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The Preach Magazi

September-October
1943

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The Preacher's Magazine

VOLUME 18
NUMBER 5
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J. B. CHAPMAN, D.D., *Editor*
D. SHELBY CORLETT, D.D., *Managing Editor*

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Managing Editor's MESSAGE

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We solicit your suggestions to make this magazine serve better the interests of holiness preachers. What additional features would you have us incorporate? What themes would you like to have discussed? Should we eliminate any of our present features? From what other writers would you have us solicit articles? This is your magazine, preachers, so speak up; tell us how we may help you in your work.

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The Vice of Indirection

J. B. Chapman, Editor

A FRIEND gave me a copy of Charles E. Guice's "The First Friends of the Finest Friend." Sketching casually, I read about James, the son of Zebedee. Admitting that dependable material on James is scarce, Guice nevertheless notes that James was the first of the twelve to give his life as a martyr, and remarks that when the government undertakes to quell a riot or crush out a faction it invariably goes first after the known and acknowledged leader. So it would seem that although Peter used more gestures in preaching and John and Matthew did more writing, yet when it came to devotion to the task, zeal in good works and influence in the community James was the tallest of them all. He may have been a poor advertiser for himself, and he may have been wanting in flourish, but when it came to genuine dependability and solid service James was the chief.

I mentioned a certain pastor to his District Superintendent, and remarked that he had done a good work in his present charge. The District Superintendent admitted the truth of my statement, but added as a qualification, "Of course he makes a lot of motions while doing his work, so that his accomplishments are not large when compared with his apparent efforts, but he has done well." The picture these words drew in my mind was that of a man afflicted with St. Vitus' dance who approached a vendor and asked for a sack of popcorn. While the vendor prepared the package, the afflicted man started for the nickel to pay for it. But his undependable arm first shot out to the front; then reached high in the air; then reached down and backward; and, finally, the hand went into the pocket and grasped the coin. To one who watched the procedure the impression was that a very difficult and important transaction had taken place. But boiled down to its real essence, all that had been accomplished was the purchase of five cents' worth of very ordinary merchandise. The man had just made a lot of motions in connection with a very common piece of work.

We have all seen men like James, and for such men we all have increasing appreciation. Some of them did not come into their own until after their death, for their contemporaries were unable to see their worth. These men did not use their gesticulating friends, they were but in the waitings as though they made few motions, but made no count. Speaking metaphorically, we would say they used their steam pulling loaded trains up the grade and did not make much use of whistle or bell.

But who has not also seen the man of indirection? The man of many motions? We have seen this man in the pulpit. We have watched his swagger of importance, his sanctimonious bearing, and have marveled that his piety was taken so seriously. We have watched his swinging gestures and have tried to remember that bodily exercise does have a little profit. We have seen this man brush his hair upward with his hands, and have wondered that he did not look more aggressive, seeing he wanted to do so so badly. We have seen him jump and demonstrate and have expected that something would happen yet; but we had to be content with just the purchase of a five-cent sack of popcorn, for that was all the transaction involved.

And we have heard the man of indirection in the pulpit. We have listened to his many words and have sifted hard to get a grain of thought. The grain was there, it is true, but its size was disappointing when compared with the large amount of straw. We have listened to his discourse on how he came to be preaching this particular sermon, and when he finished we still wondered why he felt compelled to preach it. We have watched this man of indirection go past a number of good quitting places and have seen him finally draw his seine up on a rocky beach where all the enmeshed fish floundered back into the creek.

We have seen the man of indirection try to raise his budgets for the local church and for the denomination. We thought his job was a backbreaker, until we found that his per capita amounts were small and his peo-

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We have all seen men like James, and for such men we all have increasing appreciation. Some of them did not come into their own until after their death, for their contemporaries were unable to see their worth for the dazzle of their gesticulating friends. These men did the hardest tasks as though they were but in the warming up period. They made few motions, but made their blows count. Speaking metaphorically, we would say they used their steam pulling loaded trains up the grade and did not make much use of whistle or bell.

But who has not also seen the man of indirection? The man of many motions? We have seen this man in the pulpit. We have watched his swagger of importance, his sanctimonious bearing, and have marveled that his piety was taken so seriously. We have watched his swinging gestures and have tried to remember that bodily exercise does have a little profit. We have seen this man brush his hair upward with his hands, and have wondered that he did not look more aggressive, seeing he wanted to do so badly. We have seen him jump and demonstrate and have expected that something would happen yet; but we had to be content with just the purchase of a five-cent sack of popcorn, for that was all the transaction involved.

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We have seen the man of indirection try to raise his budgets for the local church and for the denomination. We thought his job was a backbreaker, until we found that his per capita amounts were small and his peo-

ple willing. He just could not do the thing unobtrusively, he had to make a lot of motions. We heard him make his usual announcements, and it was the same there—many motions and little work. We even saw this man of indirection erect a church building. One would think he was building another St. Peter's Cathedral, but really he was just doing a fairly nice job on a necessary chapel. But he just had to use a lot of motions.

There was a cartoon in the *Literary Digest* just after the presidential election of 1912 when Theodore Roosevelt was candidate on the Bull Moose ticket, and in which election he carried only two states. The cartoon showed a cannon huge in girth but short of length. Theodore stood behind the cannon to pull the firing cord. The cannon was of course the pre-election prophecies, and the cord was the election itself. And when Theodore pulled the cord, instead of the "boom" which might have been expected, out of the center of the huge barrel came the "ping" of a twenty-two caliber rifle.

But what is the use of multiplying illustrations or indulging ourselves with more pictures of specific instances. Our purpose is not to preach to others anyway. What we want is self-analysis and self-improvement. Perhaps many of us have St. Vitus' dance, and are given to making many unnecessary motions in connection with our work. Perhaps we would be surprised if the public set out in search of proper material for martyrdom to find that the choice would fall upon some few-worded James, rather than upon us who have waved our arms and pushed our pens.

But this is no plea for fewer motions. It is just a call for more work in comparison to the motions. We do not ask for less bell ringing and whistle blowing. We ask only for pulling of heavier trains up the steep grades. We do not even ask for fewer words. We ask only that the thought content be brought up to the level of the words. It is perfectly proper for a hen to cackle when she has actually laid an egg. The complaint arises when she cackles instead of laying an egg. We have a work to do—let us tackle it directly. We have a message to bring—let us state it clearly. We have a proposition to carry through—let us make straight for the goal with no zigzagging.

Preacher Tasks *I Have Found Difficult*

BY THE EDITOR

SPEAKING personally, I can say that my preprietary days foresaw the pulpit rather than the pastorate. When I dallied with the idea that I might be called to preach I always envisioned myself standing in the pulpit preaching the unsearchable riches of Christ to men, and it was this vision that made me feel that, after all, I would like to be a preacher. And now after all these years, I still think of the joy of preaching as compensation for much that is unpleasant in the preacher's calling. In fact I usually think of all the rest as being somewhat in the nature of a price which one must pay for the privilege of preaching under the unction and joy of the Holy Spirit. I judge I ought to be sympathetic with those who are inclined to preach long sermons, for I must confess that time passes very swiftly with me when I am preaching with liberty and in the Spirit. If I hold down to medium length sermons it must be because of the dictates of prudence, and not by reason of current inclination. Dr. G. B. Williamson told me yesterday how Dr. I. E. D. Pepper answered Joseph Smith when Joseph as a young preacher not only preached lengthily, but attempted to defend his practice on the ground that Paul once preached all night. To this Dr. Pepper replied, "Ah, yes, Joseph, if you can raise from the dead those that long preaching kills, as did Paul, then you can safely preach long sermons." And that story suggests the reason I do not preach longer—I find I just cannot restore those whom long sermons kill. Otherwise, I would preach long, for certainly I do like to preach.

But every preacher has to do a lot of other things in order that he may have the opportunity to preach, and, to me at least, some of these things are not really enjoyable. In thinking of these things that are difficult for me, I imagined they might be difficult for some others, and that my reference to them might at least bring the comfort that sympathy affords.

First, I have never found it easy to do general pastoral visiting. It was never difficult for me to visit the sick or to call on

members of my own congregation or on those who made the first contact themselves by coming to hear me preach. But to go to the homes of strangers and "butt in" with my presence is not easy for me. Yet I know a preacher cannot build his church without contacting a certain number of unwilling people. After full allowance has been made for all the wisecracks that have appeared from time to time regarding "doorbell ringing" preachers, it still remains a fact that people will come to see and hear the preacher who comes to see them. There are not very many qualifications that are more important to the preacher than a good technique for making new acquaintances and for getting into the homes of the people. I have met some preachers who liked this adventure, but I am inclined to think there are many who are like me, and who yield to their tendencies and keep themselves busy with other matters to the unconscious neglect of "outside" visiting. People are strange, and in many ways, unreasonable. Even church members complain when they have sickness in the family and the pastor does not call. When the pastor later explains that he did not know anyone was sick, the people are, if anything, more hurt than ever. They figure the preacher should have known there was sickness, even though they made no arrangement whatever to give him the information, and "outside" people are somewhat like that. They probably would not think of inviting the preacher to come to their home for prayer and pastoral service, but many of them expect that the preacher will take the initiative anyway and if he does not, they harbor in their minds the idea that the preacher is not interested in them.

I think preachers, and especially Nazarene preachers, and preachers of "old-time religion" churches generally, hold an unnecessary "inferiority complex" regarding the people of their community—imagining that these people would not welcome a visit from them, when the fact is they are hungry for it. With many churches pastoral visiting has pretty much passed from the list of the preacher's activities, but the people still treasure this service and those who have the zeal and courage to persist in it will find many a hungry soul and many an opportunity for doing good. So although this general calling proposition may be a chore, still we must not allow its wide-open doors to stand there unentered.

In the second place, I have always dreaded funeral services, especially funerals for

unconverted people. It has been said, you know, that practically everybody goes to church three times: once to be christened when he is a baby, once to be married, and finally, he goes there for his own funeral. But it is hard on the preacher to preach a sermon and give attention to the usual details of a Christian funeral for one who has been to the church only the two times before. Yet a funeral is no place for the preacher to take vengeance on a godless man or an indifferent family. The funeral is for the living, and its benefits accrue to the church in the future. The preacher who has insisted all along that men must be "born again" to go to heaven cannot say something other than this when he is speaking at the funeral of a sinner. Still the funeral preacher cannot be boorish or crude. It's a pretty tight place to be in, as many of us know, and yet it is a service the true soul secker cannot shun. I can recall instances in my own experience in which my service for an unchurched person became the key to the hearts and homes of many relatives and friends and a fruitful means for the salvation of souls. I know of preachers who have made their ministry felt in a city by reason of the fact that they came to be known as "funeral preachers" because of their ready availability for such services. So I am sure it is worth the preacher's while to prepare his heart and mind for this work, and to gather and arrange material and to make himself available for this difficult and exacting work.

I have never found it easy to preach on "Money." I used to live among those who thought that preachers were "after the money," and I early dreamed of being a rich preacher who could and would get along without support from the people, and who would refuse to preach about money or to take collections. But I have seen that neither the Church nor the world owes very much to rich preachers. Barnabas, you know, was a rather wealthy man; but when he "prepared to enter the ministry," he gave away his property and money, and went to the task unencumbered. I have seen a few small religious enterprises which were run by wealthy business men or others who thought they could build stalwart Christians by sheltering them from strain. But I have never seen work like that which amounted to anything much or which justified itself by the quality of people it tended to produce. God's way is for preachers to be poor and to be dependent upon their work for their bread and butter. They work more

faithfully when the "big, bad wolf" looks into their window occasionally. And the other side of God's plan involves the fidelity of the laymen in paying a tithe of their income into the treasury of the church and making additional offerings for the support and promotion of the gospel as ability and opportunity make possible.

Just as it is "Woe is me if I preach not" to the preacher, it is woe if I tithe, and give not to the layman. The preacher has no right to rob the layman of his opportunity for sharing in the responsibilities of the gospel, and he has no right to allow modesty and fear of misjudgment to close his mouth regarding the scriptural demand for Christian fidelity in the stewardship of money. To "pity the people," and to seek to protect them from God's demands upon them is to contribute to their apostasy and damnation. Some thoughtful person has observed that Jesus said more about money than He did about both heaven and hell. He must have said so much because He knew the need for such preaching. The need for such preaching is not alone in the task which requires the money, but in the people who will perish if they do not give the money. Therefore, much as I would like to be "independent," and much as I would like to say, "just keep your money," I preach on tithing and emphasize Christian liberality, and seek by constant and faithful ministry along this line to keep the people awake to their responsibilities and privileges in supporting the gospel with their efforts and their money.

It never has been easy for me to strike the middle ground on the matter of order in the services of the house of God. It is very difficult for me to preach in the midst of confusion. I would rather have fifteen minutes with the people's attention than an hour with fever and disturbance in the congregation. I did not preach yesterday morning. The preacher was well prepared for the task, but the people suffered from many distractions. The bus schedule makes it necessary for some people to leave at fifteen to twelve. And those who knew they must leave at that time had gone to no pains to seat themselves convenient to the door.

When the time for the bus came, people arose from all parts of the house and made for the door just as though the hour of dismissal had come. Then the morning was warm and the babies were fretful, and it seemed that several mothers used their divine right to hear the sermon, no matter how many other people were prevented from doing so.

Now I know it will not do to dictate too much to people. And I know a preacher can easily cause more disorder by reproving disorder. And I know that many people imagine that the entertainment of their baby (and sometimes the babies are two or three years old) is of greater consequence than what the preacher is doing or saying. So I know one has to use care—great care. But I wonder if the preacher could not do something about it without being misunderstood. I wonder if he could not suggest to the people that if they know they must leave before the service is concluded that they sit in a place where they can get out without disturbing others. I wonder if the preacher could not suggest to the mothers that there be a nursery room provided and that the little ones be left there during the service. It is not easy, at least it is not easy for me. But still I don't think the whole service should be allowed to drift its own way. Of course our first task is to win men and to save souls, and that central purpose modifies everything we do.

But there are so many things in the work of the Christian ministry that I do like that I do the necessary things I don't like with a certain determinate joy, and I have often found better and more lasting results in the pursuance of the things I don't like than in the others. I have also found that often I develop a liking for certain lines of work by just sticking to them. In fact I have found that it is not necessary for me to like every phase and form of my work. It is necessary only that I do what requires to be done with delight in the whole program to which my life has been dedicated. And I fully realize that I need every advantage I can get from every form and phase of the work of the ministry that my tenure may eventuate in credit rather than in debit.

By meditation I can converse with God, solace myself on the bosom of the Saviour, bathe myself in the rivers of divine pleasure, tread the paths of my rest, and view the mansions of eternity.—SELECTED.

● In contrast to the formal, ceremonial holiness of the non-Christian religions, Paul proclaims the moral holiness required by Christianity, so says this author in this fifth article of a series on . . .

Sanctification in the New Testament

Ralph Earle, Jr.

Paul's Later Epistles.

I. PHILIPPIANS

THE FIRST passage in the epistle that seems to us to bear directly on the subject of sanctification is in the second chapter, verses twelve to fifteen, inclusive. Here Paul tells them to "work out (their) own salvation with fear and trembling."

A. T. Robertson has a comment on the problem raised here, which seems both suggestive and satisfying. Speaking of Paul, he says:

He exhorts as if he were an Arminian in addressing men. He prays as if he were a Calvinist in addressing God and feels no inconsistency in the two attitudes. Paul makes no attempt to reconcile divine sovereignty and human free agency, but boldly proclaims both.

Salvation is something wrought in our hearts by the Holy Spirit, and at the same time it is something for us to work out ourselves. It is accomplished only by our cooperation with God.

The apostle then goes on to exhort his hearers to do all things without grumbling and disputing; "that ye may become blameless and harmless, children of God."

With regard to the meanings of these two adjectives, Michael, following Lightfoot, points out that the essential idea of the second is "freedom from foreign admixture; it is used of wine that is unmingled with water, and of metal that contains no alloy." He goes on to summarize:

"Blameless" signifies that no one would be able to point to any flaw in the Church; "innocent" means that actually no impure ingredient would be present. The former relates to the verdict of outsiders who pass judgment, the latter describes intrinsic character. (Moffatt N. T. Commentary.)

How is it possible for us to be blameless and innocent? We may be able to live such careful lives as to escape judgment from

outsiders. But what of being unadulterated, "pure, and sincere"? Is it not true that in the full sense of that term we cannot qualify until we have died to sin? As long as there is a "law of sin" within us, it could hardly be said that our Christian character is unadulterated. It is necessary that our hearts be cleansed from all sin by the blood of Christ.

There is one text in Philippians that is often quoted in opposition to "perfectionism," as it is sometimes called. That is the twelfth verse of the third chapter: "Not that I have already obtained, or am already made perfect."

The first observation that should be made, of course, is that this text must be considered in the light of the fifteenth verse of the same chapter. Here Paul says, "Let us therefore, as many as are perfect, be thus minded." The apostle disclaims perfection, and then in almost the same breath he claims it. What is the solution of this seeming contradiction?

What is the perfection which the apostle disclaims in the twelfth verse? The previous verse would seem to define it as the perfection to which the believer will attain in the resurrection. It is evidently the same thing that Paul had in mind when he wrote, "Then shall I know fully, even as also I was fully known." The verb which is here translated "made perfect" is derived from *telos*, which means "end." So its basic connotation is "to bring to an end, finish; to bring to maturity or completeness, to complete, perfect" (Abbott-Smith).

It is obvious that this verb has no reference to sinlessness. It is a matter of maturity, of perfection in character.

But what does Paul mean in the fifteenth verse when he includes himself among those who are perfect? The adjective here is derived from the same root as the verb in verse twelve. The solution of the problem, then, does not lie in the field of etymology.

Our good common sense, rather than the lexicons, will have to help us here. Paul is affirming that he enjoys the experience of Christian perfection, or the perfection possible to Christians in this life.

Here the term *teleoi* means relative perfection, not the absolute perfection so pointedly denied in verse 12. Paul here includes himself in the group of spiritual adults (Robertson).

The *teleoi* in the Greek was used in the mystery cults where it was applied to those who had been fully instructed and initiated, in contrast to the novices. It also had a Christian usage. In early Christian literature it was used for baptized Christians to distinguish them from *catechumens*, or probationers. There seems to be no reason for any misunderstanding with regard to the meaning of this passage. Paul classes himself with the mature Christians of his day; but he denies emphatically any claim to having reached the goal of perfect Christlikeness, which comes only at the end of the race of life.

II. COLOSSIANS

The three epistles of Philemon, Colossians, and Ephesians were perhaps written at about the same time, and so form a trilogy of prison letters. The first of these is a brief personal note. We should not expect, then, to find any doctrinal statements in it.

Colossians, on the other hand, is one of the outstanding Christological epistles. It contains one of the most definite statements of the deity of Christ. It was He, "the image of the invisible God," who died on the cross for our reconciliation to God.

The ultimate purpose of this redemption is stated in the twenty-second verse of the first chapter: "To present you holy and without blemish and unreprouvable . . . before him." The verb here means "to cause to stand." God designs to fit us to stand in His presence. The first qualification for standing in God's presence is holiness. This certainly signifies more than consecration. It means moral purity. We are reminded of the question asked by the psalmist, and his answer:

Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart (Psalm 24:3, 4).

The second adjective means "without spot or blemish." The third means "not liable to any accusation." Robertson comments:

These three adjectives give a marvelous picture of complete purity (positive and negative, internal and external.)

The next verse tells us that our being presented before God in such a condition depends on our continuing in the faith, "Grounded and steadfast."

This would seem to indicate that these three adjectives apply to a state in this life rather than only to our condition after the resurrection. It is by continuing in faith and obedience that we maintain the state described by these terms. Thus we may feel assured that we shall be ready to stand in God's presence.

In the third chapter of Colossians Paul uses language which is strangely akin to that which we found in the sixth and eighth chapters of Romans. In the third verse he says, "For ye died, and your life is hid with Christ in God." What does the apostle mean by the statement, "Ye died?" The preceding context would seem to answer the question. In the twentieth verse of the second chapter we find the expression, "If ye died with Christ from the rudiments of the world." This doubtless gives us the clue to the meaning of "died" in chapter three.

Apparently, then, Paul is not speaking here of death to sin or self, but rather of death to the past religious life of his readers. They have found in Christ a new sphere of religious reality, in contrast to the formal ritual of the past.

In contrast to the formal, ceremonial holiness of non-Christian religions—"Touch not, taste not, handle not" (2:21)—Paul proclaims the moral holiness required by Christianity. This moral holiness is described negatively in verses five to eleven of chapter three, and positively in verses twelve to seventeen. Negatively, it is purity. Positively, it is love.

The essence of Christian holiness is moral purity. Paul indicates this, negatively, by the command:

Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness.

A little later, in the eighth verse, he adds to this list, naming some things that are not always catalogued as immoral by the standards of the world:

But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth.

The reason for their putting to death or putting away these things is explained in verses nine and ten:

Seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him.

The expression "The old man," has often been interpreted as meaning the carnal nature, or depravity, which remains in the regenerated individual. It appears to have that meaning in Romans 6:6, but I hardly see how that interpretation fits here. The verbs "put off" and "put on" carry the figure of a person unclothing and clothing himself. We are to put off the old man as we would lay aside a garment. How this could be said with regard to the carnal nature is difficult to perceive. Does it not rather refer to the putting off of our old habits of life, our old attitudes and desires; in short, our former manner of living? This seems to me to be the most reasonable interpretation of this passage.

But holiness is not simply the absence of vices; it is also the presence of virtues. There is no such thing as holiness in a vacuum. Holiness is something alive, active, useful. And so Paul declares it to be in verses twelve to seventeen, a part of which we quote:

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering: forbearing one another, and forgiving each other, . . . and above all these things put on love, which is the bond of perfectness. Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God.

That is unquestionably a beautiful picture of a holy life. But we do not hesitate to say that no one can live such a life without the ungrieved unquenched presence of the sanctifying Spirit in his heart.

What is meant by the statement that love is "the bond of perfectness"? Boise suggests that this is the culmination of the figure of putting on clothing.

The entire figure, beginning with *enduas-* the, verse 12, is consistent and forcible; thus, put on the various graces mentioned; then, over them, as a band holding them together and in their place, put on Christian love, which is indispensable to perfectness.

Meyer agrees with this view, in opposition to several others which he cites. He says:

Becoming added to all those virtues (regarded as garments), love is to be put on like an upper garment embracing all, because love brings it about that the moral perfection is established in its organic unity as an integral whole. Thus love is the bond of Christian perfection . . . without love, all the individual virtues, which belong in

themselves to that perfection, would not unite together into that necessary harmonious entirety, in which perfection consists.

Love is the supreme Christian virtue. Jesus taught this plainly. It was his summary of what God requires of man. Paul emphasized the supremacy of love in that great chapter in First Corinthians. John made love the keynote of his writings, which form the capstone of the New Testament revelation. No wonder that Paul says, "Love . . . is the bond of perfectness."

Adam Clarke comments thus on this passage:

To love God with all the heart, soul, mind, and strength, and one's neighbor as one's self, is the perfection which the new covenant requires, and which the grace and Spirit of Christ work in every sincerely-obedient, humble believer; and that very love, which is the fulfilling of the law and the perfection itself which the Gospel requires, is also the bond of that perfection.

A Christian without real love is like a person with clothes flying out like flags—he makes a rather grotesque figure. Love is both the center and circumference of Christianity.

III. EPHESIANS

The Epistle to the Ephesians has many parallels in thought and expression to the Colossian letter. Among them we notice one that we have been studying—the figure of the old man and the new man. In the fourth chapter of Ephesians, verses twenty-two to twenty-four, Paul uses this figure:

That ye put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth.

It is interesting to note that while the renewing here is progressive and continuous, the putting on of the new man is implied as being a definite act.

When he writes, "that ye be renewed in the spirit of your mind," it is a continual rejuvenation that he describes; the verb is present in tense, and the newness implied is that of recency and youth, newness in point of age. But the "new man" to be "put on" is of a new kind and order; and in this instance the verb is of the aorist tense signifying an event, not a continuous act. (Findlay, in *Expositor's Bible*).

So the putting on of the "new man" is to be a definite act in our lives.

But our special interest focuses on the last words of the section quoted—"holiness of truth." The word for holiness here (*hosiotēs*) is found only once elsewhere in the New Testament—in the song of Zacharias. There, as here, it is associated with righteousness. Findlay comments on their meanings as follows:

"Righteousness" is the sum of all that should be in a man's relations toward God's law; "holiness" is a right disposition and bearing toward God himself.

The holiness here spoken of, then, is an attitude of the heart—an attitude of reverence, godly fear, and filial obedience toward God. True holiness is essentially a right attitude toward God, constantly maintained.

One more passage in Ephesians calls for attention. In the fifth chapter, verses twenty-five and twenty-six, we are told that Christ gave Himself for the Church.

That he might sanctify it, having cleansed it by the washing of water with the word.

There seems to be a reference here to the ancient Oriental custom of "purifying" women in preparation for marriage, such as that described in Esther (2:12). It is there stated that they were to be purified with certain oils and perfumes. It would not seem to be too far-fetched to say that the language of our text means that we are to be purified by the sanctifying power of the Holy Spirit, in preparation for being presented to Christ as His Bride. The statement of the next verse—"that he might present it to himself"—would certainly lend weight to that interpretation.

This passage tells us that Christ's death was in order to our sanctification. "The sanctification of the Church is the grand purpose of redeeming grace."

It also states that the sanctification is preceded by a cleansing. Says Findlay, "The Church's purification is antecedent in thought to her sanctification." It is the same order as we find in First Corinthians 6:11—"Ye were washed, ye were sanctified."

The one who has been washed in regeneration is also to be subsequently sanctified. And the verb here is in the aorist tense, which implies a definite act, rather than a prolonged process. The experience of being sanctified wholly depends on our first having been regenerated. Paul is not talking here about the sanctification of the sinner—a concept foreign to the Scriptures—but the sanctification of the Church. If we have been born again from above we are candidates for God's sanctifying grace.

IV. FIRST TIMOTHY

Inasmuch as the pastoral epistles deal primarily with practical, rather than doctrinal matters, we shall not expect to find much reference to our subject in them. In fact, in First Timothy we meet a definite mention of the theme only once. In the fifth verse of the fourth chapter, Paul says of meat which is to be eaten, "For it is sanctified through the word of God and prayer."

This is clear instance of the use in the New Testament of the term "sanctify" in a purely formal, impersonal sense. There is no moral connotation in the word as it is employed in this passage. It is obvious that the formal use of the term carried over into the New Testament, along with the new ethical emphasis.

V. TITUS

In the second chapter of Titus, verse fourteen, we have another statement as to the purpose of Christ's death:

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

Moffatt translates the last part of this, "and secure himself a clean people with a zest for good works."

Some people have used the King James rendering "peculiar people" as an excuse for queer and odd actions. What a travesty on our holy religion! The Greek adjective translated "peculiar" is found only here in the New Testament and means "of one's own possession." The difficulty in the King James Version here, as in a number of other instances, is that the English word has changed its meaning radically during the three centuries since 1611, when that translation was made.

