

The
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The Preacher's Magazine

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CONTENTS

The Preacher as Evangelist <i>J. B. Chapman</i>	3
Editorial Correspondence <i>J. B. Chapman</i>	4
The Development of the Doctrine <i>H. Orton Wiley</i>	7
Personalistic Philosophy and the Christian Ministry <i>Albert F. Harper</i>	10
The Question of Contradictions <i>J. W. Goodwin</i>	13
Sanctification in the New Testament <i>Ralph Earle, Jr.</i>	17
The Preacher as Prophet <i>J. Glenn Gould</i>	22
The Preacher's Preacher <i>E. Wayne Stahl</i>	25
Fragile! Handle with Care! <i>(The Christian Advocate)</i>	28
The Minister as a Counselor <i>J. G. Taylorson</i>	29
The Fatal Finish (a sermon) <i>T. M. Anderson</i>	32
Preaching from Bible Characters <i>A. Milton Smith</i>	35
The Discovery of the Public Library <i>Lauriston J. DuBois</i>	38
The Pastor in the Communion Service <i>Weaver W. Hess</i>	41

Departments

Problems Peculiar to Preachers.....	44
Quotable Poetry.....	46
The Preacher's Scrapbook.....	48
Sermon Outlines.....	49
Illustrations.....	60
Missionary Department.....	62
Book Reviews.....	64

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Managing Editor's MESSAGE

DOES this issue appear smaller than the others? In the number of pages and amount of material it is not. Governmental war restrictions demand that publishers use ten per cent less paper by weight than they used last year. For the time being we can still issue a sixty-eight page magazine by using lighter weight paper and cover stock. Future restrictions may make necessary a decrease in the number of pages, but we are all anxious to co-operate in the winning of this war and will take with good grace any restrictions necessary to bring this terrible carnage to a speedy end.

* * *

A reader wants to know how other pastors are conducting memorial services for soldiers who have been killed in action. Have you had such a service? Tell us how you conducted it. Send your write-up at once so we can insert it in the next issue. (The American Legion Manual has suggestions for services of this kind. Copies may be borrowed or obtained from your local post.)

* * *

The new PREACHER'S MAGAZINE is meeting with universal approval among its readers. The Managing Editor has received many, many letters of appreciation for the material contained in the magazine. We are grateful for all of these letters. . . . There has been a good response to the appeal to send questions for Dr. Gibson's Question Department. But he always can use more. . . . Numbers of sermon outlines have been received. These are appreciated; but we can present a better selection of outlines as we have a larger assortment to choose from, so send in more outlines.

* * *

In this issue there are some suggestions of Bible Study Prayer Meeting talks prepared by the M. E. (Managing Editor). Do you want more of this type of suggestions? Write us if you do.

D. SHELBY CORLETT,

Managing Editor.

The Preacher's Magazine

The Preacher as Evangelist

J. B. Chapman, Editor

TIMOTHY was a pastor, yet Paul said to him, "Do the work of an evangelist." From this we gather that no matter what his office, the preacher is to seek for souls and is to pray and expect success in leading men to God. There is not the slightest doubt that God calls some preachers to devote themselves to the work of evangelism in something of an exclusive sense, and whenever the Church is vital the "traveling evangelist" is always a useful and welcome official in her program, and it is impossible to overestimate the value of such a ministry. Not only does the task of founding new churches require the services of the extra official evangelist, but the established churches require the frequent services of such men. All this is taken for granted, and we should close our ears to those critics who are always complaining about the professionalism of evangelists and who claim that such men are "out for the money," and that their work is not enduring. The record of evangelists will compare favorably with any other branch of the ministry, and the exceptions should not be allowed to constitute the rule when it comes to appraising them.

There are men living and dead who are especially gifted in their work as evangelists. Take our lately lamented Bud Robinson. It may be that Bud Robinson could have made a successful pastor, but I think no one familiar with the facts can doubt that he served a much larger purpose by reason of his incessant devotion to the field of evangelism; and there are others like him among us today. Let us give these good men the full right hand of fellowship, and also give them an opportunity to contribute their part to the promotion of the work of God. If it is generally known that there are successful meetings when these men are around, then let's have them around as much as possible. Thank God for the regular and devoted evangelists!

But just now we are thinking more of the place of evangelism in the schedule of the pastor. There are pastors who excuse themselves from any strenuous efforts to

get results in the way of conversions on the ground that this is not their work. And there are others who have made a fetish of "results" and who speak of services as "barren" if there is no altar call and if there are no people at the public altar. These are extremes, and we mention them only to define the two sides of the road that we may suggest keeping "in the middle of the road."

A London pastor once complained to Spurgeon that he did not have conversions in his meetings. In the simple and direct manner that was characteristic of Spurgeon, he asked, "Do you actually expect to have conversions in your meetings?" The preacher admitted that he had gone along so long without conversions that he had ceased to expect them. Then Spurgeon said, "Perhaps that is the difference. I expect to have conversions in my meetings and make my plans to this end."

And on the other hand, some of the best meetings we ever have do not logically terminate in an altar service, and such meetings are often largely spoiled by the notion that they are "barren" if we do not close them with seekers at the altar.

But as in between these two extremes; every preacher should plan and pray for conversions and for definite fruitage in the way of saved souls. Many things enter into the true revival. In the first place, it takes people, as well as God, to give the "makings of a revival." And while we can be sure God will come when His presence is besought, getting people to come often enough to give the gospel a chance with them is a complicated and uncertain task. I have heard all the sayings about "getting the fire and the people will come," and I have also been around where these proponents of a simple way hold forth and I have seen a great many empty pews in their meeting houses. In a sense, I am glad it is that way, for if it were otherwise it would make the human part of the bargain insignificant and would rob us of the privilege of having any essential part in the matter of saving souls. And while I know we should not make even a suggestion that would reflect dis-

credit on prayer and praying people, I have sometimes thought Christians, preachers included, often prefer to meet God to meeting and attempting to influence people. It is a little like the man who quit paying anything to the support of the church on the plea that he owed so many people that he must apply all his income on his debts. Asked if he did not think he owed the Lord also, he answered, "Yes, I do owe the Lord, but somehow He does not seem to press me like my other creditors." But getting people to come to Sunday school and church is not a worthy objective within itself. We must get them there in order that they may be brought to Christ for definite experience in His grace and saving power. And this same principle applies all the way around: to the plan of services, the making of sermons, the program of meetings and every thing that is done—the ultimate objective is to bring men face to face with the demand for choosing Christ, and the preacher must not lose sight of this objective.

Time is an essential element, and the preacher must not give way to either nervousness or discouragement. But he must hold fast to the faith that God will hear and answer prayer and that the gospel is the power of God unto salvation to every one that believeth.

Just now when all the world is giving way to hate, and when the things men have trusted are found to contain no permanent content, the time is right for a crusade for souls. The time of revivals is here. Men have so little left in which to trust that ours is the privilege of pointing them to Christ. And now while men are being pressed to do the various things that an earthly war demands, it is befitting that we should press them harder than before to come to Christ in repentance and faith for salvation. Along with the many things which make demands upon us, let us not forget to "Do the work of an evangelist," and to expect the Lord to reward us with revivals and with souls in the regular and special meetings of the church, in the homes of the people, and everywhere.

When a man disciplines himself to do hard things, he gains a mastery over himself and the world. Success depends on being able to do things one doesn't like far more than on being lucky in finding things one does like. The man who can do only what he likes has narrowed his path.—
SELECTED.

Editorial Correspondence

A LETTER FROM A YOUNG PREACHER

DEAR EDITOR:

I have tried to digest your recent editorial on The Tenure of the Pastor. It was very interesting and instructive and was very much appreciated. But as I examined my own relationship to the truth it brought a degree of discouragement. I guess the revelation was not very pleasant. I must be one of those misfits.

My first pastorate was a two-year term. My second was three years in length, and could have been four, but I felt that I was bettering my situation by moving, and my third pastorate lasted only fifteen months. My present pastorate is my fourth; have been here three years, and there were a number of dissenting votes when the proposition was put for my continuing for the fourth year. I realize that my work here is finished. I know my District Superintendent will do the best he can in locating me in another church, and I fully respect my district and general leaders, but I am discouraged about my short pastorates. I have always co-operated with my district and all my leaders in every move for the advancement of the kingdom, and my heart is fixed to do the will of God and get on with His work. What do I lack? Wherein have I failed? This letter is not a complaint, but I just wonder if you can help me. Perhaps I should have gained more from reading your editorial mentioned above, and I plan to read it again. But if you have anything more to add, please help me if you can. *Yours and His*, K. L. L.

MY ANSWER TO THE YOUNG PREACHER

MY DEAR BROTHER:

I have received your letter of recent date and have read it very carefully. I believe there is help for you, chiefly because you seem so ready and willing to be helped. And the fact that you have set yourself to inquire for the trouble that serves to make your pastorates brief encourages me to believe you will locate the trouble and that you will have courage to do something to correct it.

Of course some short pastorates have explanations which are no reflection on the preacher, and these should be included in making up the summary. But when one short pastorate follows another through a number of instances, it is time to look for at least part of the trouble in the preacher himself.

In the first place, if the opportunities given are uniformly unpromising, there must be a reason for this. All this talk about some one not wanting us to succeed—some District Superintendent or other key man—is unreasonable and out of place. No matter what a man's position in the church, it will add to his glory for another minister to succeed, and District Superintendents are always on the lookout for men who can take promising churches and make something out of them. If in their casting about, their eyes fail to fall upon you or me it must be because we do not stand up above the plane high enough for them to notice us. They want men who can get on. And this same thing may be said also of church boards, churches themselves and all persons interested in the mating of pastors and churches. So if within a reasonable time you are not given a place where something can be done, better look for at least part of the trouble within yourself.

The principal cause for preachers' moving is, I think, their inability to get along with people. Building and equipment may be involved indirectly, but the fact is that people will sacrifice a lot to "get even" with a preacher they do not like. And I think General Superintendent Williams is correct in his theory that people do not vote against the preacher because of his mistakes or weaknesses in his official services; they vote against him because he has personally offended them. Perhaps this is not as it should be, but it is as it is, which is what we have to go by. It is a dangerous thing to ever attempt to tell a preacher what he should preach, but surely that demand to "Touch not the Lord's anointed," which offending preachers are always ready to quote, does not include the preacher's conduct in all the phases of his life. Just now I have a complaint from a layman that the preacher's children are troublemakers in the community and leaders in disturbances in the services of the church. The complaint may be unfounded, I grant that, but suppose it is well-founded; well, people will vote against a good preacher because his children are such a liability. There is no question more often asked, when a new preacher is being considered, than this one, "What's his wife like?" And then sometimes the preacher himself is such a poor layman and neighbor that people don't want him for their pastor. I know people are disposed to impose on the preacher, but that in a large measure "is what he is for." And if the preacher is wanting in ordinary courtesy and neighborliness his members will trade

him for "a good man" the first chance they get. Some preachers can't stay a long time because they argue politics or economics or agriculture or even religion with the neighbors. Some can't stay long because they are not friendly, do not take an interest in community affairs, appear to be selfish or self-centered, or are just such consummate bores that the people get tired of them. These are personal problems for the preacher himself to look into and take care of.

Then there are instances in which the preacher is so wanting in fundamental education that he is incapable of preaching interestingly to the same people for a very long period of time. Having a few pet sermons will not do. A preacher must be a sound thinker and must have fundamental education for a foundation if he is to preach to the same people for a very long period of time. I am not emphasizing formal schooling just here, but I am speaking of that scientific mind which knows when it knows and is clear-cut in its judgments. That flighty type of mind that speaks first and thinks after it finds out how the people take it cannot stand the strain of meeting its own sayings for a period of many months. That a man has been denied the benefits of the schools is no excuse. A sound mind is of more importance than a brilliant mind or even than a well-polished and well-filled mind.

Then the methods of the preacher have a lot to do with it. Of course we all want results. But one can come into a church with the brilliance of a meteor, and he need not be surprised if his light is as short-lived as that of the wandering heavenly body after which he takes his type. There are not a great many things that can be done once and for all, anyway. It is the steady plodding that counts, and the preacher who expects to stay a long time must plan even his organization of departments on a solid and dependable basis. One preacher planned four revivals for his first year in a church, and he attempted to remake the Sunday school and all the department organizations right away. Well, all he wanted to do needed to be done, but if he had taken three years instead of three months to make his changes he might have stayed longer himself.

There is an old book called "The Making of the Minister," in which the author holds to the thesis that the big job is making the preacher, rather than the making of

sermons and the inventing of methods. I think there is a lot to it; I think I might sum up all I have to say here by saying that men preach shallow doctrines and adopt shallow methods because they are shallow themselves. And they preach fundamental doctrines and are drawn to durable methods when they are themselves of sound religion and of worth-while character. And all this is a matter of degrees. So I do not say the shallow preacher is always a hypocrite, but there is plenty of room for improvement in us all. And while we are and should be interested in improving the content of our preaching and revising our methods for the better, the full demand calls for more sincerity in our own hearts, more prayer and a closer walk with God, more burden for souls and less professionalism, more spirit of self-denial in the interest of the work of the kingdom: in short, the call is for better emulation of the example which our creed and calling demand of us. And if with this fuller exemplification of the basic realities comes yet the providences that make for short pastorates and frequent removals, then we must take it that in our case this is the will and plan of God, and no matter what others say, and no matter what the conventional thesis regarding the matter may be, there is nothing for you and me except to preach on and move on and be faithful and true amidst it all.

Ms,—Illinois

DEAR EDITOR:

I read your editorial in the December issue regarding the benefits of writing sermons. I had just selected a text and had planned to stop with a somewhat detailed outline. But after reading your editorial I went on and wrote the sermon in full and am sending you a copy.

When I started to write I found a different and I believe a better approach to the subject than I had originally planned. Then I found a better transition from one point to another than I had thought to use. But I believe the principal discovery was the better choice of words that came to me in connection with my attempt to write the sermon in full.

I feel that I have been missing these and a lot more of good things all along, and I now plan to carry out your suggestion of writing a sermon every week for the purpose of self-development. I believe the plan will make for greater liberty in the pulpit, and think it will be a means for making a better preacher of me.

I feel that the enclosed sermon will convince you that I need the suggestion you made, and I hope you will feel free to suggest or criticize for my benefit. I deeply appreciate the article mentioned above and am sure I will profit by its timely admonitions.

Yours sincerely,

A. M.

DEAR A— M—:

Your letter has just arrived. I was glad to hear from you and have read your sermon with interest. I am glad you have found the suggestion for writing sermons practical, and I am sure if you stick to your plan you will see more and more advantage in it.

I think your written sermon is quite good, and I find in it only just about the usual faults of the first attempts at writing, and I think there is no particular reason for adding suggestions to the one to "just keep always at it." Like every worth-while thing, this writing business is mostly just plain, hard work, and there is no royal road to supremacy in it. I have heard that a writer should write a million words as carefully as he can before he offers anything to the printer, and you know a million words is quite a manuscript (the page of the average book has from three to four hundred words on it).

I have only one fear, and that is that you will find the going so difficult that you will not persevere. If you overcome this and just keep after it, in five years you can tell the difference, and in ten years your hearers will know you have been doing something very special to make you a full thinker and an accurate speaker. Don't get discouraged.

In His service,

THE EDITOR.

■ INTENSE LOVE FOR SOULS, a sense of love to Christ and personal indebtedness to Him for salvation and a reverence for the value of a human being in God's sight—these are the requisites for power in preaching.—PHILLIPS BROOKS.

- *The doctrine of original sin as it is understood today is the result of various modifications of earlier teachings. In this third article on the subject, the author discusses some of these modifications*

The Development of the Doctrine In the Church

H. Orton Wiley

AS indicated in a previous article, the doctrine of original sin has not only been one of far-reaching, practical consequences in the Church, but one also of interesting theological and psychological explanations. The subject cannot be properly understood however, unless seen in its historical development, and to attempt to trace the various modifications of the doctrine is the purpose of this article.

The doctrine of original sin, as we now understand it, is the result of the various modifications of Augustinianism, dominant in the Church from about the fourth century, somewhat modified in the medieval period by Thomas Aquinas and Duns Scotus and given special direction during the Reformation by Luther and Calvin. Original Augustinianism involved the following factors which are integrally related to the entire system of theology represented by this type.

1. There was first an exalted conception of the pristine state of Adam. The theory is built primarily upon a Pauline foundation, although there appears to be some infiltration of rabbinical ideas. According to Augustine, the exalted paradisiacal state of Adam was the gift of an original righteousness which exempted him from all physical ills, endowed him with immortal youth, and made possible the benefits of the tree of life. This latter would have eventually so refined his physical nature as to transubstantiate it into pure spirit, thereby enabling him to transcend all earthly limitations and to enter painlessly and triumphantly into heaven. He was endowed also, with a moral character equally exalted, and predetermined to holiness. Thus he had what Augustine regarded as the true freedom of the will, a *posse non peccare* as the schoolmen termed it, or the faculty of not being able to sin. Furthermore, Augustine regarded Adam as confirmed in holiness, much after the order of a saint who for years has

walked in obedience, and thereby, through struggle and suffering attained a mature spiritual experience.

It should be kept in mind however, that this inclination to holiness was regarded as a supernatural gift of grace, and not necessarily inherent in Adam as a created being, a point which Roman Catholicism developed, and the reformers rejected. All holiness must be considered as a gift from God, and so bestowed, even in Adam, as to become the operation of God upon created nature, and in no wise the meritorious product of his own will. Arminianism recognizes a truth here, but holds that the original gift was that of the personal Holy Spirit, a gift lost through sin and therefore a deprivation rather than a depravation, although leading immediately to the latter. The weakness of the Augustinian position, however, lay just here—if Adam was not free to sin and in addition to this was confirmed in holiness, then probation was impossible. Hence Augustine taught that along with his will predetermined to holiness, there was granted also, a special probationary grace, by which it became possible for Adam to originate sin, that is, he himself creating it *de nihilo*. It was because of this that the opponents of Augustine, facetiously remarked, that God then, gave Adam grace to sin. Just how far Augustine distinguished between the natural and supernatural qualities in Adam has been a matter of dispute. It is known, however, that he attributed Adam's holiness, his freedom from concupiscence, and his immortality to a super-added grace, a germ thought for later development by the schoolmen.

2. The second point is concerned with the nature of the first sin, commonly known as the "infinite malice." If Adam's will was not only inclined to holiness but confirmed therein, then the first sin as a result of probationary grace must have been, according

to Augustine, of infinite demerit. It was not merely the consequence of human frailty but a deliberate attempt to act contrary to his own nature. In other words, it was "the debacle of a saint." The elements involved were pride, or the desire to be independent of God; presumption through the rejection of the truth of God; and concupiscence, or the corruption which gives rise to all other sins. The first sin was, therefore, pure perversity of will.

3. The third point is concerned with the nature of the transmitted sin. This Augustine divided into two parts: a *vitium* or weakness and the *reatus* or guilt. It thus became possible to hold either of these positions, apart from or in connection with the other. Man suffers at once from a malady inherited from Adam, and he is born subject to the legal liability, or punishment for Adam's sin. It is interesting to note that, when the first alone is emphasized, we have in modern times the Genetic Theory of Dr. Miley; when the second is emphasized exclusively, we have the Federal or Representative Theory of Dr. Charles Hodge; when both are emphasized, but with special stress upon the identification of the race with Adam, we have the Realistic Theory of Dr. William G. T. Shedd; while with an emphasis upon both, but with stress upon the inheritance of sin from Adam rather than identification of the race with him and thus held in connection with the free gift of Christ atoning for and nullifying the *reatus* or guilt of original sin, we have what we believe to be the true theory, that of Wesleyan Arminianism.

By the *vitium*, Augustine means the malady of the soul inherited from Adam. This consists in a loss of super-added grace, so that man's whole being was, as in the case of Father Malachy's Miracle, "thrown out of kilter." As a consequence, man became the creature of concupiscence, or the tyranny of the lower nature over the higher. Here we come to our first point of psychological emphasis, a germ of thought to which later psychology has given much attention. Augustine held that this malady of the soul was a hypertrophy of the bodily instincts: *first*, those directed to the preservation of the self; *second*, those which mark conformity with the group; and *third*, those directed to the preservation of the species. Evolutionary psychologists have called these, the ego, the herd and the sex instincts.

As to the *reatus* or guilt of original sin, Augustine maintained this on the ground of "seminal identity" or the unity of the race

with Adam. "We were all that one man," he says, "who lapsed into sin, through the woman who was made from him previous to his transgression. The particular form in which we were to live as individuals was not assigned to us man by man; but the seminal nature existed from which we were to be propagated." Here it is to be noted, that human nature was regarded as distinguishable from persons. It was human nature that apostatized, and the consequences appear in the individuals created in that nature.

4. The fourth point is concerned with the manner in which original sin is transmitted to the posterity of Adam. The theory of Augustine is interesting, even if it is far from the truth. He held that the instinct directed toward the preservation of the species, was the most violent of all, and least amenable to reason. Hence the term concupiscence, as used by Augustine, and especially by the later schoolmen, was almost the equivalent of sexual passion. It was this that determined the transmission to the soul, of the malady of sin. In as delicate language as possible, we may say that for Augustine, the feeling of sex as experienced by fallen man was intrinsically sinful, and therefore every child begotten through this concupiscence was stained with original sin. In a literal sense therefore, every child was born in sin, not as commonly interpreted, with a sinful nature, but in the concupiscence or sin of the parents. This stain was held to be communicated at the moment of conception. For this reason the virgin birth was regarded as necessary in order for the Saviour to be miraculously free from original sin. When this position was challenged by his Pelagian opponents, Augustine made a sharp distinction between the *actus* of concupiscence, and its *reatus* or guilt. Baptism, it was held, cancelled the guilt but could not remove the *actus*. Hence it became necessary on this theory, to hold that even though the parents were baptized and free from the guilt of concupiscence, their offspring inherited both the *actus* and the guilt which attached to it. The child, therefore, until baptized was regarded as subject to the guilt of original sin.

THE MEDIEVAL DOCTRINE

The medieval scholastics modified, and in some ways, further developed the doctrine of Augustine. Thomas Aquinas sharpened the distinction between human nature considered in itself, and that with which it was supernaturally endowed. To the former he applied the term *pura naturalia*, or that

which constituted man, man; and to the latter, the term *donum supernaturale*, or the gift which included all the splendors of the paradisiacal state. This was illustrated as follows: a man of low estate might be presented with a fortune, but through mismanagement lose it. He would therefore, be no worse off when he lost it than he was before he received it. This led to the belief in depravity as a mere deprivation or loss. Thomas Aquinas however, differed from Augustine in this, that he regarded the guilt of original sin, not as entailed through "seminal identity" of the race with Adam, but through a process of sinful motion, which consisted in concupiscence and subsequent generation. Once initiated, this law proceeded of its own force. One term, however, which he applied to original sin is interesting because of its practical connotation. He calls it the *fomes peccati*, or the "foment of sin." This "foment" or "ferment" remained after baptism, and while not in itself sin, was the means by which the raw material of emotion, impulse and instinct, was worked up, or fomented into sin.

Duns Scotus was even more liberal in his interpretations and may well be regarded as in some sense a precursor of the Reformation. To him, Adam did not possess the paradisiacal perfection attributed to him by Augustine, but was in some sense an infant—not in a physical sense, but as the starting point for further development. The *donum supernaturale* merely had the effect of producing a perfect harmony in the functions of the soul. He also denied the idea of an "infinite malice," and held that the temptation and fall was not an unmotivated impulse to deny God, but an immoderate desire for the affection of his wife, and a determination not to be separated from her, even at the cost of disobedience. The psychological point to be gained here, however, is the teaching of Duns Scotus concerning the passion of the soul, that is, they were held to be not immoral but nonmoral.

THE REFORMATION PERIOD

With the beginning of the Reformation, Augustinianism, which in some sense had suffered a decline and continued to do so in the Roman Catholic Church, was by the Reformers given a new emphasis. Here we find the doctrine of inbred sin in some of its sternest features. While there was no essential difference between the teachings of Luther and Calvin, the former was far more severe. The older Lutheranism taught that the fall deprived human nature of some of its essential elements, especially the faculty

of knowing and loving God. It was against this severe form of the doctrine that Strigel and the Lutheran Synergists rebelled, holding rather that the power of apprehending God was not annihilated but paralyzed and rendered ineffective. This position was condemned by the Formula of Concord. Here it is to be noted, especially in the case of Luther, there grew up a position, which persists even to the present and which brings confusion wherever held. Luther taught that original sin was not merely a privation of the religious powers of mankind, but a substitution in their place, of immoral and irreligious faculties. It seems peculiar, that Luther who so strongly objected to the Roman Catholic doctrine of justification by an infusion of righteousness, should fall into the same error in respect to original sin. If justification is a forensic act as Luther rightly taught, a change in relation before a change in state, then to be consistent he should have regarded original sin as a deprivation or loss of the Spirit, leading to and having its consequences in depravity. This would have been more in harmony with his doctrine of justification by faith than his teaching that original sin was a positive infusion of wickedness.

Luther had a tendency also to hypostatize inbred sin. Consequently we read that "original sin is that very thing that is born of a father and a mother"; and again, "Man, as he is born of a father and mother, is with his whole nature and essence, not merely a sinner, but sin itself." Too often, even in our time, inbred sin seems to be regarded as an entity of some sort, a foreign substance infused into us, with which we have trouble, but for which we are not responsible. Until he comes to see that this "old man" is his own very self in its sinful and depraved state, and that he must be renewed in the very spirit of his mind, man will not seek the purifying Spirit who alone can, through the blood of Jesus, cleanse from every stain of sin. Then only can he put on the new man, which after God is created in righteousness and true holiness.

Three points have now been gained: *first*, from Augustine, the idea of original sin as a hypertrophy of the bodily instincts; *second*, from Duns Scotus, the idea of the passions of the soul as in themselves nonmoral; and *third*, from Luther and the Formula of Concord, the idea of sin as a hypostasis. These give us a basis for the psychological discussion of original sin, to which we shall direct our attention in future articles.

- *Ability to win some men to Christ may depend upon some acquaintance with the intellectual problems of the day. This author discusses briefly—*

Personalistic Philosophy and the Christian Ministry

Albert F. Harper

AS a minister of the gospel you will have no urgent need for the following paragraphs with nine out of ten of the people whom you serve. You will be able to meet the spiritual needs of the nine with entire satisfaction to them and to yourself if you read no farther and give no thought to the problems here involved. But there may be the tenth one. He may come to your study today or he may move into the house across the street tomorrow. The doctor does not prescribe every day for all of the diseases he knows. Although his knowledge of a rare disease is not used in his daily round of work, a human life may depend upon such knowledge in the hour when the patient consults him. Your ability to win the tenth man to Christ may depend upon some acquaintance with the intellectual problems of today which constitute barriers keeping some college-trained men and women away from Christ.

The tenth man is more than likely a boy who went down from the Jerusalem of a Christian home to the Jericho of a college education and en route fell among intellectual thieves who stripped him of his faith and left him spiritually more than half dead. In the university he found his beliefs assailed with such apparent reason that he felt compelled to give up his faith in God in order to keep faith with his own intelligence. It is almost useless to present a gospel of blind trust to such a man or woman. Faith that has been lost by reason must to some extent be recovered by a more complete understanding. While one cannot be saved by reason, still, reason may serve the lowly but necessary function of the ass which brought the wounded Samaritan to the place where the ministry of the inn keeper could restore him. If we are to save a soul, held in the grip of an honest doubt, we must help him to the place where he sees that he can believe honestly without closing his eyes and stopping his ears to the demands of intelligence.

