUCTION

1. Give scripture setting.
2. Our text is Jesus' answer to the disciples' question.

I. DEFINE UNBELIEF

1. It is not the outward manifestation of sin such as, stealing, lying or murder.

2. It is from within and is twofold:
 - a. It is manifest in procrastination and failure to believe God with saving faith.
 - b. Skepticism and infidelity.
 - c. Real belief is faith and it quickens.

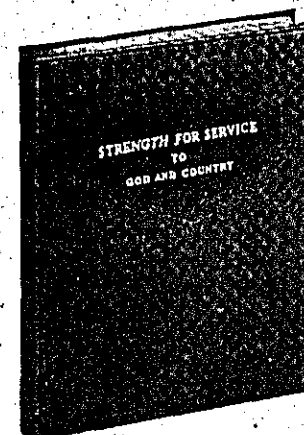
II. MANIFESTATIONS OF UNBELIEF

1. Antagonism to the work of God. "The unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren" (Acts 14:2).
2. Disloyalty to standards of the church.
3. Disloyalty to support of the church.
4. Disloyalty to public worship.

III. RESULT OF UNBELIEF

1. It frustrates the work of God. "And he did not many mighty works there because of their unbelief" (Matt. 13:58).
 - a. Jesus was made common by His home folks.
 - (1) Things that we make common often lose their intrinsic value.
 - b. Unbelief defiles. "To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their minds and conscience are defiled. They profess that they know God; but by their works they deny him, being abominable and disobedient, and unto every good work reprobate" (Titus 1:15, 16).
 - c. Unbelief separates. "So we see that they could not enter in because of unbelief" (Heb. 3:19).

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d. Unbelief damns the soul: "But the fearful, and unbelieving, and the abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death" (Rev. 21:8).

CONCLUSION

—JAMES H. GARRISON.

What You Want Is What Christ Offers

YOU WANT LIFE—Not a mere existence but life! And Christ has it—for you. He says, "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Here is a dead body. The organs of life are there, but they are inactive; they are not responding to the physical world of which they are a part. So it is with you as a spiritual being—and with all of us—apart from Christ. You are not responding as you should to spiritual realities. You are "dead," as the Bible declares, "in trespasses and sins." You need the quickening, the being "born from above," that only Jesus Christ can give you.

YOU WANT PEACE—It is a deep and universal longing. And Christ offers to meet it and fulfill it—for you. Hear Him, "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). But this Divine Rest-giver faces you with the solemn fact that there can be no peace in your heart or your home unless you are willing to "repent" of your selfishness and sinfulness; for, says He, "Except ye repent, ye shall all likewise perish." "If we confess our sins, He is faithful and just to forgive us our sins" (1 John 1:9). It is when we are thus "justified by faith" that "we have peace with God through our Lord Jesus Christ."

YOU WANT STRENGTH—The craving for power is a consuming one. Misguided, it is dangerous; it is wrecking the world. But rightly directed, it comes to a wonderful fulfillment in Christ's offer of strength to His disciples. Listen to Him, "Without me ye can do nothing" (John 15:5); "In the world ye shall have tribulation: but be of good cheer, I have overcome the world" (John 16:33); and "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me."

The word "power" in this instance is different from the word translated power in Matthew 10:1. In that instance it conferred authority. In this it speaks of ability. The Holy Ghost was to be given to make the disciples of the Lord capable of witnessing for Him. There are the two words "shall" used in this passage. The two are inseparable. Ye "shall" receive power, and ye

"shall" be witnesses unto me. If the second of these is not realized, the reality of the first may be questioned. This is God's special equipment to make us ministers of His grace.

Jesus Himself ministered under the strength of this provision. We read of Him that, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil, for God was with him." Just so today God would minister to needy world by anointing His disciples with the Holy Ghost and with power, and by sending them forth to preach and to minister to the needs of men.—DR. PAUL S. REES, in *The Missionary Worker*.

Graces, Graces

Contrary to sound doctrine—1 Timothy 1:10:

Maclaren of Manchester tells that he once heard of a man of very shady character who was sound on the atonement. "What," he asks, "is the use of being sound on the atonement if the atonement does not make you sound?" The above reminds one of what Spurgeon once said, "The grace of God is not a clean glove for a dirty hand!" We often read of things that are "sound" in Paul's Epistles. The word "sound" in the following scriptures signifies to be healthy, to be well, to be incorrupt, to be whole.

1. "SOUND WORDS" (2 Tim. 1:13)—The healthy words of God's Word are like the ozone of the sea breeze, they give life and vigor to the lungs of our spiritual being.

2. "A SOUND MIND" (2 Tim. 1:7)—is the product of God's giving, and the result of thinking God's thoughts after Him. When our minds accept God's conclusions, we have conclusions which conclude.

3. "SOUND DOCTRINE" (2 Tim. 4:3)—Unholy men do not like the healthy teaching of God's truth, for it is like fresh air to a dead body; it only procures added corruption; but the contrary is to those who receive it.