But we are interested especially in this passage because of two facts it states. First, it says that we are to be redeemed from all iniquity. Salvation is to atone for all our sins.

But Christ's death was not alone to redeem us, but also to purify us. And the result of that purifying—expressed by the aorist, and so a definite act—is that we thereby become God's "peculiar" people. But "peculiar" in what way? In that we are a "clean people," as Moffatt puts it, a people belonging wholly to God.

It seems to me significant that in this passage and in the Ephesian description of the Church as the bride of Christ the thought of purifying is stressed. Can a person truly be said to be God's own possession

when he is a slave to sin? We doubt it. It is only when we have been delivered from sin and purified that we become His own entirely. What belongs wholly to Him must be clean.

The last part of the fifth verse of the third chapter has often been quoted as an indication of two works of grace in salvation. It reads:

But according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit.

I must confess that I cannot see how these two participles can be taken as in any sense implying, to say nothing of proving, two distinct experiences. The statement "he saved us" uses the aorist tense and evidently refers to conversion. The rest of the verse simply defines the method of that conversion, and reveals its nature. It was a washing away of the stain of "sin in the laver" of regeneration. It was also a renewing of our spiritual life—until then dead in sin—by the Holy Spirit.

We found one passage in Titus, then, which emphasizes holiness as Beet interprets its meaning for the Old Testament; that is, as the fact of belonging wholly to God. With it is connected necessarily the idea of cleansing. Then we have found another passage which I believe has been wrongly claimed as a proof-text for two distinct works of grace. I think that careful study will strengthen the one and eliminate the other, as far as a discussion of sanctification is concerned.

VI. SECOND TIMOTHY

In the ninth verse of the first chapter we read: "Who saved us, and called us with a holy calling."

The first thing that strikes our attention is the fact that the calling is subsequent to the saving. The reverse might be expected. But this call is not one to the sinner to be saved. It is a call to the Christian to be sanctified. Robertson thinks that probably "calling" is in the dative case—"to a holy calling." Moffatt agrees, in general, when he translates, "Called us to a life of consecration."

But we have already noted that holiness means more than consecration; although it involves that. It means that what has been consecrated has been purified and made morally clean by the God to whom it now belongs. So that this verse would mean that God saved us and called us to a holy life.

This call to live a holy life comes after conversion. The sinner is concerned mainly

with getting rid of the guilt of his sins. He is not apt to think much about holiness until after he has become a child of God. Then he feels within him a new nature which has holy aspirations and desires. He now feels definitely the call to live a holy life. But he also feels the presence of a sinful nature within which hinders him from living a holy life. He finds it necessary to come to God definitely for a cleansing from the carnal mind.

The last passage which we shall notice is found in the second chapter, verse twenty-one.

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work.

The main emphasis in this passage seems to be on separation from what is unclean. If a person is going to be "sanctified" (perfect passive participle), he must first "cleanse out" of himself the things which would defile. The context would indicate that "these" refers to the vessels of dishonor, mentioned in the previous verse. One must separate himself from evil companions if he would walk with God.

We can never divorce the idea of separation from our concept of sanctification. That is evidently its earliest meaning in the Scriptures, and it never loses that as one of its distinctive and essential features. A person must separate himself from sin and the world before he can separate himself unto God. Entire sanctification involves a complete separation from sin, which is brought about only by the cleansing of our hearts from all sin by the blood of Christ. Thank God for the privilege of becoming clean.

In closing our study of the Pauline epistles it might be well to quote Bartlett's summary of Paul's teaching on sanctification:

(1) It represents a growth in holiness rather than into holiness out of something else; (2) it is conceived as realizable by a definite act of faith . . . rather than as the cumulative result of a slow, instinctive process after conversion; (3) it is not the same as absolute moral perfection or consummation, but is rather the prerequisite to its more rapid and steady realization. ("Sanctification," in Hastings D. B.).

I do not think that the matter could be stated much more clearly than that. All three points are essential parts of Paul's doctrine of sanctification. Sanctification is

(Continued on page sixteen)

- The laymen want more of the Bible in the sermons they hear. The most fruitful and satisfying method for preaching the Word is by Expository Preaching. This author presents some very helpful suggestions for such preaching . . .

The Principles of Expository Preaching

Harry E. Jessop

WHILE sermons in particular will always be as diverse as the many minds which design them, there are certain standard types into which they naturally fall. In addition to the recognized types there are also what might be termed intertypes, which in their respective degree shade the one into the other. Our sermons should, as far as possible, be clear-cut as to their type, so much so that it should be possible to classify them, even though some may have to be classed in the intertype groups. The standard groups are: textual, topical, and expository. Each of these has its definite place and will be developed according to the mental trend of the preacher. The topical sermon is perhaps the most general, then possibly the textual, and finally the expository; few, however, really excel in the art of expository preaching.

The difference in method may perhaps be stated as follows: In preparing the topical sermon the preacher will frequently use a *rake*, bringing in from many sources his material which will serve the topic in hand. For the textual sermon he will use a *knife*, dividing into sections the text he has chosen, enriching his thought, of course, from whatever source he may find material, but only within the limits of the text. For the expository sermon however, he must go deeper; he will therefore use a *spade*, for here there is definite digging to be done. Defining the expository sermon Dr. F. B. Meyer has written thus: "Expository preaching is the consecutive treatment of some book or extended passage of scripture on which the preacher has concentrated head and heart; over which he has thought and wept until it has yielded up its inner secret, and the spirit of it has passed into his spirit."

The expository sermon not only differs from all others, it differs also from much that is often regarded as being in the expository field. It is not simply a running comment. To read a chapter verse by verse and say something about each verse in passing

is by no means expository preaching. The great expository preachers of the past have insisted that in an expository sermon there must be four things, namely, definiteness of message, organization of material, progress of thought and a definite goal.

We shall first consider of what an expository sermon consists, and then shall take up the sermon in its component parts.

OF WHAT AN EXPOSITORY SERMON CONSISTS

In brief it may be said to consist of three parts, namely, introduction, development, conclusion. To be more precise it has been stated thus:

The Scripture Basis—the portion to be expounded.

The Theme—the main line of thought.

The Introduction—which in the case of an expository sermon is generally brief.

The Divisions—its skeleton or framework.

The Conclusion—which is also brief.

These things, of course, will apply to any kind of sermon in general, but an expository sermon will differ from others in two outstanding particulars:

A. This is to be seen in the portion of scripture selected as its foundation.

As we have already stated, its basis is larger, for here the preacher deals with *chunks* rather than *splinters*: two or three verses, a paragraph, a chapter or even a book, as the case may be. Only one fact will determine its scope, namely, it must be one distinct and distinguishable unit of thought and the complete working out of some definite proposition.

Sometimes a single verse may be used as a basis for, or as a key to, an expository study which will take in an entire book.

Take for example I. John 5:13, "These things have I written unto you . . . that ye may know that ye have eternal life." There are at least six main highways of truth running through this epistle, the avenues of approach to which will be varied. Here, however, we enter by the rear door and work from that point. After a brief word

of introduction two main thoughts may be emphasized.

I. THE GREAT SPIRITUAL FACT WITH WHICH THIS SCRIPTURE DEALS

Eternal life as a conscious, present possession. "That ye may know that ye have eternal life."

Here the expositor will easily recognize three subdivisions, namely:

1. Eternal life an unquestionable fact.

The word *life* here should be examined, and here the lexicon will come into use. Strong's or Young's Concordance will be found helpful.

2. Eternal life a present possession. "That ye have eternal life."

3. Eternal life a conscious experience. "That ye may know that ye have eternal life."

II. SOME OUTSTANDING EVIDENCES OF THIS FACT AS SEEN IN THE EPISTLE BEFORE US

"These things have I written." The natural question arises, What things? and the obvious answer is that some things are to be found in the epistle which evidence the fact of the soul's possession of eternal life. "These things" must now be sought and the method of seeking will be a careful reading and rereading of the epistle. We say a *careful reading*, and would emphasize the words, for the reader should begin to read as though he had never read the epistle before. "These things" will be found to be sevenfold and may be set down as follows:

1. The fact of a righteous life (2:9).
2. The settling of the sin question (3:9, 10).
3. The manifestation of brotherly love (3:14).
4. The possession of a compassionate heart (3:17).
5. The recognition of the Lordship of Jesus (5:1).
6. The experience of victory over the world (5:4).
7. The Spirit's inward witness (5:10).

Within this epistle will also be found at least five other lines of truth which may be treated in much the same manner. In this case we get an intertype sermon, namely topical-expository, the theme being "Life Eternal."

Further, any unit of thought may be used within the limits of a book.

Frequently a chapter will furnish the needed ground. Take for example I Corinthians 13. The subject could be *The Superiority of Love*.

Here it will become necessary to call attention to the word *charity*, reminding the

hearers that in it we have the old English word for *love*. By way of sound exegesis here the expositor's first concern will be with the leading word of the passage—*charity*. His first business will be to recognize the distinction between *charity* as men know it today and the meaning as given in the more recent rendering, namely, *love*. This however will not be sufficient; he will then go on to show the deeper meaning of the word itself. Having made the necessary examination he will have become aware that the word used by the apostle is not that which indicates human love but is used in such passages as John 3:16. It is *agape*—the very love wherewith God himself loved us. Of this love fallen man is destitute until it is shed abroad in the heart by the Holy Ghost (Romans 5:5). Hence it is called by John *perfect love* (I John 4:18).

The chapter naturally breaks into two main divisions:

I. LOVE'S SUPERIORITY STATED (verses 1-3)

1. It is superior to oratory (v. 1)
2. It is superior to gifts (v. 2)
3. It is superior to benevolence (v. 3)

II. WHEREIN THIS SUPERIORITY CONSISTS (verses 4-13)

1. In its patient suffering (v. 4)
2. In its unflinching kindness (v. 4)
3. In its unswerving honor (v. 6)
4. In its silent forbearance (v. 7)
5. In its unwavering faith (v. 7)
6. In its buoyant optimism (v. 7)
7. In its heroic endurance (v. 7)

All this is summed up in three words, "Love never faileth" (v. 8). After reading the chapter to the congregation it would be quite permissible to use these three words as a pivotal text.

Sometimes a paragraph will be sufficient. Take for example Hebrews 13:20, 21. After a brief word of introduction two leading thoughts could be emphasized:

I. THE FOUNDATION ON WHICH THE SOUL'S EXPERIENCE IS HERE SEEN TO REST

Not our *theology*—however correct. Theology describes our foundation and helps us to understand it, but can never be made a substitute for it.

Not our *feelings*—however good. Good feelings help, but may suddenly change. They are never safe as a foundation.

Not even our *faith*—however strong. Faith is essential, but faith in itself has no saving power. It is the connecting link, the hand which takes hold; but the hand must have something of which to take hold. The real foundation is something, or better some one farther back. "Now the God . . ." (v. 20)

1. He is the God of peace.
"Now the God of peace." A study of this expression will reveal that this title "The God of peace" is found eight times in the apostolic writings and each time it is in some way related to the believer's holiness. These passages might be indicated, and the emphatic thought in each briefly suggested.

2. He is the God of power.
"That brought again from the dead our Lord Jesus." This is God's standard of power for His people. That power is to us-ward who believe (Ephesians 1:18-20).

3. He is the God of promise.
"Through the blood of the everlasting covenant."

It is upon this threefold, unshakable foundation that our salvation is here seen to rest.

II. THE EXPERIENCE RESTING UPON A FOUNDATION SUCH AS THIS

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, . . . make you . . . ?"

1. Make you—What?
"Make you perfect." Here the nature of Christian Perfection will be dealt with, but care must be taken not to become wearisome with explanations.

2. Make you perfect—For what?
"In every good work to do his will."

3. Make you perfect—How?
"Working in you that which is well-pleasing in his sight."

Often a Psalm will provide good scope, and this often must be taken in its entirety. Psalms 1, 23, 45, 91, would well serve the purpose.

B. The expository sermon will also differ from others in the development of the discourse. This development is always a direct exposition and application of the scripture selected.

It is by no means necessary that the preacher should deal with all the details of the passage; his first business will be to find the main highway running through it, and then onto that highway to gather the material best suited for his purpose. Quite frequently a phrase, or even a word will indicate the central idea, but he must work at the passage until that central thought is found.

Even at the risk of monotonous repetition let it again be said that the true work of exposition is not the introduction into the passage of outside thought and matter, however good it may be, neither is it a deduction from the scripture dealt with, however correct the reasoning may appear. Expos-

itory preaching is a definite digging out of the truth found in the passage itself. Whatever is foreign to the thought of the passage, no matter how correct as doctrine and no matter how attractive, must be left for another occasion; if it does not come out of the scripture considered, it has no place in that sermon.

Before turning to the component parts of the expository sermon some final words of admonition may be helpful.

a. The would-be expositor must first make a thorough study of the scripture portion itself. He must be careful to register his own thoughts concerning the passage before allowing other men's ideas to color it for him. The young preacher will soon find that some strong-minded writers have the tendency so to impress him that it will become difficult to see anything in the passage, beyond what they have expressed. For enrichment they are priceless, but in the early approach to a text when independent thinking is needed, they may prove to be perilous indeed. Parrots in the pulpit soon become monotonous and ere long echoes become obvious. Try a little original thinking.

b. The Scripture must be approached with an open mind. Little as we may realize it, there is a danger of talking to the passage before us and telling it what we want it to say, rather than allowing the passage to talk to us. A successful expositor will learn to let the scripture speak to him. It will speak if he will patiently and prayerfully wait for it to open.

c. Care must be taken that no scripture passage is twisted for the sake of making it say something which its writer had not intended. To a thoughtful person there can be nothing more disgusting than to be compelled to sit through a sermon where a beautiful scripture portion is being tortured on the rack of a preacher's vivid imagination and made to teach things which were obviously not in the mind of the writer. The true expositor is never an inquisitor. The thumbscrew and the body stretcher have no place in the art of exposition.

Some holiness preachers have not been without guilt here. In their intense desire to be faithful to the glorious truth of second blessing holiness they felt compelled to put it into every sermon and consequently have found it in every text they have used. One enterprising brother to whom we listened found a first and second blessing in John 3:16. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." "That,"

said he, "is the first blessing." "But have everlasting life." "There," he exclaimed, "is the second blessing." Then, too, there was the adventurous soul who based his message on the old man of Gen. 43:27. "The old man of whom ye spake? Is he yet alive?" Possibly this brother was trying to be smart, but smart Alects and circus clowns have no place among expository preachers. For an exposition on the old man a better basis would be any or all of the three great basic New Testament scriptures which make direct reference to the subject, namely, Rom. 6:5-11; Eph. 4:17-24; Col. 3:1-11.

There are times when a judicious spiritualizing of a passage is permissible, but that would come within the province of the topical sermon and the spiritualization would need a wise handling.

d. Once ideas begin to take definite shape they should be carefully checked by the best standard helps which may be at hand. Good lexicons should be consulted for word study; Strong's or Young's Concordance, not merely as place finders but for the meaning of words, should not be neglected. Vincent's Word Studies will be helpful. Cremer's Lexicon, the Englishman's Greek Concordance, and the wide range of critical commentaries will furnish a basis for correct interpretation. Every possible version should be read and the various suggestive expressions and shades of meaning should be noted. Above all, the text itself in the English and American versions used should be given careful thought.

e. While the entire range of God's Word is at the preacher's disposal and all scripture, given by inspiration of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," the expositor must recognize the dispensational limits by which the passage he is expounding may be bound.

There are many traps into which the unwary may fall, but one example will suffice. We picked up a book dealing with the character of Jacob. In it the writer said many helpful things, but when dealing with the two experiences so often emphasized in Jacob's life, namely, finding the house of God at Luz, which he renamed Bethel (Gen. 28), and the face of God at Jabbok, which he renamed Peniel (Gen. 32), he went on to examine these two experiences in the life of Jacob and to measure him up by New Testament truth. Taking the Bethel experience he began to check Jacob's after life by the First Epistle of John, and then because Jacob obviously did not measure up,

he bluntly declared that he could not be regarded as a born-again soul.

Now it will be recognized by anyone who will take but a moment to consider, how utterly unfair it would be to measure an Old Testament character by New Testament standards. God does not do this, and we have no right to attempt it. Certainly these old-time men of God with their varied experiences may be used representatively as we picture spiritual experience, but let us take heed lest we read into some of these splendid passages things which obviously should not be there.

f. Then too, it should never be forgotten that while the mind is to be kept at its best for the work of exposition, the deep things of God are comprehended only through a wholly yielded heart. A scholarly mind and a cold heart spell tragedy. Whenever the heart begins to cool the preacher should leave his books and take to earnest prayer. The desk and throne should never be widely separated, nor should the proportion of time spent at each so widely differ. The preacher who spends all his time with his books and then as a sort of courtesy bow asks God's blessing upon his work will not get the best results upon his ministry. No amount of eloquence can make up for divine unction, which is the outcome of a soul bathed in God.

g. Care must also be taken to keep the human touch. Books may easily become a barrier between the preacher and his congregation. While aiming to be scholarly the preacher need not be bookish. While appealing to the minds of the people he must be careful also to grip their hearts. Scholarship need not stunt spirituality—the really successful expositor must be both a scholar and a saint.

h. Last but not least, it is necessary to learn the art of lightening the message. So often stodginess and wordiness have been associated with the idea of expository preaching, but wearisome discourses and Bible expositions are not necessarily synonyms; the expository sermon however may easily become wearisome unless the preacher knows how and when to introduce the occasional lighter touch. This will require skill and will differ according to the individuality of the preacher.

THE EXPOSITORY SERMON IN ITS COMPONENT PARTS

A. The expository sermon, like others, will of necessity have its introduction; this however, is usually brief. A skilled expositor will not use more time than is really

necessary in his opening remarks; generally a few well chosen sentences will suffice. In them the portion for consideration will be introduced, its setting and background briefly indicated, and then he will immediately get down to the business of unfolding the truth as he sees it in the scripture itself.

B. *The expository sermon will also have its main divisions.*

In making these divisions five simple thoughts will serve as a general guide.

a. There should not be too many.

Often two will be sufficient; frequently there may be three, sometimes four according to the extent of the passage dealt with, but to multiply them unduly is not wise. Often what at first seemed to be divisions will on further thought begin to group themselves under more general heads as subdivisions, and wherever possible this should be done.

b. They should be simple, natural, and well-balanced, growing the one out of the other.

It is not wise to make artificial divisions and then try to place material under them; rather seek to divide the material itself. Labels come more easily when the material has been grouped.

c. They should be carefully thought through.

First thoughts should not be accepted as final. Time must be spent on the outline; words must be weighed and sentences balanced so that corresponding points are equal in their syllables. This will avoid mental "jolts" in the minds of the hearers.

Some outlines run smoothly, making the hearers feel they are riding in a new luxury car, while others give the impression that they are jolting along in an outworn vehicle of the cheapest grade. The outline should be attractive so that the congregation will want to listen.

C. *The expository sermon will also have a conclusion.*

This need not be outstandingly apparent. It is not essential that the preacher should announce to his congregation as to where the main body of his sermon finishes and where his conclusion begins, although he himself will of necessity be conscious of it; he should remember, however, that the purpose of the conclusion is to enable the preacher to conclude. To drag out the conclusion is to kill the entire sermon.

There are various methods by which a successful conclusion may be made. Sometimes the plan of recapitulation is helpful.

Here, in a few well-chosen words, the preacher will gather up and present again the main thoughts of his exposition. Often a well-chosen quotation will be effective; an appropriate verse of scripture may be recited; the verse of a hymn may be read; a quotation from standard literature may be helpful, or even the rereading of the scripture used as text. A good illustration is often a splendid finish; this however, must be more than a pathetic story—it must embrace the very heart of the message. It is never out of place to close the sermon with a brief prayer. This may lead to an altar call, but that of course will be governed by the type of service and the guidance felt at the moment.

Again, we say, the expository sermon involves hard work, but it produces abundant satisfaction.

Sanctification in the New Testament

(Continued from page eleven)

more than a second crisis in Christian experience. But it involves that crisis as essential. As John Wesley taught very clearly, sanctification is both instantaneous and gradual. He wrote, in 1767, "I believe this perfection is always wrought in the soul by a simple act of faith, consequently, in an instant. But I believe a gradual work, both preceding and following that instant."

Supplying the Pulpit

A young clergyman, who was spending a holiday in a small, out-of-the-way town, went to the local barber to get a shave. The barber, like all his fellows, was a more or less loquacious soul. He showed a friendly interest in the stranger, who by the way, was not dressed in clerical garb. He began to question him. "Stranger here, ain't you?" The parson admitted it. "Traveling man?" said the barber. "No," said the parson. "What are you doing over here?" asked the barber. "I am supplying the pulpit," said the parson. "Supplying the pulpit?" echoed the barber, who had apparently never heard the phrase before. "With what?" That question set the clergyman to thinking. He began to ask himself with what he actually was supplying that pulpit.—SELECTED.

The Preacher as Priest

Part One

J. Glenn Gould

IT IS a most uncommon thing, indeed, for the preacher to conceive of his task as a priesthood. The term priest is somewhat like the wayfaring man on his way from Jerusalem to Jericho who fell among thieves, was stripped of his raiment, wounded and left for dead. That is to say, it has been corrupted by having kept bad company. The office of priest has been sadly degraded by the conduct of many who claim to exercise its functions. It has been so linked up with superstition, spiritual oppression and popery that its true significance has been all but hopelessly obscured. It would profit us to escape from the prejudices and limitations in thought which have filled our minds because of these palpable perversions of the office of priest, and to see it in its scriptural significance.

to me, that God designs that the functions of prophet and priest shall meet and merge in the personality of the minister of Jesus Christ.

Whether he relish the thought or not, no preacher can escape the fact that he serves as the priest of his people. He leads them in their public worship and he is looked upon as the man of God who directs them in their religious lives. There is, or ought to be, a certain reverence attaching to the person of a minister of Christ which should give his words and conduct a peculiar weight. I grant you, there is much about the modern minister that has tended to destroy this reverence. It seems to be the ambition of some men to look as unlike the minister as possible, and their frequent boast is that "nobody takes me for a minister."

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It is the priesthood of the Old Testament order, rather than that of certain Christian communions, which suggests the sense in which the preacher should serve as a priest. The Jewish priest was the leader of the worship of the people and the director and inspiration of their religious lives. It was he who administered the elaborate ritual of public service. The order was ordained of God and consecrated to its duties by sacred and solemn ceremonies. It is true, in course of time the priesthood lost much of its sacred character and at times led the people in their drift from God; whereupon, the Lord raised up the prophets as men who were better qualified to speak His mind. There were outstanding personalities—Samuel, for instance—in whom the offices of priest and prophet met; who, while administering the ancient ceremonies of religious observance, were vitally in touch with God and able authoritatively to speak His will to the people. It is in some such sense, it seems

To my way of thinking, that is a doubtful compliment.

Perhaps the chief among the priestly functions of the minister's office is his conduct of public worship. The sermon must be delivered in a certain setting, and that setting is largely of the preacher's own making. It is perfectly appalling the thoughtlessness with which a service of worship is conducted. Many a man who prepares his sermon with meticulous care seems never to give a moment's consideration to the other details of the service. They are necessary evils—hostages which he must give to custom—which are to be tolerated or rushed through or bungled hopelessly, as the case may be. There is a tragic lack of reverence among many Christian people and very little appreciation for genuine worship. I do not say this to impeach their sincerity or the quality of their religious lives. But the fact remains; and they are not so much to be blamed as are we, who have on us the re-

sponsibility of leading them in worship.

Let us become explicit. Sunday morning is usually the hour of worship. Into that service are introduced a number of elements that may either make or break the sermon, however carefully prepared. There are song, prayer, scripture lesson, possibly a responsive reading, announcements, offering, special music, and so on. Careful and loving attention should be given to every part of that service. The hymns should be selected with the thought of the sermon in mind. While it may not be wise to have the idea to be presented in the message echoed in every hymn, yet there should not be clash and conflict between the ideas conveyed in sermon and song. Make your selection on Saturday, and make it carefully and prayerfully. I have seen services where the hymn was selected between the time the minister arose to announce it and the actual announcement itself. Frequently some prefatory word is given, such as "Now everybody get a book and help us sing." Then, as likely as not, the hymn is announced in the form of an interrogation: "Shall we sing number so-and-so?" as though it were necessary to put the matter to a vote of the meeting. Such careless inadvertence should be avoided. Select your hymn thoughtfully and let it represent your prayerful consideration for the hour of holy worship. I am convinced, furthermore, that the spirit of worship will be better stimulated and directed by the use of the stately, reverent, impassioned hymns of the church rather than by the modern "jingle bell" type of religious song. I believe in and appreciate the better songs of the church; but for the Sunday morning service the old-time hymn will strike a deeper and more vibrant chord within the soul.

Another vital element in the service of worship is the scripture lesson. With what solemn and reverent care should the preacher open the Book of God to read to the people! One of the most stinging accusations that can ever be made against us is that we handle the Word of God with irreverent hands. And yet, it is a fact that many a scripture lesson is so poorly read that it contributes nothing but anguish to the spirit of the worshipers. Not every man is a good reader. Some men are gifted with voices that are capable of far more expression than others. But while no man can change his voice, any man can by faithful practice become an accurate reader. For those who have had educational advantages there is no excuse for stumbling through the scripture

lesson. If there is no other way to eliminate blunders in your reading, practice reading your scripture lesson aloud before you go to your service until you have all but memorized it.

A third vital factor in the service of public worship is the pastoral prayer. Some men have the habit of calling on some layman to lead in the Sunday morning prayer. Occasionally such a practice may be justified; but as a rule it is to be deplored. There is a unique character attaching to the Sunday morning prayer. It is a pastoral and priestly function for the minister to pray for the people in their presence. They appreciate it and in time will develop the ability to follow the minister's leadership in prayer in such a manner as to add force and power to his praying. The pastoral prayer is part of the minister's responsibility as a priest of the most high God. Do not delegate that responsibility to any other person except in a case of extreme urgency.

One of the most blessed and worshipful aspects of the morning service is the offering. The name "offering" is itself richly suggestive. It is not, or at least should not be, a collection taken for the support of the church, but an offering given to God. What it shall be lies within the power of the preacher to determine. At all events, the offering should be approached in a prayerful spirit. It should be received with thanksgiving to God; and in his prayer of thanksgiving the minister should act in a representative capacity, voicing the gratitude with which the offering is made. When a special offering is to be taken, it is much more to the point to approach it in a prayerful, religious spirit, trusting in God to move the hearts of His people to supply the need; rather than to "kid" the money out of the folks.

The announcements are a necessary evil, and every effort should be made to make them as brief as possible. It is a commendable plan for a church to issue a weekly bulletin in which the parish program is given all needful publicity. This would relieve the service of one of its unfortunate distractions. I have been in meetings where the minister spent fully twenty minutes in giving his announcements, until his audience was bored beyond description.

