

*The*  
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# The Preacher's Magazine

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## Managing Editor's MESSAGE

Almost all preachers stand, as did Moses, in the presence of a great occasion and ask as he did, "What shall I say unto them?" It is also true that if we will get as close to God as Moses did that from that holy place, that meeting with God, we will have something worth while to say to the people. What shall I say? Say something great about God. "Great is the Lord, and greatly to be praised" (Psalm 48:1). Say something about the power of the Prince of Peace, declare His mighty work of salvation, the power of His Word, the healing touch of His hand. Say something helpful, something encouraging, something that will give inspiration and courage to people in the midst of great trouble. Say something about the nearness of God, the adequacy of His grace, and emphasize the security He brings to the trusting soul.

From time to time we will use material from writers and preachers who may not be in full accord with the doctrinal positions of this magazine. In fairness to them and as an explanation to our readers, it is understood that the printing of their articles does not imply that they are in full accord with the doctrinal position of this paper, and on the other hand, it does not imply that the editors give full endorsement to all of the writings of these authors. Our purpose in soliciting and printing their articles is to present to our readers as wide a range of material and suggestions as possible, and the nature of the material printed from these authors is what most Christians may accept. The principles of Bible study, methods of presenting the message of truth, and ways of working in the kingdom of God are the same although there may be some difference in doctrinal emphasis. We trust our readers will find these articles thought-provoking and inspiring.

We solicit suggestions from our readers relative to subjects you would like to have discussed in THE PREACHER'S MAGAZINE. This is your magazine, preachers! So speak up! Let us know what you want. . . . We have good things in store for 1944.

D. SHELBY CORLETT,  
*Managing Editor.*

# THE PROPHET'S VICTORY

*J. B. Chapman, Editor*

THERE may be an "energy of despair" which has sustained fighting men in the final stage of a losing conflict, but for such energy we have no concern. The "energy of victory" is much more in place in the work of the preacher's life. It is of course a detriment for one to allow the assurance of victory to slacken his application to the causes which make for victory, and it is therefore well for one to remember always that no victory is so complete that it could not have been more glorious. And we must forever guard against the mistake of King Joash (II Kings 13:14-19) who stopped with the third smiting of the arrows, and with a partial victory, when he should have smitten five or six times in testimony to faith for a full sweep of triumph. And yet it does add to the strength of the contender to be assured that the outcome of the conflict will be favorable, and it is ever more heartening to know that the tide of battle is to run consistently and continually in his favor. The preacher who is a true prophet of God has within his grasp always the means with which to win. It is unthinkable that God should call to His service a man or woman who does not have the capital, in the form of natural or acquired ability, to succeed with the work of the ministry. To think otherwise is to accuse God of folly. If, therefore, a God-called preacher fails to make good in the task of the gospel, the failure is chargeable to the preacher's account. He could have made good if he had used the powers God gave him. His failure is the failure of the unfaithful steward.

But the factors which make for success in the preacher's calling are not wholly in the nature of sovereign bestowals. They are partly of that nature, but they are also partly in the nature of "earned income." Thousands of men were born in straitened quarters as Bud Robinson was, and thousands have had as good a natural heritage. But the difference between the accomplishments of any of these thousands and Bud Robinson is the difference (speaking in the sphere of conditions) between not improving on what God gave and applying oneself to the full for the sake of improvement.

The outline of my thought for today is purely accidental and mechanical. The only justification for using it is in the fact that it gives me opportunity to emphasize things that are fundamental. The outline is in the word "Victory," and using the letters of this word as symbols, we are able to set forth seven of the essential factors in the victory which belongs to the preacher as the prophet of God:

- V stands for vision.
- I stands for intelligence.
- C stands for courage.
- T stands for triumph.
- O stands for order.
- R stands for rest.
- Y stands for yearning.

The ancient name for prophet (as in Samuel's early days) was "Seer." And I think this word is a good translation of the Hebrew which was a word designating one as having ability to see quickly and plainly. The word had, as most words do, illustration in the ordinary callings of life, where the hunter, for instance, was judged by his ability to see the game before others saw it and to see it so plainly as to be able to direct spear or arrow effectively. In the case of the prophet of God the word soon came to mean that the man of God could discern good and evil and detect the character of things to come in the shadows that events cast upon the screen of the present. "Ask the man of God, the seer," said the men of whom Saul inquired concerning the location of his father's straying asses.

The history of the prophets bristles with instances in which these men could see sooner than others could see and see more plainly than others could see in the most serious matters of men and nations. Men like Nathan were able to see the guilt of a suave king, and men like Elisha were able to discern the murderous design of a solicitous servant of a king. But also men like Haggai and Zechariah were able to see the glories of a second temple, when others were moved to weep over the contrast between this and the finer temple which Solomon built. And it was by reason of their vision that they were able to encourage the

people in the difficult task. But little application is needed here. Who does not know that the preacher must see quickly and plainly if he is to lead the people of God to victory? Who does not know that the unseeing preacher is defeated before he starts to fight? If the preacher cannot see anything that needs to be done, it is a foregone conclusion he is not going to do any thing worth while. But if the preacher is blessed with housetop vision, he can hold to the blueprints while the house is abuilding. May we not venture to pray, as Elisha did for his servant when the enemy filled the valley, "Lord, open the young man's eyes that he may see that they that be for us are more than they that be against us"?

Solomon observed that "dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom." Perhaps this proverb has no more apt illustration than when applied to the preacher. Men speak of the "fool preacher," and proceed to justify their cognomen by reference to just one or two words or deeds. The first requirement of the preacher is of course that he be a good man. But the demand that he be a wise man comes as a close second. We are not now speaking of education or of book learning. We are speaking of just plain, everyday intelligence. This quality has been called "horse sense." And this was always intended to be a compliment to the horse. The wise horse, which is of course the typical horse, has so many wisdom qualities needed by all men, and especially by the preacher, that I forbear to mention instances. Enough that we say a preacher must have intelligence and use it if he is to be worthy of victory.

Men like John the Baptist whose fidelity cost him his head, Paul who stuck to his message on Mars' Hill and in Nero's court, George Fox who cried to the prancing monarch, "Sit down, king of the earth and let the King of Heaven speak," have shown us by example what spirit God's prophets are of, and how they must "cry aloud and spare not." We may never be called upon to die for the gospel we preach, but even though our hearers are sympathetic, we cannot preach to them as we ought except we possess the spirit of the men who were willing to die for the message they proclaimed. Courage must not be confused with foolhardiness, that despicable counterfeit which dares because it cares not for consequences. Holy courage has an element of suffering in it that lifts that form

of courage to a place among the cardinal virtues and makes its works into sacraments. Our day calls for preachers who, while too intelligent to rant, are yet too true to cringe, and who will proclaim the truth as God gives them to know the truth without regard to either the fear or the favors of men. And it is not in his public ministry only that this courage is needed, but in his private life, his pastoral visitation, his attitude toward specific tasks, and all that has to do with leadership in the Church of God.

Triumph is the attitude which the victorious preacher must have always. It is folly to reason that the work will itself always be encouraging. But hope must spring eternal in the preacher's breast, and he must always hold to the inner sentiment, "It can and it must be done." There may be callings in which discouragement is no great deterrent, but the ministry is not one of such callings. The preacher who has allowed his personal problems to get him down is unfitted for the ministry. The preacher who bends beneath his task to the point of depression is likewise disqualified. The preacher, like his Master, must be "anointed with the oil of gladness above his fellows." He must exemplify the gospel of triumph in his own spirit and temper. He must be a winner if he is to win.

Order in the preacher's life is a major necessity. It is popular for preachers to profess to be overworked. But overwork is in most cases but a symptom of want of order. If the preacher goes to bed at the right time at night, he can get up at the right time in the morning. And usually the morning is the best time for leisure and for study and prayer. The preacher who allows the day to get away before he gets started with his work will suffer from distraction throughout the day. The old housekeeping motto, "A place for everything and everything in its place," is as good for the preacher as for the housewife. The mind responds to regularity quite as fully as the body itself; even to the point of giving attention to a given subject at a given time each day, the mind is responsive. And all the way through the preacher's day, week, month, year, pastorate and the span of his active service, there should be plan and order. There will be interruptions of course. The plan will require revision. The program will sometimes go into temporary eclipse. But there should be order for all these things, and when the interference passes, there should be return to order. Disorder

must not become the normal—not if the preacher would have the victory.

Our word *rest* here requires a little adaptation. I think of it as implying the settled conviction that the Christian way of doing good is the best, and for the preacher, the only way. Many a preacher has been hampered by inward unsettledness regarding his calling. Some have even suffered from vacillation in practice in that they have jumped from the pulpit to the platform, then to the forum and to other agencies than the church. The club and the lodge have looked like inviting schemes for the advancement of human welfare, and the preacher has been able to put but half his soul into his task. This state of mind is especially dangerous in times of strain and pressure. At such times the preacher needs to be sustained by the conviction that this is God's way for him. No man's life is uniform in either opportunity or fruitage. The discipline of life requires that some days shall be common as compared with the few that are really exceptional. But it is fidelity in the times of drought that prepares the preacher for the deluge of blessing, and this fidelity has the inner conviction of which we speak as its foundation. No man who is weakened by doubt in his own heart and mind can serve successfully that indeterminate probation which the preacher's calling involves. "Whether by life or by death" the preacher is set for the promotion of the spiritual kingdom, and in this certainty he can fitly rest.

That word "yearning" is something of an invention. I have used it to describe that heart concern which in other instances has been called burden or passion. It is that which marks the preacher as a shepherd of souls. The doctor may be content with his technical accuracy, whatever be the fate of the patient. The lawyer may find consolation in the fact that he was faithful to his client. But the preacher can never call it a day until he is sure the children are all in for the night. "Lovest thou me?" asked the anxious Master before He appointed Simon to the shepherd's work of feeding lambs and sheep. And this love of the Master involves and includes loving the souls for whom He died. And true love of souls acknowledges no limits and stops at no price. Give me souls or take my soul," cried Brainerd in the snows of North America. "Give me Scotland or I die," prayed the severe John Knox. "If by all means I may win some," replied Paul to all who asked why he was so indifferent to his own pleasure. The

preacher is a teacher, the preacher is an example, but most of all the preacher is a shepherd whose heart bleeds for the erring and whose soul is afflicted by the stripes inflicted on others. The preacher may be called upon to preach on judgment themes, but he must preach out of a heart of love and mercy. He may find it necessary to reprove, but he will do it with "all long suffering and gentleness."

Vision, intelligence, courage, triumph, order, rest, yearning: what a marshaled host in the preacher's personal army! If some members of the company seem a little weak, let us not become discouraged. Rather let us rejoice that we have discovered where the weak places are that we may rush to reinforce those places before the enemy can make a breach. And let us think of no factor as incapable of enlargement. Do we have vision? Then pray that it may become wider and clearer. Do we observe some marks of intelligence in ourselves? then let us pray for growth in knowledge and wisdom.

Some courage does not imply all courage. Triumph may easily lead to fuller triumph. Rest is a matter admitting of degrees in assurance. Order is capable of fuller form. Heart power is the divinest of all powers, and the highest honor the early Methodists could pay to their preachers was to say they were "pathetic preachers," meaning that they lived amidst tears and preached with evidences of broken hearts. And even victory, the product of all factors involved, can be fuller and more blessed than any of us have known.

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## When Faith Breaks Down

BY THE EDITOR

THE subject of our conversation was a preacher who has made a habit of "getting into boxes" with his personal and church finances. His story is "just one unmet obligation after another" down through a series of movings from one location to another. We left off speaking on the practical phases of the case for a moment and fell to analyzing motives, as men have a tendency to do. One man in the group defended the brother's intentions, and offered as explanation this phrase: "He just habitually overloads his faith." The words were spoken in charity and without any semblance of

humor, and I could not get away from them. I applied them to the preacher in question and then to many others whom I have known, and in some instances I found they also applied to me.

Of course the man of vision is the man of deeds. Jules de Gaultier said, "In the war against Reality, man has but one weapon—Imagination." And our books are replete with stories of men who saw visions and then set in to give their visions substance. But also we know many—although no one has taken time to write their stories—who are like Rev. Joseph N. Speakes once said of himself, "I am an architect of air castles, but I have great difficulty in getting my castles anchored on dependable foundations."