To one who has been intellectually awakened, and who has felt the demands of intellectual honesty, the lack of satisfying evidence is serious. A young woman in a university community was desperately trying to hold to her faith in God and still not deny the demands of intelligence. By sheer will power she was believing, but her mind knew no rest. She was invited to sit in a group where those who challenged the Christian faith were met in frank discussion by trained thinkers who were also Christians. It was a revelation to her that those who have faith may also have evidence which is convincing to the unprejudiced mind. At the close of the conference she remarked, "This has helped me more than a ten-day revival meeting."

Some familiarity with the problems of philosophy will help us with the occasional troubled soul whom we may meet, but such knowledge is also an aid in the study of systematic theology, and competence in the field of thought can give us a measure of inward personal serenity. In the presence of a mystery we are troubled; in the face of logical contradiction we are baffled. We are so built mentally that we feel obligated to submit to the force of reason. When another challenges our faith with reasoning we shall always feel insecure unless we too can give "a reason for the hope" that lieth within. When we have traveled the roads of the thinker and have found them parallel to the route of faith we journey with fresh assurance, and with increased conviction we seek to persuade others to take the pathway of life, for we have found that life is not a conflict of reason and faith, but Christ is the way of *truth* as well as the way of faith.

It is true that some thinkers have reached conclusions about the world which, if true, would discredit Christian faith. It is also true that other thinkers, of equal mental ability, studying the same fact in the same unprejudiced manner, have reached con-

clusions in accord with faith. Outstanding among these are personalistic philosophers. Although Personalism as a system of thought, identified by that name, is a comparatively recent development in philosophy, ideas essentially personalistic are as old as the history of thought. The philosophy has been systematized within the last century, largely due to the efforts of Borden Parker Bowne (1847-1910), but personalistic ideas are evident in Greek thinking as early as 450 B.C. when Anaxagoras suggested that mind was the basic explanation of the physical world. The great men in the history of reflective thought: Socrates, Plato, Aristotle, St. Augustine, Thomas Aquinas, Descartes, Leibniz, Berkeley, and Kant, have started converging streams of thought which have united to form the modern movement of Personalism.

In understanding the work of the philosophers one must seek for their fundamental insights. Every serious student of the world believes something with all of his heart and upon this central belief his conclusions about life are founded. The personalistic system is an idealistic philosophy, but it stands as much opposed to impersonal idealism as to materialism. The central insight of Personalism is that personality is the key which unlocks a true understanding of our world. Personality cannot be explained by anything else, but everything else becomes intelligible if personality is made central. Instead of trying to explain personality as being evolved from an original materialism the Personalist asserts that the physical world itself depends upon a Supreme Personality and is intimately related to finite persons. Instead of asserting that God is an impersonal idea the Personalist asserts him to be a personal thinker. Personality thus holds a place of unique and supreme importance in the solution of the ultimate problems of philosophy. Is the world one or many? What is the nature of space, time, energy, and causation? All of these can be best explained if we assume a Supreme Personality. If we do not assume such a personality these problems become inexplicable mysteries. This is the thesis of the philosophical personalist. Personalistic philosophy is essentially theistic. It stands opposed alike to the atheism of the materialist, the pantheism of the impersonal idealist, and the deism of all who would separate God from His creation. It is clear that Personalism is thus a philosophy in which the Christian view of God and the world is quite at home.

In its view of man's unique place in the

world, Personalism is also in accord with the Christian view. The Personalist views man as a creation of the Supreme Personality. Finite persons depend upon God for their existence but they are, nevertheless, free agents with consequent moral responsibilities. Personalism rejects all forms of mechanistic psychology which would reduce man to a physical robot, a creature of circumstances, without self-determination. Personalism holds the development of moral character to be the supreme goal of the efforts of both God and man. Without freedom there could be no moral character so God has somehow endowed finite persons with a measure of his own creative power and has thus given them an opportunity to share in creating a moral universe. Thus Personalism finds itself in accord with scripture for God said, "Let us make man in our image."

In the realm of values the personalistic thinker makes personality supreme. Apart from personality, human and divine, there is nothing worth while. Apart from consciousness the idea of value has no meaning. The maxim of Immanuel Kant is basic in the ethics of Personalism. The great German thinker insisted that persons should always be treated as ends in themselves and never as mere means to other ends. Personalism would judge personal conduct and all social institutions in the light of this ideal. Society should be so organized that every person has the best possible opportunity for self-development, physically, mentally, morally, and spiritually. The poet Edwin Markham saw this vision when he wrote:

*We are blind until we see
That in the human plan,
Nothing is worth the making
That does not make the man.
Why build these cities glorious
If man unbuilded goes,
In vain we build the world
Unless the builder also grows.*

The crucial test of all forms of social organization is, Do they contribute to the building of personality. In the light of this ideal, democracy stands approved and totalitarianism stands condemned. Democracy operates on the premise that the state is to serve the individual man; all totalitarianisms assume that the man exists for the state. Democracy makes personality first and social systems subordinate. Totalitarianism places government first and persons subordinate. When the Personalist places the value of man second only to the divine personality he finds himself in harmony

with the spirit of Christianity. Jesus taught that every person—man, woman, or child—is of supreme importance. It was better that one should die than offend a little one. Jesus rebuked the Pharisees for prescribing burdens of religious observance which were too heavy for common men; he declared that the religious institution of the Sabbath was not the supreme value, but that humanity was supreme and the Sabbath had been ordained to minister to the needs of men.

Personalism is thus in fundamental agreement with many Christian principles, but there are also points of difference. In his emphasis upon the basic reality of persons the personalistic thinker refuses to admit that the boundaries of personality can ever be crossed. Persons are absolutely unique and ultimate. This strict adherence to the absolute impenetrability of personality creates an intellectual problem in trying to explain the Trinity of the Godhead. On the personalistic premise one cannot admit three distinct persons and at the same time assert the unity of God's personality. The tendency for the personalist would be to solve the problem as the Unitarians do, or to accept the unorthodox view that the three persons of the Trinity are *not* three persons, but one person manifesting himself under

three different forms. Neither of these is acceptable to Christian theology. The inviolability of personality also creates an intellectual problem for our conception of the Holy Spirit in person actually entering into the human personality. The Personalist would be inclined to say that since God and I are both distinct persons, God may be *with* me, but he cannot be *in* me.

The foregoing problems are not problems for the personalistic thinker alone. From any point of view, and in any philosophical system, the Trinity and the glorious, but inexplicably real presence of the Spirit of God, are mysteries to the human mind. There is a human deference which is right and proper when the finite mind reaches the limit of its own powers of explanation. We may nevertheless stand convinced in the presence of the revelation of God in His Word and in the revelation of personal experience. In spite of these serious points at issue, then, Personalism is still clearly the modern philosophical system most in accord with our understanding of divine revelation. Professor Albert C. Knudson, in his book *The Philosophy of Personalism*, has used an appropriate sub-title when he terms Personalism "The Metaphysics of Religion."

It Can Be Done!

For a number of years I have known a family of eleven who have always gone to church regularly even though some might think they were supplied with excuses.

These parents and their nine children always have been poor, and—need I add this?—have never owned a car. The father, however, did have a coal truck which he used every day to support his family. Their home was three miles from the church in the country, and they had no trolley or bus line at their disposal when the children were small.

But my friends did go to church, every one of them, from the baby up to the father. Every Sunday the coal truck was lined with clean newspapers and filled with clean children! Through cold rains and hot sunshine they taxied to church.

Would you like to know how the eleven are faring today?

Two of the sons have finished college and seminary and are serving as ministers. One daughter is a nurse, the supervisor of wards in a large hospital. Two other girls are secretaries to government officials, and a younger boy has just won a high-school scholarship.

Now that most of the members of the family live away from home, do you wonder if they keep their interest in the church? No one who is acquainted with them ever thinks to ask that question, for they know the answer.—TOWNSEND RICHARDS, in *The Christian Advocate*.

The Question of Contradictions

Third of series in

Introductory Studies in Our Holy Scriptures

J. W. Goodwin, General Superintendent Emeritus

THE critics and infidels have had much to say over the seeming discrepancies and alleged contradictions of the Bible. Some have tried to increase the number into the hundreds of such instances especially in the Old Testament Scriptures. We shall not try to deny the fact that there are some seeming contradictory statements in various portions of the Word of Truth. Nearly all Bible students have known this and have freely and frankly admitted that there are some statements when taken from the context and alone by themselves give different facts and figures, and also give different expressions covering the same historic events. But all this does not admit that such seeming discrepancies and contradictions cannot be solved by careful reading and investigation.

It is pointed out by some that different writers vary in recording some particular sayings, and this is brought forth as an argument against divine inspiration. The words of Jesus when instituting the sacrament of what is known as the Lord's Supper, and the different expressions regarding the title on the cross are mentioned as examples. Who shall arise and say that even these differences were not intended and directed by the Divine Spirit? Matthew was inspired to write the words, "Take, eat" (26: 26). Luke in his record omits these words, and writes, "This is my body which is given for you" (22: 19); while Paul omits the word "given." There is nothing strange in all this, for such testimony is well-known in modern courts of law, and when all the facts are placed together we may find the clear record. Terry well says, "If we are not always able to see a reason for such verbal differences neither are we competent to say that there was, and could have been, no reason, and no care for them in the divine mind."

It really takes the four evangelists—Matthew, Mark, Luke and John—to give us a more complete record of the life and sayings

With all that may be said in the field of criticism, the wise and scholarly men who have produced the English and American revised translations agree so fully with the King James translation, that we can rest assured that we have a truthful Bible, and thus use the American and English revised as commentaries.

of our Lord than any one of their records taken alone. Thus to undertake a theory that Mark was written first and all the others drew their information from him and then added to the record what they had learned from tradition is pure assumption and without any ground whatsoever. It is clearly evident that each writer selected from the great storehouse of known facts only what would better suit his purpose in making so brief a record of that great life on earth. We may well conclude that each writer mentioned only such facts as were pressed upon his mind by the Spirit for the very purpose in view. Doubtless our Lord must have stated the same truth in different language on various occasions, and it is not unreasonable to suppose that He uttered the same truths in different expressions in one discourse. Any method of interpretation which undertakes to destroy the harmony and beauty of the records by supposing that different words in the records prove a contradiction cannot well stand the test of serious thinking.

THE ORIGIN OF SOME OF THESE ALLEGED CONTRADICTIONS

In the study of our Scriptures it must be remembered as already indicated that they have been translated from the original language in which they were written. There are many texts or codex or portion of or a part of the Old and New Testament in existence. Dr. Horne gives a long list in his great work on Biblical Introduction, and the International Standard Encyclopedia states that there are four thousand of such

texts, or parts of texts of the New Testament in existence.

Our English Bible has come to us after most careful research and painstaking efforts by translators. The English revised version and the American Revised Version are helpful in the study of the Word. However, the so-called King James translation abides in the use of the majority of all admirers of the Bible. With all that may be said in the field of criticism, the wise and scholarly men who have produced the English and American revised translations agree so fully with the King James translation, that we can rest assured that we have a truthful Bible, and thus use the American and English revised as commentaries. Let us then with an open heart seek an explanation of these alleged contradictions.

1. As we read a little more carefully we discover that there is a difference in the circumstances and dates between two passages of scripture which have been slighted by critics, Genesis 1: 31 and Genesis 6: 6. The first text records the satisfaction of God before man had sinned; the last text is given after fifteen hundred years of man's sin and rebellion which had grieved the heart of God and compelled Him to make a change in world affairs.

Would this not naturally give us a hint regarding the solution of other moral difficulties which might appear in the record? We find some of the old worthies truly represented as good men, yet occasionally practicing polygamy and other sins which are condemned in other books of the Bible. Are we not warranted in concluding that conduct, to some extent at least, must be judged according to the light which one may have at the time. And is it not clearly stated that God has revealed Himself in many portions and in different manners? Then we may ask, Where is it stated that God ever ordered such customs or approved polygamy, or any other wrongdoing? In dealing with human weakness, He seems to have been compelled to use the best He could find and overlook many things in an effort to bring better results for the benefit of mankind in general. I think it is an admitted fact that virtue must be judged in relation to the light or knowledge one possesses.

2. It is not an unknown fact that there are different speakers and writers and authors which combined to make our Scriptures. We ask, may not this be another source of some difficulties? In Genesis 2: 17 and Genesis 3: 4 are two contradictory state-

ments, but two different characters are doing the speaking. In the first, God said that man should truly or surely die the very day he disobeyed; in the second, the devil declared that man would not really die. The only difference is the correct definition of the penalty placed on transgression. If God meant physical death, then the devil told the truth; but if God placed utter separation from Himself and a death in trespasses and sins as the result which He had in mind, then the devil told a lie. Again, there may be a difference in expressions which carry the same meaning. We may change the wording of the Mosaic prohibition of murder: "Thou shalt not kill"—"Do not kill"—"Thou shalt not murder," but all these statements mean the same thing, and who would regard any of these declarations as a misstatement of fact?

Then we must take into account some difference in individualities. Pure light often differs according to the color of glass through which it shines. There was some difference between Peter and Paul, and hence we may see a difference in their course of action. It is not imperative that inspiration should follow in the same track and utter the same routine of words. I see no reason why a New Testament writer might not grasp the meaning of an Old Testament saying, the real thought of a former writer, and then mould that thought into such forms as may suit his purpose. Or the writer may have had other translations giving the same thought in a clearer phrase, which fitted into his plan to make the truth better known. These simple facts may explain the apparent difference in the quotations from the Old Testament and their citation in the New.

3. We must not forget that there also may be different points of view, or the objectives to be obtained in comparing statements of scripture. A half truth may amount even to a falsehood. We often say that "Man is mortal," and that "Man is immortal." Both of these statements are true in fact, but true only from the two points of view. If we view man in this life, we may well say "Man is mortal," but if we view man from the standpoint of his spiritual nature and the survival of his spirit in a future life, then man is what is commonly called immortal, for he does not really cease to be even at death.

Some people by carelessly reading the statements of James on "faith and works" have declared there is a contradiction with the statements of Paul on "salvation by

faith," but when read with understanding, there is a glorious harmony between them. They only present a different aspect of the same great truth.

4. Then we must not forget that different authors may have different plans in arranging their materials and also different objectives in choosing the material to be thus differently arranged. Thus we have Isaiah and Micah, two prophets in the Old Testament, using almost the same words in regard to beating swords into plowshares. We should not misapply this comfort given to God's people by placing the fulfillment into some distant future beyond the last days. Also, there are different methods of reckoning time; one may use solar time and another lunar. One writer may arrange his material with a chronological view, another in harmony of ideas. Matthew plans his Gospel with the King and His kingdom idea, while John feels called to bring forth the divine personality and Sonship of his Lord and Master.

5. Neither should we forget the differences between the Oriental and Occidental mind, and the varied methods of speech in expressing their thoughts. A neglect at this point will often cause one to fall into grave error. The intense imagination of the Oriental mind and the glowing ardor often express the thoughts in hyperbolic and extravagant diction, while the more conservative mind tends to a more subdued manner of speech.

Then we should be aware of this fact, that different names are sometimes used for the same person and object. The Eastern custom is to sometimes apply many names to the same person, also to the same thing. It is stated that in the Arabic there are one thousand different words or names for "sword," five hundred for the lion, two hundred for serpent, four hundred for misfortune, and eighty for honey. It is also stated that the Hebrew language has as many as fifty words denoting a body of water of some kind, and that there are eighteen Hebrew words used to express different kinds of prickly shrubs or weeds which may be found in the Hebrew Scriptures. Genesis is said to give some eight different Hebrew terms for counsel, twelve for darkness, thirty-two for destruction, ten for law, and twenty-three for wealth. The fact that various names are given for individuals is very similar. Thus we find Jacob and Israel, Edom and Esau, Gideon and Jerubbaal, Hoshea and Oshea, Jehoshua and Joshua. We well remember that one of the

apostles bore the following many names: Simon, Simeon, Peter, Cephas, Simon Peter, Simon Bar-Jona, and Simon son of Jonas. Thus we may find Joseph, Barsabas, and Justus meaning the same person.

Some discrepancies have appeared in our version, when in fact none really existed in the original. This has been due to the fact that the translators used the same English word to represent several original terms. For example, in Luke 13: 24 and in 2 Timothy 2: 24, two distinct words in the Greek are rendered "strive." It will help us when we remember that the term used in Luke should have been rendered "agonize." There are a few obsolete words found in the King James version which have been corrected in the revised version. Thus we find the word "prevent" which should be "precede." A study of the Greek, and also some of the more modern translations will greatly help us to make clear the thought of the original.

6. Also, there have crept into the manuscripts some errors and interpolations. These have been discovered in searching the various manuscripts which are in existence and noting the marginal readings in disputed places. But with the seventy-two elders sent from Jerusalem to Alexandria three hundred years before Christ to work together in the production of the Greek version termed the Septuagint, and the many scholars who worked to give us the King James translation in English, and the arduous toil of translators of the English and American revised versions, together with all the more modern scholarship working on all the old text and various translations; we may rest assured that we have a gloriously inspired Bible, when we compare the translation with so little change of real meaning in various productions.

No sincere student should be disturbed over the contention of errors or discrepancies. Men of devout minds have made a life study of Hebrew and its kindred branches and changes made in the languages, dug diligently into the Hebrew and Greek roots, read and pondered over dusty manuscripts, searched with untiring labors over the new discoveries in papyrus paper of more recent years for new and advanced light; and now they come forth with convictions that the greatest miracle of all is the divine providence which has guarded our Holy Scriptures and preserved them to us so full of moral and spiritual values, with hardly the smell of destroying flame on their pages.

7. We would modestly suggest that dogmatic prejudice has entered into much of these criticisms of this limited number of seeming discrepancies, which have thus been magnified beyond all reason. Some of these learned writers, desiring to be perfectly frank, have provoked unwittingly more doubt than was intended, but no little damage has been done nevertheless. But many of their writings are fast passing away in the dawn of late discoveries.

SEEMING DISCREPANCIES GROUND FOR COMFORT

We may ask, Has there been any good come out of this discussion over the criticisms of our Holy Bible? We answer in the affirmative, for we fully believe that much good has come from these criticisms, and the Holy Scriptures stand forth today in a much clearer light than ever.

1. We may say that it has awakened a more thorough study of the Bible in its revelation of truth, in its literature, and usefulness. More Bibles are being sold than ever, and the Bible has become the most popular Book in all universal reading.

2. This discussion has given a more complete understanding of the authors of our Holy Scriptures and their lives, and also it has given a better understanding of the processes of nature. It has caused men of learning to dig into the customs of the ancient world and thus adjust many questions; also it has brought to light hidden facts of towns and cities hitherto unknown, proving the truthfulness of the Word of God.

3. The discussion has brought forth able men of scholarship who have thus been inspired to come to the defense of the Bible as the Truth of God. Such men as Dr. Orr of Scotland, Urquart, Raven, McDill, Green, Ramsey, and a host of others.

4. This discussion has awakened a deep interest in men of financial strength, who have provided funds for archaeological research which has done much to sustain the truthfulness of the Word of God. There are few if any archæologists who have joined the ranks of the "higher critics" so-called. And, new discoveries are coming every year

which prove the Bible declarations as trustworthy.

5. There is a growing swing back to the Bible as authority. We are now in the rising tide of greater interest in the inspired Word of God. Lovers of our Holy Scriptures have nothing to fear from research in the field of archæology or world literature. The Bible has come forth from the furnace of criticism without a burned leaf, and shines with a clearer light to criticize the critics. Many men of scholarship have openly confessed their change of front and now are coming back to the sane and safe position of high esteem of our Holy Scriptures.

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I Am Calling You

I am a necessity to all who prize peace, progress and purity.

I am hung about with sweetest memories—memories of glad boys and happy girls, memories of beautiful brides, memories of saintly mothers, memories of grandfathers who slowly groped their way down the long, long trail.

I am decked with loving tears, crowned by happy hands and aided by heroic hearts.

I live in the beckoning visions of the young and in the backward dreams of the old.

I lift up the fallen, relieve the burdened, strengthen the weak, help the distressed. I show mercy to the man in purple and fine linen, and bestow kindness on the man in homespun and cotton.

I bestow gifts that neither gold can buy, nor kings remove. These are given to all who seek them in sincerity.

I restore to defeated hearts the freshness, the eagerness and the spirit of conquering courage.

I am the heaven-sent agent through which the divine Christ sends His saving gospel to sinning, suffering, sordid, selfish souls.

I am calling you!

I AM THE CHURCH.—*The Voice.*



■ IN OUR PREACHING we must teach the Word of God, that He always is and will be, the Word that the poor, wicked children of men will always need. We must keep our preaching pure and not mix it with any national motives. Now we can only trust that Christ Himself will support us with His power if we bring the *one gospel*, pure and unchanged to the congregation and to the world.—K. KOOPMANS, *Holland.*

- *The essence of the sanctified life is the Christ-life instead of the self-life, says the author in this third article of a series on . . .*

Sanctification in the New Testament

Ralph Earle, Jr.

Earlier Epistles of Paul

1. FIRST THESSALONIANS.

The two letters which Paul wrote to Thessalonica are not burdened heavily with theology. They are pre-eminently practical. But it is interesting to note in this connection that we find a large number of passages in these epistles bearing directly on the subject of sanctification. Evidently Paul viewed the doctrine of sanctification primarily from the practical point of view.

There are two passages in First Thessalonians which are especially striking. Both are in the form of a prayer, a phenomenon rather common in Paul's writings. In his letters to his churches he frequently alternates between prayer and praise, or intersperses these with rebuke and exhortation for his readers. We see the frequent interplay of various emotions on the heart of the great apostle.

And so Paul prays for the Thessalonian Christians:

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints (3: 12, 13).

The second passage "is like unto it." At the close of the epistle Paul writes:

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it (5: 23, 24 R.V.).

It is interesting to note that both of these passages strike the eschatological note which is distinctive of these epistles. Paul is concerned that his Thessalonian converts shall be found "without blame" when Christ comes for His Church.

The word translated "holiness" in the first citation is *hagiosune*, the state resulting from sanctification. Boise, following Thayer, defines it as "moral purity." Another writes,

"Holiness, the result of sanctification, comprehends the whole life in and from the Spirit."

Paul's desire is that the Thessalonian believers may appear before Christ at His coming unblamable in the sphere of holiness. There may be blame attached to them on other scores, because of mistakes due to human frailties. But in the realm of moral purity they are to be unblamable.

But this blamelessness is "before our God." It is not to be expected that even the most saintly Christian will be able to escape all criticism from men. But in the sight of God, at the bar of divine judgment, he can stand pure in heart and soul, unblamable before God.

It appears from verse twelve that the means of establishment in this state of holiness is a constant increasing and abounding in mutual love. Holiness and love are united in the character of God and cannot be divorced in the life of the Christian. Love is the best expression of holiness. No one can retain holiness long who does not love. He who increases most in love "toward all men" will most surely be established in holiness. This seems to be the teaching of this passage.

Our second passage tells us that God is the author of our holiness. Paul prays God to "sanctify" the Thessalonians "wholly."

The verb "sanctify" here is in the aorist tense. We have already noted the aorist does not "prove" momentary action. But we can certainly say, negatively, that the nonuse of another tense is argument against a progressive process, unless a definite statement be found for such an idea.

The word "wholly" in the Greek occurs only here in the New Testament. Robertson says of it:

Here it means the whole of each of you, every part of you, "through and through" (Luther), qualitatively rather than quantitatively.

J. V. Bartlet, in his article on "Sanctification," has a very illuminating discussion of these two passages. He says:

There is a state possible in Christians, corresponding to the ideal of their calling, in which they can be described as "unblamable in holiness," and into which they may be brought by the grace of God in this life. Therein they stand hallowed through and through, every part of their being abiding by grace in a condition fit to bear the scrutiny of their Lord's presence without rebuke. Such is the teaching of 1 Thessalonians 3: 13; 5: 23. (Hastings Dictionary of the Bible, IV, 393.)

The ethical implication of sanctification is stressed in a third passage in this first epistle. The fourth chapter begins with an exhortation to walk in a way that will be well pleasing to God. Paul then goes on to relate the believer's conduct to his sanctification.

For this is the will of God, even your sanctification, that ye abstain from fornication; that each of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God; that no man transgress, and wrong his brother in the matter: because the Lord is the avenger in all these things, as also we forewarned you and testified. For God called us not for uncleanness, but in sanctification. Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you (4: 38, R.V.).

It is necessary to keep in mind the pagan background of the Thessalonian Christians, in order to understand these admonitions. It would appear that these believers needed the sanctifying power of the Holy Spirit to keep them clean in their lives. The pagan life about them was so low and wicked that they needed a mightier force within them to combat the evil all around.

In order that each one may be kept from all kinds of moral impurity, God wills our sanctification. A few held that God's will is "That ye may abstain from fornication," making "your sanctification" parenthetical. But almost all scholars are agreed that "your sanctification" is in apposition with "the will of God." It is God's will that we should be sanctified, in order that we may live a holy life.

II. SECOND THESSALONIANS.

There is only one reference to sanctification in Paul's second letter to the Thessalonians. He tells them that

. . . God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth (2: 13 R.V.).

The term "salvation" in this passage evidently refers to final salvation, which comes, to use Weymouth's phrase, by "the Spirit's sanctifying influence." God has not only chosen us to initial salvation—what we commonly term "conversion." He, from the beginning, chose us unto eternal salvation, and this salvation is ours if we yield ourselves to the Spirit's sanctifying power and believe the truth. A Spirit-filled, Bible-loving Christian need not feel concerned about his eternal salvation.

III. FIRST CORINTHIANS.

Soon after Paul had left Corinth an eloquent preacher named Apollos had followed him in the pastorate there. Many of the Christians had been captivated by his oratory and pleasing personality. Others stood loyal to Paul as the founder and father of the church. Still others declared themselves for Peter, the leader of the apostles after Pentecost. A fourth group evidently prided itself on superior spirituality. Its members were the true followers of Christ.

When Paul heard that these various groups were quarreling in the church at Corinth he immediately wrote them a warning letter. He did not hesitate to assert his apostolic authority over a church which he had founded. He was ready to come to them with a rod, if necessary (4: 21).

One of the surprising things about this epistle is the way in which the apostle greets these Corinthian Christians. He calls them "sanctified in Christ Jesus, called to be saints" (1: 2). This sounds strangely like a contradiction of his language in the third chapter, where he calls them "carnal" three times. Instead of being spiritual, they were fleshly. How are we to reconcile these passages? How can the people who are described in this epistle be called "sanctified" and "saints"?

It is evident that the term "having been sanctified" (perfect passive participle) is not equivalent to the expression we studied in Thessalonians, "sanctify through and through." Those Corinthian Christians were a long way from perfection either in love or in moral character and conduct! They certainly were not "sanctified" in the sense in which that term is generally used.

What did Paul mean, then, by such expressions? With regard to his use of the word "saints" we shall have to maintain that in its widest sense the term includes all Christians. Clearly, the word as used here is synonymous with "believers."

But what of the term "sanctified"? I think that we shall have to grant that it here means primarily "consecrated to God."

To say that the Corinthian Christians were "holy people" would be to go contrary to our general conception of Christian holiness. They were called "sanctified" here because they belonged to God. And in a measure their sanctification had already begun, due to the operations of the Holy Spirit in their hearts. But clearly they were not sanctified wholly.

In the thirtieth verse of the first chapter we find an interesting combination of ideas. Paul writes to the believers at Corinth:

But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption (R.V.).

The Revised Version lies much closer to the Greek in this passage than does the Authorized. In the latter the four things which we receive from God in Christ Jesus are listed together in a balanced construction. But the Revised follows the Greek in placing wisdom first, in the general statement. Then righteousness is linked with sanctification in the Greek by means of *te kai*. This is indicated by the punctuation in the Revised, and perhaps still better in the margin of the Revised by "both righteousness and sanctification and redemption." That is the literal Greek, although it appears a trifle awkward in English.

