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# The Preacher's Magazine

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## Managing Editor's MESSAGE

ARE you preaching holiness? Yes. You are a holiness preacher. You are perhaps a minister in a holiness church. But, are you preaching holiness?

No doubt you keep a record of the sermons you have preached, so the way to determine whether or not you are preaching holiness is to go back over the sermons you have preached to your congregation during the past six months or a year and see how many of them are really holiness sermons. Beyond doubt you have mentioned holiness or sanctification in a number of your sermons, have stressed it in making altar calls; but have you preached the fundamentals of the doctrine, its scriptural basis, its need in Christian experience, its attainability by faith as a second crisis experience in spiritual life?

There is a demand for definite preaching on holiness these days. Those who have been in the experience for some years need to be confirmed in the doctrine, the newer people who are being reached by your church need to have it presented clearly and with a passion to bring them into the experience, and the young people of your church need to be indoctrinated and brought into the experience. The study of the subject in preparing messages for your people will help you to have a deeper appreciation for this truth and experience.

Study the Bible teaching on holiness. Read and study the standard books by authors of past generations as well as those of today. Study the results of holiness in human experience, its value in daily Christian living and in meeting the pressing problems of life, and its place in the work of Christ in redemption. Let us come back to preaching rugged, biblical, convincing messages on holiness as a second blessing.

D. SHELBY CORLETT,  
*Managing Editor.*

# *The Burning to Preach*

*J. B. Chapman, Editor*

MEN who show too great willingness to preach, especially in exceptional places such as conventions and camp meetings, are said to have "preacher's itch," and the term is one of disparagement. But there is also a reluctance that is uncomplimentary. In fact, the matter of wanting to preach and not wanting to preach is a pretty delicate one.

I have heard a preacher of ability describe the intimations of his call, and among them he listed his great delight in preaching. He said he got more joy out of preaching than anything of which he knew, and warned that people better not ask him to preach unless they really wanted him to do so. Another who spent many years in the active ministry testified that the calling in general and the work in particular was always distasteful to him. He inclined rather to list aversion to the task as an evidence of the call to preach. But I think it likely that these two men were describing different aspects of the theme, and each was probably giving more place to emotion than should rightly be given. It is more like the thesis of a brief magazine article which I have just read which was to the effect that we are not obliged to rejoice over being denied gasoline, but only to refrain from using it. It is obedience to the divine call, rather than ecstasy or depression that counts.

But emotion may be deep and principled, as well as shallow and incidental. There is a joy in obedience that is deep and real. Paul's "Woe is me if I preach not" was just prelude to his forwardness to preach before compulsion was able to bring its force to bear upon him. A bad man cannot be truly happy, and no really good man can be fundamentally unhappy. And I think there are ample grounds for believing that God will give His servants love for the task which He assigns them, and that there will be a forward surging of the inward love which He implants that makes one keen and ready.

I have known a preacher who had already passed the usual time for retire-

ment, and he was at the time more of an occasional preacher than one with regular, defined duties. But speaking publicly of his case one day, he said he was like a fire-horse of which he had heard. The old horse was adjudged too unfit for the strenuous work of the department, and was sold to a dairyman for use in drawing a wagon for the delivery of milk to customers. All went well until one day there was a fire. Then the calm old milk-wagon-horse felt the surgings of his days of power, and dashed away from the route, and swung into his place among the fire horses. The old preacher said he could do very well in his semiretirement until he heard the battle call to revivals. Then he was prone to forget his age and to ignore his present "shelving" and take his place on the firing line.

But it seems to me that a preacher whose inner monitor permits him to "preach or not preach," either as a regular calling or in a certain specific instance, can scarcely be expected to be an effective preacher. The sense of oughtness should be very strong if it is to sustain one against opposition and especially against inertia and that fighting which Paul described as "beating the air."

Jeremiah, it would seem, had practically decided to quit. His work was discouraging, and there was no outward pressure to sustain him in further effort. "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jeremiah 20:9). David likewise explained, "My heart was hot within me; while I was musing the fire burned: then spake I with my tongue" (Psalm 39:3). And the disciples found divine fellowship a heart-warming experience. "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Luke 24:32).

But we do not plan to go into the subject exhaustively. Speaking personally, I

always regret the necessity of preaching when I feel that I would be just as safe and just as happy if I did not do it. I always rejoice when my bones feel the presence of inward fire, and my heart finds need of new strength to withstand the push for preaching. At such times I know I cannot be satisfied to be merely correct and useful. I am then passionately concerned to save myself and those who hear me. I do not always have this inner fire at preaching time. Sometimes the fire kindles after I commence to preach. I have never felt the call to that radicalism which would refuse to try unless and until the heat was evident. But I cannot go long without this "pillar of fire" to indicate the way and to make the act of preaching divine.

Often when the hour for preaching approaches, I find myself saying to God and to myself, "What shall I say this time? What shall be my theme? What shall be my order? What shall be my conclusion? What, in reality, is my purpose?" And sometimes I am like one who is in the act of using his last handful of meal to make the cake. And sometimes under these conditions, God does help me, and I feel in the end that this was His way. But even so, before the preacher becomes effective, even in cases like this, he does have the burning sense in his heart which makes him aware of the presence of the divine Spirit and of the appointed message.

Sometimes when the preaching hour is near I am troubled by the upspringing of too many subjects, and by the presence of too much preaching material. Knowing I can preach but one sermon, I am puzzled to know which one is the right one. Knowing I can use but a limited amount of material, I am not just sure what is milk and what is cream. And under these circumstances, God sometimes overrules, and I discover before long that I was wiser in my selection than I knew. These experiences have helped me to believe for unction when all I could say of my theme and material was that I acted according to my best judgment.

But sometimes I have rejoiced to see the hour for preaching approach. For in my mind and heart there was not only a sermon, but a message which pushed for utterance. There was a smoldering fire that wanted but an avenue that it might spring up into a flame. There was an in-

ner compulsion that made preaching imperative, and I felt thankful to God and to men that my chance for expression had come.

There is no sight more incongruous than that of a preacher who must needs publicly blow his fire in the effort to make it blaze. He uses ejaculations in imitation of his better self—trying to get blessed by acting like he was already so. But next to this is the spectacle of the preacher who puts nothing but kindling into his furnace, delighting more in the light flame than in the solid burning of fuel that makes coals and lasting heat. These are "models" which by definition are but "small imitations of the real thing."

And now, abandoning all metaphors for our final word: we may learn from Jeremiah, David, the early disciples and all who have found what we want, that meditation, much prayer and definite fellowship with Christ are means for making our hearts alive to the task of preaching, and that through these is given to us that sense of the divine impelling that results in victory. And knowing the means by which these priceless experiences may be realized, let us all apply ourselves to the task of becoming preachers with burning to preach.

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## *A Letter from a Layman*

BY THE EDITOR

DEAR DR. CHAPMAN:

You do not know me. I have heard you preach a number of times, and I always read your Question Box in the *Herald of Holiness*. For some time I have wanted to ask you why our preachers do not really preach "Holiness." I know they preach the ethical phase of it, and I know they explain the doctrine. But you know, as I do, that holiness is experiential and practical and that it really does something for us. I am thinking of the true experience.

Recently we have been transferred into places where there are no Nazarene churches, and we have attended services in the different denominations, some of which I never had the privilege of attending before, having been reared in a Nazarene home. I had always wondered about the other denominations, as to what their attitude is toward holiness, and here are

some of the things I heard. In a missionary meeting which I attended they had for their subject, "The Workings of the Holy Spirit." They could only read what the author had to say on the subject, and at the end they would say very earnestly, "We want to know more about the Holy Spirit." Then just last Sunday I went to Sunday school in the ——— church in this little town. As you know, the lesson was "What God Expects of Us" or "Be ye holy as I am holy." The women were very sincere in asking each other if there is anyone who really does live as God expects him to live. One woman frankly confessed that she could not love everybody, especially those who do her wrong. It made me glad to find these people honest with themselves and with others. There was a good feeling there until the preacher arose and gave his address on "Capital and Labor." He advocated that Capital should be more considerate of the laboring man. I looked around on the congregation. It seemed to me they were disappointed. Perhaps it was because my own heart was heavy.

What I mean to say is that it is largely up to the ministry as to what kind of a church we have. Neither the local church nor the denomination will rise above its ministry. Our preachers have a great and glorious opportunity to preach this wonderful experience of holiness. Our church as a whole believes in it and the preachers' salaries will not be cut off if they preach it. If our church is getting any persecution now it is because we do not preach holiness enough, not because we preach it. God called us out to preach this doctrine and lead people into this experience.

Having been reared in a preacher's home, the preacher who goes to the pulpit anointed with the Holy Spirit has all my admiration and respect. All the people, from little children to the oldest in the house, know when the preacher has touched God for the message he delivers. It seems that many of our preachers think their success is measured by the number of people they can contact and the number of organizations with which they can connect. These things are all right, provided that along with them the preacher spends enough time in prayer that he can preach in the unction and power of the Spirit when he comes to the pulpit on

Sunday morning or any other time when he is expected to bring a message.

*Yours sincerely,*

A LAY WOMAN.

The above letter came to me without signature other than that given, and I have been unable to send a word of thanks to the writer for her thoughtful contribution. But it seems to me that as preachers we cannot afford to allow this word from one who observes us from the pew to pass without consideration.

The spirit which prompted the letter is without doubt sympathetic, rather than critical, and the writer gives evidence of being well qualified to speak.

Take that matter of preaching holiness: that is a very vital point for us all. Some time ago a layman in a church that never has been known as a holiness church said, "Our pastor preaches holiness. There is scarcely a sermon in which he fails to tell us that we all should have holy lives." But I chanced to know that that preacher does not believe that holiness is a definite experience in the heart of the believer. His holiness is just an indistinct ethical standard which he does not claim to approximate himself or expect others to do. If anyone should become stirred by the Holy Spirit to seek and obtain the grace and blessing of a clean heart and should stand up in that preacher's presence and testify that God had made him inwardly holy, that preacher would be highly critical and unbelieving.

Some time ago I attended a service in a good-sized Methodist church in a southern city where I knew not a single person and was known by none. I was surprised exceedingly when the preacher announced that he was going to preach on "Sanctification." I was yet more surprised when in his introduction (I quote from memory and not verbatim) he said, "The Methodist Church was brought into existence to preach sanctification. This was the explanation given by John Wesley himself. And for a long time our church was the principal agency in the world for the preaching of this precious truth. And then we became delinquent on the subject. But because this doctrine was so precious to many, some would not be content to allow it to become extinct. These broke away from us and started other churches which were set to do the things we were

called to do. Take it right here in this city: we now have a Church of the Nazarene here. But that church should have been the Second Methodist Church, and it would have been such if we had been faithful in preaching sanctification, as our founders were." By this time my wonder was almost beyond control, and I vowed I would go down to the front when the meeting was over and tell the preacher that if the Methodists did not care to listen to him he could follow the crowds and we would welcome him. But at this point the preacher turned an abrupt corner, and proceeded as follows: "But now what is this sanctification which we should preach? Why it is nothing less and nothing more than full consecration to God. And who would want to be more than that? And who can afford to be less?" Then I lost interest, for I saw that this preacher's sanctification was a purely human thing. It is no more correct to say that sanctification is consecration, nothing more and nothing less, than it is to say that regeneration is repentance, nothing more and nothing less. In either case it is stopping with the human condition to the ignoring of the divine response. And both errors are fundamental.

But having mentioned a minister in a given church, it is no more than right that I should come down to Nazarene preachers and preachers in other holiness churches. It is possible for us to stop merely with the intellectual putting of the doctrine and account ourselves orthodox. But there is a heterodoxy of the spirit as well as a heterodoxy of the mind. I think it may be said that people have not heard the gospel at all until they have heard the truth preached in the power of the Spirit sent down from heaven. Likewise, Christians have not heard holiness preached until they have heard it preached by one who has the blessing and whose spiritual unction gives validity to his claim that he has been baptized with the Holy Ghost and with fire.



"WHOSE IS THIS IMAGE?" It was by this question that Jesus foiled His enemies, when they thought to take Him, and settled the matter of duty in regard to tribute. The question and the principle it involves are of universal application; nowhere more truly than in the man himself. The image he bears decides his destiny. Bearing God's image, he belongs to God; prayer to God is what he was created for. Prayer is part of the wondrous likeness he bears to his divine Original; of the deep mystery of the fellowship of love in which the Three-One has His blessedness; prayer is the earthly image and likeness.—ANDREW MURRAY.

Christianity differs from Hinduism, Buddhism and every other religion in that it offers a Saviour. The others have their ethical standards, their ordinances, their doctrines and their rituals. But they break down in that they offer no enabling power. When our holy religion is presented simply as "a life to live," without urgently positing a Life Giver as an indwelling reality it is brought down to the level of man-made faiths and philosophies. Likewise, when holiness is preached simply as a human duty it is but a form void of power.

There is no special reproach connected with the preaching of ethical standards. So long as you will either hold that men can reach the standard by reason of their own natural powers or else excuse them from the necessity of reaching it at all, no one will be offended. Perhaps that is the reason for the tendency to place the major emphasis on the human side. But the fact that distinguishes the true holiness from the false is the fact of experience. "Have ye received the Holy Ghost since ye believed?" is a more discerning class meeting question than all the printed queries in the Higher Catechism.

We must help the people get sanctified. That is the test of our holiness preaching. Do people know by your preaching that God's promise is as big as His commandment to be holy? Do they know by your testimony that there is for them an answer to that inward craving in their own hearts to be clean from sin? Are you able to create an atmosphere in which the search for holiness of heart seems likely to bring definite results? Is your holiness emphasis on the pentecostal phase of the subject?

This is indeed our day. There is very little competition in the matter of the effective preaching of holiness. And as holiness preachers, let us, like Paul the apostle to the Gentiles, "Magnify our office."

# Word Pictures from Ephesians

Olive M. Winchester

## *The Mystery of Christ*

*Whereby, when ye read, ye may understand my knowledge in the mystery of Christ (Ephesians 3:4).*

THE thought of mystery has an attraction. The days of St. Paul constituted no exception to this. Yea, moreover since many had lost faith in the gods who were supposed to reign on Mt. Olympus or rule over the firesides in the Roman household and had sought comfort in religious beliefs that had a mystic element thus satisfying more particularly the emotional nature, the valuation of a mystery in a religious sense had been enhanced, for the new system of beliefs introduced were called "Mystery Religions."

Accordingly the apostle, taking a term that was current in the day and fraught with significant meaning, carries it over into the Christian faith to indicate certain phases of truth. In this case he is following the same method that the Apostle John did later on when he made use of the term *Word*.

### THE PAULINE USE OF THE TERM

When we come to collate the instances in the Pauline writings where this term appears, we find that it is used more than a dozen times. Referring to these uses, one writer comments that in St. Paul's writings there is probably some affinity with the ethnic religious usage, but that this had a flexibility, that it was not always one and the same in its phases, but it ever retained the constant intrinsic meaning; this intrinsic import always carried with it no doubt the idea of "something kept secret."

Coming to the particular passages in the Pauline epistles, we note that this is the undercurrent of the term. In Romans, chapters nine to eleven, where Paul deals with the rejection of the Jews and the grafting in of the Gentiles, he considers the questions whether the rejection is total

and also whether it is final, then concluding on the last point, states, "For this I do not wish you, brethren, to be ignorant of this mystery . . . that callousness has, in part, fallen upon Israel until the fulness of the Gentiles come in, and so all Israel shall be saved" (Translation by Kennedy). Then in Corinthians he speaks of the transformation of the saints at the coming of the Lord as a mystery. Moreover in this same epistle he especially mentions mysteries as one of the possible conquests of knowledge. Furthermore, the apostle as a minister of Christ regards himself as a steward of the mystery of God.

While there are these varying uses of the term in these epistles which have as their germ always something hitherto unknown, a secret purpose of God, but now in the dispensation of the fullness of time, that is, the dispensation of Christ, is made known, yet other significances for the word are brought out in the Epistle to the Ephesians, not essentially different from the foregoing but with a peculiar import of their own.

### THE APPLICATION IN THE EPHESIAN EPISTLE TO ST. PAUL'S CALL

Writing to the Ephesians, the apostle was about to relate to them the prayer that he was accustomed to offer in their behalf, but as he was going to begin and the thought of the Gentiles seized the focal center of his consciousness there came the associated thought, his call, his missionary call, as we would term it today, and ceasing the writing of the prayer, he observed, "If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery" (Ephesians 3:2, 3a).

In this connection various facts are to be noted; in the first place, it is a dispensation of the grace of God, that is, it had been one of the secret counsels and pur-

poses of God. This can be viewed as having a twofold aspect, on the one hand it may include the divine purpose to extend the offers of grace to all mankind. In the days of old the Jews were religious isolationists in theory and practice; they felt that salvation was of the Jews and for the Jews alone. While the prophets caught visions of God's sovereign reign over all and His offer of grace to all, yet this never penetrated the thinking of the ordinary man, consequently it was one of the secret counsels of the divine will that was not made known in clarity until Christ came, ascended up on high and sent His Holy Spirit to illuminate the heart of man and enlighten his understanding. Thus was this a special dispensation of the grace of God.

On the other hand it was a special dispensation of grace in the designation of the person who was to be the chief messenger of this mission of grace. The call of God had been destined for the Apostle Paul. Back there in the Jewish home in Tarsus, in later years in the rabbinical schools in Jerusalem, still later when he was unrestrained wrath was persecuting the Church, the call of God was upon him; he had not come to the realization of it, but he was a "chosen vessel." When the due season came, then was the commission given him.

Moreover this gospel of universality and his special call were given the apostle by divine revelation. This he mentions here and comments upon it more fully in the Epistle to the Galatians. The manner in which this revelation was bestowed is not stated. It would not seem that it had in it the element of a series of visions as did that vouchsafed to the Apostle John. But it would appear that it was one of those occasions where the mind mused and then God illumines. This may be concluded in that the apostle spent considerable time in retirement in Arabia, as it would appear. Here he no doubt thought over all the messages given to the Israelitish nation, and doing this, he caught an enlarged view of the divine workings; these were not centered in rite and ritual, in petty rabbinical casuistry, but in the great purpose to redeem all mankind through faith in Jesus Christ. All this came to pass through a divine unfolding, the operation of the human mind on the one hand and the working of the Holy Spirit on the other. Thus was the

revelation given, and the apostle emerged from his retirement with a new vision and conception of the mystery of Christ.

#### INCLUDING THE SUPREME HEADSHIP OF CHRIST

While to the apostle the wonderful mystery that had as its secret, now revealed, that he was commissioned to preach to the Gentiles "the unsearchable riches of Christ" ever brought an upwelling of joy in his heart, yet there were other phases of God's secret purposes and plans that filled him with delight. One of these he states in chapter one, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

The pre-eminence of Christ is the outstanding theme of the Christological epistles, and the more especially is this true of Ephesians and Colossians. In the latter epistle we have verses that are quite parallel to the ones we are considering here. There, however, the apostle is presenting the exaltation of Christ over against the depreciation cast upon Him by the supposition of a gradation of angels in between Deity and man. Denying the succession of angels and proclaiming the headship of Christ, St. Paul asserts all things cohere in him, that is, "He is the principle of cohesion in the universe. He impresses upon creation that unity and solidarity which makes it a cosmos instead of a chaos." In our passage in Ephesians the special features of the other passage are not present because of different external circumstances, but the declaration of the supremacy of Christ is decisively set forth.

Noting the various aspects of this particular mystery, we see that it constitutes a portion of the divine plan; it was a mystery of His will which He had purposed in Himself. Then we observe the culmination of that plan is to take place in "the dispensation of the fulness of times." In this connection the question arises whether the reference is to the future dispensation when the redemption of the race shall come to pass accompanied by cosmic redemption or does it refer to the atoning work of Christ on the cross which would



not exclude the other but would be more comprehensive.

Commenting on this passage, Olshausen states, "The meaning of the apostle must, therefore, here be taken thus, that God, through Christ's atonement, has gathered together all things, whether in heaven or on earth, in him as the head, that is, knit them together into living, harmonious unity, in opposition to the present state of dissension and enmity." The atonement does this potentially here and now; it will bring all things into actual realization in a later age.

All this is a profound mystery. The fact is, we never have been able to settle without question on a theory of the atonement, but we are persuaded of the fact. Its benefits are realizable, but its nature a mystery. Sufficient of the mystery is made known that we may appropriate its efficacy and enter into a personal experience. For this we should sing a paean of praise.

#### THE MYSTIC UNION OF CHRIST AND THE CHURCH

Along with these uses of the word mystery stands another in the epistle; this time the passage is rather isolated in its use of the word, for it has no parallel. In chapter five, the apostle, after admonishing husbands and wives in their mystic union, infers that such is the union between Christ and the Church. The figure

itself is a common one in scripture, but its denomination as a mystery is found only here.

Having the statement before us, we naturally ask, What is the significance of mystēr in this sense. "The phrases" says Olshausen, "is completely accounted for by our interpretation, which in act regards the relation of Christ to the Church as a continuous miraculous process of production of a higher, glorified life. We see in it the creative action of God, which seems outwardly completed, inwardly advance, and in mysterious, deeply hidden operation build up the temple of glorified corporeity, and at the same time also the great collective temple of the new heaven and the new earth."

Thus does the Apostle Paul take a term from the ethnic religions of the time and lift it out of its puerility and sensuous thought and carry it into the heavenlies. It would seem as if he were saying to those of that age, So you desire a mystery. I will tell you of the most profound mysteries that the mind of man can seek to know. They are deep seated in the purposes of God, they transcend though in their analytic power, but they give unto men experiences that raise him from doubt to certainty and bring him into fellowship with Christ, the head of all creation, the beginning and the end, the image of the invisible God and the sovereign ruler of all!



## *Make It Plain*

Intelligibility is really the first requisite of successful preaching, and it ought to be an intelligibility which extends to the uneducated and simple-minded. If the whole sermon cannot be within the grasp of children, part of it should. Large words and complex sentences in spoken discourse are too often indexes of confusion or imperfection of thought on the part of the speaker. It is difficult to analyze and clarify our thought and set in order our impressions of truth, reducing them to their simplest elements, but the overcoming of that difficulty is the secret of power. Preaching is of the intellect, but the mere display of intellectuality hinders its access to the heart. Like the small bullet of the modern rifle, the little word goes farther and sinks deeper than the large one. Let the preacher take his written sermon, if he uses one, and go through it, substituting little words for large, and short sentences for long ones, and see whether he will not be rewarded by the attentive and responsive looks of his congregation. If he speaks without a manuscript let him think of himself as a herald who delivers the message from his Lord as directly and forcibly as possible.

# The Hallowing of the Heart

A Sermon by Paul S. Rees

TEXT—Sanctify in your hearts Christ as Lord (I Peter 3:15, R. V.)

IT IS one of the seeming contradictions of life that "No man is free until he has found a master." And it might be added that only when master is spelled with a capital "M" is our freedom full and rich. It is this truth which George Matheson has sought to express in the familiar stanza:

*Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conquer be.  
I sink in life's alarms  
When by myself I stand;  
Imprison me within thine arms,  
And strong shall be my hand.*

Some years ago, when Premier Mussolini was strutting in full force across Italy and much of the Mediterranean world, someone asked him how he explained his swift rise to power. His answer was, "I found Europe full of empty thronerooms and I simply walked in and took one of them." That sentence may not be worth much as an adequate account of a dictator's success, but I have remembered it because of its suggestive phrase "empty thronerooms."

The human heart is a throneroom. It has only one rightful occupant, only one King who deserves to reside and reign there. They crucified Him once, but a wisdom that was higher than it realized, wrote over His cross, "Jesus of Nazareth, King . . . !"

Yet here is the blunt truth: if He is not permitted to live and reign in your life, you may be sure that the throneroom which is your central self will not go empty. There are watchful, cunning and ambitious Mussolinis who are going to walk in and pick up the scepter and lay about to suit themselves.

What unhallowed and ugly hearts some of us possess today? And why? Just because we have allowed the unworthy rivals of Christ the Lord to "take over"

and have things their way. Poor Bobbie Burns, the gifted Scot, whose talents might have gone much farther if they had not been tarnished by baser things, came finally to the point of confessing, "The world sits such a heavy load upon my mind that it has effaced nearly every trace of God." There you have it: a throneroom meant for God, usurped and defiled by appetite and passion.

The appeal of our text is for a reversal of this whole process. We can't manage the reversal ourselves but we can consent to have it done. We can, by the outreach of a suppliant faith, lay hold of this dear and willing Christ of ours and "sanctify him in our hearts as Lord."

Let us see if we can trace out the process of thus hallowing our hearts.

## I

For one thing it means *Recognizing the Sovereignty of Christ*. This is implied in the second title which our text gives Him. He is to be "as Lord" in our hearts.

He already has this recognition from God. The question is, Can He have it from us? "I have seen it for a long time," Peter seems to be saying. "I have seen that Jesus bears a unique relation to God. I saw it in His life, in His words, in His deeds. I confessed to Him my faith before He ever went to His cross. I said, 'Thou art the Christ, the Son of the living God.' When He died and rose again, I was more sure of it than ever. But when He ascended into heaven and poured forth His Holy Spirit into our hearts, as He did on the Day of Pentecost, I felt the evidence was so plain that none should doubt. So again I confessed my faith. I told them at Jerusalem, the leaders of the unbelieving Jews included, that by virtue of His resurrection and the sending of the Holy Spirit Jesus had been forevermore acknowledged by God as the Messiah of Israel and the Redeemer of all men who would believe on Him: 'Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have

crucified both Lord and Christ'” (Acts 2:36).

So, I say, God has recognized the right of Jesus to claim spiritual lordship over your life and mine. He now waits for us to recognize it, and to act on it by confessing Jesus as our Saviour and Master.

We have heard a great deal in recent days about the new order in the world. Hitler has loudly proclaimed a new order for Europe, an order cut out, of course, on the Nazi pattern. Japan has announced a new order for the Orient. The United Nations have talked about a new order, talked, alas, in a pitifully foggy and evasive way. You and I may not live to see any of these new patterns of international organization brought into being. There is, however, a new order in our own lives that can start today if we will but say the word. It is the sovereign rule of Jesus Christ and His love and righteousness.

But make sure of this, you who are seriously interested, Christ's new order never begins in any man's life until that man consents to the crack-up and dissolution of the old order. You have been living as you jolly well please. You have made your own will, rather than God's will, the rule of your life. You have told the truth when it was convenient and lied when it was more convenient. You have loved money until it has become your master. You have fed your body and starved your soul. You have been respectable at home and adulterous when you were away from home. You have been kind to some people and a bear for brutality to others. You have frittered away your time in pleasures that are either frivolous or morally damaging, and now the bitter taste of it all is in your mouth.

If now you ask when life will be made over for you and God's new order will begin, let me answer with a story. It is a bit of history running back about a century and a half. England and France were at war. Napoleon was the Hitler of that day in Europe. But England had two aces—Wellington on the land and Lord Nelson on the sea. One day Nelson, Admiral of the Fleet, had his men open fire on a French man-o-war. Before long the French ship signaled surrender, whereupon Lord Nelson ordered a boat lowered in which he and some officers rowed over to their prize. Once on the deck of the

French ship, they moved toward its captain who had come out to meet them. The first gesture of the captain was to extend his hand. Nelson refused it with words that left no doubt as to who was in command. “Your sword first,” said he, and the captain promptly obeyed. Out of his scabbard came the gleaming sword. It was the symbol of surrender. Then Lord Nelson stretched out his hand. The two stood clasped for the moment; hostilities had ceased!