Success and failure are artists when it comes to dubbing men. The dreamer who gives substance to his dream is said to be "a man of vision." But the dreamer whose dreams do not come true is called "visionary." And although the terms are similar in sound they are as diverse in meaning as truth and falsehood.

It is an easy philosophy which holds that luck is all pluck and that genius is predominantly just plain hard work. But the fact is that time and place and uncontrolled conditions are factors with which every man must compete, and sheer accidents have often turned the scale in favor of either success or failure. And beyond this, the "law of averages" must be taken into account. Three dry years in a row may be enough to bankrupt the farmer. But if the farmer can weather it for another year the season may come, and the conservative man is always careful to allow for the average of backsets and then go on beyond. It is like that in business, in politics and even in religion. Abraham Lincoln lost many more campaigns than he ever won, but he became President for all that; for he had allowed for the defeats and deliberately planned to keep on until the tide turned.

Perhaps this time element—this allowance for the rampages of "old man defeat" is a larger element than we are wont to suppose. Wise farmers diversify their crops on the theory that when one misses perhaps the other will hit. Poultry men refuse to "put all their eggs under one hen" lest that hen become unfaithful or unfortunate and there be no little chickens at the season.

One day a man remarked, "I do not know a single preacher who is making a success of his church on the basis of preaching alone." After a little reflection, I was compelled to agree with his deduction and ad-

mit that I do not know any such either. But as I went on I had to admit that I do not know any preacher who is succeeding by use of any one force or power. All who are succeeding are doing so many things that the failure of any one effort or line of efforts will at most do nothing more than just cut his success down somewhat—it will not turn success into failure.

But since our caption is "When Faith Breaks Down," I think we had better come more directly to the point. Faith and presumption—that is true faith and false faith—are distinguished principally in their premises. True faith for pardon is based upon genuine repentance. Presumption is the assertion of belief without repentance. Faith for sanctification must have full consecration for its foundation. Faith for a continued life of victory must be posited upon obedience to all the known will of God. Faith for achievement, if it is true faith, must rest upon worthy conditions. John Wesley defined fanaticism (he called it enthusiasm) as "expecting results without attention to adequate causes." If we expect people to come to church without being invited, that is fanaticism. If we expect people to keep on coming to church when they are not made welcome and when the services are dull and uninteresting, we are fanatics. If we expect our program to appeal to people when that program is weak and unfruitful, we are fanatics. If we expect our success to come by magic without wise and diligent application and hard labor, we are fanatics.

Take the question of debts: Why should one not have faith that God will supply money for a building project at the time when the money is needed as well as to believe for it when debts have become old and pressing? There are legitimate debts and illegitimate debts of course. But debts that get old are a stumbling block and rock of offense. And when good people make debts and later find they cannot meet them according to contract, it is evident that either their supposed faith was but presumption or else that they have failed somewhere to keep the conditions imposed when God inspired the venture at the beginning. In other words, true faith does not break down. It is only presumption that breaks down. But one may say, "How can we ever accomplish anything if we do not venture?" True, we must venture, but venturing on faith is a widely different thing from venturing on presumption. Presumption might lead us to venture on the river in the sum-

*(Concluded on page fourteen)*

- *Perfection in love is qualitative rather than quantitative. It is perfection in kind rather than degree; says this author in the last of a series of articles on—*

# Sanctification in the New Testament

*Ralph Earle, Jr.*

*Hebrews, General Epistles, Revelation*

## HEBREWS

FROM beginning to end the Epistles to the Hebrews is saturated with the background and atmosphere of the Old Testament. The book begins with a reference to God's various methods of revelation before Christ. Quotations from and allusions to the Old Testament are frequent and abundant. Such institutions of the Hebrew religion as sacrifice, the priesthood, and the tabernacle are common figures here. Melchizedek, Abraham, Moses, Aaron, Joshua—these are some of the Old Testament characters discussed. And then we come to the eleventh chapter, where we find a veritable galaxy of saints of the old dispensation. And not only are these surface evidences prominent in the book, but the very warp and woof are composed of Old Testament material.

It is only natural, then, that we should find an approach to doctrine which is by way of the point of view of the former dispensation. This would necessarily be the starting point.

A good example of this will be found in the ninth chapter, verses thirteen and fourteen, where we find a reference to the old ceremonial method of sanctification and the counterpart in the cleansing by the blood of Christ.

*For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, cleanse your conscience from dead works to serve the living God?*

There are two observations which should be made on this passage. The first is that the Old Testament idea of ceremonial sanctification carried with it the thought of cleansing. It was the water of purification which was used for sanctifying people. So we are not taking undue liberties with the Scriptures when we insist on including the

fact of cleansing in our definition of sanctification.

The second observation is that the New Testament counterpart of this Old Testament act of sanctifying is regeneration. The cleansing of the conscience from dead works would certainly be a part of the experience of conversion. All of which would lead us to state that Christian sanctification begins at conversion. Regeneration is initial sanctification.

Going back now in our study to the second chapter and the eleventh verse, we read:

*For both he that sanctifieth and they that are sanctified are all of one.*

The present tense is used here for both occurrences of the verb. The literal rendering would be, "both he who is sanctifying and those who are being sanctified."

Clearly there is no emphasis here upon sanctification as an act or event. Rather, it is treated as a process. The comment of Westcott is pertinent. He says:

*The present participles mark the continuous, personal application of Christ's work.*

The New Testament certainly teaches that sanctification is a process as well as an act. We cannot deny this without closing our eyes to clear teaching of Scripture.

In the tenth verse of the tenth chapter there occurs a statement which is rather difficult of interpretation. The writer says:

*By which will we have been sanctified through the offering of the body of Jesus Christ once for all.*

It would seem that the basic idea of this verse is that expressed in First Thessalonians 4:3, "This is the will of God, your sanctification." God's will is the first cause, and the death of Christ the procuring cause, of our sanctification.

But it is obvious that the verse means more than that. For it says that "we have been sanctified." Every Christian was *potentially* sanctified in the sacrifice of Christ. In God's will for us, we have been sanctified. It awaits only the answer of our wills to make the potential *actual*.

There is also an emphasis in this verse on the fact that our sanctification is wholly dependent on the death of Christ. It was in the will of God that we should be sanctified by the sacrifice of His Son. In the fourteenth verse of this same chapter occurs the statement:

*For by one offering he hath perfected forever them that are sanctified.*

The last word is a present passive participle, as we found in another case above. It is those who are "being sanctified."

But what is the significance of the work "perfected" in this passage? One of the theses of Hebrews is that Judaism did not secure perfection for its adherents, whereas Christianity does.

Westcott's comment on the verse we are studying seems to point out the right interpretation. He says:

*The "offering" of Christ, His perfect life crowned by a willing death, in which He fulfilled the destiny of man and bore the punishment of human sin, is that by and in which every human life finds its consummation.*

That is surely a succinct statement of the meaning of this verse. In and through the life and death of Christ we reach the goal for which we were created. We have formed in us again the image of God, so that we may manifest him to others and so bring glory to His name. This is sanctification.

In the twenty-ninth verse of the tenth chapter we have a reference to the blood of the covenant wherewith he was sanctified." That last clause is interesting in the Greek. It is the blood in which he was sanctified.

*The blood of Christ is as "the fountain" in which the sinner "plunged" for cleansing.*

The verb "sanctified" is in the aorist tense. "The 'hallowing' of the Christian is spoken of as one definite act," writes Westcott.

The use of the aorist and present tenses in Hebrews for the verb *hagiazdo* differs somewhat from that which some might expect. The present tense is used four times, while the aorist occurs only twice. Once the verb is in the perfect tense. So we may say that the process is emphasized more than the act in Hebrews.

What is the means by which this continued process of sanctifying is carried on? The first part of chapter twelve would seem to give a partial answer. It is accomplished by means of chastening, or, as the Greek reads, "child-training." Our parents chastened us for our good; and God also chastens us for our profit, "that we may be partakers of his holiness" (12:10).

The thought of being sharers in God's holiness ought to challenge and inspire every Christian. It is in Christ that we become partakers of God's holiness. That is probably the greatest blessing and privilege which is ours "in Christ."

But it is through the long and painful process of "child-training" that we become partakers of this holiness. Discipline is one of the necessary factors in growth in grace. Any teaching on holiness which fails to recognize this truth is bound to lead astray. We often hear the quotation—almost a misquotation—"Without holiness no man shall see the Lord." We should study the whole passage and not just a part of it. It is found in the fourteenth verse of chapter twelve.

*Follow after peace with all men, and the sanctification without which no man shall see the Lord.*

The translation "the sanctification" of the Revised is more correct than "holiness," as in the Authorized. The definite article in the Greek is used with it only here and in I Thess. 4:3. It means the same in both passages. Our *hagiasmos* is the essential preparation for God's presence.

This truth is borne out by the idea of sanctification in the Old Testament in several instances. The people were told to sanctify themselves in preparation for the manifestation of God's presence at Sinai. The priests were commanded to be sanctified before approaching the sanctuary where God dwelt.

The primary meaning of our text would seem to be that we are to "pursue" peace with men by seeking to have all our relations with our fellow human beings what they ought to be, and that we are also to engage ourselves diligently in the task of preparing to meet God and stand in His presence. This preparation must include cleansing from all sin, but it also includes the cultivation of a closer fellowship with God and the continual living of a holy life. We are to follow after sanctification (present tense) every day.

One more passage engages our attention in the study of sanctification in Hebrews. It is found in the thirteenth chapter and the twelfth verse.

*Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate.*

The meaning of this passage would seem to be linked with the Old Testament typology which forms the context. Just as on the day of atonement the high priest took the blood of the slain animal into the holy of

holies and there made reconciliation for the people, so Christ presented His blood to the Father as an atonement for our sins. And just as the priest sanctified the people by sprinkling the blood on them, so Christ has sanctified His own people with His blood.

The passage at least demonstrates one thing, without question. The death of Christ on the cross was not only for our justification, but also for our sanctification. We cannot effect our own sanctification through self-discipline or by an endless accumulation of good works. Self-sanctification is just as impossible as self-justification. We are as much dependent on the sacrifice of Christ for our sanctification as for our justification. We are prepared to meet God only as Christ sanctifies us with His blood.

When called upon to make the sacrifice of ourselves on the altar to be sanctified, we should remember the agony of suffering which it cost Jesus to provide for this wonderful experience in our lives. No cost on our part can be too great.

There is more emphasis in Hebrews on progressive sanctification than on sanctification conceived as an act or event. The Christian life should be a continuous process of being sanctified. Any failure to realize the need of a continual and increasing sanctifying of our whole personality—our thoughts, affections, desires, and motives—must inevitably result in stagnation and death. We do not grow *into* holiness, but we need continually to grow *in* it.

#### JAMES

There does not appear to be any passage in James relating definitely to the subject of sanctification. The adjective "perfect" (*teleios*) is used several times. It occurs twice in the fourth verse of the first chapter.

*Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing.*

It is obvious that James is not speaking here of a perfection which is attainable in an instant, but of one which is the result of continued patience, or endurance. Lange says that it denotes "perfection in the sense of completed development or vitality." James is evidently speaking here of that ultimate perfection which is the goal of the Christian life.

It would seem that the same meaning attaches to the word "perfect" in the second verse of the third chapter, where we read:

*For in many things we all stumble. If any man stumbleth not in word, the same is a perfect man, able to bridle the whole body also.*

It seems very apparent that James is here denying the possibility that any man can live an absolutely perfect life. All of us "stumble" especially in the words we say. Any claim to perfection of conversation is fanaticism.

#### FIRST PETER

Peter addresses his First Epistle "to the elect who are sojourners of the Dispersion," and then he further defines their election as being:

*According to the foreknowledge of God the Father, in sanctification of the Spirit; unto obedience and sprinkling of the blood of Jesus Christ.*

This passage furnishes an interesting description of the function of each member of the Trinity in the matter of our salvation. Father, Son, and Holy Spirit all have a vital role in the great drama of human redemption.

It seems evident from the order of the clauses that sanctification here refers to more than the crisis experience. It includes the sanctifying work of the Holy Spirit in our hearts, beginning at conversion and going on throughout our whole life.