4. "SOUND SPEECH" (Titus 2:8)—Healthy speech proves a healthy soul. A dirty tongue proves a dirty heart. When our speech is seasoned with God's grace, it will be seasonable on all occasions.

5. SOUND FAITH—Sound faith means to be sound in the faith of God's truth (Titus 1:13; 2:2, R. V.). Unbelief, doubt and fear do not reside in the heart of a believer whose faith is born of God's truth.

6. SOUND LOVE—"Sound in love" (Titus 2:2, R. V.): A clanging cymbal makes a noise, but it is only a noise. A loveless life is the same, but a loving soul is like good fruit, luscious and refreshing.

7. SOUND PATIENCE—"Sound in patience" (Titus 2:2). A healthy athlete will endure in the race, so those who have a sound constitution will run and not be weary, and receive the crown.—F. E. MARSH.

Escaping from Temptations

TEXT—There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (1 Corinthians 10:13).

INTRODUCTION

Paul has just admonished the Corinthians that if any man thinks he stands he better take heed lest he fall, and then gives this encouraging statement that is calculated to help every one who is tempted. Let us observe:

I. TEMPTATION IS COMMON TO ALL

Every member of the human family has his temptations. And, after one becomes a Christian, it often happens that his temptations are of a very severe character. It is natural, under these circumstances for one to think that the temptations he is having are unlike those anyone else ever had. People around him seem to be getting along without the trials he has and he does not understand it. Under these conditions many a person gives up in despair, saying there is no use trying to live the Christian life. No one else ever had such a time as he, and he feels justified in believing his trials are greater than anyone else ever had. It is just more than he can stand, so he is going to give it all up. Under these circumstances it is well to be reminded:

II. YOURS IS A COMMON TEMPTATION

Of course you never had just this temptation before, and it is new to you. But people from the days of Adam have been similarly tempted. Human constitutions are alike; appetites and passions are similar; and so it comes about that the temptation you are now undergoing is similar to what others have endured all through the centuries past. Sometimes this fact is no consolation. But when you remember that some of the tempted ones of the past have been victorious over their temptation, though tried as hard or harder than you are being tried, it ought to be some encouragement to know that battles have been won on the same ground where you are standing; that the enemy who is trying you now has been conquered by people who have gone to heaven ahead of you.

This brings us to the question as to how they overcame their temptations, and here we are assured:

III. GOD WILL MAKE A WAY TO ESCAPE

God is watching over His own. If you have become a child of God He will not be indifferent to you in your test. While you are struggling in what seems an endless slough of despond, He is planning deliverance for you. While you are groping in the dark to find some door out of your trouble He is planning the way to escape. While the load is heavy and it seems your

back will soon break, He is weighing the load to see that it does not break your back. While the furnace seems hot, He is holding His thermometer on the fire, and it will not more than burn off the superfluous baggage." But He says that you may be able to bear it. If you give up it will be because you quit before your strength was exhausted. You could have had the victory if you held on a little longer.

But we may inquire why God allows us to be tempted and why He does not make the way of escape sooner.

IV. GOD HAS A PURPOSE IN TEMPTATION

If temptation was not calculated to do us good, God would not allow it. And He allows just those trials to come to us that He sees are calculated to fit us for what He has in store for us, either in blessing or in service. Do not we all aspire to do great things for God? Well, then, He is by our trials toughening us for the battles that lie ahead and in which He desires we shall have the victory. There are no great victories without great battles, whether it be of a military nature or a spiritual nature.

CONCLUSION

In view of these things shall we not face our temptations with Christian fortitude? God has not forsaken us. He may hide His face for awhile that we may trust Him for His grace, and rest upon His promises in the Bible. It pleases God to see in His children evidences of faith. And the Bible plainly says that without faith it is impossible to please Him.—WILLIAM M. SMITH in *The Gospel Minister*.

Love, 1 Corinthians 13

The attributes of God partake of his very being. Holiness, wisdom, power and love are as eternal and infinite as Himself. God can only be seen in His characteristics toward man. None can fully understand these manifestations. He manifests Himself directly or indirectly.

I. DIRECT MANIFESTATION OF LOVE IN FIVE CHARACTERISTICS:

1. ETERNAL DURATION—"God is love." This is Himself. He loves because He is love. This love began when He began. WHEN? He is what He is because of love. His love is an everlasting love. "Jesus, having loved his own, loved them unto the end." It is steady, does not fluctuate.

2. CEASELESS IN ITS ACTIVITY—Always the same. He loved then and loves now. Love in Him is love in action. He endeavors to win by love bestowed.

3. IT IS A TRANSPARENT LOVE—No selfishness in Him. His love was not bestowed for personal benefits, but to all and for all of us.

4. IT IS LIMITLESS IN INTENSITY—Blood, the most costly thing in the universe. God so loved that He gave His only begotten

Son. He gave for man, while man was yet a sinner.