Let me speak, as Paul would say, after the manner of men: it is no use trying to shake hands with Christ, no use trying to make out you are a Christian, no use trying to claim God's peace and favor in your life, unless you are ready, first of all, to hand over the sword of your rebellious will.

Wistful thinking, hopes for a better day, halfhearted resolutions to change, practices of wrong that we deal with weakly and compromisingly—these things will never save us. But a clean-cut and decisive surrender of the will to a higher Leader than any Admiral Nelson, *that* will get results. And it is all just another way of saying, “Believe on the Lord Jesus Christ and thou shalt be saved.” Here is the starting place where somebody ought to begin right now.

## II

Consider, further, that the hallowing of the heart calls for a *Realization of the Sanctity of Christ*. We are to “sanctify Christ in our hearts as Lord.”

At first glance this seems like a queer expression: how can I “sanctify Christ”? Sometimes we read that God sanctifies His children. Sometimes we read that they sanctify themselves. But this is a different way of saying it. How are we to understand it?

Some light peeps in on it, I think, when we discover that the word “sanctify” in this verse is the same as the word “hallow” in what we call The Lord's Prayer. “Hallowed be thy name!” God's name is holy because He is holy. We can neither add to nor take away from that fact. Yet we, on our part, can “hallow” the name by recognizing the holiness for which it stands and yielding ourselves to it. I like Mac-laren's comment on this text from Peter, “We sanctify or hallow One who is holy already, when we recognize the holiness, and honor what we recognize.”

It was for a group of His disciples that Jesus was praying when He said, "Father . . . I have given them thy name . . . Sanctify them through thy truth: thy word [Christ] is truth." They were already identified with Christ the Sanctifier on a certain level, but here was a prayer that they might be identified with Him on a still higher level. The outward sanctification of separating themselves from the world—the evil ways and habits of the ungodly—was already manifest; but the searching inner sanctification that would release them from the carnal ego of resentments and fears and jealousies and peevishness, was yet to be experienced and the victory of it was yet to be witnessed in their lives. That came, as the Acts of the Apostles vividly proves, when they were "filled with the Holy Spirit."

I speak in this moment to Christian people who are earnestly concerned about living their Christian life on the top level. You have read about the holy life. The New Testament is full of it. You have read about it in the lives of men and women who had the "secret of the Lord": they were released, free, abounding with perfect love and exuberant with spiritual health. They were not all ministers by any means. They were merchants, housewives, schoolteachers, farmers. In contrast to them you are conscious that there are divided loyalties in your heart. Christ has the throne—you are grateful for that. But self—self-pity, self-will, self-vindication, self-conceit—self is too often a rival claimant for that throne. The result is the frequent canceling out of your peace and your effectiveness as a Christian.

To you I speak with the most intense longing to be helpful. Will you not do what a man did who came to a conference in England that was being held for the deepening of the spiritual life and the promotion of Christian holiness? The Spirit of God dealt with him about his own uncleansed, ineffectual Christian life. He responded to the challenge. One night, after fierce struggle, he "sanctified Christ in his heart as Lord." This was his testimony, given near the end of the conference:

"I was a Christian when I came to this gathering. Christ was King in my life, but, as I soon discovered, the form of government under which he was reigning was a sort of constitutional monarchy in

which He was King and I was prime minister! I wanted to be permitted now and again to assert my independence; there are certain matters which I wished to decide on my own account. There is certain business in the kingdom of my being that I wanted to transact. But the other night we had a meeting, the Lord Jesus and I, and it was agreed that the prime minister should be discharged and the form of government changed to an absolute monarchy!" The story as I read it, did not say that the brother finished with a hallelujah upon his lips; but, no matter, there is no shadow of doubt in my mind about his having a hallelujah in his heart. When Christ really reigns, the Christian is really radiant.

So, anxious soul, canvass the truth of the text carefully. Think it through earnestly. Let the hooks on it take hold of you. Say it slowly, prayerfully to yourself, "Sanctify . . . Christ . . . in your heart . . . as Lord." Then do it! Consent to the discharge and death of the prime minister. And say to Christ, "Just as I once took Thee as my Saviour from the guilt and penalty of my sins, so now I take Thee as my sanctifying Lord for the mastery of my whole being and the effective use of every ransomed power I have." Do that—honestly, believingly—and something will happen. Don't doubt it; do it!

### III

The hallowing of the heart includes, according to Peter, at least one other consideration. Besides a recognition of the sovereignty of Christ and a realization of the sanctity of Christ, it means a *Resting in the Certainty of Christ*. The text-clause is flanked by great utterances of the apostle in which this truth is set forth, "If ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify in your hearts Christ as Lord: and be ready always to give an answer to every man that asketh a reason of the hope that is in you with meekness and fear."

A second look at these words will reveal a double certainty in which we are to rest, if truly we have sanctified Christ in our hearts as Lord. There is, first, the certainty that Christ is our *protector from harm* ("Who is he that will harm you?") and, second, that He is the *guarantor of our hope* (through Him we have "a reason of the hope" that is in us).

Dwell on that word "harm" for a moment. All of life is full of risks, and the life of the Christian believer is no exception. The difference between a Christian and a non-Christian lies rather in the way the word "harm" is to be interpreted. The man without faith in Christ looks upon suffering as "harm." The believer says, "Not at all, provided the suffering is for righteousness' sake. Such suffering, so far from harming me, will actually be a help to me. God will make it so."

The man without faith sees the "harm" in the thing itself and what it does to his comfort or happiness. The believer, on the other hand, sees nothing as "harm" unless it harms his spirit, his character, his basic spiritual integrity. For example, we read in the eleventh chapter of Hebrews about some heroic men and women of faith who "took joyfully the spoiling of their goods." The man who lacks faith would say that the "spoiling of the goods" was "harm." But you could never persuade those suffering men and women that this was so. The "harm" would have been for them to have gone sour over their losses and given way to an emotional orgy of self-pity.

Remember, it is only when trouble troubles you, that harm is being done. As long as trouble throws you back on Christ, calls out a stronger trust in Him, challenges you to a firmer courage for Him, its threat of harm is averted. More than that, it is converted—into assets of beauty and grace.

"Who is he that will harm you?" I hear it as misunderstood and persecuted Joseph, pilloried by his brothers, framed by a designing woman, jailed by an angry official, comes gallantly through, his good name vindicated and his influence extended over a whole empire.

"Who is he that will harm you?" I hear it as Elijah, driven from court and from home by the wrath of enraged Jezebel, finds rest in a desert place and receives nourishment borne to him on wings of ravens.

"Who is he that will harm you?" I hear it as Stephen, set upon angrily by a posse of his own countrymen, is being stoned to death and, kneeling down, lifts his eyes upward and cries triumphantly, "Behold I see heaven opening and the Son of man standing on the right hand of God."

"Who is he that will harm you?" I hear it as, in our own day, a Chinese woman, belonging to the proud nobility of the

Manchus, sees her Christian husband suffer the most painful persecutions without bitterness or revenge until, convinced herself, she comes out openly with her confession of Christ as her Saviour, and explains, "Any religion that is persecuted this way must be true."

The list runs on, endlessly. It proclaims one great fact to all the world, and it is this: Make Christ the Lord of your life and you can sing,

*"Enemies may seek to injure,  
Satan all his arts employ;  
God will turn what seems to harm me  
Into everlasting joy."*

Life, however, needs more than a confident protection against present harm. It needs also a certain hope for the future. Does Christ have it for us? He does, says Peter. According to Moffatt's translation, if you have sanctified Christ in your heart as Lord, you are always "ready with a reply for anyone who calls you to account for the hope you cherish."

Paul had this certainty, and in writing to his friends in Rome he spoke glowingly about it. "Whether we live," he declared, "we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that we might be Lord both of the dead and of the living" (Romans 14:8, 9).

Bertrand Russell in one passage, declares gloomily, that "No fire, no heroism, no intensity of thought and feeling can preserve an individual life beyond the grave." Bertrand Russell has made his reputation as a philosopher. But my objection to such a piece of unwarranted pessimism is not that it is poor philosophy. My objection is that it overlooks a towering and gleaming fact of history: the resurrection of Jesus Christ our Lord!

The man who has made Christ the Lord of his heart can point triumphantly to the empty grave of that first Easter and say to Death, "There is my answer to you! You have long since met your match in this deathless Christ. You are already robbed of your sting. Some day, like a horror of darkness, you will be swept clean from this grave-pocket planet. To-day I belong to the risen Christ. Tomorrow I shall belong to Him. And forever!"

# Emphasizing Holiness in Our Evangelism

J. Glenn Gould

## PART II

ALL of this leads me to the thing that I want most of all to say, that in my judgment the outstanding need of our church is for a revival of the doctrine and experience of entire sanctification. We have a whole generation of new Nazarenes who need to be indoctrinated in this glorious and essential truth, and led into the enjoyment of this precious experience. This should be the outstanding burden of our witness and our message. Just as in Episcopalianism the altar is the conspicuous factor in the service of worship; just as among the Baptists the baptism is the focus of every eye; so with us the major consideration should be our constant insistence upon the grace of heart holiness as the present privilege and necessity of the people of God.

Our evangelism should emphasize the doctrine of holiness; its conception in the heart of a holy God, and its embodiment in His expressed will for men; its provision in the shed blood of Jesus; its necessity if one would enter heaven, or be ready for the returning Saviour at His appearing; the consecration to the will of God that is necessary to the entrance upon a holy life; the manner in which faith lays hold on the promise of God; and the witness of the Spirit to His own incoming. And in making this emphasis we should stay close by the Book. God never did promise to bless our opinions to the salvation of men; but He has declared that peculiar blessing attaches to His eternal Word. In getting men to God there is nothing so potent as "Thus saith the Lord." I keep insisting to myself that the message of this Book is all-powerful in arousing and directing the souls of men. It is only the Holy Ghost who can convince men of sin; and He can do it only through the instrumentality of the Word. The Holy Spirit does not need any psychological manipulation on our part to accomplish the winning of men to God. Other appeals may *seem* to be successful; but only the appeal of the truth, anointed by the Holy Spirit, actually *does* succeed.

It is only by the clear, unctuous, evangelical preaching of holiness that Christian people will be sanctified wholly. And it is a matter of vital importance that our people enter into this grace. It is all too common that unsanctified people worship with us year after year and never seem to get located. They need a searching, scriptural presentation of this blessed truth to open their eyes. Of course, we must be patient with men. One time I had the notion that when a man had heard me preach holiness once, he had the light; and if he did not seek the blessing forthwith, he was a backslider. I have discovered that it is one thing for me to tell them; but it is an entirely different thing for God to tell them. When God takes the truth we preach and fastens it with conviction on those who hear, it becomes light. And men must walk in the light if they would retain God's favor. Therefore, preach holiness in order that believers may be sanctified.

But it is equally true that by the clear forceful preaching of holiness sinners are converted. It is not simply by "preaching to sinners" that men are brought to repentance; although, let me say, I believe thoroughly in preaching to sinners. But I insist that such blessing rests upon the preaching of "second blessing holiness" that sinners will be slain with conviction and brought to God in repentance and faith. I can recall very distinctly a day when this was being demonstrated more than it is today. I have been a Nazarene now for more than thirty-five years. Some thirty-two years ago, in the revival campaign in which I preached my first sermon, the evangelist was a man who had a distinguished career as a pastor, evangelist and District Superintendent in the earlier days of our church. The meeting was held in a Methodist Church in a small New Hampshire city. That evangelist was a man who believed in preaching holiness in season and out of season. I remember distinctly how he pointed out to me repeatedly during that campaign how the preaching of holiness brought sinners to

the altar seeking God. During the years since I have had some slight experience myself in the field of evangelism; and I have proved again and again that the proclamation of holiness as a second work of divine grace invariably brings as many sinners to repentance as Christians to consecration.

I am convinced, therefore, that the best evangelism, the evangelism that leaves behind it the most constructive and lasting results, is the evangelism that exalts the truth of Christian perfection to the place of primacy it deserves. I believe evangelists should place their major emphasis upon this truth; preaching it not simply in the Sunday mornings and Monday or Saturday evenings of their meetings, or on those nights when stormy weather has brought out a reduced attendance; but in the great pivotal and strategic spots in their campaigns. The older evangelism, that of twenty-five years ago, followed this plan. It may have been less spectacular than some of our revivalism today. But I am satisfied that it bore a richer fruitage than our present-day evangelism will be seen to have borne twenty-five years hence.

I am not advocating a return of the identical sort of evangelism that prevailed in the interdenominational holiness movement of a generation ago. In some respects the preaching of that day was far richer in spiritual content than the preaching of this later day. But there were some things about it that were not worthy of emulation. For one thing, there was a controversial tone about it that made it less winsome and fruitful than it might have been. Much of it was argumentative; and at times the argument savored of bad spirit that vented itself in denunciation and bitterness. One of the most saintly men I ever knew was Commissioner S. L. Brengle. There was never a man who exhibited more of the grace of holiness than he. Always, everywhere, he preached holiness; but he preached it with a sweetness and tenderness and kindness that made it the most attractive thing in the world. One summer the Commissioner—then Colonel Brengle—was preaching at the Salvation Army camp meeting at Old Orchard, Maine. The aged Dr. William McDonald, associate of Inskip and second president of the National Association for the Promotion of Holiness, then aged and

living in semiretirement, was frequently in his audience. One day Dr. McDonald sought out Colonel Brengle and confessed to him that he realized he had made a lifelong mistake. He had preached holiness uncompromisingly for forty and more years; but he had preached it controversially and grimly and argumentatively, and had opened wounds that he had no power to heal. How much better to have preached the truth sweetly and winsomely; and if at times an incision became necessary, to have made sure the knife was keen and there was plenty of the Balm of Gilead close by to render the wound antiseptic. That is how holiness should be preached. I am sure that this precious truth has suffered as much in the house of its friends as it has at the hands of its enemies. The truth of holiness must be preached dogmatically, but not "bull-dogmatically," with dripping jaw and bared fang. And it is important that the man who preaches it live it, especially on the platform where he has declared it. To preach this truth and then seem to exhibit every evidence of irritation, if not anger, because the people do not instantly respond to one's invitation to seek it—this gives the experience rather poor commendation.

Our evangelism must emphasize the doctrine of entire sanctification, for doctrine gives a semblance of order to any proclamation of truth. All of our preaching must root down deeply into Christian doctrine if it is not to confuse our people and destroy their confidence. It is easy to erect false tests of a holy heart and life which, if unrelated to Christian doctrine would deceive the very elect. If in the emotional heat of a service our listeners were able to make their own appeal to the law and to the testimony, they would see for themselves that such preaching is not truth at all, but private interpretation. Our people have a profound regard for preaching and their critical faculties are usually in a state of suspended animation as they listen to us preachers. Perhaps a spirit of uncritical open-mindedness is a good thing; but it certainly enhances immeasurably the responsibility that rests upon us, lest we lead them far afield in pursuit of some fatuous will-o'-the-wisp. Therefore, we need to keep our preaching very close indeed to the fundamental fabric of our Christian doctrine.

Moreover, our evangelism must preach full salvation scripturally, relating the truth directly to those things which God himself has to say about it. One of the most frequent comments on our evangelistic preaching is that it is not biblical. I do not understand this criticism to mean that our preaching is contrary to the Word; but that it lacks that saturation with the Word that alone makes preaching effective. Too many times there is no reading of scripture to buttress the text. Too many times the text itself turns out to be a mere pretext: for it serves only as a sort of springboard from which the preacher leaps out into the thing he has in mind to say. The sermon itself becomes a series of pegs on which are hung numbers of racy stories, probable or improbable, all designed to stimulate an emotional build-up which it is hoped will precipitate seekers at the altar. Death-bed scenes predominate in the recital, with the occasional account of a sudden and violent demise that savors of melodrama. But the Bible itself has been left far behind, and the inspired Word—the one thing that God has promised to bless—is scarcely mentioned again. Whatever the theme upon which we are expatiating, we must be biblical. Our language should be the language of Scripture, and our illustrations, for the most part, should be derived from the Word of God. Therefore, preach holiness scripturally.

I believe evangelists, and pastors as well, should steep themselves in the classic literature of holiness. It becomes necessary to go back a few years to reach a really creative period in the literature

of holiness. There are some books in this field that are and will remain standard. Arthur's "Tongue of Fire," and Wood's "Perfect Love" are as fresh and meaningful as ever. Perhaps the most vital and constructive book of recent times is "The Way to Pentecost" by Samuel Chadwick—in my judgment the most effective and stimulating holiness book in a quarter of a century. To this might be added a new book entitled, "The Meaning of Holiness," by Dr. D. Shelby Corlett, which just recently has come from the presses of the Nazarene Publishing House. It is literature such as this that will strengthen one's grasp upon this precious truth.

Now, in what has been said, I have endeavored to speak frankly without being either unkind or unfair. I am sure that the best and most thoughtful evangelists among us will be in substantial agreement with me. I am deeply concerned for our Zion. There has been an increasing shallowness in the lives of our people as we have increased in numbers. We have had so many promotional objectives before us that we are in serious danger of forgetting the very genius that gave us life and which alone justifies our continued existence as a separate denomination. Nazareneism without clean-cut, second blessing holiness has little to offer this generation of Americans. Our great and crying need, again let me insist, is for a revival of holiness, in both doctrine and experience. But that can come about only as pastoral and evangelistic leaders of the church preach this truth, laying line upon line and precept upon precept. This truth alone gives us a place in a world of churches. Let us cherish it as the apple of our eye



## *Growth in Grace*

Mr. Wesley said that the two marks by which he tested his growth in grace are: "Am I every year becoming more merciful in my judgment of others?" and second, "Am I every year becoming more merciless in my judgment of myself?"

To most of us this would seem rather severe discipline, perhaps; but, as the military folk class our people as "soft" and question our soldier ability, so are we inclined to be lax with our Christian discipline. Paul indicated to young Timothy that there is hardness to be endured as a good soldier of Jesus Christ.

With these standards in mind, just how much progress are we making in "growth in grace"? Yet, we are admonished and exhorted to "grow in grace," and such we must do if we maintain our religious integrity. So here is our problem!—*Selected.*



# Terms Describing Inbred Sin

Neal C. Dirkse

## ROMANS

WHILE the entire Bible pictures, prefigures, illustrates, exhorts to and promises entire sanctification for the human heart, it has been reserved for Paul to give it its fullest expression and teaching. He seems to develop the theme in accordance with the needs of the group to which he is writing. He approaches the subject from several angles, weaving it all into one glorious pattern, revealing the perfect man in Christ Jesus.

This particular series of studies undertakes the task of attempting to discover Paul's teaching relative to inbred sin, and his treatment of it. Currently, while the idea of eradication is coming up for a bit of rethinking, Paul's terms will be given attention. The entire misunderstanding relative to the term, it seems, is based upon a false interpretation of a figure of speech. While sin is not something concrete and demonstrable as such, it is nevertheless a definite reality. While it cannot be defined as an entity, it is a factor with which every human heart has had to contend.

The current argument relative to this matter of the treatment of sin as a principle would be largely solved, if the reader would reflect a bit upon the terms Paul uses in this connection. While we grant that the term *eradication* is not a biblical term, it does suggest a scriptural thought. If it is right to speak of inbred sin as "the old man," it is right to speak of its being crucified. If it is permissible for Paul to refer to the principle of sin as "the body of sin," then, it is permissible to speak of its being destroyed. If carnality is thought of as a tyrant, it can be thought of in terms of being "set free from." And, if we consider it as a corruption of our nature, certainly deliverance can be thought of in terms of eradication. This much is certain, Paul definitely and undeniably taught complete deliverance and cleansing from the taint of sin, with its power over the human will.

In the Epistle to the Romans, Paul uses ten terms descriptive of inbred sin, two

of them in detail and eight of them only once or twice. Each term and each figure suggests tyranny, slavery, bondage, corruption, a living death, or death itself. Not once does he speak of being forgiven of this condition, but always in terms suggesting complete separation from. The term used most fully is *sin*, with the article "the" understood. In the original, it appears as a word, describing a condition, rather than actions. It appears in the singular, and only by so understanding it, is much of the seventh chapter intelligible.

Throughout the epistle the universality of *the sin's* sway is recognized. They "are all under [the] sin" (3:9). Since death passed upon all men as the result of the injection of *the sin* into the world (5:12), all are held in the bondage of its power (5:12). It "abounded" or ruled throughout from the beginning of Adam's sin (5:20). Its dwelling place is within the individual, not in exterior circumstances, hence, within everyone's moral being (7:17, 20), and the human race is thus made a slave to *the sin* (7:25). The beginning and source of the sin's rule began with the disobedience of Adam (5:12, 19).

The power and presence of *the sin* within the human soul is to be recognized by its effects upon the individual, and over him, for it is in the body and its actions that it rules (6:12, 13). It is pictured as a tyrant-ruler, who holds sway from birth to death, unless unseated (5:21); exercising complete dominion (6:14), and from whose reign one cannot escape since he indwells one (7:17, 20). It is pictured as making one an involuntary slave (6:16), sold out to the highest bidder by a cruel slave master (7:14). It is a heartless master (6:16, 17, 20), effecting within one's heart all sorts of corruption (7:8). Inbred sin is a murderer, in that it uses a good thing, the law, with which to kill (7:11, 13). In it are the very seeds of death itself, and even though delivered from its presence, still will bring physical death (8:10); to serve it until physical

death is to earn the wages of eternal death (6:23). The very principle of death was injected into the human race by *the sin* (5:12); the climax of *the sin's* devastating effect was reached when it made necessary the death of Jesus Christ (6:10).

Paul introduces the effect of God's moral law and its effect upon *the sin*. While the law was recognized as a condemning agent, and not a saving one, it did serve as, and still serves as, a schoolmaster to bring us to an acknowledgment of our need of Christ. It took the perfect law of God to make men aware of the fact of sin (3:20), and the awfulness of *the sin* was spotlighted by the law (7:13). While the law itself is not *the sin*, it does serve to make it evident (7:7), for while *the sin* held universal sway, God in His justice did not impute sin until the law revealed its awfulness (5:13). Not until the law laid its demands, was the existence and corruption of *the sin* recognized; but when the law came, that is, the age of accountability, *the sin* was acknowledged, disobedience to the law was committed, thereby making one no longer under death sentence for Adam's sin, but now for one's own, and moral and spiritual death occurred (7:11).

Paul is explicit in how deliverance may be obtained from the presence and power of *the sin*. As a corpse is rendered insensible to any appeal from life or the actions going on about it, so may a soul be made dead to any appeal from sin or its attractions (6:2), for the "dead" are freed from sin (6:7). The Greek word indicating "made free from" (6:7, 18, 22; 8:2), suggests "setting at complete liberty"; "destroying the power or dominion of."

Another term in this connection, "*mortify the deeds of the body*" (8:13), refers to this same thing. Barnes says it means, "to put to death; to destroy"; "deeds of the body" consist of appetites that have their origin in *the sin*, and if the deeds must be destroyed, what good is accomplished unless the "body of sin" or *the sin* is also destroyed. This is its implication. The sin, although extant throughout the world of moral creatures, has one force that is victoriously opposed to it—grace (5:20). *The sin* will hold unbroken sway from life until death unless broken by grace (5:21), and God's grace is exalted to its proper function as it serves to de-

stroy *the sin* (6:1). With God's grace there is no place for *the sin* to exercise any influence (6:15). Because Jesus died as a sacrifice for *the sin* (6:10), we may reckon ourselves as having freedom from *the sin* as well (6:11). The law of the Holy Spirit, which gives life in Christ Jesus, serves to make free from the power and influence of *the sin* (8:2).

The term Paul uses most besides this one, is *the flesh*. By *the flesh* or *sin in the flesh* is meant "human nature without God, the whole being of man as it exists and acts apart from the influence of the Holy Spirit." So wrote Vincent. While the Greek word for flesh—*sarx*—originally referred to human nature, it has come to be understood as human nature in its characteristic form, that is, without God; and Paul uses it as referring to a condition of evil, existing in opposition to God and His will and purpose. It is another term for inbred sin.

Paul classifies all of mankind in one of two categories, that is, either *in the flesh* or in the Spirit (8:1, 8, 9). As long as *the flesh* is harbored within our souls, it can only produce the actions of sins; for the deeds of *the flesh* stem from *the flesh* (7:5). Walking in *the flesh* is directly opposite to walking in the Spirit (8:1, 9), they never can be parallel or complementary; it is either, or. One living in *the flesh* prevents God's righteousness from being achieved within him (8:4); makes him to have but carnal pursuits in life (8:5); renders him as displeasing to God (8:8); pronounces sentence of eternal death over his soul (8:13).

The remedy is seen in putting on the Lord Jesus, so as not to fulfill the lusts of *the flesh* (13:14). When Jesus came in the flesh, He condemned *sin in the flesh* (8:3); that is, He took upon Himself a human body, but a body that was without the taint of *sin in the flesh*, thereby showing that it was unnecessary to human existence. Thus, He condemned it, for His perfection had all that was necessary thereto. If *sin in the flesh* was necessary, He as a perfect manifestation of the creation from His own hands, would necessarily have had to have it. His spotlessness in this regard clearly indicated that *sin in the flesh* was a foreign element, not in the original creation; thus it was condemned. Walking in the Spirit is to be freed from walking in *the flesh* (8:1,9).

It is not necessary for us to walk in the *flesh* (8:12).

The remaining terms used by Paul were used once or twice only. He speaks of it as a law to evil (7:21, 23), which compels one to the doing of evil in spite of one's better desires. A term closely paralleling this one is *the law of sin* (7:23), which is seen to be in direct opposition to God's will. The use of *old man* (6:6) is suggestive of the total negative effects of inbred sin personified, which has only one remedy, that of crucifying. It is probable that the term *the body of sin* (6:6), has caused the difficulty surrounding the term "eradication." Paul says it should be "destroyed"—*katargeo*, to annihilate, to do away with. Thus thinking of inbred sin as an entity, it is reasonable to think of its being taken out and destroyed—eradicated.

The use of the expression this body of death (7:24, margin) has been thought to refer to one of Rome's classical judgments upon certain criminals, in which a corpse was fastened to the wrongdoer in such a way that it eventually brought about a miserable death on the part of the criminal. The picture is the human soul fettered with a decaying and corrupt nature which, since it has the seeds of death in it, will eventually bring about the death of the possessor.

When the expression *the law of sin and death* (8:2) is used, it refers to a principle of sin with the element of death as part of its very nature, which will lay sentence of death upon any who refuse deliverance.

To be *carnally minded* (8:6) reveals the action of inbred sin throughout our whole being, for it refers to "the minding of fleshly desires" as the natural and spontaneous expression of a corrupt nature, as not only leading to death, but being of the very nature of death itself. He then tells us that the *carnal mind* (8:7) is not only opposed to God's will, but is the very essence of opposition itself; that by its very nature it cannot be subject to God's law, no more than light can exist in the presence of darkness.