We come now to the emphatic charge which Peter gives in the first chapter, verses fifteen and sixteen. After warning his readers against allowing their former ungodly desires to influence their Christian life, he says:

*But like as he who called you is holy, be ye yourself also holy in all manner of living; because it is written, ye shall be holy, for I am holy.*

Fortunately, the kind of holiness required is defined for us in this particular passage. Because we belong to a holy God, we must be holy "in all manner of living." As Meyer observes:

*The fact of belonging to God involves as a matter of duty the necessity of a holy walk.*

It is evident that Peter's main concern in this epistle is with the conduct of the Christian believer. He does not deal here with the inward, heart struggle for deliverance from the power of sin, as Paul does in Romans. Rather, he emphasizes the need for a holy walk, as befits those who belong to God. The fact that Peter has an Old Testament background for his conception of Christian holiness—he is writing to Jewish Christians—is indicated definitely in the two other passages of this epistle where the term "holy" occurs.

In the fifth verse of the second chapter he speaks of his readers as being "a holy priesthood." In the ninth verse of the same chap-

ter he calls them, "a royal priesthood, a holy nation, a people for God's own possession."

As we have said, both of these passages emphasize the Old Testament conception of holiness. The priests were holy because they were separated to God's service. And "a holy nation" is further explained as meaning "a people for God's own possession." In other words, God's ownership appears to be the central idea in Peter's conception of holiness. But that which belongs to God must be cleansed and made holy.

The verb "sanctify" occurs once in this epistle, in the third chapter, verse fifteen—"but sanctify in your hearts Christ as Lord."

The meaning of this somewhat enigmatical statement would seem to be indicated by the previous verse, where Peter exhorts the suffering Christians not to fear their tormentors. Rather, he now says, they are to have holy fear and reverence for Christ, acknowledging Him as Lord, the One who has a right to rule their hearts and lives. A reverent fear of Christ will save them from the fear of men.

#### SECOND PETER

Turning to Peter's Second Epistle we find much the same attitude toward holiness as in the first letter. He speaks of the "holy mount," the "holy commandment," the "holy prophets." And then, near the close of his epistle, he reminds them of what manner of persons they ought to be "in all holy living and godliness." It was the relationship of the mount and of the commandment to God which made them "holy." The Mount of Transfiguration was holy because God's presence was manifested there in an unusual way. The commandment was holy because it emanated from God. And the prophets were holy primarily because they were chosen of God for their particular task of proclaiming His message to men.

As in the First Epistle, we find here an emphasis upon "holy living." The outward life of the Christian is to give evidence of the fact that he belongs to God. But this is possible only as the result of the sanctifying power of God's Holy Spirit in our hearts. Peter, however, seems rather to assume, than to state, this important truth.

What we have said about First Peter might be applied to the whole group of General Epistles. The main emphasis seems to be practical, rather than doctrinal, and in every one of these four epistles the Old Testament background is not only apparent, but dominant. This general point of view is clearly exhibited in the conception of holiness in these writings.

So we shall still have to fall back on Paul for any clear doctrinal definition of Christian sanctification. The General Epistles contribute in the way of emphasis upon the idea and necessity of holiness. But they do not shed much light on the method and meaning of entire sanctification.

#### FIRST JOHN

The keynotes of John's First Epistle are the positive facts of love, life, light, faith, assurance. But there is also a strong emphasis on the negative fact of sin. Sin cannot be ignored in the search for life and love. Sin is a disease and must be eliminated if there is to be health.

In the last four verses of the first chapter of First John we have one of the most important passages on sin in the New Testament. We shall quote it, in order that we might examine it carefully:

*If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.*

The first thing we notice is the statement that the blood of Jesus will cleanse us from all sin. Westcott comments on this:

*The thought here is of "sin" and not of "sins": of the spring, the principle, and not of the separate manifestations.*

So the promise is that God will cleanse us from all the principle of sin in our natures. And the fact is repeated in the ninth verse, where it is said that He will "cleanse us from all unrighteousness."

Westcott contends that there is no promise that God will do this in the present life of the believer. But I do not see how this corresponds with the use of the present tense in verse seven. He "cleanseth" us, continually, from all sin. How this can be projected into some time at or after death is difficult to see.

On the other hand, verse nine speaks of a cleansing which is expressed by the aorist tense. So it is evident that the cleansing from all sin is both an act and a process—that we are at some time cleansed from all unrighteousness and then that we are continually cleansed from all sin as we continue walking in the light. Westcott makes the terms "sin" and "unrighteousness" here synonymous.

With regard to the meaning of this cleansing, Huther writes that the phrase at the end of verse seven may mean:

*Either the cleansing from guilt, i.e., the forgiveness of sins, or cleansing from sin itself is eradication. . . . According to verse nine, where "forgive sins" and "cleanse from all unrighteousness" are placed together, and thus distinguished from one another, the second view must be regarded as the correct one, as indeed the context also demands (Meyer's Commentary).*

It is interesting to note that Huther uses the term "eradication" which has caused so much disputing. While the word is not found in Scripture, yet cleansing from all sin means nothing less than that. And certainly the writer of this epistle postulates such an experience in this life. Adam Clarke writes on this point:

And being cleansed from all sin is what every believer should look for, what he has a right to expect, and what he must have in this life, in order to be prepared to meet his God.

John Wesley's favorite name for entire sanctification comes from the First Epistle of John. In the fifth verse of the second chapter we read the statement:

*Whoso keepeth his word, in him verily hath the love of God been perfected.*

It is very evident from this verse that the presence of God's love in our hearts is dependent upon our obedience of God's Word. Westcott is correct when he writes:

*The perfection of love is conditioned by the completeness of obedience.*

The only way that we can be filled with the love of God is to surrender our wills wholly to God's will. This experience of perfect love is maintained by our keeping His Word. There is another statement in this epistle about the same experience. In the seventeenth verse of the fourth chapter, we read, "Herein is love made perfect with us." And then the expression "perfect love" itself occurs in the next verse:

*There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.*

God has not promised us in His Word that we shall ever in this life become perfect in judgment or in conduct. But He has offered to make us perfect in love, if we will obey Him fully. It seems obvious that the perfection in love here postulated as possible is qualitative, rather than quantitative. It is perfection in kind, rather than in degree.

There is still another reference to perfect love in this epistle. In the twelfth verse of the fourth chapter, the writer says:

*If we love one another, God abideth in us, and his love is perfected in us.*

It is evident that the idea of perfect love is basic in this epistle. While Paul stresses faith, John especially emphasizes love. John Wesley was a true follower of the Apostle John, as Luther was of Paul. The Wesleyan Reformation went beyond faith to love.

We are sometimes told that we must sin in word, thought, and deed every day. But that is certainly not what John teaches us. He says, in the sixth verse of the third chapter:

*Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.*

And again in the ninth verse, he becomes even more emphatic:

*Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God.*

There is one thing sure, John neither advocated nor allowed a sinning religion. Two things he required of the Christian believer: first, that he should stop sinning; second, that he should love God and his fellow man. We surely need more love in the church, but may it not be that sin hinders love?

It is in the First Epistle that we found most of our material for the contribution of the Johannine writings. And here the main emphasis was on cleansing from sin and the perfection in love. But while John is simple and brief, it seems that he has given us in these two thoughts the heart of the true doctrine of sanctification. It is essentially the love of God in a pure heart. That was the emphasis of John Wesley throughout the years of his ministry.

#### REVELATION

As might be expected from the nature of this book, there is little here about personal sanctification. The term saints does occur some thirteen times. The adjective "holy" is twice applied to God, once by Himself.

In the last chapter and the eleventh verse there is a call to holiness in view of the imminent return of Christ.

*He that is holy, let him be made holy still (yet more, mg.).*

This would seem to indicate progression in holiness as a necessary preparation for the Second Coming. It recognizes the fact that some have been made holy, but exhorts them to become yet more holy. The con-

*(Concluded on page fourteen)*

- *Underneath the accidents of social change  
are the eternal truths upon which the church is founded . . .*

# The Ancient Fathers and Modern Problems

*H. Orton Wiley*

A RECENT review of the writings of the ancient fathers has impressed us afresh with the similarity of the problems which the church faces in each succeeding age, and the manner in which it has successfully met them. Human nature is the same and the claims of the gospel are the same. Underneath the accidents of social change, therefore, are the eternal truths upon which the church is founded. The manner in which the fathers grappled with heathenism—refined or raw—the personal sins and social irregularities against which they directed their invectives, and the enthusiasm with which they pressed their claims are well worthy of consideration on the part of modern ministers.

As a first instance of this similarity, we may note that the apologists made their pleas for Christianity on three general principles: (1) the transforming power of Christianity; (2) the joyful deaths of Christians; and (3) the safety of accepting Christianity, even if it should prove to be an illusion. From a practical standpoint, there were no better arguments then, and there are no better arguments now. A definite spiritual experience through faith in Christ, is ultimately the only ground upon which the church can advance. The gospel is the "power of God unto salvation." Anything short of this is not the gospel. Christianity in its hand-to-hand grapple with the powers of heathenism must be something more than a mere philosophy of life or a code of social ethics, however good these may be in themselves. Christianity must furnish the power of redemption—must bring salvation to men. The fathers recognized this and pressed their claims upon a heathen world, and their success is witnessed by the rapid growth of the Church during the first two centuries.

The joyful deaths of Christians likewise furnish the ground of a strong appeal to sinners, who at heart always fear death. The early fathers, therefore, pointed with great

satisfaction to the triumphant deaths of those who had placed their confidence in Christ. Mr. Wesley seized upon this fact as an evidence of God's blessing upon the revival of the work of holiness. With equal satisfaction he said, "Our people die well." Nor has this appeal lost its power in this modern day. Nothing is more moving or convincing than an account of the triumphant death of one of God's saints. The argument that Christianity is the most satisfactory mode of life, even if it should prove to be an illusion is still used, as is witnessed by the popularity of the song, "If I Am Dreaming Let Me Dream On."

The fathers felt the necessity of careful instruction for those who had been converted from heathenism. Hence they wrote tracts on such subjects as the Unity of the Church, the Grace of God, Christian Martyrdom, the Pride of Dress, Patience, Liberality, the Anger of God and like subjects of practical importance. Lactantius wrote an intensely interesting account of the manner in which the persecutors died. Perhaps the best example of this careful teaching is found in Clement's *Paedagogus* or "Instructor." This work is supposedly a series of lectures or lecture notes covering the curriculum of the catechetical school at Alexandria in which Clement taught. The first book sets forth the person, functions, means and methods of the Instructor which is the Word of God—hence draws its principles of instruction from the Scriptures. The second and third books lay down rules for the regulation of the Christian in all relations, circumstances and actions of life, entering most minutely into the details of dress, eating, drinking, bathing, sleeping, and almost everything pertaining to daily life.

Those who think the dress question new, will find much here to the contrary. Clement, Jerome and Tertullian are all rather merciless in their invectives against vain dress. As an instance of this, the question of ear ornaments which appears to be such a fad at present, seems to have been such

also in Clement's day. Here is what he says about the practice! "The Word prohibits us from doing violence to nature by boring the lobes of the ears. For why not the nose too? so that, what was spoken may be fulfilled; 'As an earring in the swine's nose, so is beauty to a woman without discretion' (Prov. 11:22). For in a word, if one thinks himself made beautiful by gold, he is inferior to gold; and he that is inferior to gold is not lord of it. But to confess oneself less ornamental than the Lydian ore, how monstrous! As then, the gold is polluted by the dirtiness of the sow, which stirs up the mire with her snout, so those women that are luxurious to excess in their wantonness, elated by wealth, dishonor by the stains of amatory indulgence what is the true beauty."

The manner in which the women dressed their hair was the source of much comment by both Jerome and Tertullian. The latter says, the women "will not let their hair alone, but twist it up, or let it loose, encourage it or pluck it out, torture it into curls or fluff it into redundancy, besides affixing to it wigs and turbans—like a helmet or a scabbard, to say nothing of their paints, dyes and cosmetics." He asks them whether they expect "to rise with cerise and rouge and saffron, and with such boundless complexity of headdresses?" "Abstain," he says, "from these condemned things. God sees you today as he will see you then."

Against the theater and like places of amusement, Tertullian is especially emphatic. Having been the devotee of these amusements in his earlier life, he speaks from a first-hand knowledge. The theater he calls "a private consistory of uncleanness, where nothing is approved except that which is elsewhere disapproved." Into its scenes he states, were introduced the most revolting indecencies. The gods were flagrantly insulted by their own votaries. "We have nothing to do," he says, "either in speech, sight or hearing, with the madness of the circus, the impurity of the theater, the atrocity of the arena, the emptiness of the wrestling gallery." His condemnation of the theater was expressed in one terse sentence, "tragedies and comedies, the bloody and lascivious fomenters of crime and lust."