It appears that the main emphasis of Paul's statement in this passage is that in contrast to the wisdom of men Christ has been made wisdom to us from God. And this wisdom is particularized as consisting of righteousness, sanctification, and redemption.

The last of these, redemption, is evidently climactic and inclusive. That is, our righteousness and sanctification will culminate in a complete redemption, of which they are parts or phases. The final purpose of Christ's word is to redeem us fully.

In two passages in First Corinthians Paul uses the figure of the temple for believers. In the first he declares that the Christians are a temple of God. Evidently he means the Corinthian Christians as a group.

Know ye not that ye are a temple of God and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye (3: 16, 17 R.V.).

The second passage states that the body of the individual believer is a temple of God.

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body (6: 19, 20 R.V.).

The word translated "temple" in both passages is more correctly rendered "sanctuary" in the margin. It is not the whole temple enclosure to which reference is made, but the holy place. Both passages state that the Holy Spirit, or Spirit of God, dwells within this temple. It is that which makes it a sanctuary, a sacred place.

In the first of the two scriptures Paul says that God will destroy the one who destroys His temple. By their schisms some of the believers were tending to destroy the organism of the church at Corinth. Paul warns them that they should have reverence for the sanctuary of God.

In the second passage Paul gives his answer to any and all antinomians who would say that it does not make any difference what one's body does, as long as one's soul is pure. Paul declares that the Christian's body is a sanctuary of God, indwelt by the Holy Spirit. Therefore it is to be treated with reverence. As a sacred thing it must not be defiled.

One of the enigmatical passages in First Corinthians, of which there are several, contains an interesting use of the words "holy," and "sanctify." Paul is discussing the problem of marriage. After advising Christian husbands or wives to continue living with non-Christian companions, the apostle offers this reason for doing so:

For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy (7: 14 R.V.).

What does Paul mean by saying that an unbelieving husband is sanctified by a believing wife? Robertson's comment seems reasonable and to the point. He says:

Clearly he only means that the marriage relation is sanctified so that there is no need of a divorce. If either husband or wife is a believer and the other agrees to remain, the marriage is holy and need not be set aside.

But whatever may be the meaning of Paul's statement here, one thing seems certain. The sanctification which he postulates as resulting from the marriage relationship is formal, rather than ethical. It would be absurd, in the face of numberless cases in actual life, to claim that an unsaved

husband is, by virtue of his union with a Christian wife, sanctified in any real and moral sense.

The same thing could be said of the term "holy" as applied to the children of such parents. That children are made morally holy by having Christian parents, or parent, is denied by the lives of thousands of such offspring. No one would question the sanctifying influence of a Christian home. But the environment does not change the heart. Only the direct application of the grace of God can do that. Probably Boise is correct in interpreting the term "holy" here (*hagia*) as meaning "sacred." Robertson suggests that the word for "unclean" might well be rendered "illegitimate."

There is one more passage in First Corinthians in which the term "sanctified" occurs. After giving a list of gross sinners, Paul says:

And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God (6: 11 R.V.).

The order of the words in this text seems odd. The meaning would seem to be that they repented of their sins and forsook them. They washed (aorist middle) their lives, outwardly and inwardly, of sinful acts, thoughts, and motives. Having done this, they were consecrated to God to be His property, and then they were justified by God. These would be the steps in conversion. We have seen people forsake their sinful habits and associates, when the conviction of the Holy Spirit seized them. Then they gave themselves to God and experienced His pardoning grace. Adam Clarke confuses things by making justification follow baptism.

IV. SECOND CORINTHIANS.

Second Corinthians is singularly free from references to sanctification. But in the first verse of the seventh chapter there occurs a phrase which is pertinent to our subject.

Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God (R.V.).

The verb "cleanse" is in the (hortatory) aorist subjunctive. That would imply that Paul is calling upon these Christians for immediate action. Let us cleanse ourselves at once, in view of these promises.

The participle "perfecting" is in the present tense, which indicates continuous action. Having cleansed ourselves, let us go on perfecting holiness.

It would appear from this verse that sanctification is something that requires human co-operation. A person cannot be holy in heart unless he keeps his outward life and his thought life clean. Holy living is not an automatic type of existence. It requires constant watching and praying, guarding ourselves against contamination from the sin about us. The holiest saints have always emphasized this. Adam Clarke says that "perfecting holiness" means:

Getting the whole mind of Christ brought into the soul. This is the grand object of a genuine Christian's pursuit. The means of accomplishing this are, (1) Resisting and avoiding sin, in all its inviting and seducing forms. (2) Setting the fear of God before our eyes, that we may dread His displeasure, and abhor whatever may excite it.

V. GALATIANS.

The main theme of the Epistle to the Galatians is justification by faith, in opposition to justification by works of the law. But Paul also deals here with the subject which we are investigating. He propounds and defends his doctrine of sanctification through the Spirit. Just as doing the works of the law is utterly unavailing for our justification so it is also for our sanctification.

The first passage in this epistle that appears to bear on our subject is the twentieth verse of the second chapter. It is much more definite, as well as accurate, in the Revised than in the Authorized.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me (R.V.).

Paul's crucifixion was personal. He says, "No longer does the ego [Greek word for "I"] live, but Christ has taken the place of the ego."

This is the essence of the sanctified life. It is the Christ-life instead of the self-life. Sanctification involves the complete acceptance of the will of God for one's life. "Not my will, but thine be done," is the prayer of the sanctified heart at all times, as it was the prayer of Him who had just said, "And for their sakes I sanctify myself" (John 17: 19).

How may one know that his *self* has been crucified? It seems to me that the main test is a complete and continued attitude of submission to the will of God. As long as

one asserts his own will against the known will of God, he may well question whether he has experienced the crucifixion of self which Paul claims to have had.

It would appear, that one of the contentions of the Judaizers was that, while the Galatians may have been justified by faith in Christ, yet if they wanted to go on to perfection they must observe carefully all the external requirements of the law.

Paul's retort is pointed. He makes short work of such nonsense.

Are ye so foolish [lit., senseless]? having begun in the Spirit are ye now perfected in the flesh? (3: 3 R.V.).

Sanctification is not a matter of outward observance of a legal code. It is the word of the Holy Spirit in the heart of the Christian, sanctifying his dispositions and affections, making him holy in thought and motive and attitude. Legalism produced the Pharisees, who were the objects of Christ's most scathing denunciations. It is the Holy Spirit who has produced the saintly characters of the Christian Church.

In the fifth chapter of Galatians, verses sixteen to twenty-five, Paul draws a sharp contrast between "the works of the flesh" and "the fruit of the Spirit." In the former catalog are listed the basest and most degrading things of life. In the latter are found the finest and most uplifting ideals of human life.

Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control (R.V.).

The noblest in Roman philosophy and culture was summed up in Stoicism. The Stoics started with self-control as their foundation stone and added faithfulness, kindness, long-suffering, and perhaps peace. But they never experienced in large measure the wonders of love and joy.

And there was one virtue upon which none of the ancients placed a very high premium. Meekness was not popular in the pagan world of Christ's day. Certainly none of the Roman heroes were examples of it. And yet every student of the teachings of Jesus knows full well that Christ makes meekness both basic and central in the Christian reconstruction of life.

Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven (Matt. 18: 3, 4 R.V.).

How may one avoid the works of the flesh and grow the fruit of the Spirit in his life? Paul has a definite answer to that question, found in verse sixteen.

But I say, Walk by the Spirit, and ye shall not fulfill the lusts of the flesh (R.V.).

Must the conflict with carnality continue throughout life? That has been the contention of a host of preachers and writers. We are told that as long as we are in the body we shall never escape the sharp and at least intermittent struggle between the flesh and the Spirit.

It seems to me that Paul has already furnished us with a categorical answer to that question in the sixteenth verse, quoted above. He says that if we walk by the Spirit, we shall not fulfill the desires of the flesh. In verse seventeen Paul is describing the condition of the Galatian Christians in his portrait of the mutual conflict between the flesh and the Spirit. But he tells the Galatians how that struggle may be ended in victory for them. By following the Spirit fully they would be saved from the flesh and its domination.

Findlay has a pertinent comment on this question, which I shall quote in closing our study of Galatians. Speaking of the flesh and Spirit, he writes:

They can never come to terms with each other, nor dwell permanently in the same being. Sin must be extirpated, or the Holy Spirit will finally depart. The struggle must come to a definite issue. Human character tends every day to a more determinate form; and an hour comes in each case when the victory of flesh or spirit is irrevocably fixed, when "the filthy" will henceforth "be filthy still" and "the holy, holy still" (Rev. 22: 11).

The secret of victory lies in a conscious and complete surrender of our whole personality to the Spirit of God, to be led by Him in "the way of holiness."



In my view of the life, the teachings, the labors and the sufferings of the blessed Jesus, there can be no admiration too profound; no love of which the human heart is capable too warm; no gratitude too deep of which He is justly the object.—WILLIAM CULLEN BRYANT.

The Preacher as Prophet

J. Glenn Gould

THE manifold aspects of the work of the Christian minister are set forth in the Word of God under a number of different figures, the chief of them being those of *prophet*, *priest* and *shepherd*.

The office of prophet is popularly regarded as pertaining only to the Old Testament era and, consequently, as definitely outmoded today. Such a conception is far from the truth. The office of prophet is a timeless one and is fully as characteristic of the Christian dispensation as of any earlier day. There is a general misconception, indeed, as to the nature of the prophetic office. We think so often of the prophets as men who predicted future events; whereas, the bulk of the prophetic ministry was actually devoted to a setting forth of the will of God for the present rather than the future. That is to say, the prophet was a forth-teller rather than a foreteller of the mind of God toward men. Basically, the verb "to prophesy" means to bubble forth as an irresistible fountain. Perhaps the best concrete example of the true spirit of prophecy is found in that remarkable passage in the twentieth chapter of Jeremiah. The prophet, in a mood of depression, undertakes to silence his own voice and speak no more in God's name; but, he says, "His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearance, and I could not stay."

Now, something akin to this is the spirit of the true preacher of the gospel of Christ. There is an inner burning, a holy compulsion, a mighty and all-but-irresistible impulse to declare the word of the Lord that is like pent-up fire within the soul. St. John, in the "Revelation," declares that "the testimony of Jesus is the spirit of prophecy"; and as embodied in the impassioned utterance of a truly inspired preacher of Christ, that statement is supremely true. The Christian minister must be, therefore, a prophet in the truest sense, speaking forth the word of the Lord in truth and soberness.

In fact, I am satisfied that the prophetic aspect of the preacher's task transcends in significance and importance both the priestly and pastoral aspects of that ministry, important as these other aspects are. It is no light responsibility that rests upon the man of God who stands before the people to speak to them as an ambassador of Jesus Christ. His voice is as the voice of God out of eternity, and a reverence and sanctity attaches to his utterance which does not invest his daily speech. There is an *official* character about the *preached* word that sets it in a realm apart. Here is the ministry's most awful and mysterious responsibility. God grant us a holy reverence for it.

But, having said this, it should be observed that the preaching of the preacher is not to be a thing isolated from his other official responsibilities. In fact, there is the closest possible relationship existing among these several activities. His priestly ministrations should pave the way for his prophetic utterance by preparing mind and heart for the reception of a message from God. And his pastoral activities should strengthen and buttress the truths inculcated by his faithful preaching of the Word. These three phases of his one holy task are related intimately and organically as are faith, hope and charity. But there is a greatest among them; and that greatest is preaching.

But, to come to grips with the practical and day-by-day problems connected with preaching, one of the first and most persistent issues of your life as a preacher will turn about the question, What shall I preach? The pastor is confronted week after week with the necessity for preparing at least two sermons. There must be texts and themes determined, and creative effort must be expended. With many men it seems to be an effortless grinding out of a grist to prepare that weekly utterance. With others—and, I fancy, with most of us at times—those two preaching appointments may seem like bloodhounds pursuing one

and certain to overtake one by Sunday next, with no hope of escape.

Why does the necessity for coming through with those two sermons ever seem like drudgery? Theoretically it should not and, as a rule, indeed it does not. Why, then, should this ever be true? The reason is not difficult to ascertain. Every preacher has moments of clear insight, times when his thought is inspired and creative. And every preacher has times of mental sluggishness, when his thought bogs down and his chariot wheels drag heavily. It is a sober fact—and every preacher knows it—that there are times when truth stands out clear as crystal and sermon suggestions come tumbling over each other into the mind. There are other times when the mental garden is as dry as Sahara and it seems that no message could be conjured up by any possible device. In view of this, there is only one sage counsel to give. Husband the output of your inspired moments against the day when your mind seems a sandy and barren waste. The product of those days of inspiration may serve to irrigate your thought in the dry time and prove a savior of life and spirit when drouth is upon you.

Preaching should not be left solely to the inspiration of the day, the hour or the moment. The preacher who trusts for guidance only on the passing inspirations, or apparent inspirations, which come to him will find his mind playing tricks on him. Before he knows it, he will be limiting his selection of themes to the interests that lie nearest to his heart and will be giving his people poorly balanced spiritual rations. The only way I know to avoid this inevitable tendency is to plot your course of preaching over a period of, say, six months, or even a year. Such a course of projected preaching should not lay any man open to the charge of pulpit formalism. In fact, rightly employed, such a method permits the widest of latitude for the Spirit's direct guidance and inspiration. And, of course, the whole program can be overturned if and when the will of God indicates that it should be.

When it comes to the selection of pulpit themes, it is a bit difficult to give direct advice. But at least one thing should be said. Do not ever spend time on trifles when you get up to preach. We laugh today at some of the scholastic quibbles of the later middle ages; as, for instance, the question of how many angels could stand on the point of a needle. But in many fields of learning we today have overspecialized to

such an extent that we are seriously in danger of falling under the condemnation we pass upon the ancients. In my own Alma Mater, within recent years, a doctor of philosophy dissertation was accepted on the subject: "Sex Expression in Cucumbers." No doubt the fledgling Ph.D. was concerned with the love life of a pickle, or something equally unimportant. Beware the sin of trifling in the pulpit. But rather choose the big themes with which the Word of God is replete.

For one thing, preach *doctrine*. There is a popular fallacy prevailing among preachers generally that the preaching of doctrine is unpalatable to the modern audience and should be carefully avoided. As a result, we have a lot of church members across the land—I speak of the church at large—who have no conception of the grandeur and sublimity of Christian truth. They have no idea what Christianity really stands for, and it is no surprise to find them living like men of the world. Never be afraid of doctrine. Never allow yourself to be persuaded that your people have had too much of it, or even enough of it. Because you minister in a church that is dedicated to the preaching of the "second blessing properly so-called," do not believe for a moment that all of your people are sufficiently familiar with this glorious teaching, and no longer require line upon line and precept upon precept. I implore you, go out to preach the doctrine and experience of entire sanctification. Root it deeply into the Word of God. False doctrine is sweeping the land, and is based upon a mistaken or partial understanding of the Word of God. Inform your people's minds with truth, and build them up in righteousness and true holiness. But entire sanctification is only one of many glorious doctrines of the Word of God. Preach them all, and never believe for a moment that any one of them is a mere verbal quibble.

In the second place, preach *practically*. Even though your head may at times be in the clouds, keep your feet on the ground. Relate your preaching to the daily needs of men's lives. Sitting before you are men and women whose fondest ambitions have been cruelly thwarted; whose most dearly cherished hopes have been remorselessly dashed; whose hearts are tempted and tried until heaviness hangs like a pall over their souls. Point them to the Saviour and reveal to their hearts His constant love. Remind them that the darkness through which they pass is as nothing to the inky black-

ness through which He groped His way to the cross. Some of them may be dead before you preach again. Say some word that will be like a beacon light before their souls in life's last hours.

In the third place, preach for *edification*. To edify is to build. Don't be a building wrecker, but be a construction engineer. I have heard so much of discourtesy and tongue-lashing in the pulpit passing for straight preaching that I feel impelled to utter a word of caution. Don't be a bone-scraper unless you know beyond all possible peradventure that the operation is necessary and you are the man to do it. Bone surgery is very delicate business. But preach to edify men and strengthen them and make them more Christlike. Have faith in the truth. It has in it plenty of abrasive element without the introduction of any crude human emery of home manufacture. The Word of God can do some first-rate cutting on its own account. Believe in it, and preach it in the confidence that God will send it home to the hearts for whom it is intended.

Never turn your pulpit into a coward's castle by saying to the whole congregation words which are intended for some particular individual. If you do not have the courage to deal with the individual privately, let him go without being dealt with; which is another way of saying that no man should ever preach at people. It is a cowardly and inexcusable thing to do.

There is one emphasis which must pervade all of one's ministry, and that is the evangelistic emphasis. This is another way of saying, preach with the purpose of winning men to God. The sermon is never an end in itself. Its only worth lies in its instrumental value. It is designed not to tickle men's ears and lead them to exclaim, "What great preaching that is!" but to grapple with men's hearts and win a decision for Jesus Christ. Dr. T. H. Pattison's great definition of preaching should never be forgotten. "Preaching," he said, "is the spoken communication of divine truth with a view to persuasion." Note particularly those last five words—"with a view to persuasion." That is your job—to persuade men. Our best preaching is ineffective until men have done something about it.

Once the text and theme have been determined, the preacher must decide upon the character of his presentation. It is my judgment that the preacher should avoid, so far as possible, the topical sermon. Too

many times a text treated topically becomes a pretext. It is apt to be wrenched from its contextual setting and wrested in its meaning until in the preacher's hands it becomes a strange and wonderful thing. Over in the Chesapeake Bay country there is a story quite commonly told of the preacher whose fire gave more heat than light, who once selected for a text a portion of Luke 19: 21, which reads, "Thou art an austere man." However, he misread his text: "Thou art an oyster man," and proceeded to deal in varnished language with the "oyster men," many of whom sat before him. But we have all heard such perversions of the scripture, less ludicrous perhaps but equally reprehensible, from men who ought to have learned better. If you would stick closely to truth, therefore, you would do well to avoid topical sermons.

My own favorite form of treatment might be called the textual-expository method. It consists in dealing with a passage of scripture which may cover a number of verses, but which leads up into one lucid, meaningful phrase, statement or verse. Use that focal spot as your text and then relate the entire passage to it. You will end by having given an exposition of a fairly complete thought from the Word, and will have avoided the discursiveness that is apt to accompany mere running comment. I commend that form of sermon building to your thoughtful and prayerful consideration.

(To be continued.)

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The Book of Romans

Chrysostom had it read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself.—*Free Methodist*.

• *An intimate study of the life of that great preacher,
John Wesley, whom the author calls . . .*

The Preacher's Preacher

E. Wayne Stahl

JOHN WESLEY, having had to wait on a man who was late in keeping an appointment, exclaimed lamentingly, "There are ten minutes lost forever." This same John Wesley for more than fifty years took an hour in the morning and an hour in the evening to be alone with God.

Such noble avarice of time, such profuseness in spending it in private devotions, explain, under the dynamics of the Holy Spirit, the amazing, the incredible achievements of this "man sent from God whose name was John." As Luther was the transcendent figure of the sixteenth century, so Wesley was the dominating personality of the eighteenth. And Luther once said, "I am so terrifically busy today that I must take an hour or two more in private prayer." To use an expression of Oliver Cromwell, both these mighty religious commanders "kneeling came to glory" and power and victory.

Here was "the hiding of his power," by which this son of the Epworth parsonage tremendously and beneficially changed the history of the world; because he prevailed with God in the prayer closet, he prevailed with men as a master of assemblies and as an organizer and administrator.

I am fully persuaded that, after the baptism of the Holy Spirit, this is the supreme consideration for the minister of today, taking an adequate amount of time to wait upon the Lord in the secret place. Every minister knows the appalling pull of things to be done as a faithful pastor and preacher. Unlike Luther, he sometimes is tempted to say, "I have so much to attend to today that I must scant my praying." God give us grace that we may know the healing of this error!

There is wisdom from above whereby the preacher can reconcile the antinomy of the hands of Martha and the heart of Mary. It is my belief that the world would hardly have heard of John Wesley if it had not been for those two hours he spent daily in the presence of God. I am also certain

that the wonderful career of Generalissimo Chiang Kai-shek, who is being used as the liberator of China, is primarily due to his taking a considerable portion of time each morning to commune with the Captain of the heavenly armies.

If great men like these three or four to whom I have alluded found it imperative, in the midst of busy-nesses of which we can hardly have any conception, to take so much time in secret prayer, how much more it is necessary for us in our circumscribed spheres to learn the mighty lesson of giving a generous part of our time each day to this power-begetting habit!

So profitable did Wesley find his extensive times of devotion that he urged his preachers to follow his example, and give an hour every morning and an hour every evening to Bible reading and supplication in secret. He exhorted them to rise very early in the morning for their beginning devotions. Did he have in mind, offering this advice, the action of Christ recorded in Mark 1: 35?

Closely connected with the liberal quantity of time he allowed for prayer was his thrift of time when he emerged from his period of waiting on the Lord. He once confessed, "Leisure and I have parted company; I propose to be busy as long as I live." Although he labored long before the line was written, he gloriously lived up to the words, "Give to each flying moment something to keep in store." Perhaps the author of the inciting song—"Work for the Night Is Coming," from which this quotation is taken, received his inspiration for writing it from a survey of Wesley's ceaseless industry. Truly he could say, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." It seems to me that once realizing the urgency of "redeeming the time" ("buying up the opportunity" is a literal translation of this passage), he quoted the words:

*Ever at my back I hear
Time's hurrying chariot drawing near.*

Such a holy concern did Wesley have for the improvement of their time by his preachers that his very first rule, in his advice to them, was, "Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary."

What noble mandates! How the giver of them first embodied them in his own life! Somewhere he specifically suggests that an hour is sufficiently long for a social contact. In this respect Wesley proved to be that "good divine," to whom Portia refers, "who follows his own instructions." Samuel Johnson said of him, "He enchants you with his conversation, but all too soon he must leave and go and call on some old woman. As for me, I like to fold my legs and have my talk out." The delights of society had not such power over him as did the delights of duty.

But with all his appreciation of the inestimable value of time he never would have accomplished the enormous amount of work credited to him, if he had not "budgeted his time." Wesley was system incarnate. One of the members of the Holy Club at Oxford, he and the others were nicknamed "Methodists" because they did everything in their day's activities according to a plan or *method*. In a very literal sense, he was a method-ist to the end of his life. Every day and each hour of the day had its allotted task; with a dynamic will he "planned his work and worked his plan." Never was a man more systematic, and this is the principle of achievement along any line.

I once talked with a man who had taken an expensive course of instruction in efficiency. He told me that this was the central secret of that instruction, "Keep an account of how you spend every minute of your time."

One of the most prized books in my library is Philip Gilbert Hammerton's "The Intellectual Life." (It is worth its weight in half dollars to any young preacher.) Among its practical, fascinating pages is a letter, "To a Man of Leisure Who Complained of Want of Time," but the title of this article might have been *A Man of Incessant Activity Who Exulted in Abundance of Leisure*. It was because Wesley had lived up to his resolve, already quoted, that leisure and he should be strangers, that he was able to write later, "No man has more leisure than have I." The secret was systematization.

In a chest of drawers at our house was one compartment into which I had dumped clippings, papers, old letters, and various odds and ends. That drawer became so surfeited that it hardly seemed possible to get in much more. But one day I sat down and rearranged all those contents, having a place for each one; then, although I had not removed any article permanently, there was abundance of space for everything that had before been in the compartment. I had, if you will permit me to coin a word, *wesleyized* that drawer. That principle applies not only to space, but also to time.

Wesley's beautiful and inspiring parsimony of time was closely related to his industry as a student. So frugal was he in the economizing of minutes and hours that he sealed up one side of the carriage in which he traveled over England and made a bookshelf and desk out of it. In this itinerating study he read and wrote incessantly. He had a Bible precedent for this reading; it was that of the traveling officer of the Ethiopian queen whom Philip, the evangelist, heard reading aloud from the Book of Isaiah (Acts 8: 27, 28).

What an immense amount of reading a preacher can get in by always carrying a book with him when he travels by bus or train. I know a certain preacher who never would think of leaving his home on a trip, short or long, without having some worthwhile volume in his hand or bag, any more than he would think of departing without his hat or coat. Years ago, when Russell Conwell, who achieved renown by his lectures, "Acres of Diamonds," worked in Boston and lived in Somerville, a suburb of the Massachusetts metropolis, he mastered four or five languages by using for study the time he spent traveling between these places.

Wesley, the student, would have had his preachers to be students. He offered them this counsel, "Read the most useful books, and that regularly and constantly. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. Contract a taste for reading, or return to your former employment." I am sure that in Wesley's copy of Shakespeare, he had deeply underlined the words of King Henry VI. (If I recall correctly the name of the speaker) who asseverated, "Ignorance is the curse of God; knowledge the wing wherewith we fly to heaven."

But with all his enthusiasm for education for his preachers, he would not have them put this first. He declared, "Gaining knowl-

edge is a good thing, but saving souls is better." He insisted that being the means of men and women coming in saving contact with Jesus Christ was in itself a kind of scholastic discipline for the minister, "By this very thing you will gain the most excellent knowledge, that of God and eternity." He also strongly expressed himself thus, "We ought to throw by all the libraries in the world rather than be guilty of the loss of one soul."

Despite his love for study, he was not forced to lament, as did a certain minister, "Oh, my books! They keep me from The Book!" For he called himself *homo unius libri* (a man of one book). So indefatigably did he search the Scriptures that if he could not recall word for word a verse from the New Testament in the English, he could usually remember it in the original Greek. He advised his preachers always to have a Bible about them. He recommended reading "all the Bible in order." Then he exhorted that it be read "carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there." Here "are excellent counsels in wisdom and knowledge," both for laymen and pastors. I do not doubt that Wesley more than once quoted to his preachers the great words of Bengel, "Apply yourselves to the Book; apply the Book to yourselves."

How regally Wesley "preached the Word"! His pulpit was a throne. He could say, to use a portion of a statement by the author of the Book of Ecclesiastes, "I the Preacher was king" (1: 12). There was an authority about his message - bringing that wrought conviction in the minds and hearts of his hearers. His princely bearing before an audience, the benignity of his look, the brightness of his face, his "poise and power," the supernatural something about his tones, gave his auditors the impression that here was a man who was in touch with eternity and could tell the way to prepare for it.

Giving his helpers definite advice as to "the best general method of preaching," Wesley has condensed into fifty words the essence of whole volumes of homiletics; here are golden sentences, worthy of being framed and hung in the study of every declaimer of the Evangel:

He avers that this "method" is: (1) To convince; (2) to offer Christ; (3) to invite; (4) to build up; and to do this in some measure in every sermon. Then he adds, "The most effectual way of preaching Christ is to preach Him in all His offices; and to

declare His law as well as His gospel, both to believers and unbelievers." And he concludes such wonderful counsel with this significant word, "Let us strongly and closely insist upon inward and outward holiness in all its branches."

What was this holiness which he ever held up as the white banner of the King of Glory? I will answer this question by a quotation from W. H. Fitchett's "Wesley and His Century," which is, in my opinion, the finest life of this heaven-sent man ever written. Fitchett says:

"The doctrine of perfection, as Wesley taught it, is only the belief that God's ideals in redemption for the human soul are capable of being realized here and now. It is the doctrine that the highest possibility of religion is not struggle merely, but victory; that what God demands, man, with the help of God's grace, may give. The first and great commandment, that sums up in its brief syllables, all human duty, is 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' Is that to be forever, and for the souls which Christ has redeemed, and in which the Holy Spirit dwells, a law unfulfilled? To say this is to assert that the Christian religion, when translated into the terms of human life and experience, is a failure. This is a doctrine which is but a disguised atheism."