In the entire epistle, the writer reveals the issues of *the sin* as being as broad as every expression of sin. He distinguishes clearly between the principle and the actions of sin, between *the flesh* and the

*deeds of the flesh*. His intimation is that with the destruction of the cause will come the elimination of the effects; with the crucifixion of the flesh will be deliverance from the deeds of the flesh.

He lists these deeds of the flesh as ungodliness, unrighteousness (1:18), holding the truth in unrighteousness (1:18, 19), knowing God, yet not glorifying Him as God, unthankful, vain in their imaginations, a darkened, foolish heart (1:21, professing wisdom, they were fools (1:22); idol worship (1:23), unclean lustfulness (1:24), making God a liar, serving the creature more than the Creator (1:25), vile affections (1:26), sexual perversions (1:26, 27), reprobate mind, habitual wrongdoing (1:28), unrighteousness, fornication, wickedness, covetousness, maliciousness, envious, murderers, argumentative, maligners, whippersnappers (1:29), backbiters, haters of God, spiteful, proud, inventors of evil things, disobedient to parents (1:30), without understanding, truce breakers, without natural affection, implacable, unmerciful (1:31), ignoring God's judgments, took pleasure in all evil doing (1:32); wrong judging (2:1), contentious (2:8), disobedient to the truth, carnally angry, doers of evil (2:8, 9), thievery (2:21), adulterers, law-breakers (2:22-25), made their throats like an open sepulcher, deceitful (3:13), cursing, bitterness (3:14), bringers of destruction and calamity (3:16), knowing nothing of the way of peace (3:17), no fear of God (3:18); motions of sins in members of body (7:5) brought a bondage of fear (8:15), zeal without knowledge (10:2), ignorant of God's righteousness, hypocrisy (10:3), unbelief (11:23, 30, 32), works of darkness (13:12), rioting, drunkenness, chambering, wantonness, strife, envy (13:13), fulfilling lusts of flesh (13:14), causing divisions and offenses (16:17), selfishness (16:18).

It is not a very pretty picture to contemplate, yet there is within the bosom of every unsanctified heart an element or principle that is in sympathy with the whole catalog of transgressions as therein listed! Is it any wonder that the terms God used to tell of its dealings were terms of destruction!

For each of these sins listed, Paul offers the following remedy: sins remitted (3:25); justified by faith (3:28), justified by the blood (5:9), iniquities forgiven and sins covered (4:7). It is a different treat-

ment from that directed against *the flesh* itself. Note the difference: Be done with the sin (6:1), dead to *the sin* (6:2, baptized into Jesus, into His death (6:3), old man crucified (6:6), body of sin destroyed (6:6), should not serve the sin (6:6); dead, freed from the sin (6:7), dead with Christ (6:8), reckon yourselves dead indeed unto the sin (6:11); let not the sin reign in your mortal bodies (6:12), yield unto God (6:13), dominion broken (6:14), continue not in the sin (6:15), make free from the sin (6:18, 22), delivered from bondage by Jesus Christ (7:24, 25), walk not after the flesh (8:1, 4), by His Spirit put to death deeds of the body (8:13).

In conclusion, it may be safely stated, that Paul recognized in his letter to the

Romans that such a principle as inbred sin existed, and that because it did, Christ's atonement was made necessary. But that by appropriating these merits, both Jews and Gentile—alike condemned under *the sin's* sentence—might find complete deliverance from its power and presence. That he recognized two works of grace is to be seen in the terms used for the transgression of sins—forgiveness; and for the principle of sin—cleansing and destruction. The individual is not guilty for the presence of *the sin*, as such, inasmuch as he inherited it, until he reaches the age of accountability (7:11). Then in the light of Christ's provisions, if he rejects deliverance, he becomes guilty for its presence and all of its corrupt practices.



## *Introductory Studies in Our Holy Scriptures*

J. W. Goodwin, General Superintendent Emeritus

### *The Parable and Type*

A VERY large portion of the Scriptures has to do with parables. A parable is a similitude taken from natural things in order to instruct us in things spiritual. According to Bishop Lowth, a parable is that kind of allegory which consists of a continued narration of a fictitious event, applied by way of simile to the illustration of some important truth (HORNE, p. 366).

Trench in his treatise on parables takes the position that in reality all nature is a parable, which, when properly viewed, may teach us some spiritual truth: "This entire moral and visible world from first to last, with its kings and its subjects, its parents and its children, its sun and its moon, its sowing and its harvest, its light and its darkness, its sleeping and its waking, its birth and its death, is from beginning to end a mighty parable, a great teaching of supersensuous truth, a help at once to our faith and to our understanding.

"Christ moved in the midst of what seemed to the eye of sense an old and wornout world, and it evidently became new at His touch; for it told to man *now* the inmost secrets of his being. He found

that it answered with strange and marvellous correspondence to another world within him—that it helped to the birth great thoughts of his heart, which before were helplessly struggling to be born—that of these two worlds without him and within each threw a light and a glory on the other, for on this rests the possibility of a real teaching by parables, such as, resting upon a substantial ground, shall not be a mere building on the air, or painting upon a cloud—on this, namely, that the world around us is a divine world, that it is God's world, the world of the same God who is leading us into spiritual truth; that the ghastly dream of Gnostic and Manichæan, who would set a great gulf between the worlds of nature and of grace, ascribing this to a good, but that to an imperfect or an evil power, is a lie; and that, being originally God's world, it is therefore a sharer in his redemption" (TRENCH, pages 19, 20).

#### INTERPRETATION OF PARABLES

In the interpretation of parables, we must never confound parables with fables. If the story of The Rich Man and Lazarus in Luke sixteen is to be regarded as a

parable, then it must be based upon possible events, and the conditions and words possible after death. If the events and happenings are impossible, then the story must be a fable. Our Saviour never uttered fables; hence the related story was what had taken place, or what could have taken place. We must never confound parables with fables.

There is one important question which is ever presenting itself, namely, How much is to be taken as significant?

"There are those who expect to trace only the most general correspondence between the sign and the thing signified; while others aim at running out the interpretation into the minutest detail; with those who occupy every intermediate stage between these extremes" (TRENCH, p. 30).

We must not leave the parables as mere skeletons stripped of all human interest, or as trunks of trees stripped of all leaves and fruitage. Neither should we use them as first proofs of doctrine, although some may well illustrate important truth.

"After all has been urged on the one side and on the other, it must be confessed that no absolute rule can be laid down beforehand to guide the expositor how far he shall proceed. Much must be left to good sense, to spiritual tact, to that reverence for the Word of God, which will show itself sometimes in refusing curiosities of interpretation, no less than at other times in demanding a distinct spiritual meaning for the words which are before it. The nearest approach, perhaps, to a canon of interpretation on the matter is that which Tholuck lays down: 'It must be allowed,' he says, 'that similitude is perfect in proportion as it is on all sides rich in applications; and hence, in treating the parables of Christ, the expositor must proceed on the presumption that there is import in every single point, and desist from seeking it *only when either it does not result without forcing, or when we can clearly show that this or that circumstance was merely added for the sake of giving instructiveness to the narrative.* We should not assume anything to be non-essential, except when by holding it fast as essential, the unity of the whole is marred and troubled'" (TRENCH, pages 34, 35).

First, we must endeavor to find the central truth intended by the parable.

"It will much help us in this matter of determining what is essential and what is not, if, before we attempt to explain the particular parts, we obtain a firm grasp of the central truth which the parable would set forth, and distinguish it in the mind as sharply and accurately as we can from all cognate truths which border upon it; for only from that middle point will the different parts appear in their true light" (TRENCH, p. 35).

Second, we shall find help in the method of introducing the parable, and then the thought in its application. We may ask the following questions:

A. What words or circumstances have introduced the parable?

B. We should keep in mind the main application.

C. What part or word enforces the lesson to be taught? To illustrate, take the Parable of the Virgins (Matthew 25:1-10):

1. The central truth—watchfulness unto readiness.

2. Who are to watch—Virgins. Who are they?

3. Why virgins? Why the two classes?

4. What would help them watch? Lamps, light.

5. What is the source of light? Oil?

6. What determines readiness?

7. Why the supply of oil?

Third, we must never forget the context in the interpretation of any scripture. We must try to draw out of the Scriptures, and not inject into the Scriptures our own notions or prejudices.

#### TYPES

There are types given in the Scriptures; but we must be careful in making everything a type. A type is a model, an image, a figure representing something or someone; some likeness to follow or to come. Without doubt, types are important. What then may we understand are the distinguishing features of a type?

A type, to be such in reality, must possess three well-defined qualities: (1) It must be a true picture of the person or the thing it represents or prefigures. A type is a draft or sketch of some well-defined feature of redemption, and therefore it must in some distinct way resemble its antitype; namely, Aaron as high priest is a rough figure of Christ, the great High Priest. (2) The type must be of divine appointment. In its institution it is designed to bear a likeness to the antitype.

Both type and antitype are preordained as constituent parts of the scheme of redemption. As centuries sometimes lie between the type and its accomplishment in the antitype, of course infinite wisdom alone can ordain the one to be the picture of the other. Only God can make types. (3) A type always prefigures something future. A scriptural type and predictive prophecy are in substance the same, differing only in form. This fact distinguishes between a symbol and a type. A symbol may represent a thing of the present or of the past as well as of the future, namely, the symbols in The Lord's Supper. A type always looks to the future; an element of prediction must necessarily be in it.

### THE STUDY OF TYPOLOGY

The Bible furnishes many examples of this kind of literature, and the Bible student must become familiar with Typology. In the days of the Fathers, this study was followed to the extreme, and Origen was one of the foremost writers who made much of types in his explanation of Old Testament Scriptures. In other days, a little over a generation ago, there was great interest in this branch of study. Because of extremes, doubtless, the interest has died down or almost passed away, and historical criticism has taken its place. But with the growing confidence of the authority of the Scriptures, there is also a growing interest in Typology.

The word type comes from the Greek word *tupas*, and is translated by different words in the American Version. It is translated "print" twice in John 20:25, and twice "figure" in Acts 7:43 and Romans 5:14, twice "pattern" in Titus 2:7 and Hebrews 8:4, once "fashion" in Acts 7:44; once "manner" in Acts 23:23; once "form" in Romans 6:17, and seven times "example" (I Cor. 10:6-11, Phil. 3:17, I Thess. 1:7, II Thess. 3:9, I Tim. 4:12, and I Peter 5:3).

It is evident from the above that the New Testament writers use great latitude in their use of this Greek word. However, there are points on which they all agree, namely "likeness." A person, event or thing is so fashioned or appointed as to resemble another; the one is made to answer to the other in some essential feature; in some particulars the one matches the other. The two are called type and antitype; and the link which

binds them together is the correspondence, the similarity, of the one with the other.

Three other words in the New Testament express the same general idea. One is "shadow"; "For the law having a shadow of the good things to come"—as if the substance or reality that was still future cast its shadow backward into the old economy. "Shadow" implies dimness and transitoriness; but it also implies a measure of resemblance between the one and the other. The second word is "parable"; the tabernacle with its services was an acted parable for the time then present, shadowing forth thus the blessed reality which was to come. The third term is "copy" or "pattern," a word that denotes a sketch or draft of something future, invisible; the tabernacle and its furniture and services were copies, outlines of heavenly things (*International Standard Bible Encyclopedia*, p. 3029).

How much of the Old Testament is to be regarded as typical may seem hard to determine: "Two extremes, however, should be avoided. *First*, the extravagance of some of the early Fathers, as Origen, Ambrose, Jerome (revived in our time by Andrew Jukes and his imitators). They sought for types, and of course found them in every incident and event, however trivial, recorded in scripture. Even the most simple and commonplace circumstance was thought to conceal within itself the most recondite truth. Mystery and mysticism were seen everywhere, in the cords and pins of the tabernacle, in the yield of herbs, in the death of one, in the marriage of another, even in the number of fish caught by the disciples on the night the risen Saviour appeared to them—how much some have tried to make of that number, 153. The very serious objection to this method is that it wrests scripture out of the sphere of the natural and the historical and locates it in that of the arbitrary and the fanciful; it tends to destroy the validity and trustworthiness of the record" (*International Standard Bible Encyclopedia*, p. 3029).

Professor Moses Stuart limits types as follows: "Just so much of the Old Testament is to be accounted typical as the New Testament affirms to be so and no more." It is a great question if we should exhaust the great storehouse of scriptural information to such a limited degree. It cannot be that the New Testament writers have thus exhausted all the meaning of

the Old Testament. We must find some law by which we may obtain help which will enable us in study. Terry mentions three rules as follows:

1. There must be some notable point of resemblance or analogy between the two. They may, in many respects, be totally dissimilar. In fact, it is as essential that there be points of dissimilarity as that there be some notable analogy, otherwise we should have identity where only a resemblance is designed. Adam, for instance, is made a type of Christ, but only in his headship of the race, as the first representative of humanity; and in Romans 5:14-20, and I Corinthians 15:45-49, the apostle notes more points of unlikeness than of agreement between the two. Moreover, we always expect to find in the antitype something higher and nobler than in the type, for "much greater honour than the house has he who built it."

2. There must be evidence that the type was designed and appointed by God to represent the thing typified. This proposition is maintained with great unanimity by the best writers on scriptural typology. "To constitute one thing the type of another," says Bishop Marsh, "something more is wanted than mere resemblance. The former must not only resemble the latter, but must have been designed to resemble the latter. It must have been so designed in its original institution. It must have been designed as something preparatory to the latter. The type as well as the antitype must have been preordained, and they must have been preordained as constituent parts in the same general scheme of divine providence." "It is essential in type," says Van Mildert, "in the scriptural adaptation of the term, that there should be competent evidence of the divine intention in the correspondence between it and the antitype—a matter not to be left to the imagination of the expositor to discover, but resting on some solid proof from scripture itself." But we should guard against the extreme position of some writers who declare that nothing in the Old Testament is to be regarded as typical but what the New Testament affirms to be so. We admit a divine purpose in every real type, but it does not therefore follow that every such purpose must be formally affirmed in the Scriptures.

3. The type must prefigure something in the future. It must serve in the divine economy as a shadow of things to come (Col. 2:17; Heb. 10:1). Hence, it is that sacred typology constitutes a specific form of prophetic revelation. The Old Testament dispensations were preparatory to the New and contained many things in germ which could fully blossom only in the light of the gospel of Jesus. So the law was a schoolmaster to bring men to Christ (Gal. 3:24). Old Testament characters, offices, institutions and events were prophetic adumbrations of corresponding realities in the Church and the kingdom of Christ (TERRY, pages 337, 338).

#### RULES AND CAUTION

We may gather the following rules which will enable us to proceed with caution in the interpretation of types:

1. There must be a fit application of the type to the *antitype*. Something more than resemblance is needful. Persons are typical not as persons, but by some character or relationship which they sustain. Adam is a type and Christ the antitype because of the relationship which they sustain to the race. The Passover is a type and Christ the antitype because of the relationship to redemption.

2. The analogy between the thing prefiguring and the thing prefigured must be soberly shown in all its important parts. We should be careful not to go beyond that which is revealed by the Holy Spirit.

3. There is sometimes more in the type than in the antitype. Hence, the Apostle Paul in treating Adam as a type of Christ makes a contrast. Read Romans 5:12-20, and let us study his words. Such is true in the priesthood of Aaron, which was weak, while Christ continueth ever.

4. Sometimes there is also more in the antitype than can be found in the type. Moses was a type of Christ. We should not excuse mistakes and magnify Moses to make him more properly fit the Christ. He was a type as a *prophet*, and *leader*, and as a *deliverer*.

5. The wicked as such are not to be a type of Christ. Neither that which is bad in itself a type of the good. We may study two types of the New Testament to illustrate the Old Testament (Matthew 13:31-33).

6. We need to carefully discern the truth when there is a change of name in the *type* and the *antitype*; as when the

Messiah is called my servant David (Ezek. 34:23; 34:24, 25, and in Hosea 3:5). Reference is made to these scriptures in the New Testament. Christ is also called the Lamb (Isa. 53:7), and thus interpreted in John 1:36, also in Acts 8:32 and I Peter 1:19.

7. We must therefore study types in the light of the gospel. Types clearly explained will give us light to study other types which may seem at first obscure. Paul distinctly states that the law was a school-master to bring us to Christ. We may therefore safely judge that Christ is the end of the law for righteousness, and that by this fact he must be the end in all our study of types, as well as in all other scriptures.

There are at least three kinds of types revealed in the Scriptures. *First*, personal types: Adam, Melchizedek, Abraham, Isaac, Aaron, Joseph, Jonah, Elijah, Moses, David, and some others.

*Second*, historical types: Call of Abraham, bondage and deliverance from Egypt, wilderness experience of the Israelites, crossing of the Jordan, and the conquest of Canaan.

*Third*, ritual types, such as the tabernacle, the altar, the furniture of the tabernacle, the offerings, the holy and the most holy place, the priesthood, and the annual feasts. There are physical places, times, things and actions, which when studied, will greatly enrich the Old Testament, and give instruction in righteousness that we through comfort of the Scriptures may have hope. For emphasis, we may mention Adam and Abraham. Adam was a type of Christ, but not in likeness, only at the head of the race. Christ is the beginning of a new race after the spiritual order, and then, Paul draws not from likeness but from contrast. Adam is the beginning of sin, Christ came to deliver from sin. Adam was disobedient, while Christ was fully obedient. Adam brought death, Christ came to give life, which is life indeed. Adam's disobedience makes many sinners, Christ makes many right-

eous. Adam was of the natural, of the earthy; Christ is of the spiritual, the Lord from heaven. Thus the features of this type are made up of the opposites.

Abraham was a type of the faithful who like him should be justified by faith. But care must be used in making Isaac a type of Christ, especially in the matter of his being offered in sacrifice. And, in Abraham's seeking a bride for Isaac, it would hardly be in keeping to liken Abraham to God, or Eliezer to the Holy Spirit. It would seem much more fitting to draw the likeness in relation to the Church and her messengers who are sent forth in the work of securing the bride for Christ our Master.

In the study of the serpent in the wilderness, which Moses lifted upon a pole for the cure of those bitten, as given in Numbers 21, in the light of John 3:14, 15, care must be taken not to liken the serpent to Christ, but only what the serpent stood for; Christ was not sinful, He knew no sin, but was only made sin, or made an offering for sin, that we might be made the righteousness of God in Him.

In the study of Melchizedek as the type of Christ, it is the office which he filled as a king-priest that is all-important. I once heard a man who so stressed the points of Melchizedek being without father or mother, and abiding a priest continually, that it became imperative in his argument to ship such a character clear from Mars to fill such a mold. But a careful reading will give evidence that the points of likeness was Melchizedek being king of peace, and priest of the Most High God; although there is no record of his father or mother being in the line of priesthood, and no record that he transmitted his priestly office to another.

Typology is a most interesting study, but care must be taken to stay within the Scriptures and sound exposition. There is so much truth in the Word of God we need not go to the extreme of trying to invent new figures where none were intended. It is better to stay on sure foundations.

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Said Spurgeon, "Husbandman, your Great Employer sent you out to sow the seed, but if no grain of it would ever come up, if you sowed the seed as He told you, and where He told you, He will never lay the blame of a defective harvest on you."—*Selected*.



# Making Christ Real

L. L. Kollar

D. R. JAMES REID in his book, "In the Quest of Reality," says, "The word *reality* may be in some danger of being overworked, but the craving for it points to a cause which in part at least is responsible for the separation of pulpit from pew and for not a little of the drift from organized Christianity. To make Christ real to the man in the pew, Christ must be a *reality* to the man in the pulpit.

If this be true, then, there must possess the minister of God a burning conviction that preaching, real preaching is worth while in spite of many arguments extended to the contrary today. The existence of books and newspapers in superabundance, making for an accumulated assortment of knowledge that is not altogether good, will not suffice. Even with the growth of modern psychoanalysis the pastoral office is still able to function in personal contact with the individual; for a much better self-analysis can be made when it is conducted in the light of the revelation of Jesus Christ. We know it to be a common experience, from our own ministry, for people to reveal to us that we seemed to be dealing with their very own case, sometimes even accusing us of preaching at them, when we were quite unconscious of their presence. Someone has said that "good preaching is extraordinarily individual, and personal without our knowing it, for the effect of all true preaching is to bring people face to face with God."

Jesus Christ was the true exponent of this art. Midway in His public ministry He paused just long enough from the regular routine of His work to call forth twelve men who were to form the nucleus of His Church in its very simple beginning. One of the very first lessons the Master taught them was to "have faith in God." The words of Paul somehow ring true in the light of the Master's teaching, as when writing to the Hebrew Christians, he said, "But without faith it is impossible to please him: for he that cometh to God must believe that he is [exists] and that he is a rewarder of them

that diligently seek him." "Faith is the substance of things hoped for, the evidence of things not seen." The very foundation of the Christian ministry must be literally rooted and grounded in this great fundamental doctrine of sacred truth, *faith in God*. The ministry, above all, must believe that He exists if we are able to make men's quest for reality come unto fruition.

The disciples, although evidencing the fact, many times, that they were slow learners, received the commendation of the Master when He said unto them at the occasion of the last supper, "Ye believe in God"—that ye have proved unmistakably, even to my satisfaction; but now you must learn a more difficult lesson, "Believe also in me," for I am going away. Christ was great, not because He did big things, but because of the way or the spirit in which He did little things. Someone has said, "His greatness is seen, in that the supernatural with Him is natural." "I know that He was kingly," says Doctor Gordon, "for they sought to make Him king. I know that He was eloquent, for He spake as never man spake. I know that He was tenderhearted, for He wept at the the grave of Lazarus. I know that He was magnetic, for the multitude sought to touch Him. I know that He was fascinating, for even a social outcast, as low as the woman of Samaria, exclaimed, 'Is not this the Christ?' I know that He was superb in His mental mold, for a Jewish rabbi affirmed, 'Thou art a teacher come from God.' I know that He was observing, for, as He passed by, He saw a man which was blind from birth. I know that He was popular, for the multitude shouted, 'Hosanna to the Son of David: blessed is he that cometh in the name of the Lord'."

Carlyle wrote, "The tidings of the most important event ever transacted in this world are the life and death of the Divine Man in Judea, at once the symptom and cause of innumerable changes to all the people in the world." John Ruskin says that his life "has been dedicated not to the study of the beautiful face and flower, in landscape and gallery, but to an in-

terpretation of Jesus Christ." Yes, we too must bear the testimony that Peter so magnificently expressed, in words that have been recommended for immortality, words that burned their way into my own soul, words that became real and alive, the words, "Thou art the Christ, the Son of the living God." I can somehow sense the Master's thrill to these words of testimony as He replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." It may be difficult for some men to believe in the virgin birth and the incarnation of Jesus, but never should there be room in the mind and heart of the minister for a question of a doubt concerning this fundamental truth.

Dr. Peter Wiseman in his book on the "Peerless Christ" says, "The doctrine of the 'Virgin Birth' was universally accepted in the early Church, except in the case of the narrowest sect of the Jewish Ebionites and a few of the gnostic sects; later in years, however, here and there a question has arisen over the subject, but almost without exception it has arisen from the unbeliever, never from those who accepted the sacred record as God-given." Indeed, that is the position today: to accept the sacred record is to accept this great truth among others; doubt the sacred record, the Word of God, and the result is, to doubt the "Virgin Birth." The Son of God became flesh. The language of scripture is so tender and explicit on this point, "How shall this be, seeing I know not a man?" The answer comes so clearly and understandingly from the Word, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:34, 35).

How wonderful is the revelation in prophecy, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). The incarnation presupposes a true conception and a real birth. The Son whom God sent forth, the person who took flesh, was born of a woman. It was a "true *acception* of humanity with all its sinless limitations and growth and development." Dr. Wiseman asserts that, "The virgin life of Christ confirms the doctrine of the virgin birth. The sinlessness of Jesus Christ argues His supernatural birth. The goal of all good-

ness, the summit of all character, the holiest among the mighty, the mightiest among the holy." The narrative of the virgin birth is confirmed by the abundance of historical evidence, accepted by all the manuscripts and versions, mentioned in all early creeds. The necessity of the virgin birth arises from the fact of its *fundamental importance* to Christianity. It is the basis upon which the entire fabric of revealed religion rests. It is the all-comprehensive miracle of Christianity in which may be seen the entire series of miracles revealed in the Gospels. The great spiritual purpose of the virgin birth of Christ ultimately *was* and *is* the redemption of the world, "Thou shalt call his name *Jesus*: for he shall save his people from their sins."

The positiveness of the Apostle John is remarkably unique as he argues the deity of Christ:

The *eternity* of the Word, "In the beginning was the Word."

The *equality* of the Word, "And the Word was with God."

The *deity* of the Word, "And the Word was God."

The *omnipotence* of the Word, "All things were made by him"—revealed as the Source of life.

The *source of light*, "In him was . . . light"—that lighteth every man.

The *source of life*, "In him was life."

The *salvation* of the Word, "But as many as received him, to them gave he power [or authority] to become the sons of God, even to them that believe on his name."

The *incarnation* of the Word, "And the Word was made flesh, and dwelt [or tabernacled] among us."

The *visibility* of the Word, "(and we beheld his glory, the glory as of the only begotten of the Father)."

With such a remarkable insight as John unfolds by divine inspiration, it is not difficult to believe in the deity of Jesus Christ. We certainly have everything in our favor to unveil Christ to stricken and blinded humanity. He was tempted, and being tempted "He is able to succour them that are tempted." Christ was tempted, but not overcome; poor, but not discontented; crucified, but not conquered; buried, but not to remain a prey to death and a prisoner of the grave. He arose! He lives, the intercessor and conqueror, "the Mighty to save"—mighty to save the

lowest; to save from the guilt of sin, from the power of sin, from the dominion of sin; to save the regenerated from the defiling body of sin; and to keep evermore, through time and to all eternity. Someone has very beautifully stated what Christ means to all humanity in every walk of life; men are in the "quest of reality," and we have it to give unto them, for Christ may become a reality to all men everywhere.

We must also believe in Christ's sacrificial death upon Calvary. It was a place of suffering, of immortal sayings, a place of sorrow, of battle, of a broken heart; it was a place of divine accomplishment.

*Not all the blood of beasts*

*On Jewish altars slain,*

*Can give the guilty conscience peace,*

*Or wash away our stains.*

*But Christ the heavenly Lamb*

*Takes all our sins away;*

*A sacrifice of nobler name,*

*And richer blood than they.*

Calvary is a place of challenge to the church and to the individual; a challenge to enter into the sufferings of Christ and carry on what He has made possible. We preach not only a crucified Christ, but also a resurrected Lord who said, "Because I live, ye shall live also."

There is another important temptation a minister must guard against in his conviction that preaching is worth while—which can be met and conquered only by resources that are spiritual—and this is concerning the validity of his call, or the possibility that might arise of turning from a definite, God-given heart experience; an experience which originally sent him on his way proclaiming the gospel "that is the power of God unto salvation." We must possess an inner conviction comparable unto that which held the disciples of old, when on one occasion when many of the followers turned back and walked with Him no more, when Christ was constrained to ask the twelve, "Will ye also go away?" Note the typical response of Peter that most assuredly must be echoed by the ministry today, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." We *must* not, yea, we *dare* not go back; to us there must remain the only alternative—Forward with Christ!