The severe attitude of the apologists toward heretical opinions may be justified in principle but the language used was often extreme and uncharitable. Tertullian's longest and most elaborate treatise was written against Marcion, a native of Pontus, who is sometimes classed as a reformer, and

sometimes as a heretic. While Marcion differed from Tertullian in many of his positions, the language used by the latter would hardly pass current in a modern apology. In his characteristic manner he begins by inveighing against Pontus, the birthplace of Marcion. He says, "It is a country where the sun never shines, the sole atmosphere is a mist, and the whole year a winter; and of the inhabitants who devour their dead parents, and who amid universal torpor and frost have nothing warm about them but their savagery." But nothing at Pontus is so barbarous and gloomy as the fact that Marcion was born there—a man more grim than a Scythian, more restless than a wagon-rover, more ruthless than a Mas-saget, more impudent than an Amazon, darker than a cloud, chillier than winter, more brittle than ice, more treacherous than the Danube, craggier than the Caucasus. Nay, Marcion is even more intolerable than the wild beasts of that barbarous land. What Pontic mouse is a worse nibbler than he who has gnawed at the Gospels?"

Tertullian, however, seemed to have moments of repentance, and struggled against his old faults. In his tract on Patience he says, "Most unhappy am I, ever sick with the fever beats of impatience. I confess to my God, that I show some rashness, nay, even impudence, in daring to write on patience, since I am wholly incapable of setting such an example, being a man of no good."

Justin, frequently known as Justin Martyr, takes an entirely different attitude, and gives a fair and impartial statement to even the opinions which he censures. For this reason the apologies of Justin are called "the transition link between Christianity and everything true and good in times antecedent to Christianity." Furthermore, his apologies are among the earliest extant, and are always characterized by intense fervor and devotion. The basis of Justin's argument is this—that everything good in heathendom was originally borrowed from the prophets of Israel. In his *Dialogue with Trypho* he says, "that you may learn that it was from our teachers—we mean the account given through the prophet—that Plato borrowed his statement that God, having altered matter that was shapeless, made the world, hear the very words spoken through Moses, who as above shown, was the first prophet and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world,

spake thus: 'In the beginning God created the heavens and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved over the waters. And God said, Let there be light; and it was so.' So that both Plato and they who agree with him, and we ourselves, have learned, and you also can be convinced, that by the Word of God the whole world was made out of the substance spoken of before by Moses. And that which the poets call Erebus, we know was spoken formerly by Moses."

Justin also refers to the statement of Plato found in the *Timaeus*, which says, "He placed him crosswise in the universe." This he maintains was likewise borrowed from Moses, and refers to the cross upon which was placed the brazen serpent, that those who had been bitten by the adders and asps and all kinds of serpents, might look upon it and live. To this One whom the Father had placed "crosswise in the universe," Justin adds the Spirit of God who moved upon the waters, and thus blends the whole into his doctrine of the Trinity. He also refers to a millennium and to a conflagration at the end of the world, and sums up his argument by saying, "It is not, then, that we hold the same opinions as others, but that they all speak in imitation of ours. Among us these things can be heard and learned from persons who do not even know the forms of letters, who are uneducated and barbarous in speech, though wise and believing in mind; some, indeed, maimed and deprived of eyesight; so that you may understand that these things are not the effect of human wisdom, but uttered by the power of God."

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## Sanctification in the New Testament

(Continued from page eleven)

trast of "holy" with "filthy" in this passage would certainly preclude any idea of limiting the word "holy" here to "consecrated." If it is opposite to filthy, it must have in it the thought of purity, of cleansing from pollution.

So the last reference to sanctification in the New Testament emphasizes definitely the idea of moral purity. Sanctification has ethical content as well as a doctrinal significance. It will take more than a formal consecration to fit us for fellowship with God. Our hearts must be cleansed from all sin and filled with the Holy Spirit. May God give us all this experience!

## When Faith Breaks Down

(Continued from page six)

mer time. But faith to walk on the ice in the winter is a vastly different thing.

Perhaps it is a somewhat heartless way to conclude this thought, but I can think of no other way than to say that so far as observers are concerned "faith without works is dead." In other words, when you try and fail, especially when you try repeatedly and fail, so that failing has become your habit, you may go on saying that you acted on faith, but observers will say you acted on presumption, for true faith does not break down. When you "overload" your faith you simply presume. Faith works, and true faith does not break down.

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## Defeatism

Defeatism among many ministers and churches has spread to an alarming degree within recent years. Reports of this defeatist spirit come to us through so many authenticated channels that it cannot be ignored. This defeatist spirit is one of the greatest obstacles with which we are confronted today in the spread of Christ's kingdom.

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Roger W. Babson says, in a recent article published in the *North Carolina Christian Advocate*, "A basic difficulty today with the church is that most ministers have 'inferiority complexes.' Ministers should take a militant attitude—sure of something that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion."

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Defeatism is a malady with which we are always confronted when we decline spiritually. The backslider is always a victim of defeatism. In the article to which we have referred Mr. Babson also says, "Ministers must realize that they have only one real job, and that is to help people spiritually. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself, and use your religion yourself."—*Pentecostal Herald*.

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To have a portion in the world is a mercy; to have the world for a portion is a misery.—Selected.

# CHRISTMAS CHIMES

## (A Sermon)

**B**ETHELEHEM is still the strange cradle wherein were rocked more wonders than have ever been packed into any other nativity. For one thing, it was at Bethlehem that God began to speak a new language. It seems bold to talk in such fashion, but the text is our warrant for it. The Word! That is the chief title before us. It means "speech," "discourse," "eloquence," "doctrine," "reason." Christmas proclaims the tremendous truth that Jesus Christ is God become vocal to man's ears, as well as visible to his sight and tangible to his touch, in an altogether new and effectually redemptive way.

A word is a very wonderful device. Language is a boon so common that we seldom stop to reflect upon the mystery and might of it. Yet if it were not for these magic symbols, we could neither think consecutively nor express ourselves effectively. The word articulates the thought. More than that, it articulates and reveals, even though imperfectly, the thinker behind the thought. It mediates between "me" and "you," and *vice versa*.

How expressive, then the term—"Word!" God has spoken in Christ—spoken as He had never spoken before. That He had spoken before, none can deny. He spoke in Creation. Turn back to the first chapter of Genesis. Not less than ten times, in that creation account, do we read the phrase, "And God said." "Let there be light." "Let there be a firmament!" "Let the earth bring forth!" "Let the waters bring forth!" "Let us make man!" Thus we have God's speech, His Word, in Creation. But Christmas, let us mark, brings us to the higher ranges of the speech of Deity. The enfleshed Word that the Eternal God speaks in Jesus Christ is the language not of Creation but of re-creation; it is the language of Redemption.

Setting the truth of the text to the music of the season we are observing, let us listen to these Christmas Chimes:

### I.

The fact of Christmas is that God has come near us: "And the Word was made

flesh!" Does John mean that God comes down to us in the flesh and form of the Bethlehem-born Jesus? Nothing less! Let him be his own interpreter. If we glance back to the first verse of the chapter, we read, "In the beginning was the Word, and the Word was with God, and the Word was God." This in turn throws us back upon Genesis 1:1, where we read, "In the beginning God created the heaven and the earth." Creation—from atoms to angels—from grass to galaxies—had a "beginning," but even in that "beginning" the Word already *was*. Before ever the universe took shape, back in unchronicled precreation immensity, three tremendous facts stood out. First, "the Word was," thus giving us the Christ of Eternity; second, "the Word was with God," thus giving us the Christ of the Trinity; and third, "the Word was God," thus giving us the Christ of Deity.

But to these facts Christmas adds a fourth. It is that this everlasting, invisible, creative, divine Word has come down and wrapped Himself in our poor humanity in order that He might bring God savingly near to men and lift men attunedly and gloriously near to God. Specifically, the method of His entrance into the stream of human life was that of natural birth issuing from supernatural conception. The Gospel narrative reads, "And the angel answered and said unto her [Mary], 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." Both scientist and theologian have called in question the angelic announcement, but neither has been able to disprove it. The virgin birth fits into the whole Christ-pattern perfectly. Some of us are still on the side of the angels!

When God sets out to do something, He often upsets our neat calculations. As the heavens are higher than the earth, so are His ways higher than our ways, and His thoughts than our thoughts. Think of God, in His purpose to reveal Himself and His passion to save men, stripping Himself to the tiny dimensions of a helpless babe, committing

Himself to the weak but willing arms of a poor Jewess! Yet by that very fact the sympathies of earth's multitudes have been awakened and attention has been compelled to that glorious frailty with which God was willing to implement Himself in producing for us the Perfect Man.

So there it stands—this stupendous Christmas fact! God is come down to us! In the person of His Son the eternal God is enfleshed as a cooing baby born beneath Judean skies. The Infinite stoops to the finite—and the finite can never be the same again! The Eternal accommodates Himself to the temporal—and the temporal grows big with meaning for eternity! The Sinless has assumed the likeness of the sinful—and the sinful, while condemned, is offered grace that will turn sinfulness into holiness! No wonder the wise men were stirred out of the dreamy East and set upon their far quest. No wonder the star left its beaten path through the wide fields of the firmament and found a new orbit for itself. A grand new day had dawned. "The Word was made flesh!"

## II.

The Incarnation, which became a fact at Bethlehem, grew in wonder with every development of Jesus, from infancy to childhood, from childhood to youth, from youth to manhood. And as this true Son of man "grew, and waxed strong in spirit, filled with wisdom," something unspeakably precious was unfolded. It was that God had come to live among us and before us a life that was truly, though sinlessly, human. The *glory* of His deity was veiled; about this there can be no question. And to a very great extent, one feels safe in saying, the *power* of His deity was not invoked. He was a glorious character, as we shall see before we are done; and He was in touch with power by which nature was commanded and demons were mastered and wonders were wrought; but it is a question if these victories were not, in the main, evidences of what redeemed *man* is destined to be and do through the power of God's Spirit and by reason of harmony with God's will. There is every reason to believe, for example, that when Jesus met Satan as the tempter in the wilderness, He met him not as God would meet him but rather as man would meet in the strength of God. His victory has meaning and encouragement for us simply because He fought with no weapons other than those which we have at our disposal, the will to obey God, the truth of the Word of God and the power of the Spirit of God.

Ah, yes, God has come wondrously close to us and found a dwelling place among us. He has established, within limits, a community of experience with us. He has toiled; He has hungered; He has thirsted; He has suffered; He has wearied; He has been tempted; He has been misunderstood; He has been forsaken; has bled and died, and through it all He has won. What heavenly balm for every stricken soul! What heavenly sympathy for every struggling human! What heavenly hope for every despairing breast! What heavenly purity for every polluted heart! What heavenly music for every discordant spirit! What heavenly radiance for every blackened life!

## III.

A third note is struck by the Yuletide chimes. The glory of Christmas is that God has been revealed to us, "And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

This does not contradict our former statement that in the Incarnation the glory of Deity is veiled. The flaming splendor of the absolutely holy and infinitely mighty God is an overwhelming and insupportable thing. Moses' prayer, "Show me thy glory," could have but a partial answer. Mortal capacity has its limits. The great law-giver, secreted in a cleft of rock, must be content with a glimpse of the burning skirts of Him who is eternally garmented with a holiness and majesty before which suns are as snuffed candles and stars as quenched tapers. It is this glory associated with angels and archangels, cherubim and seraphim, that Christ the Lord laid aside when He came to be "born of a woman."

The glory of Christmas, then, is something else. It is not the glory of absolute Deity on parade; it is the glory of self-emptying, self-giving Deity in passionate service for a sin-struck race of men. It is the glory of "Grace" and "Truth." "Truth" that says, "My life is your example"; Grace that says, "My death is your expiation." Truth that says, "My deeds are to be your aim"; Grace that says, "My dying is to be your atonement." Such is the dual glory we behold in the only begotten Son of the Father.

Let the chimes of Christmas peal it out. Let the Holy Spirit catch it up and breathe it in. In the person and work, in the sinless life and sin-bearing death, of the "Word made flesh," "mercy and truth are met together; righteousness and peace have kissed each other!"—DR. PAUL S. REES, in *The Pentecostal Herald*.