With what "transcendent triumph" did Wesley live the teaching that Christ can make us superconquerors through His "all victorious love!" As he lived in that triumph, so he died in it. Not long before his departure into the "city of the perfect," he was heard to murmur, as he lay on his bed, weak in body but strong in faith, "There is no way into the holiest but by the blood of Jesus." He "died well" because he had that perfect love which casts out fear.

He insisted that sanctification was a credential of the call to preach. He declared that if a man has this call he "will desire nothing but God." He will be "holy in all manner of conversation." This meant of course "the second blessing, so called," as he characterized it.

I have entitled this article as I do in paraphrase of the term given the tuneful Edmund Spenser, who has been called "the poet's poet." Wesley is emphatically the preacher's preacher. He was indeed "the gift of God" (the meaning of the name John) to a sin-enslaved world. He revealed divine forces of liberation for the

human spirit; this proved him one of the supernaturally commissioned emancipators of the world.

England has had four famous Johns; John Wycliffe, who made a translation of the Scriptures centuries ago; John Milton, who wrote the greatest poem in the English language; John Bunyan, who produced the greatest allegory; and John Wesley, who, spiritually, summed up the works of the other three Johns. For he translated the Bible into a life of service and of love; that life was an epic of holiness; it was a victorious *Pilgrim's Progress* from this unaiding city of time to "the city that hath foundations."

He was pre-eminently the preacher's preacher, because his sermons were first directed to himself. God give us grace to follow in his train!

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Fragile!

Handle with Care!

Among all our human relationships there is none more beautiful, or more delicate, than that which exists between a pastor and his people. Based on mutual trust, nurtured by friendly frankness, mellowing through the years, and sanctified by a holy instinct, it is capable of becoming one of life's richest possessions. . . .

The pastor enters the home circle on the most sacred occasions—baptism, death, marriage, trouble, joy, fortune and misfortune. His advice is sought on the most intimate subjects—marriage, love, finance, domestic relations, child culture, home religion, duty, conscience, morals. By the very fact that he is a minister of the gospel the preacher's counsel carries weight far beyond anything that might attach to his personal word.

Yet the pastoral relationship can be destroyed by trifles. A single slight betrayal of trust will do it. A single deviation from strict probity and honor or a single falsification on the part of the pastor can be fatal.

It often happens that the minister himself wrecks his usefulness in a congregation by a careless appraisal of his pastoral relationship. There is the preacher who allows himself to be lured into a temper tantrum,

during which he says things that wound and sear. In his saner moments he may regret them with all sincerity, but the damage is done.

Unfortunately, preachers are not supermen. Fortunately, the layman usually stands ready to make allowances for a certain percentage of humanity on the part of his pastor. Otherwise the Church would have perished long ago. But when all allowances have been made for human frailties, the fact still remains that the Christian family expects its pastor to be *different!*

So delicate is the pastoral relationship that it must be guarded at every turn. It is a thing so precious that almost anything can be sacrificed in the way of personal pride or vanity rather than that it should be impaired. A simple and frank apology, a generous and inclusive forgiveness, and a new expression of trust may be sufficient to save this sacred relationship. Surely this is little enough to expend for so magnificent a status.

"No, I don't agree with my preacher," said a prominent layman who had squirmed a bit under the sermon. "But I can't get angry with him, and I can't refuse to listen to him. You see, when I was going through the blackest hour of my life, with my wife at the point of death in the hospital, he came and sat up all night with me." That pastor had opened hearts and minds to his message by a simple bit of unfeigned and honest Christian concern.

Then there was that brilliant preacher, convincing in his manner and careful about his material, who was never able to understand why he was forever outside the hearts of his people. He did not seem to understand how he was missing his big opportunity by not cultivating the pastoral relationship. . . .

The pastoral relationship is a beautiful blend of tact, sincerity, religious faith, personal integrity, good humor and open-mindedness. Anything which dilutes any one of these qualities will undermine the preacher's relationship with his people.

The pastor . . . who expects to be of the largest usefulness, and who hopes to gain the largest personal satisfaction from his work, must stand guard over the preacher in the pulpit, making sure that his words from that holy place do not destroy his opportunity as a pastor. . . .

Let the pastor remember that, at all times, he is to his people the mediator between men and God.—Editorial (condensed) in *The Christian Advocate*, July 9, 1942.

- *The author here endeavors to discuss the virtue and limitations that appear in the field of counseling—*

The Minister as a Counselor

J. G. Taylorson

THERE are those—fortunately few in number—who feel that the only task of the minister is that of preaching. There is no question as to the importance of this field. Whatever else may be said with reference to the taxing duties of the minister of our day it must be said and said again that if he fails in the pulpit he has failed!

The field of pastoral counseling is as ancient as record. The practice of helping by advice, guidance, sympathy and encouragement, both formally and informally is immemorial. Recently, within the last decade, there has come a wave of new interest in this field. Some of the literature that has colored thinking is good; other, useless and far-fetched. With this renewal of emphasis has come a rather wholesale practice of so-called "pastoral psychiatry." In this article we shall endeavor to discuss the virtue and limitations that appear in the field of counseling.

Whether the pastor desires it or not, he is a counselor. Each day he is asked to counsel on matters of grave importance to the counselee. There is no one who has the variation of matters on which he is asked to express opinion as does the pastor. Because of this there is no one who affects life's choices more.

First, perhaps, it would be well to clear up as far as possible the meaning of the term "pastor counselor." Although the term psychologist is relative, yet in the true sense a psychologist is a person who, after completing a college education, goes on to do graduate work in psychology leading to the degree of Ph.D. in this field. The shortest time in which this degree can be obtained is three years full-time study at some university giving degrees in psychology. In this general field one will specialize in personal counseling, vocational guidance, business psychology, or industrial psychology. The training is intense, and in the light of this the pastor is not a psychologist.

Neither is the pastor a psychiatrist. The psychiatrist is one who completes a regular

medical school course leading to the degree of M.D. He will then spend from one to four years in specialized study, working in hospitals, clinics and various institutions for the mentally ill. The psychiatrist is a specialist in his field and although this is a new science and relatively few facts are known, still they have proved themselves to be invaluable in the field of medical science.

A term that is used freely today is that of "psychoanalysis." This term suffers a great deal because of the company it has kept. It is a set of doctrines and methods originated by Sigmund Freud. Perhaps its most distinctive theories are that dreams are symbolic fulfillment of suppressed desires and that many mental or emotional disturbances can be cured by a prolonged series of interviews probing the "subconscious" and "unconscious" mind. Psychoanalysis is accepted and practiced by a number of psychiatrists, psychologists and pastors. Many of the books that have been written in the field of "pastor counseling" have gone a long way to sponsor this theory among the clergy. We must remember that these are new scientific theories and do not have the virtue of experience. It might be well to say that although there are some psychologists who do practice psychoanalysis, there are many more who do not and, in contrast, stand for a minimum of costly analysis.

The field of "pastor-psychiatrist" is becoming a highly specialized one and much attention is now being given to this in the larger denominations. Seminary graduates are in many cases spending three to six months (a few more) at institutions for the mentally ill where they work in close harmony with physicians. A statement from one of their official papers gives us the end and objective of such study: "It is not the aim of the council to teach medicine, psychiatry or social work except in so far as a rudimentary knowledge of the work of these professional groups will enable religious leaders to co-operate with them in

working toward the more effective alleviation and prevention of the infirmities of mankind. Students are taught to recognize and make use of their distinctive role and function as clergymen, and to recognize problems they should not attempt to deal with as well as those with which they should." Otis Radcliff Rice who is employed in St. Luke's Hospital, New York City, besides being a graduate from the Episcopal Theological School in Cambridge, Massachusetts, studied psychology in Cambridge, England, in Germany and in Boston. Leslie Weatherhead, English pastor and writer in this field, spent many years of intensive and highly specialized study before writing his books.

The above is written to lift out one fact. Whatever the worth of this field may or may not be and whatever may come out of it in the future, it is certainly not to be trafficked in by the untrained. The dogmatism with which some speak and write is self-revealing in its limitations. Springing up all over the country are self-styled "pastor-psychiatrists" who are nothing short of pseudo-psychanalysts, wishing off their own maladjustments on the weak minds of others. Personally, after spending a little time studying in this field, including, through the kindness of an outstanding psychiatrist, the benefits of three semesters of classroom and lecture work with senior medical students and also actual clinic observation, I can only say that some definite personal opinions have been arrived at, which I shall list as follows:

1. Man is a whole person not to be segmented into three sections commonly termed physical, mental and spiritual. These sections are all interlaced and to fully understand one you must take all into account.
2. The field of mental health is broad and calls for specialized study.
3. There has been and is being much accomplished in this field through science.
4. There is much that science cannot do.
5. Although a study of personality is indispensable to the understanding of the individual, the minister in our church cannot afford to become a specialist in this field at the expense of his higher calling.
6. Methods and procedure (if they may be thus termed) used by the church to induce the individual to face his life in the sight of God and go to the "bottom," "pray through," "fully surrender" and "let go and let God" are both sound and

more effective than methods used by science in dealing with the major difficulty of personality, namely sin.

7. There is no substitute for God! At the close of a term I put the following question to the instructor, "Is it a remarkable coincidence or general fact that is illustrated by those who have come before us suffering various mental disorders, that each and all had a marked sense of guilt which seemed to be basic?" I shall never forget his answer: "No, it is not a coincidence, for my personal experience verifies your observation to the extent that I can say it is true in almost one hundred per cent of the cases. I wish I knew where it (sense of guilt) came from and what to do with it."
8. We have a high calling in giving to this tired, broken world a message full of eternal hope and no matter how relatively important other fields may be or to what extent they may captivate our interest, our first call is the presentation of the gospel expressed in words of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world."

Before discussing some imperative factors in effective counseling, let us look at some of the limitations and dangers. Always remember that when the end of counseling is to counsel then it ceases to be of active worth. Neither is it the aim of the pastor to teach medicine, psychiatry or psychology. These are highly specialized fields and should be left to the specialist. The more trained one becomes in the art of counseling the more readily he will detect problems he should not attempt to deal with. We must ever stay clear of the reputation of being a counselor, for counselor is not a profession in itself. It is to be employed only as part of a more inclusive responsibility.

The art of successful counseling is not to counsel. It was E. Stanley Jones who first told us that the world is suffering from the paralysis of analysis. How true! We have taken apart and looked at the individual in segments and made our analysis in the egotism of limited knowledge. Well over fifty per cent of the books in this field that we have read have been more than colored by the Freudian principle of the sex instinct. We may state here that this paper is far too short to deal with this principle in even a limited measure. However we do want to say, and with emphasis, that this has been given far too great prominence in the popular works in the field of

counseling. The counselor who is always interpreting another's problems from this single instinct, to put it as kindly as we can, is speaking only of his own maladjustments. Another fallacy given prominence is the assumption that ignorance is the cause of these so-called maladjustments. Certain knowledge has a place of grave importance. However simply because an individual may possess knowledge in no way assures him of a healthy personality. If knowledge were the answer, it must follow that physicians would be the highest example of personal purity. Although the writer holds the profession in high regard, it must be admitted that with certain exceptions such a claim would be fallacious. If the minister fails to give to each individual a new sense of divine power that enables him to experience a power greater than his own in the hour of his temptation, he has utterly failed. There can be no substitute for conversion when old things pass away and all the habit life is cleansed by the abiding presence of the Holy Spirit. Whatever else we may learn about counseling, let us remember that this is fundamental and here alone is the field for the Christian minister. Give me the pastor who knows by experience both subjective and objective, the secret of God's presence and how to lead others into that experience, for he holds the key to transformed lives and healthy personalities. We do not mean to say that to be a Christian is synonymous with being healthy minded. There is many a follower of Christ with a neurotic or even psychopathic personality. For this individual it will take the most careful and patient understanding.

The counseling minister must learn the art of listening. Far easier said than done! It will be only after the most careful discipline that this end is achieved. All pastors in counseling talk too much! With genuine sympathy we must train ourselves to listen attentively even to what may seem to be of minor significance. It is usually in what first appears to be unessential that we discover the true problem. You will realize the full importance of this when, after listening patiently perhaps for hours to a story of heartache and despair, you are rewarded with a grateful, "You will never know how much it has helped me to talk to you." In reality you have done no more than offer a comment or two. You cannot rush if you are to be a successful counselor.

There are those who are now telling us that it is never the place of the counselor to condemn. Perhaps there is enough truth in this to say it with direct emphasis. Re-

member when the woman who had been caught in moral sin was brought to Jesus He said, "Neither do I condemn thee: go, and sin no more." This must never be made an absolute. Mark well that it was Jesus who said "Sin no more." When sin has been the direct or even the indirect cause of the maladjustment the individual must be made to fully realize that he has broken the law of the moral universe and is now suffering the effect. Sin must never be condoned by a too patronizing attitude or made to appear inconsequential by a too cheap forgiveness. Sin is the most dreadful fact in the universe. Life, morally, physically or mentally cannot function correctly when sin exists in it. I remember one particular case that came to our attention. It was a case involving serious moral breakdown. Only when the fact of sin as a broken law of a moral universe was pointed out and the individual realized the type of character he had become and what was more serious, content to live with, was any progress made. The counselor must truly be as harmless as a dove, but wise as a serpent. One must never be allowed to feel that moral wrong is simply the result of a psychological maladjustment. This is the glaring weakness in so much of modern counseling and the effects are devastating. Turn this premise around and you come much closer to the actual truth—psychological maladjustments and neurotic tendencies are more often than not the direct results of personal sin. It is only when you have reached this point and meet it through the saving power of Christ that you have ever begun to solve the problem.

"If you want it a secret don't tell the preacher"—words heard by a minister friend just the other day. Tragic; and more so when they were the result of bitter experience. Shakespeare advised, "Trust not in him that hath once broken faith." The pastor who fails to honor every confidence with absolute secrecy forfeits his right to be a counselor. These confidences must never be divulged to anyone—not even the minister's wife. She has no moral right to share the secret heart throbs of others. Personally, when dealing with matters where I feel the need of the woman's angle, I request permission to share the confidence. Unless such permission is granted I regard myself as bound to secrecy. It might well be said here that the pastor's wife must be impressed with her sacred obligation to keep trust. Even the courts recognize as privileged and sacred confidences, the con-

fessions made to the clergyman. Some time ago we were summoned to give testimony in an "insanity case." It was definitely to the patient's advantage that he be placed in an institution where proper medical treatment could be administered. The physicians stated that they were going to have an extremely difficult time convincing the jury with what limited facts they possessed on the case. However in confidence the patient had disclosed to me as a minister, several dangerous and severe hallucinations (realities to him), in which he claimed himself to be deity. When summoned to court, I felt

obligated to refuse testimony until I had obtained the patient's permission, which fortunately he was willing to give. Betrayal of confidence will soon come to light and the usefulness of the minister in relation to the people who have been betrayed is ended once for all.

There is an ever-widening field in the area of counseling. May God guide and direct His ministry in this avenue of service. Let us study with keen application to show ourselves approved unto God, workmen that need not to be ashamed.



The Fatal Finish

(A Sermon)

Evangelist T. M. Anderson

And sin, when it is finished, bringeth forth death (James 1:15)

THE human race is not in total ignorance of the power and penalty of sin, for God has given a full revelation of sin in the Scriptures and through the word preached by His ministers. Sin is the eternal enemy of God and the foe of all good; sin is ever moving to one final finish, *death*. The sentence of death was passed upon all men in the fall of Adam, and the second death is the final penalty for all who reject the redemption provided in Jesus.

In the scripture under consideration, James discloses some startling facts about the seduction of a soul; he shows how the tempter appeals to his intended victim and what the fatal finish is of all who yield.

SIN CHOSEN

Every man is tempted, when he is drawn away of his own lust, and enticed (v. 14).

The fact that every man is tempted does not imply that every man must yield to the tempter; neither does it imply that the tempted man has sin in his heart when he is tempted. The temptation of a holy man is the matter for consideration in this study. We find the answer to three questions which are often raised: Who is the tempter, what is the purpose of God in permitting His saints to be tempted, and how is a holy person tempted to sin, if there is no sin in the heart?

The answer to the first question is: "Let no man say when he is tempted, I am

tempted of God: for God cannot be tempted with evil, neither tempteth he any man" (v. 13). Evidently the tempter is not God, but Satan, whose sinister plan is to accomplish our eternal ruin in the second death.

The answer to the second question is: "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (v. 12). The Lord designs that His people that endure temptation shall have a proving of their love, and in that proving they shall be counted worthy of the crown of life. He will not let them be tried "Above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10: 13).

We are now to consider the problem of the approach of the tempter to seduce a holy person. James reveals that the appeal of Satan is made through the *desires*: the man is tempted, "when he is drawn away of his own lust, and enticed." By lust is meant, desire; the desire may be perfectly natural and normal; such as the desire for food, or knowledge, or possessions. The word "lust" is taken from a Greek word meaning, "to long for," or "to set the heart upon." It may be a desire for something evil and unlawful; and it may be a desire for something pertaining to normal life and love. Jesus used the word saying, "With

desire I have desired to eat this passover with you before I suffer" (Luke 22: 15).

Every sanctified person is tempted through the natural desires. The basic desires of humanity are not removed by the grace of God; they are purified and put under the dominion of the will aided by the Holy Spirit. We find this true in the temptation of the Saviour; He fasted forty days, and the Word says, "He was afterward ahungered." Jesus had the natural hunger for food, and evidently felt keenly this hunger when the tempter drew attention to it.

It is through the desires that the drawing away is felt. The man is drawn by the alluring offer of Satan to give him the thing he wants. So long as the man tempted does not yield his will he has not sinned; for the sin is not committed in the drawing, but in the decision to obtain in an unlawful way. In Matthew 5: 28, the looking upon the woman to lust after her, involves both the desire and the decision to commit the act; the act has been committed in the heart. The decision to sin, is in itself a deed of sin, even if the desire leading up to it was never gratified. Satan cannot force a decision, but he can present the allurements that effect a drawing force upon the tempted one. We must resist him steadfast in the faith; we must not yield to any offer he makes. "Every good gift and every perfect gift is from above and cometh down from the Father of lights." We do not need to go to Satan for anything needful to our happiness and spiritual welfare. Our Lord was clothed, fed, and comforted without Satan's help; so may we expect such supplies from our heavenly Father.

SIN CONCEIVED

When lust hath conceived, it bringeth forth sin (v. 15).

From this statement of James, we see what has taken place in the soul that chooses to sin in order to gratify desires in an unlawful manner. Through lust, sin is conceived in the heart. The emphasis is upon the word "conceive" as it relates to sin. It is the same word used in Luke 1: 24, "His wife Elisabeth conceived," speaking of the promise made to Zacharias. James reveals the terrible result of consenting to accept Satan's offers; sin is begotten in the soul. The scripture before us discloses all the facts of a seduction: The person seduced, having yielded the will to the seducer, has conceived depravity, the child of Satan in the soul. Yielding to the tempter to do evil

is to engage in an act of illicit love; it means to take love from its high and holy purpose and prostitute it in an unholy relationship with the devil. Love for God is to be proved in the trial and not to be perverted to an evil alliance with Satan. The shocking truth is that when one does yield to Satan, after having been cleansed from indwelling sin, sin is again implanted in the heart, and that sin is the illegitimate child of an unholy liason with the devil.

SIN COMPLETED

And sin, when it is finished, bringeth forth death (v. 15).

The depravity begotten in the soul comes to its birth, and the evil thing that is brought forth is death. This son of Satan is a born killer, it destroys every good word and work of both man and God: "the carnal mind . . . is not subject to the law of God, neither indeed can be."

Sin completely destroys *relationships*. One of the first effects of the fall of Adam was his banishment from the garden, where he had walked with God. The result of the cleansing through the blood of Christ is, "We have fellowship one with another." This relationship is the first thing that sin breaks in its killing work; the soul is aware that the presence of God has departed and darkness and defeat reign in the heart. A horrible void, a terrifying emptiness, a sense of frustration torments the fallen soul; rest is only a memory and peace is a thing of the past. Life under such conditions becomes dreary existence; the defeated soul must sail the uncharted sea of life without a Captain and a compass; being carried to the fatal finish in the second death. He walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded the eyes of the mind. A kind of creeping paralysis steals over the soul, and all powers of resistance slowly cease, and the soul is fast drifting to eternal death, sin is completing its deadly work.

Sin completely destroys the *reputation*. Our moral standing in the church and in the community is of great worth. It may take years to build up a good name, and a good name is rather to be chosen than great riches. Who can measure the influence of godly persons? We can feel the effects of their lives long after they have gone to glory. Sin is no respecter of persons; it will destroy all persons that indulge in it. For a few moments of sinful pleasure, a man can kill the reputation of a lifetime. He will see the work of years

fall in ruins about him, wrecked by his indulging a passion for one fleeting moment in evil.

Those who are enticed by the folly of sin may not expect to escape the fatal finish of sin. They can find favor and forgiveness in the mercy of God, but this will not prevent the harvest of their evil sowings. "He that soweth to his flesh shall of the flesh reap corruption." This law is inexorable; no man can evade the punishment implied in the reaping. Even if the fallen soul is pardoned and purified and fully restored to God, the evil he did cannot be recalled, neither can it be prevented from its work of death. David was recovered from his fall, but his recovery did not bring Uriah back to life. Knowing these things let us watch and pray; let us be sober, and vigilant, because the adversary, "as a roaring lion, walketh about, seeking whom he may devour."

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Life Is the Best Sermon

Once St. Francis said to a monk of his own order, "Brother, let us go down to the town and preach." The young man was delighted to be the chosen companion of St. Francis on a preaching expedition. And they passed through all the principal streets and down the byways and alleys and out through the suburbs, and so again to the gates of the monastery. Not a word had been spoken. The young man said, "You have forgotten, Father, that we went down to the town to preach."

"My son," said St. Francis, "we have preached. We were preaching while we were walking. We have been seen by many. Our behavior has been closely watched. It was thus we preached our morning sermon. It is no use, my son, walking anywhere to preach unless you preach as you walk."

The transformed life preaches Christ as it walks. It expresses Him in character. For this there is no earthly substitute. A shabby and inconsistent life negates the gospel.—
F C. FEEZOR, in *Baptist Record*.



The complaint most commonly lodged against the modern Protestant pulpit is that it lacks spiritual warmth. Wistful men and women, seeking a reassuring sense of the divine, sit through our services and declare that at no time have they become aware of the presence of God. No spiritual glow has warmed their hearts.

—ROY L. SMITH.

America, the Arsenal of Evangelical Christianity

The 1943 slogan of Winona Lake School of Theology is: It is not enough that America should become the "Arsenal of Democracy," but she must be the *Arsenal of Evangelical Christianity* if our civilization is to be saved. To this end this Summer Seminary at Winona Lake, Indiana has outlined her courses.

The dates for the 1943 session are July 1, to August 5, with two semesters of fifteen days each. The 1942 session enrolled representatives of seventeen states and several foreign countries, and more than a score of denominations. Summer sessions only.

The personnel of the faculty for 1943 is announced as follows:

Dr. J. A. Huffman, President and Dean.

Dr. Henry S. Gehman, of Princeton Theological Seminary.

Dr. James Charbonnier, Taylor University.

Dr. Mabel McQueen Weir, Texas State College for Women.

Dr. Joseph N. Rodeheaver, Dean of Rodeheaver School of Sacred Music.

Dr. Peder Stiansen, Northern Baptist Seminary of Chicago.

Professor John A. Huffman, Cambridge, Massachusetts.

Courses in Old Testament, English New Testament, the Gospels, Daniel and the Revelation, Church History, Church Problems, Preaching, Radio Preaching, Beginners Greek, Greek New Testament, Christian Doctrine, Hymnology, and Conducting are to be given.

Most seminaries are willing to accept all credits earned in the Winona Lake School of Theology. Regular theological degrees are offered for those who qualify. Courses may be pursued for credit in either or both semesters.

The sessions of the school are held at a time when most pastors and teachers find it possible to leave their work for a brief period, without interrupting the entire year's program. The courses are intensive, practical, inspirational, and thoroughly evangelical.

The twelve page Prospectus for 1943 is ready. Request for Prospectus should be addressed to the President-Dean, Dr. J. A. Huffman, Upland, Indiana.

- *A preacher has struck a gold mine of sermonic material if he learns the art of . . .*

Preaching from Bible Characters

A. Milton Smith

THESE is no more effective way to present a truth than by letting it be seen in the light of an actual experience in the life of a definite person. We often look for an apt illustration from experience to be the clinching word of our sermons. An appropriate incident seems to make the whole message more convincing. Speakers often refer to certain things that have happened to others in order that the hearers may see the importance of what is being said. The message is related to actual living through the means of human experience. Whether we refer to incidents out of the past or from the lives of our contemporaries, it is obvious that we employ the actual happenings in life to make realistic the truth we preach. Preaching from Bible characters is using this very simple yet very important method that is used in a limited way in practically every sermon.

I

There are several advantages in preaching from Bible characters. In the first place, it is usually interesting. It is not always easy to get the interest of the people, but it is necessary if we are to get a message across to them. Human experiences have more interest for the average person than do abstract ideas or truths. Biography is the most interesting reading, judging from reliable information. People are interested in what has happened to other people. We listen daily to the broadcasts to learn what has been the experiences of people in other countries or other communities. Likewise people in general find it easier to listen to a story of real life than to listen to a profound discussion of a highly developed system of any nature.

Character preaching has the advantage of being actual experience and not just an idea. Ideas may work out in experience but the experience is what most people prefer. Idealism reasons and reaches conclusions through rational processes while empiricism relies upon experience for its test of reality. One may be more profound than the other but the other is more simple and in a sense,

more real because it is actual experience. The modern mind listens more sympathetically to that which works in experience than it does to ideas which are found in theoretical cases. We demand the test of actual experience. Character preaching presents the test case.

Another advantage of character preaching is the opportunity it gives to meet a particular situation without seeming to be personal. The situation of the long ago can be pictured that is exactly like the present one, without mentioning the one at hand. Its ugliness can be lifted up and ridiculed, and those who are involved may be consigned to the very pit without anyone feeling a personal thrust. It enables the minister to preach to the point, and not at it, which is a big advantage. The entire situation may be surveyed and the fault brought to light, and the way to correct it be pointed out, all being done in an indirect way, and thereby, not offend anyone.

Furthermore, it is an interesting way for the preacher to study the Bible and to prepare sermons. It does him good to observe the things in the life of another. He finds help for his own faults and failures by seeing them in the characters he studies. He receives inspiration from the lives of the good and the great. His sermonizing becomes a pleasure rather than an exhausting task. It is worthy of being tried as a method of preaching.

II

Building a sermon around a character is similar to building one around a subject of any kind, the difference being that the subject is a person instead of a thought. Being acquainted with the methods of sermon building gives one the general idea how to begin. Here are a few suggestions to follow in preparing a sermon from a character.

1. The assembling of all available material is the first step, after deciding the character you will study. Where shall I find information concerning the character that I want to preach? The scriptural references are of first concern. Learn what the Bible has to say about the person. Con-

sult your commentaries and encyclopedia along with all reference books that are available. Read sermons that have been written by others on the character you have in mind. Gather material from all sources that bear upon the subject.

2. Going through the material may be repeated several times in your studying. It is good to list the outstanding things in the person's life. Make notations of that which impresses you about him. Underscore the lines that sound good as you read the material through. Mark it so that it can be found for reference later. Saturate your mind with the facts and atmosphere of your character. Learn all about him that you can.

There are definite facts that you are interested in as you study the case. You want to know which side he was on, the Lord's or Satan's? Was he a success or a failure? What were the main contributing causes for his being whatever he was? Where could he have been different, if he had tried? Does his life teach anything about right living? What are the lessons we learn from the way he lives? These are some of the things that you will want to look for as you make a study of characters.