Phillips Brooks has defined preaching, "as truth mediated through personality. It is the message of God communicated by a person to persons in public address. It takes *two* things to make preaching effective—the *message* and the *man*, and the one reacts on the other. The man shapes the message, but it will be real preaching only if at the same time the message is shaping the man."

Stevenson spoke of the struggle of truth "in a man seeking expression; how it 'tears and blinds him' rending its way into his books. The truth we have to speak will shape our utterance. It will be the determining factor in how a sermon shall be built up, what will be its emphasis, the direction of the appeal, the kind of response we seek to awaken in our listeners." Let the burden of our message be the revelation of God, and of God supremely in Jesus Christ, in all that Christ was and did. The Apostle Paul very concisely summarized his own message in his epistle to the Corinthians, "Jesus Christ and him crucified." You already have formulated in your own minds the following statement of truth that "It is not our business as ministers to preach a theory, but a *fact* creating an experience; and the creative redeeming fact is 'there.'" Dale has said that "Freshness and vitality in the pulpit are not to be achieved by novel or *outré* themes, but rethinking and fresh presentation of the oldest of themes."

The supreme impelling force, motivating our service to God and man must be love; love of God with all that implies, and love of man with all that is involved. Oh, that the ministry might have the compassion of Christ, "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). May God give us, His ministers, a *compassion* that will *move* us. Without it we are dead. Dr. Jowett has well said that, "The gospel of a broken heart demands the ministry of a bleeding heart. We bleed to bless." We lose our life to find it. We give to receive. We die to live. Also, Dr. Jowett in his message to preachers speaks of "bloodless intercession. What stirring truth! Bloodless intercession! bloodless preaching! bloodless praying! bloodless visitation! bloodless ministry! Orthodox as a Jew,

but as passionless as a universalist or a modernist!"

Perhaps the gravest charge which can be laid against what we call the Protestant section of the Church during the past twenty-five years is that it has failed to teach people to think. We cannot simply hold people to a reasonable religion unless we set them thinking in their own minds.

A traveler tells of a curious mirror of silver he picked up in Japan; which, when flashing the light, reflected, not a mere beam, but the image of the god Buddha that had been subtly wrought into its texture. Good preaching ought to have the supreme quality of reflecting the vis-

ion of God the Father, through Jesus Christ our Lord.

May we as Christian ministers be the key in the Master's hand whereby man's "Quest for Reality" might indeed come unto fruition by our careful ministry of the living Word! A minister is:

*The custodian of Truth,  
The guardian of Faith,  
The conserver of Hope,  
And the interpreter of Love.*

As Paul has said, "Let brotherly love continue."



## *Let's Keep a Good Conscience in Bible Study*

*Harper Welch*

A DISTRICT Superintendent tells of a recent meeting where the preacher asked for the audience to quote several holiness texts. After some silence, one of the older brethren rose to his feet, and said, "Man that is born of a woman is of few days, and full of trouble." That was his contribution to the collection of holiness texts. This is a superb example of what preachers are apt to call "layman's ignorance." But is it not also like an accusing finger pointing at the pastors who endeavor to minister without adequate attention to Bible study? For, it is generally agreed, the laymen tend to reflect the quality of the preaching, and the caliber of the preacher, which they hear. If this be true, added emphasis upon this great subject of Bible study is not misplaced.

If a preacher is to keep a good conscience in Bible study, he must, obviously, have a good conscience to keep. He must, in addition to being called of God, be diligent in his endeavor to feed the flock of God under his care, be sincere in his motives, and be careful to build into the minds and hearts of his people those fixed principles of righteousness without which there cannot be holy character or righteous conduct. A minister who has no conscience in this regard need not bother

about keeping the one he has, for it is not good. But a good conscience in Bible study is kept by studying the Bible. This cannot be done in those few drowsy minutes which precede the turning off of our bed lamps at night. Great preachers are not developed by turning hastily to Thompson's Chain Reference Bible on Sunday morning. Sermon books, suggestions magazines and other ready-made and pre-digested material, thoroughly useful and legitimate in their place, do not, in themselves, make for a good conscience in Bible study. That comes only, let me repeat by studying the Bible.

There are many methods, and literally hundreds of books, which will help us. We need to study the Bible chronologically. It is surprising to find that most people think of the Bible as dealing with consecutive periods of time, and because one book follows another, they assume that it deals with a later period. We need to study by books, getting the main thought, purpose, plan, and scope of each in our minds. We need to study by subject, for how else will we find out what the Bible itself teaches about God, Christ, the Spirit, redemption, destiny? What saith the Word about love, grace, holiness?

What promises are there for our needy congregations? We may come to our

pulpits and fill in the time allotted for sermons. We may fill the air with words, thunderous and long. We may pound the pulpit, and tell our people what will happen to them if they don't believe us, but unless we have studied God's Word, and can give our people truths new and old from it, we cannot meet their needs. Shall we send our people back home from our services, to face this commercialized world, and think about their sons and daughters in the armed forces with nothing to strengthen and help them? No, we must keep our conscience clear, and feed them upon the Word of God.

We must study it chronologically, logically, devotionally. We must study it by analysis and by synthesis. We must study it by books, chapters, and verses. We must study it critically, topically, and sermonically. We must study it thoroughly. And we must study it personally, taking its message to our own hearts, that we, being fed, might feed our people. We must read about it. We must think about it.

We must pray for divine assistance in its understanding. But we must never allow books about the Bible to take the place of the Bible itself.

And what shall I more say? For time would fail me to tell of the gracious words of promise, invitation and blessing; of the exhortations and ominous warnings; of the mercy and love and compassion of our triune God; of the giving of the Spirit in fullness on Pentecost, giving us the glorious possibility of personal sanctity in every phase of heart and life through that indwelling Spirit, and the promise that He that is in us is greater than he that is in the world. These great segments of scripture truth are ours to enjoy and to preach, if we will but make the effort, and study. For study has great compensation. It will make us to stand approved before God. It will keep us from being embarrassed by every shift in the fashion cycle (by depriving us of preaching material), enabling us to rightly divide to our needy congregations, the Word of Eternal Truth.

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## *Prayer Life*

### *Harper Welch*

*I failed to pray—*

*And icy cords of earth slipped round my soul.  
My heart, once warm with love, turned chill  
And dead toward Him who gave Himself and died for me.  
The needy souls of men about me touched me not.  
No surges of compassion filled my being,  
No springs of human kindness for the helpless;  
No joy, no peace, no satisfaction for my portion,  
Because I failed to pray.*

*But then I prayed—*

*And heaven's warmth burned in my once cold heart,  
And God's great love was mine in fullest measure.  
The needs of men weighed heavily upon me;  
My obligations to my Lord were clear and plain.  
And "peace which passeth understanding,"  
Joy, and life abundant, and a glow deep settled:  
These I knew through God, my heavenly Father,  
Because I prayed.*

*Help me, dear Lord, to pray as I ought, always,  
Not fainting with the tensions of my life;  
But strong, and stalwart, and courageous in the faith,  
Supported by the Spirit, and the grace  
Which can and shall be mine,  
Because I pray!*

# *The Work of the Pastor*

W. B. Walker

ONE day I sat musing. The following thoughts were astir in my mind. Does the Lord will that His ministers shall succeed? Why do some pastors succeed and others seemingly fail? Why is it that two pastors of equal gifts—the one outstandingly successful and the other have but meager results? While I do not wish to present your unworthy servant as a flaming success, yet experience has taught me a few things that I wish to pass on to you.

Paul says, "And he gave some, apostles, and some pastors and teachers." I think a minister should know whether he is called to the field of evangelism or the work of the pastorate. The pastor has been compared to the family physician with his bag of pills and homely remedies, while the evangelist has been compared to the specialist. Perhaps there is more glamor in being a specialist, but we still need the plodding family doctor with his everyday remedies. The pastor is the family doctor who knows the ills and heartaches of his people. But the evangelist is the specialist whom we call to do a specific work. The Lord has given every minister his special work to do in the kingdom. The specialists are vitally necessary in the church—the Lord has put them there. But the work of the pastor is also extremely necessary to preserve the work of the specialist. And neither of these can live without the other.

I realize there are many things in the work of a pastor that I shall not mention in this paper, yet I will mention a few things that I believe are fundamental in his work.

## I. HE SHOULD BE SPIRITUAL

No amount of talent will substitute for genuine spirituality. Even education and good manners will not take its place. No amount of book learning, nor congeniality will substitute for real fellowship with God. We must be men who keep in touch with heaven. We should pray and keep our souls tender and compassionate. We should court the fellowship of the blessed Holy Ghost. We should take time to keep up our devotional life. Read the Bible

and meditate in its law day and night. While deep spirituality is not the only requirement in the work of the Lord, yet we should be able to get blessed and keep freshly anointed with the Spirit. We should keep the sword of the Word dipped into the oil of the Spirit, for the letter without the Spirit killeth.

There is but one way to keep our church spiritual, and that is for the ministry to keep spiritual, for the pew will not rise higher than the pulpit. Like priest, like people. I am not pleading for mere noise or commotion, but for the real manifestation of God. Our first task is to save our own souls. We must not permit the round of duties to starve our own souls. Luke says, "Save yourselves from this untoward generation." Dr. Morrison used to tell about the Japanese licensed minister who sat for examination on the Manual. He was somewhat taken aback by the question. "What is the chief duty of a General Superintendent?" for this was an office to which he had given little thought. But after drawing more from logic than from memory, he gave the following answer: "The chief duty of a General Superintendent is to save his own soul." This answer will go for the pastor and all those who are engaged in the work of the Lord. To save our own souls, we must spend time in prayer, court the sweet fellowship of the Holy Trinity, ever keep anointed with the Spirit, and maintain that inward consciousness of purity and heart holiness.

## II. HE SHOULD BE A STUDENT

The pastor who stays on the job year after year, and brings out of the Word new and old truth must be a student. While all may not have a college education, there is absolutely no excuse for not having a well-rounded education. These are days of opportunities. There is no excuse for ignorance in the ministry when there is so much information at our very fingertips.

I suggest first that we study our Bible. Give this blessed Book the first place in our library. It should be studied systematically, analytically and by subjects. We

should appropriate its truths personally. And we should memorize it accurately.

We should also read other books. Books to the preacher are as necessary as food and clothing. Books talk to us when earthly friends cannot. Someone said, "He that loveth books is never without a friend." Yes, good books to the minister are true friends. If we read widely and observe carefully, we shall never lack for sermon material. We should study and prepare for the future. For as we grow older the people will expect more from us than mere enthusiasm and energy. Always keep an abundance of reserve material on hand. There are a few preachers who feel that when the regular prescribed course of study has been finished, there is no further need of study. But there is no place to let up with the preacher. Someone said that a minister first begins to die in his head. Much more is required of our ministers today than in any previous day. And doubtless the future will demand more of us than now. Hence let us stick close to our study.

### III. HE SHOULD BE A STRONG PREACHER

I know that all of us are not strong preachers, but this should be no excuse for poor preaching. If a pastor is successful in his church, and is not a strong preacher, he possibly would be more successful if he were a better preacher. The pastor who can really preach, has all the advantage over the poor preacher. Church people do not like to apologize for the poor preaching ability of their pastor. No doubt the pastorate is the best place to develop our preaching ability. However, if a pastor can preach, and has a good spirit it will atone for many other lacks. A church will forgive its pastor for the lack of some things, if he can but feed them on Sunday. This is no plea for the pastoral neglect of things, but I am earnestly pleading for stronger preachers in our pulpits.

There is a growing demand for better preaching. Dr. Stidger wrote a great book on the subject, "Preaching out of the Overflow." He wrote twenty-five bishops, twenty-five educators, twenty-five laymen, and twenty-five preachers over the country to ascertain the true feeling toward preaching. And from almost all sources the churches want good preachers. The answers were listed as follows: Preachers, pastors, business men, young

people's workers and religious educators. Thus, I believe we are facing a new era of preaching.

### IV. HE SHOULD BE LOYAL

He should first be loyal to the doctrines of our church. He should preach second blessing holiness until men feel that they cannot get to heaven without it. We should be loyal to our God-appointed leaders. The greatest nations of all history had their leaders. Every great business concern has its leaders. Every vessel at sea has its captain. So the church is no exception to this rule. We have our General Superintendents, our District Superintendents, and our connectional officers. It is necessary for us to be sold on our program if we would be happy in our work. It is vitally necessary for us pastors to be loyal to our leaders. We may not always agree with them, but we can co-operate with them. We preach loyalty to our people, and here is an excellent opportunity to practice what we preach.

We pastors should build our work into the great movement to which we belong, rather than build it around our own personality. While it is true that we must have the confidence of our people in order to lead them, but if we build the work around ourselves, when we pass on the work will come to naught because it is built upon a sandy foundation. Our church is built on connectionalism. We are not merely a local organization, but a glorious body of blood-washed pilgrims whose one aim is: the salvation of the lost, the entire sanctification of believers, the establishing of the people in holiness and everyday usefulness. Therefore when a person joins a local church in our beloved Zion he joins the whole movement. We belong to a world-wide movement, and every local church is a blessed unit in the great movement that is spreading its wings everywhere.

### V. HE SHOULD BE EVANGELISTIC

We should arrange our programs for Holy Ghost revivals. If we build for the future, we must be evangelistic in our methods.

The clock of opportunity has struck twelve for the Church of the Nazarene. Men are sick and utterly disgusted with mere form and ceremonies. No people ever had a greater opportunity to preach a glorious gospel than the Nazarene peo-

ple of this age. The century is ours. But along with opportunity, comes responsibility. A vision of the world's needs produces a tremendous responsibility. Sixty-five millions of people in America have never been reached with the gospel of Christ. There are twenty-five millions of young people under the age of twenty-five years who have not been touched

with the gospel. Shall we permit the indifference of the times to so influence us that we become indifferent to men's souls? Shall we sit idly by and let them go down to destruction? Shall we cease to fight? Oh, that we shall not fail God in the time of the end! The fields are white unto harvest. May the Lord give us a compassion for the lost.



## *Training Our People in Church Loyalty*

*R. W. Coulter*

THE birth and growth and influence of our church have been a tremendous boon to the world at large. Eternity alone may attempt the aggregate answer of its beneficent impact upon the human race. A retrospect causes us to exclaim hilariously, "Behold what God hath wrought!" and to accept the future with courage and confidence. Our growth has been well-nigh phenomenal, and to a remarkable degree the spirit and genius of our leaders have been maintained.

However we might favour ourselves, it would be gross foolishness to close our eyes to the immensity of the task of building and maintaining an ecclesiastical body worthy of being called a church, one that may take its place in a modern, war-frenzied world. So many things have occurred of late that we would do well to stand off occasionally and look at ourselves and rediscover our needs. We must effectively plan for assimilation and conservation as we grow, or disintegration is certain to follow. "Progress" is our watchword; "Advance" is our war-cry; but, as well, fervency, zeal, intensity and devotion must characterize our people. History is replete with the records of great movements of the yesterdays which have not succeeded in maintaining these and have settled down to be mere religious organizations. It is a sad fact of history, too, that seldom do these movements which drift ever recover their lost heritage. From the grim tragedy of the collapse of the French nation in the earlier days of this War we are reminded again that no institution can survive if shorn of the devotion and heart-loyalty of the people.

The problem suggested by the subject-title of this paper presents one of our colossal problems as a church. With the continual influx of new members comes the task of inculcating these with the doctrine, the spirit, the devotion, the heroism that have made the Church what it is. Such will not be accomplished overnight, but will tax every worthy minister to the limit of his genius and powers. We must be effective as a melting-pot to assimilate and amalgamate as we grow, or difficulty lies ahead. And with the terrific shifting process in the population of our country, local churches are challenged to maintain a continual program of assimilation or membership losses will be shocking. How may we train our people in church loyalty? How may we lead them into a degree of devotion that will insure our future irrespective of conditions? That question is echoed from the lips of a thousand pastors. A few suggestions are herein ventured:

First, let it never be forgotten that church loyalty can never be separated from spiritual experience. Genuine loyalty to the church goes hand in hand with loyalty to Christ. Because of that, our central theme, *holiness of heart and life*, must be kept central. After all, most of our problems eventuate into spiritual problems. The positive aspects of the experience of heart holiness are the sole solution for this hour in the world's history. As preachers, our supreme task is to emphasize this as that which will enable the individual to live Christlike in a world like this. Any tampering with the imperative necessity of this experience, any



lessening in our ardor in preaching it, is opening the breach for the influx of all kinds of disloyalties later. The conservation of the church demands that our people continue to be second blessing holiness people. Our younger generation must be indoctrinated; they must be made conscious, and kept conscious, of the doctrine as a second definite work of divine grace. Righteousness, holy living, that outward propriety of conduct that satisfactorily meets the challenge of everyday living, must be specialized in. And this rich heritage of holiness, in theology as well as in practice, will go a long way to conserve the loyalty of our people.

Closely allied to this will be the task of generating genuine devotion. People must be made aware and kept aware of the difference between emotion and devotion. Recalling a statement of Dr. R. T. Williams, "emotion might be likened to the waves of the ocean, while devotion might be likened to the great undercurrent." Times of emotion, when the glory falls, when the preacher preaches like a different man, when the people feel like bearding the lion in his den—we must have these; it will be a sad day among us when we are afraid of emotional stirrings. But beyond all that we must endeavor to have that deep undercurrent of devotion that carries us forth to victorious conquest. Again and again must our people be reminded that church membership, and church attendance, are not sufficient of themselves. Back of all good and worthwhile religious habits must be that loyalty and devotion to the cause that will remain steadfast and dependable. Far too many have accepted Christianity as a matter of convenience rather than a life responsibility, and such will always eventuate as the house built upon the sand. There is no lasting spirituality without deep devotion to God and His cause on earth. And every preacher should count it a joy to train the members of his congregation in the fine art of being devoted. Let him kindle the church and soon the church will illumine the community. Necessarily there is a distinction between a church and an audience. An audience is a set of unrelated people drawn together by a short-lived attraction; a pile of leaves to be blown away by the wind; a handful of sand lacking

cohesion and consistency. An audience is a crowd, a church is a devoted family. It is because so many churches are audiences that thousands, on changing their place of residence, drop out of church connections altogether. Their old church membership meant little to them and membership in another church has little attraction for them. The hope, the despair, the cross and crown of the minister is to make his church a devoted brotherhood.

It seems to the writer too that much care and tact and patience must be exercised in the coining of new members, especially among our young people. Whether we have awakened to the challenge of youth today is still a matter of debate. But it is an established fact that the revolutionary upheavals of the past twenty years have been preponderantly youth movements. Their strongest appeal has been to youth and their strongest support has been from youth. If the church does not succeed in matching and capturing the zeal of youth we are staring in the face of a rising tide of godliness in the early tomorrows. One of our outstanding needs is to do something, legitimately, that will capitalize the attention and thinking of the oncoming generation. The gospel appeal must be made more attractive. Youth demands action, and unless we can give them something that reproduces action, our appeal is failing terribly. Before our young people must be held adequate standards of moral and spiritual life. They must be made to recognize that the standards of the church are not of recent origin, but rather that they represent clear scriptural teaching, supported by centuries of holy Christian thought and experience.

All in all, the heroic in people must be captured in its relation to the cause of righteousness. Even in so-called "flabby" America the days of heroism are not past. If the heroic does not appeal to us then we are not fit for the kingdom. As preachers of the glorious gospel of Christ, let us make sure we are presenting Christ in such a manner to our people as will cause them to feel they are willing to sacrifice, work, give, yes, if necessary, meet death for the sake of that which the church represents!

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American liberties and institutions cannot be defended out on the golf links on Sunday morning.—ROY L. SMITH.

# Creating Expectancy for Definite Results

H. Dale Mitchell

**R**ESULTS, results, results, results—that is what everyone of us desires. Results from our preaching, results from our praying, results from our visiting, results from our organizing, results from our advertising, results from our announcements, results from our financial appeals and results from our pleas for service. Results, results—oh, give us results.

Not only do we desire results, but we *must* have results. A business man must get results or he folds up his business. A football coach must get results or he will soon be on the outside looking in. And the Lord, as well as the Church, expects His preachers to get results.

Jesus told His little handful of followers to “go into all the world and preach the gospel.” He knew that little crowd could not possibly evangelize the world, but He expected them to have some results and the results would have more results and so on down to the twentieth century when you and I would be part of the results and we would go forth to get other results.

Yes, we must have results but they do not come simply because we must have them, but because we meet certain conditions which will always produce them. It is not my purpose to discuss all the many conditions that tend to produce results, but only to try to say something about creating an expectancy for definite results.

Now Noah Webster is very helpful to enable us to understand the meaning of this word “expectancy.” He very boldly states that expectancy means “expectation.” Then he goes on to write a half column to prove that it means expectation. However, he does slip up a bit and say that some of the synonyms of the word are anticipation, confidence or trust. That is easier for preachers to understand for we have much to say about confidence and trust.

Vass Young, in his book “The Go-Giver” states, “Eighty-five per cent of any sale is the salesman himself,” and Professor Copeland of the Harvard University School

of Business says, “In every purchase we make we use only fifteen per cent reason and eighty-five per cent emotions.” If this is true of material things it is no doubt true of spiritual things. We can preach till doomsday that our people should have greater faith and expectancy for things to happen, but unless by our attitude, enthusiasm and spirit we show that we already have that faith and expectancy, our preaching will be in vain. The way to get people to do anything is to cause them to want to do it. Our spirit of faith and expectancy generates the same spirit in others.

The pastor is the key man, and it is up to him whether his people expect much or little to be accomplished. If he shows courage, faith and expectancy, so will his people. Napoleon created a desire in his men to do the things he wanted done—then they did it. If we create a desire in our people to do the thing we want to see accomplished, they also will do it.

To create a spirit of expectancy we must, first of all, be pessimists. Pessimists always see the darker side of things, and to have the greatest faith and enthusiasm to see something done in the Lord’s vineyard, we must see the dire need of this world. Every man we meet is on his way to eternal perdition unless he is saved through Christ. We must be pessimists to the extent that we believe “unless the world repents it will perish.”

Not only must we be pessimists, but we must be optimists, optimists of the brightest sort. Though we believe the world is slipping fast to the brink of eternal despair, we must also believe that the eternal God on high rules all and that all, or at least the majority of men, want to serve Him. The only reason they are not now serving Him is because they have not been touched with the true gospel in the proper manner. That makes every one of them a good prospect for us; one who will no doubt accept our Christ if we present Him properly.

Our optimism must include an unswerving faith in God and His program. He never planned for His people to be a de-

feated group, worshiping somewhere on the outskirts of the city where no one would find them out. No, He intended that we should be Spirit-filled, with the courage of a lion; and so aggressive that we batter at the very gates of hell. He has promised us that if we do this the gates of hell shall not prevail against us. He will be with us even as He was with Joshua of old; and there is no foe that can stand before us if Christ leads.

Has not God promised "ask and ye shall receive"? If we meet the conditions of God's prayer promises we can overcome every problem. There is no problem too big for God. We can put our arms of faith around our particular city and hold it up to God and He will give us the victory. His promises do not fail. He is the same yesterday, today and forever. We *can* depend on our God. God has planned that we should win, He wants us to win and if we follow Him we *will* win.

Again our optimism must include a strong faith in the program of our church and in its leaders. Thank God for the Church and for the men God is using to lay down a program, which if we get into heart and soul, will enable us to spread salvation and the church around the globe.

God pity us if we are so blind as to fail to grasp such an opportunity as is ours. God pity us if we balk at the splendid program our leaders, the best leaders this age is producing, have marked out for us. The privilege of serving God in our church and under our efficient leaders means so much to me that I will boost the program in my local pulpit until not only every one of my members, but the whole town believes in it; I will work if needs be until I drop from sheer exhaustion and I will give even to the shoes off my feet to put it across. That, in my humble opinion, is the optimistic faith in our church's program and its leaders that we must have if we expect to create an expectancy for definite results.

Then, our optimism must include a faith in ourselves. We must get the right perspective. Too many waste time thinking how much better off someone else is than they are. How much better if they spent that time and energy making their situation what they wish it were. Everyone of us, no doubt, is in the very place God wants us. Take that as a starting point.

Then, with the knowledge that you are divinely called, and with faith that God will work through you even as He did David, Gideon and Moses, go forth to do the job knowing that He said "with God all things are possible." If we would bring Israel up out of Egypt, we must have confidence that God did not make a mistake when He asked us to do it.

So it is with us. Line yourself up along with the other preachers of your city. You stack up as well as they do. I have no doubt you can outreach the majority of them and I know you have a message people want to hear. Our church offers a program that far surpasses anything else I know. Take new courage; tell yourself you *can* do it and by God's grace you *will* do it. You can move your city for God. Decide what you are going to do. Set your stakes high. Hitch your wagon to a star. Make bold to announce it to your people. Show them your plan and then go to work to bring it to pass. When your congregation sees the faith you have in yourself, they also will have confidence in you. May I use another personal incident to illustrate? I use this in my own ministry because I know it better than anyone else's story.

I had been in Lima only a few weeks. My preaching crowd was small, about twenty-five or a few more. I came to the pulpit one Sunday morning filled with faith, zeal and confidence. I do not recall what I preached on, but I made bold to announce that we were going to "reach Lima for Christ." I insisted upon it; I drove it home until I thought the people believed it and I have discovered since they did at least to an extent. It seemed rather farfetched at that time—that little handful of people, our church but scarcely known, and we had seen nothing remarkable occur to cause us to believe we were going to do much. However I kept preaching along this line. We advertised that we were reaching Lima for Christ; people's faith began to rise and soon things were happening. Today our church is filled to capacity, our altars are often overflowing with seekers, God is blessing. We are, I presume, the most talked of church in town and are, beginning at least, to "reach Lima for Christ." This has not come about because the pastor was any better than any other pastor, but because he displayed a faith and expectancy that was contagious. Every one of us can do the job

if we only believe it and work accordingly. Attempt great things for God, expect great things from God.

Likewise our optimism must include a faith in our people. They are God's own, and desire to see His work and their church prosper. We must let them know our confidence in them and their zeal and desire to see greater things done. Encourage them in their faith and help them to get even a larger vision. Getting our people busy doing something is a very important ingredient in this expectancy business. If you have a hand in arranging the program for a group you are sure it will be a success; if a lady has a hand in preparing a dinner, she knows it will be good; and if our people are encouraged to give a hand to help get the job done, they do it and immediately begin to expect great results because they are aiding.

Yes, we must be pessimistic, we must be optimistic, and we must be energetic and enthusiastic.

I have heard preachers remark, "This is a hard field, no one has ever done anything here, what can I do?" They will not do anything. On the other hand, the fellow who goes to the hard field, and they are all hard enough, plunges into his work with energy and enthusiasm, will soon have everyone believing in him. When people believe in you they will come to hear you. When people come to hear you it will encourage the faith of the faithful ones and their faith will mount. Soon there will be a revival spirit, souls won and the church built up. The pastor will be called successful and the croakers will be saying 'He just hit it at the right time. Every time is the right time for the fellow who is willing to work with energy and enthusiasm. There is no problem that cannot be solved, and you are the fellow who can solve the problem where you are if you will bite into it, trust God and work. That spirit is one of the essentials to generating an expectancy for definite results.