Special singing is frequently employed in making the service of worship more attractive, or presumably for that purpose; though it is doubtful whether it contributes much to the spirit of worship. There are a good many hazards involved in special

singing, especially when it is of poor or doubtful quality. Dean Emeritus Charles R. Brown, of Yale Divinity School, advises that if there must be a rendition of special music in the service, it should never come just before the sermon. Special music is not always a success. And if it fails at all conspicuously, it imposes a serious handicap upon the preacher. It is better to have the special music earlier in the service, and to call for a congregational hymn ahead of the sermon. As a rule, congregational singing doesn't break down.

The preacher should study himself in the pulpit and guard himself against the forming of unfortunate habits. Especially should the use of his voice and his habits of speech be matters of great concern. Never allow yourself to get into the "ah" habit. Dr. Carradine's name for this unfortunate violation of the rules for proper speech was "whang-doodleism." Some men affect it in prayer rather than in preaching. A fair example would be "Our Father-ah, we thank Thee-ah for Thy salvation-ah," etc. It is most annoying to those who hear you. Then, do not develop the habit of the preaching voice. It may be difficult for a man to tell offhand whether he has this habit or not. Dr. Cleland B. McAfee suggests this test. If you would feel foolish, in the course of your sermon, to address the janitor or the usher and ask for more air, speaking in the same tone of voice in which you have been preaching, you have the preaching voice habit. The most effective pulpit voice is your conversational tone, strengthened so as to be easily heard and to permit proper emphases.

Do not allow your service to be injured by any slavish bondage to a supposed pulpit courtesy. The fact that a visiting clergyman is present in your congregation does not impose upon you the obligation to invite him to the platform and to use him in the service. It is perfectly permissible to recognize him in this way, provided you and he are both willing. The probability, however, is that he would prefer to occupy

his place in the pew unobserved. I have attended meetings where, in order to give each visiting minister something to do, it was necessary to have three seasons of prayer in the preliminaries. The extra praying may have been all to the good, but was entirely unnecessary from the point of view of courtesy. Furthermore, it is inadvisable for any pastor to yield his pulpit to every visiting brother who happens along. The consideration of supreme concern is the service of worship, and everything must yield to the interests of this chief concern. It is quite unlikely that some visiting preacher, pounced upon after the service itself has begun, has on his heart the message which God wants the people to receive. Stick to your program, except where a departure therefrom would be clearly for the glory of God, and discharge faithfully your responsibilities as pastor of the flock.

We have dwelt at length upon the Sunday morning service of worship because we feel that this is one of the weak places in our program of service. The evening service is of a different character, and requires a somewhat different leadership. But even here the greatest care should be exercised in preparing for the service, and the same spirit of serious reverence should fill the preacher's mind and heart.

It will be contended by some, I presume, that such an attitude toward the services of the church would lead to formalism. I contend that formalism will not necessarily follow. Formalism is not simply form, but is form without life. It is as possible for the living, moving Spirit of God to control a service that is planned as one that is without form and void. In fact, He is better able to operate through orderly channels than otherwise. It is my earnest conviction that such a careful, thoughtful planning for the whole service will grant the Holy Ghost the most favorable setting for His gracious work; and at the same time will promote a healthy growth of reverence and of the true spirit of worship, which are so woefully lacking in many congregations.

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Let Your Light Shine

Men revere their religious life through shame, or fear of criticism, or morbid sensibility; but no man can be a Christian without being luminous. A man may carry his faith so guardedly that no one shall suspect that he is a Christian; but the worst of this is, that God never suspects it either, and forgets to write down his name in the Book of Life.—HENRY WARD BEECHER.

Rules and Principles of Interpretation

Fifth of a Series in

Introductory Studies in Our Holy Scriptures

J. W. Goodwin, General Superintendent Emeritus

AS DEVOTED believers in our Holy Scriptures we shall find the key of interpretation which will help us to unlock the great central truth contained in the message of the Bible. If we can find the central truth, all other branches or subsidiary truths will only make clearer the great central truth in the biblical message, already given to the sons of men.

Some students and searchers after truth have suggested that inasmuch as there is a "Golden Rule of Conduct," there should be also a Golden Rule of Interpretation. Christ gave us the golden rule of conduct, namely, "Whatsoever ye would that men should do to you, do ye even so to them." This rule is so clearly stated that there can be no question as to its meaning. The following has been suggested as the Golden Rule of Interpretation: "When the plain sense of scripture makes common sense, seek no other sense, therefore take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise." This general rule seems to have a strong appeal. I do not know who first made this statement, and it does not matter; however, like all human rules, it needs to be clarified.

We may first ask what we mean by common sense. It must be clear that what was common sense in one generation does not seem to be quite so common in other generations. Then that word "literal"—what do we understand by that? It must not mean that figures of speech be taken literally, for in doing so, it would make our God a monstrosity when it speaks of Him as a "rock," "a high tower," or as having "wings and feathers." The word "literal" must be made to mean the common use of words. Hence, we judge that the literal interpretation of scripture must imply that the meaning is in harmony with the general principles of grammar, and that the ideas and matter conform to the demands of history. Able writers, such as Dr. Horne and Dr. Orr of

The Golden Rule of Interpretation is: "When the plain sense of scripture makes common sense, seek no other sense, therefore take every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise."

Scotland, declare that this may be called the "Grammatico-Historical" sense. By this sense we may understand that when there is a different meaning; the scripture itself, by the words, text, or context will determine the application. When the allegory is used, the scripture so states, as in Galatians 4:24. When the parable is used, Christ so states or uses the word "like," or "as," or some other such word to indicate the meaning.

Christ himself laid down one principle or rule which if followed will save much confusion. He said, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." That seems to say that the central truth of scripture is its testimony to Christ. After His resurrection, on the road to Emmaus, as He talked with the two disciples, "beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." The central theme "Christ," is the "Golden Key" which unlocks all the Scriptures from the beginning to the end in all its varied styles of language, literal or figurative, types or shadows, parables or allegories, illustrative or historical, precepts and promises, songs and prayers. Christ is seen in the word pictures and proclaimed in all the praises of the people.

Christ is the seed of the woman who is mentioned as the one to bruise the serpent's head (Genesis 3:15). He is the seed of Abraham in whom all the families of the earth should be blessed. Then why make so much of Abraham's natural seed as the

many, the Israelites, through whom the earth is to be blessed? The promise was not to seeds, as the many, but to the seed which is Christ. The natural seed as the many was only temporary, earthly and passing, and important only in the divine plan to preserve the Messianic hope until the promised seed should come. The interesting history of Israel, the deliverance from Egyptian bondage, the period of the Judges, the period of the kingly government, and the subsequent history with all the conditional promises, was made only temporary and passing. Even the law with all its glory was given only as a schoolmaster to bring the people to Christ. When Christ came as the fulfillment of the law as a teacher, we were to receive all our instructions from Him. Christ is the key which unlocks the Old Testament promises and prophecies, and we shall find in His teaching the Golden Rule of Interpretation.

When we have accepted the only true method of approach to the Word of God as sacred literature to be understood, the interpretation becomes simpler and within the reach of all. When we read any message in all literature, we should inquire: (1) who is speaking or writing; (2) what is the theme; (3) what is the meaning of the text as may be compared with the context; (4) what are the words employed; (5) what relation has the subject to the circumstances when written or spoken; and (6) what is the general scope of the application. When we come to our Holy Scriptures, we must not forget the central idea as the key with which we are to search all scripture, namely their witness to Jesus Christ the Son of God.

THE ELEVATION OF OUR HOLY SCRIPTURES

While we shall use the Grammatico-Historical method as used in the study of all literature, yet the writings of the Bible must be considered on a higher plane than other productions from this viewpoint: that the Bible is the Word of God to us. It is God's Revelation to man and through historical facts and records of the past as well as direct and inspired messages of truth, He has undertaken to reveal Himself and His plan of human redemption. It is this vital message which underlies all the biblical record, and is intertwined in all precepts and promises, prayers and praises, like the warp and woof in one fabric of woven cloth and distinguishes the Holy Scriptures from every other production of literature. Although written by many different men in many succeeding ages, yet these writers catch the divine thread of truth and carry on with the

same idea and thought. Thus God by different methods and in many ways spoke unto the fathers.

Throughout the revelation we have the lights and shades of many colors, giving interest, as well as adapting the message to the needs and conditions of the people when spoken. Therefore the material contents of our Holy Scriptures being different and raised to a higher plane than secular literature, the interpretation and the principles used and the rules which govern such interpretation must also be considered on this higher plane.

Holy men spoke as they were moved by the Holy Spirit, and sometimes wondered as to its meaning. When they searched diligently for its truth they discovered that it referred to the Spirit of God which was in them, revealing the sufferings of Christ and the glory which should follow. The reader of John 3:16 who considers the word "God" only from the philosophical idea of deity has missed the thought of the writer entirely, for the writer of this thrilling statement had in mind the meaning of "God" as our Father through His Son, Jesus Christ. It is also a false interpretation to find in the expression "Our Father" any other meaning than the biblical conception of God as "Our Father." Likewise it is not possible for anyone other than a believer honestly to pray the prayer recorded in Matthew 6:9, in the sense in which Christ, who taught the prayer, intended. The interpretations given in the quotations from the Old Testament by Christ, and by His apostles who were taught by Him must be decisive as to the meaning of these scriptures; for it was the Spirit of Christ who spoke through Moses and the prophets, therefore Christ himself when speaking must have known the meaning intended.

Then the fact that buildings like the tabernacle, and institutions like the law, the priesthood, the sacrifices, the feast days, the Sabbath days, and the like, are mentioned in the New Testament as typical of the things under the New Covenant show their true meaning in this dispensation. The whole Levitical system can be studied only in the light of New Testament fulfillment. As we study the examples of Christ and of the apostles in their quotations from and interpretations of the Old Testament, we are impressed at once with the absence of the current allegorical method of Philo, and their close adherence to the Grammatico-Historical method of interpretation which they followed.

In the study of ancient writings we must not judge their style by the more recent writings of our own day. In ancient writings, both Assyrian and Egyptian, they seem to practice the idea of a general statement, and then for a more impressive method to give the details in a second statement. Moses, who was trained in the wisdom of Egypt, follows this style in several of the accounts in Genesis. In the first chapter we find a general statement of the fact of creation, the material heavens and earth, animals and mankind. Then in the second chapter, which should more properly begin with verse four, there is given a more detailed account of the creation of man and his location, then follows a more detailed account of the creation of woman. And that there might be no mistake, by way of parenthesis, in verses nineteen and twenty, there is mention of the creation of animals and birds and Adam's inspection. Why try to prove by this style that these portions were derived from different sources and written by many authors? The style is ancient and impressive, and when followed in other ancient writings seems to be admired; why not when followed by Moses?

We may find the following rules helpful in determining the correct interpretation of many scriptures, which otherwise might be obscure:

1. Ascertain the meaning of words by their use in general, that is, as they were understood by the speaker or writer and by those to whom the message was given. Some words have changed their meaning entirely; for example, take the word "let." We now use the word to mean permission, but when the King James version was made, it meant "hinder." "He who now letteth will let" (2 Thes. 2:7); "He that now hindereth." "Hinder" is the real meaning, as seen by the following clause.

2. We should not abandon nor neglect the real significance of a word unless there is some weighty or necessary reason. The word "baptize" in the original has more than one meaning. It may mean dip or plunge, or it may mean to cleanse or purify. Sometimes it is used in reference to a special personal experience. The translators were divided, and so brought over the word from the Greek with its English pronunciation. The word "Immanuel" is also well defined, meaning, "God with us."

3. There are some words which have several different significations. In such a case the meaning to be selected is the one which best suits the passage in question and the subject of the writer. An example

may be found in the word "blood." In Acts 17:26 it means the human family; in Hebrews 12:2 it means "death." In Romans 5:9 the idea is the procuring cause of our justification, and in Hebrews 9:14, the ground of our sanctification.

4. No meaning should be attached to a word out of harmony with the context and the purpose of the writer. In the expression of Paul as given—"To depart, and to be with Christ" (Phil. 1:23), the word "depart" has been rendered "returning." This is done to get rid of immediate consciousness in death. This makes Paul say he desired the returning of Christ. But the context will not admit of this rendering, for the next clause says, "Nevertheless to abide in the flesh is more needful for you," which is the opposite of "depart." If the word "depart" should be rendered "returning" indicating such was desired, why say, "to abide in the flesh and continue with you"? If Christ should return the second time surely the Philippians would go in translation with Paul, and he would abide with them. The meaning is clear, for he was talking about leaving them by his departure to be with Christ, and continuing with them if he was to abide in the flesh.

5. We should carefully examine and make such needed distinction between the meaning of words which are apparently synonymous, and also distinguish between the different meanings of the same word used at different times. All animals have breath, and man also has breath. All seem to have the same breath. Both animals and men go to dust, then is man not above the beasts that perish? We must go back to the record in Genesis and note what is said about the creation of man. There it says that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." This is never said of animals; but of man—he alone was made in the image of God, and a little lower than the angels. It is never said that man is only a little above the beasts, but lower than the angels and in the image of God. It is folly to argue that because both animals and men have breath that man is only a beast.

6. The sacred writers sometimes use epithets which must be weighed and examined. Such words serve to distinguish one thing from another, or unite the two characters together. Isaiah uses "branch or [and] rush" in chapter 19:15 and 9:14; the evident meaning is the whole or complete. General words are sometimes restricted and sometimes not; however, the meaning is almost always in the very thought of the

text. The word "world" in John 3:16 evidently means all people, but in John 14:17 the same word means the natural condition of man.

7. As our Scriptures were given to be understood by persons of ordinary intelligence, the simplest sense and the most readily perceived is generally the correct meaning. Therefore the interpretation never should seek to bring a new sense which is out of harmony with the purpose of the writer, but rather take the sense as it was intended in any particular passage. We should refrain from putting any meaning into any particular passage which is repugnant to reason and common sense. Because Abraham was tried in the offering of his son Isaac, for anyone else to undertake to do the same would transgress sound reason and good sense.

COMPARING PARALLEL PASSAGES

This method of interpretation is peculiar also in the study of our Scriptures, and may be used to an advantage. It is grounded in the fact that our Bible is divinely inspired and has one central theme, namely, the salvation of man. However, this effort must be guarded with some care. It is necessary to seek only the mind of the Spirit in all our endeavors to know the truth. The following suggestions may be found helpful:

1. We should compare parallel passages by the same writer, before going to other writers. To more clearly understand Jeremiah 17:19, read his words in verse five, then read verse 18; now go back to verse one. For the remedy turn to Jeremiah 9:26, and 4:4. Then we may search other writers to clarify the meaning obtained.

2. We may compare passages which seem to have some degree of resemblance; compare Romans 8:3 with II Cor. 5:21.

3. We may also receive help by comparing similar modes of argument. Compare Hebrews 12:3, James 5:10 and I Peter 2:21. Looking unto Jesus, the example and inspiration of our faith, seems to be the thought of all these passages.

4. We may seek parallel passages in analogy, history and doctrine. To illustrate, read the different records of the same apostle on the subject of circumcision in Galatians 6:15 and 5:6 with Romans 2:28, 29. All these scriptures will give us Paul's estimate of the value of circumcision, and its real meaning. Now we can turn to the Old Testament in Deut. 10:16 and 30:6, then to the New Testament, Col. 2:21.

It is evident that all the writers of the New Testament deal to some extent with

the question of the new experience in Christ known as regeneration, or the new birth. In making this truth known different writers were called to emphasize different aspects of the same experience. By a careful reading and comparison the entire doctrine is brought out in its clearness and beauty. The same is also true with the doctrine of holiness or sanctification. However, a few words of caution may not be amiss in seeking truth by this method of Parallelisms.

1. We must not fail to find first the primary meaning of the passage under consideration, if possible, before going farther.

2. As the Bible was written by many authors we should compare words and expressions written by the author in the other chapters of the same book, and in the other books he has written.

3. We shall find great help by a diligent comparison of the Greek Septuagint with the New Testament; as it was the Septuagint version which was largely used by our Saviour and the Apostles, and was in constant use in the Apostolic age.

4. With the above, it will also be found helpful to search the various translations which have been made since the King James translation was made in 1611. The Revised, the American, Moffatt's, Goodspeed's and others. The King James translation is the working basis, but these other translations will be helpful as a kind of commentary. Great caution should be exercised in quoting such professed translations, which are merely a paraphrase in English. At times they may be suggestive, but must be used only as such.

A STUDY OF THE CONTEXT

It will be impossible to overestimate the importance of a careful study of the context of any passage of scripture. This is evident from the fact that some words which have various meanings, at times may be used by the same author with different ideas; hence great care must be used in the study of the context. Moreover, to take an expression out of the context may give a different idea from that intended by the writer. By taking words from the context and putting them together one is able to prove almost anything from the Bible. In I Kings 22:15 we have the words of Micaiah to the king. Ahab had finally consented to ask this prophet for advice. When he arrived on the scene Ahab asked him, "Shall we go against Ramoth-gilead to battle, or shall we forbear?" And he answered him "Go, and prosper: for the Lord shall deliver it into the hand of the king." But the very opposite was the meaning, as is clearly

seen from verse seventeen, "I saw all Israel scattered upon the hills."

In Job 2:9 we have the statement of Job's wife, "Curse God, and die." There is some question regarding the meaning of this expression. Some have wanted to interpret her statement in the form of a question. I do not blame anyone for desiring to place the best construction on a woman's statement; but when we read the context, we obtain Job's words in his reply, "Thou speakest as one of the foolish women speaketh." Her words seem very rank indeed.

The context of some statements and arguments comprises many verses, sometimes whole chapters, and at times the whole book, and thus all must be taken together in order to form a correct judgment. Such is the Book of Ecclesiastes. The entire book, or near to the close, is an argument to sustain materialistic conclusions. Hence to take a few statements here and there to prove a doctrine must of necessity be wrong. When we come to the last part, where we have "the conclusion of the whole matter," we gain the truth for which he contends on the subject of life and death.

It will be no help to gather out of the Scriptures long lists of words of similar sounds, or scriptures containing the same word, such as soul, spirit, life, death, destruction, and immortality; what we must know is what was intended when these words were used by the writers. We should seek to know what was the writer's meaning when he used such words or expressions, and what was the real subject and the circumstances which brought forth the expression. The question is not what we think or what we want him to mean, or the possible construction which might be placed upon the writer's words, but what the writer meant by what is said in the text and context.

In our comparison of various parallel passages and their context we should be careful to distinguish between near and remote texts, clear and obscure passages, and place the emphasis on the certainties and not on the uncertainties. It is good advice to leave the texts of doubtful meaning for future consideration.

SUGGESTED WORDS OF CAUTION

In closing this study on rules, it may not be out of place for me to give a few words of caution. Rules are sometimes hard to

follow, and at times seem bothersome, thus we have tried not to be overtechnical, but rather suggestive for helpfulness.

1. In the investigation of each word in the passage we must not neglect the participles. Often small words like the little words "as" and "in" and "on" carry a wealth of meaning. Note, "The words of the Lord are pure words: as silver tried in a furnace" (Psalm 12:6); and then in I Peter 2:8, the word even tells who the people are to whom Christ is a stone of stumbling, and a rock of offense.

2. We should be careful in connecting remote passages, although there may seem some marks of similarity, unless the subject matter so requires. In reading Isaiah, chapters 33, 34 and 35, it seems clear that chapter 34 is placed between the thoughts of chapter 33 and the subject matter of chapter 35; for chapter 35 begins, "The wilderness and the solitary place shall be glad for them," which would naturally refer to the closing verses of chapter 33. However such matters require careful discrimination, and we may not place words in parentheses unless the writer has digressed to a much different subject.

3. Care should be taken to make every explanation of a passage harmonize with the context. In Matthew 18:17 we are not free to use the words, "And if he shall neglect to hear them; tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen . . ." without the conditions provided in verses fifteen and sixteen. All the directions must first be followed.

DEVOTIONAL STUDY

In the study of any book, it is important that one, as far as possible, should enter into the spirit of the author. How much more is this true in the study of our Holy Scriptures which were given for our instruction that we through patience and comfort of the Scriptures might have hope. Much will be clarified if we will gladly do His will, for we have this promise, "If any man will do his will, he shall know of the doctrine." We may know if we follow on to know. If we will but walk in all the light we have, we shall find more light, for "In thy light shall we see light." Always we should study the Bible with reverence and godly fear in deep humility.



The man who is doing nothing has plenty of time to find the faults of the man who is trying to do something.—ROY L. SMITH.

The Pastor's Devotional Life

Fred M. Weatherford

I APPROACH the discussion of this topic with a great deal of fear and trembling. I am embarrassingly conscious that the ideal is far from completion in the life of the speaker. Nevertheless it can be truthfully said that I am still reaching forth with earnest endeavor toward that goal.

Bishop Quayle said, "Preaching is not the art of making a sermon and delivering it. Preaching is the art of making the preacher and delivering that."

The preacher's technique is largely developed through his devotional life. He must bring himself up to the ideal of the New Testament. He must, himself, be an exemplar of what he preaches. It becomes his first objective to put on exhibition what he wants men to become. Scholarship is by no means the first essential in the making of character. In fact, scholarship can bring no enrichment to piety at all.

Henry Ward Beecher said, "I have known men who would be excellent ministers if it were not, first, for their lives; second, for their theology, and third, for their style."

amid the sanctities and simplicities of his Scottish home. It was there he used to hear his father at prayer. Whenever that venerable Scotchman issued from that cottage sanctuary, there was a light in his face, of which John G. Paton said, "The outside world could never understand, but we children knew that it was a reflection of the Divine Presence in which his life was lived."

One of David Brainerd's biographers said of him that "He belonged to a class of men who seemed to be chosen of Heaven to illustrate the sublime possibilities of Christian attainment; men of seraphic fervor and devotion; men whose one overmastering passion is, to win souls for Christ and become holy like Him themselves."

John Wesley asked his English Conference, "What can be done to revive the work of God where it has decayed?" He answered his own question by replying, "Let every preacher read carefully the life of David Brainerd." David Brainerd's Journal stands by itself today as a classic of devotion. It was through reading the life of Brainerd

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A true minister is a man whose very personality itself is a strong and influential argument with his people. I mean by personality, that his character and depth of piety are invincible stand-outs, in the measure of the man. The true minister has so much of the divine element in him that it is the incarnation of his disposition. That type of manhood is the best kind of sermon that anyone can preach. The minister is not like a musical instrument which displays many keys, one of which is religion, as something separate and distinct from the rest of his nature.

THE PARAMOUNT SECRET TO PREACHING

The first and last essential to preaching is prayer. John G. Paton, the great missionary, took his first lessons in the school of piety,

that William Carey caught his vision and pulled back the curtain of a new day in demonstrating the spirit of true missions. The seed of Henry Martyn's missionary life gathered its growth and flame from the hands of David Brainerd's planting. J. M. Sherwood said, "David Brainerd's life has done more to develop and mould the spirit of modern missions and fire the heart of the Christian Church than that of any other man since the apostolic age."

The secret of that man's anointed life was not what he got in college primarily, but what he got on his knees in communion with God. All that a college course can do for a minister is coarse and external compared with the spiritual and delicate refinement of soul obtained from God in the closeted

chamber. Prayer is to the true prophet of God what fire is to iron, in making it yield to the stroke of the hammer. While his discourse from the fire of God is being hammered out, there is at the same time a mental and spiritual process being tempered in the caldrons of God.

Texts often will refuse to reveal their treasures until the key of prayer has been applied. God made known his secrets to Daniel because he was a man of prayer. Peter learned the secrets of God from the housetop, on his knees. To the preacher, prayer is always the best study, but never a substitute. Prayer is the avenue by which divine energy is released to lift and make lucid the ponderous truths of God.

There is no rhetoric like that of the heart, and no school for learning it, except for those who matriculate in the school of the cross. Spurgeon said, "It were better that you never learned a rule of human oratory, if you remained without the apostolic anointing." "How much of blessing we may have missed through our remissness in supplication, we can scarcely guess, and none of us know how poor we are, in comparison with what we might have been, if we had lived habitually nearer to God in prayer."

THE MINISTER'S PUBLIC PRAYING

Action, obsessed with holy endeavor, is the minister's first line of success. A minister's public prayer must bear with it the element of an inspired soul. He must release his inmost heart in supplicating the throne of God if he is to serve as a medium for releasing the blessings of God upon his people. The public pleader must be fervently in earnest. What could be worse preparation for a sermon than a sleepy, lifeless, unappealing prayer?

There is no need of making the public prayer a gazette of the week's events, or to pray for people individually except for the leaders. It is sufficient to pray for the general movements and well-being of his congregation especially for the sick, for the spiritual helpfulness of his members, as well as to give expression of thanksgiving for the joys and blessings that have been received.

Do not permit your public praying to be long; I should say that five minutes of time is sufficiently ample. If you are well prayed up before you come to the church service it will not take you long to pray the glory down. Paul said, "I can do all things through Christ which strengtheneth me," but that strength is available only to those who wait upon the Lord; "They that wait upon the Lord . . . shall mount up with wings as

eagles." If we would serve the sweets of heaven to those who hear we must gather the nectar while upon our knees.

MAXIMUM DEVOTIONAL LIFE A MORAL SAFEGUARD

Communion with God is the preacher's most dynamic power plant, as well as moral safeguard. Intimacy with God will keep character invulnerable. The trouble of many a preacher can be traced to a letdown in his prayer life. Prayer not only warms the soul with the joy of gladness and keeps the romance of Christianity aglow, but also it builds up an impenetrable fortress against satanic temptations.

There are no particular special rules for prayer. The preacher's life is not a time-card. The true shepherd's life is one of constant devotion. That spiritual injunction, "Pray without ceasing," is his spiritual life-line. Luther's motto was, "To have prayed well is to have studied well." It is a motto that should be trumpeted to all strong men of God. This does not mean that prayer is a substitute for study. It does mean, however, that from prayer come vision and spiritual power without which a preacher's life is fruitless.

The pastor's life is fraught with many perils. There is danger of becoming spiritually diluted by the dross of worldliness; and also there is danger on the other hand of shutting himself away from the world so as to become ascetic. He must guard from both dangers; but there is little evidence of the latter danger, however.

Also, it must be borne in mind that while the preacher is diligent about his holy calling, he may at the same time be degenerating spiritually. He may even be leading others onto the King's Highway, while that very thoroughfare is growing dimmer to his own vision. No other profession is obsessed with the insidious and deadly perils that seek to infest the life of a minister. Dr. Jowett said, "The pulpit is commonly regarded as a charmed circle, where, 'the destruction that wasteth at noon-day' never arrives."

The measure of a pastor's privileges constitute the measure of his danger; privilege by no means spells protection or provides immunity. One of the most subtle traps to be set for the minister is that which tests the vulnerability of his morality. From the fact that his calling makes him a confidant, and because his advice is sought in matters affecting domestic relations, as well as other ministerial contacts, he will be subjected to the test of inordinate affections

sooner or later. The thoroughness of his devotional life and the rigor of his spiritual and moral discipline, will be revealed in the tests of this character. The path of time is strewn with those who have found themselves insufficiently fortified at these points. The success of a church is not judged by its auditing committee, but by the devotional and moral life of its pastor.