# The Preacher as Priest

## Part Two

*J. Glenn Gould*

IT IS NOT alone as a leader in worship that the preacher administers priestly functions. In addition thereto, he must administer communion, solemnize matrimony and officiate at funerals; all of them being activities reserved, for the most part, to the ordained ministry. Of these activities, the one affecting the largest portion of the parish is the communion service. It is of the greatest importance that every preacher make a thorough, intelligent study of this holy ordinance and acquaint himself with at least a portion of the vast literature pertaining to it. It is true, we do not invest the service with any superstitious reverence; and yet we miss much of the richness that is in it for both ourselves and our people by our inattentiveness. The service should not be observed too often, lest the people become too familiar with it and lose their reverent regard for it. My own judgment is that once in two months is a sufficiently frequent observance. It should never be made a hurried preliminary to the regular preach-

preacher as a vital phase of his priestly activity. It is amazing how little solid information exists among ministers as to the proper observance of this sacred ordinance. I have discovered that, whether it be a home or church wedding, the principals concerned invariably look to the minister as a fountain of wisdom as to what is and what is not good form. I have frequently chafed under the necessity for dealing with all of the intricate details of the wedding procedure, but have found no way to escape it. The only thing to do is to brace up and meet it like a man. Early in your ministry you would do well to acquire a volume of wedding etiquette; then, even though you may not be a complete master of proper usage, you will at least know where to go for information.

Perhaps the occasion when the preacher exercises one of his greatest responsibilities is at the funeral service. You will probably be called upon with burdensome frequency to bury the dead. When death enters the

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*The nature of the priest's duties are twofold. He must pray first for himself, and then for the people. And his effectiveness as a priestly intercessor in behalf of others is directly dependent upon the degree of holy intimacy he himself enjoys with God*

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ing service, nor should it be made a prolonged and burdensome appendage. Give the entire service to it, and build your program around the thought of the holy sacrament. It should be the focal spot toward which all else converges. Prepare the way for it by an interpretative address, seeking always to lead up naturally to participation in the commemorative supper. Occasionally it is worth while to observe the sacrament ahead of the message, following with an interpretation. The communion service should be one of the most precious and holy seasons that you can ever spend with your people. Lead them in its observance as a true priest of God.

The solemnization of matrimony is another peculiar duty devolving upon the

home, the minister is the first one to whom thought turns. His words are weighted with a significance then that does not ordinarily attach to them. There devolves upon him a supreme opportunity and a solemn obligation. No matter how frequently you may have to officiate at funeral services, never allow your manner and attitude to become professional. To those who are bereaved the sorrow of death is not a commonplace and daily thing. Their grief and loss, to them at least, are the greatest that have ever come to mankind. Comfort them in their sorrow and be a support to them in the darkness of the valley.

The minister should be strictly truthful and conscientious in the funeral service. It is not required of him that he preach the departed one into heaven. But at least he

should not go out of his way to make a horrible example of one who has died in his sins. At such a time the hearts of the mourners are harrowed and sore; and by tactlessness the preacher can open wounds that will never heal. Be faithful to those who hear you in the funeral service, but at the same time be tactful and kind. Let the fountain of your sympathy be broken up. Let the bereaved family feel that their minister knows and feels their grief and is sustaining them in it.

Now, these things we have been saying bear in some degree upon the public exercise of the preacher's priestly office, and must be multiplied many times over to be in any wise adequate in their treatment. There is, however, a deeper, more hidden, and infinitely more significant side to this solemn responsibility than any we have yet touched. It is the obligation of the preacher to live his own life much in the presence of God. If he is to preach unctuously and effectively, if he is to minister acceptably, he must be a man of much prayer.

The holy relationship of pastor and people imposes a fearful responsibility upon the preacher. His people look to him for guidance and direction, for spiritual sustenance and inspiration. But more eagerly still do they look to him for intercession. There is much that men need—indeed, there are some things without which they will die—which cannot be given them in sermon, pastoral conversation or social contact. They can be given only in the secret solitude of the place of prayer. You must pray for your people. And if you allow yourself to become so busy that you cannot deal adequately by way of the throne of grace with your own problems and theirs, you sin against them and against God.

But the minister's own soul requires the oxygen of prayer. It is said of the priest of the Old Testament period that he needed daily "to offer up sacrifices, first for his own sins, and then for the people's." The nature of the priest's duties have changed greatly since those words were written; but the twofold responsibility resting upon him remains. He must pray first for himself, and then for his people. And his effectiveness as a priestly intercessor in behalf of others is directly dependent upon the degree of holy intimacy he himself enjoys with God.

It is supremely important that the preacher be, above all things else, a good man. It was said of Barnabas that "he was a good man, full of the Holy Ghost and faith." The same things must be true of any man who

would bear the vessels of the Lord. Moreover, there must never be a time when the preacher loses that sense of wonder and amazement that filled his soul when he first caught a glimpse of the infinite mystery of grace. One of the worst blights that can come upon one is that of professionalism. Dealing as he is with the things of the sanctuary, intimate as he is bound to become with the procedures of religious observance, he cannot escape the tendency to become unduly familiar with these things, and to traffic in them without any feeling of awe. Resist that tendency with all of your might. If you give it room in your heart, it will tarnish the gold of your spirit and lead ultimately to a contemptuous and deadly cynicism.

There is a rich and rare joy in ministering the gospel to the souls of men. To see some wandering soul, over whom you have wept and prayed, finally brought to God; to see men hearing your urgent exhortation and moved to yielding by it; to see your altars thronged with seekers; these things cannot fail to quicken the pulse of a true man of God. The disciples of our Lord felt that same joy when after having gone forth at Jesus' command two by two, they returned again with the eager word on their lips, "Lord, even the devils were subject unto us through thy name." However, there was a strange lack of response on Jesus' part to the enthusiasm of the returning preachers. As Dr. W. M. Clow has so eloquently pointed out, there was a joy filling their hearts upon which our Lord could not look except with profound misgiving. "Notwithstanding," He said, "in this rejoice not, that the spirits were subject unto you." He saw in that joy that came merely of service the subtle inception of a pride that could easily enough make shipwreck of their faith. He recalled to them that fearful day before the world was when arrogance and pride had disrupted the unity of heaven itself. "I beheld Satan as lightning fall from heaven." It is as though He would say to them that there is something more sublime by far than the fact that the miraculous comes to pass at your bidding—something which traffic with the marvelous and the spectacular is apt to obscure completely.

There is a joy, however, which can be indulged to heart's content, with no fear that some subtle, hidden fang lurks therein. It is the joy of the redeemed. "Rejoice," said Jesus, "not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The marvel of the ages is not that you are learned, or eloquent,

or profound, or successful; but, rather, that you were ever reached by the grace of God and given even the least place in the kingdom. The great apostle could never get beyond this crowning wonder that God, for Christ's sake, had mercy on him. To the Ephesians he writes, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." To the Corinthians he says, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am." To Timothy he declares, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." This should be your richest joy.

By all means cultivate personal religion. I frequently hear it said of some men, and intended as a high personal tribute, that "Brother So-and-so is a religious man." By that is meant that the brother in question takes personal religion seriously and pays careful heed to the well-being of his own soul. It is a crying shame that this is not universally true of men and women in the Christian ministry. But I challenge you to determine that, so far as you are concerned and as much as in you lies, you will live close up to the bleeding heart of the crucified Saviour. Your only hope for usefulness in the Christian ministry rests upon the maintenance of an unbroken walk with God. The Roman Catholic Church draws a distinction between the individual and the office; contending that a bad man may be a good priest. No such invidious distinctions exist for us in our high calling. No man can be a good minister who is not first of all a good man. ■

In the exercise of these priestly functions of your ministry, it behooves you to keep before your mind and heart the vision of your great High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Consider Him, who is "the Apostle and High Priest of our profession." Our ministry is derived directly from His. "As the Father hath sent me," He declared, "even so send I you." If we would hear His coveted words of approval, we must be holy men. Nothing contrary to pure, unadulterated love should live in our hearts. So like the Master must we be that men who deal with us will take

knowledge that we have been with Jesus. We must be harmless men, approachable, kindly, easily entreated. We, like Christ, must be separate from sinners. We may have to step low to reach them and lift them to Christ. But we should never stoop to meet ungodly men on the level of moral equality.

A minister of Jesus Christ has a peculiar badge of ownership upon him. He must bear in his body the marks of the Lord Jesus.

In the consideration of our High Priest, we cannot escape taking note of the price He paid in order to qualify for His high office. We, in our smaller measure, must follow in His train. In one of St. Paul's most searching passages the secret of our Lord's High Priesthood is laid bare and our duty clearly enunciated. In the words of the Weymouth Version he says, "Let the same disposition be in you which was in Christ Jesus. Although from the beginning He had the nature of God He did not reckon His equality with God a treasure to be tightly grasped. Nay He stripped Himself of His glory, and took on Him the nature of a bondservant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross. It is in consequence of this that God has also so highly exalted Him, and has conferred on Him the name which is supreme above every other, in order that in the Name of JESUS every knee should bow, of beings in heaven, of those on the earth, and of those in the underworld, and that every tongue should confess that JESUS CHRIST is LORD, to the glory of God the Father."

The inspired apostle challenges us today, as Christian ministers, to take this road of humiliation, cross-bearing, and the losing of oneself, for Jesus' sake. For the joy that was set before Him, He endured the cross, despising the shame. And therein He marked clearly the road we must follow.

*Then, welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand but go!  
Be our joys three-parts pain!  
Strive, and hold cheap the strain;  
Learn, nor account the pang; dare, never  
grudge the throe!*

*And the Word was made flesh, and dwelt among us (and we beheld his glory as of the only begotten of the Father), full of grace and truth (John 1:14).*

- *We should never turn aside from the harmonious interpretation of the general and special scope in the explanation of any passage of scripture, says this writer in a discussion of . . . .*

# The Interpretation of Figurative Language

J. W. Goodwin, General Superintendent Emeritus

IN THE Bible, as in all literature, figurative language is found. To undertake to give literal interpretation to figurative speech would be to miss the meaning all together. Yet when the figures are understood the grammatico-historical sense will apply here as in all other forms of speech. Literal language must not be interpreted by figures, but figures are to be interpreted by that which is literal. We have, then, in figurative language, simile, metaphor, irony, hyperbole, fable, parable, types, and shadows. Then in another style of literature we have the proverb, and poetry, with prophecy and its symbols. To give no attention to the different forms of speech would be to fail in the interpretation of the writer's or speaker's purpose and thus transgress the laws of grammatico-historical interpretation.

## HOW SHALL WE KNOW WHEN THE LANGUAGE IS FIGURATIVE?

This is a very important question, and a few hints may become helpful. Therefore we give the following:

1. Language is figurative when it is said to be so. In John 2:18-22 Jesus, in reply to questions, made this reply, "Destroy this temple, and in three days I will raise it up." This was a figure of speech and the Master was speaking of His body; His critics tried to make out the literal interpretation and missed His thought. However they were not the only ones who have tampered with figurative language.

2. We are often able to discover the figure by the context. If the critics of Jesus had listened closely and seen just where our Lord may have pointed His finger or was looking, or had they honestly desired to find the meaning instead of jumping quickly to find a point of criticism, they, too, might have found out His figure of speech.

3. We may find figures of speech when there are evident contradictions. There are some words that are used in one sense in one place and then in another place with

quite a different sense. How important that we find the meaning of words as the writer intended. Here are some examples:

*For he seeth that wise men die, likewise the fool and the brutish person perish (Psalm 49:10).*

*All the wicked will he destroy (Psalm 145:20).*

*For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee (Psalm 73:27).*

Not only is this said of the wicked, but the righteous as well:

*There is a just man that perisheth in his righteousness (Eccles. 7:15).*

*The righteous perisheth, and no man layeth it to heart (Isa. 57:1).*

*The good man is perished out of the earth (Micah 7:2).*

This is going much too far and I prefer to find the correct meaning. I would rather have Peter's explanation:

*The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished (II Peter 2:9).*

*For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; . . . (II Peter 2:4).*

Peter thus shows that the unjust and wicked must share in the same judgment with the wicked angels who sinned. These figures of speech cannot be contradictory.

4. We are able to discover figurative language when the terms used are impossible, or contradict the purpose of the speaker.

In Psalm 18:2, the Lord is said to be "my rock," "my fortress," "my strong rock," "my shield." The living God could not be a rock, or shield, or fortress, in a literal sense, but He is all that and more to the trusting soul.