But there is one more very important something that must be mentioned before I close. Paul wrote to the young preacher Timothy saying, "Stir up the gift that is in you." I believe he meant by this "Tim-

othy, see to it that the fire of the Holy Ghost is blazing within your soul. Get rid of everything that tends to smother your spiritual spark and get the fire to blazing. All of our faith, confidence, energy and enthusiasm will amount to little without the Holy Ghost. We must have the glory. Timothy was exhorted to let no man despise his youth. As a rule not much is expected from young preachers. "He'll be fine after he has finished school," or "After he has had experience he will be a power," is the usual comment, and far too often it is forgotten that the main qualification for both young and old is the Holy Spirit. We can have as much of the Holy Ghost when we are young as when we get older. Without that no preacher can preach, whatever his age or training. Many a preacher never preached better in his life than when he first began, for he began in the fire of his first love before the world and even the church had time to temper his zeal, or smother his flame until he became merely "among those present." Paul recognized the value of training for he urged Timothy to "study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He also knew the value of experience for he would have no bishop be a novice. But above all that he said, "Timothy, stir up the fire; do not get into a rut and let them make an ordinary preacher out of you." If we would create an expectancy for definite results we must keep the fire. When people sense the presence of the Holy Ghost they also expect results.

Then we conclude, if we would create an expectancy for definite results, we must realize the great need around us; we must have an optimistic faith in this gospel we preach, in our God above, in the program of the church and its leaders, in ourselves and our people. We must know where we are going and have a definite plan to get there. We must work with enthusiasm and energy and above all keep fired with the fire of the Holy Ghost then, gentlemen, seven devils cannot keep people from believing definite results will follow!

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The spirit we manifest in the little, every-day affairs of life is a sure test whether we have the spirit of holiness.—SELECTED.

# An Absent Note in Modern Preaching

IF we accept the published sermons as indicative of American preaching in general, we are driven to the conclusion that one of the greatest elements of power is sadly missing in the pulpit. Many of these sermons are thoughtful but they lack passion. The first characteristic of a revival sermon is the truth it presents but effective preaching requires a second characteristic, namely, passion. It is equally important.

It is impossible to think of Jesus Christ or Paul preaching without passion. At the opening of his ministry, it was said that Jesus attracted the people because He spoke with authority. At the close of His ministry He said with tears, "O Jerusalem, Jerusalem, how often would I have gathered thee as a hen gathers her chickens under her wings and ye would not." Paul describes his preaching as delivered with tears and anguish of spirit. Recall a few of the burning appeals: "I beseech you by the mercies of our Lord Jesus Christ"; "I beseech you by our Lord Jesus Christ and by the love of the Spirit"; "I, Paul, myself beseech you by the meekness and the gentleness of Jesus Christ"; "God is my witness how greatly I long after you all with the heart of Christ."

## PREACHING WITH PASSION ESSENTIAL

No wonder the trembling Agrippa cried, "Almost thou persuadest me to be a Christian." No wonder Demetrius called the silversmiths of Ephesus together, saying, "Ye see and hear, that not only at Ephesus, but almost throughout all Asia this Paul hath persuaded and drawn away much people, so that not only this our craft is in danger of being set at naught, but also that the Temple of the great Diana should be despised and her magnificence destroyed whom all Asia and the world worshippeth."

It is an old story that a minister once asked a noted actor why actors' portrayal of fiction on the stage affected people so much more profoundly than the pulpit's discussion of the most momentous realities. The actor replied, "Because we present fiction as though it were a fact and you ministers present facts as though they were fiction." If actors displayed as little feeling on the stage as we ministers do in the pulpit, their careers would be very short.

Nothing but an earnest religion counts in this earnest age. What care busy men for a dull presentation of any subject, however important! If the minister displays a zeal for spiritual truth as earnest as his listeners display in their search for wealth or honor or pleasure they will be heard. Speak to them as those whose eyes have been wearied in trying to compass the height and depth of life; speak as those who have stood on the verge of time and peered behind the veil where the mortal has put on the immortal and people will listen.

## BELIEVING BEGETS EARNESTNESS

But a person can be truly earnest only when that which he is discussing has gripped both his intellect and his heart. We may discuss unimportant matters without concern but we have no right to discuss subjects of great moment in this way. If we realize the momentous import of the fundamental truths of the gospel we can no more discuss them in a cold indifferent spirit than the women could have spoken in such a spirit when they fled from the empty sepulcher "with fear and great joy and did run to bring his disciples word." A minister who truly believes and has grasped in his heart the great truths of Christianity cannot be indifferent.

Too frequently the pulpit today is discussing petty questions. Too seldom the people discuss the familiar though mighty doctrines of the Christian Church. Too little we believe what the Bible teaches, that he who does not accept Christ perishes. It is a tremendous thing to live in a world crowded with opportunities to preach the gospel to lost people. It is a fearful thing to be indifferent to the spiritual welfare of the people whom we face every day from our pulpits. If the herald of the message delivers it in an indifferent spirit his hearers will conclude that the things he says are of little importance.

## BLEEDING HEART IMPARTS BLESSING

No man can accomplish much in the pulpit, until he cries, "Give me souls or I die." Our word "bless" is from the same root as the Saxon word "blood," which suggests that only the bleeding heart can impart a blessing. We are living in an age which robs religion of its inflammatory touch. It is a terrible thing to stand be-

fore an audience Sabbath after Sabbath, knowing that the salvation of many will depend upon us, and deliver our messages in a cold way. Indifference is disloyalty. Apathy is sin. If the passion of Christ can lay its hand upon the ministry of to-day the Kingdom of God will move forward swift and resistless as His beckoning love.—JAMES D. RANKIN in *The United Presbyterian*.

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## Going After the Tough Ones

IN our retreat from revivalistic evangelism—which may be a strategic retreat—is it possible that the Church has made some other retreats much less strategic? There were some serious defects in the high-pressured and leather-lunged revival services of olden-time, but at least the community's most conspicuous sinners used to attend them and often were soundly converted. With a gradual shift in the type of people attending "special meetings," the effort to reach and capture the notoriously sinful in such meetings has been given up; now they are almost entirely planned to edify the saints. But in the meantime the sinners are still present in our communities, just as profane, just as blatant, just as godless as ever; and I have an uneasy suspicion that nothing very much is being done to win them. Our churches have turned to quiet forms of "visitation evangelism"—which in a great many cases can scarcely be called evangelism at all, but is just a matter of rounding up stray church letters; and in many communities the really "tough cases" are simply allowed to go by default. It is assumed that there is no probability of their responding to the appeal of the Church, they are given up as a bad job without being even tackled, and they are left pretty much to their own evil devices.

In fishing there is a special thrill in going after the big fellows, and it should be no less so in fishing for men. It is far more exciting than much that goes by the name of "evangelism" today—which is pretty pallid stuff when all's said and done. A sentence in a recent exchange caught my eye last week—it ran something like this: "The seminaries are giving us preachers these days who are under the illusion that when

they make their round of pastoral calls in the parish they are 'saving the lost.'" Well, maybe they are—sometimes; for there are a great many ways of being lost, and one can be lost just as hopelessly with his name on the church roll as any rip-roaring atheist. But at least the odds are against it. And it usually takes more than a pastoral call or a spot of visitation evangelism to make a dent on the local saloon-keeper, the pimp, the rat-faced lad who peddles "reefers" to the high school clientele, the red light habitue, the town drunk, and the community infidel. And in what neighborhood are these folks lacking?

It is more exciting to go after "the big ones," and it is more profitable. For great sinners have the makings of great saints. That is one reason why Jesus calmly sustained a reputation he had for being a friend of sinners. He was a friend of sinners not in a spirit of mere pity or condescension; he was their friend because he really did love them. Like Charles Lamb in a later century, he had a "flair for bad company," because the bad company of his day was often so much better company than the good company was. It had great vices, but it had the potentiality for all the virtues which are those vices in reverse. Jesus knew that he could always do more with a real, honest-to-goodness, out-and-out sinner who had some passion and ardor and positiveness about him, than he could ever hope to do with an individual who had no real character at all, either for good or evil. There were some qualities in the vigorous sinners which were far more congenial to his own spirit than the more innocuous traits of the conventionally respectable. He himself was unconventional. And he knew that life, whatever else it was, was never intended to be bleak, drab and colorless. He had the capacity for daring action, in complete abandon, unafraid of consequences, and he valued that capacity in others, however badly it might have been perverted. So when his enemies accused him of loving sinners, they spoke more truly than even they knew.

In this, as in everything else, he was entirely representative of the Father. God has never hesitated to "go after the big ones." Many people have been puzzled over why God should ever have chosen Jacob as the channel of his covenant rather than Esau. Certainly Esau was the more amiable character. In contrast to him, with his easy, uninhibited, healthy qualities,

what a poor picture of a man Jacob presents!—Jacob the sly, the slippery, the treacherous. But underneath Jacob's unwholesome characteristics there was another potential self, with dreams and aspirations and a sense of spiritual values; whereas all that there was of Esau was on the surface. Esau could never be a very bad man, but neither could he ever be a very good one. Jacob the cheat could become Israel, the prince with God. So God worked on the stubborn and recalcitrant material of Jacob's life for long years,

through Bethel to Peniel and beyond; and at last—symbolized by that tremendous wrestling match between Jacob and the angelic Stranger beside the Jabbok—God won. And it was an achievement that had meaning for the centuries.

It may be that the Church today needs to recover some of its Master's audacity in "going after the tough ones." It had that audacity once, in its days of first fine careless rapture. If it can recapture that spirit again, there will be rejoicing in heaven.—R. W. GRAVES, in *Christian Union Herald*.



## Code of Ministerial Ethics

### *Of the Ministers' Council of the Northern Baptist Convention, 1937*

1. Striving to be good ministers of the Lord Jesus Christ, we will ever seek to discover the will of God for us, and live our lives in harmony with the ethical principles recorded in the New Testament.

2. We believe that the demands of the Christian ministry today are such as to require not only the best men, but men at their best. This being true, we will not be content with any preparation less than the best in body, mind and spirit.

3. We will give all diligence to safeguarding our good names and reputations, by living honestly in the sight of all men, in speaking the truth in love and avoiding embarrassing debts.

4. As faithful pastors and trusted counselors of our people we will have an ear and heart for all their ills, but we will hold as sacred all confidences that may be shared with us.

5. As pastors and leaders in things spiritual, we will always be ready to counsel with our brethren, and while being kindly firm, if necessary in the exercise of the authority of our leadership, we will not seek to dictate or lord it over our people.

6. As good ministers of Jesus Christ we will seek to share his sacrificial spirit, and strive to minister rather than to be ministered unto. We will hold service above salary.

7. Recognizing our first responsibility to community interests and welfare. As ministers we cannot escape the responsibilities of citizenship.

8. We hold that it is not ethical for a pastor to solicit members of other churches

to join his church. The kingdom of God does not come by building up one church at the expense of other churches. In this matter we should practice the Golden Rule, as well as in other relationships with our brethren. There is an interdenominational brotherhood that the thoughtful minister will regard and respect.

9. We will not belittle or discredit another church, nor will we by word or act cast reflection upon the good name of a fellow minister, or besmirch his character.

10. We believe that it is not ethical for one minister to enter into competition with another minister, seeking the same church, as such rivalry often leads to efforts to discredit the other man. We can afford, not only to be fair in this matter, but to be generous.

11. While it is understood that friendships and fellowship formed during a pastorate often become permanent, we think it not ethical for a minister, retiring from a field, to continue to cultivate, or perpetuate, pastoral relations or meddle in the affairs of the church. Nor should any outside minister come in for pastoral service without seeking to give recognition to the local pastor.

12. We are of the opinion that it is not ethical for a minister to assume an attitude of dissent in regard to the commonly accepted view of Baptists, without a thorough understanding and consent of his brethren whom he serves.

13. Believing in the essential worth and desirability of associational and denomina-

tional fellowship and co-operation, we hold that it is not ethical for a minister to use his influence, as a spiritual leader, to alienate the church he serves from such denominational relations. Denominational consciousness and loyalty are essential in the prosecution of our work. We may well expect that the leadings of the Holy Spirit will most often be in the direction of unity rather than division.

14. We believe that it is not ethical for a pastor to become party to dividing a church in time of stress, or in leading out of the church a contingent of dissatisfied members. Only in extreme circumstances would such disruption be justified. The unity of the church, the body of Christ, is ever to be held paramount to the fortunes of the pastor.—*Good Tidings.*

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## When Paul Made a Play on Words

### E. Wayne Stahl

**I**N THAT tremendous story *Les Miserables* (considered by certain competent critics to be the greatest work of fiction written during the nineteenth century), Victor Hugo asserts that in the naming of Isaac there was a play on words; for this proper noun means "Laughter." His proud and rejoicing mother said after his birth, "God hath made me to laugh, so that all that hear will laugh with me" (Gen. 21:6).

Also in the same passage of his mighty book, Hugo calls attention to the play on words, as we read the incident in the original Greek, evident in the statement of Christ to one of His apostles, "Thou art Peter [*Petros*], and upon this rock [*petra*]' I will build my church" (Matt. 16:18).

How absurd for the Roman Catholic Church to build its basic doctrine of the supremacy of Peter on a paronomasia! For this is the word employed to indicate a play on words; it comes from the Greek preposition, *para*, beside, and *onamadzsein* to name. Tennyson in his wonderful *Idylls of the King*, tells us of paronomasia. Earl Imours (Geraint and End, Part II).

*Took the word and played upon it,  
And made it of two colors.*

Another Bible character, in addition to Isaac and Peter, has a play on his name. He is Onesimus, the "villain," we might

say, of that true story in which Paul and Philemon are the other characters. For Onesimus is a fugitive slave. He has run away from his master, Philemon, and arrives at Rome where he comes in contact with Paul, the aged prisoner of Jesus Christ. The experience of salvation results from this meeting. The apostle calls the escaped bondman "My son . . . whom I have begotten in my bonds" (Philemon 10). He writes the beautiful letter on behalf of his new convert, who, having come into the glorious liberty of the sons of God, proves the genuineness of his conversion by returning to his master.

It seems that Onesimus was guilty of two offenses. Besides running away from Philemon, an action for which the laws of the period prescribed terrible penalties, the indications are that he at the same time stole some of his master's money. Having thus "doubled" in transgressions, he might expect severe treatment on facing his owner. But Paul becomes the reconciler. The Epistle to Philemon is indited as a plea for mercy to the returning slave. Paul would have particular influence over the master of Onesimus, since the freeman had become the loving bond-slave of Jesus Christ, as the slave had become a freeman in Christ Jesus, through the ministry of the apostle.

In verse eleven of the letter, the apostle referring to the transformed slave, writes, "Which in time past was to thee unprofitable, but now profitable to thee and to me." Here is where the paronomasia appears; for the name Onesimus is in the Greek primarily an adjective, and means "profitable." It comes from the verb *oninemi*, "to profit, benefit, help." Paul uses this verb in verse twenty, where he writes, "let me have joy of thee." In the margin of the American Standard Version the word "help" is offered as an alternative reading for "joy." "Let me make some profit out of you, in a Christian sense," is the rendering of the Twentieth Century New Testament.

How mighty are the transformations of divine grace! Of every saved sinner it may be written, "Which in time past was . . . unprofitable, but now profitable."

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Jesus never sends a man ahead alone. He blazes a clear way through every thicket and wood, and then softly calls, "Follow me. Let's go on together, you and I."—S. D. GORDON.



# SEARCHING TRUTHS FOR MINISTERS .

## Daily Questionnaire

1. Does my life please God?
  2. Do I enjoy being a Christian?
  3. Do I cherish in my heart a feeling of dislike or hatred for anyone?
  4. Am I studying my Bible daily?
  5. How much time do I spend in secret prayer?
  6. How long has it been since I won a soul to Christ?
  7. How long since I had a direct answer to prayer?
  8. Do I estimate the things of time and eternity at their true value?
  9. Am I praying and working for anyone's salvation?
  10. Is there anything I cannot give up for Christ?
  11. How does my life look to those who are not Christians?
  12. Where am I making my greatest mistake?
  13. Do I place anything before my Christian duties?
  14. Am I honest with the Lord's money?
  15. Have I neglected any known duty?
  16. Is the world better or worse for my living in it?
  17. Am I doing anything that I would condemn in others?
  18. Do I have a clear conception of my place in the Lord's work?
  19. What am I doing to hasten the coming of Jesus?
  20. Am I doing as Christ would do in my place?
- The Christian's daily testimony should be "to be what He wants me to be—every moment of every day."—*Contact*.

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Dr. John H. Jowett was one of the great preachers of the century. He was deeply spiritual and a wonderful expositor of the Scriptures. Lecturing to preachers he said:

"You may go in quest of glitter instead of gold. A showy eloquence may take the place of the Spirit of power. We may go more after full pews than redeemed souls; more for a big church roll than for having their names written in heaven. We may follow the glitter instead of the gleam. There is no more pathetic sight on God's earth than a preacher or an evangelist who becomes by the benumbing power of custom, or by the guiles and wiles of the earth, separated from his God. When an evangelist loses his spirituality there will be the loss of that fragrance which comes from those who dwell in the King's

garden. Farther along there will be the loss of a holy and heavenly atmosphere; speech loses its mysterious impressiveness; we are wordy but not mighty, eloquent but not persuasive. Our preaching is just 'the enticing words of man's wisdom,' and not in 'demonstration of the Spirit and in power.' Our enterprises become pastimes rather than crusades. We are busy but futile. We may organize things but there is no vital movement toward God. When an evangelist loses the presence of God evil may dance flippantly along the open road heedless of his presence, because he has no magic weapon by which it can be either crippled or destroyed."

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"The church that is man managed instead of God governed is doomed to failure. A ministry that is college trained but not Spirit-filled works no miracle. . . . To run an organization needs no God. Man can supply the energy, enterprise and enthusiasm for things human."—CHADWICK.

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Spurgeon, in his lecture on "The Holy Spirit in Connection with Our Ministry," said:

"I believe in the Holy Ghost. Having pronounced that sentence as a matter of creed, I hope we can also repeat it as a devout soliloquy forced to our lips by personal experience. To us the presence and work of the Holy Spirit are the ground of our life-work. If we had not believed in the Holy Ghost we should have laid down our ministry long ere this, for 'who is sufficient for these things?' Our hope of success, and our strength for continuing the service, lie in our belief that the Spirit of the Lord resteth upon us. To us, as ministers, the Holy Spirit is absolutely essential. Without him our office is a mere name. . . . Unless we have the spirit of the prophets resting upon us, the mantle which we wear is nothing but a rough garment to deceive. We ought to be driven forth with abhorrence from the society of honest men for daring to speak in the name of the Lord, if the Spirit of God rests not upon us. We believe ourselves to be spokesmen for Jesus Christ, appointed to continue His witness upon earth; but upon Him and His testimony the Spirit of God always rested, and if it does not rest upon us, we are evidently not sent forth into the world as He was. At Pentecost the commencement of the

great work of converting the world was with flaming tongues and a rushing, mighty wind, symbols of the presence of the Spirit; if, therefore, we think to succeed without the Spirit, we are not after the pentecostal order. If we have not the Spirit which Jesus promised, we cannot perform the commission which Jesus gave."

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Bramwell Booth tells this story of his father, General William Booth, of the Salvation Army: It was past midnight and he found the General in his dressing gown with a towel around his head, for he suffered greatly from headaches, marching with folded arms up and down his study floor. He said, "General, what are you doing at this hour of the night? You ought to be in bed. Don't you know it is nearly one o'clock?" "I am thinking," he replied. "Yes, but you ought to be asleep." "No," he said, "I am thinking." "What are you thinking of especially?" He put his hands on his son's shoulders and said, "Bramwell, I am thinking about the people's sins. What will they do with their sins?"

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Dr. Joseph Parker, that great preacher of London, England, said, "I should like a man to arise among us—a true revivalist, awakened, aroused, an alarmist. A man with a swinging bell, so to say, who will turn sleep into arousing and make men ashamed of their do-nothingness; who will preach about neglect; who, with tongue of fire and pentecostal blaze and whirlwind, with the fire and flame of inspiration, will go up and down among the people awakening them."

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Do we need another Pentecost? In answer to that question consider a few important facts.

The Holy Spirit is the author of Pentecost. Think again what Pentecost brought to the early Church, according to Acts 2:1-4. We read in these verses of unity, "They were all of one accord"; they were wind-swept by the Spirit; "a rushing mighty wind"; the house was filled with the power of the Spirit, and "they were all filled with the Holy Ghost."

Pentecost was an answer to prayer.

Pentecost was the fulfillment of the promise.

Pentecost filled the early Church with a new energy.

Pentecost gave them the secret of success.

Pentecost produced great preaching.

Pentecost brought conviction and conversions.

Pentecost gave great increases, "The same day, there were added to them about three thousand souls."

The Church needs another Pentecost. Many years ago Bishop Peck said:

"The vision of the Church is obscure.

"The life of the Church is feeble.

"The holiness of the Church is deficient.

"The power of the Church is inadequate."

Another has said, "The Church should be a Niagara, not a washout."

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Bishop McCabe was a flame of fire to Methodism in the days of long ago. When he was a pastor his diary reveals his devotion to God in the following questions:

"Did I strive to begin the day with God?

"Has my conversation been in heaven?

"Have I made any personal effort for the salvation of souls today?

"Have I enjoyed this day the evidence of my acceptance with God?

"Have I reason to believe that I am growing in grace?

"Am I looking for full redemption?

"There are two duties which I must not neglect. These are self-examination and fasting. I propose hereafter to be more diligent in the performance of these duties. I hope God will assist me. I want, therefore, to spend the first Friday of each month as a day of fasting and prayer for the continued evidence of my pardon and the permanent indwelling of the Holy Spirit."

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John Wesley requested his preachers, in 1752, to sign the following covenant: "It is agreed by those whose names are underwritten: (1) That we will not listen or willingly inquire after any ill concerning each other. (2) That if we do hear any ill of each other we will not be forward to believe it. (3) That as soon as possible we will communicate what we hear by speaking or writing to the person concerned. (4) That till we have done this we will not speak or write a syllable of it, to any other person whatsoever. (5) That neither will we mention it after we have done this, to any other person. (6) That we will not make any exception to any of these rules unless we think ourselves absolutely obliged in conference so to do." This was signed by John and Charles Wesley and ten other Methodist preachers, including Rev. Edward Peronet, author of "All Hail the Power of Jesus' Name."

# PROBLEMS PECULIAR TO PREACHERS .

Charles A. Gibson

*Q. A member of our church who has not attended for some time, and who makes no profession, has today asked for a letter to another of our churches. Since this man has no experience I do not see how I can give him a letter. Please advise.*

A. Yours is a constant problem with pastors, and raises the question of legality as against experience. From the latter standpoint, you are right in feeling bad about granting a letter to such a one; but legally, you are bound to grant the letter. Really, if this person is good enough to retain on your roll, he should be good enough to transfer from your roll. Legally, he can demand the letter, and since you have not exercised your own law in removing the name, you must grant the letter. You do have a right to explain your position to the pastor where the letter is to be presented. One other hopeful condition prevails; no church has to receive a letter even from another church.

*Q. Would you advise an auditing committee for the local church, something like that used in the District Assembly for the books of the different departments of the district?*

A. I certainly would advise having such a committee. I think that each treasurer in the various departments of the local church should ask for such a committee. Personally, I wish a standard of books could be set up so that the bookkeeping of each local church would be done in much the same way as in each of the other churches. Further, if the local church will ask for such a committee, it will help to reveal any poor bookkeeping in use. It will definitely help to have such a committee.

*Q. Our singer in the last revival advertised that he was a chalk artist as well, and proved to be a good one; but without explanation, several nights he failed to present this feature. Do you think this fair?*

A. I do not think this is a fair practice. It may be that your singer never thought of the unfairness of this practice, but it is a fact that if we advertise a certain program we should put on that program, or make a reasonable explanation why we do not.

It has happened that the time element has entered in, and the worker is not permitted sufficient time unless he breaks

in on the time of the evangelist; this he knows he should not do, and rather than reflect on those who have used the time, he has shortened his part of the program without explaining. Normally he should explain. By no means should he get the habit of putting on a program other than advertised, or omitting an advertised one.

Now, while I am at it, let me suggest that both singers and evangelists should put their life into the meeting to the last service. Barring sickness, no evangelist or singer should make plans to leave the meeting on any night, not even the last night, before the altar service is finished. It is reported that some singers and evangelists pack their musical instruments and personal effects on Sunday afternoon and leave the last service short of these advertised features. The very spirit of a preacher or singer as he goes into the service with such a mental attitude, is one of haste and defeat, and would justify any church board in reducing the pay by a good per cent.

*Q. I have been called, and accepted the call, to the church where I have served for the last four years. I heard today from a church that wants me. This call comes in the proper way, and the Superintendent of the district writes explaining the opportunity. I am confused. Please advise me.*

A. It is hard to say what you should do. Your term of service is commendable, but not long. If you have any trouble in the church, that should be considered. If yours is a small town and the other a larger opportunity, you will weigh that as well. I think you owe it to your present District Superintendent to talk the matter over with him. Certainly you will not do good work until you have this matter settled. God will not leave you, and the Spirit will help you to make a decision that will advance the kingdom by your locating where you can do your best work.

*Q. Yesterday I received a letter from a preacher asking for a revival, and I had a feeling that this was a wrong approach, if not unethical. Is my reaction wrong?*

A. I cannot say that your reaction is right, but I must be fair and state that many pastors react exactly as you do. I am of the opinion that if evangelists generally knew the reaction of pastors to this practice, they would wait for, rather than solicit, calls for meetings.

# QUOTABLE POETRY . . . . .

## What Makes a Nation Great

Not serried ranks with flags unfurled,  
Not armored ships that gird the world,  
Not hoarded wealth nor busy mills,  
Not cattle on a thousand hills,  
Not sages wise, nor schools nor laws,  
Not boasted deeds in freedom's cause—  
All these may be, and yet the state  
In the eye of God be far from great.

That land is great which knows the Lord,  
Whose songs are guided by His Word;  
Where justice rules 'twixt man and man,  
Where love controls in art and plan;  
Where, breathing in his native air,  
Each soul finds joy in praise and prayer—  
Thus may our country, good and great,  
Be God's delight—man's best estate.

—ALEXANDER BLACKBURN.

## He Serves His Country Best—

He serves his country best  
Who lives pure life and doeth righteous  
deed,  
And walks straight paths however others  
stray,  
And leaves his sons, as uttermost bequest,  
A stainless record which all men may read;  
This is the better way.

No drop but serves the slowly lifting tide;  
No dew but has an errand to some flower;  
No smallest star but sheds some helpful  
ray,  
And man by man, each helping all the rest,  
Make the firm bulwark of the country's  
power;  
There is no better way.

—SUSAN COOLIDGE.

## He Still Sees Our Giving

The Master still sits by the treasury,  
As He did in the temple of old,  
Though centuries long have glided  
Since the Pharisee cast in his gold;  
And the widow still comes with her offer-  
ing,  
All fragrant with love and with prayer,  
And the Master accepts of the treasure,  
The richest and sweetest that's there.