GREAT MEN OF DEVOTION

Let us review the devotional lives of some of our great pulpit men and see if we cannot find the secret of their greatness:

George Whitefield, the great English and colonial pulpiteer, made this statement pertaining to his ordination: "About three days before the time appointed for my ordination, the bishop came to town. The next day I sent his lordship an abstract of my private examination on these two questions: Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and administration? and, Are you called according to the will of Jesus Christ and the laws of this realm?"

"The day following I continued in abstinence and prayer. In the evening I retired to a hill near the town and prayed fervently for about two hours in behalf of myself and those that were to be ordained with me.

"On Sunday morning I arose early and prayed over Saint Paul's Epistle to Timothy. When the bishop laid his hands upon my head, my heart was melted down, and I offered my whole spirit, soul, and body to the service of God's sanctuary."

During Whitefield's revival meeting at Harvard University, it is said that every student professed conversion to Christ during the series. Benjamin Franklin was deeply impressed with his preaching and the renowned Jonathan Edwards wept while listening to his sermons.

John Fletcher, the sainted pastor of Madely (which church he served for twenty-four years), made it a constant rule to sit up two whole nights in the week for reading, prayer and meditation. He was so humble and so unselfish that he said or wrote little concerning himself.

A letter from the Spirit-filled Hester Ann Rogers, in 1781, related the following: "When I entered the room where they were assembled the heavenly man (Fletcher) was giving out verses with such animation as I have seldom witnessed . . . After this Mr.

Fletcher poured out his full soul in prayer . . . and every word that fell from his lips appeared to be accompanied with an unction from above."

In 1785 John Fletcher visited Bath and Bristol, preaching in the large meeting houses belonging to the Countess of Huntington. She wrote concerning his preaching: "Deep and awful are the impressions made on every hand. Dear Mr. Fletcher's preaching is truly apostolic."

In his life of Fletcher, John Wesley said, "For twenty years and upward before his death, no one ever saw him out of temper, or heard him utter a rash expression, on any provocation whatever."

Christmas Evans, who was called the John Bunyan of Wales, prayed this prayer of consecration: "O Jesus Christ, Son of the Living God, take for the sake of Thy cruel death, my time; and strength, and the gifts and talents I possess; which, with a full purpose of heart, I consecrate to Thy glory in the building up of Thy Church in the world, for Thou art worthy of the hearts and talents of men. I desire Thee, my Great High Priest, to confirm, by Thy power from Thy high court, my usefulness as a preacher, and my piety as a Christian, that sin may not have place in my heart, to becloud my confidence in Thy righteousness, and that I may not be left to any foolish act, that may occasion my gifts to wither and I be rendered useless. Give me a heart sick with love to Thee and to the souls of men. Grant that I may feel the power of Thy Word before preaching it. May I see in this world what I really am in Thy sight." It is said of Christmas Evans that he preached with unction and power.

A glimpse at these lives of such pre-eminent devotion constitutes a challenge to us as ministers, who serve the same God as they; yea, a God in whom there is no variability, neither shadow of turning. His promise to them was, "Lo, I am with you always, even unto the end." And, to us, that promise has not been diminished.

May the God of might constrain us to such devotion, faith, loyalty and consecration that we may be of greater service to mankind, in making the old story of redemption come alive in the hearts of never-dying men!

*Paper presented at the North Pacific District Preacher's Conference.

A congregation that assembles under difficulty is entitled to a sermon that has been born of hard work and great faith.—SELECTED.



- *The pastor must be a good man, full of the Holy Ghost and of faith, Christlike in his spirit, Christian in all his relationships . . .*

The Pastoral Ministry*

L. O. Green

THE Bible emphasizes different types of ministry, all by the same Spirit. To some God gives the ministry of evangelism, others teaching, and still others the pastorate. We have listened to the able presentation of the ministry of teaching and evangelism in building the church; and it is my task to bring to your attention the ministry of the pastor in this great enterprise. The fields are "white unto harvest," the wells are deep, the possibilities and responsibilities of the pastor are immense. We can offer but a few suggestions and leave the fuller development and application to you. To focus, somewhat, our thinking, let us consider the pastoral ministry from three angles: (1) The Man; (2) His Ministry; and (3) His Message.

THE MAN

Dr. Bounds in his great book "Preacher and Prayer" says, "The church seeks methods, God seeks men. The Holy Spirit does not descend on organizations, He comes on men." It is admittedly true, the man determines largely the success or failure in building the church and the kingdom of God.

The pastor must first be a good man. He may be weak in talents or gifts, but in character, integrity, and sincerity he must be strong. His principal stock in trade is what he is, as much as what he does. True, he has work that must be done, service to render, words to say, but all of these, be they ever so fine, fall fruitlessly to the earth if they come from a man questionable in character, shady in reputation, or insincere in his motive.

The pastor must walk with God; his Christian experience, his fellowship with the Master, must be a living reality. This is true of all preachers, and it is doubly true of the pastor. The pastor lives among the people year by year; the community as well as his church not only learns who he is, but what he is. The quality of your spirit, your business relations, your attitudes, your words and your conduct stand out to proclaim you either a good or a questionable

man. We cannot conceal character for long; we cannot escape ourselves; we are what we are. Sooner or later people know what we are.

The pastor's work and words must flow forth from the sincerity and devotion of his own soul. The sermons, the counsel, the admonitions and entreaties coming from mere professionalism falls on deaf ears and cold hearts. His ministry must have the fire of reality, sincerity, and love. He must minister from the overflow of his own soul as he walks and talks with God and his people. Like Barnabas, he must be a "good man, and full of the Holy Ghost and of faith."

HIS MINISTRY

The pastor's field is much larger than preaching. We are overwhelmed with the magnitude of its possibilities. As we examine the broader scope of the pastor's responsibility, we mention first, that it is a task which requires hard work. It is a seven-day-per-week job, with twenty-four-hour shifts each day. If we are to succeed we must recognize at once, that there will be "labors abundant." We are preaching to virtually the same people Sunday by Sunday; and it will take hard work in the study, in the prayer room, with plenty of reading and meditation to keep fresh and interesting, with God's anointing upon our ministry. Hastily made-up sermons, or snatching an outline from some book of "ready-made" sermons will not do. These may help in an emergency, but your success as a pastor, preaching to his people, will depend upon the measure of toil and labor you are willing to put forth. It will require both inspiration and perspiration; these come from laborious toil.

There is work to be done in the field of visitation. You are not a mere social caller, you must enter into the burdens and heart throbs of your people. You must share with them in sorrow and suffering; their problems must be yours. This requires an expenditure of strength and energy. It is exhausting to the flesh, but pastor, it is your

job and woe betide you if you recoil from the task. Yes, my brother, if you will be a faithful pastor, there is work for you to do. Do not be like the man who left his secular occupation to enter the ministry, and after a year had passed, he was heard to say, "I like this so much better. I don't think I will work any more."

The pastor's attitude and the quality of his own spirit are vital. We are dealing with human souls. The pastor's attitude must be that of a true shepherd. We must love the folks we serve; we must have a genuine, sincere and wholehearted interest in them. Happy is the pastor whose ministry flows freely from his soul.

The pastor must be true to the principles and standards of the Bible and Christian life. He must neither be a compromiser nor a time-server. He must reprove and rebuke at times; faithful will be that ministry if it comes from a compassionate soul, from his own heart troubled over the careless living of folks in his congregation.

He must have the spirit of courtesy and consideration. Do not be hard-boiled, rigid, unteachable and unkind. Christian courtesy and kindness are not "rationed." Have plenty of them on hand daily. Often we may think our preaching was too "hot" and too "straight" when in reality it was the hard, un-Christlike attitude we displayed that offended rather than the truth. Be careful at this point. There are always situations that try a pastor's soul; and his reactions in those situations either make or break him. Can you hold steady and be kind when you are mistreated? Can you visit the homes of those who voted against you and share their sorrows, carry a burden for their souls and minister to them with the same spirit of consideration and loyalty as you do for your friends? Can you avoid taking sides with any in a controversy, and be kind and fair to all concerned? Can you keep your poise and go on preaching the glorious gospel, loving the people and ministering to their needs, instead of retaliating or using your pulpit and your visitation in self-vindication? If so, you will get on; people will believe in you and God will bless you.

The pastoral ministry must be one of leadership and administration. You are essentially the "general manager" of your church; your congregation so regards you. You must have sufficient wisdom and discretion to properly direct the policies of your church. Mistakes are tragic, and you cannot afford to make many of them. The pastor is not a "boss," neither are we to be "lords over God's heritage." You must learn

how to lead, how to get along with your associates in leadership, both above and below you. You must learn the art of utilizing the best brains of your church board, draw out their ideas and co-ordinate them into a well-balanced and progressive policy for your church. Blessed is that pastor who has a vision of the whole church and her task in the world, and who finds the way to mold the faith and fire of his congregation into that program and into that ministry.

Also, the pastor must be a leader in worship. A good pastor not only prepares to preach, but also to lead his people in the worship of God. We can have "just meetin'" or we can have a sacred and holy hour of communion and fellowship with the Lord in His sanctuary. The approach to this service either can be haphazard, distracting and all but sacrilegious; or it can be sacred, devotional and rich with the consciousness that we are coming before the Lord. The pastor largely determines which it will be. We must see that the music is of that sort that will bring God close to the hungry, throbbing hearts of His people. Even taking the offering can become sort of a joke, or it can become a sacred moment when we worship God by bringing to Him His tithes, an expression of our gratitude for His goodness and humble recognition of our stewardship in Him.

The pastor must learn how to get along with his people. It will require hard work and earnestness of soul. His attitudes and spirit must be like that of the Master; he must be a leader, a shepherd, a friend and a brother to those with whom he labors.

HIS MESSAGE

Primarily, the pastor is the "preacher" of that congregation. He must have a message from the Lord, a message of edification, of instruction in righteousness. He must feed the flock of God. He must be able to preach. The congregation gathers on the Sabbath day to "hear the word of the Lord." They have, in most cases, amply provided for the pastor's temporal needs that he may devote himself to the "ministry of the word and prayer"; therefore, they may rightfully expect that he come before them prepared to preach.

Our people come from all kinds of situations; from the racket and rough places of the factory, from the irritating problems of business, from the worldly environment of the schoolroom, and housewives and mothers from the burdens of the home. There come the afflicted, the tempted and the discouraged; there come the fathers and moth-

ers who perhaps last week saw the train disappear around the curve carrying a precious boy to the battle front. There comes the boy in uniform, on leave, with a hunger for spiritual realities. For what have they come to church? To hear about war, politics and economic problems? Do they come to be skinned and blistered by some half-blessed, ill-prepared pastor who has been so busy "here and there" that he has not taken time to wait on the Lord, to study and prepare to feed them on the "sincere milk of the word"? No, my brethren. The presence of all these people in our congregation (and we always have them) challenges us as their pastor to preach the Word.

We must so pray, so prepare, so enter into their heart throb and burdens, that out of a soul anointed from on high and a mind filled with truth that glows with heavenly fire, our message will bless, inspire, encourage and enlighten the Church of God. Thus your message will not be a mere "accomplishment" to be commended, but it will be your own soul full of divine love and Christ-like compassion, flowing out in speech. Your people come to sit at the Master's table; and if you will truly pray, prepare, love and minister, they will go away saying, "There was meat in the house of the Lord today."

What goal could be higher, what ambi-

tion more noble for every pastor than to bring to his people the message of God? To go away with the consciousness that God had used him in a little way to be a channel of blessing, and an inspiration to his people? To know that the Spirit had helped him to lift some heart from the slough of despond to the sunlit summits of a new hope and courage. Remember, brethren, whatever other commendable qualities you may possess, you are to be God's messenger, you must feed the flock of God; you must be able to preach!

Of what we have endeavored to say, this is the sum. The pastor is indeed a church builder, he must be a good man full of the Holy Ghost and of faith, Christlike in his spirit, Christian in all of his relationships. He must attend to his ministry, he must be a worker, a hard worker; and he must prepare and preach the Word. He must be a good man, a faithful steward, a good preacher. The ultimate goal of his ministry as he looks into the faces of his people finally must be that of the great Apostle when he said, "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

*Paper presented at Indianapolis District Preachers' Meeting.



A Good Evangelist Must Pay the Price

EVERYTHING worth while costs. All things of value have their price. . . . Evangelism is no exception. A good evangelist must pay the price. Before the speaker presents something of the cost, allow him to state that he has not paid the price in any full way. He makes no pretense here. Too often he has turned away like the young man in scripture.

PAINSTAKING PREPARATION

Study comes first in our thought. The true herald must study like a scholar. The eminent Gentile evangelist writes to his friend, Timothy, "Study to show thyself approved unto God." The "give diligence" of the American version does not radically alter the meaning. No Christian, let alone a minister can be approved except he be in quest of souls. And none should enter upon this quest without research. One may be inclined to say that the age of the scholar has passed so far as the churchman is concerned.

Of general culture this may be true, of spiritual knowledge it will never be true. It will not pass.

Obviously if one is to herald, he must know the Lord Christ. He must know the gospel and he can never know Him or it without careful, painstaking work. Moses and Elijah have their desert, Paul his Arabia, and Jesus his Nazareth. You do not stumble upon such truths as the holiness of God, his hatred for sin, his love of the sinner, and his ageless purpose to redeem. One does not gather the cross into one brief glance. God has revealed Himself in His Word. Christ is in the midst of the candlesticks at the altar of the cathedral of Scripture. Heralds must tarry for their vision and anointing; and must muse on the glories of His grace.

PENETRATING INSIGHT

Equally essential is the knowledge of men. One has to discover man as he is, and, as

with Christ, he may be. The rags of the prodigal are plainly discernible. But they do not make the body or measure the soul's capacity. It is well to remember those lines of Browning:

"For of the soul and body form doth take,
The soul is form and doth the body make."

But one must go farther and envision a redeemed soul in a redeemed body. To see a Peter of blessing in a Simon of cursing, and Paul the lover in Saul the hater, this requires study. A maid cleaned the studio of Borglum, the sculptor. She daily gathered the chips and swept up the dust around the piece of marble. One day she saw a head appearing from the depths. Rushing to the son of the artists, she said, "How did Mr. Borglum know the head was there?"

It is also required of an evangelist that he serve like a shepherd. The pastor is often called the undershepherd. This position is both comforting and commanding. It is not easy to live up to the title. Too frequently the service and suffering of the shepherd is forgotten. The 10th chapter of the Fourth Gospel was no doubt written that the world and the church might know the price that the good shepherd pays. He gives his life for the sheep. Shepherding means sweat and blood and tears. As Jowett says, "When we cease to bleed, we cease to bless." The parable of the lost sheep enforces the evangelistic obligation, and marks the sacrifice incident thereto. What Elizabeth Clephane writes of the Great Shepherd will sometimes be true also of the faithful undershepherd:

"'Tis of mine has wandered away from me; and although the road be rough and steep I go to the desert to find my sheep."

PARTICIPATION LIKE A SOLDIER

To share like a soldier: this is also part of the price. Many stories are coming to us of the experiences of our men in the armed services. Among these are those of splendid comradeship and united and unselfish effort in the common cause. This is as it should be. This spirit should characterize Christian soldiers. One may be the colonel of the Congregational regiment. If he wishes to win territory and take captives for Christ, he had better learn to believe in and depend upon his officers and privates. You may be surprised at my conclusion of this point. It comes from pastoral experience enforced by observation of others. No man of himself ever wins a soul to Jesus Christ. Some other Christians always have a part in this sublime service. There are no completely isolated

sectors in the long battle line between good and evil.

PRAY LIKE A SAINT

Pray like a saint—this is the fourth and final part of the price of being an evangelist. It is the most important one. Our study will be neither interesting nor fruitful without prayer. Our shepherding will lack both direction and dynamic without prayer. And except we pray we will not have the grace to share with others. Success in the enterprise means prayer. Communion with God will purify our souls, enrich our minds, vitalize our emotions and strengthen our wills. The Spirit of God will rest upon us and fit us for evangelistic effort.

There is a searching sequel to the transfiguration story. The mountain experience is wonderful, the trial of the valley is terrible. There are nine defeated, disappointed disciples. "How is it that we could not cast it out?" is their anxious query. "This kind can come out by nothing save by prayer," is his answer. This opens the door of revelation and indicates the essential character of supplication. The late Dr. Carver, the noted scientist, is quoted as having said, "There is literally nothing that I have ever wanted to do, that I have asked the blessed Creator to help me do, that I have not been able to accomplish. After my morning talk with God, I go into my laboratory and carry out His wishes for the day."

EVIDENCE OF ANOINTING POWER

One summer afternoon we stood by the grave of Dwight L. Moody at Northfield and looked across the Connecticut valley to the wooded slopes of the Berkshire Mountains. The speaker of the occasion told us of another afternoon. Then the great evangelist took four young men up into those mountains. They had a little prayer meeting there. Said Dr. Wilder, "It seemed as if the dews of heaven came down and rested upon us. God anointed us all." Robert E. Speer and John R. Mott were two of the four. Robert Wilder was a third, and we believe John Foreman was the other one.

The price is great. Is it worth while to pay it? Let Samuel Rutherford answer for us:

"If but one soul from Anworth meet me at
God's right hand,

My heaven shall be two heavens in Emmanuel's land."

—JOHN L. MCGEOCH, D. D., in *The United Presbyterian*.

The soul of the nation, armed with a profound conviction of the approval of Almighty God, is its best defense. The strength our people draw from God is their secret weapon.—SMITH.

● *Personal experience is the touchstone of all evangelical success—*

The Preacher Is a Witness

The Value of Personal Experience and Testimony In Spreading Scriptural Holiness

A FAMOUS preacher once said, "When Paul got into a tight place and found himself 'in the brush' he always fell back on his experience, and gave his testimony." If that were true, we preachers should certainly feel better over the fact that we have sometimes followed that method ourselves. One cannot go far astray in following the example of the Apostle Paul. And it is certainly a most helpful thing for a preacher to have recourse to any method that will enable him to carry on "in the brush" when he finds himself in such an unfortunate situation!

But I cannot agree with that famous preacher. I am convinced that Paul did not give his testimony because he found himself "in the brush." I am sure he had a definite purpose in mind. I am confident that he used the best materials available to accomplish that purpose. And, I am furthermore persuaded, that his purpose was—the spreading of scriptural holiness.

Experience and testimony—how naturally these two go together! We find them inseparably connected in the last words given by the Lord to the early church, "Tarry ye in the city of Jerusalem, until . . . ye shall receive power, after that the Holy Ghost is come upon you: [there is experience] and ye shall be witnesses unto me . . . unto the uttermost part of the earth" [there is testimony]. The subject would fall naturally into two parts, and we shall discuss each separately, considering first, *The Value of Personal Experience in Spreading Scriptural Holiness.*

I

Personal experience is the touchstone of all evangelical success. Other religions may get along on mere theory and speculation, but without the personal touch, the conscious experience, the vital contact with the risen Christ, Christianity is dead, lifeless, useless. It is this experience of inward revelation that distinguishes Christianity

from other religions, and that makes us know that "we are in him that is true, even in his Son Jesus Christ." And if personal experience is so essential in telling the story of redeeming love to sinners, how valuable is a personal experience of holiness in spreading the good news of second blessing holiness! Indeed, its value cannot be overestimated.

By way of illustrating the value of personal experience in spreading scriptural holiness, let us look at some of the early church leaders. Take the case of Peter on the Day of Pentecost. A great crowd had gathered, peculiar things were happening in Jerusalem, the hearts of the people were stirred, and questions disturbed their minds. What meaneth this? is their query. Some said, "These men are full of new wine." In the midst of the reigning confusion, Peter stood up in the midst of the people and said, "Ye men of Judea, . . . hearken to my words: for these are not drunken, . . . but this is that." And at the close of that pentecostal message, three thousand souls found the Lord.

Now why was Peter so confident that the disciples were not drunk? Why was his message so positive that "this is that" until it pricked the people to the heart, and such a large number believed and acted upon it? The answer is simple enough. With Peter it was personal experience. He was one of the one hundred and twenty who had "tarried until." He, with the others, had felt the "power of the Holy Ghost coming upon" him, and knowing from personal experience that "this is that," he could boldly exhort those needy souls to seek and obtain even as he had.

There is the story of the first Christian martyr. It would be safe to say that Stephen was zealous in spreading scriptural holiness. In fact, his intense zeal in doing this very thing brought about his death. You will remember that he was tried before the Jewish council where he was accused of many

things, falsely, by holiness fighters; then the high priest asked him if he were guilty. Well, it was Stephen's last chance, but he took good advantage of it, and opened both barrels of his gospel gun and poured it into them. The concluding statement of his message was the bold accusation, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: . . ." Then they cast him out of the city and stoned him to death.

Now notice three statements in the scriptural account, "All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." Here was no man-fearing spirit, but confident, Christlike boldness. Again, "They gnashed on him with their teeth. But he, . . . looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." There are no overhanging clouds of doubt and despair here; the heavens are open, the vision clear. And once again, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." No revenge, no complaint, just Christlike compassion for his enemies.

Why was Stephen not afraid? Why were the heavens opened in such an hour? How could he thus pray in such a time? The secret is found in the statements, "Stephen, a man full of faith and of the Holy Ghost"—"But he, being full of the Holy Ghost, looked up steadfastly into heaven." It was a personal experience of the fullness of the Holy Spirit that made him such a fiery witness in spreading the gospel. And we can only wonder how greatly this beautiful spirit manifested in his death influenced that later martyr who did so much during his life to spread scriptural holiness.

Perhaps in no other life is the value of personal experience so apparent as in that of the Apostle Paul; and it is evident that no one has been more zealous in spreading scriptural holiness than he. As one examines his life in the New Testament, the fact and importance of personal experience stand out in bold relief. We are agreed that if anyone ever had "the blessing," the Apostle Paul did. He assured the saints at Rome that he was sure when he came to them he would "come in the fullness of the blessing of the gospel of Christ." He reminded the people of Thessalonica "how holily and justly and

unblameably" he and his co-workers had behaved among them. In his farewell exhortation to the elders of the Ephesian church he insisted that he was "pure from the blood of all men," having "not shunned to declare unto you all the counsel of God," but "that by the space of three years I ceased not to warn every one night and day with tears." And at the end of his eventful life, he was able to look back and say, "I have fought a good fight, I have finished my course, I have kept the faith." What part, then, did Paul's personal experience of holiness play in his vigorous evangelism?

All through his life, from the Damascus Road to Nero's block, from his first epistle to the people of Thessalonica to his last letter to Timothy, in all his life and writings, his definite message, and his own experience of holiness are inseparably associated together. And, brethren, should it not be thus with us? If we are not sure of our experience, how can we be sure of our message? But if we can go forth with the full assurance that the fullness of the blessing of the gospel of Christ is our own possession, then the burning of our hearts will add to the burning of our lips, and we will with success spread scriptural holiness over these lands.

II

In considering the second part of the subject, *The Value of Testimony in Spreading Scriptural Holiness*, we turn again to the early church leaders, feeling that if we can have the sanction of the Scriptures for our methods we shall not go amiss. What part, then, did testimony play in the work of those first holiness people?

Concerning Peter on the Day of Pentecost, we read that "with many other words did he testify and exhort." Speaking to the Jewish council of their message, Peter and those with him said, "we are his witnesses of these things." The Lord had said, "Ye shall be witnesses unto me . . ." and here we find them fulfilling that commission.

Along with personal experience, we find that testimony filled a large place in the ministry of Paul. In telling Paul what God had designed for him to do, Ananias said, "thou shalt be his witness unto all men . . ." And later in telling the story of his Damascus road conversion, Paul relates that Jesus said to him, "I have appeared unto thee for this purpose, to make thee a minister and a witness." And the objective of this commission was the spreading of scriptural holiness among the Gentiles, "that they may receive forgiveness of sins, and inheritance among them which are sanctified . . ."

In his First Epistle to the Corinthians, Paul reminds them that he came to them, "declaring . . . the testimony of God." The Thessalonians, he said, believed his testimony. He admonished Timothy, "Be not thou therefore ashamed of the testimony of our Lord." To the elders of Ephesus, he said, "I kept back nothing that was profitable unto you, . . . testifying both to the Jews, and also to the Greeks . . ." The writer of the Acts tells that while in Corinth, "Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ." While praying in the temple in Jerusalem the Lord said to him, "Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me." On another occasion, while held by the chief captain in the castle, the Lord stood by him and said, "Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." This passion for testimony apparently so gripped him that at times it seemed to be the whole of his life's work, so much so that we find him saying, in the face of the afflictions ahead of him, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Who can compute the value of a sincere testimony to the saving and sanctifying grace of God? Who can estimate the far-reaching good that one definite testimony may do, coming from a heart filled with the love of God? Yonder in far-off Syria the testimony of a little Jewish maid brought healing to the leprous Naaman. Centuries later, the woman of Samaria brought the knowledge and blessing of the water of life to her thirsty neighbors through her testimony. The testimony of Andrew won Peter, and Philip brought in Nathanael by the same method. Rev. Raymond Browning in his sermon, "The Healing Shadow," told the story of the sanctified tollgate keeper of years gone by in the state of Kentucky, and the far-reaching influence of her holy life and testimony, touching among many others the life of that great holiness preacher, Doctor Carradine. No doubt many who read this could multiply such instances many times. Let us be persuaded of this, that our testimonies, humbly and sincerely given, accomplish far more than we are many times aware of.

*Paper presented at Preachers' Meeting in North Carolina.

Give Me the Ability

E. E. Shelhamer

"For to me to live is Christ"—PAUL.

SOME people have ability, but no adaptability. It is hard for them to fit in and adjust themselves to others. So I pray—

1. Lord, give me the ability to be agreeable with those who are disagreeable.
2. Give me the ability to concede that there may be truth on the other side.
3. Give me the ability never to answer a word when I am misunderstood.
4. Give me the ability to keep calm and quiet while under fire.
5. Give me the ability to forgive before the other party asks it.
6. Give me the ability to grow eternally tall while sitting in an obscure place.
7. Give me the ability to rejoice when I am set at naught.
8. Give me the ability not to answer an unkind letter inside of thirty days.
9. Give me the ability to show the right spirit when I am voted down.
10. Give me the ability to scorn enthronement at the expense of another's dethronement.
11. Give me the ability to feel little in proportion to my growth.
12. Give me the ability to shun a needless argument that might result in estrangement.
13. Give me the ability to avoid being queer and stingy in old age.
14. Give me the ability to love children though they be rude and noisy.
15. Give me the ability to wait for years if need be before being appreciated.
16. Give me the ability to so behave toward those of the opposite sex, that later it will not bring up unpleasant memories should I stop at the same home or hotel.
17. Give me the ability to outwit Satan, so that in the end he will feel chagrined that he ever tempted me. He meant my downfall, but only built me up; he taught me valuable lessons which I in turn passed on to others and thus fortified them against his assaults.
18. Give me the ability to get sweet out of bitter; light out of darkness, joy out of sorrow and riches out of poverty; to reign over others by letting them ride over me, and thus turn everything to my account and to the glory of God.
19. In short, give me the ability to reproduce the life of Christ, and live as He lived!