3. It is necessary that the total situation be seen before one has a true picture of any life. The surroundings are very important to the understanding of his reactions. His teachings and his family life as well as the customs of his day must be considered if his life is to be understood. His personal characteristics should also be observed. His strength and his weakness should be noticed. He should be studied in the light of his environment. How much was he like those about him? How different was he from those with whom he associated? Was he in advance of his day or was he just one among the many? Did he react well to his advantages or was his a case of making good in spite of adverse circumstances? What were his advantages or his disadvantages? These and other aspects of the total situation will throw light upon the character under consideration.

The Bible tells the good and the bad—the bad of the good people is not kept back. Whether we speak of the bad things or not, it is well to know the whole story in order to speak with a full understanding of the facts. The bad things serve as an example to warn others. For example, David sinned with Bathsheba and the sword never de-

parted from his house. Wrongdoing brings wrong results. This is always true as will be seen in the cases as they are studied. We can use the bad things to warn the people against wrongdoing, and we can point out the fine things for their inspiration.

4. The next step in the process of preparation is the organizing of the material. It may be in some instances that you will begin with the very beginning of the story and follow it right through to the conclusion. But in most cases it will be necessary to organize the material into related points before it is ready to be presented. Here is an example of what I mean. When I was writing "The Twelve Apostles" I found Simon Peter to be about the most difficult of them all because of so much material. How could it all be covered in one brief message? I have several books in my library written on his life, and there are so many interesting references to him in the Bible, until I found it rather difficult to include it all in one sermon. I wrote out the message and then felt it was not what I wanted. I retired after working hard, feeling that the message lacked so much that it would not do. Figuratively, I slept with the apostle that night. The next morning I was up early and again working at the task. A listing was made of every New Testament reference to Simon Peter, and the references were classified in their relation to the various incidents in the life of the apostle. A satisfactory outline came to my mind before the task was finished. Jesus had called Simon "a stone" when he seemed to be everything else but that. He later became all that the Master saw in him. Hence, the outline, The Stone in the Making, The Flattened Stone, and The Rock of Gibraltar, seemed to cover the entire scope.

The grouping of the material will depend on the treatment that is to be made of the character. However, in whatever way it is to be developed, the information should be grouped in related thoughts. The organizing of the material may itself suggest the way for it to be presented.

5. Outlining the material into the message for delivery is a very important part of the preparation also; having the mind filled with many thoughts is not sufficient. It must be arranged in such a way as to present a message. One point is to follow logically after another until when the speaking is ended, the story will have been given in a helpful manner. The treatment of the case will be affected both by the

character that is being studied and by the one who is doing the studying. Generally speaking however there are two ways for developing a character sermon. One way is to tell the story briefly in the beginning and then point out the high points of the story in the message. The other way is to unfold the story as the message is developed. The main points of the story are discussed, leading from one thing to another until the story is told and the message is finished. Here are two brief outlines representative of the two types:

LOT—THE MAN OF SODOM

Introduction: Tell the story briefly.

- I. The steps that led to Sodom
- II. What he gained by going to Sodom
- III. What he lost by going to Sodom.

ESAU, THE HOPELESS

Introduction: Speak of his family. Tell of his opportunity, etc.

- I. He was not inclined toward spiritual things.
- II. He was a "sensualist"—a "fornicator" (Heb. 12: 16).
- III. He was a profane person (Heb. 12: 16).

In the first outline, the story is told at the beginning. In the case of Esau, the story is unfolded as these thoughts are discussed and developed.

III

Just a brief word about delivering the message is here offered. A character sermon is a message as well as any other type of sermon. It should not be considered just a mere fill-in, it should be a real message. The sermon should be delivered earnestly and sincerely.

The introduction should introduce the character to the congregation. A brief word as to who he was, when and where he lived, and why he is considered worthy of being studied should be given. After an appropriate and fitting word along this line has been said, the main part of the message is ready to be presented.

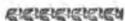
The message should have lessons that will appeal to the hearts and minds of the hearers. The life of the character being discussed should be looked into with the thought of learning some lessons on living in a more worth-while way. His faults and weaknesses should be pointed out, and why

he failed—if he did—should be lifted into the view of the congregation. His strength should also be emphasized. If he made good, show why he did, and assure the listeners that they too can make their lives successful. Speak directly to the point with the character being an example of the truth that you are preaching. Drive the truths home to the hearts and consciences of the hearers. Cause the truth to live as vividly as possible. Show the danger of what caused the failure to fail, and lift up for their inspiration those things that helped the one who succeeded. Show the folly of sin on the one hand, and the wisdom of righteousness on the other.

It is well to parallel the message of the character with people of today; his condition with conditions today; his reactions to reactions today. Help people to see that they are similar to the person whom you present in the message. Cause them to feel that they may succeed or fail, depending upon what they do, as well as the person under consideration. Try to apply the truth to present-day living in a very practical and realistic way. Such preaching is bound to be helpful. Fundamentally, human needs and problems are about the same everywhere and at all times. Lifting up the good traits of others which should be emulated and pointing out the bad things which should be avoided, is certain to be profitable.

Summing up the high points of the story, showing their advantage or disadvantage, and exhorting that the good be followed and that the bad be shunned is a good way to conclude the message. The final word will be to the hearts and consciences of those present, urging them to profit by the example of the character considered.

Such preaching based on the life of a definite person who succeeded or failed, seems to me, is the most effective appeal that could be made. Since preaching is a serious business, we should employ every means to secure the proper results in the lives of those to whom we preach. Character preaching is interesting, simple, definite and practical. It carries its own proof of the truth that is being declared. It is convincing because it is from actual life, and it has the best appeal for persuasion because it deals with results and consequences.



God never defaults; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for, and to make any sacrifice to secure the blessing which our souls desire.—THEODORE L. CUYLER.

The Discovery of the Public Library

Lauriston J. DuBois

ONE of the most powerful tools the minister has is the ability to read and use books. Those messages which are peculiarly his are rich and interesting and helpful in proportion to the source material that he has at his disposal and his ability to utilize it. Sensing this fact, every minister begins early in his career to build a library and works hopefully down through the years even though it is a slow and discouraging and expensive task.

To hurry up the usually slow process one may collect cheap and all but worthless books and feel content because his shelves are full. Another may buy the books he feels he needs, taking money acutely needed other places in the home. Another may get under bondage to a heavy load of payments for sets of reference works of one kind or another. Some may accept their condition as inevitable and go without the books they really need, content with a mediocre ministry. In any event, practically every minister is in dire need of more books than he has and is crying inwardly for some help with his problem of an inadequate library.

In all too many instances the preacher does not use the Public Library as much as he could. Either this is true because he has not realized its worth nor discovered its resources or else he does not know how to go about the routine of finding the material he wants. In either case it would be worth-while for him to get acquainted with the Public Library in his community and learn to use its facilities. He could profitably spend a few days there learning what books are available and learning to know well the guides that will lead him to the books and materials that he may some day need.

There are three of these guides in every library which every book lover should learn to know. Following them he can find his way in any library, large or small, known or unknown. These guides are: the system of marking books, the card catalog and the librarian.

In practically every community, available to all, without direct cost to any, is the Public Library. In most cases it is a veritable gold mine of books and reference works that will do much in relieving the poverty-stricken condition of the minister's library. Here he can find many of the helps he long has thought he must do without.

Most libraries use what is known as the Dewey Decimal system of marking and classifying books. By this system books are divided into ten classes, according to their subject matter, with numbers ranging from 000 to 999. A certain class of books will have a certain number. For example, all books on science are given numbers between 500 and 599 while all books on religion are listed with numbers between 200 and 299. Thus it is possible for unlimited sub-classification under the general heading by the use of the ninety-nine numbers allowed plus the use of decimals. The general subject of history comes under numbers 900 to 999. All geography, as one phase of history, is listed with numbers between 910 and 920. The geography of Europe is 914 and that of the different parts of Europe listed with the decimals. Hence, books on the geography of the British Isles would be 914.2; Germany, 914.3; France, 914.4; etc. Listed with these numbers will also be a letter, which is the first letter of the author's last name. A large group of books on the same subject will be shelved alphabetically according to authors. Thus the book that is wanted can be found, not by hunting at random, but by following the marking guide.

Not only should there be a general understanding of the system of marking books but there should also be a working knowledge of the use of the card catalog. Every library has a record of every book it has. This record will be large or small according to the size of the library but will be in conspicuous place and will be in a file of three by five cards. This file is really an index of the books in the library and the

general rules for following an alphabetical index apply in using it. In this file the books will be listed three different ways.

The first listing is by author. When the name of an author is known the name of the book or books he has written that are on the shelves of that particular library can be found. Each book will be listed on a separate card and with the title will be given also the number, showing its classification and its location in the library. A particular book may not be classified just as it might be supposed and unless its number is known it might be missed. By looking under the name of an author of books that are known, others that he wrote, perhaps on a different subject, are often discovered.

The second listing is by title. If the title of a book is known, its author and its location in the library, as well as its publisher and its date of publication, can be found quickly. It should be remembered to disregard such words as "A" and "The" when either happens to be the first word of a title and to look under the second word.

The third listing is by subject. If, for example, a book on mythology should be needed, and authors or specific titles are unknown, it could be determined by looking under that subject if such a book was to be found in the library. Cross reference will direct to another subject if a book is to be found under that classification.

The third guide to help in discovering the hidden resources of the library and one that should be sought out when the others fail is the librarian. She is committed to the task of cheerfully helping to find the material that is sought. Many times books will have chapters or sections covering just what is wanted while the titles and the subjects are of a different nature. The librarian's acquaintance with the books in her care will permit her to uncover this material. Never hesitate to seek the librarian's help; she is a guide to lead over paths that are familiar to her.

Concrete suggestions as to what books are available that ministers can use will of course depend upon local library facilities and the needs of the individuals. Following are a few that apply more generally.

ENCYCLOPEDIAS—Every library has at least one set of encyclopedias while larger ones will have a variety of sets. Because an encyclopedia's value increases as it is kept up-to-date and because of its tremendous cost the average minister can well afford to make use of these sets in the library rather than attempting to have one of his own. As

its name suggests, the encyclopedia is "a comprehensive study of knowledge." It is valuable because it gives information on practically every subject. Its value is doubled for the minister because that information is condensed and concise and its high points can be secured in a short amount of time. The encyclopedia holds a wealth of illustrative material on everyday subjects, on biography and history.

DICTIONARY—Every minister's library should possess a good dictionary. However, it is not usually possible or advisable for it to have one or two large comprehensive dictionaries such as every Public Library owns. Yet it is necessary very often to refer to these larger, more complete copies. Words are the paints of the artist-preacher. He should have many of them and know how to use them. He will find it valuable to study the varied shadings in the meaning of words as well as their etymology or derivation. Many new suggestions will present themselves through study of the unabridged dictionary.

PERIODICALS—It is impossible for the minister to subscribe to all the magazines published, yet many of them contain articles now and then that could be read for profit or which deal with a specific subject. Most libraries subscribe to the standard magazines and keep them on file down through the years. Although random reading would not be advisable yet by use of the *Reader's Guide to Periodical Literature*, magazine articles covering particular subjects could be located. This Guide is an index to the articles appearing in the various magazines. It is published by the month and by the year so that references on a given subject would cover the designated period of time. Use of this guide when research is desired on a given subject will yield a wealth of material. The *Reader's Guide* is located conveniently in or near the periodical section of every library.

FURTHER REFERENCE WORKS—If the books on the average minister's shelves were marked with the Dewey Decimal system most of them would bear a number between 200 and 299, coming under the classification of "Religion." However, there are many books which he would find valuable which are outside of this classification. It is well to be acquainted with books on Science, History, Geography, etc. Biography covering the lives of great men and women is an unfailing source of inspiration and illustration. Literature serves the same purpose.

This writer has found the Public Library an unfailing friend in providing books with games for parties and socials. The Philosophy section will help in following the thinking of the world during the past and the present; that on Sociology will assist in giving an understanding of humanity and its actions. Whether it be to plant a seed or write an essay the Public Library will without doubt give the minister valuable assistance.

RELIGIOUS BOOKS—No doubt that section of the library containing the religious books is the first every minister visits. The number of usable books to be found here will, of course, depend upon the local situation but everyone will probably be able to find some. Quite often there are one or two sets of standard commentaries, a Bible encyclopedia or Bible dictionary which could be used to profit. Perhaps there are expositions on different books of the Bible as well as biographies of Bible characters and famous churchmen. No doubt there are one or more books on the life of Christ and several books of sermons and other inspirational subjects. No doubt there will be some books which deal with departmental work of the church, such as the Sunday school and Young People; missions, theology, apologetics, criticism, history will unquestionably be present in varying amounts.

Some of the books in the Public Library the individual minister would like to own. Some he would not care to have. Which ever is the case he has a fine opportunity to find out what certain books are like before he invests in them. Since he cannot buy every good book it is always wise to invest only in the best books and those

which will be the most profitable over a period of time. The Public Library will serve in varying degrees as a proving ground.

The religious section of many libraries is sadly neglected. If this is true it should be a part of the Nazarene minister's responsibility to see that it is improved. He should sense his obligation, not only to take from the library all he can get, but also to give back to it the benefit of his knowledge, his interests and his aspirations. Although most libraries are not allowed to subscribe for denominational papers yet librarians welcome gift subscriptions to these papers. The *Herald of Holiness* should be in every Public Library. Very few of the rich books published by our Publishing House and loved by our people are in the libraries across the country. Many of them would fill a much-needed place in the reading diet of these communities. The minister could take the lead in seeing that some of our best books were given to the library. He should be careful not to donate the books he does not care to own, a Public Library is not a used book store, but get to it the books he prizes above all others. In this way he can best represent his church and his Christ. In co-operation with the ministerial alliance many good books could be added to the local library. In this event many libraries will invest regular funds for books thus suggested. The minister, if he will, can do much to raise the standard of the books his library gets and the books the people of his community read.

Every minister could well afford to discover the great boon the Public Library can be to him and the part it plays in helping him to serve his community well.



Religion at Its Center

Friends! light does pour out from that cross, whatever view men take of it. But the omnipotent beam, the all-illuminating radiance, the transforming light, and the heat that melts are all dependent on our looking at it—I do not only say, as Paul looked at it, nor do I say as Christ looked at it, but as the deep necessities of humanity require that the world should look at it, as the altar whereon is laid the sacrifice for our sins, the very Son of God Himself. To me the great truths of the Incarnation and the Atonement of Jesus Christ are not points in a mere speculative theology; they are the pulsating, vital center of religion. And every man needs them in his own experience.—
ALEXANDER MACLAREN.

- *Each communion service is a new experience, not a repetition of a formal, traditional Christian observance. Helpful suggestions are offered by this author to assist*

The Pastor in the Communion Service

Weaver W. Hess

SO varied are the demands on the ingenuity and resourcefulness of the pastor that it is sometimes difficult to carry on in an acceptable and proper manner. Happy is the man who has learned the secret of serving effectively in every phase of his parish task. The changes that are so vitally influencing our rapidly growing denomination are exacting more and more from our pastors in the way of proper procedure and recognized usages.

The old tabernacle, vacant store building and blacksmith shop, which were once the improvised places of worship for our people, have given way to beautiful church edifices. In the passing of the years, congregations have increased and the scope of our influence has widened. The Nazarene pastor today is facing adjustments that must and can be made in keeping with a truly spiritual program.

At no place in the wide range of his ceremonial activities is the minister at his best, or I may say at his worst, as on the occasion of the communion service. "The communion," someone has said, "must be simple and beautiful." I would add, it also must be genuinely sincere. Some few pastors dread the communion Sunday, not realizing its unlimited possibilities for the deepening of the spiritual life and glorious manifestations of the divine presence. Also I have found a most deplorable attitude on the part of our laity in certain places, which showed little or no interest in the holy sacrament. Perhaps we as ministers are to blame for this condition. Or, are we to blame, when we ourselves feel so keenly the lack of knowing how, and in our bewilderment we fail to catch the significance and true beauty of the communion service. I have found so little written on this topic that I have ventured to discuss—more for the good of our younger men perhaps—some aspects of this gracious, Christ-ordained sacrament.

Every Nazarene pastor is required by the Manual, to observe the sacrament of the Lord's Supper with his people, at least once

every three months (Sec. 62, Par. 10). It would seem to me however, that this is a minimum rather than a set limit. There are times when a communion service may be used profitably in uniting and melting your people together. Estrangements frequently come among folks with good motives who are both honest and sincere. Perhaps such hearts will mellow and yield under the warming spirit of a communion atmosphere more easily than in any other way. Remember the hidden things in the hearts of the apostles when the Master himself first passed the bread and the wine, and later girded Himself with a towel to wash their dusty feet.

Any pastor can make Good Friday, with its memories of our Lord's passion, much more meaningful by a well-planned communion service. Think of the songs with themes centering in the cross. Let them serve as a background as you lift from the precious Book those portions of scripture which tell of the suffering Redeemer.

The watch-night service also may be outstanding in the memory of your congregation. Bring it to a profitable climax by gathering the people around the church altar for communion. It is at this time of the year that both young and old make new pledges, and these vows will take on new meaning amid the mellow strains of "There Is a Fountain Filled with Blood," or "Break Thou the Bread of Life," while the bells in the distance ring out the old and usher into their lives the white pages of a new year.

We shall think together first about the matter of preparation for communion Sunday. Every church should provide an adequate and as beautiful a communion set as possible. Your church board must be made to feel that there is nothing too good for the Christ, and the appointments which have to do with the commemoration and memorial of His death should be the very best that the church can afford. The responsibility of providing, preparing and arranging the communion table with its sacramental bread and wine belongs to your

board of stewards. Only the sweet grape juice should be used, and the unleavened bread is more desirable if it can be purchased or made. If at all possible, there should be glasses sufficient so that refilling is not necessary. Detailed preparation adds greatly to the carrying out of the service in a dignified and proper manner.

If your church auditorium will allow, the communion table should be placed in the front of the platform back of the altar rail. If this space is limited, it would be my choice to remove the pulpit stand and let the communion table with its spotless linen occupy the very center of the platform itself. The trays containing the glasses partly filled with wine and the plates of bread carefully arranged on the table should be covered with white linen.

No communion service is what it should be unless the pastor has the fullest cooperation of his song leader and musical organization. If at any time the great old hymns of the church become truly sacred it is at this time, so the songs must be carefully chosen and prepared. The order of service properly planned need not be formal or cold. Have the hymn selections ready to be rendered as you direct, or according to previous arrangements. "Jesus Paid It All," "When I Survey the Wondrous Cross," "What Can Wash Away My Sins?" and "In the Cross of Christ I Glory," with the two mentioned previously, are some of the many appropriate communion songs.

The sermon must of necessity be brief and, therefore, will require more preparation than other messages. It never should be elaborate, but it should be simple and come from a fervent, loving heart, as the minister's own soul responds to the eternal significance and import of this holy sacrament. Themes such as "Self-examination," "Atonement," "Faithfulness in Service," and "The Last Days of Our Lord's Earthly Ministry," are in keeping with this occasion. At no time do I feel more keenly my ministerial responsibility than when I serve my people the bread and wine on communion Sunday. May I take you a bit farther into this personal reference? I try not only to prepare my message and my heart, but also to give special attention to my personal appearance, taking care to manicure my nails and polish my shoes.

Upon the opening of the service I would invite the elders present to assist me, inviting the aged elder and visiting minister to sit on the platform, thus recognizing their ministerial office. Remember, how-

ever, that the pastor is in charge and they, as well as your people, will expect you to preside with all humility and as much grace and refinement as your personality will permit. It is better, in my judgment, for the pastor himself to read the ritual, giving the invitation to the Lord's table and to make the prayer of supplication and consecration, providing he feels that an extemporaneous prayer should be added. The assisting elders may be called upon for the scripture and opening prayer.

Deliberately remove the linen covering, fold it neatly and lay it to one side. As the choir sings softly make your first call to the clergy, including of course all licensed ministers and Christian workers, to kneel at the church altar. I have with good effect included in this group or called by themselves certain church organizations such as the Church board or the Sunday school cabinet. The pastor may now proceed to administer first the bread and then the wine to those kneeling, and then to himself, using the words with each of the elements as given in Section 370 of the Manual. Upon the conclusion of your dismissal prayer or admonition, you may say, "Go in peace, and the God of peace go with you." In the larger churches an elder may assist the pastor in administering the sacrament to the elders, and then they kneel to serve the bread and wine to each other.

As those who have partaken of the sacraments arise to go, the choir will again begin singing, and you will say, "As these go, may others come." The invitation now is to the members and friends of your congregation. Every care should be taken to avoid confusion as the communicants come forward and retire from the altar. You will find your ushers of great assistance in this task. Nothing must mar the serenity of the spirit which pervades the atmosphere of the church during the observance of the Lord's Supper.

The method mentioned in the preceding paragraphs I believe is most commonly used and accepted by our people, but due to the increased attendance in some of our larger churches, the time required, and the confusion entailed, this plan makes it all but prohibitive. It has therefore become necessary in some places to serve the sacrament of the Lord's Supper to the congregation, while they remain seated. The procedure follows naturally the idea of the other method, but greater planning and organization becomes necessary. Here the stewards are used to pass the sacramental elements to

the different sections of the audience. Having been previously instructed to take their places in the front of the church, the pastor calls them to the communion table, handing each one a plate of bread. They will then proceed to serve the section assigned to them, simultaneously, each one finishing if possible, at the same time. If one finds he has finished in advance of the others, he should linger and be ready to return to the front, in even step with all members of the group.

The plates are then returned to the communion table, and the stewards resume their places on the front seat, where the pastor serves them, and he is in turn served by an elder or chairman of the Board of Stewards. The congregation is instructed to wait to partake of the morsel of bread until the pastor himself has been served. He will then use the words as given in the ritual while together they partake of the sacramental bread. The passing of the wine will be a repetition of the above procedure. When the congregation all have been served with both the bread and the wine, it is well to conclude with a very brief word of exhortation to faithfulness to Jesus Christ, assuring them of His continued care and sustaining grace.

This service will tax the organizing ability of the pastor to give expression to some original ideas for no set rule can apply to every local situation. The choir or congregation may sing softly as the bread and wine are being passed. I have found that a special solo or a group number is very inspirational. Do not be afraid of new ideas.

It is my conviction that each communion service is a new experience, not a repetition or the mere carrying out of a formal traditional church observance. I earnestly

strive to make these services living and real, to be in deed and in truth, a new partaking of the body and the blood of the Lord Jesus Christ in all its spiritual significance.

It was my privilege several years ago on a Good Friday morning, to sit with three or four hundred ministers in the Court of Honor at Forest Lawn Memorial Park, Glendale, California. We were assembled for holy communion before that greatest of all pictures, "The Last Supper," by Leonardo da Vinci, of Milan, Italy, which had been reproduced in stained glass by Miss Rosa Caselli Moretti, and brought to this magnificent setting at the cost of many thousands of dollars. Great church leaders of the Los Angeles area spoke with deep earnestness in communion meditations as the mellow tones of a majestic organ brought us the great old communion hymns of the Christian Church. Never shall I forget how my soul was moved to new appreciation of Jesus, as the central figure of that picture claimed my attention. His radiant face seemed to be illuminated with light divine, indicating the depths of His compassion and tenderness. My tears flowed freely as I whispered, "Yes, Master, I will follow Thee." No sacramental service had ever touched me so deeply, for I had realized anew what my Saviour had done for my poor unworthy heart.

Just as that morning sun of that clear California day brought new light to that stained glass window, so had new light and life come to my soul. Before the dawn of that day the window was dark, but with the coming of the sunlight it glowed and shone with new brilliance and beauty. So should our communion service be, glowing and beautiful, illuminated by the presence of Him who is the Light of the World.



In these days of confusion, with old systems breaking up and new emergencies obtruding, there is desperate need that we shall maintain our confidence in the fact of the presence of God. We can endure this awful day if we can go on believing that God is in it.

And He is! Every time the white corpuscles of the blood race to heal a wound, it means that God has run an errand of mercy. Every time that strength is supplied for a triumph of faith it means that God has been at hand, pouring out His power. That evil men have used God's resources, and dedicated them to death and destruction is only new evidence of the terrible nature of sin, and the desperate need of human redemption.—
ROY L. SMITH, in *The Christian Advocate*.

PROBLEMS PECULIAR TO PREACHERS

Charles A. Gibson

QUESTION—How long should I stay in my pastorate?

*ANSWER—*This is not a question that can be answered by a sentence stating so many years. There are no two pastorates alike. A small town pastorate and a city pastorate differ and then pastors and people differ. I doubt if anyone could blindly answer this question for any man and answer it right. To know the man would be a great help but then that without knowing the general conditions would be insufficient. The best general answer I can give would be: so long as you can keep your heart alive with interest in the place and can provide a challenging program for the people and can get their co-operation in working the same. Write me specifically and I will state my further reactions.

*QUESTION—*I have been trying to get my people to do personal work and go into the community and search for folks who need the gospel. To date I have met with little success. I have a few folks who are working at this job but a large per cent have done nothing. What can I do?

*ANSWER—*Keep right on at the job with those who are working at it. Do not try too hard to get these others engaged in this work for you will likely hurt rather than advance your cause. It is a mistake to think that all good folks can do personal work. A half dozen well-chosen workers who understand how to approach folks, people who can make themselves at home and make a new acquaintance feel at ease in their presence are worth a hundred folks who have no such talents. Meeting the public is an art and visiting in new homes calls for a special ability not found in many people. Remember that the people who cannot do this work are just as good and love the Lord just as well as those who have this ability.

*QUESTION—*I live near another town where we have a church, and a layman has come to me with a problem in connection with their pastor that I hardly know what to do about. According to this layman their pastor lives within his house, largely, and visits but little even within the membership. This illustration was given. A family had sickness. The mother went to the hospital, a new baby was born and then the mother had to go back to the hospital a few weeks later. In some two and a half months the

mother was able, and took the baby to church but neither while she was sick did the pastor call, nor when she went to church did he make any recognition of her presence or that of the baby. This party feels that many of the church are dissatisfied and feel the pastor ought to visit and make new acquaintances. I do not ask you regarding my preacher brother but what can I do under these circumstances?

*ANSWER—*Report the matter to your District Superintendent. He likely can get to this man with an approach to this condition. He may not do it, for he may know the preacher well enough to know that it will do no good; in which event all involved will have to await the day when, if the preacher allows his name to be voted on, the church will vote him out. Then he will howl and claim the people are not appreciative. It is hard to think of a preacher so ignorant of human relations as to think that such neglect could be excused.

Q. I am pastor of a rural church and am getting on. My District Superintendent wants me to stay here and the folks want me to stay, but some of my ministerial brethren advise me to move, as there is not the opportunity here that there is in a city pastorate. What would you advise?

A. Your people and your Superintendent likely know more about the field and you than do your ministerial friends. I advise you to take the advice of the former. After all, it is not clear that some of these city men are doing more than you brethren who pastor a rural church. If you can reach men and finance the work of the kingdom, what more can you do in the city? Then, too, it is so easy to sit on the side lines and give advice when if these same men were in the midst of your work they might resent suggestions from without that they move because of a larger opportunity. There can be no larger opportunity than that of shepherding the folks, and some of the choicest folks are on the hillsides.

Q. Have I the right to use portions of what I read in building sermons without quoting the author in each case?

A. You certainly have, or else every preacher, big and little, is a criminal. However, if you take the sermon of another man and recite it, you should give credit to its author. I like the way Dr. H. C. Morrison put this matter in one of his discussions on

the subject. He said, "I think a preacher ought to have as much sense as a dairyman. A dairyman will milk twenty cows, pour the milk into one tub, and when it is ready, skim off the cream and make butter out of the whole." There you have it, the milk of twenty cows, one batch of butter. May more preachers get the cream and produce the butter.

Q. As a preacher, I am tempted to talk with other preachers about the faults of another preacher. How can I know when I am not indulging in "evil speaking"?