Jesus said, "Let the dead bury their dead" (Matt. 8:23). We know that dead men cannot bury dead men, therefore we are compelled to find figurative or spiritual meaning to the first word "dead."

When Jesus said, "This is my body. . . . This is my blood" (Matt. 26:26-28), we are compelled to understand that He was placing a deeper and spiritual meaning to those words. The spiritual meaning does not mean unreality, for spiritual things are just as real in the spiritual life as material things are in their place.

The same idea must be used in the interpretation of Matt. 18:8, 9; otherwise people would be cutting off hands and plucking out eyes.

5. It is very plain that figurative language is used when mockery is employed to make truth more effective. In the case of Elijah on Mt. Carmel as recorded in I Kings 18:27, he told the Baal worshipers to cry aloud and be more earnest in their praying for their god might be away on a journey or asleep. And when he said "For he is a god," no one who reads will ever think he believed in the god of Baal. No one took the words of the lying prophets seriously when they appeared before Ahab and told him to go to battle and prosper. Even Ahab did not, or if he did he well knew that these prophets meant just the opposite. You will find the record in I Kings 22:8-28.

6. When definite words are used and the subject matter will not harmonize, we know such words are employed in a figurative sense. For example take the word day. In the first two chapters of Genesis this word "day" has several meanings. In chapter one, verse fourteen, it means twelve hours of light. In verse twenty-three it means a period in which there is evening and morning. In chapter two, verse four, it means the whole period of the six days of creation, however long those days may have been. In Psalm 95:8-11, and quoted in Heb. 3:10, the day of temptation covers a period of nearly forty years as one day. The day of judgment is also spoken of as the day of the Lord. Hence, day may often be spoken of as an indefinite period. When we find the expression ten thousand times ten thousand and thousands of thousands, and begin to multiply, it seems far better to understand a great and unnumbered multitude.

#### INTERPRETATION OF FIGURATIVE LANGUAGE

The interpretation of figurative language follows much the same rule and method as any other kind of literature. Most of the rules of didactic speech will apply here, and we must bear these facts well in mind. But because of the style of figurative language it will be well for us to notice a few words of caution.

1. We must never depart from the author's own interpretation. It is always safe to take

the writer's definition of his own speech or words used. We must never follow in the track of those who at times seem to undertake to correct the author and tell what he means. There are many different explanations of the valley of dry bones as recorded in the vision of Ezekiel, chapter thirty-seven, and without doubt many lessons might be taken out of this vision. But after all the prophet himself tells us just what was in the mind of the Spirit, for the vision is explained in verses 11, 12 and 13. The word grave is used in the figure of speech to indicate bondage, and was a fitting expression to denote the lifeless and hopeless condition of the people of Israel when they were called to the work of restoration under the leadership of Nehemiah and Ezra. The method here used may illustrate any other work of revival of spiritual religion, but should not be used as the foundation of a future restoration of Israel, for the vision was fulfilled in every essential part when Israel returned from captivity over four hundred years before our Christian Era began. Why then quote it to prove a future resurrection of the dead at the Second Advent of our Lord, or a future restoration of Israel to their promised land?

In Jer. 18:1-10, we have another beautiful figure which if properly used may illustrate a great truth. But why use this vision as a proof scripture to sustain any particular doctrine. The word of the Lord to Jeremiah in verse six explains what was intended. God had done His best with His people, but like the lump of clay in the hand of the potter, Israel had become marred, and therefore they had lost the highest place of honor. But as the potter was able to crush the clay and make another vessel, so God would undertake to do the same with Israel, and give them a place of lesser honor. The application is very clear, "So are ye in my hands, O house of Israel." That is if Israel would not measure up to the intended vision for them as the people of God, then they must be crushed, in order that all should not be lost, for the clay could be used for a less important place in the plan of God. It is a good illustration and may be used to a great advantage, "for the things which were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope."

2. We should never turn aside from the harmonious interpretation of the general and special scope in the explanation of any passage. If this rule is important in the interpretation of plain scripture, it is equally

important in figurative speech. To illustrate, "The law of the Lord is perfect, converting the soul" (Psalm 19:7). To stress any one particular phase of the law and make it the power which converts the soul would be out of place. To take the Fourth Commandment and make it the power to convert the soul would be wrong. If we would understand the perfect law, we should seek to know the first and great and all-important Commandment in the law. This was clearly given by our Lord, namely, "Thou shalt love the Lord thy God with all thine heart." This is the first and great Commandment, on which all the law must rest. When any soul will obey this law, he will find it transforming indeed.

Again in the 36th chapter of Ezekiel we have set before us in the first verses a vision of the return of Israel to the land. This was clearly brought about in the restoration. Then in verses 25, 26 and 27 we have what was promised after the restoration. Those who came out in response to the call of God did have their hearts purified from idolatry and this evil has not been found among this people since. But it also sounds so much like the work of the gospel and the teaching of the New Testament writers that we are compelled to give it the fullness of meaning when this people was offered the spiritual teaching of Christ, and when many thousands of believers were led to seek the Lord in the early history of this gospel age.

3. We should use the greatest care not to carry too many points in the analogy. Some, in the interpretation of figurative language, seem to have been called to invent as many points of analogy as possible and make every point mean something in particular. I have listened to teachers on the Parable of the Ten Virgins in Matthew 25 bring out so many points that the central thought of "watchfulness or preparedness" seemed to be forgotten. A very noted preacher made a sermon on the Parable of the Good Samaritan and drew many comparisons. The traveler is the human race. Leaving Jerusalem is man's departure from God. Jericho is a symbol of temptation. Robbers are the devil and his angels. The priest is Old Testament sacrifices, the Levite the law of Moses, the Samaritan the Saviour. He might have gone still farther and had the inn to represent the Church, the wine to tell of the atonement, the oil to make clear the work of the Holy Spirit. The two pieces of money might represent the two ordinances till the Saviour's return. The promised return could have represented the return of Christ the second time. There might be some other

points of analogy, but do you think our Lord had all that in mind when He told the story? Hardly. We are not called to preach into the Word our notions, but preach from the Word the truth as it is in Jesus.

4. We should always bear in mind the inspired interpretation in New Testament quotations from the Old Testament. Should we insist that the Ten Tribes were lost and forgotten, this would be to accuse the Apostle James of ignorance, for he wrote his letter to the twelve tribes scattered abroad. He did not think they were lost in his day. When the New Testament writers claim the promise made to Abraham and his seed refer to Christ; and the blessing of Abraham is the possession of believers, we are sure that the correct meaning is given and we need not look for a future fulfillment. When they interpret the promises made to Israel as being fulfilled in the gospel, there is no necessity of declaring these promises unfulfilled.

It is claimed by some that the promise made to Abraham that his seed should be given all the land from the River of Egypt to the great River Euphrates was never fulfilled. But it must be remembered that it was only given in promise as a possibility, and this was clearly understood by Moses, for in Deut. 11:24 we have his own words. Listen to them: "Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even unto the uttermost sea shall your coast be." "From the wilderness" is the same as the River Egypt. This land was given to them for their possession, but they were to possess it all by conquest. David's kingdom covered this territory although it was not held in the kingdom long. But God is not responsible for their failure to possess what was given them. Would it not seem strange to place the blame back on God and compel God to begin all over again with the seed of Abraham?

It would seem strange that men in these days with so much light from the Word of God should undertake to sift out a few statements from the Old Testament prophecies regardless of the time and also of the circumstances under which such statements were made, and piece them together, with no reference to the context, or their interpretation by New Testament writers. But such seems to be the case. Take a few sample texts:

*And he shall set up an ensign for the nations, and shall assemble the outcasts of*

*Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim (Isa. 11:12-13).*

Where is this text found? Right in the eleventh chapter of Isaiah which begins with a prophecy of Christ. Here is the way this prophecy begins:

"In that day"—we may ask what day—"there shall be a root of Jesse, which shall stand for an ensign of the people, and to it shall the Gentiles seek: and his rest shall be glorious" (if this day does not refer to the beginning of the chapter, where shall we place it?) "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt." (Read the list of names of those who were gathered at the first Pentecost.) Mark well (1) it was a remnant; (2) a remnant left; (3) One should come with a glorious rest; (4) He should have an ensign; (5) to this standard the Gentiles should seek; (6) this One should be of the root of Jesse. Now follow back to the first verse, "and there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." The following verses make it all so clear that this One is the promised Christ, who was of the seed of David according to the flesh. Verses six to nine form a beautiful figure of the work He will accomplish in the transformation of character. It is Christ who takes the wild beast nature out of human hearts and gives the happy contentment of the young and puts sacrifice and courage and praise into life which has been converted. This root of Jesse with His ensign of victory offers glorious rest in His Pentecostal Baptism and opens the way for all the remnant of both Jews, and Gentiles where all envy and strife disappear in one united body. All this was blessedly fulfilled in the Gospel Age. Then, why try to read into this chapter the future restoration of national Israel? This chapter is well interpreted by New Testament writers under the inspiration of the Holy Spirit.

Take another in Jer. 31:35-37. These verses are taken out of the context and given the interpretation that would prove the restoration of Israel back to their own land to become a great people, even the mighty evangelists to evangelize the nations after the return of Christ in the tribulation, as that special time is called. But this idea is

read into the text and is no essential part of it. All that is said in verse thirty-five is that God is the author and sustainer of the ordinances of the sun for light and the moon and stars for light by night, and in verse thirty-six that if these ordinances depart from before the Lord, "The seed of Israel also shall cease from being a nation before me for ever." Verse 37 announces that if the heavens can be measured and the earth or its foundation searched out, "I will cast off all the seed of Israel for all that they have done." God has never cast off *all* the seed of Israel; there always has been a remnant left. It was thus in the days of Elijah. It was so in the days of the captivity and in the days of the return from captivity. It was true as stated by Paul in the beginning age of the gospel, and the nation was preserved although under great stress until the days of our Lord.

Then it must not be forgotten that it is in the very chapter we have the prophecy of Jeremiah concerning the New Covenant which is quoted in the eighth chapter of the Book of Hebrews, proving that the New Dispensation of the Gospel is established upon this New Testament with all its promises. And Jesus dedicated this New Testament with His own blood and at the Last Supper mentioned this very fact saying, "This is the blood of the New Testament." Someone says, "But this is with the house of Israel and Judah." Surely, the New Covenant was made with Israel and Judah when Christ was given in sacrificial offering for the sins of the people. The New Covenant was dedicated in His own blood and made sure by His resurrection. There is nothing more sure than this; then why place it all as yet in the future?

We have tarried a little long at this point, but the inspired writers and speakers in the writings of the New Testament must become the correct method of interpretation of the sayings in the Old Testament. Before leaving this study we must take up one more scripture much quoted by our futurist friends, Acts 15:1-20. In these verses, James quotes from Amos 9:11, "In that day will I raise up the tabernacle of David that is fallen." Our friends claim that this expression "after this" means that after this gospel dispensation, God will build again the Jewish temple and establish the Jewish people as the greatest nation of the earth. Let us endeavor to find out: (1) The issue, which this quotation from the prophets and Amos, was supposed to settle. (2) What is meant by the expression "after this," for

this locates the application of the prophecy. (3) What we must understand by the tabernacle of David which is fallen. (4) What is included in building again the tabernacle of David. (5) What relation all this has to the ingathering of the Gentiles.

1. THE QUESTION WHICH WAS BEFORE THIS CONFERENCE—This is not hard to find. Paul and Barnabas were having great revivals and great success among the Gentiles. But certain Jews arrived and declared that the people must be circumcised and keep the law of Moses. Paul and Barnabas went to Jerusalem that this question might be settled. The conference was called with the apostles and elders and it seems representative men from among the congregation represented the church. James occupied the chair. This was the most important meeting ever called, and the question to be settled was one of the greatest importance. A very large body of believers contended that the law of Moses should continue to be kept by believers in Christ, and circumcision should be also observed. The contention grew very sharp. Then Peter arose and made a great speech in which he covered at least three important matters; namely, (1) that he had witnessed the reception of the gospel by Gentiles who had not kept the law of Moses, or been circumcised; (2) that God had put no difference between these Gentile and Jewish believers but had purified their hearts as was experienced by the disciples on the Day of Pentecost; (3) that to place a yoke of bondage which neither they nor their fathers were able to bear would only be to tempt God. Thus Peter took the side of Paul and Barnabas in the full reception of Gentile believers into full fellowship in the body of Christ. This opened the door for Paul and Barnabas to fully present their side of the case before this conference which they were not slow to do; and declared how wonderfully God had worked among the Gentiles under their ministry. Then James spoke from the chair, while the whole congregation listened with great interest. Listen to his words: "Men and brethren, hearken unto me: Simeon [that is, Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written," (then he quotes a special scripture in Amos 9:11-12. To what point is this agreement? The reception of Gentile believers without circumcision and before obedience to the law of Moses. Then he gives the correct interpretation of Amos 9:11-12, "After this I will return, and will

build again the tabernacle of David, which is fallen down; I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord." Then he adds, "who doeth all these things." Then James renders his decision which is that the believers from among the Gentiles be not troubled, that is with circumcision and the law of Moses.