The Master still sits by the treasury.  
And oft sees the rich heavy fold  
Of velvet and satin sweep near Him,  
And the glitter of jewels and gold,  
As the maiden comes up to deposit,

From fingers all flashing with light,  
A dime, a penny, a farthing,  
Unconscious, alas! of His sight.

The Master sits over against it;  
O brother, can you or can I  
With confidence bring in our offering  
And cast it beneath His pure eye?  
Should He take up the gift—oh, how  
paltry!  
And weigh it before us tonight,  
Encumbered with every mixed motive,  
Oh, what would it be in His sight?

The Master sits over against it,  
A terrible thought and yet true,  
When His servants, His own ransomed  
children  
Withhold from the treasury His due;  
And each of His substance is spending  
For what seemeth best in his sight,  
Yet goes through the door of the temple  
And casts to the Master his mite!—  
—Selected.

## Where Are the Reapers?

BY MARY J. HELPHINGSTINE

Oh, where are the reapers, my Father?  
And why are the laborers few?  
The field is so white unto harvest!  
O Father, there's so much to do!

"The reapers are plenty," He answered:  
"I have called forth to harvest a host;  
A few have responded, the others  
Are sadly neglecting their post.

"One lingers at home for a living,  
For fear that I would not supply:  
Another shrinks back with, 'I cannot.'  
And even refuses to try.

"Another is lost in earth's pleasures,  
Forgetting the sorrow and pain  
Of sad, sinful multitudes dying.  
Another is bent on earth's gain."

Tear loose from your puny excuses,  
For the souls whom your efforts should  
save  
Are daily and hourly sinking.  
Down, down to a lost, hopeless grave.

Must the Father remain disappointed  
In the work He expected of you?  
Must it ever be thus "I've called many,  
But those who will answer are few?"

## **A Child of the King**

Poor? No, of course not. Why how could I be,  
When Christ, the King, is taking care of me?  
Tired? Sometimes; yes, more than tired; but then,  
I know a place where I can rest again! Lonely? Ah, well I know the aching blight;  
But now I have Jesus with me day and night!  
Burdens? I have them; oft they press me sore,  
And then; I lean the harder, trust Him more.  
Worthy? Oh, no! The marvel of it is That I should know such boundless love as His!  
And so, I'm rich; with Christ I am "joint-heir,"  
Since He once stooped my poverty to share.  
—Selected.

### **"In Everything By Prayer"**

The vict'ries won by prayer  
By prayer must still be held  
The foe retreats—but only when  
By prayer he is compelled.

Their fortress standeth sure,  
Unconquered they abide,  
Who plead the precious saving Blood  
Of Christ the crucified.

—L. M. WARNER.

## **I Met God in the Storm**

I met God in the storm  
Where He found me all forlorn;  
And He put His arm around me,  
And I thank Him for the storm.

I met God in the dark,  
Where I wandered stiff and stark;  
And He caught my hand to guide me.  
And I thank Him for the dark.

I met God in defeat  
Where He followed my retreat  
With a vision of new conquest;  
Now I'm glad of that defeat.

I met God by a grave,  
Where I braced me to be brave,  
But I failed, and then He caught me;  
Yes, I thank Him for that grave.

I shall meet God when the night  
Overwhelms my flickering light;  
Then He'll lead me to the morning,  
Far away from cloud and storming,  
Where I'll praise Him for the night.

—BISHOP RALPH S. CUSHMAN.

## **I Know Thy . . . Tribulation**

(REVELATION 2: 9)

Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us (Romans 5: 3-5).

God knows our works, the ways we take,  
Whate'er we covet or forsake;  
To know His peace and have His rest  
We must accept His will as best;  
If His best gifts we would embrace  
We first must take the lowest place—  
The servant's place—and there keep sweet,  
As one whose Lord has washed his feet.

Before God gives these precious gifts  
Don't be alarmed if Satan sifts.  
The shield of faith will quench his darts,  
While God in love more grace imparts.  
Think them not strange, these fiery trials—  
Their flames will cleanse from what defiles;

For God must purify His gold  
And thus refine, or else withhold.

"Our God is a consuming fire";  
His light and love we should desire:  
His eyes are on those being tried,  
Those whom His faith have not denied;  
He will confirm their feeble knees  
As they resist till Satan flees.  
Though testings leave some hard and cold,  
Those who endure "come forth as gold."

—GEORGE T. KENYON

## **Always and All for God**

No time for trifling in this life of mine:  
Not this the path the blessed Master trod,  
But strenuous toil; each hour and power  
employed  
Always and all for God.

Time swiftly flies; eternity is near,  
And soon my dust may lie beneath the sod;  
How dare I waste my life, or cease to be  
Always and all for God?

I see the heathen perishing around  
While heaven asks, "Where is thy brother's blood?"  
How dare I meet my Lord if I am not  
Always and all for God!

Full soon will come to us the harvest time,  
The reaping of the seed that here we  
strawed;  
Oh, then we'll not regret we spent earth's  
spring  
Always and all for God.

—A. B. SIMPSON.

## *Faith and Hope*

Trust has to do with today, and hope, with tomorrow. Faith and hope together cover all the horizons of life. Such a life has perennial sources of supply. Heat and trial come to it, but it is so lifted above them that it does not see them. Seasons of drought occur, but it is not careful in the year of drought nor ceases from yielding fruit. In the time of trial it bears the fruit appropriate for trial. In time of prosperity and blessing it bears the brighter tints of praise and gladness. It fits into God's will, seeking only to glorify Him and trusting Him for all its needs. Jeremiah describes it, "He shall be as a tree planted by the waters . . . her leaf shall be green; . . . neither shall cease from yielding fruit." Beautiful, blessed life! May the Lord give it to each of us!—A. B. SIMPSON.

Wesley says, "Faith is the condition, and only condition, of sanctification as it is in justification. This faith is fourfold:

1. "That God hath promised this in the Holy Scriptures.

2. "It is a divine evidence or conviction that what God hath promised he is able to perform.

3. "It is a divine evidence or conviction that he is able and willing to do it now.

4. "To this confidence that God is able and willing to sanctify us now there needs to be added one thing more—a divine evidence or conviction that he doeth it now."

## *A Church or an Audience*

A sharp distinction ought to be made between a church and an audience. It is to be regretted that we have come to rank churches by the size of their nominal membership, and to judge preachers by the number of persons who listen to their sermons. A superficial man is consequently tempted to work, not for a church, but for an audience. An audience is a set of unrelated people drawn together by a short-lived attraction, an agglomeration of individuals finding ourselves together for a brief time. It is a fortuitous concourse of human atoms, scattering as soon as a certain performance is ended. It is a pile of leaves to be blown away by the wind, a handful of sand lacking consistency and cohesion, a number of human filings drawn

into position by a pulpit magnet, and which will drop away as soon as the magnet is removed. An audience is a crowd, a church is a family. An audience is a gathering, a church is a fellowship. An audience is a collection, a church is an organism. An audience is a heap of stones, a church is a temple. Preachers are ordained, not to attract an audience but to build a church.—*Selected.*

## *A Minister's Success*

A certain minister of the gospel occupied a high place in a large city. He came from a small Canadian town. One who knew him well was asked:

"How did he secure that prominent pulpit? What is the secret of his success? There are greater preachers than he—more scholarly and more eloquent."

The answer was, "He has always done what many other men knew ought to be done, but neglected. He never failed to write notes of condolence to the afflicted whether they belonged to his congregation or not. He would cross the street to speak to a burdened man. He would pen a sincere word of praise to the sheriff who did his duty; to the mayor who enforced the law; to the teacher in the public school who was faithful. Nothing that might properly receive a minister's notice escaped him. This is the real secret of his success."—*Selected.*

Phil. 3:5, 6. The great Welsh preacher, Christmas Evans, has a great sermon on this text which he calls, "Saul and His Seven Ships." One specimen of the style the preacher adopted will be of interest. The title of the sermon is "Saul of Tarsus and His Seven Ships." "Saul of Tarsus was once a thriving merchant and an extensive ship-owner; he had seven vessels of his own, the names of which were: (1) Circumcised the eighth day; (2) Of the stock of Israel; (3) Of the tribe of Benjamin; (4) A Hebrew of the Hebrews; (5) As touching the Law, a Pharisee; (6) Concerning zeal, persecuting the Church. The seventh was a man-of-war, with which he one day set out from the port of Jerusalem, well supplied with ammunition from the arsenal of the chief priest, with a view to destroy a small port at Damascus. He was wonderfully confident, and breathed out threatenings and slaughter. But he had not got far from port before the gospel ship, with Jesus Christ himself as Commander on board, hove in sight, and

threw such a shell among the merchant's fleet that all his ships were instantly on fire. The commotion was tremendous and there was such a volume of smoke that Saul could not see the sun at noon. While the ships were fast sinking, the Gospel Commander mercifully gave orders that the perishing merchant should be taken on board. 'Saul, Saul, what has become of all thy ships?' 'They are all on fire.' 'What wilt thou do now?' 'O that I may be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.'—*Exchange*.

### Appropriating Faith

There is much energy wasted in asking for the fullness of the Spirit, which ought to be expended in simply receiving. Believing is appropriating the general promises, and making them your own by asserting your right to them in the name of Jesus. The Comforter is already sent. Make room for Him in your heart by a thorough consecration to Christ. Simple trust is the only door through which God can come into His temple, your heart. He cannot enter through your sense because He is a Spirit; nor through your reason, because it grasps only relations and not realities. Your faith alone can touch God and unveil Him to your spiritual perceptions. Then, and then only, does He really become *your God*.—DANIEL STEELE.

It was while John Wesley was listening at Aldersgate St., London, May 24, 1738, to someone reading Martin Luther's comment on Romans, dealing with saving faith, that Wesley was converted. That which was read at the meeting was in part as follows: "Faith is not something we fetch from our imagination and put over on ourselves. Faith comes over us in the mighty impact of God's revelation of Himself to us. It is God's own work in us which changes us all over and makes us like new. It kills the past and utterly transforms men in heart, disposition, spirit and all the faculties; and the Holy Spirit is at once implicit and actively present in it all. Oh, it is a lively, busy, active, mighty thing—this faith whereby the Holy Spirit regenerates us and pours itself forth in a steady stream of good deeds. This faith is a lively, reckless confidence in God's grace, so sure that the believer could die a thousand times for it. Such knowledge of God's grace and trustful reliance upon it sets a man up, makes him cheerful, sure of himself, boldhearted, happy toward God and all creation."

### Reservoir or Channel

"The yielded soul no longer aspires to be a reservoir, but is content, and more than content, to be a channel. In the first place we are emptied of self, that God may fill us. But we are not only emptied of, but cleansed from, self and self-seeking. We acknowledge that we have no power, 'but as thou givest graciously with each command.' This leads, inevitably, to the conviction that, being emptied of self, we are to be filled with the Spirit.

"But we cannot be filled with the Spirit as long as selfishness and sin remain. When the vessel is cleansed and the channel is clean, then it is possible that streams of living water from our inner man may flow. Once that conviction takes the central place in all our thought and plans of Christian service, we have passed from the region of carnal activity, with all its attendant failure, into the sphere of spiritual service, with all its consequent power and blessing.

"The distinction between reservoir and channel draws attention to our unlimited resources in the Holy Spirit. More than once in the course of his ministry the Apostle Paul was amazed when he thought of the greatness of the task on the one hand, and the meanness of his own resources on the other. Indeed, in his Letter to the Church at Rome, he cried, 'Who is sufficient for these things?' He did not have to wait long, however, before finding the answer to his own question. He protested that of ourselves we are insufficient, 'but our sufficiency is of God'."—*Selected*.

The seven deadly sins, according to ancient theology, were: "Pride, envy, anger, intemperance, lasciviousness, covetousness, spirit sloth."

Seth Joshua, an old-time searching preacher of Wales, was talking to a man who said to him, "You know I can't swallow all that you preachers say about original sin." Seth's reply was, "My friend, you need not swallow it; it is inside you already." The Chinese had a saying, "We all come from the same mold, only some of us are more moldy than others." When Richard Baxter wrote that remarkable book, "Reformed Pastor," it was so searching and admonitory to ministers of the church that the ministers wanted it published in Latin, so as not to expose their sins before the public. Baxter refused the advice. He said, "You have sinned in English and you must be exposed in English."—*Exchange*.

## *The Heavenly Guest*

SCRIPTURE READING—John 14: 15-18 and 16: 7-15

TEXT—*When he is come.* (John 16:8)

### INTRODUCTION

Relate childhood anticipation of coming of guests; watching from windows, meeting of train, etc.

With what anticipation should the child of God look forward to the coming of the heavenly Guest?

Throughout Christendom, vast multitudes recite the following statement of the Christian creed, "I believe in the Holy Ghost."

But what do they believe *about* the Holy Ghost? (Illustrate—A time when people knew only that electricity existed; could merely say, "I believe in electricity.")

Do we really believe in the Holy Spirit? With what degree of fervency and sincerity do we declare this article of our faith?

Ignorance concerning the Holy Ghost in ranks of professing Christians is shocking.

### I. THE PRIMARY WORK OF THE HOLY SPIRIT IN PERSONAL EXPERIENCE

- A. To purge of all sin and to purify.
  1. This the normal experience of the Christian.  
"Be filled with the Spirit."  
"They were all filled with the Holy Ghost."
  2. The results of such filling.
    - a) Strength (Eph. 3: 16).
    - b) Spirit's intercession (Rom. 8: 26).
    - c) Bears through His children the precious fruits of the Spirit (Gal. 5: 22).
- B. To empower for fruitful service.  
Fruitfulness, the natural longing of awakened soul.
  1. Defeated, he wants to be victorious.
  2. Enslaved, he craves freedom.
  3. Tired, because of fruitless effort, he wants rest.
  4. Discouraged, he longs for peace.
  5. Unclean, he cries for holiness.

### II. THE MEANS BY WHICH WE ARE SANCTIFIED

- A. The blood of Jesus Christ.
  1. Its dual function, saving and sanctifying.  
"Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1: 5).  
"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

- B. The Holy Spirit.  
This, the miracle of Pentecost.  
Conforming them to the image of His Son.

### III. THREE FORMS OR PHASES OF SANCTIFICATION

- A. Positional sanctification (II Thess. 2: 13).
- B. Personal sanctification (I Thess. 4: 3).
- C. Progressive sanctification (John 15: 1; Heb. 12: 1; II Cor. 7: 1; Eph. 3: 16-19, etc.).—ERNEST E. GROSSE.

## *The Successful Laborer*

TEXT—*He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him* (Psalm 126:6).

- I. *He goeth forth soulfully, "goeth forth and weepeth."*

- A. There is a ceaseless "Go" enjoined upon the gospel message. The gospel invitation is "Come," but the gospel command is "Go!"
- B. The itineracy of the messenger is to continue as long as this dispensation shall last, "even unto the end of the world."
- C. It is to carry us into "all the world"—"to every creature." We well know that no one individual, nor any one group, could fulfill this commission. It is to be a program of the whole Church.
- D. This program of evangelism is to be under the direction and sponsorship of the Holy Ghost. He is to send His laborers; direct their ways; open their doors; and furnish the power and equipment.
- E. "And weepeth." The worker must have his soul in it. He shares a portion of the love of John 3:16, which brought Jesus down to earth lest men "perish." If *He* had not come, and if *we* do not go, *they* will be lost!
- F. "Bearing precious seed." The truth of the scripture is this seed. If it is planted in love, watered with tears, and nourished in the Holy Ghost, it will germinate life everlasting. The success of evangelism is not to be rated by what the preacher gets out of it, but by what the people get. The true messenger is not to be a sight-seer, nor a jack-in-the-pulpit nor a comedian, but a skillful, sincere, solicitous worker for souls.



II. *He returns joyfully, "shall doubtless come again with rejoicing."*

A. He shall return to his Lord at the harvest time.

B. "Doubtless"—Soul saving is not a lottery. The Word will be effective; it will sprout, grow, and yield a harvest that will in no sense disappoint the laborer.

C. How joyful that coming! When we bring our sheaves and lay them at the feet of the Master, His commendation of our faithfulness will make us easily forget the toils and the griefs we have endured. A happy day is ahead when all the faithful "gather" for the harvest home. Our joy there will be the associations of those who have been won to the Master through our labors. Both the sower and the reaper will rejoice together!—ROY L. HOLLENBACK.

### *Iron in Your Soul*

TEXT—*A sacrifice acceptable, well-pleasing to God* (Phil. 4:18).

#### INTRODUCTION

It takes metal in an individual to live righteously in this world and be blameless before God. Recount Joseph's experiences and how through the chains of the prison, etc., he received the "iron in his soul" that enabled him to be the great and magnanimous ruler that could forgive and forget when he had it within his power to even the score a hundred fold. The strength of his character was not an endowment, but a monument that he had erected in the midst of the storm. The strength of iron in his soul came through his persistent discipline in refusing to yield an inch to uncleanness, injustice, or sin of any kind.

*Illustration*—The strongest houses and lives are built in the storm.

What will put the "strength of iron" into your soul? One word could sum it all up—*discipline!* This is a familiar term to the boys in service; no speaking twice to them. This type of thing puts the metal into them that they need to "go over the top!"

#### I. DISCIPLINE IN DEVOTION:

A. Backward look at things we have allowed to interfere with our devotions.

1. Excuses to stay home from church, for prayer, Bible reading etc.

2. Results? Spiritual flabbiness—lack of "iron" in your soul. Inertia is an enemy of strength. Many have been robbed of their first love by failure to discipline their devotional life.

*Illustration*—Our word "strength" comes from a word signifying "twisted together." "The Lord is the strength of my life" (Psalm 27:1). Then when my life is "twisted together" with the Lord, even though my strength may be small, I shall not fail.

B. Keep strong spiritually by "disciplining your devotions" and thus bring the strength of "iron into your soul."

#### II. DISCIPLINE IN COURAGE

A. Courage is a fluid thing; that is to say, we are not endowed with it so that we need never fear losing it.

1. Our soul is like a vessel which contains this courage; outward forces are constantly eroding it until if we do not keep it repaired, the sides will break down and we shall lose our courage.

*Enemies:* (1) Temptation—will leave you either stronger or weaker; some say, "I'll yield just this once," only to find that in the yielding, some of the iron in their soul has been lost. By resisting, we add iron. *Illustration*—Joseph and Potiphar's wife. (2) Sorrow—that which blasts at the reservoir of our courage; it can add or subtract iron from your soul. *Illustration*—A business man was kidded about a two-cent piece he wore for a watch charm, and replied, "I had lost every cent I had, and sat thinking I would end it all. My little girl came in, and hearing me groan 'Ruined,' she asked what that meant. Hearing my answer, she hurried away and returned with this two-cent piece; not a great fortune, but the foundation for one—it gave me courage to try again.

B. It takes the struggle against the sorrows of life to put the strength of iron into our soul. Like the butterfly in his cocoon—if we try to help him out, he dies; but in his struggles he comes forth a beautiful creature.

#### III. DISCIPLINE IN OBEDIENCE

A. In President Roosevelt's 1942 Christmas message, he said, "To all Americans I say . . . there is no better way of fostering good will toward man than by first fostering good will toward God. If we love Him we will keep His commandments."

B. Times are too tragic, man's night too dark, the cross is too glorious for us to have anything short of holy obedience.

1. If religion does not change your way of life then what good is it? "Come out from among them, and be ye separate."
2. Your life must be, in the words of our text, "a sacrifice acceptable, well-pleasing to God."
3. May God help us to put the "iron of obedience into our soul." Do not commit the sins either of commission or omission.—RAY-

MOND C. KRATZER.

## Holy

- I. HOLY GOD (Psa. 99:9)
  1. Holy Father (John 17:9).
  2. Holy Son (Luke 1:35; Acts 4:27).
  3. Holy Spirit (Eph. 4:30).
- II. HOLY SCRIPTURES (Rom. 1:2; II Tim. 3:15)
- III. HOLY FAITH (Jude 20)
- IV. HOLY PEOPLE (Eph. 1:4; I Cor. 3:17)
  1. Holy Commandment (II Pet. 2:21).
    - a) Believe on Him (I John 3:23).
    - b) Love one another (I John 3:23).
  2. Holy Calling (II Tim. 1:9).
  3. Holy Covenant (Luke 1:72).
  4. Holy Priesthood (I Pet. 2:5).
  5. Holy Sacrifice (Rom. 12:1).
  6. Holy Conversation (II Peter 3:11).
  7. Holy Hands (I Tim. 2:8).
- V. HOLY TEMPLE—The Church (Eph. 2:21)
- VI. HOLY CITY—New Jerusalem (Rev. 21:2).
- VII. HOLY PLACE—Heaven (Heb. 9:12)  
—J. Y., in *Gospel Banner*.

## Gleams from Gethsemane

SCRIPTURE—Matt. 26:36-46; Luke 22:33, 34; John 18:3-12.

A. We are removed from this event by almost twenty centuries but as we view it, there emanate rays of light on important truths. The first gleam from Gethsemane gives us

### I. THE SECRET OF POISE IN THE CRUCIAL HOURS OF LIFE

A. This ray centers upon Christ in prayer.

1. Conformity to the will of God gives poise.
  - a) Jesus was facing the Trial and Crucifixion. He prayed and was victorious.
    - (1) The disciples too, though they were unaware of it, were facing trial. They did not pray and were defeated.
  - b) No man can defeat God's will. The knowledge that He was in the will of His Father gave Christ poise in the midst of man's worst.

2. Subjection to the will of God is the condition of strengthening.
  - a) Jesus prayed, "Not my will, but Thine," and angels came and ministered unto Him.

B. Prayer which conforms one to the will of God will give strength for and poise in the testing times of life. Another gleam from this garden experience tells of

### II. THE TWO EXTREMES OF CHRISTLIKENESS

A. This ray falls upon Christ as He meets His enemies.

1. Masterfulness.
  - a) Note the majesty of Christ.
    - (1) "Whom seek ye?" They fall back.
    - (2) "Put up thy sword." Gave a great truth to His disciples.
  - a) Christ's battles could not be fought with the world's weapons.
  - (3) "Let these go." Dismisses the disciples. He is master of the situation.
2. Meekness.
  - a) Note the humility of Christ.
    - (1) Meets them.
    - (2) Bound by them. Dr. G. Campbell Morgan said, "I laugh when I think of this. Those foolish men thought they were binding Him. Not their cords, but love for you and me held Him."
    - (3) Follows them. They "led Him away."

B. Christianity makes one both masterful and meek.

A third gleam reveals

### III. THE NEED OF THE KINGDOM OF GOD

A. This ray directs us to the sleeping disciples.

1. Even asleep they helped Him, for it made more evident their helplessness.
2. Had they been alert, they could have given valuable aid.
  - a) True, theirs would have been the touch of the weaker upon the stronger, but there are times when the strongest man becomes weak and the touch of a child makes him strong again.
  - b) It is easier to sleep than to watch and sometimes easier to die than to go on and live.
    - (1) Peter risked his life by cutting off Malchus' ear, but this was not the need. Was willing to die, but was needed as a living witness.

B. The need of the kingdom is for Christians who will watch and pray.

## CONCLUSION

- A. May we be granted wisdom to realize and appreciate the value of prayer that we may make constant use of this high privilege.
- B. May we definitely know the inner assurance that comes from conformity to God's will which will make us master of our circumstances and yet meek before Him.
- C. Then, may we be alert to our opportunities to serve God. Let our gaze be heavenward for strength and earthward for occasions to glorify Him and Gethsemane will not have been in vain.—REMISS REHFELDT.

## Prayer

SCRIPTURE—Acts 4: 23-33.

TEXT—*And when they had prayed* (Acts 4: 31).

### INTRODUCTION

What is prayer? Who should pray? Is there a special way to pray? These are direct questions deserving direct answers.

#### I. THE DEFINITION OF PRAYER

- A. "Entreaty" (Webster).
- B. "To ask earnestly" (American Dictionary).
- C. Prayer is the earnest seeking of man for a manifestation from God.

#### II. KINDS OF PRAYER

- A. The "oratorical" prayer; flowery phrases.
- B. The selfish prayer; overuse of personal pronouns, "me" "my" "mine."
- C. The methodical prayer; the same yesterday, today, and always; with this prayer is linked:
- D. The mechanical prayer, like the prayer wheels of the heathen.
- E. The ignorant prayer, as the prayer of the sons of Zebedee, to sit on either side of Christ when He came in His glory. Christ answered, "Ye know not what ye ask."
- F. The pharisaical prayer; as the prayer of the Pharisee, in Luke 18: 11, 12.
- G. The prayer of courage; as Jacob wrestled with the angel.
- H. The insistent prayer; Jacob would not let the angel go.
- I. The effectual prayer; Jacob got his desire.
- J. The prayer of importunity: Jonah, the Widow, and the Unjust Judge.
- K. The prayer of victory; Peter in jail (Acts 12).

#### III. THE ANSWER TO PRAYER

- A. Is gained by certain conditions.
  1. Faith, "Without faith. . ."
  2. Humbleness, "If my people. . ."
  3. Unselfishness.

4. Earnestness, "Fervent in spirit."

5. Insistence.

B. Is promised:

1. "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight" (Prov. 15: 8).
2. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22).
3. "If ye shall ask anything in my name, I will do it" (John 14: 14).
4. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7: 14).—JOHN W. MAY.

## The Suspended Testimony

SCRIPTURE—Psalm 137; text, verse two.

### INTRODUCTION

The 137th Psalm is a most plaintive and pathetic ode; heart-melting and tear stimulating. Verses seven and nine constitute utterances of burning indignation against Judah's adversaries.

Tell the story of Judah's captivity: many friends slain with the sword; house of God burned; walls of Jerusalem broken down; themselves captives in foreign land, taunted by their captors—little wonder that they wept.

I. *This Psalm, a remarkable picture of the plight of the backslider.*

- A. Sorrowful memories of better days.
  1. Zion, where God makes Himself known.
  2. Fact that he was once a citizen of Zion.  
A child of God, and a member of the body of Christ.
  3. Fact that he once dwelt in Zion, the happy abode of those who are "in Christ."
  4. When he backslides, he is carried away captive—from Zion.
  5. Little wonder he suffers kindred feelings with those of captives of Judah.

II. *The world derides the backslider in his captivity.*

- A. Must conceal bitterness of spirit beneath mask of laughter and mirth.
- B. Chaldeans not only took Judah away from home, country, and temple, but also made mock of their sorrow, "Sing us one of the songs of Zion," "Where is your psalm-singing now," is the retort of the world.

III. *The backslider cannot sing while in captivity.*

- A. Singing of familiar songs would intensify the goading of the conscience. Hence the song and the testimony are suspended.
  - B. He has forfeited the sense of pardon and peace. The very substance of the Christian's song.
  - C. Conscious of being an alien from God. Lord's house becomes to him a howling wilderness.
  - D. Loses sight of the heavenly goal. The sight of the everlasting hills gives voice to song.
- IV. *But providentially, the backslider still remembers.*  
 He remembers Zion.  
 Despite worldly delights and worldly friends.  
 Cannot quite settle down and relax in "strange land."  
 Must confess with David, "A day in thy courts is worth a thousand . . . ."—  
 ERNEST E. GROSSE.