• As a suggestion for making the hope of the future brighten the heart in the darkness of today, this author discusses . . .

How to Preach on Heaven

W. E. Zimmerman

TO SYSTEMATIZE our thinking on this subject, I want to use the old Finney style of presenting this truth, namely, present it negatively, positively and then consider the advantages and rewards.

HOW NOT TO PREACH ON HEAVEN

We should not preach upon it too literally. This no doubt raises an objection in your mind, for such a statement makes it appear that we are trying to do away with the reality of heaven. But such is not the case. To many Christians you can make all kinds of extravagant statements about heaven and they will accept them, having been taught that this is one subject about which they should not question in any manner. But on the other hand, you will have some folks in your congregation who have a scientific turn of mind, and they just naturally will question any statement that does not seem to bear all the semblance of truth.

To people of this latter class, if you make a statement of how the bricks are laid in the streets, and how those pearl gates swing on diamond hinges, and with walls of jasper fifteen hundred miles high, and onyx and sapphires lying all around in your front yard—they are going to take a detour in their thinking and never come back to hear what you have to say in the rest of your sermon. They are going to begin to wonder what they will do when they want to stretch out on the nice green grass and gaze at the beautiful sunset and the appearing stars.

We should not preach upon it speculatively. I can best make plain what I mean by giving you a part of a sermon I worked up once, but never preached. I never could get enthusiastic about a heaven in which I would be surrounded by gold and pearl, and where I never would have a thing to do but just rest. So one day while reading in Revelation I discovered those adverbs "as" and "like unto." From that I got the happy thought that the streets were not gold as we think of gold, but they were "as

pure gold, as it were transparent glass." Then I began to look through the Scriptures and found that there were other kinds of gold spoken of, besides that which is used for money. For instance, when it speaks of the trial of Job it says, "he shall come forth as gold tried in the fire." Peter speaks of the trial of our faith as being much more precious than fine gold.

So I worked up a sermon in which I showed that this wonderful city which John saw coming down was made of this kind of gold which God mined out of the trials of the saints. Then I linked the pearls of heaven up to that pearl which the merchant bought by selling everything that he had. I showed that God was going to make those pearl gates out of the consecration of his saints. For about two weeks I worked on this sermon, and so wonderful did I think it was that I wrote it out in full. Oh, I tell you I had on a full head of steam and could hardly wait until Sunday came and I would get a chance to preach one of the greatest sermons the town ever had heard.

But a couple of days before I was to preach that remarkable sermon, I went to call on a very fine Christian lady who was very sick and it looked as though she would slip off to heaven before Sunday. As I stood there by her bedside, she took hold of my hand and said, "Oh, Brother Zimmerman, be true to the Old Book and tell the folks that there is a real heaven and that it is the most beautiful place you ever saw. I have been getting glimpses of those gates of pearl and those golden streets. When you preach my funeral be sure to tell the folks to go ahead and get sanctified, for just one glimpse of heaven will repay them for everything they had to give up in order to get the blessing." I then had prayer with that blessed saint, and went home to think seriously about my wonderful sermon.

Yes, I had proved by my sermon that all that gold and pearl and the other precious stones of heaven were representative figures of spiritual values, but the testimony of that dear old saint on her dying bed, getting

glimpses of the gold and pearl of heaven took the keen edge off of my sermon, and I decided that it was not worth my time and effort to try to change the thinking of precious old saints upon so dear a truth as heaven. As, for me, I decided to leave the technicalities of heaven in the hands of my heavenly Father and Christ.

We should not preach it too dogmatically. By this I do not mean that we should preach it with uncertainty; never let the note of doubt slip into your preaching on heaven. But what I mean is, that we should not be too cocksure about all the details of heaven. Remember that everyone who does not agree with *all your interpretation about heaven* does not necessarily doubt the reality of heaven. There is no doctrine of the Bible that we know so little about as heaven. The Bible has used the most figurative and imaginative language to describe heaven, and has not given much attention to the details.

HOW TO PREACH ON HEAVEN POSITELY

Preach it as a Bible truth. You need have no fear here. If there is one truth above all others that is interwoven in the whole structure of the Bible it is the truth of heaven. The Bible does not go to the trouble to prove there is a heaven; it just states it as a fact, the same as it does of God. In fact, God and heaven are considered almost synonymously in the Bible. You cannot think of God and not think of heaven as the abiding place of God. The Bible states the reality of heaven as surely as it states the reality of the earth. "In the beginning God created the heaven and the earth." That is the beginning of all scripture, and upon this foundation is all inspiration built. All down through the ages this world never has been without the contact of heaven.

Preach it with confidence. When you preach on heaven you are not charting a new route. You will not need to make a long introduction to build your congregation up to the place where they will receive your message. You may rest assured that out there in the heart of every one of your hearers is a great big longing for heaven.

Preach it as the complement of man's longing. Heaven fulfills the great longing of man's soul for three things; an eternal home, harmonious relationships and a perfected environment. No matter how successful man has been in this life, he feels that he needs the complement of a heaven in which to work out his ambitions and dreams.

Heaven is that place of fulfilled relation-

ships. In this world of misunderstanding and with the blight of hatred and strife and bitterness eating out the very vitals of our souls, what a great anticipation it is to be going to a heaven where we will be done with these imperfections, and we shall know each other even as we are known, and perfect love shall reign supreme. Seventy-five per cent of the world's ills are caused from contorted relationships.

Heaven is a place of perfected environment. Here we work and plan and build our homes, but when it is done, the dirt and filth of this old world makes a continual war on its beauty. The farmer plants his crops and immediately the weeds and insects begin their work and make it a continual battle to bring them through to a harvest. A young husband and wife lay their plans for a home, but sickness and disease steps in, and all their plans are wrecked. But thank God, we have a place to hold up to this old, heartbroken world where there will be no more wrecked ambitions, no more blasted hopes, no more heartaches, no more tears. Oh, what a message we have in preaching heaven. Preach it confidently, preach it unctuously, preach it victoriously, and some of the folks will bid this old world adieu and take the way that leads to heaven.

Preach it for this day. There never was a day when the doctrine of heaven was being attacked as it is today. Intermingled in the teachings of all the isms are suggestions which bring doubt into the minds of their followers concerning heaven. Unconsciously all the false doctrines have undermined the faith of many of the rising generation in heaven. This manifests itself in such statements as these, "I do not like that preacher. He preaches too much on that sob stuff." "I am not worrying about heaven; I know if I live right down here heaven will take care of itself." "That heaven stuff is all right when I get old and have nothing to live for down here," etc.

It is manifesting itself in our funerals. The moderns are wanting to do away with all songs about heaven in our funerals; just read a little poetry, and say a little prayer, is the order for the modern funeral. What is the cause of this? Is it not these false teachings which are making inroads on the thinking of the rising generation concerning heaven? These little, old, religious woodpeckers have been pecking away at the great foundation stone of Immortality until they are shaking the very foundation of the church. The only way we are going to be

able to deal with this is to have a great revival on the preaching of heaven.

THE ADVANTAGES TO BE GAINED

Such preaching on heaven will align you with the very best in orthodoxy. In these days of so many false religious and independentism we need a revival of orthodoxy. In fact, I believe that the best way to counteract the great movement away from the church is to have a great revival of old-fashioned preaching on heaven by every pastor and evangelist of our churches. The great preachers of the past have been great preachers on heaven with its eternal rewards. It was the quarterly meetings conducted by those godly presiding elders, where they would preach on heaven until the old saints would get blessed and shout the praises of God, that tied many of us onto the church. Think back now, and you can remember those old, campmeeting preachers who used to lift their congregations up to the third heaven, as they preached with glowing eloquence on this grand theme of heaven. We shall be safe if we follow in their footsteps.

This will keep you tender in spirit and unctuous. If at times you find your tears drying up and your heart getting hard, I suggest that you preach a series of sermons on heaven and kindred subjects. I will venture this—either you will get some tears into your preaching or you will not finish that series of sermons.

It will keep you oratorical in your style of preaching. I fear that one of the dangers of our twentieth century preaching is that

we are failing to keep oratorical. I know there is a tendency to belittle this style of preaching, but I notice that the masses are just as hungry for this kind of preaching as ever. I know it takes work, hard work, to dress up our messages in picturesque language, but it will bring large dividends; and no one can preach on heaven and not become oratorical.

Turn to the Bible, and you will find that the portions that deal with heaven glow with such beauty as to simply beggar all description. Where can you find more beautiful language than that which John used when he said, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 21:2).

It will make you a good funeral preacher. I have heard preachers say that they hated to preach a funeral message. To such preachers I would say, first, try preaching on heaven a little bit more and see if you will not find enough in this most wonderful message subject that you will want to go to that next funeral with a glorious message that no other preacher or priest of any other religion can take. There is no better place than at a funeral to create a hunger in the hearts of those listeners for heaven. Second; I would say that if a little taste of preaching on heaven does not cure you of that dislike of preaching funerals, then resign from the pastorate.

*Paper presented at a Preachers' meeting at Mansfield, Ohio.



The Tragic Omission

Jesus Christ, the Son of God and the sinner's Friend, should be the theme of every sermon. No other theme will so meet and minister to human needs.

It is said that on one occasion three people went to church to get help. The first was a business man who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir arose and sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord, and then preached a sermon on the theme, "Is Mars Inhabited?" and thus the hungry souls who needed bread received stones.

The man committed suicide, the boy stole and landed in the penitentiary, and the woman went home to a life of shame.—*Westminster Teacher's Quarterly.*

Bonds of Freedom

H. M. von Stein

A RECENT editorial in the *Herald of Holiness* entitled, "Heartless Service," was both impressive and significant. The degree of indifference pervading much of the church activity as paralleled with the vast tide of indifference that characterizes every American activity including the war effort is the most important and prominent change that has touched us in this generation. But the fact is less important than the source.

Without realizing it, the peoples of the earth have been brought into a cosmopolitan oneness of perspective that is different from anything similar hitherto; not that we agree, but our disagreement is based on the same plane of values. Men are aroused to the stark fact that it is impossible to escape holding allegiance, either for or against equality of human rights, and that actively.

Perhaps the strongest single instrument of influence in this, at least here in America, has been the movie. While moving pictures have carried a rapid, educational influence among people who never stepped inside a church, they have carried a great deal else; and it has not been necessary for Christian people to attend shows to be affected by them. By way of magazines, newspapers, radio and our daily contacts, this influence has inescapably inserted itself into our lives. It has tended to make the line of demarcation between good and evil dim, broad and indefinite. Even mechanical warfare, the flower of hell, seems less of a personal matter than it once was, and all these things have served to bring Christian and sinner closer in the common experiences of life.

But where the religious were once comforted in strong, harmonious influences here in America, the bulwarks have been carried away in the restless upheaval. The farm home, once the hearthstone of the nation, has lost the policies of neighborliness that made us what we were when we helped each other cut hay, thresh, put up the winter's wood and butcher the hogs. Instead we have a firmly established competitiveness that becomes more niggardly as economy becomes more complicated, which, in turn, devolves upon itself. Again all spirituality, and underneath a superficial literateness, we now take care of ourselves first and

beat the other fellow to everything we can.

Towns folk find themselves, in the family group, divided in interests and without much of the vital, beautiful sense of cooperative interdependence that has fostered what American unity we have. We are all—with almost no exceptions—so hedged about with obligations, chiefly financial, but also others less tangible but equally exacting that we feel helpless; the man of the world in the midst of grasping for happiness; the Christian in the consciousness of spirituality in the midst of a material, sinful existence.

The tocsins of patriotism, sounded on every hand, emphasize, by their most tactful manner of failing to mention it, the fact that it is the ordinary man of the street and pew who is going to die; and being dead, saved or unsaved, is a rather final condition. Generally speaking, this ordinary citizen is not as much concerned about this as you might think, for life has taught him that death is possibly less of a dilemma. His obligations are done then.

This philosophy, together with the great and overwhelming involvement of all our ulterior conditions, fosters a spirit of indifference that we have drawn over our outraged senses of the eternal fitness of things until it has affected our spiritual integrity!

Such a condition is deep and wide. Recognition of what is wrong is a help, because the trouble is largely psychological anyway. But the trouble can best be helped at its beginning, which, with the Christian is the crisis at the altar. Here the seeker is stricken with the wonder—"What changes am I going to have to make to be saved and sanctified?"

This is a devil's trick that robs many people of the spiritual power they should have, if, indeed, they are really saved at all. Evangelists so often do not or cannot recognize the fact that the dilemma of life looms so large that it is beyond the comprehension of the seeker that anything, even divine, can be larger. The result, aggravated by the insistence of a sincere evangel, is a compromise that leaves a Samson shorn. Religious indifference often can be traced to this point, and it is certainly less likely that a soul, once utterly free, should return to bondage willfully.

The important thing, of course, is to get the seeker saved and solve his problems in the power of that salvation, but nothing is gained by minimizing the reality of the obligations of life. They are important, and salvation must be large enough to take them in. People are not indifferent to something that they can believe can help them, but they doubt the sincerity of a man who paints a heaven and introduces a God who knows nothing about charge accounts and contract payments. The preacher may forget to call, but not the bill collector; if he does, he sends a letter with a window in it.

How many evangelists take the time or trouble to drop a card or letter inquiring of some hard-won converts how they are getting on? Your interest may not cease when you are gone, but how is the convert to know that? Paul recognized this.

The personal and family problems of the congregation affect the active religious efficiency of the church. The preponderant influence should be the other way around, but how is this to be if no one inquires or seems to care? Words are not enough. You can preach yourself black in the face and enlist only perfunctory support—heartless service if you please—if your congregation does not know that you—and God—care, actively, about their individual problems.

It is a great and strong truth that hierarchy especially has capitalized upon, that people all have troubles and have to have help from someone, not in an abstract way, but in a personal, definite, loving way. A parishioner cannot be indifferent to a church that is his mainstay in every walk of life! Neither is it at all necessary to use the human need as it can be used to further selfish denominational ends.

We are the most free people on the earth, we Nazarene Christians, but we have not strengthened the bonds of our freedom. Therefore we are afflicted from within and from without by the indifference that has come through the world to us. We have tried to hold ourselves apart from the world—not in sincere love, and we have succeeded in gathering ourselves apart from each other and from our pastors. Our concept of the unity of brotherliness in Christ is overshadowed by exterior influences and we have languished because the Spirit within us is getting mighty lank!

We have been urged to share one another's burdens and this we have not done. We have, instead, labored for a spurious self-sufficiency under the guise of "bearing our own burdens"—"tending to our own business." The result is emptiness increas-

ing, for it is God's intent that, as we love one another with a pure heart, fervently, we should share our joys and sorrows, our fears and our assurances.

This is "the substance of things hoped for." Without it we die!

WHY

Do Preachers Want Crowds?

WHY do preachers want crowds? They do, but why do they? Preachers advertise in papers, they use bulletin boards, they spend time on Sunday coaxing people to come back the next Sunday, they beat the vocal drum on Sunday morning to get a crowd out on Sunday night. In the presence of their fellow ministers they gloat over crowds like a savage counting scalps. If the crowd does not come, they berate, publicly and privately, the fallen standards of their parishioners.

Without being unjustly critical, it would seem that preachers take credit for every crowd that assembles where they are to preach, and they blame the times in which we live for every occasion when empty pews are the rule and a full pew the exception.

Why do preachers want crowds? The politician wants crowds so that he can sell himself or his party. The street vendor wants a crowd so that he can dispose of his wares. The movie theater wants a crowd so that the business will be profitable.

There are many answers, probably as many as there are preachers, to the question. Some preachers want crowds for crowds' sake. They will do anything to get a crowd. They will review novels, give prizes, hire entertainers, or insult their neighbors, if the multitude will listen. When the seats are full, they have their reward, for they have accomplished all that they set out to do.

Some preachers are like drug fiends; the presence of a full house gives them a feeling of exhilaration, but, as in the case of all drugs, the dose needs to be increased from time to time or it loses its effect, and reaction sets in.

There is no disgrace in wanting a crowd except the disgrace of not knowing exactly why we want a crowd. It is a disgrace not to know what we want from them and what we expect from them. The thing we need is not a crowd, but a definite aim or goal for ourselves when we do get the ear of the crowd.—JOSEPH H. DAMPIER, in *Christian Standard*.

What Great Preachers Say About Preachers and Preaching

A. S. London

DR. EDWARD MACARTNEY, noted preacher and author, whose books are widely read by our preachers, says, "To succeed in the ministry, the preacher must be a man who is interested in folks, and one who exalts the office of pastor as well as that of the preacher."

Dr. Forney Hutchinson, one of the leading pastors in Methodism, says, "I think the danger of our young ministry is from the standpoint of the pastorate rather than the pulpit. It seems to me that my younger brethren have the idea that they can do the work of a pastor through the mail, assistants or organizations. Personally, I feel that there can be no substitute for the personal contacts and activities of a pastor. For the average man, pulpit ability and pastoral activities are the two wings of a bird, or the two oars of a boat; both essential if progress is to be made."

Dr. Thomas Cuyler, who for many years was one of the leading pastors of Brooklyn, N. Y., says, "If I were asked to explain the success I have had as a preacher, I would say, 'I study the Word of God in the forenoon and door plates in the afternoons.'"

Dr. Merton S. Rice, the noted pastor of Methodism in Detroit, Mich., says, "In the present state of mind and heart, I am convinced that the pre-eminent essential for the successful minister is a profound faith in Christ, and a quenchless passion to propagate that fact." Dr. Rice has been pastor of the Metropolitan Methodist Church in Detroit for thirty years. It was the writer's privilege to hear him on the closing night of the assembly on the Northern Indiana District. His writings are read by our preachers, and it is said that he preaches to one of the largest audiences of any minister in the United States. I repeat his statement, "A quenchless passion to propagate that fact."

Dr. Charles Jefferson, whose books are sold in great numbers to our preachers, says, "Indolence reveals itself in one sermon. Muddled thinking is the result of loafing. Slipshod English is the product of a slovenly mind. Poverty of thought is a sure

proof of a brain averse to labor. A man who wishes to communicate truth must work like a slave on his message. He must be everlastingly reading, and everlastingly working on his own mind and heart and spirit. Unless a man is continuously growing in grace and knowledge, he will be speedily outstripped by his congregation. If a parish is dead, it is because the preacher is intellectually drowsy."

Dr. Clovis Chappell, one of the leading pastors of Methodism, and whose books are probably read by more Nazarene preachers than any other author, says, "Keep a vital and growing experience with God. Give yourself to a daily devotional study of the Bible. Keep definitely in mind at every service what you are, and what you are expected to do. You are there as God's messenger, and to speak His word. Keeping this in mind will save the preacher from a good many blunders. He will not waste time. He will not offer an alibi by excusing himself for what he has not done."

Bishop Hughes, retired Bishop of Methodism, who still is an active minister at the age of seventy-four, who spoke in the presence of the writer a few weeks ago with the spirit and vigor of youth, says, "The tendency of the preacher in this period of life (speaking of middle-age preachers) is to let down in the intellectual life. The temptation is to buy fewer books. A man cannot give more than he receives."

It seems that a minister must come to grips with God; a man preaching without a personal experience of God's saving grace is handicapped and whipped. A preacher must have profound faith in the Holy Scriptures. His life must be fed out of the Word of God. If he is tainted with doubt, the nerve of his ministry is cut. He must preach with a deathless passion to help his congregation solve some major problem of life. As Bishop Hughes says, "All before the preacher have been tempted, or will be tempted. All have had sorrow or all will have sorrow." This makes preaching a serious business.

Dr. James Vance, who for more than thirty-five years was pastor in Nashville,

Tenn., says, "No sermon can live that is not lived. It is not so much the sermon's subject as its object that is important."

Dr. Scarborough, president of a seminary for more than a quarter of a century in Fort Worth, Texas, and whose books are widely read by our preachers, says, "A preacher should have a genuine case of New Testament regeneration by the saving grace of Christ. He must have a definite, clear call to preach—as a deep, inner, spiritual experience—a Christ-saved, God-called, preacher of the Word. He must have a consecrated, clean, pure character; a life above reproach. He must not be a slacker, a quitter, a splitter, or a striker. If he is lazy or contentious, egotistical, or self-centered, he had better quit the ministry. He should know his Bible, and believe it from cover to cover, and preach it with the courage and courtesy of his conviction."

Dr. Bob Shuler, one of the leading pastors of Methodism, and who often speaks

for our people, says, "A preacher must be a live man, as energetic and enthusiastic as he should be in any other line of endeavor. He must never lose his sense of humor, and never cease to be a man. He must believe the Book, have absolute confidence in the Christ, and be positive in his ministry. Questioning and sowing the seeds of doubt have never been healthful in the ministry of any man."

Dr. Mark Matthews, who for more than thirty years was one of the leading Presbyterian pastors in Seattle, Wash., says, "There is but one thing for ministers to do today, namely, preach the gospel, the whole gospel, the vicarious, blood-bought gospel of Jesus Christ. Preacher, preach it so convincingly that the sinner will believe that He is Christ, very God of very God! Preach so powerfully that the saints will increasingly recognize Him as Lord and Master, the absolute ruler of conscience and conduct."

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Essentials in Pastoral Success*

Ralph Schurman

IN our search for essentials in pastoral success, we frequently overlook some deadly germs which prey upon pastors and often defeat men who might become bishops. Pastors are but men. They are subject to the same wind and weather as other human beings; and their position leaves them open to greater susceptibility and temptations. So, first, let us give the subject a brief negative treatment.

The average pastor determines his own policies, his own daily program and his own production sheet for the week's work. He has no time clock to punch, nor set production quota to reach, and no efficiency man to check up on him. Most folks can do a better job than they are doing.

Dale Carnegie tells us that the average fellow is using only ten per cent of his potential capacities. Could this be true of us pastors? One of the most virulent germs preying upon pastoral efficiency, I believe, is

A LOOSE DAILY PROGRAM

In industry, lost motion is checked up on, and all that delays, retards, wastes time and

strength and does not become co-ordinated into getting the job done must be eliminated from the process. No pastor has too much time on his hands. We all are very busy men, but it is surprising how busy a fellow can be sometimes without getting much worth while accomplished. Most of us sincerely believe we have a daily schedule or program for our work. While no two pastors possibly can do their best work on the same daily plan, perhaps all of us would profit if we would critically examine our own average weekly schedule with the purpose of checking and eliminating those things which take precious time and yet give no adequate return.

In the morning hours, within our study, a check might prove profitable. Rather than entering with the thought, "Well, I have all morning now for sermon preparation," would we not command keener concentration if we told ourselves, "Now, look here, old man, I'm giving you only two hours this morning for the task. Let's go to it." Sometimes I fear that what we com-

monly call time for meditation has been little more than daydreaming and wool-gathering. Pastors, we are only schoolmasters and we must frequently discipline ourselves lest we become lax and form loose habits. We will do well to set a given time for sermon study, for Bible study, for reading, and for personal daily devotions. We will accomplish far more in each of these if we adhere to a schedule than if we go by feelings or allow circumstances to interfere.

I have learned that many hours can be saved and many miles conserved by planning a week's parish calling in advance. As a rule, one can reach more homes in a week's time by confining each afternoon's calling to a given section of his community, rather than by chasing from one end of the city to the other which often happens when we plan but one day's work at a time. How much of our time do we permit to be taken up with petty errands, shopping and details which have little or nothing to do with our one great business of the kingdom? What would you think of a factory or office worker who spent the afternoon downtown shopping on his employer's time? Or of one who took a day or two off whenever he pleased to go visiting his kinsfolk, expecting to be paid for full time on the job? These practices do not make for good production quotas in the business of the kingdom, fellow pastors. While we must live, shop at the stores and sometimes visit our kinsfolk as do others, let us remember we are as fully obligated to give full time service to the church as are workers in the store, the shop and the office.

It behooves us to value this precious stuff called time; to redeem it, to buy it up and expend it with care. Remember time also has been placed upon the rationing plan. The wise pastor will budget his time and plan his weekly schedule. It might prove an interesting experiment to imagine yourself for one month on a piece-work schedule. Record each call made, each new contact and prospect for any department, each conversion and each addition to the various departments of the church, during the month. If we were paid on our production record, it might be that many of us would be shocked at the cut we received in that month's pay check. We recognize of course that all the evidence of our time and toil cannot be checked by figures and not all the good accomplished can be valued thus. Nevertheless if ours is a growing, producing concern, each department of the church should evidence some tangible gains and

accessions. And if not, a checkup might afford us a means of discovering wherein the fault lies and set us about making our church a going, growing unit of the kingdom.

A second negative consideration is, the man who hopes to gain success in the work of the pastorate must

AVOID PERSONAL LOOSENESS

as he would shun the devil himself. In his social rounds he must guard his eyes, his ears, his tongue and his hands. He must avoid the very appearance of evil. He certainly will avoid looseness in his personal appearance, remembering that wherever he goes he is recognized as a personal representative of the Lord Jesus Christ. If the minister allows himself to be hailed as "Tom" or "Bill" by his people, he need not expect to be held in high esteem by the community. While the pastor should not hold himself aloof from his people, while he ever must be meek, humble and approachable by great and small, yet he needs always to remember that he is a man of God. The way he carries himself will largely determine the attitude of the people toward him.

In his financial transactions, the pastor who expects to succeed must observe carefully his obligations and agreements. He must meet his bills when due and not take on more than he can handle within his means. The pastor who dabbles in sidelines for financial remuneration is courting failure in his life's work. He may find himself more and more giving time to his sideline and consequently having less and less time for the main business of the church. The pastor is expected to be an example in ethics. His word he must hold sacred. He will ever guard his own motives and seek to maintain an unselfish attitude toward all men. He knows full well that the leader who hopes to receive co-operation from others must give wholeheartedly to others; to his community; to local, district and general interests.

The progressive pastor will radiate a cheerful atmosphere. He will not go about with a chip on his shoulder. He is not to be the community censor, or the trouble shooter for the church. If you would succeed, do not look for trouble. Do not go around digging up old bones. In every setup where personalities are involved there are points of friction. Once you have located them, respect them. Pastors do well to refrain from making personal decisions which involve themselves unnecessarily. Often leaders draw needless fire upon them-

selves when their setup has given them a perfectly good, bulletproof shield. Each church elects an official board annually to handle the business and problems of the church. The board is always happy to give these matters their attention, and as pastor, you can at the same time have a voice and guide toward a right decision without losing your own head. Of course in matters involving moral principle, no man of God will hesitate to declare himself and make his stand known, but where there may be a very sharp issue or difference of opinion between groups or individuals, learn to let your board or committee be your interference.