5. **INEXHAUSTIBLE IN BENEVOLENCE**—No hope for the world without His love. Because of His love He undertook for man. "Greater love has no man than this that a man lay down his life for a friend." But Jesus' love reaches His enemies.

II. INDIRECT MANIFESTATIONS

1. His answer to prayer.
2. His hatred to the world spirit.
3. His love to Israel.
4. His love to the wandering prodigal.
5. His first Commandment.

The love of God in man is not the result of culture, refinement or reformation, but imparted by and perfected by the Holy Ghost.—*Gospel Banner*.

Expository Outlines

Holiness Begun

(Romans 5:1-5)

I. IT IS THE GLORIOUS PRIVILEGE OF HUMANITY TO BE THE PARTAKER OF AND ALSO THE RECIPIENT OF GOD'S HOLINESS

1. Holiness is only beneficial to man as he personally partakes of it.
2. All righteousness in man is the distinct result of the life of God in man.
 - a. No life of God—no righteousness.
 - b. Righteousness: another name for holiness.
 - c. Possession of righteousness means the possession of holiness.
3. This deals with the beginning of the process of man being made holy.

II. MAN MUST TAKE THE SAME ATTITUDE TOWARD FUNDAMENTAL RELATIONSHIPS AS GOD TAKES IN ORDER FOR GOD TO BEGIN A WORK OF HOLINESS WITHIN HIM

1. Toward sin.
 - a. It is wrong, missing the mark.
 - b. Man in sin is in a wrong relationship to God.
 - c. Recognition that sin is the opposite actual to holiness.
2. Sin must be forsaken before righteousness or holiness can enter.
 - a. Includes a confession of wrong.
 - b. Also a restitution of things attained in a wrong manner.
 - c. The breaking of all wrong associations.
3. Toward righteousness and holiness.
 - a. Man in himself possesses no righteousness.
 - b. Man needs righteousness or holiness to please God.
 - c. Christ died to make the provision that man could be made holy.
4. The Holy Spirit will make clear these points in what we call conviction.
 - a. Bring a sense of the lack of holiness.

- b. Also a sense of condemnation for deeds committed against holiness.

III. MAN MUST BRING HIMSELF INTO A STATE OF SUBMISSION TO THE WILL OF GOD AND TRUST IN GOD IN ORDER TO HAVE THE LIFE OF HOLINESS BEGUN IN HIS LIFE

1. Complete surrender and obedience in swearing allegiance to God for time and eternity.
2. Simple faith that God will keep His word (1 John 1:9).
3. This brings man to the position and relationship where God is bound to do what He has promised.

IV. HOLINESS IS BEGUN WHEN GOD FORGIVES (1 John 1:9)

1. God not only forgives; He also imparts divine life.
 - a. 2 Peter 1:4.
 - b. 1 John 3:1.
 - c. 2 Cor. 5:17.
 - d. Romans 5:5.
 - e. Romans 8:15, 16.
 - f. What Jesus meant by the New Birth.
2. This divine nature is the life of God or holiness.
 - a. Wrought by Spirit of God.
 - b. Brings new emotions.
 - (1) Love.
 - (2) Peace—Romans 5:1.
 - c. Changes the attitudes—conversion.
 - d. Transforms the life—regeneration.
 - e. Puts the individual in good standing with God—justification.
 - f. Renews the fellowship that was broken in the fall by restoring the living relationship.
3. Holiness begun settles the sinning problem.
 - a. Removes the love of the world.
 - b. A regenerated man is holy in his outward relationship. Manifest the life of God within. Little outward difference between regenerated life and a sanctified life.
4. This life of holiness begun is maintained as long as the individual keeps himself in the relationship of obedience and trust.
 - a. Does not settle fully the sin problem.
 - b. Gives victory over sinful tendencies and propensities.

CONCLUSION:

Holiness begins in the individual by that person bringing himself into a penitent attitude where God can come into the heart. It is maintained by the continuation of that penitent relationship of obedience and trust.—*LEWIS T. CORLETT*.

Holiness—A Second Work of Grace

(1 Thess. 4:3)

I. HOLINESS IS COMPLETE AND UNCHANGEABLE IN GOD BUT RELATIVE AND PROGRESSIVE IN MAN

1. Holiness includes all of the development of man in proper relationship to God.

2. Sanctification, or Heart Holiness, is simply one step in the process, described by John Wesley "the second blessing, properly so-called," a second work of grace.

3. Discussion of proof of second work.

II. SANCTIFICATION IS SECOND WORK OF GRACE BECAUSE OF THE NATURE OF SIN

1. Sin is twofold—act and nature.
2. Man is both a sinner and sinful.
3. Took two decisions to make him so.
 - a. Willful decision for self as against God.
 - b. Willful decision to commit an act of sin.

III. NECESSARY FROM THE NATURE OF MAN

1. Man is limited in his ability and can do only one thing at a time, demanding a choice of the will.
2. In regeneration he must surrender and lay down his arms of rebellion.
3. In consecration he is yielding the quickened soul to God.
4. These are so different in their workings that man cannot do them at the same time.