A. It seems that your conscience should be a very safe guide at this point. If you need light on what evil speaking is, you can get it from a small book by John Wesley on the subject, or from a book called *The Serpent's Fangs* by S. L. Flowers. I think either of these may be secured from our own Publishing House.

Q. I am an evangelist and am entertained in the homes of our pastors most of the time. I like this, and there is no finer group than our pastors, but there is a matter that I hardly know what to do about. The matter is the careless training the children of many of our preachers seem to receive. I notice many occasions where the children have such a hold on the situation that they can stop any procedure or conversation to secure their wish. In some instances the children will make so much racket as to bring a conversation to a halt, or to interrupt a telephone call. Can anything be done?

A. I doubt that anything can be done. First, because the people in the places where these conditions exist live in that confusion until they do not notice it. Second, there are those who feel that this condition is all right and normal, and if you should state your objection they would feel that you were oversensitive. You have done well not to mention it. After all, it would be well if many conversations were brought to an end, and a lot of telephone calls are too long.

Q. I put out some tracts against the "Unknown Tongues Movement," and received some opposition from some of our folks who feel that we may offend these folks. What can I do?

A. Yours is a hard problem, and one that will demand great care and much prayer. It is certain that you do not want to offend; and it is just as certain that you do not want to advance, even by silence, a false doctrine. I think that I would face the matter in a realistic way and would prayerfully prepare a series of sermons on this subject and would thus present our position by way of the Book. This of course might bring on an open fight, and one on the field would be better prepared to know the advisability of such. We can be firm

in matters like this and yet not have a continual fight. There is another way to deal with this matter, and that is to stand by our standards in regard to all future actions and allow this matter of false doctrine to die by default, that is, to ignore it completely. I do suggest a frank talk with your District Superintendent on this matter. Whatever you may then agree upon I suggest you carry out to the full.

Q. I want to move from my present pastorate. Should I wait until the assembly to do so?

A. Moving is somewhat like getting married; it can be done only when opportunity presents itself. A preacher must always live for the future, and if he is not satisfied in his present field or feels that his work is done, in either event his interest should be in the new field where the Lord can best use him. The matter of waiting until the assembly may be the wait that was too long; a number of changes may come, and every field where a certain type of preacher is needed may be filled, and that may include you. None of us will fit into every field, and one of the ways to find the will of God is to find the open door the Lord presents. If a call comes before the assembly, it would seem wise to accept it unless there are extra good reasons why you should not. Feelings alone, if unrelated to facts and information, are not safe as a basis of decision. Many want to look at the field, see the parsonage, etc., and get a general picture of the field. This is all right. In some cases a trial sermon is preached. This never has seemed to be the ideal way to this writer. A preacher never is at his best in such a time; the people cannot gauge by one sermon what a man can do. Personal appearance is only a small part of ministerial effort, and thus it is better to take a work without the trial business in so far as this can be done. Where it is desired, this practice is permitted, and in many cases with good results. In all, I would advise that you do not pay too much attention to months and days as to when you close your work, since you feel you should move. Work with your Superintendent, and walk in the open door that comes to you.

There are a few preachers who seem to be disturbed by many calls. It may be that they are so popular that their services are in demand in many sections; then, too, it may be that they leave out feelers for calls. There are others who never have a lot of calls on the waiting list. I happen to be in the latter class, for I never had but one call at a time except in my first three years of holiness ministry, and I always have felt that I should walk into the open door that came to me. For twenty-five years and more I have sought the advice of my superintendents, and have taken that advice without a question. I think that generally it will pay to do this all along the line.

B a c k g r o u n d

The world around me trumpets doubt
 In no uncertain tone;
 To wandering souls who seek for bread
 The prophets give a stone.
 But still I keep the ancient FAITH,
 And clamor for no other—
 No skeptic can erase this fact:
 I had a Christian mother!

The scholars say the future life's
 A dream of some poor knave;
 They say we've reached the journey's end
 When we come to the grave.
 But still I have a burning HOPE—
 I'd trade it for no other—
 There is a life beyond the tomb;
 I had a Christian mother!

The air is fraught with sound of strife,
 The earth athrob with hate;
 The nations arm themselves for war,
 And envy shakes the state:
 But still I know there is a LOVE
 That earth and hell can't smother;
 I've heard it sing and seen it shine:
 I had a Christian mother!
 —LON R. WOODRUM in *Herald of Holiness*.

At My Mother's Knee

I have worshiped in churches and chapels,
 I have prayed in the busy street;
 I have sought my God and have found Him
 Where the waves of the ocean beat;
 I have knelt in the silent forest,
 In the shade of some ancient tree;
 But the dearest of all my altars
 Was raised at my mother's knee.
 I have listened to God in His temple
 I've caught His voice in the crowd;
 I have heard Him speak when the breakers
 Were booming long and loud;
 Where the winds play soft in the treetops,
 My Father has talked to me;
 But I never have heard Him clearer
 Than I did at my mother's knee.

The things in my life that are worthy
 Were born in my mother's breast;
 And breathed into mine by the magic
 Of the love her life expressed.
 The years that have brought me to manhood,
 Have taken her far from me;
 But memory keeps me from straying
 Too far from my mother's knee.
 God, make me the man of her vision,
 And purge me of selfishness!
 God, keep me true to her standards,
 And help me to live to bless!

God, hallow the holy impress
 Of the day that used to be,
 And keep me a pilgrim forever
 To the shrine at my mother's knee!
 ---Selected.

M O T H E R

It is only now I remember
 The shadows that crossed your face!
 Mother of mine you were lovely
 As the fibers of old lace!
 My childhood knew a happiness
 That wealth could never buy—
 Jewels and gold are as nothing
 To the memories that lie
 Within me, Mother darling,
 Can you hear me when I say
 "I honor you, dear Mother,
 Upon this Mother's Day"?
 —MARGARET SCHAFFER CONNELLY.

A Song of Three Mothers

Three mothers fine we're blessed with:
 The oldest, Mother Earth,
 Our Motherland that guards us,
 And the Mother who gave us birth.

These three give constant succor,
 For arms of each are strong.
 Their loyalty's so splendid,
 It well deserves a song—

A song of glad thanksgiving;
 A song, for each, of love;
 A song of prayer for blessing
 On all three from above.

Good gifts give all these mothers,
 To us, or young or old.
 But one gives all, and gladly,
 Of love that can't be told.

Three mothers we acknowledge,
 Three mothers great we praise.
 But one, oh, one is dearest,
 Since numbered are her days!
 —NORMAN C. SCHLICHTER.

He did not come to judge the world,
 He did not come to blame;
 He did not only come to seek—
 It was to save He came:
 And when we call Him Savior,
 Then we call Him by His name.
 —DORA GREENWELL.

"My Presence Will Go with Thee"

One way alone leads out of each deep morass:

Not backward, nor to the right nor left dare we turn

But forward with Christ, and He will bring it to pass:

The ultimate victory for which we yearn. Only one way, and only one Leader, Christ, Preacher and layman following as one The great Commandment, given us unpriced, The white advancing Presence of God's Son.

As He said to Moses, "My presence will go with thee,"

So He speaks to us today in a world distraught.

Bewildered, dismayed and saddened, Lord, we see

The agony and evil sin has wrought.

Help us to cling to Thy unfailing word; Help us to recognize Thy presence, Lord.

—GRACE NOLL CROWELL,
in *Arkansas Methodist*.

What Is That in Thy Hand?

What in your hand are you holding?

Lord, it is only a rod;

Cast down, it may be a serpent,

A crawling, loathsome clod,

But lifted up, an instrument

That may be used for God.

What in your hand are you holding?

Lord just a day, or an hour;

Time may be lost, or be wasted

As a torn and crumpled flower,

Or it may shine with a glory

That reflects an infinite power.

What in your hand are you holding?

One talent, or five, or ten,

A fisherman's line, or a needle,

A hammer, a hoe, or a pen,

If our small tools be cast down, Lord,

Help us to lift them again.

What in your hand are you holding?

Lord, it is only a rod

Used in a most humble calling,

Walking where many have trod,

Cast it not down for the devil,

Lift it up—use it for God.

—*The Watchman-Examiner*.

When I Grow Old

When I grow old,

God grant that every child

Will feel the youthful texture of my soul,

And will not turn away from me

As from a thorn or shrunken vine

When I grow old.

When I grow old,

God grant that I may have some task

Which must be done, or someone fare the worse;

That in some corner of the earth

Someone will need my hand

When I grow old.

—S. R. BOYCE, in *Messiah's Advocate*.

My Creed

Let me be a little kinder,

Let me be a little blinder

To the faults of those around me,

Let me praise a little more.

Let me be, when I am weary,

Just a little bit more cheery,

Let me serve a little better

Those whom I am striving for.

Let me be a little braver,

When temptations bid me waver,

Let me strive a little harder

To be all that I should be.

Let me be a little meeker

With the brother who is weaker,

Let me think more of my neighbor,

And a little less of me.

Let me be a little sweeter,

Make my life a bit completer,

By doing what I should do

Every minute of the day.

Let me toil without complaining,

Not a humble task disdaining,

Let me face the summons calmly,

When God beckons me away.

—AUTHOR UNKNOWN.

In an Orchard

Said the robin to the sparrow,

"I should really like to know

Why these anxious human beings

Rush about and hurry so."

Said the sparrow to the robin,

"Friend, I think that it must be

That they have no heavenly Father

Such as cares for you and me."

—F. M. BARTON, in *Church Management*.

THE PREACHER'S SCRAPBOOK

Good Advice to Preachers

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the gospel and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your remarks. Engine driving wheels whirl fast on an icy track, but when loaded go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer wet and cool. Do not bawl and scream. Too much water stops millwheels and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless, lightning kills.

If you have lightning, you can afford to thunder. Don't scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies; Jesus preached to one woman at the well, and she got all Samaria out to hear Him the next time.—AUTHOR UNKNOWN.

Recognizes "Jesus Man"

After an air fight with fourteen Japanese planes, Lieut. Clarence Sanford was forced down for lack of gas. He stripped off his clothes and swam three miles to shore, where he collapsed. When he came to, he found two black aborigines with spears upraised standing over him. "Jap?" asked one of the natives. "No," the American flyer answered. "Jesus?" asked the other native, pointing to a little cross which Sanford was wearing on his chest. "Sure, Jesus man," he replied. With that the natives lowered their spears and helped the flyer 25 miles to the home of an English missionary. He found he was on Bremer Island, north of Australia, to which country he sailed after the missionary had cared for him. That flyer must now have a new appreciation for foreign missionary work!—*The Pentecostal Evangel*.

Jesus did not argue that God answers prayer—he prayed, sometimes all night, and in the morning "the power of the Lord was present to heal."—E. STANLEY JONES.

Do Your Work Gladly

How often life irks us. We are unhappy, and the result is that our work is not of the highest quality.

How often we speak of our ailments, perhaps magnifying them, seeing the dark side of life.

Yes, we need to be star-finders and not stain-finders. We need to look up and not down. We need to recapture the glory of mere living.

Ideal conditions exist nowhere. The only job that looks perfectly satisfactory is the one that someone else has. But if we got the same job, somehow it would lose its glamor.

And then, if conditions are not as we would have them, we can always improve them. That's what we are in the world for. Jesus and His followers down through history have improved men and conditions.

O for the simple gift of living, of seeing each day as a new opportunity for increased service. Serving others in love is the simple recipe which adds so much zest to life.

When we feel ourselves slipping, let us use a little sand. When we come to the end of our rope, let us tie a knot and hang on. There is no such thing as an impossible situation in life.—SELECTED.

Try Tears

When General Booth received a communication from one of his captains, that the work was so hard he could make no progress, the General sent a telegram back, "Try tears." We are told success came to that corps. If the Church of God followed the same advice more frequently, she might reap a larger harvest of souls.—WM. OLNEY.

Not by Bread Alone

God's dealings with us spiritually are not always on the line of ample supply. There is a place for spiritual barrenness and poverty. The answer to prayer is often long delayed; the trial continues until "hope deferred maketh the heart sick," and the world asks, "Where is thy God?"

It is all part of His way of wisdom and love, and designed, when the answer comes, to make it the more significant and precious because of the trial which delayed it. Doubtless the past has brought all of us these lessons, and we can recall the chastening which was not joyous. But looking upon it in the happy afterward, we can say it has wrought the peaceable fruit of righteousness.—A. B. SIMPSON.

SERMON OUTLINES

A Mother's Day Sermon

TEXT—*And when she could not longer hide him, she took for him an ark of bulrushes, . . . and put the child therein; and she laid it in the flags by the river's brink (Exodus 2: 3).*

INTRODUCTION

1. This text lifts the curtain on a humble Israelitish home. Little is known about Amram, the father.
2. There have been outstanding mothers in every age. Hannah, Sarah, Eunice, Lois, the Spartan mother, Lincoln's mother.

I. HERE WE LEARN OF JOCHEBED (Mother of Moses).

1. She lived in Egypt as a slave to Pharaoh.
2. Moses was born in this land where the sentence of death was decreed by the king for all "men children."
3. We know of Moses today because of the faith and care of his mother.

II. SHE HID HIM THREE MONTHS

1. Beautiful picture of a mother's love; those wonderful days when a child is virtually hidden in the very life of a mother.
2. Hidden because the "killer" might find him. Her love shielded her baby from the death blow of the king's executioner.
3. What a striking suggestion of a true mother. Every baby is born with sin in its heart. The powers of sin and hell are seeking to destroy.

III. THE HIDING PLACE

1. Hidden in her prayers. I am sure Jochebed prayed. She would not give in but trusted God. "My Name in Mother's Prayer," by Billhorn.
 - a. She would not give in.
 - b. She trusted God.
2. Hidden in her teachings. What an influence! Guarded against evil through the teachings of a godly mother.
 - a. Timothy—godly teaching of mother and grandmother.
 - b. "It is but a step to Calvary. Her gentle hand upon my brow, Is leading me to Jesus now."
3. Hidden in her love. No love like the love of a mother.
 - a. "When the evidence is all in, there is a great area of life that remains yet unknown and unknowable, except by the guidance of a mother's love."
 - b. "Yonder from your grave in the church yard, Mother, you still speak

to me and bid me play the man. I'll try."—CARLISLE.

IV. THERE CAME THE TIME WHEN SHE COULD NO LONGER HIDE HIM

1. Moses could not always be hidden. She made an ark of bulrushes.
 - a. She prepared him for the inevitable contact he must make with the world (Heb. 11: 23).
 - b. By faith, she prepared him for the future.
2. Time comes when the close tie and constant care of a mother is broken.
 - a. First day at school—no mother ever forgets that first morning.
3. Unfortunate the lad for whom no Christian mother has prepared an ark. Paul said, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."

V. HER FAITH REWARDED

1. The king's daughter found him. The very urgency that designed his destruction became the protection and care he needed. Placed him back in the shelter of love of his mother's arms; contrary to the decree.
2. His later choice.
 - a. He decided to suffer with the people of God.
 - b. Served in true loyalty as his mother had taught him.
3. Walked in obedience. Obeyed the call and was God's chosen leader that liberated his mother's people from bondage. Her faith became his faith; "By faith Moses, when he was come to years, refused . . ." (Heb. 11: 24, 25).

I have worshiped in churches and chapels
I have prayed in the busy street.

I have sought my God and found Him
Where the waves of the ocean beat.

I have knelt in the silent forest
In the shade of some ancient tree,
But the dearest of all my altars
Was raised at my mother's knee.

I have listened to God in the temple,
I have caught His voice in the crowd.
I have heard Him speak where the breakers
Were booming long and loud.

When the wind played soft in the treetops
My Father has talked to me
But I never heard Him clearer
Than I did at my mother's knee.

—Selected (author unknown).—WEAVER W. HESS.

Whitsunday or Pentecost

ACTS 2: 1, 4

Introduction: In the ecclesiastical calendar Whitsunday memorializes the outpouring of the Spirit at Pentecost. This was the "promise of the Father" for which the disciples were to wait to qualify them to witness for Christ of His death and Resurrection to the ends of the earth (Luke 24: 49).

We are still living in the days of Pentecost. To be filled with the Holy Spirit is the supreme need of every Christian, in order that he may effectually witness to the world of the redemption work wrought by Christ through His death and resurrection.

I. How the Believer Is Related to the Holy Spirit.

1. Regenerated by the Spirit (Eph. 2: 1; cf. John 3: 5).

2. Indwelt by the Spirit (Gal. 4: 6). Indwelling of the Spirit is His advance work upon regeneration.

3. Filled (Acts 2: 4). The believers were all filled with the Holy Ghost at Pentecost, and were again and again filled with the Spirit.

II. The Necessity of Being Filled with the Holy Spirit.

1. No one has a right to do any work for Christ until filled with the Spirit (Luke 24: 48, 49; Acts 1: 8). If the apostles who had been so closely associated with Christ for three or more years needed to be filled, much more we.

2. The temporalities of the Church should be in the hands of Spirit-filled men (Acts 6: 1-3).

3. This equipment is for all believers. It is not confined to the ministry, but essential for the proper discharge of obligations in all walks of life.

III. How to Be Filled with the Spirit.

1. Must thirst for Him (John 7: 37).

2. Must come to Christ (John 7: 37). Christ is the dispenser of this priceless gift.

3. Must drink (John 7: 37). This means to take by faith one's birthright (Gal. 3: 2; cf. Acts 2: 38).

4. Love righteousness and hate iniquity (Heb. 1: 9). Sin in every form must be renounced.

5. By obedience (Acts 5: 32). There must be absolute surrender to the divine will.

6. Definite prayer (Luke 11: 13). This prayer must be exercised in faith (Mark 11: 24).

IV. The Results of Being Filled with the Spirit.

1. Under the power of a new law (Rom. 8: 2). The Holy Spirit acting in conjunction with the renewed man is able to give victory over the flesh.

2. Indwelt by Christ (Eph. 3: 17). This will result in new knowledge of Christ (John 15: 26; new love for God and men (Gal. 5: 22).

3. Supreme joyousness (Eph. 5: 19). Will enable the believer to be joyous in time of sorrow and trial.

4. Prayer and thanksgiving (Eph. 5: 20).

5. Power in working for Christ (Acts 1: 8).

6. Spirit of yieldedness (Eph. 5: 21). This will be the end of all strife. Christ is the supreme example.—P. B. FITZWATER, in *Gospel Banner*.

Lukewarmness

SCRIPTURE: Revelation 3: 15, 16.

Here is a startling statement—God is sick at His stomach.

I. WHO IS THE CAUSE OF HIS SICKNESS?

1. Not sinners.

a. He promised rest for the weary.

b. He forgave the woman taken in adultery.

2. Not backsliders.

a. He had pity for Peter.

3. A church.

a. They thought well of themselves.

b. But God is jealous.

(1) Of His name.

(2) Of His holiness

(3) Of our love.

II. WHY?

1. Not because of faulty organization.

2. Not because of sinful lives.

3. Not because of false doctrine.

4. Their service came from lukewarm hearts.

III. WHY IS HE OPPOSED TO LUKEWARMNESS?

1. It is repulsive.

a. Illustrate—a game in which neither seeks to win.

b. A half-hearted handshake.

c. Lukewarm water.

2. It robs of progress.

If you have all you want, you will not seek more.

a. Of money.

b. Of learning.

c. Of spirituality.

More hope for a praying publican than a self-satisfied Pharisee.

3. It kills power to serve.

a. Keeps others from the kingdom.

b. An engine filled with lukewarm water cannot even blow the whistle.

IV. SIGNS

1. Prayerlessness.

2. Passion for souls gone.

3. Criticalness.

4. Looseness.

V. IS THERE A CURE?

1. Yes, it is prescribed here.

a. I stand and knock.

b. If you hear and open.

"I will come in and sup with him and he with me."

2. The cause is, that He is shut out.

a. Not by sin.

b. But by unwelcomeness.

3. Cure is welcoming constant presence of Christ.
 - a. Not necessarily public altar.
 - b. Re-establishment of prayer life and Bible reading.
 - c. Love grows and heart becomes fervent.
 - d. Passion for souls revives.
 - e. Criticism vanishes.
 - f. Life becomes holy.

—EDWARD PAUL.

Pentecost

- I. THE MEANING OF PENTECOST
 1. The Spirit on them.
 2. The Spirit in them.
 3. The Spirit through them.
- II. THE MESSAGE OF PENTECOST
 1. Distinct from conversion.
 2. Intended for service.
 3. Proved by results.
- III. THE SECRET OF PENTECOST
 1. Singleness of aim, "one accord" (Acts 2: 1).
 2. Preparedness of spirit, "continuing in prayer" (Acts 1: 14; 2: 1).
 3. Willingness of life, "began to speak" (Acts 2: 4).
- IV. THE PREACHING OF PENTECOST
 1. Its matter—a personal Christ.
 2. Its matter—clearly, completely, convincingly.
- V. THE CHURCH OF PENTECOST
 1. Its life expressed—in truth, power, love, joy.
 2. Its life explained—Christ for them, a Saviour accepted; Christ in them, a Friend experienced; Christ through them, a Master manifested.—W. H. GRIFFITH THOMAS, in *Gospel Banner*.

The Blessed Man

TEXT—James 1: 1-12.

INTRODUCTION

Sketch the life of James and tell of the writing of his book.

- I. THE SUFFERINGS OF A CHRISTIAN
 1. All will suffer; trials, etc., will come.
 2. The devil's use of them.
 - Gold put in fire—purified.
 3. Trials numerous and various.
 - Need the whole armor of God.
- II. GRACES WE NEED TO EXERCISE WHILE IN TRIAL
 1. Joy; some teach to be calm under trial, but James says the Christian is to be joyful. In trials we are made more Christlike.
 2. Faith (vs. 3 and 6).
 - Belief in power and promises of God.
 3. Patience.
 - When we bear that which God allows to come upon us, and as long as He allows it to remain, with humble obedi-

ence to Him; not just bearing it, but rejoicing in it, then patience has its perfect work.

The Christian will be furnished with all that is necessary to win.

III. DUTIES WE NEED TO EXERCISE WHILE IN TRIAL

1. Prayer; not for the removal, but for graces of joy, faith and patience. Not wavering or staggering at the promises.
2. Steadfastness.
3. The wavering ones meet failures (vs. 7, 8).
 - Displease God, and bring contempt of the world.

CONCLUSION

Great blessings received: not the one who suffers, but the one who comes through victoriously. Approved by God, which should be the aim of all. God has promised this blessedness: condition—Love God!

Trials the only way to receive such a crown; a cross here, but a crown in eternity.—S. ELLSWORTH NOTHSTINE.

Prodigal Son

ILLUSTRATIVE TEXTS—*The backslider in heart shall be filled with his own ways* (Prov. 14: 14). *Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts* (Jer. 2: 19).

Let us present the Prodigal Son under three heads:

- I. GOING AWAY FROM HOME (Luke 15: 12-14).
 1. Restless.
 2. Rebellious.
 3. Roving.
 4. Riotous.
 5. Reckless.
 6. Ruined.
 7. Rejected by associates in riotous living.
- II. HOMESICK (vs. 15-19).
 1. Reflecting.
 2. Recounting—his temporal blessings at home.
 3. Regretting—the course he had taken.
 4. Resolving.
 5. Renouncing—the old life of sin.
 6. Repenting.
 7. Returning.
- III. HOME AGAIN (vs. 20-32)
 1. Recognized—by his father.
 2. Received—by his father.
 3. Reconciled—to his father.
 4. Restored—to former position of sonship.
 5. Robed—by order of the father.
 6. Ringed—by order of the father.

7. Reshadowed—by order of the father.
8. Reinstated—to his proper place at the table.
9. Rejected—by his elder brother.
10. Resurrected—"This thy brother was dead."
11. Resting—in his father's home.
12. Rejoicing—W. W. LOVELESS.

Seven Types of Humanity

(Illustrated by Elijah's experience with Ahab and Jezebel, with Obadiah, with the people, and with two schools of false prophets.)

TEXT—How long halt ye between two opinions (1 Kings 18:21).

The Seven Types Represented by—

1. *Ahab*—weakly, wicked.
As wicked as Jezebel, but cried like a baby when he got into trouble.
2. *Jezebel*—Strongly wicked.
Shamelessly wicked, and never flinched from her wicked course.
3. *The People of Israel*—weakly neutral.
When Elijah called upon them to choose between God and Baal, they answered him "not a word."
4. *Obadiah*—strongly neutral.
Proved himself (to his own satisfaction) a friend of both Elijah and Jezebel, and defended his course.
5. *The Prophets of the Grove*—weakly idolatrous.
Idolaters; but were unknown when the real testing time came.
6. *The Prophets of Baal*—strongly idolatrous.
Outspokenly for Baal, and stood their ground until finally overcome.
7. *Elijah*—out and out for the Lord.
From beginning to end he proved himself loyal to God, standing alone, and came out gloriously victorious in the end.

A Question—To which of these seven classes do I, do you, belong?

—Gospel Banner.

Co-operation Wins

TEXT—Exodus 17.

INTRODUCTION—Story of the scripture.

Introduce the subject of "Co-operation Wins."

I. OUR OPPORTUNITY.

1. Our field; the community surrounding the church.
2. Need of holiness in life and heart of humanity.
Brings to us—

II. OUR NEED

1. A church which will preach the whole gospel.
2. Consecrated teachers, singers, visiting committees.

3. Loyalty and faith to God and the church; increase our faith.

This brings to us—

III. OUR CHALLENGE

1. Seize the opportunity before us.
Work, grow, fight and shout together.
I appreciate the great privilege of being your pastor, and God's servant here.
Let us work together for victory.
2. Let us get our needs filled.
3. Stand together in every crisis; stand.
become strong fighters for God.
"Behold how they love one another."

CONCLUSION

Will we grasp our opportunity?

Will we get our needs filled?

Will we accept the challenge?

Think what we could be if all were conformed to God's will (see Eph. 3: 20).

—S. ELLSWORTH NOTHSTINE.

Three Marks of a Sanctified Life

TEXT—1 Corinthians 6:19, 20.

- I. A LIFE BASED ON DIVINE REDEMPTION
"Ye are not your own."
- II. A LIFE MARKED BY DIVINE INDWELLING
"Your body is the temple of the Holy Ghost"
- III. A LIFE GIVEN OVER TO THE GLORY OF GOD
"Therefore glorify God."

—SELECTED.

Expository Outlines

The Importance of Holiness

(1 Peter 1: 15, 16; Heb. 12: 14; Eph. 5: 25-27)

I. HOLINESS IS BEAUTIFUL, ATTRACTIVE, BENEFICIAL AND PRACTICAL

1. Definition of holiness.

a. Relative to God.

Name applied to the quality of God's moral nature. Sinlessness, purity, love, benevolence in all these phases. Permeates all of God's character and work until we can say, God is holy in all His being and manifests holiness in all His work. Holiness is the moral life of God.

b. Relative to man.

God's life and moral character transferred to man's moral character. Used to signify both a state and a life. Holiness in man is always relative while in God it is absolute.

2. Treated in general sense.

a. Holiness of heart and life.

b. Holiness is inclusive of every grace.

II. IMPORTANCE OF HOLINESS

1. It is the central theme of the Bible.

a. Displayed in creation.

(1) Declared each day's work good

and made holy or hallowed the Sabbath.

- (2) Man in the Garden of Eden was holy and enjoyed holy fellowship.
- b. Abraham was called out to be holy; "walk before me, and be thou perfect" (Gen. 17: 1).
- c. Job—Job 1: 8.
- d. Holiness displayed in the law.
 - (1) Moses was awed with it at the burning bush.
 - (2) All the types, shadows, ordinances, and ceremonies of the law typified some phase of the holiness of God.
 - (3) The priesthood typified the Priest that should come who would be holy, harmless, undefiled, separate from sinners, and higher than the heaven.
- e. The poets of Israel spoke and sang of holiness.