The question then was not the fear of conversion of the Jews but the immediate reception of the Gentiles, and that question was settled by the quotation from Amos.

2. THE LOCATION OF THIS PROPHECY "AFTER THIS"—Amos said at that time, which places the fulfillment to some time in the future from the question of his previous statements regarding the captivity of Israel and Judah. After a period of their bondage named as "that time." James says, "after this," covering the same idea—after the period of the Prophet Amos. Therefore we are made to know that the reports of Peter and Paul with Barnabas concerning the conversion of the Gentiles was exactly the perfect agreement with the prophets and in particular with Amos. By this it is certain that the phrase "after this" clearly refers to a period after the Old Testament prophets, and was then being fulfilled in the apostles' day, and cannot refer to some future, far-off period.

3. THE TABERNACLE OF DAVID—At the outset it must be remembered that this was not the Temple of Solomon, neither could it refer to the Temple of Herod. For neither one was ever known as the tabernacle of David.

From the records of history the tabernacle of David was the tent pitched on Mt. Zion into which the ark of God was placed when it was brought back from the Philistines by David. In II Samuel, chapter six, we have the record of this great event with the rejoicing of the people. David himself danced before the ark and the people sang and shouted the praises of God. These facts must be noted: (1) that this tabernacle was located on Mt. Zion, the city of David, and afterward called the City of God; (2) that the ark was a symbol of the presence of God, and thus located on Zion, afterward named as God's Holy Hill; (3) that no animal sacrifices were offered as before the tabernacle of the wilderness located at Gibeon, and (4) that the services of that day were filled with overflowing joy and gladness.

The Prophet Amos as well as the Apostle James who made the quotation in question,

must have had a deeper meaning than the material tent into which the ark was placed. It must be remembered: (1) that the ark was a most precious symbol of the presence of God, for it was here between the cherubim over the mercy seat that God was to speak to Moses; (2) that David was a type of the coming Messiah and that the Messiah was to come from the root or house of David, and (3) that Mt. Zion where David pitched the tent, in which the ark was placed, is often taken to symbolize the habitation of God, the dwelling place of God, God's Holy Hill.

There are at least two representations in the tabernacle of David. First, it signified David's high appreciation for the presence of his God. And although to David his God was invisible, yet the presence of the God of Israel was to him a reality, and this is what gave him his great joy for he was dancing before the Lord, while the ark was being brought into the tent prepared for its protection.

The second significant feature of this tabernacle of David was his realistic appreciation that, as king over all Israel, he became responsible as God's representative to rule in righteousness. He had received from God, possibly through Samuel, the idea that God's kingdom must be a Theocracy, where God's will is fully carried out. This idea was clearly set forth in David's charge to his son Solomon. Therefore, in the minds of the prophets and the spiritual people in Israel, David's reign and the tabernacle, which he raised to symbolize the dwelling place of God, became idealistic. Solomon's reign was full of spectacular grandeur, riches, world fame, and glory, but it never became the ideal of the devoted thinkers in Israel. They all go back to the tabernacle and throne of David where God's presence and will was supreme. Therefore David became the type of their coming Messiah, "who shall reign in righteousness."

The prophets looked to the root and the offspring of David who became the Star of their hope for a King who should reign in righteousness and execute justice and judgment in the earth. Isaiah, Jeremiah, Zechariah, Hosea, Amos and all the prophets speak of their coming Messiah who should fulfill this vision. When we come to the New Testament with its inspired writers, Jesus of Nazareth fills the prophetic mold, "made of the seed of David according to the flesh; and declared to be the Son of God . . . by the resurrection." And when He was born the angel announced to Mary that her Son

should be the long promised One. When the last king was reigning in Jerusalem the prophet of God proclaimed his message, "And thou, profane wicked prince . . . remove the diadem, and take off the crown:" and then declared that the throne should be completely overturned "until he come whose right it is; and I will give it him." The angel announced to Mary that the rightful ruler was no other than her Son, to whom should be given the throne of His father David. Here are His words:

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever." The wise men came seeking the King of the Jews, and explained that this One was to be born in Bethlehem, "a Governor, that shall rule my people Israel."

At the age of twelve He announced that He must be about His Father's business. After His public baptism and heavenly inauguration He went to the temple and assumed the authority when He cast out secular business from the temple, and informed all that His Father's house was "a house of prayer." Later to His disciples on the mount He proclaimed His "Manifesto" and then adapted the same to the crowd on the plain. He gave the unfoldment of His kingdom plans in parables and other teachings. Unto Pilate He admitted His kingship, but explained that His kingdom was not of the worldly mind. Only a few days before He had ridden into Jerusalem on a colt amid the triumphal acclaim of the people, crying, "Hosanna to the Son of David." Israel rejected Him as their king and chose Caesar, and mockingly called Him "king of the Jews." Thus He was crucified "King of the Jews" and also King of Israel. Death could not hold Him for He was King indeed! On the day of Pentecost Peter explained that David being a prophet, and knowing that God had sworn to him that of the fruit of his loins he would raise up Christ to sit on his throne; and that now this Christ, their Messiah, was exalted at the right hand of God, being made both Lord and Christ.

With this before us we see exactly what was in the interpretation of James as he quoted from Amos 9:11. The tabernacle of David with what it signified, had fallen, but the ideal had not passed from the mind of God. God had already begun to build again through David's greater Son the reign of God whose name, Emmanuel, signifies "God with us." The tabernacle of David  
(Concluded on page twenty-eight)

# Watchwords of the Preacher

Dr. Herbert Lockyer

IN HIS three pastoral epistles, First and Second Timothy and Titus, Paul offers to all preachers of the Word a great deal of sound, practical advice. Taken together, these three epistles present a threefold view of the preacher. In First Timothy, he is before us as a *leader*, with a charge to discharge; in Second Timothy, he is the *worker*, who must labor for the Master from "dawn till setting sun"; in Titus, he is the *instructor*, responsible for tuition in sound doctrine.

A close study of Paul's first letter to Timothy reveals that it is made up of great, living moral watchwords for the preacher to guide his life by. After the apostle's close, analytical reasonings and practical expositions of certain writings, we come across these unescapable watchwords. Take, for example, the summary Paul presents to Timothy in the challenge, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life" (I Tim. 6:11, 12).

A fivefold portrait is sketched for Timothy, this young preacher, by Paul, the veteran preacher. May grace be ours to conform to such a portrait!

## I. A GODLY DESIGNATION

*O man of God.* Godliness and its cognates occur some ten times in these pastoral epistles, and is a term suggesting, as Archbishop Trench has reminded us, "a reverence well and rightly directed . . . the force of piety in the life itself, whether internal or external. It is not so much an inward, inherent holiness as a practical, operative, collective piety." And, as our Christian faith is proved and self-evident by its fruits, may those of us who have been called to preach have a character molded ever more and more perfectly after such a heavenly model.

By comparing these two Epistles we discover various titles or designations given to Timothy as he faced his career as a preacher. He is a *good soldier*, and as such must endure hardness (II Tim. 2:3); he is an *athlete*, and must therefore play the man in the contest of faith (I Tim. 4:7—6:12); he is

a *physician*, and must be ready to recommend doctrine for sickly souls and combat those errors as destructive as gangrene (II Tim. 2:17). He is a *cunning hunter*, coaxing for life out of the toils of the master-fowler those who have fallen into snares (I Tim. 3:7; 6:9). He is a *wise banker*, who has a most precious deposit to guard (I Tim. 6:20; 2:1-12); he is a *patient husbandman*, and must practice hard work, remembering that "no pains, no gains" (II Tim. 2:6). He is a *workman*, laying out straightly the highway of truth (II Tim. 2:15); he is a *slave*, under the necessity of exhibiting meekness (II Tim. 2:24). He is a *man of God*, whose designation is associated not so much with his office, but with his character. Frequently used in the Old Testament, such a title for a preacher occurs only here, and in II Timothy 3:17. And, as used by Paul in addressing Timothy, it speaks of what he must be rather than *do*. Godliness of character is suggested by the term "man of God." It was practically another name for the Christian faith, as a new cult, which the convert had professed and adopted in contrast to the religions of heathenism around him.

Godliness, it will be found, is associated with:

The mystery of God (I Tim. 3:16).

The doctrine of Christ (I Tim. 6:3).

A form (I Tim. 3:5).

Is profitable unto all things (I Tim. 4:8).

Is of great gain (I Tim. 6:6).

Is worthy of earnest pursuit (I Tim. 6:11). The only other reference to the term in the New Testament is in Second Peter 1:3, 6, 7 and 3:11.

As a *man of God* the preacher must see to it that his life does not belie the name he bears. A soldier by the name of Alexander was brought into the presence of Alexander the Great. Guilty of disgraceful conduct, he awaited the judgment of the monarch whose name he bore. "Is your name Alexander?" asked Alexander the Great of the soldier. "Yes, sir," was the timid reply. "Go, and either change your name or your character,"

was the way Alexander the Great dismissed the soldier.

## II. A GODLY RENUNCIATION

*Flee these things.* As a godly man, there are several striking traits that Timothy's character must manifest. He must withdraw himself from certain people and things, specifically mentioned in the previous verses of this chapter. As a preacher, Timothy must shun, must escape, the false ideals and sins of those around him. Army officers are loath to practice their men in retiring movements, yet it is sometimes necessary to retire in order to win. A successful retiring action can mean victory! Hence Paul's twofold use of the word "flee" (II Tim. 2:22). Let us look for a moment at Paul's unfolding of "these things."

Timothy must shun—*The Peril of False Teaching.* In verses three to five Paul outlines the features, character and results of unwholesome words, from which his young preacher-associate will endeavor to escape. The twofold feature of false teachers is given as "pride" and "ignorance." They are "proud" or puffed up with their own knowledge. Their minds are besotted and beclouded with conceit. They know nothing, in spite of their professed learning. They are incapable of understanding truth from the divine standpoint.

As to the character of these false teachers, "doting" fittingly describes them. The Greek word for "doting" is *sickly*, and this is the exact opposite to wholesome in verse three. Idle disputes and verbal controversies are sickening. True doctrine creates robustness of character.

Coming to the results of error, Paul enumerates them as envy, wrath, strife, railings, and evil surmisings. What a dreary catalogue! Obstinate contests, diatribes of a prolonged nature, in which neither side will give way, are common to those who teach error.

Timothy must shun—*The Peril of Discontent.* Paul would have Timothy know that godliness is a gainful trade. It certainly pays to be a Christian. Godliness with contentment is great gain. Some there are who strive to be godly, but they are not very content. Others have a contentment without godliness; but the ideal is godliness with contentment. Are we godly, and therefore content? Paul himself had learned to be content in whatever state he found himself. Are we content with whatever we may have? Are we satisfied and happy with things as they are? Alas, we have to confess, and that with shame, that we are so dis-

contented with our circumstances. We grumble and complain over the weather and the least inconvenience. Preachers, above all, must not only preach, but also live the gospel of contentment.

Timothy must shun—*The Peril of Money.* Paul gives three cogent reasons why Timothy should flee the love of money (I Tim. 6:9, 10).

*First*, the precarious nature of all earthly possessions (v. 7). Timothy brought nothing into the world, and he cannot carry anything out. When a rich man dies, his will declares that he left so many thousands of dollars. Of course he left them! What else could he do? Alexander the Great requested that he be buried with his empty hand outside his coffin, signifying that he left the world as bare as he entered it.

*Second*, moral ruin awaits those who are bent on acquiring wealth for wealth's sake (v. 9). Timothy is to warn those who have a mind to be rich of the snares and lusts awaiting them. If they want to be rich, then let them be rich in good works; ready not to hoard, but to distribute (v. 18).