IV. FROM THE NATURE OF GOD'S OPERATION IN REGENERATION AND SANCTIFICATION

1. In regeneration and concomitant works, man is forgiven, transgressions are removed, guilt is taken away, divine nature is imparted, the person is adopted into the family of God.
2. In sanctification the moral life of man is cleansed and purified, perfected in love, and the person is filled with all the fullness of God.

V. BECAUSE OF THE DUALS OF THE BIBLE (Quoted from C. W. Ruth)

1. Two objects of love—John 3:16; Eph. 5:25-27.
 - a. One for sinners—John 3:16.
 - b. One for believers—Eph. 5:25-27.
2. Two aspects of the prayers of Christ.
 - a. One for sinners—Luke 23:34.
 - b. One for believers—John 17:17.
3. Two calls.
 - a. One to repentance—Matt. 9:13.
 - b. One to cleansing—1 Thess. 4:7.
4. Two purposes of the Atonement.
 - a. To save sinners—1 Tim. 1:15; Romans 5:8.
 - b. To sanctify believers—Hebrews 13:12; Eph. 5:26.
5. Two expressions of His will.
 - a. One for sinners—2 Peter 3:9.
 - b. One for believers—1 Thess. 4:3.
6. Two requirements.
 - a. One to confess—1 John 1:9.
 - b. One to walk in the light—1 John 1:7.
7. Two effects of the Spirit.
 - a. Born of the spirit—John 3:5.
 - b. Baptized with the Spirit—Matt. 3:11.

8. Two witnesses of the Spirit.
 - a. One to sonship—Romans 8:16.
 - b. One to sanctification—Hebrews 10:14, 15.

9. Two Rests.
 - a. For the sinners—Matt. 11:28.
 - b. For the believer—Matt. 11:29; Hebrews 4:3, 9, 10.

VI. THE EXAMPLES GIVEN IN THE BIBLE.

1. Disciples were converted before Day of Pentecost.
2. Peter and John went to Samaria to preach a second work of grace—Acts 8.
3. Peter in the house of Cornelius—Acts 10.
4. Corinthians exhorted to covet the more excellent way.
5. Clearly taught in 1 Thess.

VII. BECAUSE PEOPLE TESTIFY THEY GOT IT THAT WAY

1. The people who profess to have been sanctified as a second definite work of grace are the only ones who testify about sanctification.
2. Others are not clear regarding their relationship to sanctification.
3. Many, in practically every generation, have borne definite witness to the fact that God did sanctify them as a second work of grace.—*LEWIS T. CORLETT*.

A Picture of Christ

(Isaiah 11:1-12)

I. GOD GRADUALLY REVEALED THE MISSION AND CHARACTER OF CHRIST

1. Prophecies were made of Christ from the time of the fall.
2. Each added a little information to the picture of the Messiah.
3. Isaiah gives the clearest picture of Christ in the Old Testament.

II. A TRUE PICTURE OF HUMAN RELATIONSHIP (v. 1)

1. He is to come of the descent of David.
 2. He is to be from the tribe of Judah.
 3. He, according to the flesh, came from the seed of Abraham.
 4. He was to take on, in His incarnation, as the God-man, the nature of humanity so He can bear the sins of humanity.
- #### II. His Work (vs. 2-5)
1. He lived and worked in and through the Spirit (v. 2).
 - a. Jesus spoke of this in His first public address (Luke 4:18).
 - b. The Spirit as a dove, descended on Him at baptism.
 - c. He offered Himself through the Spirit (Heb. 9:14).
 2. He manifests His nature in His work (vs. 2-5).
 - a. Works in wisdom.
 - b. His understanding is quick and definite.
 - c. His righteousness will influence all of His relationship.

- (1) In judgment of the poor.
 - (2) Meekness in reproof.
 - (3) Justice and judgment in equity, not superficially according to observation (v. 4).
 - (4) His righteousness and faithfulness are His outstanding qualities.
- d. He will counsel and encourage every man according to the essence of His holiness.
- (1) An encouragement for man.
 - (2) A sense of sympathy in conflicts.

IV. HIS FUTURE REIGN (vs. 6-11)

1. Signifying the victorious reign of Christ.
2. Follows the Second Coming of Christ.
3. Will be characterized by absence of effects of sin.
 - a. Animal creation will lose its viciousness.
 - b. Even a child will be safe among poisonous serpents.
 - c. All strife and evil will be banished.
4. All shall be in harmony with the divine order.
 - a. The earth shall be full of the knowledge of the earth.
 - b. All people will worship Him continuously.

V. THE CHRIST REVEALS HIMSELF MORE POWERFUL TODAY THAN EVER

1. The culmination and climax of the historical picture.
2. His character and mission stand in sharp contrast to the chaos and confusion of the world.
3. He is still the mighty Conqueror and challenges all persons to follow Him.—LEWIS T. CORLETT.