"Exalt ye the Lord our God and worship at his footstool, for he is holy."
"Worship the Lord in the beauty of holiness."
"God sitteth upon the throne of his holiness."
"Holiness becometh thy house, O Lord, forever."
- f. The prophets caught the vision of God's holiness.
- g. Zacharias, father of John the Baptist, saw holiness as the main provision of redemption (Luke 1: 73-75).
- h. John the Baptist testified of the work of Christ providing holiness (Matt. 3: 11, 12).
- i. Jesus prayed that the apostles and disciples might be holy. His whole teaching shows the standard of holiness.
- j. Paul wrote of it (1 Thess. 4: 7; Heb. 12: 14).
- k. Peter wrote of it (1 Peter 1: 15, 16).
- l. John wrote of it.
 - (1) Cleansing from all sin.
 - (2) Pictured in His place of holiness in Revelation.
- m. "Holy" placed as the descriptive adjective in the title of the Bible.

III. HOLINESS IS IMPORTANT BECAUSE THE CHRISTIAN CHURCH WAS INSTITUTED IN THE ATMOSPHERE OF HOLINESS, FOUNDED ON THE DOCTRINE OF HOLINESS AND COMMISSIONED TO PROPAGATE HOLINESS TO THE END OF THE AGE

1. Pentecost is usually given as the starting point of the Christian Church.
2. Pentecost and the doctrine of holiness are inseparable.
3. The whole setting of Pentecost was the fulfillment of God's plan of holiness.
 - a. "This is that."
 - b. Fulfillment of O. T. types and shadows (Heb. 11: 40).

4. The names used to designate the Church reveal the relationship to holiness.
 - a. Ecclesia—called out ones—called from, called to.
 - b. The body of Christ—Christ the Head, the Church drawing her strength and directions and plans from the head.
 - c. The Bride of the Lamb, chaste, pure, clean, prepared to go to live with the Bridegroom in the place of holiness that He has prepared.
5. History shows that the church progresses spiritually as she emphasizes holiness.

IV. BECAUSE HOLINESS IS THE CHIEF GLORY OF CHRISTIANITY

1. The God of the Hebrews and Christians is the only God that professes to be holy.
2. The Gospel of Christ, the cardinal doctrine of the Church, gives the world the only means whereby men can be made holy.
3. Christianity gives us a holy heaven, the home of holy spirits, an eternal home of holiness.
4. The saints who have made an impression on the world for Christ have been holy in their living and many of them have advocated holiness of heart as well as life. "The work of God does not prosper where perfect love is not preached."—WESLEY.

V. CONCLUSION

Since holiness is the central theme of the Bible, and the Christian Church was instituted and founded on holiness and holiness has been and still is the chief glory of Christianity, surely it is worthy of the consideration of every thinking person.—LEWIS T. CORLETT.

The Source of Holiness

(1 Peter 1: 15, 16; Hebrews 9: 11-15)

- I. HOLINESS HAS A BACKGROUND THAT IS UNQUESTIONABLE, A FOUNDATION THAT IS UNSHAKEABLE, AND A SOURCE THAT IS FATHOMLESS
 1. Surely such a doctrine that is so important has an interesting and substantial source.
 2. Mistaken source of holiness.
 - a. A new doctrine by holiness preachers.
 - b. From the creeds of certain churches.
 3. Considered from two viewpoints.
 - a. The ultimate basis or source.
 - b. The ultimate source made accessible to man.
- II. THE ULTIMATE SOURCE OF THE HOLINESS IS IN THE CHARACTER OF GOD
 1. It has its origin in the moral character of God. "I am holy."

2. The seraphim chant, "Holy, holy is the Lord God of hosts," was more than praise, it was their involuntary recognition of the nature of God.
3. God is holy in all His nature and relations.
 - a. Jesus applied the word "holy" to the Father (John 17: 11).
 - b. God ascribes holiness to Himself (Lev. 11: 45; Lev. 21: 8).
 - c. "Wherever God is there is holiness; whatever portrays God, that is holy. The spot where He manifested Himself to Moses in the burning bush was holy ground hallowed by the approach of the Holy Ghost. The day dedicated to Him is a holy Sabbath, hallowed by the word of the Holy God. The place where He lives is a holy heaven—for it is the home of the Holy God; the place where His temple stands is a holy hill, for it is the house of the Holy God. The Spirit sent from God is the Holy Spirit, the seed conceived by God is the Holy Christ Jesus. The revelation inspired by God is the Holy Scriptures, the commandments uttered by God are the holy commandments, the heart where God dwells unrivaled must be a holy heart."

4. God is holy in His nature and essence. God is holy in all His works. God holy in His dominion and government. In all His relationships with man. God will be holy in all decisions of judgment.

II. THE FOUNTAIN SOURCE MADE ACCESSIBLE TO MAN

1. The holiness of God from the negative phase holds man at a distance.
 - a. The holiness of God consists of an absolute approbation of righteousness coexistent with an absolute abhorrence of sin.
 - b. The higher vision one has of the holiness of God, the darker and more dismal is sin.
 - c. Thus man was held back from God by the holy abhorrence of sin.
2. Man could not raise himself to God's holiness.
 - a. This had been tried through the law but did not succeed (Rom. 8: 1-3).
 - b. Personal experience of all ages testified of the condemnation of sin and the separation entailed.
3. The positive angle of the holiness of God, that of love and benevolence, made Him yearn to help His fallen creation (John 3: 16).
4. God bridged the gap and made holiness accessible through the Gift of His Son.

- a. Through His life and death, atonement was offered whereby man could draw nigh to God (Heb. 10: 19-22).
- b. Christ stated through prayer and discourse that this was the reason for His coming (John 17).
- c. Paul stated it (Eph. 5: 25-27; Heb. 13: 12).

IV. MAN IS LEFT IN THE POSITION OF BEING ABLE TO COME BOLDLY TO THE THRONE OF A HOLY GOD TO BECOME A PARTAKER OF HIS HOLY NATURE AND ENJOY HOLY FELLOWSHIP AND FINALLY BE TAKEN TO A HOLY HEAVEN.
—LEWIS T. CORLETT.



The Necessity of Holiness

(Rom. 8: 1-11; Rom. 5: 11-21)

I. HOLINESS, WHEN CONSIDERED FROM MAN'S CONDITION, BECOMES AN ABSOLUTE NECESSITY

From now on the messages will deal with holiness as related to man, in experience, growth and destiny.

II. HOLINESS IS A NECESSITY TO SOLVE MAN'S PROBLEM

1. Man as a race has only one problem.
 - a. Universal problem irrespective of clime, color, or nationality.
 - b. The sin problem.
2. In order to understand the sin problem we must first consider man as God's creation.
 - a. Created in the divine image.
 - (1) Personality.
 - (2) Moral likeness—holiness.
 - (3) Both of these were relative in relation to God the Absolute, same in quality but inferior in quantity.
 - b. Man was created with moral sovereignty.
 - (1) Power of choice.
 - (2) Power of creation.
 - (3) Naturally demanded a period of probation.
 - c. Man was placed in a world free from the physical effects of sin. Everything external conducive to holiness.
3. Must also consider what man lost in the Fall.
 - a. Did not lose personality.
 - b. Did not end the probationary period.
 - c. Lost his standing before God—changed from an obedient child to a rebel—from a citizen to an alien.
 - d. Lost his relationship with God—life severed, lost fellowship.
 - e. Did not lose all the moral likeness to God still had the faculties necessary to be like God morally, but they were deprived of the spiritual life of God.
 - f. Became both sinful and a sinner. Attitudes, motives, and deeds were against God. Motivating life, self life corrupted.

4. Holiness is necessary to get man out of this sinful condition and state.
 - a. Man lost holiness and became depraved so the only way he can have his moral nature renewed is by receiving holiness again.
 - b. In the fall man was deprived of spiritual life and his relation to God was severed. The only way that this can be restored is by the life of God being imparted or implanted in man's nature. The life of God is holiness.
 - c. Preceding outline showed that it was the positive side of holiness that caused God to provide the way of redemption and restoration and made the overtures of mercy.
 - d. Holiness is not a mere doctrine, it is the name applied to the moral life of God—thus the answer to death caused by the incoming of sin can only be the life that has never felt the touch of sin, that of the God-man (2 Peter 1: 3, 4).
 - e. Impartation of divine life makes the person a child of God, restores him to divine favor and renews the fellowship broken by sin.
 - f. The steps in the process will be developed in later outlines.

III. HOLINESS IS A NECESSITY TO SATISFY MAN'S CAPACITY AND TO CAUSE HIS WHOLE BEING TO WORK IN A HARMONIOUS RELATIONSHIP

1. Man was made holy. All his faculties were made with the idea in mind that they were to function in holiness.
 - a. The normal state of the first man was holy: his motives were holy; his thoughts were holy; his fellowship was holy; his life was clean and holy.
 - b. Man's faculties, spiritual, mental and physical, demand an atmosphere and life of holiness in order for them to function to the highest degree of efficiency and satisfaction.
2. All the discord in man's life is caused by the lack of holiness.
 - a. That is not stating that if a person is sanctified wholly all will be harmony. Holiness will not be completed in its entirety until glorification.
 - b. Sin is the absence of holiness and sin in the life is like grit in the cylinder oil of a car, causing the car to function improperly, or water in the gasoline or a short in the wiring.
3. Holiness is an absolute necessity to enable mankind to reach the highest degree of efficiency in any realm.
 - a. Man may accomplish a degree of efficiency in a realm but he would do better if he is holy in heart and life.

- b. Especially is this true in the great art of living.
- c. Holiness has a creative power or a stimulating energy that arouses, awakens, encourages, inspires, enlightens, actuates, and motivates the faculties of man.

IV. NECESSARY TO OBEY THE COMMANDS OF GOD (1 Peter 1: 15, 16; 1 Thess. 4: 3; Heb. 12: 14; Eph. 5: 25-27)

V. MAN WILL ALWAYS LIVE BENEATH HIS HIGHEST AND GREATEST PRIVILEGES AND ABILITIES WITHOUT HOLINESS.—LEWIS T. CORLETT.

Prayer Meeting Suggestions

Studies in the First Epistle of Peter

Frequently a pastor desires to use a series of prayer meeting messages from one book of the Bible. Here are eight outlines for suggested studies on the First Epistle of Peter. Much interest may be created among the members of the church if special announcement of the series is made and if the people are encouraged to read the epistle before attending the services.

It is essential that the pastor familiarize himself with the message of this book. He should read it several (from six to ten) times until the whole message of the book stands out in his mind. Since in such a study only the high points of the book will be emphasized, and the study series is not to become so long that the people lose interest, care must be exercised not to become lost in the details of the message. It is not necessary to say something about every verse or statement in the letter; some of the more detailed points may be reserved for separate messages or sermons later.

The general theme of the book seems to be:

CHRISTIAN VICTORY IN SUFFERING

There is no more appropriate message for this day of war and trouble than one of this nature. As the study proceeds keep in mind the trouble and sorrow brought to your own people by their everyday experiences, the war, etc.; and relate the general theme of the book to each particular message.

The thought of suffering stands out in the book. The word "suffer" in some of its forms appears in First Peter at least sixteen times; eight of these are related to Christ and His sufferings, and eight are related to the sufferings of Christians.

In this first study let us note:

I. THE BACKGROUND OF THE BOOK

Study the foreword given in any good commentary before comments are given on the message. It will reveal the condition of the world and of the people to whom the message was addressed.

II. ADDRESSED TO "THE STRANGERS SCATTERED THROUGHOUT . . ."

They were exiles of the dispersion, Christian refugees who by persecution were living as foreigners in that section of the world commonly known as Asia Minor—Pontus, Galatia, etc., were provinces of western Asia (look them up on some of the maps in the back portion of most Bibles).

III. THE WRITER, PETER, AS APOSTLE OF JESUS CHRIST

He himself was a refugee, a fellow sufferer with these Christians to whom the letter is addressed. He was not in any of the provinces of western Asia herein mentioned, but he was with the church in Babylon (ch. 5: 13). So he knew of the troubles and sufferings of the exiles or refugees by his own experience.

IV. THE PURPOSE SEEMS TO BE SUGGESTED IN ch. 5: 12

"I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand." No matter where they were, in Asia or Babylon, under what circumstances they lived, or what the burden of their sufferings; the "true grace of God" furnished the foundation for their standing.

The method he used is by "exhorting" and "testifying." The "exhorting" was his privilege as an elder; the "testifying" was his privilege because of personal experience, he was a fellow sufferer.

V. THE INTRODUCTION (ch. 1: 1, 2)

1. They were strangers, scattered through these particular provinces—so they appeared to be from the human point of view; but they were "elect . . . of God" from the spiritual point of view.
2. Their election was:
 - a. According to the foreknowledge of God the Father.
 - b. Brought about "through sanctification of the Spirit."
 - c. "Unto obedience to Jesus Christ and to be sprinkled with his blood" (Goodspeed).
3. The salvation.
 - a. "Grace—the rich favor of God in salvation and in His continued blessings—unto you."
 - b. "And peace—a state of heart individually, and a condition of life among the saints—be multiplied."

SECOND STUDY

The Blessing of Salvation

(Ch. 1: 3-5)

In the midst of their exile and suffering Peter would have them consider the blessings of salvation. We too should consider these in this our day of trouble. Let us note the blessings salvation had brought to them:

I. NEW LIFE IN CHRIST

They were "begotten . . . again."

How? "According to his abundant mercy"—the new life, a spiritual life, they possessed, was a gift through the mercy of God.

II. NEW HOPE POSSESSED THEM

Their old hopes of a restored Israel as a nation were gone. Through Christ and His mercy they had been begotten again to a "living hope." Not only a present or momentary hope, but to "a life of hope" (Moffatt)—living continually in that hope. How blessed is this living hope. The basis of this life of hope is "by the resurrection of Jesus Christ from the dead."

III. NEW INHERITANCE

Their old inheritance was lost, they had been driven from their homes for their witness to Christ, they were refugees; but they were not without an inheritance. Their new life in Christ, their living hope was unto an inheritance.

1. This new inheritance is "reserved in heaven" (kept safe for you in heaven—Goodspeed). This could not be taken from them as their earthly inheritance had been.
2. It is incorruptible (unscathed, imperishable).
3. It is undefiled (unsullied, inviolate).
4. It fadeth not away (unfading).

IV. NEW SECURITY

1. "Kept by the power of God"—guarded or garrisoned by God's power as a king would garrison a position by his strongest armed guard.
2. Through what were they kept or garrisoned? Through faith—not by feeling, by struggling, but by faith.
3. How long were they to be kept? Unto the final salvation, of which they were now enjoying an earnest, or an initial experience—"Unto salvation ready to be revealed in the last time."

V. THESE FACTORS PETER CONSIDERED WERE CAUSE FOR PRAISE TO GOD

"Blessed be the God and Father of our Lord Jesus Christ, which . . . hath. . ."

THIRD STUDY

Safe in the Test

(Ch. 1: 6-12)

I. AS REFUGEES, THEY WERE EXPERIENCING MANIFOLD TEMPTATIONS OR TRIALS

1. Suffering, sorrow, distress were their lot. Relate this thought to some present-day experiences.
2. These sufferings may bring heaviness for a season. This heaviness is consistent with full salvation (see Isaiah 50: 10). This heaviness is but "for a season"—a passing moment.
3. These sufferings, trials or tests were designed by their enemies as persecutions to defeat and destroy them; but in reality God saw them as the proving of their faith (to prove your faith is sterling—Moffatt). This proving of

their faith was a very precious thing—"more precious than of gold that perisheth, though it be tried with fire." Their standing in these tests and sufferings "might be found unto praise and honour and glory at the appearing of Jesus Christ."

II. IN TRIALS THEY WERE REJOICING

1. They were rejoicing greatly in the blessing of salvation, even in the midst of their trials and sufferings, "Wherein ye greatly rejoice" (v. 6).
2. They were rejoicing because of their relationship with Christ (vs. 8, 9).
 - a. They had received the end of their faith, the salvation of their souls (v. 9).
 - b. This salvation was through faith in the unseen but greatly loved Christ (v. 8).
 - (1) The unseen Christ was real to them.
 - (2) They had a sincere love to Christ.
 - (3) They had a deep undertone of joy in spite of suffering. "Believing, ye rejoice with joy unspeakable and full of glory."

III. THIS SALVATION WAS OF INTEREST TO OTHERS

1. It was the object of the search of the prophets (vs. 10, 11).
2. The interest of the angels (v. 12).
3. But they (and we) were its blest recipients (v. 12).

Emphasize in closing the place of rejoicing and victory even in the midst of severe trials and suffering which test our faith. We by faith in Christ may be safe in the testing times.

FOURTH STUDY

The Confidence of Salvation

(Ch. 1: 13-25)

I. THERE IS A CONFIDENCE OF THE FINAL OUTCOME OF GRACE

"The grace that is to be brought unto you at the revelation of Jesus Christ" (v. 13).

1. Because of this confidence they were to "gird up the loins of your mind"; brace up your minds—(Moffatt); prepare your minds for action (Goodspeed).
2. They were to be sober; Keep cool—(Moffatt); with perfect calmness (Goodspeed).
3. They were to hope to the end (fix your hopes upon—Goodspeed); put your hope for good and all in the grace, etc.—Moffatt.

II. THIS CONFIDENCE ISSUES

1. In obedience (v. 14).
2. In holiness . . . in all manner of conversation or living (vs. 15, 16).
3. In practical results in Christian relationships (v. 22).

III. THIS CONFIDENCE IS BROUGHT BY

1. Redemption through the blood of Christ (vs. 18, 19).
2. A faith and hope in God and not in the corruptible things, etc.

IV. THIS CONFIDENCE IS FOUNDED UPON GOD'S WORD

1. It liveth and abideth forever (v. 23).
2. Endureth forever (v. 25).
3. Had been preached to them—it was theirs through their receiving of it (v. 25). Such confidence in Christ and His Word assures them of Christian victory in the midst of their suffering.

FIFTH STUDY

The Spiritual House

(Ch. 2: 1-25)

I. CHRIST

1. The chief corner stone (v. 6).
2. Redeemer (v. 24).
3. Shepherd and Bishop (Guardian) (v. 25).

II. BELIEVERS

1. Living stones (v. 5). To whom Christ is precious (the preciousness).
2. Chosen generation (chosen or elect race) (v. 9).
3. Holy priesthood (v. 5); royal priesthood (v. 9).
4. Holy nation (v. 9).
5. A peculiar people (a people for God's own possession—R. V.) (v. 9).
6. The people of God (v. 10).
7. Strangers (sojourners) and pilgrims (v. 11).

These facts stress not only the personal relationship of believers in the spiritual house to Christ, the Chief Corner Stone (they having tasted that the Lord is gracious, v. 3); but especially do they emphasize the union of believers with Christ and with each other in the spiritual house. Paul called this spiritual fact, "the unity of the Spirit" (Eph. 4: 3). The members of this spiritual house or brotherhood were passing through trouble and suffering, but Christ, the Chief Corner Stone, was precious to them in the midst of it all.

III. ACTIVITIES

1. Spiritual.
 - a. Growth, by desiring and using the sincere milk of the word (v. 2).
 - b. Offering spiritual sacrifices (v. 5); see also Heb. 13: 15, 16.
 - c. Showing forth the praises of Him who hath called you out of darkness into His marvelous light (v. 9).
 - d. Follow Christ's example in suffering (vs. 21-23).
2. Conduct.
 - a. Laying aside all malice, etc. (v. 1).
 - b. Chaste living, honest conversation or conduct (vs. 11, 12).
 - c. Subjection to God-ordained government and respect for officials and masters (vs. 13-18).

- d. Suffering patiently for Christ's sake (vs. 19-23).

Note—The ever-present temptation to a preacher in a lesson of this kind is to become lost in details. This temptation may be overcome by a mere mention of these details and by resolutely staying with the main points. The chief emphasis seems to be that if Christ, the Chief Corner Stone suffered, the spiritual house (believers in Christ) will also suffer, but in the suffering He is precious to them and He is their example.

SIXTH STUDY

Christ the Lord of Life

(Ch. 3: 1-22)

The central emphasis of this chapter seems to be verse fifteen, "But sanctify the Lord God in your hearts: . . ."

The use of the word "sanctify" here does not mean primarily the work of God in the believer's heart in purity as generally the word is used. This sanctification is our work, something we do for Christ—we sanctify Him in our hearts as the Lord of our lives, put Him as the central factor of life, give to Him the supreme reverence of our lives. In the strictest sense, our ability to sanctify the Lord God in our hearts as here suggested, is due to the fact that He has sanctified our hearts or made us holy. When He is made the Lord of our lives, to suffer for Him is a joy, as Peter says, "Happy are ye" (v. 14). To sanctify the Lord God in our hearts is the secret of having victory in the midst of suffering or other severe experiences of life.

WHEN CHRIST IS THE LORD OF LIFE

- I. THERE IS A DESIRE TO PLEASE HIM (vs. 1-7)
 1. In home relationships (vs. 1, 2; 6, 7).
 2. In the spirit of our hearts as well as in outward adorning (vs. 3-5). (The primary emphasis here is on the positive fact, "let it be the hidden man of the heart" (v. 4); the secondary emphasis is upon the negative phase, "Let it not be" (v. 3).
- II. BY BEING A BLESSING TO OTHERS (vs. 8, 9)
 1. Being of one mind (v. 8).
 2. Avoiding the rendering of evil for evil (v. 9).
 3. Blessing others—"Contrariwise blessing" ("you must bless people"—Good-speed). "That ye should inherit a blessing." The basis of inheriting a blessing is by blessing others (v. 9).
- III. BY FOLLOWING GOODNESS (vs. 13-18)
 1. Following that which is good (v. 13). No matter what are the designs of evil, or how fierce the persecution may be, nothing can hurt or harm us in our spirits if we follow the good.
 2. There is joy or blessedness in following goodness even if we must suffer for righteousness' sake (v. 14).

3. We have a reason for our hope (v. 15).
4. We possess a good conscience (v. 16).
5. There is a consciousness of Christ's fellowship in our suffering or living (v. 18).

(There is no need to speculate on the interpretation of verses 19-22 in this series of studies. Answers to your questions about these verses may be found in any good Bible commentary.)

SEVENTH STUDY

Partakers of Christ's Sufferings

(Ch. 4: 1-19)

The central verse of this chapter seems to be verse thirteen, "Rejoice, inasmuch as ye are partakers of Christ's sufferings." To relate this study to the theme of the book "Christian Victory in Sufferings," briefly summarize the situation of the people to whom the message was addressed as presented in the first study of this series.

Let us note some facts that enter into the secret of victory in suffering:

- I. TO BE ARMED WITH THE MIND OF CHRIST (vs. 1-6)
 1. His mind was to do the will of God as suggested in v. 2.
 2. Their having the mind of Christ had changed their lives (vs. 3-5). This change had become the cause of their suffering, "speaking evil of you."
- II. THE PROMISE OF THE END BEING AT HAND (vs. 7-14)
 1. The promise of the future, the end, being turned upon the present day of suffering gave suffering real meaning. If we suffer for nothing worth while, if there is no future benefit from suffering, it is hard to bear; but if the light of the future shows our present suffering to be worth while, if it is for Christ's sake, we can rejoice in the midst of all.
 - a. This promise demanded something practical of them (vs. 7-11). Since the end was at hand, they were to:
 - Be sober.
 - Watch unto prayer.
 - Have fervent charity.
 - Use hospitality.
 - Be good stewards of the manifold grace of God.
 2. The promise declares a glory to be revealed (vs. 12-14). Sufferings were not peculiar to them, others were experiencing them also—their sufferings were intense "fiery trials" (v. 12). Since now they were suffering with Christ they had the promise of being "glad with exceeding joy" when "his glory shall be revealed" (vs. 13, 14; see also 2 Cor. 4: 17, 18).
- III. THE CONFIDENCE OF GOD'S KEEPING POWER (vs. 15-19)

Particularly as stressed in verse 19.

EIGHTH STUDY

Christian Exhortations

(Ch. 5: 1-11)

The central verse of this chapter seems to be verse 10, "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Note the exhortations:

I. TO ELDERS—THE SPIRITUAL LEADERS

1. His own testimony (v. 1).
 - a. "Whom am also an elder."
 - b. A witness (one who saw) the sufferings of Christ. Peter does not use the word "cross" as does Paul; Peter's word is always "sufferings" for his being an eyewitness of those scenes of the cross had indelibly stamped upon his mind how Jesus suffered.
 - c. A partaker of the glory that shall be revealed. At present he was sharing in Christ's glory; he had now a foretaste, an earnest, "of the glory that shall be revealed."
2. Exhortations to elders.

- a. Feed the flock—be shepherds to your flock.
- b. Note the contrast in the manner in which oversight of the church is exercised. The one without a shepherd heart will be pressed into his service by constraint; the true shepherd will do it willingly. One will seek remuneration chiefly, serving for filthy lucre (base profit, Moffatt); (base love of gain, Goodspeed); the other will serve with a ready mind. One will be a lord over God's heritage; the other will be an example to the flock. The true shepherd will "receive a crown of glory" when the chief Shepherd shall appear (v. 4).

II. TO THE YOUNGER (v. 5)

Be subject to the elders, their spiritual leaders (see also 1 Thess. 5: 12, 13).

III. ALL OF YOU (v. 5)

1. Be clothed with humility (vs. 5, 6). (Indeed you must all put on the apron of humility to serve one another, Moffatt). Is this not an intimation that Peter did not forget the lesson in humility taught them by Jesus (John 13: 1-20)?
2. Casting your care (anxiety) upon Christ, etc. (v. 7). In the midst of their sufferings and trouble they were not to be fearful and anxious, they were to cast it all upon Christ who cared for them.
3. Dealing with the devil (vs. 8, 9). He comes as a roaring lion; also by many other means of attack to defeat God's children.
 - a. Be sober (keep cool, Moffatt); be

vigilant (be awake) (v. 8).

- b. Resist steadfast (keep your foothold, Moffatt); in the faith (resist him and be strong in the faith—Goodspeed) (v. 9, see also James 4: 7).
 - c. Others are also his victims, sharing similar trials and sufferings (v. 9).
- #### IV. THE PURPOSE (OR END) OF SUFFERING (v. 10).
1. Sufficient grace for all trials in the God of grace (see 2 Cor. 12: 9).
 2. The results or benefits of sufferings; through it God:
 - a. Makes perfect, that is, whole or complete in spiritual manhood or Christian character.
 - b. Stablishes, strengthens, settles. J. H. Jowett calls these "architectural metaphors . . . 'established' every layer firmly and securely based. 'Strengthened,' splendidly seasoned, with no danger of splitting or warping. 'Settled,' the entire structure resting evenly, comfortably, upon the best and surest foundation."
 3. The glorious call—"Called us unto his eternal glory" (who through your union with Christ has called you to eternal glory—Goodspeed).—MANAGING EDITOR.

Recent Sermon Themes

"Christ and Human Destiny" (Rev. 5: 9), by Dr. William T. Lytle.

"First Things First" (Deut. 12: 13, 14) and "Fag-end Religion" (Jer. 8: 20), by Dr. Scott Withrow.

"Strength in Unity" (Acts 2: 46), by Rev. Lester C. Taylor.

"Education and Labor" (2 Tim. 2: 15), by Dr. Samuel M. Laing.

"The Beginning of Knowledge" (Proverbs 1: 7), by Rev. W. Scott McMunn.

"The Right to Think" (Nahum 1: 9), by Rev. David S. Oyler.

"Divine Illumination" (Psalm 119: 130), by Dr. J. M. McCalmont.

"Some Things of Which We Are Persuaded" (Hebrews 6: 9), by Dr. James A. Pollock.