One more negative prescription I deem essential to pastoral success; that all-important position as associate pastor at the parsonage—

THE PASTOR'S WIFE

The pastor's wife either is a credit or a liability to him and his work. She either can make him or break him, and some have done both in a single lifetime. She should not be the pastor, but she has a large part in making the pastor. It is said that it takes ten workers behind the lines to keep one soldier going at the front. The pastor's wife is the worker with the ten jobs behind the lines that makes it possible for the pastor to succeed out in the front. She, first of all, must be sympathetic to his work and his obligations. Like the wife of the doctor, she must be resigned to the fact that his patients come first, night and day. The fair-minded pastor with small children will willingly share home duties with the wife who must necessarily give so much of her time to his work; but a good pastor's wife will not take advantage of this willingness on her husband's part. She will recognize the fact that the best sermons are not written with a typewriter on one knee and the baby on the other. She will guard the pastor from petty disturbances when he is employed in his study, and she will at all times keep herself presentable to those who may call at the parsonage.

WANTED: An Ideal Pastor's Wife—Essential to the Success of the Pastorate. She must be an earnest Christian, a good student, musical, kind, patient, forgiving, helpful, motherly, neighborly, able to keep a secret, cheerful and optimistic, understanding, economical; a good cook and able to make an attractive meal on little or nothing. Thank God for the host of good pastors' wives. May the young men entering the ministry choose as wisely as have we, is my prayer.

So much for negative essentials to pastoral success. Shall we now give attention for a few moments to

THREE POSITIVE ELEMENTS

which are absolutely essential to victory in the work of the pastorate. I bring them to you in the challenging words of Prime Minister Churchill, "I call you not to ease; but to a task that demands your utmost in toil, in sacrifice and in devotion. You are called today to sweat, blood and tears."

If anyone thinks that the work of the pastorate can be successfully prosecuted without great physical effort, let him at once disillusion himself: No man can lift up his eyes and look upon the fields already white unto harvest, with laborers so few, and not be stirred to give his best for God and souls. The pastorate is the last place in the world one should enter who seeks to save himself. This is no task for the weak, the lazy or the professional. The man to whom the sick, the sorrowing, and the dying look for succor, strength and hope, must be strong enough to forget himself as he goes forth night and day in the steps of the Master.

The true pastor is not content with how little he can do and get by. His is the spirit of the sainted Chalmers, "Recall the twenty-one years, give me all of its experiences, give me its shipwrecks, give me its standing in the face of death, give me it surrounded with spears and clubs; give it back again with spears flying about me, with the club knocking me to the ground—give it back and I will be your missionary." Surely we who claim to be followers of the Master, who did not stop at sweating great drops as it were of blood, cannot hope to succeed with any effort less than our utmost. Facing the cross, "He took it upon himself."

Yes, the consecration of a true pastor involves sweat, blood and tears, and the pastor who succeeds is called upon to give his life for the cause of Jesus Christ. His work never can be a side line, neither can it be accomplished by one who indulges in side lines. The claims of the pastorate will demand full time, the undivided attention and the whole-souled devotion of God's man. He awakes with the plans of his day's work in the morning; he enters his study early to give his first and best thought to the message for his people; he kneels alone in his study to pour out his soul for those given to his care. Their problems are his, their joys and sorrows a very part of himself. He goes forth through the afternoon and evening hours to seek the lost, to round

up the careless and indifferent, to pray with the sick, to cheer and comfort the sorrowing, to lend a hand to the tempted and tried. His last thought as he goes to his night's rest often is, "What more can I do? How might I go about it better to reach that one who is straying?" Thus the pastor with the heart of the shepherd pours out his heart's blood in constant, never-ceasing effort to save others.

The pastor who succeeds must possess the compassionate spirit of his Lord. Unless his own heart is melted and touched by the world's sin and sorrow, unless he feels and cares, he finds himself powerless and helpless when faced by the needs of his people. Standing by the grave with the mourners, Jesus wept. Looking upon the multitude, He saw them as sheep without a shepherd, and His heart was touched with compassion for them. Rejected and disowned by those whom He came to save, He loved them still. As He stood overlooking the city in which He had labored and toiled, whose people He had healed and blessed, this wonderful Jesus reveals to us the heart of the true pastor. Voted out by His own, He walked in the evening to the hill outside the city, and looking down upon it, He prayed and wept for them, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Fellow pastors, it is to this that you are called, "because Christ also suffered for us, leaving us an example, that ye should follow his steps." Essential to the success of His cause, as men called of God, today we pledge ourselves, as pastors, to labor with renewed devotion, even with sweat, blood and tears!

*Paper read in Akron District Preachers' Convention, in November, 1942, by pastor of Kenmore Church, Akron, Ohio.

And What Is Grace?

This is not just a question for preachers and scholars, although two big books on this subject have come out in the last few years. This word stands for one of the biggest things in our religion. Our fathers were always talking about "free grace." The Roman Catholic Church had an elaborate system of rules and sacraments, of pen-

ance and absolution, of works and merits, for those who wanted to be saved; but the reformers said, "by grace alone." The New Testament has the word not far from 150 times. What does "grace" mean?

Its first and most important meaning is very simple. Grace means loving kindness, mercy. It is our word for God's character and for his attitude to men. It is what we mean when we say "Our Father." And if we really believed that, not with mind alone but with heart and imagination, the hopes of mankind and the meaning of our own life, would be transformed.

To "say grace" means that the Creator of this universe, the power that rules the distant stars and moves in every path of unimagined space, is not just power but is love, a love that with its purpose and its care touches each last human life. But its deeper meaning appears when we think who these creatures are to whom this mercy comes and what it does for them.

They—no, let us say we—are the creatures who have known right and followed wrong, have known God and turned to our own ways of selfishness and greed and folly, and have changed the fair earth of God to a place of fear and hate and slaughter, and even in our own land a place where millions are shut out from land and tools and a chance to work.

We are sinners. And God's answer to this love, mercy, forgiveness, the answer of Christ and the cross. That is grace.

There is a second meaning of grace in the New Testament, although it does not appear so often. Grace here is not what God is but what God gives, that is, it is the help, the life, the moral and spiritual power which in some way God gives for the making over of men. Paul tells how the Lord refused to remove a certain handicap of his but gave him "grace" to bear it; "for my power is made perfect in weakness." We talk about the "means of grace," that is, the ways by which a life or power higher than ourselves comes into our life.

The two meanings are really close together. Grace is the mercy by which God forgives and takes us into fellowship with himself. And grace is the help, the power that God gives through this life of fellowship as we live it with him. And both come to us through Christ. "The grace of our Lord Jesus Christ be with you."—HARRIS FRANKLIN RALL.

The Preacher's Ambition

George W. Ridout

A YOUNG man before a college committee when asked why he wanted to enter the ministry, said, "Because all other ambitions went down before the revelation of life in Christ."

There is such a thing as godly ambition. George Whitefield had it when he resolved to be a scholar and a saint. Paul thought of a godly covetousness when he said, "Covet earnestly the best gifts." I think preachers need to covet more the gift of preaching—I mean real, thoughtful, logical, powerful preaching that has involved study, reading, meditation and composition plus prayer and unction. Too much of present-day preaching is just talking. No wonder folks say, "I enjoyed your talk."

Sometimes after I have preached a sermon that took time and study and preparation and prayer, and was met by someone at the door, who said, "I enjoyed your talk," I have felt like asking, "Oh, did I do nothing but talk? I thought I was preaching." I never have thought it was much of a compliment to a preacher like Dr. J. B. Chapman or the late Dr. J. G. Morrison for anyone to say at the close of the service, "Doctor, that was a good talk you gave us." I have heard Dr. Morrison talk in school, but in the pulpit he preached! There is a great difference between a "talk" and a sermon. About twenty-five years ago I heard Dr. P. F. Bresee preach in Chicago—that was preaching!

I think we are having a lot of cheap preaching today where the preacher is more like an auctioneer selling his wares than a prophet declaring the message of God. Remember, we are not called to be hucksters but preachers, proclaimers, messengers of the Most High. Think of Moses at the burning bush asking, "When I come unto the children of Israel, what shall I say unto them?" (Ex. 3:13).

Where shall the preacher get his message and his sermon? A good attitude of the soul when you are seeking your next sermon is that of Moses. Look up in humble fear and love and say as Moses did, "What shall I say unto them?"

I think that too many sermons of today are gotten on the run—too busy to prepare, and then hurry to the pulpit with a haphazard talk. I think we need to exalt the pulpit and the call of preaching by more prayerful devout study of our Bible and good books, and other sources of information and inspiration.

When I taught Homiletics at Asbury College, I often would say to my students, "Aim to be great preachers. Do not be satisfied to be second or third-rate preachers and mediocre." Often I would bring into the classroom sermons by the great orators of the pulpit of other days when the pulpit was much stronger and more powerful than today. I would bring in Whitefield, Sumnerfield, Munsey, Bascom, Dempster, Simpson, Kavanaugh, Spurgeon, Talmage, etc., etc. I always loved sermon literature. I became well saturated with Wesley; I had a habit of reading a Spurgeon sermon every Sunday morning while I was a pastor; Talmage thrilled me with his picturesque speech yet wonderful gospel; Munsey carried me into the clouds and heights with his eloquence, and Bascom with his divine logic.

Will Huff, when he was with us, was a notable example—I was going to say exhibit—of what eloquent preaching was to the holiness pulpit. I never heard Will talk—he preached! Dr. Morrison possibly was a greater orator; Joseph H. Smith a greater expositor, Carradine more classic, but Will Huff combined the principles of the sermon, the message, the language and the Spirit more than others.

One of the bishops of the old school, speaking of the past and the present, said, "The old-time preachers had a gospel that inspired them, made them go beyond themselves; put meaning and emphasis in thoughts that made them mighty. They burned and men felt the heat. They aimed at results and reached them. Am I mistaken when I say there is today a vast amount of aimless, spiritless preaching? Is it any marvel that men are not moved when they are plied with platitudes—when there is not a ripple on the dead sea of stagnant thought?"

In conclusion, let me repeat Paul's exhortation, "Covet earnestly the best gifts."

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A man ought to fortify his life at least once a day if he is going to win the battle. Also it ought to be unhurried time. Oh, how much we need that! It takes time to be spiritual, it doesn't just happen.—JOHN R. MORRIS.

**"Having Shut Thy Door"**

I'm listening, Lord;  
The roar and rumble of the human tide,  
The storm and earthquake of self-centered  
pride,  
Ambition's clamor to be satisfied,  
Are all shut out, in silence I abide.  
Speak, Lord, Thy servant heareth.

I'm listening, Lord;  
Not to the veering winds of man's desire,  
Nor to the seismic changes men acquire,  
The crash of human passion's burning fire;  
But to Thy still, small voice, attune my lyre.  
Speak, Lord, Thy servant heareth.

I'm listening, Lord;  
I'm lost and needy, but I cannot fill  
My need, nor find my way; so I am still;  
And humbly quiet I will stay until  
I hear Thy voice and know my Father's  
will.  
Speak, Lord, Thy servant heareth.  
—JAMES E. CLARKE in *The Presbyterian Tribune*.

**The Shining Thing**

In all the world, the "shining thing"  
That matters most is love;  
A love for all who live on earth;  
And for our Lord above.

For love is kind—it does not sneer;  
It does not seek for gain.  
Love understands the deepest wound,  
And tries to ease their pain.  
—BLANCHE N. BACHELDER,  
in *The Watchman-Examiner*.

**A Song in the Night**

'Twas night!  
And o'er their troubled spirits hung  
A heavy cloud of sorrow,  
As if impending doom had flung  
Its shade from the morrow.

'Twas night!  
But in that hour they sang a psalm,  
And o'er their spirits stealing,  
Little soothing balm, a heavenly calm  
Brought rest and peace, and healing.

'Tis night!  
And round us fall its somber shades,  
But faith, though faint with yearning,  
Sings of the morn when darkness fades—  
The morn of Christ's returning!  
—EMMA F. BEERE.

**I Am Debtor**

When this passing world is done,  
When has sunk yon glaring sun,  
When we stand with Christ in glory,  
Looking o'er life's finished story,  
Then, Lord shall I fully know—  
Not till then—how much I owe.

When I stand before the throne  
Dressed in beauty not my own,  
When I see Thee as Thou art,  
Love Thee with unsinning heart,  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

Oft I walk beneath the clouds,  
Dark as midnight's gloomy shroud;  
But, when fear is at the height,  
Jesus comes, and all is light;  
Blessed Jesus! bid me show  
Doubting saints how much I owe.

Oft the nights of sorrow reign—  
Weeping, sickness, sighing, pain;  
But a night Thine anger burns—  
Morning comes and joy returns;  
God of comforts! bid me show  
To Thy poor, how much I owe.  
—R. M. M'CHEYNE, in *The Alliance Weekly*.

**Your House of Happiness**

Take what God gives, O heart of mine,  
And build your house of happiness,  
Perchance some have been given more;  
But many have been given less,  
The treasure lying at your feet,  
Whose value you but faintly guess,  
Another builder, looking on,  
Would barter heaven to possess.

Have you found work that you can do?  
Is there a spot somewhere called home  
Where, spent and worn, your soul may  
rest?  
A friendly tree? A book? A song?  
A dog that loves your hand's caress?  
A store of health to meet life's needs?  
Oh, build your house of happiness!

Trust not tomorrow's dawn to bring.  
The dreams—of joy for which you wait;  
You have enough of pleasant things  
To house your soul in goodly state;  
Tomorrow Time's relentless stream  
May bear what now you have away;  
Take what God gives, O heart, and build  
Your house of happiness today!  
—B. Y. WILLIAMS, in *Arkansas Methodist*.

**Preach Regeneration—We Still  
Need It**

I was twenty years old before I ever heard a sermon on regeneration. I was always told to be good, but you might as well tell a black man to be white as to tell him to be good without telling him how. You might tell a slave to be free, but that would not make him free. Christ not only tells us to be free but He frees us.

We are a bad lot, the whole of us, by nature. It is astonishing how the devil blinds us and makes us think we are so naturally good. Don't talk to me about people being naturally good and angelic. We are naturally bad, the whole of us. The first man born of a woman was a murderer. Sin leaped into the world full grown, and the whole race has been bad all the way down.

I have heard of reform, *reform*, until I am tired and sick of the whole thing. It is regeneration by the power of the Holy Ghost that we need.—DWIGHT L. MOODY.

I was reading not long ago of a young preacher without natural ability, without education, and with nothing in manner or appearance to commend him to the people, but with a marvelous power that drew people of every class and melted them. An old professor was asked what he thought of the young man, and he answered, "There is not talent enough in his sermons to fill a lady's thimble, but devotion enough to float Elijah's chariot to heaven."—D. M. PANTON.

**Not Lost But Given**

It is said of a returned English soldier that when he was being commiserated on the loss of his arm in the trenches, he replied proudly, "I didn't lose it; I gave it." Glorious reply! What transformation of our stewardship if we could think of our tithe not as the payment of a debt, but as the offering of a gift! What a transformation of our service if we could think of our tithe impulse instead of a conscience pull! What an ennoblement of life if we could live it as a gift to the world! When a man gives his health, or his time, or his money—or his life—you cannot talk to him about being robbed! He has forestalled the comment. Jesus said, "No man taketh my life from me; I lay it down. . . ." Such ought to be the spirit of His disciples.—Wesleyan Methodist.

**"These Are the Times"**

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 for sympathetic and grateful hearers.—The Leader.

Let me say to you what another minister said on one occasion. Some preach all doctrine; that makes people all head, which is a monster. Some preach all experience; that makes the people all heart, and that is a monster too. And others preach all practice; and that makes the people all hands and feet; which is likewise a monster. But preach you doctrine and experience and practice; and so, by the blessing of God, you will have head and heart, and hands and feet—a perfect man in Christ Jesus.—JOHN DUNCAN.

**Why Didn't You Hurry?**

A missionary tells us the following incident which led him into definite service for His Lord. Once when on the western prairie he was coming home at night, and his little boy came running through the long grass to meet him. Suddenly the lad disappeared; and when the father got near, he heard a gurgling cry. His little boy had fallen into an old well. He was barely in time to save him; and when the little fellow came to himself, he looked up and said, "O Papa, why didn't you hurry?" That cry made the father a missionary.—A. B. SIMPSON.

**True Yieldedness**

We sleep in peace in the arms of God when we yield ourselves up to His providence, in a delightful consciousness of His tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who put us there and who holds us in His arms. Can we be unsafe where He has placed us?—FENELON.

# PROBLEMS PECULIAR TO PREACHERS . . .

Charles A. Gibson

*Q. I have an opportunity to work in an office during the war, and since help is scarce, I have thought of doing it; but there has been a question in my mind since my church pays me a reasonable salary. What would you advise?*

A. I would advise you to be very careful and prayerful about this matter. The government has felt the work of the minister of such worth to the morale of the country that they have given the minister a special place and kept him out of the draft that he might fill this place. It would seem that any departure from your work as a minister would be an admission on your part that this work for which you had been deferred had lost its importance. Never has there been a time when the community needed the minister as much as now, and I feel that you will find more than you can do in your regular work.

*Q. I have a member who is irregular in church attendance due wholly to lack of interest. This member further is interested in other lines of religious work and seeks to get our folks interested in them. To make matters worse, this individual is a teacher in our Sunday school. What shall I do?*

A. The responsibility for naming teachers is definitely on the shoulders of the pastor. You will have to face your task and refuse to place this person in a position where he can do damage to the kingdom. This is a task evaded sometimes by preachers, and it always brings its fruit in disunion and slowing up of the progress of the work of the church. You may suffer for a stand like this, but even so, you had better be right and suffer than to ease over a serious situation like this.

*Q. Is it all right for our Y.P.S. to have a social gathering and serve refreshments, especially if there is a large number of the church folks who are against it?*

A. Under the circumstances you mention, I would say No. I cannot see why we should agitate a crowd over a bit of social life. I know there can no wrong come from a social where refreshments are served just because of the refreshments, and many of our groups do thus enjoy a social event; but where there is a large group in opposition, we should consider them and not destroy the kingdom by our meat. This subject will have to be dealt with in the light of each local set-up, and wisdom will have to be mixed with pleasure.

*Q. I had decided that I should move and so notified my District Superintendent; but now a number of the folks of the church are after me to reverse my decision, and they have me confused. What shall I do?*

A. You are fortunate in that you have discovered your confusion before your superintendent found a place for you and secured you a call. Now that you find this confusion it must be evident that you are not sure you should leave, and since your folks want you to stay you should notify your superintendent of this decision at once and let him take your name off of the list of "pastors to be placed." Make this decision final and all-inclusive. God does not change, and since He has led you to this place and you find you are not released, stand by your decision in the will of the Lord.

Now another word: If and when you decide to leave, take the responsibility for the change, and do not play the baby when some of your friends entreat you to remain and try to place the responsibility on anyone else. Let one and all know that you have made your decision. This will be a blessing to you and the folks you leave. It will be hard to break personal ties, but having decided, stand by that decision.

*Q. If a pastor is succeeding and has seen the crowds increase and the finances climb from a salary of fifteen to forty-five with all other bills properly paid, should he change because of a desire to get on another district?*

A. No. God has His work in all sections of the country, and the world, and the will of the preacher should be given over to the affairs of the kingdom to such an extent that wherever an open door and a degree of success accompanies his service, there will he serve. By all means stay and work where and while God works.

*Q. (asked by a layman) Why does our pastor, when praying in the service, kneel with his back to the audience?*

A. I cannot tell. I only know that a number of preachers do. I always have felt that they have not given the matter proper consideration. They have not thought of the sound element. They have given no consideration to anything save a sincere approach to God. I am so glad they have in nearly every case been sincere. However, I think they could be just as sincere and face the audience when they pray. I also

feel that, without in any sense lessening the spiritual tone of the service, they could give attention to the tone of voice and the acoustics of the building, thus making their voice an avenue of approach in lifting folks to God.

*Q. Do you think it wise to sell mottoes and plaques to increase the mission fund?*

A. I think that if a person wants to take on this line as a business and make a just profit from same, and give any or all of this profit to missions, that is the right of the individual. I further feel that the moment the person begins to tell prospective customers that the profits, all or part, go to missions, they have cheapened the gospel and will develop something that sooner or later will embarrass the church. Our church must not enter any questionable field like selling a small motto, worth ten for a cent, to the public for a dime to raise money for missions. We must keep such a passion for souls that we can secure the support of this worthy cause without in any way cheapening the gospel we preach.

*Q. What are we to do with regard to the tithe on the money taken by the government in the victory tax?*

A. It is the opinion of this writer that we should tithe this money as we would any other. The tithe is based on the income before any tax is deducted, and just as we have tithed in previous years and paid our taxes out of that which was clearly our own, thus we should do now. There soon will come the withholding tax, which will be an increase on the Victory tax, and I feel that the same rule will apply. Taxes are to help ourselves anyway, and we do derive a benefit and thus an income from them. We will do well to play on the safe side with God on this matter.

*Q. In a case where a church member transfers to another community, should his letter be sent to the new place in care of the pastor?*

A. I do not understand that his letter should be so sent unless it is asked for.

*Q. Should a pastor turn the prayer meeting over to others, especially when he has a number of local preachers in his congregation?*

A. It would seem that after Dr. W. M. Tidwell's fine article on "The Prayer Meeting" in the last issue of THE PREACHER'S MAGAZINE, this question would be amiss, but I guess there are phases he did not discuss. It is my opinion that nothing should be left to chance in the prayer meeting, and that the preacher who has been called to pastor the church should as a rule have charge of this service.

In answering the special part of this question, I should think the condition suggested

would demand that he have charge more than if this condition did not prevail. First, no other person can have the special interest of the church at heart as does the pastor. Second, none can know the trends, needs and problems of the church as he, and by conducting this service he has a special opportunity to get his people under right loads and give them direction. As to the fact that there are a number of local ministers in the congregation, his wisdom will likely show him that to use on will demand the use of all or offer the very sure opportunity of offending some, and thus he will avoid this by using none, since really it is his job anyway.

*Q. Is a church under obligation to accept any transfer presented to it from another Church of the Nazarene?*

A. I do not so consider. Since the basis of membership, so far as the Church of the Nazarene is concerned, is wholly on the grounds of experience in grace, it would follow that the membership committee of the church where membership is applied for would have to be convinced of this fact before recommending even a member by transfer for membership in that local church.

*Q. How long should one keep on the records the names of those who are backslidden and do not show any concern?*

A. The Manual is clear in the position that a longer period than six months is at the sole discretion of the church board and pastor. If such members are properly dealt with and show no signs of interest, then I think the action as stated in the Manual is justified.

*Q. I am a young lady evangelist waiting for doors to open. I have just finished my school work. Should I wait for openings or should I do some pushing myself? If so, how?*

A. I am glad for your statement that you have finished your school work; for that basic work should not only have acquainted you with books and methods, but with leadership as well. It would seem that you should present your case to your District Superintendent and to your pastor, and if you have the gifts and graces that go to make an evangelist, they should be able to assist you to get a start in this field of work. You must keep in mind that meetings must get meetings, and if these brethren succeed in getting for you a few meetings and the results of your work do not create a demand for its furtherance, they will be unable to help you much farther.

As to pushing doors open, that all depends. If you mean by that, getting some empty church, or schoolhouse, or hall, and

putting on a meeting without a call, that is fine provided you have sought the advice of your leaders in so doing. Success in evangelism, as in all our work, comes by co-operation.

Q. I am an evangelist, and the gas board of my town refuses to grant me gas to travel. Should I quit and take a pastorate?

A. Not on the grounds you suggest. Two reasons should suffice. First, you do not need gas that bad, as the trains will carry you from place to place, and the pastors will care for you while you are in the meeting. I know your work will be hindered some, and I think that our evangelists are as necessary as any of our workers and should have gas; but the same argument you suggest as a reason for quitting evangelism can be used regarding the pastorate, for in some places the boards have been very hard on pastors. Thus by that line of reasoning, these pastors should resign. I suggest that you meet all the handicaps brought on by war conditions, and that you continue in your God-called field.

That raises the second question, the matter of a call. The Bible and the church recognize God-called evangelists, and if this is your calling, no amount of inconvenience should change you to some other work.

Q. Where should a pastor's wife sit during the regular service so as not to make herself conspicuous?

A. I do not think it will make any difference where she sits if she takes a right attitude and mingles with the folks. It would seem that any fixedness in regard to place would make her conspicuous. If she has learned to love the folks, keep in close touch with God, and boost her husband-pastor, I doubt if it will make any difference where she sits.

Q. How do you think an evangelist should be paid as compared with a pastor?

A. I doubt if there can be a proper standard set up. The evangelist is on a free-will basis and if he wins the hearts of the people in a community, many will give larger sums to him and will not give it to anyone else. Again, the evangelist is not on a salary and thus wherever the Lord puts it upon the hearts of the people to pay him what may seem unusually well, he should be thus paid, for he may work harder in the very next place and conditions may exist so that he will receive little more than carfare; or, by the time he is leaving, he may receive a notice that his very next meeting is called off. So I think that we should pay the evangelist all that we can without any comparison to the salary of the pastor. I believe however that we should pay our pastors well.

Q. How can I find time to announce all of our program in the regular service?

A. In the first place, there may be some things that some desire to announce that are not necessary. Second, make a fixed rule not to announce anything that is not given to you in ample time so you may arrange it in order. In that connection I suggest that lack of organization of time is the large reason for this difficulty in most cases. Never repeat an announcement. It reflects on your people. Teach them to get the announcement in one statement. Again, a nice printed bulletin is fine; give one to each person present and state that all the announcements are in the bulletin. Some pastors have a large bulletin board with all announcements on it so that each person can read the same. Many methods are used to get in all the needed announcements, but any or all of them will call for an organization of time. One great preacher I observed used the bulletin method, and had the special song while the offering was being taken to save time. It worked with his folks, and it is worth trying.

Q. Is it right for our pastors to make pulls for money after the sermon?

A. Well, the matter of pulls for money is one that we always have had with us, and with it all we have made the greatest growth of any movement of our time. So it does not appear that the pulls have hurt us as much as some would have us to believe. Now as to whether it should be done before or after the sermon depends altogether on the background of the occasion of the pull. It may be that the people are sufficiently informed and interested that the pull can be made before the sermon. In such case, I think that would be the time to make the pull. In other cases it takes the message to prepare the field, and in such a case the message should be given first. If the need represented by the pull is a just one I would rather have the pull and the criticism of the few who raise the cry of "Money, money all the time," than the just criticism of those who complain about our standing in the community because of unpaid or long-past-due bills.

Q. In case the wife of a preacher does not co-operate with him and is continually nagging, thus becoming a hindrance rather than a help; and in case this condition should cause the preacher to separate from his wife, is it necessary for the preacher to surrender his credentials because of this?

A. It would not be necessary for a preacher to surrender his credentials because of the conditions stated. There might grow out of this condition other circumstances that would call for same, and certainly the usefulness of the minister would be greatly lessened.

## SERMON OUTLINES

### The Supreme Work of Jesus

For their sakes I sanctify myself, that they also might be sanctified (John 17:19).