Special Sermon Themes

- "The Noblest Dedication" (1 Chronicles 29:11), by Dr. Samuel Laing.
- "The Finest Thing a Man Can Live For" (1 Timothy 6:19), by Dr. James Best.
- "How Can You Find God?" (Exodus 23:11, 14), by Dr. Clyde H. Canfield.—*The United Presbyterian*.

Sermon Themes

- "Attainment and Progress" (Phil. 3:16), by Dr. J. Hoy McElhinney.
- "Power for Service" (Isa. 40:29), by Dr. Joseph M. McCalmont.
- "The Sympathy of Christ" (Hebrews 4:14-16), by Rev. Edwin W. Norton.
- "The Right to Worship" (Psalm 122:1), by Rev. David S. Oyler.
- "What Is God Saying to Our Generation?" (Heb. 1:1, 2), by Dr. William T. Lytle.
- "Remembered in His Will" (John 3:17), by Rev. Herman W. King.
- "Paul's Labor Platform" (Ephesians 4:28), by Rev. Walter Teeuwissen.

"A Tabernacle for the Sun" (Psalm 19:4), by Rev. Roy Hofstetter.

"What Jesus Began" (Acts 1:1) and "The Christian's Heritage" (1 Cor. 3:19-23), by Rev. Walker Scott Brownlee.

"The Warnings of History" (1 Cor. 10:6) and "Why Join the Church?" (Acts 2:47), by Rev. M. L. Kemper.

"The Suppliant Queen" (Esther 4:16), by Rev. Charles W. Fulton.—*The United Presbyterian*.

Communion Themes

"The Son of God" (Mark 15:39), by Rev. Edwin W. Norton.

"That I May Know Him" (Phil. 3:10), by Rev. William C. Shane.

"Communion Meditation" (John 14:1), by Rev. Walker Scott Brownlee.

"The Same Image" (2 Cor. 3:18), by Dr. Ralph T. McLaughlin.

"The Blood of the Cross" (Col. 1:20), by Rev. Walter Farris.

"The Incomplete Passion" (Col. 1:24), by Dr. E. Marcellus Nesbitt.

"The Precious Blood of Jesus Christ" (1 Peter 1:18, 19), by Rev. Bruce Buchanan.

"Lest We Drift" (Hebrews 2:1), by Rev. Herman W. King.

"Jesus, Saviour of the Body" (Ephesians 5:8), 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*.

Wartime Sermon Themes

"After God Drafted His Own Son—Then What?" (Romans 8:32), by Dr. James Best.

"Civilian Defense" (Psalm 20) and "For the Duration" (Psalm 90:12), by Rev. Harold S. Wilson.

"What Price Freedom" (John 8:32), by Dr. David Harold Hammond.

"Glorious Banners" (Psalm 20:5) and "Totalitarian Christians," by Dr. W. R. McGeary.

"A New World in the Making," and "The Wrath of Man Shall Praise Him" (Psalm 76:10), by Dr. William Roy McGeary.

"Keeping on the Beam" (John 9:4), by Rev. Charles W. Fulton.

"Keeping America Free" (Acts 22:28), by Rev. William Scott McMunn.

"God and the War" (Habakkuk 2:1-3), and "Taking Christ Seriously," by Dr. Thomas C. Pollock.—*The United Presbyterian*.

ILLUSTRATIONS

By Basil Miller

Perfect Love

"No charge, your honor," said the stabbed Methodist preacher.

"No charge?" asked the judge. "But this drunkard stabbed you and you are not making a charge against him."

"None, your honor. He's a drunkard and the blood of Jesus can save him."

"Then I fine you, prisoner at the bar, five dollars," said the judge.

"But I have no money," returned the prisoner.

"I will pay the fine," said the preacher, reaching into his pocket for the fine money.

"That is perfect love," remarked the judge as the preacher paid the fine and walked out of the court with the drunkard.

Shortly the preacher's prayers reached the drunkard's heart and Jesus touched and saved him.

Said he to the Methodist preacher, "I'm called to preach."

For ten years he preached the gospel, won three hundred converts and then lay down to die.

He called for the Methodist preacher to come, but when he could not get there, he sent word to him, saying, "Dying safe."

Such perfect love as this will win the world to Jesus. We are too prone to stilt our profession and to call for justice and demand our share of the other's guilt. But such actions never win to the Master.

The Yorkshire Cottage

"I went through the first World War," said an English veteran, now living in Hamilton, Ontario, "and never got a scratch."

Broke in the wife, "And if there were ever a providence our lives have been one. When husband went to war, we had a cottage in Yorkshire, near the east end of London. I felt peculiarly led at the time to give up the cottage and move away from there. I did not know what was at the bottom of all of the feelings, but I moved away nevertheless."

Moving from one cottage in Yorkshire is nothing within itself one is led to remark. But the attendant circumstances show this to be God's direction.

"Shortly after we moved from that cottage a large chemical plant nearby exploded and killed everybody in the house, as well as in the surrounding vicinity," said the mother.