"Christianity's Effect on Society" (Philemon 8 and 9), and "Breaking Idols" (2 Sam. 5: 21), by Rev. Edwin W. Norton.

"The Christian at Work" (Ephesians 6: 6, 7, 8), by Dr. R. W. Gibson.

"The Blackout Verse" (Psalm 57: 1), by Rev. G. Raymond White.

"Two Competing Forces" (Acts 7: 59), and "Firing Our Enthusiasm," by Dr. R. W. Gibson.

"Childhood a Prophecy" (1 Samuel 3: 20), by Dr. D. H. Hammond.

"The Investment of Truth" (Luke 19: 23), by Dr. A. K. Stewart.

"We Dare Not Neglect the Children" (Deuteronomy 4: 40), by Dr. A. E. Kelly.—*The United Presbyterian.*

ILLUSTRATIONS

By Basil Miller

The Rich Man's Lament

"Think of the difference!" cried the dying rich man who had received news of a pious poor man's death.

"The difference?" asked the minister.

"Yes, he died rich in faith and is going to his treasure. But I must leave mine."

The Cost of One Sin

"That one sin," cried the young man on the platform of a church in Sacramento, California, "cost me my soul."

A revival was being conducted by Holland London, then a youth evangelist, who before he was twenty-five had spoken in practically every state in the nation. Rev. I. W. Young was the minister of the church and during the revival when an altar call was being made, a gospel worker asked the young man to give himself in surrender to God.

"I have one sin I can't give up," said the youth and left the building.

He fought it out that night with God and lost.

The next evening at the close of the service, he asked permission to speak.

Confessed he, "Last night God called, and I held up the one sin I could not give up. That one sin cost me my soul. I'm as sure of eternal damnation right now as though I were already damned."

Fanny's Hands

"I am the boy," cried a man who had sprung to his feet in St. Louis just after Ira D. Sankey had finished singing that noble song, "Rescue the Perishing."

Said Sankey, "Years ago Fanny Crosby, the blind song writer, went to the Jerry McAuley Mission in New York City, and asked if there was a motherless boy in the audience."

Back in the rear a little fellow came forward, and the great Fanny laid her tender hands on his head and then kissed him.

"Then Fanny," continued Sankey, "went home and wrote that song, 'Rescue the Perishing,' from the inspiration of the meeting."

Sankey finished telling the story in the St. Louis mission and then a man got up and told the story.

"I am the boy she kissed that night. I never was able to get away from the impression made by that touching act, until I became a Christian. I am now living in this city with my family, am a Christian, and am doing a good business."

The results of a tender act of compassion are inestimable. A kind word, spoken in charity, will start echoes rolling that will strike the hilltops of eternity and reverberate throughout all eternity.

The Tootin' End

"Praise the Lord," shouted Tom Mason, who with J. L. Logsdon was conducting a revival meeting in Indiana.

Things had been tight during the meeting. Crowds small; little attention and less effects. Practically no results. Poor location and all that goes to tangle a meeting in the wires of failure.

"I don't see anything to shout over," returned Logsdon, "for it looks like we are coming out at the little end of the horn."

"Glory to God!" said Tom. "That's the tootin' end."

When God is in it, it is all right to come out at any end of the gospel horn.

Joshua's Long Day

A Yale professor, an accomplished astronomer, made the discovery that the earth was twenty-four hours out of schedule.

Professor Totten, a fellow instructor at Yale, challenged the astronomer to begin at the first chapter of Genesis and read until he found the missing time.

The professor read up to the account of Joshua's long day, and being skeptical he began checking his figures and found at the time of Joshua there were only twenty-three hours and twenty minutes that had been lost in the earth's schedule.

Here he had found a mistake of forty minutes and the man went to Professor Totten and said, "The Bible is not the Word of God for I have found an error of forty minutes in it."

Said the believing professor, "The Bible does not say twenty-four hours, but about the space of a whole day. Start reading and see what else you can discover."

So the unbelieving instructor began his reading at Joshua's long day, and read on until he came to the story of Hezekiah's sickness in the time of Isaiah. God promised the king fifteen years more of life,

and to confirm this promise God told the king to go into the garden and watch the shadow of the sundial turn back ten degrees.

Ten degrees on the sundial, according to the skeptical tutor, equals forty minutes!

And here he had found the missing twenty-four hours. Immediately he laid aside the Bible and worshiped its Author, saying, "Lord, I believe."

Past Redemption Point

"I stood there and saw it," said an evangelist.

"And so did I," I echoed.

"There it was," he went on, "in bold letters reaching out by the banks of Niagara River, saying, 'Past Redemption Point!'"

Many were the tales they tell and I have read (as well as written and rewritten) of those bold men who took their boats down the Niagara River to that particular spot, thinking that at any moment they might be able to turn back and row to the bank and life.

Instead the swift currents of that rumbling river that ends in the Niagara Falls sucked the helpless skiffs and canoes and rowboats into the wild and tumbling current. Men pulled on the oars but the current pulled on the boat, finally to win in this tug-o'-war and the boats with their rowers shot over the falls to end in destruction in the rapids below.

So on the River of Life there is a point marked as Past Redemption Point. We sail our barques wildly and ragingly without consideration of contents and endings. We go wildly along toward the end of the rapids where we think there is hope of turning to the shores. But we are beyond the Past Redemption Point, and the ending is certain.

Beware, my friend, lest you too pass this point on Life's River and be eternally destroyed.

Innocence and Vice

"Will you sit as a model for Christ?" Leonardo Da Vinci asked one Pietro Bandenello, whom he had searched long to find.

Da Vinci was painting his famous masterpiece, "The Last Supper," and wanted a person who portrayed innocence and virtue to sit as Christ while he painted the picture.

Pietro consented for a price to sit for Christ as the master artist painted his picture.

When the picture was finished, Leonardo lost track of Pietro. Meanwhile he completed the rest of the portraits of the apostles until he came to Judas. Again the master painter began a search for one who would represent this lost son of perdition.

He searched long and diligently finally to locate a man who he thought might look like the incarnation of evil that the artist believed Judas to portray.

"Will you sit for me," asked the artist of the man, "as I paint Judas?"

The man consented for a price and remained faithful to his task until the work was completed.

"And do you not recognize me, master?" asked the Judas-representing man.

"No, I do not recall having ever seen you."

"I am Pietro Bandenello!"

Then it flashed upon Da Vinci—the man who had sat for the portraiture of Christ was also his Judas!

Sin had wrought the change. Sin wrecks the human features beyond recognition. Sin warps the human body until it looks less like a man than a demon. Sin takes virtue and turns it into vice, innocence into impurity. What sin touches it ruins.

The Deacon's Advice

"When Jesus kin look down into yer heart and see that everything is on His side then you kin say, I've got a pure heart."

God at Gettysburg

The first day of the battle of Gettysburg the Union forces were pounded into a fishhook. The Confederates enveloped them like a horseshoe. Longstreet and Ewell were to have attacked on either side of the Union forces and thus crush the Union forces like an egg shell.

Longstreet's bombardment began, and he kept at it for hours. Yet Ewell for some mysterious cause held his fire so long that Longstreet was finally defeated. Said Ewell in his official report, "The wind was so peculiar I could not hear Longstreet's bombardment and didn't know he was attacking until it was over."

Historians tell us that had Ewell heard the bombardment and started his attack at the same time the Union forces would have been defeated and the Civil War would have been over.

Instead of there being a united nation the South would have seceded from the Union and slaves would still be held.

"Hath the wind a father?" asks the Bible.

Who caused that peculiar condition to exist in the atmosphere that the bombardment of cannons of an army could not be heard by another army a short distance away?

It was God "who doeth wonders." Writes Dr. E. E. Helms, "God sent that peculiar wind, that the government of the people, by the people and for the people might not perish from the earth."

"I Only Brought Eleven"

"Well, I do hope the men soon come with the corosal palms, for I am all through decorating the church for Christmas with the exception of placing the palm leaves around," mused the missionary, with his hands on his hips, contemplating his handiwork in the church.

"Let's see. I can place a palm leaf in between each one of the studs and, perhaps, all across the front of the church, if they bring enough. Of course that will take about fifteen and I don't see how the two can carry more than five each, since the leaves are so large and heavy. But it's a good thing they are so big because they will reach to the ceiling without any trouble. H-m-m. Wonder how high the ceiling is. I guess that it is about twelve feet. Well, the palm leaves will reach without any trouble, for they must be from twelve to fifteen feet long. I suppose—"

But further musings were cut short by the sound of swishing along the road and the sidewalk in front of the chapel. The door swung open, and in struggled one of the brethren loaded down with corosales until he could hardly be seen. The leaves at the base were quite thick and around three feet wide, and some fifteen feet long. The brother dropped them on the floor and wiped the sweat from his brow.

"My, they are pretty," I said. "How many did you bring?"

His feet sort of shuffled and he dropped his head a little—I thought he was embarrassed.

"I only brought eleven," he said apologetically, but quickly added, "It was because the road was so bad that I couldn't bring more." (It was then I realized that he was not embarrassed, but ashamed for thinking he had not brought enough.)

"And how bad was the road?" I asked him.

"Oh, the mud was up to my knees in many places," he responded. (I had just passed over the road a few days before and it was quite bad then, and in the meantime it had rained quite a bit, so I knew he wasn't lying.)

I looked at his legs—his pants were wet and muddy up to his knees. His shoes were caked with mud and gaping open, his shirt was bathed with sweat.

"How far did you have to carry these?" was my next question.

"About three miles," he said. And then, as though to be sure I did not think he was

lazy, he added again, "But, if the road hadn't been so bad, I could have brought more."

While still talking, the pastor of the church came in also loaded down with corosal leaves. His pants too, were caked with mud to his knees, his shoes wet and muddy, and his shirt bathed in sweat also.

I did not question him, for already my heart was stirring inside. Here were two men who did not count it hardship to wade through mud up to the knees for three miles loaded down with leaves, in order that God's house might have plenty of decorations for Christmas, and be not only presentable, but pretty. Had I complained about practicing the kiddies? Had I thought the getting up of the program a bit monotonous? Had I become weary in well-doing? The sight and thought of those two faithful, self-sacrificing, uncomplaining brethren made me determine that I would not count my duties hardship, that I would do them with joy as unto the Lord.

I wonder how many times we complain when there are others who "hoe a much harder row than we do." Would I have been willing to have changed places with these brethren? Would I have waded through three miles of mud loaded down with leaves in order that the house of God might be decorated? O God, help us to stir from our ease and serve Thee with a whole heart, fervently performing our duties as unto Thee!

I left the chapel with those words ringing in an apologetic tone in my ears, "I only brought eleven." They no longer ring in my ears, but they are still echoing in my heart!—HAROLD HAMPTON, missionary in Salama, Guatemala.

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It so happened that one who heard and received the gospel message was a leper girl, 19 or 20 years old, who lived in the village, though neither I nor the native workers knew anything about her. The people fear that dread disease so that they put anyone who has it out of the village. Thus the girl lived alone in a little bark and bamboo hut about a quarter of a mile from the village. Of course the joy of salvation flooded the poor girl's soul, and she was happy indeed; but her body was in wretched condition. One day she got to thinking about God's love and power, and thought to herself, "I wonder if He couldn't make my body well." She asked Him, and the Lord heard her and *did heal* her.

From that day on the disease subsided until one morning she awoke to find that

the last trace of leprosy had disappeared. Of course, she was thrilled and ran into the village to tell everybody, but the heathen ordered her out. Finally, she was able to prove to some of the people that she was really well, and they saw that the skin had closed over where the sores had been. I was not there at the time, nor was any native worker, but when I did get there two weeks later, that entire village had come to believe. They could all sing the song we had taught the little group of original believers; they could all pray and testify. I was happy indeed, particularly because all this had come about while there was no outside help at all. That village is today one of the strongholds of Christianity in West Borneo, and the people know that it is God and not a white man who has power.—*The Alliance Weekly*.

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Fifty Years a Buddhist Chang Ching Feng Finds Christ

"My mouth is filled with blessing, my heart is fully satisfied. Peace passing all understanding is mine, since I found my Savior. I have been deceived for many, many years, now overflowing blessings are mine." This glad testimony came from dear old Mr. Chang in the gospel tent the morning following his seeking the Lord in the service the night before. He ran well for a season. The tempter came. Sickness came to the home, and his son sickened and died. Then a Niagara of temptations flooded him as unnumbered friends and relatives—like Job's comforters came to "explain" the why of the death of his son. Overcome with sorrow, the easiest way seemed to be to listen to these, and so he absented himself from meetings, and returned to his Buddha! And yet no real peace was found. Then "face" entered into his thinking, as he said to himself, "They will not welcome me at the Christian services any more, for I have turned away from Jesus." All the while prayer was being made for this man.

But one night he was in Hsu Ts'un still about three miles from his home. It was dark. He was too tired to try walking home, being near seventy, and wondered where he could spend the night. "Go to the mission." came to his mind, but the tempter said, "No, not there." The struggle was on and finally he determined he would go regardless of "face." The workers received him so cordially his heart was deeply touched. In the evening prayers, God moved upon his heart, for one prayed in tears for his restoration. He began attending services regularly and prayed through to full restoration.

Returning to his home, the change in the life was so noticeable that others were moved upon by the Spirit. Everything

that had to do with the worship of the Buddha was taken away, and over one hundred different books of that teaching, certain charms, etc., were taken to the mission to be destroyed. One by one he began bringing others to Jesus until more than thirty have repented. Now a weekly prayer meeting is held in his home. He is especially interested in reaching those of his former vegetarian sect whom he hopes to persuade to forsake their idols and turn to the Lord.

Fifty years a Buddhist—now an exemplary follower of Jesus, the Christ, praise ye the Lord.

Recently in this city of Tientsin, I referred to this brother, C. F. Chang, and one of the seminary students who lives about three miles from him, added his word of testimony. "Yes, it is wonderful what the Lord has done for him, for his testimony in all that section is being greatly blessed to the salvation of others."—REV. CECIL W. TROXEL, D.D., in *Call to Prayer*.

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San Jeronimo, Guatemala, is a wicked place. For many years it has been the home of the San Jeronimo liquor. The church has been built out of hard, old sinners converted to God, but until they are entirely sanctified, even though saved, they can make quite a bit of trouble for the pastor, as the church of Corinth made for Saint Paul. At least persecutions, and trials and problems have sent Dona Laura to her knees weeping many a time. If God is for us who can be against us, said the apostle, so the pastor kept close to the Master's side. More times than once she was tempted to leave, but always the Lord held her fast. One day when she went down the street, one of the prominent Catholic women said to her, "Do not go away from San Jeronimo, we want you to stay." One reason she had said that was because a few days before Dona Laura went to visit in a home of a prominent Catholic, and there she found that the son was tormented with an evil spirit. The mother had seen the young man thrown down as if possessed with an evil spirit. She told Dona Laura of this condition, and then she prayed (and I am a witness that the Lord hears and answers prayer for this young woman), the evil spirit departed and has not molested the young man again. The mother said that the gospel was the truth and was of God. Both of these experiences have taken place within a month.

Who will be a prayer partner for this young woman pastor in San Jeronimo? Although she is young, she is married and has five children. She has proved again and again that, "The effectual fervent prayer of a righteous man availeth much."—EUGENIA P. COATS, missionary in Coban, Guatemala.

BOOK REVIEWS

NEW TESTAMENT EVANGELISM FOR TODAY, by W. L. Muncy, Jr. Central Baptist Theological Seminary, \$1.00.

Evangelism can be divided into three distinct types. In this book the types of Personal Evangelism, Church Evangelism and Mass Evangelism are ably treated. The author, who is instructor of Evangelism at the Central Baptist Seminary, also has been pastor of a large church where for twelve years these evangelistic means have been used, and it is a rare occasion when someone fails to find Christ at a Sunday worship service, or tell of being won to Him during the week. The author's own church thus shows that New Testament Evangelism does work today. In this clearly written book, the author ably presents the qualities and characteristics of evangelism for today, showing that in reality it is the New Testament method of winning souls to Jesus Christ. The book abounds in quotations from Scripture and presents good, scriptural ideas of evangelism.

Many books have been written and many sermons preached on one's duties and privileges as personal evangelists. In the section on Personal Evangelism, which covers over half the book, Rev. Muncy tells one how to be a personal worker most effectively. He treats such subjects as the qualifications and attitudes of the personal worker, the use of the Bible in his work and the leadership of the Holy Spirit. Then he tells how to give personal help to the unconcerned, the drifting Christian, the uninformed, the misinformed, the child, and the sick and dying. Throughout the book many good illustrations are given, and the work done by personal evangelists of the New Testament is analyzed, showing the need and adaptability of its use today. At the beginning of each chapter, the author has an analytical outline which can be of great value to the reader who desires to really make evangelism part of his life.

In the section of the book covering Church Evangelism, the early church is reviewed and used as a pattern of what the evangelism of a church should be today. The early church won men day by day. The author also treats the subjects of Leadership in Church Evangelism, the Place of Worship and Preaching, the Promotional Plans of Church Evangelism Social Service, and the World Outreach of a Church's Evangelistic Work. This should inspire any church to greater efforts in evangelism.

Under the section of Mass Evangelism is treated such subjects as Revival Meetings, Co-operative Denominational Evangelistic Meetings, and Co-operative Interdenomina-

tional Evangelistic Meetings. In these are discussed, not only the practical sides, such as publicity and means, but also plans for conserving and strengthening the results obtained. In this the author gives some worthwhile, definite and usable plans for any church to use.

This book can be recommended to pastor, and to laymen as well, because it inspiringly points all who read it to the New Testament methods, materials and work of winning others to Christ.—ROY F. RAY.

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PERSONALITIES OF THE PASSION, by Leslie D. Weatherhead, Abingdon-Cokesbury Press, \$1.50.

This book, as the title suggests, is a series of sketches of characters that play a role with Christ in the drama of the days surrounding the Crucifixion. The author is minister of that famous London church, the City Temple, and is one of the best-known figures in England today. In his usual interesting style he brings the cast of the Passion Week out in review and upon each in turn directs the searchlight of scrutiny. Those included in this review are: Peter, Judas, Caiaphas, Herod, Pilate, Barabbas, Simon of Cyrene, Mary the mother of Jesus, Longinus the Roman centurion, Dismas the crucified revolutionary, Joseph of Arimathea and Cleopas of Emmaus. In his analysis Dr. Weatherhead defends Peter and Judas and places the real blame for the crimes of those hours upon Caiaphas and his henchmen. Herod is to him a weak, wicked man who missed the opportunity of a lifetime when dealing with Christ. Pilate is caught between the wheels of dangerous political conditions and an intense personal hatred for the Jews. Barabbas and Dismas are pictured as political revolutionists who belong to the Zealot party but whose methods fail to correspond with the kingdom of Christ. Simon of Cyrene, Mary, Longinus, Joseph and Cleopas are characters whose experiences at this time serve as vivid illustrations for particular problems today.

Some of the author's observations depart measurably from customary thinking, some travel with it. However, all are backed with expert reasoning and faithful pursuance of the Scriptures. The entire book is charged with such a vital interest in these people that they live before the reader. Their lives; their motives, their sins, their virtues, their relationships to Christ; stand out vividly under the treatment of this capable and earnest writer.

In Dr. Weatherhead's own words, "I am writing for men and women with boys away at war; for some with boys who will never come back from war; for people with girls serving at home or abroad; for people with children evacuated and homes silent; for men with businesses they've worked all their lives to build up dropping to pieces, though they're working as they never worked before; for women with household cares and problems that nearly drive them crazy. I'm writing for some with bombed homes and bombed businesses and bombed churches and bombed hearts, and perhaps a bombed faith." With these as the motives behind the book it makes it one that can fill a vital need today.

Furthermore, this book is of special value right at this time. Any minister planning to preach from any subject relative to the Passion of Christ will find "Personalities of the Passion" of real value. It is a book valuable to own, one that can be read and re-read with profit from time to time. Its inspiring lines are filled with quotable passages, its intriguing statements and attitudes are provocative of thought, its rich style is challenging to the heart of the reader—

LAURISTON J. DU BOIS.

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CHRISTIAN THEOLOGY, by H. Orton Wiley. Nazarene Publishing House, Kansas City, Mo., 1940, 1941. Vol. I, 488 pages; Vol. II, 517 pages.

This work (a third volume of which is to follow) attempts no new contribution to modern theological science. Rather is its purpose "to review the field of theology in as simple a manner as possible for the use of those who, entering the ministry, desire to be informed concerning the great doctrines of the church" (p. 3). More specifically, it is a survey of Christian theology defined as "the systematic presentation of the doctrines of the Christian Faith" (p. 16). The position from which the subject is approached may be described as an Arminianism modified and supplemented by historical and philosophical orientation.

The First Part is an introduction to "The Province of Theology." It contains a careful treatment of the idea, division, relations and sources of theology. The discussion has the distinct advantage of a wide cognizance of the historical as well as the recent theological positions. In fact, the section comprises, besides a theological propaedeutic, a comparatively brief but excellent sketch of historical theology.

The position is taken that tradition furnishes the material principle and Scriptures the formal principle. While the Roman communion has given undue emphasis to the former and thus established the Church as the supreme authority, the Evangelical communion has given overemphasis to the lat-

ter and "placed the Scriptures in a distorted relation to Christ, the Personal Word" (p. 36). In this manner, "Intellectual adherence to certain received doctrines was accepted as the standard of orthodoxy" and there was a lack of recognition of the spiritual fellowship of the Church and of the spirit which the letter killeth. Nevertheless, the Bible is the *fons primarius* and the "only authoritative source" of Christian theology. It is to be viewed as "occupying an intermediate position between the primary revelation of God in nature and the perfect revelation of God in Christ—the Personal Word" (p. 138).

In answer to the objection that theology cannot be a science because it is concerned with matters of faith, it is maintained that this falsely assumes that faith and knowledge are antithetical. On the contrary, "science itself must be based upon faith" (p. 61). Physical science must make its assumptions of "an orderly world," scientific categories and "trustworthiness of the mind in its investigation," that is, it requires faith just as does theological science.

The Second Part treats of the "Doctrine of the Father" which comprises the rest of the first volume and three chapters of the second. It is maintained that theology cannot be expected to give a proof of God's existence. The theistic arguments are to be viewed as confirmatory rather than demonstrative. They confirm the "First Truth" which "must logically precede and condition all observation and reasoning" (p. 217). While God is "Perfect Personality" with the traditional absolute, relative and moral attributes, He is also a trinity of persons. By circumsession the Trinity of persons comprise an unitary Absolute Personality. It is insisted that 'essence' and 'substance' are more abstract and that the term 'person' should also be applied to the whole being of God. To be sure the term is not to be construed as the same when one speaks of the personality of God as when one refers to the personality of a member of the Trinity. The meaning of the distinction—apart from that of substance, essence, nature and subsistence, hypostasis, person—is not so clear.

Parts III and IV, in the second volume, are discussions of "The Doctrine of the Son" and "The Doctrine of the Holy Spirit," respectively, in which the traditional doctrines of the nature of Jesus and of the spirit are historically expounded and defended. The atonement is viewed as involving propitiation, reconciliation, redemption through the Incarnate Word or Logos. Special attention is given to an exposition and justification of the Wesleyan doctrine of "Christian Perfection" as expressing the "fullness of salvation from sin, or the completeness of the Christian life" (II, p. 440).

In these volumes, President Wiley has presented a careful survey of the main

Christian doctrines which is admirable in its organization and historical perspective. Hardly any problem is treated without a consideration of its historic answers, by philosophers as well as theologians, although the freedom of reference and quotation sometimes leaves one in doubt as to the author's opinion. While it is written from a definitely conservative Arminian viewpoint, it is not narrowly dogmatic, but exhibits a general openmindedness, fairness of historical appreciation, and awareness of philosophical developments, which is commendable.—ALBERT WESLEY FENSKE. (Reprint from *Philosophical Abstracts* of Harvard University.)

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HIGHLAND SHEPHERDS, by Arthur Wentworth Hewitt, Willett Clark and Company, \$2.00.

Within recent years church leaders have, with increasing interest, been turning their attention again to the rural church. This after an era in which they were so over-absorbed in following the population to the urban centers that they almost completely forgot that "the groves were God's first temples." So unconcerned with the rural church were they that they dutifully delegated to its pulpits only beginners and misfits, and it was regarded as a distinct promotion for a rural pastor to be called to a city pulpit, regardless of other considerations involved.

However, a few men, like the author of the book, wisely refused to be stamped by popular thinking, and chose to "bury" themselves in the country, realizing that, after all, three-fourths of the church-going population is found there, and that considerably more than eighty per cent of the urban church's leadership—together with seventy per cent of its membership—comes from the country.

Dr. Hewitt began his championship of the rural cause in 1926 with a little volume called "Steeple Among the Hills," which gained him a certain amount of popularity. This second book, the first work in English in over three hundred years written especially for the rural pastor has been acclaimed the most significant book on pastoral theology in the last decade. Shortly after its appearance it was placed in the Methodist Course of Study for Ministers. Its continuing popularity has been confirmed by a steady sale over the last three years.

Out of a lifelong experience as a rural pastor, Dr. Hewitt attempts to cover the whole field of pastoral theology from the standpoint of the rural minister. He discusses the rural minister under four heads: The Person, the Priest, the Preacher, and the Pastor. Under each head, in a very readable style, shot through with Yankee wit, he discusses the several functions of the

minister in that particular capacity. No one can deny that he at least touches, and usually covers, all phases of the ministry.

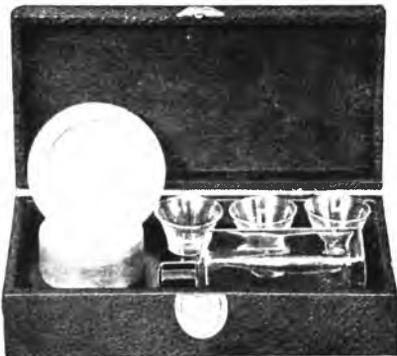
From our standpoint, the book is subject to this limitation: it is not written with a strongly evangelistic program in mind, such as ours, and therefore requires constant interpretation to recast its methods to fit our program. Indeed, some of it is unusable (do not take too seriously the author's conception of the midweek prayer meeting). Nevertheless, it is a stimulating work, worthy of careful reading, not only by the rural clergy but also by the city pastor for, in the words of the *Christian Leader*, ninety-five per cent of it is just as applicable to New York or Chicago as to Plainfield, Vermont.—R. L. LUNSFORD.

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PREACHING FROM THE PROPHETS, by Kyle M. Yates, Harper and Brothers, \$2.00.

Dr. Yates offers in this 225-page book some rich suggestive material for twentieth century preachers drawn from a study of the eighteen Hebrew prophets. All through the book one is impressed with the corresponding situations and issues confronting these ancient prophets of God with those that face the present-day evangel of the truth. The messages of the Old Testament prophets stand out in this presentation as being both timely and timeless.

The general method of analysis followed is outlined in the preface: "The aim is to provide the background, the picture of the man, the contents of his book, and the messages of permanent value that may be used today." To me the most helpful aspect of the book is its ready grasp and summary presentation of the historical background in each case. The author has a unique ability in gathering together and arranging the significant facts attending the day of each prophet. Dr. Yates draws on his rich experience in the classroom as a professor of Old Testament study for twenty years, but his work here is not a technical study yielding only to the efforts of the persistent scholar. It is rather a very readable book designed by intention "so that a busy minister or teacher or student may find in one place the help that will make it possible for him to preach or teach the truths so sorely needed in our day." If one is looking for ready-made sermons this is not the book to buy, but here is some cloth of excellent weave with some available designs and patterns at hand awaiting your own skill and workmanship. To be sure there are some classic texts suggested and some outlines marked out but my guess is that the book will make you reach for the Bible to discover for yourself that the message and issues depicted are really there after all.—SAMUEL YOUNG.



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