## The Sustaining Power of God

(Expository sermon on I Peter 5:8-11)

### INTRODUCTION

The devil is not primarily at war with man. He is at war with God and the only way he can hinder God's work in any way is through mankind. In finality, God depends on mankind to further His kingdom, and if we fail, in just the measure that we fail, God fails. The child of God cannot successfully combat the forces of hell without the sustaining power of God. That sustaining power is given in the second definite work of grace, sanctification—"Ye shall receive power, after that the Holy Ghost is come upon you."

- I. *The sustaining power is needed (v. 8).*  
 "... because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."  
 A. He uses different plans to devour.
  - 1. Deception—Even in the garden.
  - 2. Threatenings—Hebrew children were threatened by the king of Babylon.
  - 3. Fear—servant of Elisha (II Kings 6:15, 16).
  - 4. Doubt—Christ on the mountain was tempted to doubt.
- II. *Notice the characteristics of the power of God (v. 10).*  
 "But the God of all grace . . . make you perfect, stablish, strengthen, settle you."  
 A. "Perfect you."
  - 1. To put your heart and will in joint.
  - 2. To make you morally perfect.
  - 3. Take out that which is unlike God; as found in Galatians 5:21, envy, strife, selfishness, etc.

*Illustration*—Steel before it is put out for use is tested for flaws. If, when under test, it breaks it will always break where there is a flaw. When God makes us perfect, He takes out all the flaws.

- B. "Stablish" you.
  - 1. Make you firm; place you on the Rock so that when storms of life come, no matter how severe, when the storm is over you will be found standing.
- Illustration*—The two builders; one on sand the other on the rock.
- C. "Strengthen" you.
  - 1. Furnish grace for the hour; not take us out of temptation, but furnish grace sufficient to overcome the temptation (I Cor. 10:13).
- III. *There is something we must do (v. 9).*  
 "Whom resist steadfast in the faith"—  
 Before the power of God can help us we must first purpose in our hearts to serve Him. We must help ourselves.
  - A. Notice it said "resist"—"steadfast in the faith"
    - 1. The psalmist said, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"
    - 2. Elisha said, "They that be with us are more than they that be with them."
    - 3. Paul said, "If God be for us, who can be against us?" And, on the storm-tossed sea, Paul said "I believe in God."
    - 4. Faith in God brought deliverance for Moses at the sea.
- IV. *There is only one source of this grace (v. 10).*  
 "But the God of all grace,"—God is the God of saving grace, supplying grace, and sustaining grace which is sanctifying grace.

### CONCLUSION

Are you troubled with flaws? Are they hindering you in your spiritual life? Then listen:

"He (Christ) shall baptize you with the Holy Ghost, and with fire: . . . but he will burn up the chaff with unquenchable fire" (Matt. 3:11, 12).  
 "He shall purify the sons of Levi, and purge them as gold and silver." Why?  
 "That they may offer unto the Lord an offering in righteousness" (Mal. 3:3).  
 "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2).  
 "If we walk in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).—L. I.

WEAVER.

## The Transforming Grace

*I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Romans 12:1-2).*

In the Epistle to the Romans, God is revealing to us the operation of divine grace in the redemption of mankind. He makes known to us the universality of man's need of justification. "All have sinned and come short of the glory of God." He reveals to us that men are not justified before Him by the deeds of the law, but on the ground of the propitiation made by our Lord on Calvary's cross—through faith in His blood. He reveals also the universality of man's need of sanctification. Man carries over into his regenerate state what Paul speaks of in Romans (seventh chapter) as the sin that dwelleth in him; he seeks to do the will of God, but finds in him that which trends in the opposite direction. From this he must be made free, and is made free in the experience of entire sanctification (Rom. 7:21-8:4). We do well to keep in mind that there are two crises experiences in the operations of divine grace. These are instantaneous and complete in their operation; that which pertains to life, living, service, and the realization of the possibilities of grace is gradual and progressive in its operation.

I. Having given this treatise of the operations of grace in human redemption, Paul exhorts those who have passed through the crises experiences of grace, to put into practice that which is possible to them in life, service and the development of sanctified personality. Deliverance of a human personality from sin is one thing, the development of the personality so delivered is another matter. Deliverance from sin is a preparation for the operations of divine grace. The presentation in view here is that of the body—a part put for the whole—a living sacrifice, holy, acceptable unto God.

II. *And be not conformed to this world*—In his wholly sanctified state, man is still a free moral agent. Grace makes right living a possibility; through co-operation with God it becomes an actuality in our experiences. Conformity to the world in its spirit, its practices, its objectives, is to be avoided. God did not reserve to Himself the power to compel Adam to do right when He created him in His own image, and after His own likeness. Man could go wrong if he insisted on so doing. What

was true then is still true. There is but one proper fitness for heaven; the doing of the will of God as a matter of choice in co-operation with God in the operation of His grace and power. Not only does the believer choose to go to heaven, but also he takes the way that leads to that blissful abode.

III. *But be ye transformed by the renewing of your mind.*—Sinful conduct is largely the result of following wrong states, wrong trends of mind. Through the fall, and as a result of its effects, the human mind is in a sad state of dilapidation, disorder and confusion. It was designed by our Creator to function in harmony with His own mind; through man's perversity, his mind has functioned in every conceivable way but the right way. When God undertook man's redemption, He took upon Himself a tremendous task. There is a place for our co-operation in the performance of this task which will bulk large in the results of the operation of divine grace on our behalf. In conformity to the world, we would have an active part; and we may be sure that in the operations of transforming grace, we will have an active and an effective part. When we want what God wants us to have—as Christ wanted to know and to do the will of Him that sent Him—matters will be going better with many of us.

IV. "That ye may prove what is that good, and acceptable, and perfect will of God." Poor, befuddled, befooled mankind has proved about everything but what he should prove in this matter. What a glorious thing it will be to have these minds of ours, through processes of renewal, brought into harmony with the mind of God; to see things measureably as He sees them; to feel in some degree as He feels; to think as He thinks; to improve in practical godliness and godlikeness. Nothing less than eternity will be sufficient for God to work out His purposes concerning us, as well as in and through us.

V. We do well to think of redemption in terms of what God has in mind for us, and designs to accomplish in us, rather than limiting it to our present experiences of grace. God has given to us eternal life; and life is progressive, improvable and capacious. Worldly conformity is an indication of worldly mindedness. Manifestations of transforming grace are indications of the development of heavenly mindedness. The operations and effects of redeeming grace are of such magnitude that we can do little in the way of comprehending them in our present state. In this matter God will work wonders in us through the operations of transforming grace. It is a marvelous thing to be saved

from all sin; also it is a marvelous thing to be saved to the realization of the possibilities of divine grace. The restoration of a being created in the image and after the likeness of God is a task that only He could undertake; that the results of the operations of grace will be transcendently glorious we may be sure. This renewing of the mind by the operations of transforming grace will be one of the marvels of God's redeeming work.—H. O. FANNING.

### ***The Spirit-filled Life***

TEXT—*Be filled with the Spirit* (Eph. 5: 18).

#### **INTRODUCTION:**

Introduce text (note Clarke's Commentary).

#### **I. A PRIVILEGE TO BE ENJOYED**

A. Many content to walk when they could fly.

B. Some of the blessings enjoyed (Gal. 5: 22).

Love, joy, God's peace.

#### **II. IT IS MORE THAN A PRIVILEGE; IT IS POWER TO BE USED.**

A. Power to witness, work and win for Christ.

#### **III. AND, YET, IT IS STILL MORE; IT IS A POSITIVE COMMAND TO BE OBEYED.**

In the text is a double command, and both are to be obeyed (Acts 2: 4; 2: 13).

#### **CONCLUSION:**

Get this blessing: pray, believe, obey, and then use it not only for yourself to get into heaven; but also use it for the glory of Christ here in this life.—S. ELLSWORTH NOTHSTINE.

### ***The Worth of the Soul***

*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?* (Mark 8: 36).

#### **I. The value of the soul.**

1. Its power and capacities.
2. Its immortality.
3. The plan of its redemption.
4. The conflict it occasions in the universe.

#### **II. The loss of the soul.**

1. Its nature—the loss, not of being, but of holiness, of happiness, of heaven, of hope.
2. The ways in which it may be incurred: through open infidelity, through gross vice, through formal profession, through sheer carelessness.

#### **III. The impossibility of compensating for the loss of the soul by the gain of the world.**

1. The gain is problematical; the loss is unavoidable.
2. The gain is ideal; the loss is real.
3. The gain is temporary; the loss is final and irretrievable.—*Expositor*.



## **Expository Outlines Meeting Personal Needs**

(Acts 1:8)

#### **I. POWER IS INTERESTING**

1. This is a day of power.
2. There are varieties of power.
  - a) Water.
  - b) Electricity—Generator Grand Coulee—electric locomotives.
  - c) Steam.
  - d) Airplanes.
  - e) Military.
  - f) Political—Dictator.
  - g) Social.
  - h) Education.
  - i) Friction.
3. In the midst of these powers man and civilization are going to pieces individually and collectively.

#### **II. WHY ARE THESE POWERS FAILING TO TAKE CARE OF MAN'S NEEDS?**

1. They deal primarily with factors outside personality.
2. They plan to handle all problems without taking into consideration the moral phase of personality.
3. There is something inherent in man's personality which takes these other powers and uses them in the wrong manner.
  - a) Cause of strife and wars.
  - b) Leads to destructive work.
  - c) Brings friction in society and civilization.

#### **III. WHAT TYPE OF POWER IS NEEDED TO MEET THE PERSONAL PROBLEMS**

1. One greater than the power of evil in man.
2. A power which can become integrated in human personality and is able to satisfy its deepest cravings.
3. A power which is constructive while it operates.
  - a) Which removes friction from the inner life.
  - b) Power to unify faculties of man's personality in a harmonious purpose.
4. Power with moral content.
5. Power of life to give personal inner victory.

#### **IV. CHRIST'S PROVISION MEETS THESE NEEDS**

1. The Holy Spirit is the Source of Power.
  - a) He is greater than the power of destruction in man.
  - b) He is a living personality.
2. He is constructive in His operation in the human soul. He imparts life,

purges, fills, awakens, teaches, develops.

3. He is a moral being.
  - a) Moral power is ability to distinguish between right and wrong and then choose the right.
  - b) He is the essence of morality.
4. His presence meets the peculiar need of individual personality.
  - a) Power is merely the reaction of His presence.
  - b) He is able to adjust to satisfy each in peculiarities of nature.
5. It is inner dwelling and power.
  - a) "The mind of Christ."
  - b) "Bowels of mercy."
  - c) "Love of Christ constraining."
  - d) The law of the Spirit of life.
  - e) Power to keep sweet.
  - f) Power of tenderness.
  - g) Power of self-control.

V. HE CAN MEET YOUR NEED

—LEWIS T. CORLETT.

### ***The Cause of Evil Doing***

(II Chron. 12:14)

I. *Important truths are often emphasized by some prominent person failing to observe them.*

1. The more prominent the person the greater the failure noticed.
2. Truths are applicable to all but some are more potent examples of action and reaction than others.
3. The story back of text deals with the most important personage in the nation.
  - a) King of Israel.
  - b) Son of Solomon.
  - c) Grandson of David.
  - d) Noted because he failed to do right.

II. *Teaches that favorable circumstances do not always bring right living.*

1. It takes more than mere knowledge of right.
  - a) The king had that.
  - b) He paid too little attention to it as far as his personal life was concerned.
2. Shows that good environment is not sufficient.
3. That more than good position is required for right action.
4. That wealth cannot purchase right living.
5. These are the things people desire but there is a double insufficiency in them.
  - a) Do not produce happiness.
  - b) Do not develop true character.
  - c) Do not give correct directions to right destination.

III. *The cause of his evil doing is given. "Because he prepared not his heart to seek the Lord."*

1. Did not act on right knowledge.
2. Did not allow the good to direct his life.

IV. *The means of assuring right action. "Prepared the heart to seek the Lord."*

1. A personal responsibility—not on the will of God.
2. Think along the pathway of duty rather than fighting against truth.
  - a) People come to service and endeavor to shut their mind to truth.
  - b) Others attempt to direct their attention to other things.
  - c) Some deliberately endeavor to stifle the conviction God gives through the Spirit.
  - d. Plan to think with God along lines suggested by the Spirit.
3. Recognize the danger of doing evil.
  - a) Awaken to the sin around.
  - b) Consider where sin will lead.
  - c) Consider what the total price will be for doing evil.

4. Contemplate on the provisions God has given to help a person do right.
5. Plan to do right—obedience. Take out of your heritage that which will build and elevate. True regarding sanctification as well as regeneration.

6. Remember God cannot help a person as long as he does not prepare the heart.

V. *All men have this privilege some time in life.*

—LEWIS T. CORLETT.

### ***Christ's Viewpoint of the Church***

(Ephesians 5:23-32)

I. *The Church Is the Most Powerful Agency for Good in the World Today*

1. At its worst it has done the best of any institution.
  - a) All other philanthropic causes have derived their impetus from the Church.
  - b) Indirectly it has influenced every beneficial cause in the world.
2. In spite of many who discredit the Church, there are more good people in it than in any other institution.
3. The Church has been the greatest factor in the preservation of liberty.
4. It should occupy a greater sphere of usefulness.
5. It will be helpful to look at the Master's viewpoint of the Church.

II. *Christ Placed Value on the Church.*

1. He recognized it as a divine institution—subject to Him and loved by Him.
2. He considered it as a living organism, part of Himself, which he nourished (vs. 29, 30).

3. The Church occupied a position of intimacy to Christ.
  - a) Analogous to that of a husband and wife.
  - b) He loved and cherished the Church.

### III. *He Connected the Church with His Eternal Purpose.*

1. He is the Head.
2. He is going to present it to Himself a glorious Church.
3. He made the Church the depository of the Way of Life, the Living Book, God's directions for His operations.
4. This is a mystery (v. 32).
  - a) The union with Him.
  - b) How all classes are brought into unity within it.
  - c) The way He uses it to carry forth His program.

### IV. *Christ's Desire for the Church* (vs. 26, 27).

1. Not especially emphasizing numerical growth.
2. A full realization of Divine Love.
  - a) Purity of life and program.
  - b) Not having spot or wrinkle.
  - c) He cleanses to fill with His love.
3. A greater reciprocation of His love.
  - a) Love is increased as it gives expression to its desires.
  - b) Service intensifies love and love glorifies service.
  - c) An example of God's ability to meet life situations.

### V. *Man Must Receive Christ's Desire Personally in Order to Carry Out the Divine Plan for the Church.*

1. Church is composed of individual members.
2. Character of members regulates the influence of the Church.—LEWIS T. CORLETT.

## The Safety of the Godly

LESSON READING—Psalm 4.

TEXT—*Know that the Lord hath set apart him that is godly for himself* (Psalm 4:3).

### I. THE SEPARATION—*Hath set apart him that is godly*

1. The Possession. "For himself." We become the property of God when we become the people of God. His workmanship created for His pleasure and purpose.
2. The Privilege. "The Lord will hear when I call." Prayer is a privilege, and a power, and a pleasure. God will hear, and help the holy.
3. The Purity. "Stand in awe, and sin not" (v. 4). We commune with our hearts, and keep our hearts in purity.

Shun all evil, and repudiate all sinful pleasures. (See the three forms of sin in v. 2.)

### II. THE SACRIFICE—*Offer the sacrifices of righteousness* (v. 5)

1. The Trust. "Put your trust in the Lord." Make your sacrifices in faith; God will reward even if you never live to see the results.
2. The Task. "The sacrifices of righteousness. "We make these holy offerings in obedience to the assigned task. Righteous labors, and living (See v. 6).
3. The Treasure. "Thou hast put gladness in my heart" (v. 7). Corn and wine stood for prosperity, but this is a joy that is not of earth, but of the Eternal. This is a gladness in heart that abides when things are gone, and persons forsake us.

### III. THE SAFETY—*For thou, Lord, only makest me dwell in safety* (v. 8).

1. The Peace. "I will both lay me down in peace, and sleep." Here is rest, and reassurance in the Lord. Contentment in His care.
2. The Presence. He is our dwelling place; He is our helper in time of trouble.
3. The Pleasure. "Lord, lift thou up the light of thy countenance upon us." We are to see His face, and sense His favor. He looks and we live, He lights and we love Him more and more.—T. M. ANDERSON.

## What Is Your Treasure?

LESSON READING—Luke 12:15-34.

TEXT—*Where your treasure is, there will your heart be also* (Luke 12:34).

### I. THE TREASURE OF THE FOOL—*But God said, Thou fool* (v. 20).

1. The Riches. "The ground . . . brought forth plentifully" (v. 16). The fool had treasures from the ground rather than from God, he had earthly rather than eternal.
2. The Rest. "Soul . . . take thine ease" (v. 19). A false security of soul. His rest was in goods, and not in grace; he trusted in the barn, and not in the blood.
3. The Requirement. "Thy soul shall be required of thee." God will require that every man stand before Him; what preparation has this fool to meet his Maker? "So is he that layeth up treasure for himself" (v. 21).

### II. THE TREASURE OF THE FLOCK—*It is your Father's good pleasure to give you the kingdom* (v. 32).

1. The Rights. "Little flock." The promised kingdom is to the flock, and not



to the fools of the world. The rights of the family of the Father.

2. *The Reign.* One cannot have a kingdom without a King. This is the Divine Rule of Holiness promised. God takes the throne of the heart; the kingdom within.
3. *The Resources.* "Your Father knoweth that ye have need (v. 30). He provides for His people; He is their supply, and their sufficiency, and satisfaction.

### III. THE TREASURE OF FAITH—*O ye of little faith* (v. 28)

1. *Faith for Food.* "And God feedeth them" (vs. 24-29). God feeds the ravens, and He clothes the grass, shall He not feed His own people? Let us have, not a little faith, but a large faith; one that is free of worry and care about things.
2. *Faith for Fears.* "Fear not." We fear the foes; and we fear failure. God will still our anxious fears, and give us good courage, and great confidence by grace.
3. *Faith for Future.* "A treasure in the heavens that faileth not" (v. 33). We have a treasure in the heart and in the heavens. Let us keep our heart fixed in faith until we arrive safely home.—T. M. ANDERSON.



## Christian Alertness

LESSON READING—Luke 12:35-48.

TEXT—*Be ye therefore ready also: for the Son of man cometh at an hour when ye think not* (Luke 12:40).

- I. THE WATCHING—*Those servants, whom the Lord when he cometh shall find watching* (v. 37).
  1. *The Loin's of Strength.* "Let your loins be girded about" (v. 35). We must be waiting and watching in strength, and not in weakness.
  2. *The Lights Shining.* "And your lights burning." Let us continue to shine like lights in the world. Beware of darkness, and despair, and defeat.
  3. *The Look of Sincerity.* "When he cometh and knocketh, they may open unto him immediately" (v. 36). Immediately ready means we are looking in sincerity for Him.
- II. THE WORKING—*Blessed is that servant, whom his Lord when he cometh shall find so doing* (v. 43).
  1. *The Position of Steward.* "Who then is that faithful and wise steward" (v. 42). A place of responsibility; one must be a wise workman, and faithful follower.
  2. *The Portion in Season.* "To give them their portion of meat in due season."

We must feed the family; and care for the children; working while it is day.

3. *The Promise of Supremacy.* "He will make him ruler over all he hath" (v. 44). This is a promise of the pleased Lord; it points to greater joys to come where we shall reign with Him in life.

### III. THE WRATH—*And will appoint him his portion with the unbelievers* (v. 46).

1. *The Reasoning.* "My lord delayeth his coming." This is false, and leads to fearful results. Careless, and critical souls say such within themselves. We have no such a reasoning that causes us to neglect the working and the watching.
2. *The Responsibility.* "That servant that knew his Lord's will" (v. 47). If we know His will, then let us be faithful to do it. Prepare yourself to meet it.
3. *The Requirement.* "For unto whomsoever much is given, of him shall be much required" (v. 48). Punishment is measured according to responsibility, and light.—T. M. ANDERSON.



## Special Sermon Themes

"One Step at a Time" (Acts 9:16), by Dr. E. Marcellus Nesbitt.

"Discovering Our Duty in Deuteronomy," by Rev. Roy W. Hofstetter.

"Toward a Sound Life (Col. 1:9-12), by Rev. Walker Scott Brownlee.

"The Mistaken Longing of a Troubled Heart" (Psalm 55:6), by Dr. Wm. T. Lytle.

"Does God Care?" (Job 23:10), by Rev. Charles W. Fulton.

"Life's Last 19 Minutes" (James 4:14), by Rev. Orville J. Fleming.

"God's Power Harnessed to Save" (Romans 1:16), by Dr. James Best.

"Beyond the Tinsel" (Romans 5:21), by Rev. Lester C. Taylor.

"Two Great Conceptions of Religion" (Romans 8:17; II Cor. 6:1), by Dr. James K. Leitch.

"All the Same Stripe" (Luke 9:57, 62), by Rev. Wm. H. French.

"Why a Private Breakdown?" (Phil. 4:4), by Rev. Orville J. Fleming.

"The Grace to Be Sorry" (Luke 18:23) and "Get Out of Bed" (John 5:8), by Rev. Robert H. French.

"Jesus' Crowns" (Rev. 19:12), by Rev. Walker S. Brownlee.

"The Things That Belong to Peace" (Luke 19:14, 42), by Dr. E. Marcellus Nesbitt.

"Resignation's Gracious Reinforcement" (Luke 22:42, 43), by Rev. William C. Shane.  
—*The United Presbyterian.*

# MISSIONARY DEPARTMENT . . . . .

## *Faithful unto Death*

There was a timid knock! knock! knocking at our back door. It was on January 15, 1942. Hesitantly we opened the door for we never knew but that this time there would be Jap soldiers wanting to come in. To our surprise it was Hoh Man Sham our preacher from Aberdeen. He burst out crying and for a few minutes could only let his tears flow. They were tears of thanksgiving mingled with heart-breaking sadness that only war-torn populaces know. We inquired how his wife and family and our Peniel Christians were.

"My wife and children are well but some of the Christians are gone. We are all hungry and if we had money we do not know if the Japs would sell to us," he answered, and broke down crying.

We encouraged him to be brave, "for even if we died of starvation and stayed true to Jesus we should have our reward." We asked about conditions at Aberdeen. (Aberdeen was a large fishing village on the far side of Hong Kong. The British had used this natural inlet harbor for a supply base for their smaller naval craft. There was a small shipyard, gas and oil supplies. When the Japs bombed Hong Kong this base was practically wiped out.)

Mr. Hoh continued his story and told us that for days and nights no one was able to sleep because of the constant explosions from the Jap shells. Where he and his wife were living was spared. On both sides of them the buildings had been hit with incendiary bombs and the houses burned to the ground. Mr. and Mrs. Hoh and many Christians gathered in his little place and the fires burned up to both sides of their house but did not burn any farther. They were spared the horrible death by burning. We gave him some rice and rolled oats and prayed with him, then he went his way praising the Lord and smiling through his tears.

Mr. Hoh had been raised in a heathen home and knew nothing about the Lord Jesus and the power of God, nor the saving grace in the blood that was shed on the cross of Calvary. He went from sin to sin and was captured by the terrible habit of smoking opium. He was a wretch when his uncle told him about Jesus and the meetings at Peniel, he heard, was saved, and delivered from the habit of opium smoking.

He asked for work and was placed in our Peniel Mission at Koon Chung, as a janitor and when the Peniel Mission Bible School was opened, he was one of the first stu-

dents to enter. It was hard for him but he succeeded and he became a great man of prayer.

Miss Myers said of him, "For seven years he was chapel keeper in Koon Chung and he loved the Lord with all his heart. He had many heavy burdens of prayer. I saw him in a real battle for a whole week, praying and weeping. Then one night I found him walking up and down the aisle in the mission, singing. He wasn't a great preacher, but because of his prayer life he was a blessing to the mission work."

Yes, Mr. Hoh, an opium smoker found Jesus as his Saviour and became one of our warriors in China. He isn't here now for he along with many Chinese Christians whom he won to Jesus, is dead. They starved to death. Surely, surely the first shall be last and the last shall be first. O God, give us more Mr. Hohs.—*China Peniel Flashlight.*



## *Self-discipline*

Mrs. Rosalind Goforth, in her *Climbing*, tells of the eagerness with which the missionaries awaited the mail from the homeland.

In their early years, she and her husband were located with other new workers who were learning the language. They received their mail only once in many days. During the instruction hours one morning the mail arrived! Dr. and Mrs. Goforth dismissed their teacher that they might immediately have the pleasure of opening their letters.

Going to the rooms of two young women missionaries they found them still at their studies. Mrs. Goforth exclaimed, "Why, did your mail not come?" "Oh, yes, it came," said the girls, "but duty first, pleasure afterward. We shall look at the mail after the lessons are over."

Mrs. Goforth tells how she and her husband felt rebuked and ever after followed the motto of those young women.

How many of us in the homeland need this motto, too!

All of us know or have known ministers who, deprived of early advantages, still by self-discipline and the appointment of themselves to certain tasks have taken places of usefulness in the kingdom. Some of these have been eminent in service.

But, alas, how many do the pleasant thing, whether the duty is performed or not! How many allow the trivial to crowd out the important!

## Conversion to Missions

Robert Hall Glover spoke truly when he said that "What a great many churches and Christians need is a real conversion to missions such as they have never had before. They need to be disabused of the idea that the foreign missionary enterprise is a mere appendage to the main sphere of the church's life and work, a purely optional affair of secondary importance, that anything done for the people of other lands is simply a bit of philanthropy, a favor conferred upon folks, for whom we bear no real responsibility."

We heartily concur with Dr. Glover. The lack of interest in missions in many of the so-called evangelical churches can be traced to a dearth of missionary preaching. Spurgeon said that he would advise every preacher who was called to build up a "dead church," one that gave very little to any cause, even its own, to begin to preach a missionary sermon once a month, and to constantly bring in the subject whenever possible. He said that there was no means as effective to wake up a sleepy people and to put a church on the firing line for God.



Livingstone wrote, "The spirit of missions is the Spirit of the Master; the very genius of his religion. I am a missionary heart and soul. God had an only Son and He was a missionary and a Physician. A poor imitation I am. In this service I hope to live; in it I wish to die. . . . I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for me."



### *The Lord Is My Shepherd*

When the famous missionary to the South Sea cannibals, John G. Paton, was on the island of Tanna, he once lost all his belongings and the natives were bent on taking his life as well. He writes of that experience, "I climbed into a tree, and was left there alone in the bush. The hours I spent there live before me as if it were but yesterday. I heard the frequent discharge of muskets and the yells of the savages. Yet I sat there among the branches, as safe as in the arms of Jesus. Never, in all my sorrows, did my Lord draw nearer to me, and speak more soothingly in my soul, than when the moonlight flickered among those chestnut leaves, and the night air played on my throbbing brow, as I told all my heart to Jesus. Alone, yet not alone! If it be to glorify my God, I will not grudge to spend many nights alone in such a tree, to feel

again my Saviour's fellowship. If thus thrown back upon your own soul, all, all alone, in the midnight, in the bush in the very embrace of death itself, have you a Friend that will not fail you then?"—*Publisher Unknown.*



PRAYING HYDE! What a name, but what a man! Son of a Presbyterian minister of Illinois, graduate of McCormick Seminary, Chicago, of 1892 in a class of 46, and 26 of them gave themselves as foreign missionaries. When I was preaching in the Punjab, India, I was deeply interested in the history of John Hyde, who became better known as "Praying Hyde." He burned himself out for God in nineteen years in India; his grave is in Moss Ridge Cemetery, Carthage, Ill., beside that of his father who had been pastor of the Presbyterian Church in Carthage for many years.