The father was at the time an unsaved man, but in 1921 a son, whom they named William, was born. Circumstances led the

father to move to Canada in search of work, and possibly with a thought that he might get away from his drinking. They finally landed at Hamilton, where the entire family, including William was converted and where William was called to preach.

"Through it all," said the father, "we are able to trace the hand of God. Had I not gone to the war, my wife would not have moved from the Yorkshire cottage and we would have been killed, and there would have been no William Summerscales to preach the Word of God."

William is now a student in one of our colleges training for the gospel ministry. "I owe it all," he told me last year in his Ontario home, "to the fact that God led my mother to move from the Yorkshire cottage."

Insignificant events, we often call them. But viewed in the light of the divine purpose they take on grand meaning for they are links in the longer chain of providence through which the divine will is being worked out.

Where Is the Law?

"The Israelites had the law in their hands," said a famous preacher, "but not in their hearts."

They carried the law on tables of stone, but that was as far as it went with them. This is a problem in the modern age. We have the Bible in our hands but not in our hearts. The Bible is being sold today more than ever before, but it is read less.

When Christ enters into one's life, He brings the gospel motivation into that life. This is putting the law into the heart. Let us make religious living to be more than a mere head knowledge of the law and the prophets.

Shellfish

"Only shellfish need legislation to protect them," said Roger Babson's dad to his famous son when he was a young man. "Fish like mackerel know they have to swim or get swallowed up."

"This is a piece of advice," said Babson last summer speaking at the community auditorium of Estes Park, Colorado, "which I have found to be true in life. If we are to go through life as a shellfish we will need legislation to look after us, but if we take our own part, swim for our lives we will be able to look after ourselves."

This is also true in religion. The person that expects God to do all the keeping of

his experience will soon find that he will need legislation from heaven above to keep his religious life above water. We must swim or be swallowed up by circumstances and problems.

The harder one is required to swim in his religious experience the stronger his faith will become. Let's not become religious shellfish.

Swallowed by a Whale

"And James Bartley was swallowed by that whale," affirms Arthur Cook, a missionary to Iceland in 1891. "We were on the *Star of the East*, a whaling boat in the Falkland Islands, when the captain sent out two boat loads of us sailors to hunt for the whale. Suddenly a whale appeared and one of the boats harpooned him.

"He drug the boat five miles and then circled back and hit the second boat. This threw the men into the water and the angry whale swallowed James."

Two days later the whale died—but not the man.

The sailors hoisted the whale on deck ship and cut it open. When they came to the stomach they found Bartley doubled up and unconscious. They worked over him and he came to life again.

"He was bleached out and was deathly white," said the missionary.

Bartley said, "It was terrible when I realized that I was inside the pit of the whale's soft stomach. But I was delivered."

There are other cases on record of men being swallowed by whales and living. While Jonah was thrown up, Bartley was not, but each lived nevertheless to tell the story.

Fred Fuge in relating the story states, "The missionary told me the incident which occurred early in his life and I believe it."

Patty's Blessed Head

Said little Patty, a young schoolgirl in Hamilton, Ontario, as her mother placed her hand upon Patty's head and prayed for her just before leaving for school, "Mother, I'd rather be late for school and have my prayer than to miss my prayer and get there on time."

Little Patty now is seven, just in the throes of the most crucial time of her life. Says the Catholic Church, "Give us the child until he or she is seven and we care not where they go or how they are taught thenceforth, they will always remain Catholics."

More prayer with our hands upon our Pattys' and Billies' heads as they start to school will lay a stronger foundation for the democracy that is to come. This nation needs a turning from comics for children to the Bible as the mental diet for our growing children. We have fed them

on spinach-eating Pop-Eyes and Superman until they think Samson is merely an early fictionalary superman that the children of long ago read about.

Conversion of Children

Childhood is the golden age of conversion. It is easier for the child to be won when young than later when the chains of character have been bound by evil anchorages. Many of the world's most famous Christians have been won as children.

Bishop William Taylor was converted when six; Richard Baxter, the famous writer and preacher, when three; Esther Carson Winans, the missionary to the Andes, when four; P. P. Bliss, the song writer, when twelve; John Fletcher, the Methodist saint, when seven; Asbury, the famous Methodist pioneer, when seven; Adoniram Judson, the Burmese missionary, when very young; Adam Clarke, the commentator, when four; Matthew Henry, the commentator, when ten; Bishop Simpson, the churchman, when four; Polycarp, the early martyr, when nine; Jonathan Edwards, the writer and educator, when six; Isaac Watts, the song writer, when eight, and Robert Moffat, the father-in-law of Livingstone, and the African missionary, when ten.

Said Spurgeon about childhood conversions, "Our converts from among children are among the very best we have. I should judge them to be more numerously genuine than any other class, more constant, and in the long run more solid."