#### INTRODUCTION

Text part of the Lord's high priestly prayer.

- A. This prayer not for the world, but for the church (vs. 9, 16).
- B. Assurance of divine relationship (vs. 11, 22, 23).
- C. Jesus prayed not to take His disciples out of the world but to keep them from evil (v. 15).
- D. Immediately following this he petitions, "Sanctify them" (v. 17). This appears to be the means by which he proposes their keeping.
- E. I sanctify myself that they might be sanctified (v. 17).  
Here is the provision for their sanctification, their keeping.
- F. His prayer is for everyone and for all time.  
"Neither pray I for these alone" (v. 20).

#### I. TWOFOLD NATURE OF THE FALL

- A. Man created in the image of God, righteous, holy.
- B. Lived for a time in the Garden without sin.
- C. Given the power of choice. To partake or not to partake.
- D. Yielded to the temptations of the serpent. Committed sin and fell.
- E. As a result, lost his relationship to God. Sin separates from God.
- F. Lost his righteousness. Morally defiled.

#### II. TWOFOLD PURPOSE OF REDEMPTION

- A. To forgive the sinner and save him from his sins.
  1. Jesus came to save sinners (1 Timothy 1:15).
  2. Who gave himself for our sins (Gal. 1:4).
- B. To sanctify or to cleanse the polluted nature.
  1. Gave himself for the church (the redeemed) to sanctify and cleanse it (Eph. 5:25-27).
  2. If we confess, he is faithful to forgive and cleanse (John 1:9).
- C. According to Jesus' prayer the individual is only safe when both saved and sanctified.
  1. Christian's keeping indicated by a twofold need.

2. "Be of sin the double cure, save me from its wrath and power."

REMEMBER—That Jesus did not return to the Father until he had accomplished this twofold purpose.

#### III. FOR THEIR SAKES I SANCTIFY MYSELF

Why necessary?

##### A. Sanctification defined.

1. To make free from moral defilement and pollution. To purify. Work of Holy Ghost whereby believer is made free from sin and exalted to holiness of heart.
2. To set apart, to consecrate by appropriate rites. Make sacred. Jesus gave himself. Set himself apart, thus sanctified himself. "No man taketh my life from me, I lay it down of myself."
3. To make effective the means of holiness. Positive aspect of His redeeming work. "That they may be." Suffered that people may be sanctified with His own blood (Heb. 13:12).
4. To impart or impute venerableness (to give sanction).  
In this sense Jesus sanctified Himself.  
"For by one offering he hath perfected forever them that are sanctified" (Heb. 10:15).  
Christ's sanctifying power gives us the sanction of divine approval.  
"Whereof the Holy Ghost also is a witness to us" (Heb. 10:15).

#### IV. DEDUCTIONS

- A. Jesus proposed that the saints should be kept.
- B. Prays for such power by asking the Father, to "sanctify them."
- C. Offers to sanctify Himself that they may have this glorious keeping.

#### V. CONCLUSION

- A. Jesus qualified in three essentials of sanctification
  1. Set apart. Consecrated himself by appropriate rites.
  2. Made efficient the means of holiness.
  3. Imparted venerableness. Gave sanction.  
Note—He needed not the purifying or cleansing as he was never defiled, but took our place. "He suffered without the gate."

B. Jesus is not only a Saviour but also the Sanctifier.

1. Only hope of our being kept is through the sanctifying grace provided for us because Jesus sanctified Himself.—WEAVER W. HESS.

### The Christian's Triumph

TEXT—Thanks be unto God, which always causeth us to triumph in Christ (II Cor. 2:14).

#### INTRODUCTION

Christianity is a warfare; all believers are engaged in a conflict. It is the privilege of all to be more than conquerors through Him that loved us.

#### I. THE TEXT IMPLIES

##### A. Enemies

1. Satan, the great adversary
2. World; it hated Christ, and has no use for us
3. Carnality; an enemy within the unsanctified; a traitor (note Rom. 7: 5-25). These enemies are powerful and persevering.

B. Actual conflict; regular and constant attack; the whole life is a warfare; a struggle for mastery and victory.

C. But Victory is ours, Praise God!

#### II. HOW DO WE GET THE VICTORY? Through Christ

A. From Christ comes our power to fight; strength comes from God

B. We triumph through Christ

1. Over sin, by His blood
2. Over temptation, by His grace
3. Over the world, by His mighty love to us and our testimony of it
4. Over death and the grave by His resurrection

#### III. WE SHOULD PRAISE GOD FOR SUCH A WONDERFUL PROMISE

A. Our thanks should be glowing and ardent; devoutly appreciate His many blessings.

B. This praise should be constant; "always, in everything give thanks."

C. Should be practical; lips, heart, and life should exalt Him. "Show forth his praises."

D. This praise is necessary; we cannot continue to receive His grace, be happy, triumph, if we neglect to offer praise to Him.

E. This praise will be eternal; all saints in glory will praise Him forever.

#### CONCLUSION

To keep victory there must be vigilance and perseverance; we must fight manfully onward and endure hardness as good soldiers of Jesus Christ.—S. ELLSWORTH NOTHSTINE.

### Abner's Mistake

TEXT—Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters (II Samuel 3:33, 34).

#### INTRODUCTION

Description of the character of David; Joab, Asahel and Abner in their relation to the kingdom. Also call to attention that Hebron was one of the cities of refuge and of the law in which the living brother became the avenger for his dead brother.

Asahel's death at the hands of Abner, at the funeral David said (text).

Abner was a prince and a great man (v. 38), yet died as a fool: why? how?

#### I. TRUSTED HIS KNOWN ENEMY

A. Turned back to talk with Joab; heeded his words, was caught unawares.

B. Satan the enemy of man.

1. Sworn enemy of the Christian.
2. Cannot listen to his words.
3. Cannot go out on his territory (try the spirits).

#### II. THY HANDS WERE NOT BOUND

A. He was a soldier, experienced in using the sword; perfectly capable of defending himself.

B. Hands symbolize protection; no child of God without it.

1. Weapon is the Word.
2. Trained to use it (Eph. 6:16)
3. Failure depends or comes when we fail to use our hands or what strength we have.

#### III. NOR THY FEET PUT INTO FETTERS

A. His steps were free.

1. Feet are means of locomotion.
2. Deliberately walked upon dangerous ground.

B. Man is a free moral agent; his feet carry him where he wants to go.

1. A corrupt city has a few clean places left, and man still is guiding his own feet.
2. We do not have to walk in the way of the world, thank God!

And last, he died as a fool for:

#### IV. WAS OUTSIDE A CITY OF REFUGE

A. Just outside of the city (Hebron).

1. One leap from safety.
2. Joab would not have dared to touch him there.

B. Christ our city of refuge.

"Lo, I am with you alway."

#### CONCLUSION

Trust not the enemy of your soul (Satan); thy hands are not bound nor thy feet in fetters. Stay not just outside the Christ (city of refuge), and listen to idle conversation, for as you stand just a leap from

Christ, the enemy will slip his sword under your fifth rib, and spiritual, eternal death will be the result. Flee to the city, let thy hands and feet lead you to Christ, where protection is yours.

Abner died as a fool—what will your epitaph be?—GLEN M. BUTLER.

### The Word of God

(Psalm 119:105)

How wonderful to encourage our hearts that in the Word of God is a sure foundation. Peter says "we have not followed cunningly devised fables," but amid many unsafe and failing things, it is glorious to have something that will stand all storms. "Thy word" says the psalmist. How majestic it sounds—not mere words. Folk of honor delight to keep their word and delight for folks to learn their "word" is as good as their bond.

"Bob" Ingersoll made fun of the Bible in a hall in Peoria, Illinois, years ago, said soon the small church would be gone and there would be no Bibles in the city. The next Sunday, the godly pastor of the small church dared to forecast that one day there would be a large church on a downtown corner near by, and thousands of Bibles in the little city, and hundreds in the church. A man checked it twenty-five years later, found there was a large and useful church, with many Bibles in it, on a corner near by, the thousands of Bibles in the town, while the hall in which the infidel spoke was turned into a factory for making the "stinkiest" cigars he said he had ever smelled: I find in my Bible—God's Word:

1. The assurance of pardon. Amid the cheapness and superficiality of the day, and much mere church-joining, I find the same promise of forgiveness if we confess our sins as in the days of the deepest religious experiences of men.

2. The assurance of cleansing. The blood of Jesus cleanses from all sin, says the Book today, as ever, and we know our "old man of sin" is now dead (Rom. 6:6), as in the days of deepest piety. The favorite texts of Wesley, Fox, Finney and Asbury are in the Word, as when they used them.

3. Further assurances there. Such as healing, Jesus' second literal personal coming, heaven, the abiding of the Holy Ghost, and answers to prayer. God's Word reads as it did when they had marvelous healings, preached and believed much in Jesus' coming again, talked of heaven to the saints and the wonders of being there, how comforting to have the Holy Ghost within, and had answers to prayer, and revivals that astounded the world.

Beloved, the same "Word" they had is a lamp to our feet and a light to our pathway. Does it lead us to the same results?—A. C. WATKINS in Church Herald and Holiness Banner.

### Faith

The eleventh chapter of Hebrews is a series of memorials to the trials and triumphs of faith:

Wisdom of faith (vs. 1, 2).

Warrant of faith (v. 3).

Worship of faith (v. 4).

Walk of faith (vs. 5, 6).

The walk of faith is illustrated by the three men who are said to have walked with God:

Fellowship with God—Enoch (Gen. 5:24).  
Fidelity to God—Phinehas. (Mal. 2:6; Num. 25:11-13).

Faith in God—Noah. (Gen. 6:9).

Witness of faith—Noah. (v. 7).

Wandering of faith—Abraham (vs. 8-10).

Waiting of faith (v. 11; Luke 24:49; Acts 1:4).

Trust of faith. (v. 13).

Telescope of faith. (v. 13).

Testimony of faith (vs. 14-16).

Trial of faith (vs. 17-19).

Thoughtfulness of faith (v. 20).

Tact of faith (v. 21).

Tranquillity of faith (v. 22).

Success of faith, as illustrated in Gideon (Judges 6).

Song of faith, as depicted in Barak. (Judges 5).

Strength of faith, as seen in Samson. (Judges 13).

Sacrifice of faith, as unfolded in Jephtha (Judges 11).

Supplication of faith, as manifest in David (Psalm 23).

Singleness of faith, as made known in Samuel (I Samuel 7:3-15).

Subject of faith, as demonstrated in the prophets (Habakkuk 3:17-19).

These various phases of faith are in Heb. 11:23-31.

Courage of faith (v. 23).

Choice of faith (vs. 24-26).

Calmness of faith. (v. 27).

Covering of faith (v. 29).

Confidence of faith (v. 29).

Conflict of faith (v. 30).

Confession of faith (v. 31).

The aim and attitude of faith in Joshua 6:8-20.

The place of faith (v. 8; Phil. 2:12).

The testimony of faith (v. 9; 1 Thess. 1:8).

The attitude of faith (v. 10; Col. 2:6).

The rest of faith (v. 11; 1 John 2:28).

The activity of faith (v. 12; Jas. 2:22-26).

The continuance of faith (vs. 13, 14; John 8:31).

The perfection of faith (7) (v. 15; I Thess. 3:10).

The boldness of faith (v. 16; Acts 4:13).  
The assurance of faith (v. 16; I John 5:10, 11).

The recognition of faith (v. 17; I Peter 3:5).  
The separation of faith (v. 18; II Cor. 7:1).  
The service of faith (v. 19; I Cor. 6:20).  
The triumph of faith (v. 20; I John 5:4, 5).  
The possession of faith (v. 20—Gen. 22:17).  
Thus we have in miniature what faith is, what faith brings, and what faith does.—  
SELECTED.

### The Way of Holiness

(Isaiah 35)

- I. Blessings Given on Account of the People Walking in the Way of Holiness.
  - A. Wilderness and solitary places shall be glad for them.
  - B. Desert shall rejoice and blossom as a rose.
    1. Shall blossom abundantly.
    2. Rejoice with joy and singing.
    3. Glory of Lebanon shall be given unto it.
    4. Excellency of Carmel and Sharon.
    5. They shall see the glory of the Lord and excellency of God.
- II. The People Commanded.
  - A. Strengthen weak hands.
  - B. Confirm feeble knees.
  - C. Tell to the fearful heart.
    1. Be strong.
    2. Fear not.
    3. God will come and save you.
- III. The Results of Obedience to the Command.
  - A. Eyes of blind shall be opened.
  - B. Deaf shall hear.
  - C. Lame shall leap.
  - D. Dumb shall sing.
  - E. Waters shall break forth in the wilderness.
  - F. Streams in the desert.
  - G. Parched ground shall become a pool.
  - H. Thirsty land springs of water.
  - I. Habitation of dragons shall be grass with reeds and rushes.
- IV. The Highway.
  - A. What called: The Way of Holiness.
  - B. The way cannot be mistaken. Wayfaring men though fools shall not err therein.
  - C. What is excluded:
    1. The unclean.
    2. No lions allowed.
    3. Nor any ravenous beast.
  - D. What is included:
    1. Wayfaring men.
    2. The redeemed.
- V. At the End of the Way.
  - A. Ransomed of the Lord shall return and come to Zion.
  - B. There will be singing.
  - C. Everlasting joy.
  - D. Shall obtain joy and gladness.
  - E. No more sorrow or sighing.

—WALTER McPIERSON.

### Heart Trouble Specialist

John 14:1-6

- I. THERE IS THE CLAIM CHRIST MADE
  1. He claimed their faith.
  2. He claimed their trouble.
  3. He carried their load.
- II. THERE IS THE DECLARATION HE SOUNDED
  1. Concerning the Father's house.
  2. Concerning the many mansions.
  3. Concerning the place prepared.
- III. THERE IS THE PROMISE HE GAVE
  1. About His return.
  2. About their welcome home.
  3. About unending and unbroken fellowship.—ROBERT L. RYERSE, in Gospel Banner.

### A Lion in the Street

SCRIPTURE: Proverbs 26: 13.

GIVE THE PICTURE:

A lazy man in bed, away from work.  
Not sick.

His reason is, that on his last trip to work he saw a lion in the street.

LESSONS:

- I. IT IS EASY TO FIND EXCUSES NOT TO DO WHAT YOU DISLIKE TO DO
  1. He stayed in bed because he didn't like work.
  2. The lion was an alibi.
  3. Some people allow lions to keep them from—
    - a. Tithing.
    - b. Prayer.
    - c. Service in the church.
- II. WE ALL ALLOW IMAGINARY LIONS TO KEEP US FROM DUTY
  1. Our excuses are thin at times.
  2. We are smug as we give them.
 

Will we be smug at the Judgment?
  3. We must have courage and trust God.
- III. REAL DANGER IS IN EVADING DUTY
  1. There may be a lion in the street.
  2. There certainly is a devil in the bed.
  3. Better try and fail than be slothful.
- IV. WE ARE PRONE TO DRESS UP OUR FAULTS AND CALL THEM VIRTUES
  1. He denied laziness but professed prudence.
  2. We all know our faults if we are honest. We rationalize and call them virtues.
    - a. Ruthlessness becomes frankness.
    - b. Critical spirit called love for truth.
    - c. Looseness called broadmindedness.
    - d. Judging called holding up Bible standards.
  3. We will do one of two things.
    - a. Recognize and mend.
    - b. Cover up and go on.
  4. We may fool ourselves but not others.
    - a. Man called himself prudent.
    - b. Family and neighbors knew he was lazy.
    - c. So did God.

CONCLUSION:

Do you see a lion in the street?  
Where there is a will, there is a way.

—EDWARD PAUL.

### Expository Outlines on Holiness

#### Holiness Meeting Modern Problems

(Isaiah 32:17; Romans 8:6; Psalm 93:5)  
I. HOLINESS, BEING THE LIFE OF GOD, IS NEVER OUT OF STYLE

It anticipates the needs of every generation, and meets the problem of each individual.

- A. Pass from Christian experience to the practical aspect of the life experience.
- B. Each generation thinks that its problems are vastly different from those of others.

1. Basically it is the outcropping of the Universal Problem—sin—variable, uncertain and destructive.
2. A display of the corrupted self-life.
3. Result of biased and limited faculties on account of sin.

C. God's way is constant (Jer. 6:16).

#### II. ANALYSIS OF MODERN PROBLEMS

- A. Lack of confidence—doubt.
  1. Universal, affecting individuals, nations, and kingdoms.
  2. Centered in spiritual life.
    - a) God—no central authority.
    - b) Bible, no authoritative message.
    - c) Doubt one another in every realm.

B. Catering to self-indulgence.

1. System of installment buying has helped.
2. Behavioristic psychology has made an immense contribution.
  - a) Do not kill your impulses, gratify them.
  - b) Illustration of Loeb and Leopold in the Frank murder case. Darwin said that these young men were victims of the educational system.

3. All materialistic philosophy exalts the self-life.

4. Psychology has exalted the value of the psychic nature of man. Norberg in his book, "Varieties of Christian Experience," shows that the psychic without God center and background brings an unknown element and ends in chaos to the inner life.

C. Other manifestations are the result of these.

1. People living a life of expediency instead of principle.
  - a) Let me have what I want regardless of the sacrificing of virtues.
  - b) Seen in international affairs to-day.

2. Low standards in every phase of life.

- a) Showing itself in moral relationships.
  - b) Wrong ideals and objectives.
3. Creates an uneasiness and uncertainty.
- a) Makes life a strain and a strife.
  - b) Victim of conflicting emotions.
  - c) Fear of people and things.
  - d) Not due to nervousness—grows out of desire for thrills and change, or out of multitude of impressions and activities.

#### III. HOLINESS MEETING THESE PROBLEMS.

A. Can holiness meet and solve them?

1. If not, it is not worthy of consideration.
2. Holiness has met them and will continue to do so if man will give God the chance.

B. Doubt.

1. Holiness being the life of God, brings faith in its source and giver.
2. Holiness being the central theme of the Bible; gives honor, glory, credence, and authority to the Book.
3. Holiness, being the life of God transferred to the heart life of man, transforms character, and generates confidence.
4. Holiness generates faith; scatters faith, instills faith, stimulates faith and encourages faith. Faith is confidence so removes and dispels doubt.

C. Catering to self-indulgence.

1. Message on Heart Holiness emphasized clearly how the self-life is purified and made subjective to the will of God.
2. God first—self last.
3. Holiness exalts the value of the self in relationship to God and not to its own gratification.
4. Holiness places God behind, above, before and in the self-life and gives anchorage, direction, stability and harmony to it.

D. Life of Expediency.

1. Holiness exalts a righteous standard.
2. Holiness so focalizes the affections and emotions in God as to make principle first. "Swear to his own hurt and change not."

E. Low Standards.

1. Holiness is the highest standard of the universe.
2. Holiness is purity in principles and application.

3. Gives proper objectives, centered in the character of God.
  4. Lifts the standard in all phases of living.
- F. Uneasiness and Uncertainty.
1. Holiness removes carnal emotions.
  2. Holiness purifies and centralizes the motive life.
  3. Holiness brings inner harmony.
- G. Multitude of impressions—Living relationship and activities.
- IV. HOLINESS CAN PREPARE EVERY PERSON FOR THE PROBLEMS OF THIS GENERATION.—LEWIS T. CORLETT.

### Holiness and Temptation

(I Cor. 10:12, 13; James 1:12-14)

- I. HOLINESS DOES NOT REMOVE MAN FROM A PROBATIONARY STATE IN THIS WORLD
- Its chief glory is that it gives man the strength and grace to be an overcomer in all relationships.
- II. WHAT IS TEMPTATION?
- A. Simply a solicitation and enticement of the adversary to cause man to commit sin. Anything that excites a desire within man, that calls for the gratification of his legitimate appetites in an illegitimate manner.
- B. The process of temptation.
1. God never tempts
    - a) He permits or allows temptation.
    - b) Man is tempted primarily by the devil, but also from his own carnal appetite. Also from his own mind—imagination.
  2. Steps in temptation.
    - a) Attention is secured.
    - b) Desire is aroused and excited.
    - c) Will attacked.
  3. Mind is the battleground of temptation.
    - a) Here the attention and desires call for consideration.
    - b) Here the conscience reminds of the rightness or wrongness of consideration.
    - c) It is here the will must make the decision.
  4. Man never yields until the will is aligned with the desire.
- III. HOW CAN A HOLY BEING BE TEMPTED?
- A. Holiness does not remove probationary state.
- B. Temptation is not sin nor the indication of a sinful nature.
- C. Adam and Christ were tempted.
- D. Temptations are necessary for moral character to develop properly.

1. God permits temptations, either to remind one afresh of what grace has accomplished or to reveal some defect.
  2. Moral character is only a bundle of possibilities and unknowable contingencies until the day of trial brings out the stability or pliability.
  3. All human goodness needs the strain of temptation to reveal its value and depth.
- IV. HOW DOES HEART HOLINESS HELP IN THE HOUR OF TEMPTATION?
- A. This brings up the point of difference between temptations of the justified and those of the sanctified.
1. Primary difference is not so much in the type as in the removal of one of the main sources of temptation.
    - a) Corruption gone from self-life.
    - b) Carnality gone from motive life.
  2. In regeneration one of the great temptations is to fear what men will say or do.
    - a) This is suggested by the devil.
    - b) Arises also from uncertainty of the inner life.
    - c) Different from natural timidity.
  3. Regenerated state the Christian is placed between two fires.
    - a) The devil's suggestions from outside.
    - b) Corrupt self-approving from inside.
  4. Most of the temptations of the sanctified are to make the individual self-centered while in regenerated it is more to outbroken sin.
    - a) Christ in His temptation.
      - (1) Self-satisfaction—bread.
      - (2) Self-pride — Cast thyself down.
      - (3) Self-power—Get the kingdoms of the world.
    - b) Adam and Eve were appealed to on the same basis. To place self on the equal of or ahead of God.
    - c) Many temptations of sanctified are:
      - (1) Holy Pride.
      - (2) Judgment—deciding whether the other person has the experience.
      - (3) Presumption.
      - (4) Self-pity.
      - (5) Impatience.
- B. Heart holiness is God's great provision to give stability in time of temptation.
1. Heart holiness has placed the center of man's life in God.

2. Heart holiness has broken the strong attachments of the moral life to sin—purified from all sinful tendencies.
  3. Heart holiness unifies the soul in perfect union with its Creator so that man has all divine resources at his command.
  4. Heart holiness unifies the moral nature in repulsing the tempter.
- C. Heart holiness is the bringing of all my life into proper relations to God so that His life can permeate and control my life—a living relationship.
1. As long as I remain in that relationship I am safe in the hour of temptation.
  2. God is under obligation to protect His own.
  3. My task is to keep yielded—God's task is to offset the tempter.
  4. By faith I keep my relationship and God keeps me clean and holy.—LEWIS T. CORLETT.

### Holiness and Humanity

(I Cor. 9:24-27; II Cor. 4:6-10; 7:1; 12:7-10; Phil. 3:12-15)

- I. Holiness of heart is compatible with frailties and seeming inconsistencies of practice.
- A. Holiness has to deal with man's moral life directly and indirectly with all other phases of his nature.
- B. Have been dealing primarily with the motive life and moral life.
1. Holiness is a high relationship with God.
  2. Heart holiness is the life of God completely permeating the moral life of man.
  3. Holiness implants right motives and high principles.
- II. Man is living in a World of Imperfection.
- A. Nature has felt the effects of sin.
1. Storms, etc.
  2. Weeds, etc.
- B. Man's own makeup shows forth the effects of finiteness of sin.
1. Limited insight.
  2. Partial knowledge.
  3. Fallible memory.
  4. Warped judgment.
  5. Hasty decisions.
  6. Finite in all relations.
- III. Man is also living in a world of variety.
- A. Personality differs from the racial, climatic or economic background.
1. Different races have various characteristics.

2. Different climates affect man's activity.
  3. Man's economic background regulates many customs and practices that differ.
- B. Personality differs according to individuals.
1. No two children of any family are exactly the same.
  2. Viewpoints of all differ.
  3. Reactions are different to everything.
  4. Appetites and tastes vary.
- IV. Man differs also because he is living in a sphere of progressive knowledge.
- A. Baby is born without knowledge.
  - B. Man learns gradually.
  - C. Persons learn slowly.
  - D. Activities, relationships and ideals vary according to the degree of knowledge.
- V. Man is also living in a world of suffering.
- A. Bodies are sick.
  - B. This sickness affects the mental and spiritual reactions.
- VI. Heart holiness can operate in the midst of the moral nature.
- A. God works primarily and chiefly on and in the moral nature.
1. Removes sin and carnality.
  2. Raises a standard for life.
  3. Provides a proper motive and principle.
- B. The practice of these principles and ideals will be faulty but blameless.
1. Due to limited knowledge.
  2. Due to past training.
  3. The practice will not be identical in all persons.
  4. Practice will be according to the degree of knowledge.
  5. Mistakes will be made but not culpable.
- C. Man's reaction to God's operation will be according to the individuality.
1. May be racial traits.
  2. According to peculiar characteristics.
  3. Holiness does not change the individuality.
  4. Not all will shout.
  5. Not all will act in the same manner.
  6. Some people are brought into bondage by good people along these lines. Want to force their ideal and standard.
- D. Holiness and the physical.
1. "Have this treasure in earthen vessels" (II Cor. 4:6-10).

2. A sick body does not prevent a person from becoming holy in heart.
3. Sickness is a result of sin but does not indicate that the sick person is a sinner (II Cor. 12:7-10). Paul's thorn in the flesh.
4. Holiness and nerves.
  - a) Nerves can so depress an individual that it seems as if God is not in the universe (Isa. 50:10).
  - b) Person who is not nervous will condemn the nervous ones.
  - c) Nervous persons will sometimes act similar to a carnal person but due entirely to physical and mental reactions. The collapse may unbalance the person mentally and they may take the attitude that they have committed the unpardonable sin and crossed the deadline. Yet when their physical disorders are rectified and they regain their mental equilibrium, they find themselves in good spiritual condition without seeking God to restore them.
  - d) A nervous person is subject to self-condemnation.
5. Holiness and moods.
  - a) Too many have classed all moods as the result of carnality.
  - b) Moods are also produced by attitudes, temptations, physical suffering, heaviness through manifold temptation, etc. (I Peter 1:6, 7; II Cor. 10:3-5).
  - c) Moods are not constant but variant. This is shown in the writings of the psalmist.
  - d) Individual must endeavor to discipline the moods to properly adorn the doctrine of holiness.
  - e) Regulation of attitudes is a great help.

VII. Man's responsibility to holiness in his humanity (Phil. 3:12-15).

- A. Keep the motive life pure (II Cor. 7:1).
- B. By suppressing normal appetites to keep them from becoming abnormal in their cravings.
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  2. Mental and spiritual—some people have such a craving for a certain demonstration or type of preaching that they cannot enjoy a service or message that does not have it.

- C. By keeping submissive and susceptible to the guidance of the Spirit.
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- Heaven
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By Basil Miller

## Missing the Rocks

The pilot said, "I am able to miss the rocks in the channel as I steer the ocean liners into the harbor because someone else has first hit the rocks."