Hyde led a sanctified life that spent itself in prayer and intercessions for India and in practical, all-round saving of souls. A missionary wrote of him, "He was one of the holiest men I have ever known." Another wrote, "No saint of the church was ever beyond him in holiness." A young Hindu said to a missionary, "Do you know, sir, that Mr. Hyde seems to me like God?"

Hyde's prayer life was such that days would go in intercession, fasting and prayer. The Sialkot Convention was one of the results of his ministry and there hundreds and thousands got blessed.—*Selected.*



### *Devotion*

Devotion plunges into the dark to find a martyr's crown. The three missionaries, Fred Wright, Fred Dawson, and Fred Roberts, were martyred by Indians in the Amazon forest in May, 1935. That month they wrote that they were about to turn their backs upon civilization, adding, "And we shall be as good as dead men." In that same letter, the last to be received by their Society, they wrote "Should the result be that which I suppose we least want, pray and send others out to continue what the Lord commenced. Remember He died for the Indians of South America."



I should not like you, if meant by God to be a missionary, to die a millionaire. I should not like, were you fitted to be a missionary, that you should drivel down and be a king. What are all your kings, all your nobles, all your diadems, when you put them together, compared with the dignity of winning souls for Christ?—CHARLES H. SPURGEON.

## ***Good for Evil***

Sydney Smith said, "I have been making calculations; if I make one person happy every day for ten years, I have made 3,650 happy; that is, I shall have brightened a small town by my contributions in the fund of general joy."

"If I had my life to live over again," said Horace Bushnell, in his old age, "there is one thing I would not do—I *would not push.*"

## ***Divine Ownership of Man***

(Psalm 24:1-10)

The Lord has a double claim on man. First, by creation. Second, by redemption. The little boy who lost his small boat, afterward found it in the pawnshop, bought it from the shopkeeper. Hugging it close to his bosom, he said, "You are twice mine, first. I made you; and now I bought you."

So Christ paid the redemption price for man. Creation—redemption.

A boy writes that he has found God through the sacrificial, courageous spirit of his wife. This is what he says:

"When I left home to get into this mess, I had never, in all my life, given a serious thought to God and religion. But when I came away from home and left my wife with two small boys to take care of, when I watched the way she faced this thing, when I saw the look in her eyes at the railroad station (not a tear), and then, in Africa, began to get her letters in which she told me that, while she didn't weep at the station, she went home and cried all night, I began to appreciate her as I never had before. Then, when she told me how she got out of bed and knelt beside my two boys and prayed something like this: 'Dear God, we've never depended much on you up to this time; but *now*, dear Father, we have to. We've got nothing else. John has gone. He was the father of these boys. They have no father now; they need one, and you've got to be that Father to them—and to John, too. Will you—please?' I knew for the first time what religion can mean.

"It made me think. I kept on thinking all through the African campaign, and then when we went into Sicily, and I got a shrapnel wound in the chest, I did a lot of additional thinking. When Mary was informed that I was wounded I got another letter from her. It was the bravest, finest, most poised and loving letter that any man ever got from any woman

on earth. Suddenly I knew what a treasure my wife is—and suddenly I knew what the love of God meant in human life, and I started to pray.

"Now I know that if I ever get out of this thing alive I'm a Christian—and I make no bones about it. God didn't save me from any danger—and what is more, I didn't ask Him to. I found God through my wife and her courage and love and sacrifice and faithfulness."—*The War Cry.*

## ***A Telling Object***

I have read of a certain pastor who mourned over a backslider in his congregation, once a regular attendant at the prayer service, but who had drifted away and who for many months had not been seen in the "upper room" of the parish. Finally, unable to stand it longer, at the close of one of the meetings, in which the voice formerly accustomed to lead in prayer was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for his visitor and then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been or what mistaken yet lasting anger might have been kindled. But not a word did the minister say. Taking his seat before the fire, he silently took the tongs and lifted a glowing coal from the midst of its fellows, laid it by itself upon the hearthstone. Remaining painfully silent he watched the blaze die out and the last warm flush of life fade away. Then it was the truant who opened his lips to say, "You need not say a single word, sir; I'll be there next Wednesday night."—*Selected.*

## ***The Covetousness of Judas***

"Judas' besetting sin was covetousness. This is a widely prevalent disease. A noted millionaire was asked not long since how many of the very wealthy men he had ever known had found the acquirement and possession of wealth a real help in the development of character. With careful reflection he said, 'Not one.' His questioner then asked for how many of these he had known the acquirement and possession of money had been a hindrance so far as the development of their character was concerned. He ran slowly over the list and then said, 'Nineteen out of every twenty.'"

## ***The Sacredness of Human Life***

(Matthew 5:21-26)

"Envy is suicidal," says a writer in the *Sunday School Times*. "I remember reading somewhere in a Grecian story of a man who killed himself through envy. His fellow citizens had reared a statue to one of their number who was a celebrated victor in the public games. So strong was his feeling of envy which was incited in the breast of one of the hero's rivals that he went forth every night in order, if possible, to destroy the monument. After repeated efforts he moved it from its pedestal, and it fell, and in its fall crushed him. An unintentional symbolic act was his showing the suicidal action of envy on the soul."

## ***The Law of Love***

(Matt. 5:38-49)

Two New England merchants, who lived across the way from each other, had not spoken to one another for years, because of a business quarrel. One day one of them, influenced by the Holy Spirit, went across and knocked at a side door. The other called out, "Come in." When he went in the other said, "Why, what in the world are you doing here?" He told him that he had come to ask forgiveness. The other was melted at once, and said, "I was in the wrong." He asked, "What led you to come over?" The friend said, "The Holy Spirit." He then asked his visitor to pray with him and the visit led to his finding Christ.

## ***Delivering the Message***

The late King George the Fifth was about to begin his speech opening the naval conference in London. It was to be broadcast all over North America through fifty-nine radio stations. The current was to flow through one set of wires energized by one generator.

At the last moment, someone in the Columbia broadcasting rooms tripped over the wires and broke them. Instantly the chief control operator grasped the broken ends. For twenty minutes he literally spliced them through his body, until the break could be repaired. Spasms shook his arms, but he heroically held on; and the operation was a success, thanks to his grit.

A greater than any earthly king has a message for lost and dying men. Sinners have broken the wires. Splice them, Christian preachers, missionaries, parents,

friends! Let the message of redeeming love pass through you!

True, it may cost you something. Why shouldn't it? Jesus Christ was commissioned to carry His Father's emancipation proclamation to a world of sin-bound slaves. The message passed through His own precious body and left it hanging limply on a cross, broken and bleeding and breathless. But it came through! The message of the Father came through! !

Can we ever pay our debt to Christ? In a small measure—yes—by letting the glad tidings pass through us to others who have never heard.—*Gospel Echoes*.

When Bishop Hamline was in the height of his usefulness, fulfilling all known duty and attentive to the public and private means of grace, he yet became convinced that his devotions were not as fervent and vital as they might be, that he was lacking in full confidence in drawing nigh to God, that his temper was not always in subjection, and that a sense of unfitness and unworthiness hampered him in his ministerial efforts. Once while walking to church with his wife, he stopped short and exclaimed in his distress, "I could prefer strangling and death to such a state," and yet he was popular, preaching to overflowing congregations. At the first opportunity he threw himself down at the altar and implored the full baptism of the Holy Ghost. The hours passed. He renewed the struggle. He could eat little. He prayed much. He was often in his chamber, kneeling in supplication. A new view of full salvation was given to him. He describes it himself:

"While entreating God for a clean heart my mind was led to contemplate 'the image of Christ' as the single object of desire. To be Christlike, to possess 'all the mind that was in' the blessed Saviour; and this became the burden of my earnest prayer." And the thought occurred to him. Why not take that image and take it now? He said, "Give Him your sin and take His purity. Give Him your shame and take His honor. Give Him your helplessness and take His strength. Give Him your misery and take His bliss. Give Him your death and take His life everlasting. Nothing remains but that you take His in exchange. Make haste! Now, just now, He freely offers you all, and urges all upon your instant acceptance." He adds, "Suddenly I felt as though a hand omnipotent, not of wrath but of love, were laid upon my brow. That hand, as it pressed upon me, moved downward. It wrought within and without, and wherever it moved it seemed to leave the glorious impress of the Saviour's image. For

a few minutes the depth of God's love swallowed me up; all its billows rolled over me."

Under this influence he fell to the floor and cried out in joyful emotion that he had found the fullness, and ever afterward while he lived he was a willing witness to the power of God to make of believers a contented, satisfied and joyful people, and it was the chief burden of his life to lead souls to the Saviour into whose perfect likeness he had been transformed. The power of preaching lies in the conviction that the gospel of the Son of God is the most vital message that human lips can utter. Alas, that so much time of the pulpit is spent in secondary subjects.—*Selected.*

## Christ the Light and Life

(John 1:1-9)

"On the pain of death," said an eastern monarch, "Let no man name death to me." He was not a coward, but he loved life, and in the hour of death the gods of the heathen are no gods. The creeds of heathendom, even if they give vague hints of everlasting life for the soul, make no mention of the resurrection of the body. Christ, alone assures us that the seeds planted in God's acre will come up.—*Christian Work.*

They tell us, those who have seen the great Thorvaldsen's statue of Christ in the Cathedral at Copenhagen, that no one can catch the sublimity of the face of Christ unless he kneels at its feet, because Christ was standing with outstretched arms looking at those at His feet.

## Brotherly Love

"On a Kansas prairie a farmer took a claim and put up a small, rough cabin for his family. But sickness soon came upon him and all winter long he suffered. In the spring he died. What would become of his wife and three little children? After the doctor's bill was paid she had no money left with which to pay for help and she had no relatives to whom she could appeal for help. Unless a crop would be raised she could not hold her claim. One morning she saw fields alive with men and teams. From far and near they had come with their plows and harrows and corn-planters. When night came eighty acres were planted with corn, and with a promise that they would come again and cultivate and harvest the crop, the tired workers drove away."—*TARBELL.*

## Duties to God

When General Grant was in Paris, the President of the Republic invited him to attend the Sunday races. He knew that to refuse an invitation from the President of France would be considered especially discourteous by the French people, and yet he politely declined the invitation, saying, "It is not in accord with the custom of my country, or with the spirit of my religion to spend Sunday in that way. I will go to the house of God."

It is said that Sun Yat Sen was in a foreign land and one morning very early looked out upon the rising sun when suddenly the thought came to him that this very sun belonged to him and to his people. He declared aloud, "It is China's sun!" but in a moment he cried out with larger vision, "It is the world's sun!" We are inescapably global thinkers now. Christ died for the whole world. You cannot save any part of it permanently unless you save all of it. Life is a whole. Man cannot be saved in one area unless salvation extends to all areas. One cannot be saved spiritually with anything withheld; consecration must be complete. It is certainly a bold undertaking but we depend on One who said, "Behold I make all things new."—*Arkansas Methodist.*

## A Plea for Christian Justice

"Rev. T. T. Shields, of Toronto, says, I heard of a telephone girl who turned to another and said, 'He is a patient man. I was flustered, and gave him the wrong number four times, and he said so kindly, 'You gave me the wrong number four times, operator, try once again.' I'd like to meet that man; and the other inquired, 'What is his number?' When she was told, she said, 'I know him, he is my minister.' 'Then,' said the other, 'I'm going to hear him preach.'"—*Selected.*

## Piety in the Home

"As I look back upon my boyhood days in my home the most distinct and powerful religious influence shining out from an all-pervading religious atmosphere comes from family prayer in some of its forms. As children we not only read a chapter in the Bible twice a day—before breakfast and before supper, with the whole family, including servants and apprentices and once more just before school in the morning, my mother gathered all the children in her room and read the Bible."—*F. N. PELOUBET, D. D.*

# BOOK REVIEWS . . . . .

AND GOD WAS THERE. By Chaplain Ebenezer Cobb Brink. Westminster Press, \$1.00.

This is a very brief book—only 92 pages—yet is one of the most fascinating Christian books to come out of this war. The author tells in a series of gripping incidents of soldier life how men are finding God in the midst of a world holocaust. In the loneliness and bewilderment of the early days in camp, in the greater loneliness which sweeps over men who realize that a wide ocean separates them from those they love, and amid the horrors of battle God becomes very real. Some who learn to pray in foxholes continue to pray when they are back in rest camp after the rigors of the campaign are past. Others who fall in the struggle are sustained by the faith that has become real to them in the uncertainties of the conflict.

The author addresses his concluding chapter to the churches at home to which the survivors of this war will return. Will these home churches have any greater appeal for the returning soldier than they had for him before he became a soldier? One answer is supplied by a sergeant who spoke to his chaplain thus: "Back home I lost interest in the church because it was always raising money and doing so many things that didn't make any difference to me. Chapel over here is just worship, and one feels he gets near to God. Unless the churches back home forget these unnecessary things and just make people think about God, they won't hold us when we get back." Are our churches more concerned with maintaining themselves and their program than they are with actually leading men to Christ? That is something to think about.—J. GLENN GOULD.



IN QUEST OF A KINGDOM, by Dr. Leslie D. Weatherhead. Abingdon-Cokesbury, 268 pages, price \$2.00.

This book comes out of wartime England, written by a pastor of a church which was destroyed by enemy bombs, but who with his congregation has carried on heroically despite these handicaps. The book, says the author, "is an attempt to help the reader to understand what Jesus meant by the phrase 'the kingdom of heaven,' or 'the kingdom of God,' and, more important, to enter it." The first five chapters; In Quest of a Kingdom, Disciples of the Kingdom, The Sunshine of the Kingdom, Expounding the Kingdom,

and How to Enter the Kingdom, are among the most illuminating messages on this subject this reviewer has read. They are especially helpful in their discussion of the kingdom and in their appraisal of its values in the light of present-day conditions. The remaining thirteen chapters give the author's interpretation of twenty-two of the kingdom parables of Jesus. Very rich truths are found in these chapters. The author's keen insight is captivating and illuminating. Many of his interpretations are different from the usual approach to these parables. He applies them generally to the conditions of life today.

There are some religious writers who thrill the reader with their deep insight and the pungent manner of expressing their thoughts, but who at times shock us with some unnecessary clash with the traditional Christian message or orthodox truth. This author is one such writer. This reviewer has read most of his books; he presents his message in a challenging manner and at times with deep spiritual insight, but almost without exception he weaves into his books some statements which are contrary to traditional Christian orthodoxy and which we cannot accept. Hence we cannot recommend his books without some reservations. In fact, these books may be positively dangerous to one who is not a discriminating reader.

There are so many fine things about this book, "In Quest of a Kingdom," that we wish we could give it an unqualified endorsement, but we cannot, for there are some unfortunate statements and spots of serious error in it. For example, the author advocates an idea of continued revelation. He says, "I hold a very deep reverence and love for the Bible, but I would ask you to enlarge your conception of the Word of God beyond that altogether . . . . If the process by which the Bible was begun had continued, then the words of Milton and Browning and many another would be in the Bible; and whatever theory you hold of the inspiration of the Bible, do realize that there is more spiritual inspiration in some of Browning's poems than in some chapters of the Bible" (page 197).

In his discussion of the Parable of the Ten Virgins he intimates that there is a "second chance" for those without oil. He says, "Let us all take heart! For we have all got eternity. I can't believe that a door is finally shut against a soul who longs to make good. I think you must

choose hell and seek it before you find it. And I think you find it only by persistently choosing selfishness and evil before perceived good. The door shut on this side of the grave may open on the other" (page 221). Regarding the flame which tortured the rich man after death, the author writes, "I regard the flame referred to in verse 24 as pointing to the undoubted truth in the thought of purgatory. Purgatory is not everlasting flame."

He doubts that the picture of the judgment of the nations, or the Parable of the Sheep and the Goats, are the words of Jesus. "It is better," he says, "to say frankly that the editor of the First Gospel borrowed the framework of a famous passage in the apocryphal Book of Enoch, much as Shakespeare and Keats borrowed the framework of Boccaccio's stories for their creative art. This being so, we are not to suppose that the detail of the parable is the word of Jesus . . ." (page 250). He says further in this discussion, "The word 'eternal' used in the parable, it may be noted, does not mean everlasting; it means agelong . . . it certainly does not connote a period without end, and no gloomy doctrine of everlasting punishment can be drawn from the word used" (page 252).

This is not a premillennarian treatise on the kingdom parables of Jesus. But a preacher interested in a wide study of thought on these parables, one wise enough to separate the briars from the hay, will find much in this book to stimulate his thinking and to stir his soul.—D. SHELBY CORLETT.



**WHAT A MAN CAN BELIEVE**, by James D. Smart, Westminster Press, \$2.00.

The purpose in the author's mind, as avowed in his preface, is to help the thinking of laymen in the church, and ministers as well, in the midst of present-day confusion; a confusion resulting from the mingling of the Church's thought of diverse and conflicting elements, some of which are derived from the Hebrew tradition, and others from non-Christian philosophies. In many respects he has done a splendid piece of work. His chapters dealing with the person and work of Christ, and with the Holy Spirit are particularly helpful. The chapter on "The Forgiveness of Sin" is challenging, though it displays a curious Calvinistic unwillingness to be logical and consistent in the matter of deliverance from sin and the practice of sinning. The author makes a clear and forthright assertion of God's power and willingness to forgive, and implies clearly enough that Christ's conquest of one's soul should be so thoroughgoing as to put an end to the dominance of

self-will in the life. But elsewhere he makes the admission that however devoutly to be wished may be this consummation, it can never be fully realized, human nature being what it is.

It would not be true to say that this is an outstanding book. The best that can be said is that it is a lucid and usually clear discussion of Christian doctrine from the Calvinistic point of view, and in nontheological terms. If read with discrimination, it will prove a valuable stimulus to anyone's thinking along the lines of Christian truth.—J. GLENN GOULD.



**GREAT SERMONS BY GREAT AMERICAN PREACHERS**, Edited and compiled by Theodore W. Engstrom. Zondervan Publishing House, \$2.00.

This is another book of sermons, eighteen of them, written by modern representative preachers, presenting to the reading public discussions of living themes. These sermons are needed for these chaotic times. They take one on journeys into the spiritual realm to heights sublime; they instruct the mind; they emphasize the important truths that have stood the test of the ages; those truths that are vital to Christianity.

Several of the sermons center upon Christ. They lift the soul. Dr. J. B. Chapman's notable sermon, "Christ and the Bible" is in this group. This one cannot be too widely published. Others, "The Christ of Calvary," by William Ward Ager; "The Adequacy of Christ" by E. D. Head; "The Great Restorer" by T. C. Innes; and "The Only Begotten of the Father," by that southern orator, Robert G. Lee, are such that would warm the soul and inspire to action.

Other worth-while sermons consist of, "A New Song," by Clovis Chappell, who needs no introduction; "The Double Portion of the Holy Spirit," by David M. Dawson; "Spiritual Gifts, Transient and Permanent," by R. E. Golladay; "The Man at God's Right Hand," by Albert G. Johnson; "Repentance," by Clarence E. Macartney; "If Thou Hadst Known," by Clarence E. Mason, Jr.; "Modern Merry-go-round or Rock," by Harold John Ockenga; "The Only Permanence," by Paul S. Rees; "The Judgment in Love," by Paul Scherer; "Fighting the Stars," by Robert P. Shuler; "A Portrait of God," by Ross H. Stover; "As far as Bethany," by Walter L. Wilson. One sermon is not to our liking, and that is "Samson, the Castaway," by Harry A. Ironside. It is strongly flavored with the dangerous fallacy of eternal security. This, we do warn against.

This book gives us the opportunity to read and absorb those sermons that take time and study. There are some, which



when heard, create in us a desire to have them in printed form so that we might refer to them many times. These are just that type.

Various types of preachers are represented, in fact there are eighteen, consequently there are eighteen different types of sermons, and different approaches to texts and subjects. This makes a very interesting and profitable field for the minister to study with the thought of improving his own methods of sermon building and text treatments.

The compiler of this book says, "It has been our purpose in this compilation to secure messages from leaders in the various evangelical denominations in all sections of the country. . . . We feel that in this volume we have a cross-section of the fundamental sound ministers of the gospel who today are preaching the unsearchable riches of Christ."—W. E. ALBEA.

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THE MANNER OF PRAYER. By William Douglas Chamberlain. Westminster Press, \$1.50.

The author of a book on the Lord's Prayer ought to have something new to say, or should possess the ability to make the insights of others vivid and gripping, for the theme has been dealt with again and again by many eminent thinkers. This present volume adds little or nothing to the literature of the Lord's Prayer. It is filled with good teachings, and true, though most of them have been said more effectively by others. One point does deserve particular commendation: The author, who is an eminent scholar in the field of New Testament interpretation, has given numbers of new renderings of passages from the Word, all of which are illuminating and helpful.—J. GLENN GOULD.

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THE SPRINGS OF CREATIVE LIVING, by Rollo May, Cokesbury Press, \$2.00.

This book was written in order to help us understand the full meaning of being a person, for only out of such an understanding can there come the happiness and courage to face one's destiny which are the marks of the fulfilled personality.

If an individual does not find meaning in his activity, he must throw himself wholeheartedly into it with all his might. Whatever we do we must do it with all our might. Living creatively means growing, expressing one's potentialities, developing one's possibilities, and therefore finding continuously new interest in persons and things. It is living out one's potentialities; it is tapping the deep resources in one's personality; it is becoming a whole person. The field of meaning in

life is essentially the religious area. *The essence of religion is the belief that something matters—the presupposition that life has meaning.*

The author states that almost all psychological problems are intertwined with religion, and that religious problems have in most cases a very clear psychological aspect. Dr. Jung says that the best conception for the elevation of humanity is the idea of God. He also says that what a person needs in a personality breakdown in order to live is faith, hope, love and insight. It is the author's purpose then in this book to turn a new searchlight upon the human soul in order to discover what kind of meaning it needs.

The author believes that, at the outset of counseling interviews, the counselor finds his major job in helping people with psychological problems to become free to decide for themselves. An individual can be free in personality only to the extent that he has a destiny which is not himself. It must be a structure outside himself. Love and friendship, as well as work, illustrate how structure can be found in daily living. If a person is excessively self-centered, self-obsessed, this is of course an aspect of mental illness. The individual is indeed enslaved who conceives of his universe as no bigger than himself. It is a profound and pleasant relief to be freed from the need to worship oneself. The essence of man's belief in God is this profound need for an "Other" which will free us from self-obsession.

The healthy, creative human being is he who admits his imperfections frankly, without the shame that makes for deceit, and remains at the same time continually responsive to the commands that emanate from perfection in God. The worth of human personality lies in the fact that it has a perfection outside itself by which it is attracted and impregnated. We cannot understand man without bringing God into the picture. Christ is personality as it should be.

The healthy person is he who affirms life in its three dimensions: affirms himself, affirms his fellowmen, and affirms the purpose of life as a whole. *Unhealthy religion is the kind which relieves the individual of responsibility for his living, whereas healthy religion is that which gives him illumination so that he can take his own responsibility more creatively.* Healthy religion is affirming oneself as a creature of God. Healthy religion is that which appeals to our strength rather than to our weakness. The humility of man in the face of God's greatness is an important mark of healthy religion.

The author states that there is value in being able to give up, to admit one's dif-

*ficulty*, and to receive help from outside oneself, and lastly he states that the individual of healthy religion is the one who takes responsibility for himself, but who at the same time believes in a Christ outside himself with whom he can act and react. This book clarifies man's purpose in life and helps one to see how much life is worth living.—ERNEST STANFORD.

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TAKE A LOOK AT YOURSELF, by Dr. John Homer Miller, Abingdon-Cokesbury, 200 pages, price \$1.50.

Would you like to take a look at the most interesting person in the world—to you? Here is a book that will find you somewhere in its pages. The author in a nontechnical and most interesting manner discusses vital subjects that deal with the individual in his multiple relationships with himself, other people, his world, and his God. The subjects discussed are: Your Life Is What You Make It; Four Things You Must Have; Faiths You Live By; Rediscovering Your Inescapables; The Value of Little Things; Overcoming a Sense of Inferiority; Mastering Your Emotions; Making a Weakness Your Greatest Asset; Living Without Appreciation; Living One Day At a Time; How to Be Decisive; How to Succeed; Look At Your Average; Your Right to Be Well; The Beatitudes and Your Health; Faith and Your Health; Love and Your Health; Getting Along With Other People; Getting Acquainted With Your Five Brothers; Secrets of Married Happiness; Watching Another Take Your Place; Will Your Life Begin At Forty?

These subjects are treated from a Christian point of view, for the author is a preacher, the minister of the Hope Congregational Church, Springfield, Mass. The pastor will find much in this book which will be beneficial to himself, much that will help him to understand people better, and much that is of value for his preaching, especially the choice number of illustrations the author uses. The preacher who is reaching or has gotten to middle life will find the last two chapters of special interest and helpfulness. This is a book which well deserves a place

in the church or young people's library, for laymen as well as ministers will be helped by its message.—D. SHELBY CORLETT.

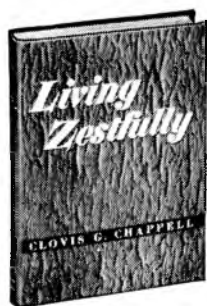
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THE SIGNIFICANCE OF THE CROSS. By F. W. Dillistone. Westminster Press, \$2.50.

The author of this book is the Professor of Systematic Theology in Wycliffe College, Toronto, Ontario, and is a man well qualified to think critically on so vital a theme as the atonement, and he has put his powers to excellent use in this volume. It is not cut-and-dried apologetic, nor does it savor in the least of allegiance to the shallow thinking of so much of liberal theology in the field of soteriology. Dr. Dillistone is convinced that the course of world events is forcing us back inevitably to the concepts of redemption. The sufferings incident to war have brought us face to face with the fact that there is suffering at the very heart of the universe—that even God must suffer redemptively in the death of His Son.

Beginning with the fact of the cross, the author seeks for a clue to its significance in "the verbal metaphors used by Jesus [and by His apostles] to describe His work," and "the names which He applied to Himself . . . and which they applied to Him"; terms such as redemption and salvation, judgment and justification, consecration and communion, forgiveness and reconciliation.

Against that background of New Testament interpretation, the author proceeds in four magnificent chapters to set forth the significance of the cross for our day: (1) as "redemptive conflict," (2) as "righteous judgment," (3) as "creative suffering," and (4) as "forgiving love." The author's debt to both Denney and Forsyth, which he acknowledges in his preface, is most evident in these chapters. Not for many a day has there appeared such a virile book on so vital a theme. It is suggestive of the temper of our thinking in these days that a book of this character should be made a Religious Book Club selection. Our broken, disillusioned age still needs the cross of Christ, with all the precious values which are symbolized thereby.—J. GLENN GOULD.



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