Subs and the Sea

During the darkest hours of the first World War, it looked as if Germany would be victorious because of her submarine warfare against Allied surface ships. Germany had been turning out subs by the hundreds and they roamed the seas in wolf packs to pounce upon every ship they sighted.

Suddenly the seas became a turbulent mass of shifting, rolling, jaunting waters that rocked and twisted and convoluted in weird convulsions. So great was the disturbance that most of the subs were forced to the surface, where the Allied navies captured or destroyed them.

During this time one hundred and ninety-three were captured or sunk with three thousand of their crews.

"The back of the German submarine warfare was broken," affirms E. E. Helms. "Two hundred and nineteen times the Book tells of God's doings and dealings with His storms at sea."

Said a lad after the earthquake of San Francisco, "Say, mister, it took a long time to put all this stuff up, but God tumbled it over in a minute. Taint no use for a feller to think he can lick God."

BOOK REVIEWS

THE LORD'S PRAYER, by Clarence E. Macartney, D.D. Fleming H. Revell.

The author, whose recent book, "Six Kings of the American Pulpit," has received such wide acclaim, is himself one of the nation's most able preachers. "The Lord's Prayer" is a devotional series of sermons on the most universal of all Christian prayers. There are eight sermons in the series. The first deals with the ascription, "Our Father Who Art in Heaven." In this sermon the evangelical emphasis of the writer is seen in his statement that while God is our Father first by creation and also by His providence and preservation, that in the more vital sense in which He is our Father as our Redeemer in Christ, "Only the redeemed and the regenerate can call God their Father." Following this initial message are six sermons which very clearly and simply highlight each of the six petitions of the prayer. The final message deals with the doxology.

The author shows how, in its brief compass, this prayer embraces man's whole relationship with and his obligations to his Maker. He divides the six petitions into a twofold classification of three petitions each, the first asking for the glory of God and the last asking for the need of man.

Read devotionally for personal profit this little book will bring worth-while returns. And to the pastor who would bring to his people a deeper appreciation of the Lord's Prayer, either through a prayer meeting or Sunday series, this book will prove both practical and stimulating.

The author in preparing these studies makes the observation, "I was surprised to find how little printed material there was of a helpful nature in dealing with this prayer, that is, outside the standard commentaries on the Bible." From this viewpoint alone, this little book should be on every preacher's bookshelf.—P. J. BARTRAM.

THE MEANING OF REPENTANCE, by William Douglas Chamberlain. Westminster Press, \$2.00.

Here is a rather significant book for present-day Christian thinkers to ponder. It consists of six lectures delivered at the Columbia Theological Seminary by a member of the faculty of the Louisville Presbyterian Seminary. But it is not a discussion which has meaning only for professional theologians. It is worthy of the attention of every Christian minister.

Dr. Chamberlain begins with the thesis that the church, both Protestant and Cath-

olic, has totally misconceived the significance of the term "repent" as Jesus employed it. Due to mistranslations, repentance has come to be regarded as a consciousness of guilt, or a godly sorrow, or a doing of penance, or other similarly inadequate equivalents. Such misconceptions have led, on the one hand, to the elaborate penitential system of Roman Catholicism; and, on the other, to "the pious morbidity of a Kierkegaard" (who is much in vogue currently among theologians).

The author's definition of repentance is provocative of thought; it is "a pilgrimage from the mind of the flesh to the mind of Christ." Its outlook is forward rather than backward. The exhortation of Jesus is "Repent ye, for the kingdom of heaven is at hand"; not "Repent ye, for the fires of hell are at hand." He does not minimize the danger of perdition for the impenitent, but insists that repentance has to do more with the future than the past. As one studies the New Testament in the light of that principle, it becomes increasingly impressive.

The first lecture is in many respects the most significant; although the fifth, which discusses "How Repentance Is Produced," has a wholesome emphasis. The concluding chapter, which deals with the meaning of repentance for Christian preaching, is a ringing challenge to a more dynamic and fearless declaration of Christian truth to the smug and self-centered churchmen of the twentieth century. There are spots in the discussion which we feel are inadequate; but it is a book worth owning and reading, and one that will prove most helpful to any preacher of Christ.—J. GLENN GOULD.

GOD'S BACK PASTURE, by Arthur Wentworth Hewitt; Willett Clark and Company, \$1.50.

A great many reviewers have said a great many good things about Dr. Hewitt. His former volume "Highland Shepherds" brought to light that "hidden man," the rural pastor, and dignified his task considerably. In the same warmly human and humorous vein Dr. Hewitt does for the sociological angle of the rural pastor's work in this volume what he did for the professional angle in that volume—analyzes and discusses it from the standpoint of and out of the experience of a rural pastor.

He discusses the problems of church architecture, finance, religious education among others, and gives an unusually good statement of the rural pastor's place in civic and community affairs. He views with considerable alarm the rising tide of pagan-

ism in the rural areas where ten thousand villages have no church and thirty thousand villages are without a pastor, and where such a large proportion of the population is children.