Our souls are able to miss the character rocks when the Master is with us because He has first hit or charted them. This is the reason it is safer to travel life's highway with Jesus than alone. He knows the rocks, the dangers that lurk and the troubles that make the pathway difficult to travel.

Experience is life's greatest teacher. We can read a book on nautical science and never go near a ship. We can master the art of navigation on paper until we can pass a hundred per cent test and still be unable to chart a course a half-mile across a harbor. It takes practice in the science of putting theory into experience to make a navigator out of a novice.

This is the heart of religious guidance, accept the leadership of Christ, for He has charted the course before us.

## Overcoming Prejudices

"I'd heard about him through his books," said U. E. Harding. "He was always harping on pork and coffee and soggy biscuits and the like, so I was prejudiced against this man Shelhamer, and I decided that I couldn't take him."

Dr. Harding was relating how small things with insignificant backgrounds built up prejudices and he told of his sentiment toward Shelhamer, the odd Free Methodist preacher and evangelist. Of course the evangelist seems to be a little strong against pork and the like but there is another side to his life and work, which in time Harding was to discover.

One Sunday morning when Harding was pastor of Pasadena First Church, the head usher came to the platform and informed the preacher that E. E. Shelhamer was in the audience. So the pastor sent word for the visiting preacher to come to the platform.

"And I want you to lead us in prayer," said the doctor to the evangelist when they had been introduced, all the while feeling the stir of prejudice against this man of whom he had heard but with whom he had never been intimately connected.

"So you're dear Brother Harding," said the Free Methodist, putting his arms around the pastor and drawing him close to his side. "I have always wanted to meet you and now that I am here I am so thankful to God."

Then Shelhamer prayed. Said Harding of that prayer, "He just reached up in prayer and brought heaven down. The glory fell as he intimately talked with the Lord and presented the church before the throne. At once I forgot all about pork and biscuits and coffee and was swallowed up in the envelopment of glory that his prayer had brought to the audience."

No more could he hold a prejudice against so gracious and dynamic a man as Shelhamer.

So it is with us. We permit insignificant rumors to bias our thinking against people whom we do not know at all, but who once we become acquainted with them become our dearest friends.

Let us not form opinions about people unless they are based upon the solid ground of fact and not sentiment.

## Caught by a Grin

Now there's nothing wrong in a grin, even though it be a silly one. But a silly grin proved the undoing of a clever but dangerous arsonist this past week.

Over in Brooklyn, N. Y., six fires had been set by an arsonist, but the police were unable to apprehend the criminal. On the night of November 1 another fire was set in an apartment house which endangered the lives of scores. Among the spectators was a middle-aged man with a silly grin on his face and whitewashed pants on his body.

After the fire was under control, the police noticed a man go to one of the apartments and speak to a friend who lived in the building. Later he walked around among the crowd and seemed unconcerned or too deeply concerned about the source of the fire. He spoke to several about what set the blaze.

He kept the grin in evidence until the police became suspicious. Immediately Fire Marshal Thomas Brophy questioned the grinning man, Claude Hall, a veteran of the World War, and after a time Hall admitted setting the blaze "to relieve the pains in the back of his neck."

The criminal thinks he has builded a fool-proof plan of escape, but he always leaves some insignificant evidence around which finally traps him. In this case it was just a silly grin. In another case of a hit-and-run driver it was merely a blood spot no larger than a quarter of a dollar and three pieces of ravelings from the dead person's

clothes that had fastened to the running board. But they were sufficient to enable the police to reconstruct the crime and snare the criminal.

God has written it irrevocably into the constitution of the universe that the criminal shall be caught. The Bible language for this universal law is stated thus, "Be sure your sin will find you out."

## "I've Lost My Baby"

"I've lost my baby!" A woman's voice broke the stillness of the countryside at midnight. "I've lost my baby!" Time and again the cry went up.

Rushing to the nearby schoolhouse a neighbor rang the bell until three hundred people had gathered to help search for the little child.

"My God," cried the mother, "my little baby is lost." This was the shout that urged the searchers through the long hours of that night. A mother's baby child had wandered from the home and was lost.

"I was holding a meeting," said Holland London, "in the schoolhouse and I went with the pastor of the Baptist church to search. It was agreed that if anyone found the baby he would ring the school bell thus calling the searchers in."

"I searched until two o'clock waiting for that bell to ring. But no clang rang out. By four o'clock no bell sounded. By five and six we expected the bell but not a sound. It was my duty with the Baptist pastor to take the sad news to that mother and say, 'We have been unable to find your baby!'"

When the preachers entered the little cabin there sat a mother in distress, crying, "My baby is lost . . . baby is lost . . . is lost . . . lost!" She wailed and screamed, tore her hair and threw herself on the floor.

"Lost . . . lost . . . lost . . ."  
"I shall never forget that mother's wail. I had to leave that morning, for the meeting closed the previous night, and as the car drove away, the wails of that distraught soul followed me. What, I thought, must be the clamor of a lost soul as it sounds throughout the corridors of hell, crying, Lost . . . lost . . . lost!"

## Four Highwaymen

"Tomorrow on your trip," said the divine Voice to Rev. F. E. Miller, who has spent forty years in evangelism, "you will meet four highwaymen."

"Thank you, Lord, for this warning," returned the evangelist.

He had planned on the following day a drive to the Adirondack Woods, at Inlet, N. Y., and in order to make it early enough for his appointment he set his alarm clock for two o'clock in the morning. But instead

of going off at the desired time, it was an hour late. When he arose, the Voice warned, "Don't start until four."

Waiting out God's appointed time, he spent the moments in praise and adoration, thanking God for His warning and the protection in advance which God had vouchsafed him.

Sure enough when four o'clock came, as he drove over the state highway, far in the distance he saw the lights of an automobile.

Warned the Voice again, "There are the four men," and he drove on toward them. Later the lights disappeared and all the while the preacher kept a close watch for the men.

Soon in the distance when it was light enough to drive without his headlights showing, he saw an automobile by the side of the road and around it were four men. Two were on the ground, and the others standing.

"What shall I do, Lord?" he prayed. Came the answer, "Drive straight ahead regardless of the consequences."

There the man stood dead in the road, and Miller prayed, "But Lord—" "Straight ahead," came the answer, and Miller pulled down on the gas lever of his Ford.

"I said goodby to the highwayman," said the preacher, "just as much as though I had shot him. I had no murder in my heart. I missed him probably by a hair's breadth. Only a step between him and a long eternity. Had I varied an inch from my straight course, probably he would have been gone. But I dared not stop."

As the car shot by the bandits, Miller heard the sound of a gun, but he dared not slow up.

As soon as he was past the danger point, he looked at his windshield and on it was the word PROTECTION.

"There was the sound of an explosion or shooting. But I was in God's keeping and saw with my inner eyes across my windshield letters of fire six inches long, PROTECTION. The letters seemed alive. They remained there for nearly twenty miles on the way. No printer could have printed them plainer. They stood out so very plain and clear before my vision that I cannot forget them."

Then the glory fell upon his soul and he began to sing and rejoice in this keeping power of God. "All I could see was protection. It was indeed wonderful. I rode twenty miles in a Ford car which had been caught up into the heavens, seeing sights that no tongue can utter."

We need not fear, says the evangelist, when we can thus walk with the hand of God protecting us. "Four days later," said the evangelist, "the men were arrested at Gouverneur, and I heard that one had been converted, doubtless the one I missed. For I prayed for him."

# MISSIONARY DEPARTMENT

## An Urgent Call

While I was feeding the chickens one evening a small Indian boy walked up to me and said, "My father, Kanduash says, when are you going to visit him so he can get converted? He says he wants to go to heaven, he doesn't want to go to the fire. I also want to go to heaven, I don't want to go to the fire, I don't want the devil, either."

We were just getting a good start on the translation of the Gospel of St. John, and there were a number of unanswered letters in my office. I could not give him a very definite answer under the circumstances, but assured him we would go after a few days.

Before I could finish my work and get to the house to tell my wife about this remarkable invitation the boy was there, repeating what he had already said to me. What about the translation work? What about getting the mail off in time, and what about the rain and high water? The boy gave my rather indefinite answer a definite turn and ran along to play with the other boys by the river. The next day he and the other visiting Indians left early.

Our helper in the translation work, Daniel Danduchu, asked for three days' time to search for the cave where the Guacharo raises its young. We gladly granted his request as that would give us a chance for letter writing. But there was the visit we had promised.

Toward night my wife said if it wasn't for the high water we would take Ikam and some of the boys and go. The water is not high enough to hinder us much, since most of the trip is up the Shipa, I replied. There was some work to do on the outboard motor since it had been out of commission several months; but a little after eleven o'clock we were on our way. By one o'clock we left the turbulent waters of the Maranon and entered the tranquil waters of the lower Shipa. Two hours of gliding along brought us to the landing place.

A short distance from the river we stacked our motor, gasoline, paddles, tool-box etc., in a heap and covered them with large green leaves to protect them from the rain. Then a climb up the mountain side and a mile or so through the mud brought us to the home of the inquirer.

The man of the house was out after wild hogs, but would probably return soon. We were given seats and food. When the owner of the house returned he was surprised to find we had arrived as he did not expect us for four or five days yet. In the lengthy talk he explained that he had heard something about God and religious matters through various people. He said he lived in fear of

the place of fire and was anxious to get converted.

While he was talking we were surprised to see the two women of the house take up huge vessels containing the *masato* or homemade beer and carry them out to the field outside. By cleaning house ahead of time there would be no struggle over giving up their *masato* later.

A few neighbors gathered in and we began the service an hour or so before dark. The service was short and the message direct and simple. It was an easy matter to call seekers and soon there were six on their knees praying earnestly. There seemed to be no holding back and our chief concern was that they really make the contact with God. Five members of the family and a neighbor boy testified to having received salvation.

Our oldest schoolboy, Manko, and our helper Ikam were a great help in the service. Their fervent prayers with the seekers and later their explanations and exhortations to the new-born souls were an important part of the service. Questions, answers, explanations and exhortations continued until bedtime which comes shortly after 7 p.m. in most Aguaruna homes. We were given a mat spread out on the uneven clay floor to make down our bed.

The next day we held another meeting before leaving and having heard that another neighbor, who was laid up with a sore foot wanted to get converted we walked some distance out of our way to his place. Here after a meal of fish and *plantain* we held another meeting with three seekers. The *masato* had been removed the night before. We returned home rejoicing in the work of God in the hearts of these Indians.—ROGER S. WINANS, Nazarene Missionary in Peru.

## The Counterfeit Bible

Tramping along the dusty trail up the Chira River with my little box of Bibles, Testaments and portions which I offered from house to house, I arrived at the home of an old man with a long gray beard. When I offered my books to him, he replied that he had a book which some said was a counterfeit Bible. He dared not read it since if it was counterfeit it would lead him astray, and he feared to burn it lest it turn out to be the Word of God and he commit an awful sin. I told him that I was selling the genuine Bible, but that I had long desired to see a counterfeit Bible and compare it with the genuine.

In his humble home the chests containing clothing and other valuables also served as

seats for the guests. Opening one of these chests he took out a beautifully bound New Testament, published by the American Bible Society. When he handed it to me I began reading the Sermon on the Mount, in the Gospel of St. Matthew. As his interest grew, I asked him if that sounded like a counterfeit Bible.

"No," he replied; "that sounds good."

"Now," said I, "let me tell you a story:

"There was once a blind beggar seated by the road on a bag of gold asking alms of those who passed by. Some gave him a few coppers, others gave him nothing, and a few gave him silver, but he was seated on a bag of gold and didn't know it. He could have opened the bag and have had an abundance of gold. Now you yourself are the blind beggar. For years you have been going here and there in search of a few crumbs of truth, while here in your home you had this wonderful Book locked up in this chest, and used the chest as a seat. Read the Book and believe what it teaches you, and you will find rest for your soul."

He thanked me heartily, and proceeded to buy Testaments and Gospels for all his sons and grandsons who were old enough to read.—ROGER S. WINANS, Nazarene Missionary in Peru.

## India

Parajee, who before his conversion was an illiterate village man, has been used and led of the Lord in a remarkable way. Recently I have heard him give two quite original illustrations which have been a blessing to us missionaries.

In the course of giving his testimony he gave the following demonstration. Pointing to a pencil, he said, "My friend Dagadu here, has said he would give me this pencil. Now will someone please write on a bit of paper this: 'Dagadu says he will give Parajee a pencil?'" It was done. "Now, Mr. District Superintendent, will you please read what is on this slip of paper?" Samuelrao read out, "Dagadu says he will give Parajee a pencil." Then Dagadu gave Parajee the pencil, and holding the pencil in one hand and the slip of paper in the other, Parajee queried his audience, "Which is of greater value, the slip of paper which promises the gift, or the actual giving of the pencil itself?" Everyone agreed on the latter, of course. "Just so it is with the spiritual gifts which our heavenly Father has in store for us. We can read about them in His precious Book, the Bible, but unless we reach out in faith to actually receive those gifts, our hearts and hands will be empty. God's promises are sweet and gracious, but the receiving of them, when we have met His conditions, is even more important."

The second is this: Just after Christmas a large number of our N.Y.P.S. attended

a regional Youth Conference in Akola, along with other young people of several neighboring missions. Parajee was one of our delegates. During recreation hour one afternoon he was watching some of the young men playing with a football. In his report when he reached home, he said, "I never had seen a football before, so I watched it with great interest. I noticed that the harder it was thrown to the ground, the higher it bounced up after it struck. At once I thought of the application of this to the Christian life. If our lives are truly dedicated to the Lord, it doesn't matter how hard adversity will try to strike us down—it will only make us ascend toward heaven."—MRS. L. C. FRITZLAN, Nazarene Missionary in Basim, Berar, India.

## Buying a Bible

In the village of LaHuaca, as I left the railway station a group of boys and young men accosted me. One of them, who appeared to be their leader, said he wanted to sell me his Bible as he had read it and it was no good. It was my business to sell Bibles, not to buy them, but I would have to meet the challenge or leave town without selling any books. It occurred to me that I might be as incredulous as some of them and so gain my point.

"I will have to examine the book and compare it with mine," said I. "I do not want to buy a counterfeit Bible."

Arriving at the young man's house, he brought out his Bible, and a glance would have been sufficient to convince one that it was genuine. "Have you read the story of creation in the beginning of the Book?" I asked him.

"Yes, but I don't like it," he replied.

"Have you read the story of the birth of Jesus?" I inquired.

"Yes, but I don't like it," he affirmed.

I thought to myself, he probably never has read it if he finds it so dull and uninteresting. Then I thought, "What passage of scripture would be most likely to grip their attention? I have it, the story of Joseph." I began reading aloud, and soon noted their increasing interest. Finally, when their interest became intense, I closed the Book saying, "I will buy it from you. How much do you want for it?"

The young man reached over and taking the Bible out of my hands, said, "I don't want to sell it."

The Book was his, but the town was mine. Before the crowd broke up I had sold a number of Bibles and Testaments, and there was no further opposition. I soon sold out all the books I had with me, and made a long trip to replenish my supplies, and returned for another good day's sales.—ROGER S. WINANS, Nazarene Missionary in Jaen, Peru.

## BOOK REVIEWS

RELIGION IN COLONIAL AMERICA, by W. W. Sweet. Charles Scribner's Sons, \$3.00.

In the opening paragraph the author says, "Religion has been the most neglected phase of American history. The average college student could pass a better examination in Greek mythology than on American Church History; and is better informed on the medieval popes than he is on the religious leaders of America. . . ." He further points out that a generation ago a doctor's dissertation on American Church History was an unheard of thing. However, he tells us, within the last generation American Church History has been made a part of the curriculum of every major American university.

Perhaps no man living has had more to do with this change of attitude than Dr. Sweet, who is professor of the History of American Christianity at the University of Chicago Divinity School, and an outstanding authority on religious history in America. His doctor's dissertation was one of the first, if not the first in this field. Since then he has written or collaborated in the writing of a score or more of books in this field, perhaps the best known of which is his "Story of Religion in America," which surveys the entire scope of American Church History.

In the present volume, his latest, he has taken up a detailed study of the religious situation in the colonial period. In the early chapters he deals with the transplanting of religious groups and movements from Western Europe to America, and the influence of these groups on the religious pattern in America.

In America up to the middle of the seventeenth century he finds the religious majority to be the offshoots of the conservative wing of the Protestant Reformation. From then on the picture changes as more and more of the minority groups find their haven in America, until the "left wing" group becomes the majority group. He traces carefully the story of this transition and the Americanization of all the groups.

Of particular interest is the author's treatment of the Great Awakening. Heretofore it has been the custom to begin with the revivals under Jonathan Edwards, and to make him the father of revivals. Dr. Sweet takes issue with this concept, finding the beginning of the revivals among the German Pietists in the Middle Colonies, eight years before the Edwardian revivals. Thus he finds three phases of the Great Awakening: The Middle Colony Revival, the New England Awakening and the Southern Colony Revivals, in that chronological order. It was in these revivals that American Christianity ceased to become the religion

of the few and became the religion of the masses. It was also during this time that the European influence began to slough off and the Americanization of Christianity took place. Perhaps it was here that the democratic ideal, both in church and state, had its greatest growth.

It is becoming increasingly important, yes, imperative, that American religious leaders know the history of American Christianity. There is no better place to become familiar with that history than in the writings of Dr. Sweet.

This volume, and the two to follow cover in detail the field surveyed by his "Story of Religion in America." This is not a volume of "dry history." Dr. Sweet's peculiar quality of adding life and spice to a thoroughly scholarly, historical record makes this book appealing alike to the general reader and the student. It is a "must" book for those who would understand our American religious background.—R. L. LUNSFORD.

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How Do We Know God? by Richard Kroner. Harper and Brothers, \$1.75.

The problem of this essay is clearly stated in the title, "How Do We Know God?" and is described by the author as "the ancient and venerable problem concerning the relation between Revelation and Reason, or between revealed and natural religion."

The burden of the author—"to criticize a very popular and widespread prejudice, namely the opinion that modern science is called upon to rectify, to augment, or even produce the right knowledge of God"—is intensified by his former close contact with the pagan forces of Germany as Professor of Philosophy in the University of Berlin. Dr. Kroner asserts that in Germany the sciences have supplanted belief in the Bible and thus have prepared the way for the rise of unscrupulous demagogues. "When the true prophets are no longer trusted, not science but the false prophets will prevail in the end."

In answer to his question, "How do we know God?" Dr. Kroner at the outset gives his unequivocal answer: "We do not know God as a disinterested scientist comes to know the empirical facts of the material universe; if it were possible to know God in this purely objective fashion, He would not be God—He would be a factor within His creation. "Faith is not a lower degree of knowledge; it is something wider than knowledge, something different in principle from knowledge. Faith is an absolutely

unique and peculiar attitude in which intellect and heart, imagination and conscience collaborate, an attitude not to be achieved by man, but by God."

The author proceeds to show the logic of his position that God cannot be known through the eyes of a neutral spectator but only through the faith of an obedient, repentant believer. The intellectual who believes his powers of mind can open the shrine of ultimate truth loses respect for an intellect higher than his own; the exponents of empirical theology have sold out to the scientific method and have robbed religion of all its practical value; even the metaphysicians and theologians cannot bring us the knowledge of God. "God shows His face to those of simple souls raised to Him in prayer."

In his fifth and last lecture of the book, the author sets forth his own position as a mediating one between historical relativism, or historicism, and religious fundamentalism. He sees that the scientific historian misses the religious significance of history; but he also denies that the religious fundamentalist is right in believing the biblical events—such as Creation—to be founded in fact. In this he follows a school of quasi-modernists who would like to possess the vigor and spiritual power of those who really believe the Word of God, but who still do obeisance to cold historical criticism. Dr. Kroner's unqualified defense of the superiority of faith over the scientific method in knowing God and his own warm faith that humble believers may know God is heartening, but one must remember that he has little sympathy for the way (in his words) "fundamentalism terrorizes history, and indeed, science as well."—A. ELWOOD SANNER.

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THE GATES OF NEW LIFE, by Dr. James S. Stewart. Scribners, \$2.00.

"Love's Last Appeal" is the title to one of the sermons in another of Dr. Stewart's new books. It is the most exciting and inspiring arrangement of thoughts one is likely to find on the parable of the man who let out his vineyard to husbandmen and could not collect the fruits of it; finally sending His only Son who perished in the attempt.

The author pictures men trying to silence the claims of God by driving His messengers away, beating some; killing some, determined not to yield. Quoting his words, "Here were men obsessed with the thought, 'As long as He lives, this Jesus, this incarnate challenge of God—we shall never be safe. There is going to be no peace for us in our sins, until He has been gagged, silenced, and hurried away out of sight. Come, let us kill Him!' And they did.

And they are doing it still, trying to silence Jesus. They always will be doing it,

for Jesus is the most disturbing factor on the face of the earth at this moment. You cannot sin in comfort. Christ is there. You cannot feel free and happy in your sin; Christ's steady eyes are upon you. You cannot call your life your own; this stubborn Christ keeps haunting you. And sometimes a man, irked by these feelings and irritated by this Jesus whom he cannot shake off, grows almost desperate, and turns violent hands upon the conscience Christ has kindled within him; he chokes it, he suffocates it, shakes the life out of it, and then flings the dead, useless thing away. "There now," he tells himself, "my life is my own at last! I can do what I like in peace."

But it does not work. Stifle the inward voice as much as you please, silence it until you think it gone forever—and one day it will shatter the silence like a trumpet. Crush down the Christ who haunts you, bury Him beneath years of prayerlessness and neglect—still He will resurrect Himself, and go marching through your soul. You are never done with Jesus. You have never heard the last of the Son of God. "Come, let us kill him, and the vineyard will be ours." Nay they killed Him once, and He arose. They have killed Him a hundred times, and a hundred times He has risen. "And He is living tonight, and is here."

Then the author turns to a most intriguing climax, presenting these husbandmen as penitent when they saw how much the Lord of the vineyard loved them in sending His only Son to them: You will be charmed by this sermon and will be able to preach many sermons from it. And then, as if born for just such times as these, another great sermon, titled, "The Lord God Omnipotent Reigneth." A sermon packed with the power and might of an up-to-date God who has existed from the eternities for just such a time as this.

Twenty-five sermons in this book. This, with Dr. Stewart's other book, "The Strong Name," mentioned in a previous issue, will give a preacher a source of sermon material scarcely equalled.—W. H. HARDIN.

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THE PASTOR'S LEGAL ADVISER, by Brand and Ingram. Abingdon-Cokesbury, \$2.00.

This book is exactly what its title represents it to be: a manual of law designed to fit the needs of the pastor, or for anyone interested in the legal aspect of church problems.

Written in nontechnical language, surveying 295 essentials of law applicable to the ministry and the church, and covering the laws of the forty-eight states, the American territories and the District of Columbia, it places at the pastor's finger-tips an authoritative statement of the legal aspect of almost any problem the minister is ever likely to face. Just a few of the sections covered

are: Religious Liberty, Sunday Law, Disturbance of Religious Meetings, Church Corporations, Elections, Records, Donations, Tax Exemptions, Wills and many others. Such matters as military training, compulsory oaths, salute to the flag, etc., are covered.

Since very few ministers are trained in this important part of their work, and since they so often find themselves in need of legal information, both in conducting the business affairs of the church and in advising their parishioners, here is a volume that is a valuable addition to any preacher's library. It is written by legal experts, and is thoroughly, although unobtrusively, documented with citations to cases and decisions.

Obviously it is not intended to take the place of expert legal assistance, when and where such is needed. But it does give a basic knowledge of the laws concerning the ministry and the church. Any pastor will find it extremely valuable and practical.—  
R. L. LUNSFORD.

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**THE FLIGHT OF MAN AND THE POWER OF GOD**, by D. Martyn Lloyd-Jones. Abingdon-Cokesbury Press, \$1.00.

D. Martyn Lloyd-Jones, Associate Minister of Westminster Chapel, is the author of this fundamental and practical book. Here is a series of four lectures which were delivered in the assembly hall of the Free Church College, Edinburgh, Scotland. The fifth chapter was added later.

The purpose is stated in the introduction to the first chapter. It is to aid the ministry and church in meeting the fundamental need of the present age. It is pointed out that there are times when we have to be "cruel to be kind." A superficial, external healing will aid internal, death-dealing infection. The business of the ministry is to do more than give comfort. That may be included, but to save Christianity from being called "dope" to the people the church must arouse itself and realize afresh that though the gospel is timeless and changeless, it nevertheless is always contemporary. Not to fail as at the time of the last war, the Christian Church must deal vitally and realistically with the situation by probing the wound, revealing the trouble, and applying the only remedy.

Interesting and informing is the discussion of "The Religious History of Mankind." Here evidence is given with the authority of Saint Paul, recorded in Romans 1 that the theory of the natural religious progress of the race is false. Instead of man progressing in religion from animism to magic, to ancestor worship and totemism, to ghost worship, to fetishism, etc., until he reached the stage described as polytheism and on

eventually into monotheism, Saint Paul's position is that from original monotheism there has been a fall and sad corruption. Evidence against the natural progression view is given under four headings: (1) It is a view that is false to biblical history. (2) It is false to the history of man subsequent to biblical history. (3) More thorough study of comparative religion evidences original belief in the most high God. (4) Then it is false from the standpoint of our knowledge of the nature of man.

The chapter on "Religion and Morality" is especially impressive. The folly, which has been the drift for about one hundred years, of putting righteousness before godliness is seen in the following quotation: "Religion must precede morality if morality is to survive. Godliness is essential to ethics." That morality alone without religion, or to place morality before religion, leads only to disaster; because it is to insult God, and also man, to provide no ultimate authority or sanction for man's life, and to provide no power for moral living.

In the chapter on "The Nature of Sin" are given modern views of sin over against the biblical view as seen in Romans 1. What Paul says about sin may be classified under three headings: (1) Sin is deliberate. (2) Sin is debasing and depraves. (3) Sin is disgusting.

"The Wrath of God" is discussed by the author in a most convincing manner. He shows that the wrath of God is inseparably connected with the other Christian doctrines, and there is much evidence in its favor on the practical level which is a refutation of the arguments of moderns. Then proof is given that the wrath of God is revealed from heaven in nature, in conscience, in human character, and in special revelation in the Bible.

The Book is climaxed with the final chapter, "The Only Solution," which is a fine presentation of the gospel as the power of God unto salvation. I recommend this book as containing much valuable and usable material.—M. KIMBER MOULTON.

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When a halo is placed about the head of a saint you may know that he is dead, and that he has been dead a long time. But when there is a flame of love in the heart of a man and the desire to speak for God is as a fire in his bones, you may know that he is a prophet of the Almighty and a flaming evangel of the Most High. And what the world needs more than dead saints with a halo about their heads are living saints with hearts aflame and with a burning passion for high and holy service in the kingdom of God.—North Carolina Christian Advocate.

The Preacher's Magazine

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