But he is not merely an alarm-monger. He has a definite program to present, and he does present it in a forceful manner. And the most of it is sound, workable material. Especially to be appreciated is his proposed method of church finance. He advocates that the tithe system be the sole means employed and that an "every person canvass" instead of an "every member canvass" be employed. He lays the blame for the stinginess of the laity to the "penny-conscious" training they receive from the ministry. Other problems of the pastorate are ably handled. In all of them he advocates the "common sense policy."

Although this is a penetrating work on the "Back Pasture" (a phrase borrowed from a scornful comment overheard from someone who had been assigned to a rural pastorate by the Conference), yet it hardly seems to come up to his "Highland Shepherds." Although the author assures us that, like a russet apple, the book was long left to ripen before picking, it still bears certain marks of unripeness. His assurance that more is still forthcoming gives us some ground to wonder if, having been bitten by the writing bug, the author may not be in danger of producing too often as do too many after an initial success. This is not to say it is not a good book, but that it fails to come up to his former work. You may or may not want to give Dr. Hewitt's works a permanent place in your library. Certainly you won't agree with all he says, but you should not miss the experience of reading his books. You will come away with a new insight into the problems and opportunities of the rural church, where, after all, in his estimation the future of the Church, both rural and urban, is at stake. —R. L. LUNSFORD.

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ABUNDANT LIVING, by E. Stanley Jones. Abingdon-Cokesbury Press, \$1.00.

A new book by E. Stanley Jones is an event in the religious world. In *Abundant Living* we recognize the typical point of view: "Christianity that doesn't begin with the individual doesn't begin; Christianity that ends with the individual, ends." The theme is "abundant living in the total person and in the total society."

The key verse is, "The kingdom of heaven is within you"—written deep in the constitution of every man, so that not to live by Christ's principles is to be tragically abnormal. The key thought is the entire personality "disciplined to the highest"—to "the kingdom embodied in Christ."

The Preacher's Magazine

In Part I, *Facing and Overcoming Obstacles in the Quest*, Dr. Jones is "sowing beside all waters," seeking out those neglected classes, the cultured and the educated. He begins with the person farthest from Christ and shows him the "ladders" to life. Some will feel that he has overdone the psychological and psychiatric emphasis. His own defense, "We who have lived out our lives in a Christian atmosphere do not realize how utterly illiterate are many otherwise intelligent people when faced with the problem of the meaning of the Christian faith and how to get hold of its power. I start where the 'pagans' live."

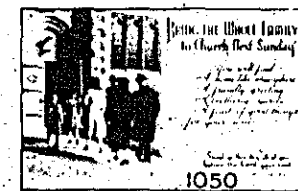
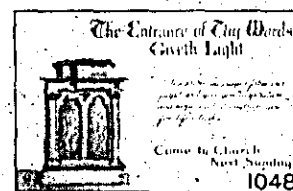
So he translates the gospel into terms that have meaning for these. He uses the scientific method to appeal to the scientifically minded. And by a non-theological method he arrives at the old theological goal, a man is lost until he finds conversion and entire sanctification through Christ. Many will find fresh satisfaction in seeing how our Christ does perfectly what today's science at its best is but groping after.

Part II, *Exploring and Appropriating Resources for Abundant Living*, shows the business of the Christian to be adapting all his relationships to Christ, not vice versa; appropriating the resources of prayer, guidance, corporate living, growing old, using money wisely, meeting trials, witnessing. The Beatitudes are not ideals, but "stark realism."

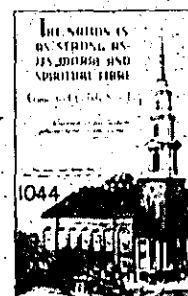
The values of the book for Nazarene ministers? Perhaps three outstanding: (1) Its insistence on sincerity. Encourage every man to open up the depths of his nature, conscious and subconscious, to his own scrutiny and Christ's power. Face every fact of nature or science, and know its best solution is in Christ. (2) Its challenge to be a Christian in all one's living. Spiritual and physical are closely related. "Sins" or "shortcomings"—we are prone to condemn the one and excuse the other—whatever keeps us from our best for Christ is an enemy: self-centeredness, fear, worry, anxiety, as well as anger and hate, inferiority attitudes, undisciplined desires, unbalanced virtues. Prayer is essential and must be cultivated; all Christian life beats to the rhythm of first Receptivity, then Response. (3) (What one good Nazarene minister meant when he said, "I find it very meaty.") Its illustrations, its terse, thought-provoking sayings: "grace in the dungeon," "stamped with the Owner's stamp," "insincerity the termite of personality," "Jesus the standard note." Or, "Where the will of God is done, there the power of God can come." "A person who doesn't pray isn't free; he is futile." —BERTHA MUNRO.

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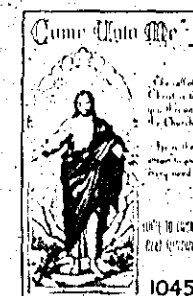
An earnest man can meet God in the service of worship, even when the preaching is poor.—SELECTED.



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