*There was a man, some thought him mad,  
For the more he gave, the more he had.*

*Third*, the mischievous fertility of the love of money. The love of money, Timothy must remember, is the root or parent of all evil, or all kinds of evil. It will be noted that Paul does not say that money is the root of all evil, but only the wrong love of it. Many a preacher has pierced his heart through with sorrows because of his love of money. Such a desire has torn his character apart, and stripped him of his spiritual power.

## III. A GODLY PURSUIT

*Follow after.* To "flee" is retreat, but "follow" is pursuit. Thus there are vices to expel and virtues to emulate. Fleeing is negative; following is positive. Forgetting what is behind, Timothy must reach forward to what is before. Paul now expands all that is implied by the designation, "Man of God." A trinity of couplets, with their ethical beauty, throw into sharp contrast the evil features of false teachers and preachers. When he comes to his Second Epistle, Paul reminds Timothy that he is simply urging the young evangelist to follow his example (II Tim. 3:10).

It is essential for Timothy to have—*A Godly Character.* "Righteousness" and "godliness" express the *outward* life. In the "righteousness" Paul exhorts Timothy to exhibit, we have the foundation of all wholesome doctrine. There must be faithfulness to the charge he had received, and

gravity and dignity of life. In the "godliness" we have the godlikeness, so impressive amid surrounding ungodliness.

*Godly Principles:* Timothy's life upward is indicated by the attributes of "faith" and "love." Faith must be held in the goblet of a pure conscience. Love, the girdle of perfection, must spring out of a pure heart.

*Godly Conduct:* In the "patience" and "meekness" Paul exhorts, we have the inward life of Timothy. There must be a true temper within toward all foes without. Patience means endurance, or that steadfastness which has hope and victory as its keynote. Meekness is not weakness, but silence amid all gainsaying. Jesus endured the contradiction of sinners against Himself.

#### IV. A GODLY CONTEST

*Fight:* As a true, successful preacher, Timothy must "fight," as well as "flee" and "follow." He must fight the good fight of faith (v. 12). Later on Paul could write of his own work, "I have fought a good fight." The word the apostle uses suggests a wrestling match, with its strict conditions and tense agony of struggle; and a cloud of witnesses ready to cheer as the chaplet of reward is handed to the victor.

#### V. A GODLY REWARD

*Lay hold on eternal life.* Twice here Paul uses the phrase "lay hold." In verse nineteen Timothy must lay hold on the life which is life indeed. Here we have the present installment of what is to come; but in verse twelve it is the future which Paul has in mind. Here he depicts the last act of the long contest. The wrestler may be faint, but he snatches finally and completely, forever, the prize which he had striven for. And, truly, such a moment will be worth a lifetime of pain, agony and endeavor. The "Well done" of the Master at His appearing (v. 14) will far outweigh all the afflictions of this life.

Like Mr. Standfast at the River of Death, we shall see, "The head that was crowned with thorns and the face that was spit upon for him." Passing on like a kingly Arthur, Timothy, Paul's genuine son in the faith, must catch something of the splendor of the coming vision:

*Then from the dawn it seemed there came  
but first*

*As from beyond the limit of the world,  
Like the last echo born of a great cry  
Sounds as if some fair city were one voice,  
Around a king returning from his wars.*

## The Interpretation of Figurative Language

(Continued from page twenty-five)

signified the dwelling place of God. In this gospel age there was being built a new structure of living stones, a spiritual house, a holy priesthood and a holy nation. God's people were returning to Zion, God's holy hill, with songs and eternal joy, and God was fulfilling His promise, "I will dwell in them and they shall be my people." The promise of the rebuilding of the tabernacle of David also included the desire that "the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called." So that in the language of Paul, the Gentiles should be "no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." James's interpretation and application of Amos 9:11 was so clear that it silenced the Judaizers in the assembly and it should silence all others, and become the key to unlock, and interpret many other Old Testament prophecies.



## A New Evangelism

The basic essentials in present-day evangelism are an adequate theology, a sound method and a sustaining dynamic. A cheap, superficial faith will not satisfy the deeper hunger of the human heart. Only a stalwart confidence in a God who cares and who has made known through Christ his compassionate purpose for each individual can provide the basis upon which a compelling appeal can be made to this generation.—BISHOP WILLIAM C. MARTIN.

• *Those petty annoyances.*  
*What to do with them? . . .*

## Is It Worth It All?

*A. K. Bracken*

I RODE one day on a bus belonging to a well-known transportation company. My attention was soon attracted to the driver. He was well-groomed and went about his duties in a calm unhurried manner. The bus was overcrowded and he was asked many annoying questions by the passengers, but through it all he was pleasant and patient. In order to make his schedule he found it necessary at times to drive rapidly, but he did not seem to be hurried. He had no quarrel with the road. He was willing for the drivers of other vehicles on the road to have their place, and although some of them were not courteous the bus-driver was unflurried.

I could not help but contrast this driver with another driver with whom I rode one day. The latter was Turmoil in person. He strove vocally and physically with the gear-shift. He was curt to the passengers. Each driver of other vehicles on the road was an enemy to be striven against. He and his bus must have their rights even at the risk of tragedy. All morning long he struggled, sweated, and mumbled. So enamored was he of the strife that he was reluctant to yield the driver's seat to his successor. It was a hectic morning. The passengers were glad when the journey was done and the strife was ended.

What a difference there was in the two drivers! The former was well-schooled in the idea that all the impatience and strivings are not worth the cost. He absorbed the irritations and made of them pearls of good will for the company and pearls of character within his own personality. The latter driver had no such philosophy of life. To him life was chiefly irritation and strife to the day's end. Surely such a life is not worth the cost.

Here is a fundamental that holds good in all relationships in life: Fretting and striving with life's petty annoyances and irritations is not worth it all.

In intelligent business this fundamental is recognized, hence the slogan, "The customer

is always right." To be sure the customer is sometimes wrong; often indeed he is positively unethical and even immoral in his contentions. He could be proved wrong, but business says it is not worth it all to be forever fretting with and striving against the customer. In an article a few months back one of the nation's leading magazines cited instances of business concerns that went to great lengths to avoid irritations and misunderstandings with their patrons. Personnel was carefully selected with a view to their ability to sympathize with customers viewpoints, and they were instructed to accept, on the part of the company, responsibility for any unpleasantness. One instance was cited where a man was employed to visit irate customers, in person, to insist that the company was to blame for the dissatisfaction. "Hypocrisy!" you say? Yet business thought that it paid. At any rate it emphasizes the fundamental that business does not think it worth it all to fret and strive over petty annoyances.

In deliberative bodies we are all acquainted with those familiar figures who feel compelled to win every debate in which they take part and to answer in minute detail every matter presented by the opposition. Many men skilled in winning arguments lose almost every cause they champion. Such people are often right in their positions and by all logic prove themselves so. They win in the argument but lose their cause and their influence in the bargain because people do not enjoy having themselves proved to be in the wrong. They will accept the logic and reject the man. He may be ever so right but his influence is gone.

*There was a man named Michael O'Day  
Who died maintaining the right-of-way.  
He was right, dead right, as he sailed along  
But he is just as dead as if he were wrong*

Homes break down under these petty irritations and contentions. Solomon gave us warning when he said, "As coals are to burning coals, and wood to fire so is a con-

tentious man to kindle strife." Again he said, "It is better to dwell in the wilderness, than with a contentious and angry woman." In Romans we read also to this point: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

In the poem, "The First Settler's Story," by Will Carleton, is told the story of how the first settler killed his young wife with his tongue:

*Yes, she had come and gone again.*

*She lay*

*With all her young life crushed and*

*Wrenched away—*

*Lay the heart ruins of our home among,*

*Not far from where I'd killed her with my tongue.*

These lines strikingly suggest the case history of some tragic outcomes of home life where strife answered strife and contention answered contention.

Again, in church life the fundamental holds true, "To strive and contend against petty irritations is not worth it all." Perhaps no one would be more tried at this point than the minister, and yet no one should be a greater example of Christlikeness than the minister.

An acquaintance of mine was pastor of an important church. After a short and apparently fruitful ministry he found himself with a church divided just about half and half. The pastor was the issue, but according to his "lights" he was in the right. He vehemently declared himself to be right. He contended and strove against half of his congregation. He won the recall vote by a narrow margin. It was a Pyrrhic victory. Before the new year was over he left the church, heaping dire prophecies upon it. Many years have passed since his victory, but neither he nor the church has recovered from their contentions. He was right, but the victory was not worth the cost.

Perhaps the greatest hindrance to long and successful tenures is the tendency to "get sore on the job." The preacher comes to know intimately the faults, peculiarities, and idiosyncrasies of the people. He knows their testimonies by heart and can recite their case histories verbatim. How necessary to always keep the graces of patience and magnanimity in the face of the ever-present annoyances and irritations! All honor to those great souls who year after

year serve as pastors of the same group and never lose their meekness and grace in dealing with people whom they know so intimately!

Never at any time of the world was there so much need for patience and tenderness as at the present. Almost every home that is contacted has a grief or anxiety. The church and the ministry should do all in their power to minister comfort and spiritual strength to its constituents.

Then, too, these strivings and contentions have their influence in our own lives. William James in his "Talks to Teachers" speaks of the "Binnen Leben," or "Buried life of the individual," a sort of "unuttered inner atmosphere," which is perhaps "our most characteristic quality." Our reactions have their part in making our "buried life" what it is. He strongly suggests that we become what we do. He quotes with approval from the "Christian's Secret of a Happy Life" Hannah Whitehall Smith's statement, "Act faith and you really have faith." So likewise, I say, "Act irritable and contentious and it will make its ineffaceable imprint upon your inner personality. You will become irritable and contentious."

Magnanimity and serenity free the mind and heart for the large and worth-while tasks of life. Sanballat challenged Nehemiah to come down to the plain of Ono to carry on petty contentions (Neh. 4:7-8). Nehemiah sent back the message, "I am doing a great work, so that I cannot come down." Consequently he could soon report, "So the wall was finished" (Neh. 6:15). Only minds freed from pettiness and contentious strivings are likely to carry to completion the great tasks of God's cause. God save us from trivialities and petty strivings!

It was said of Christ, "He shall not strive, nor cry; neither shall any man hear his voice in the streets." He was no wrangler. The serenity of His life gave Him power beyond that of any man ever known. His professed followers might strive over petty differences, but He was never in turmoil.

O that in the church, the home, and everywhere we might learn to imitate our Master; to become as He was. He said, "My peace I give unto you." He taught us that when smitten we should turn the other cheek, when compelled to go a mile we should go two; or when our coat is taken we should give the cloak also. God grant to us all Christlikeness in all things; the grace of meekness, patience and magnanimity! To strive and contend is not worth it all!

# Prophetic Fires

E. E. Martin

**A** GAIN prophetic fires must burn in the hearts of men. In a day when it would seem that religion is on the decline, when education is being put to strong pressure in meeting the needs of a war-torn world, when political systems are bearing the tremendous loads of economic, social and civic burdens, there is real need of the true prophetic fires once more to burn in the souls of men.

It always has been the case that prophets have been raised up in times of national needs and emergencies—men who have caught the true voice of the Lord and have declared His Word to the people. From the hills of Judea, these fire-touched preachers of righteousness came; from the wilderness, from the courts of the kings; somewhere, anywhere that God could set on fire the mind and soul of a man.

But these prophets with burning souls were indeed men in whom the twofold combinations of mind and soul burned with truth that was intellectual and also emotionally sound and right. These prophets bore the twofold test of intellectual correctness and sound emotional conviction.

Some of the silly twaddle in the name of religion in our day lacks the true fire of the prophets. Those who simply ring the changes on the old, hackneyed expressions and ideas of a past day are empty of the holy, convincing, converting power that accompanies a present truth set on fire. In my judgment, most of these modern prophets, so-called, who excel in declamations on the unfolding of prophecy lack the weight and the grip of true prophets with the fire of God upon them. Their explanations of prophecy are too technical, too superficial, too small to fit the mighty program of God, of truth, and of life.

The true prophet has a grasp of the truth and of righteousness applicable to his day, with a burning sense of the presence of God within him. Today there must be such men. They must rise in the society of men like flaming lights. Of John the Baptist it was said, "He was a burning and a shining light."

In the midst of the toils, the sweat and the blood of this day; in the midst of a war-torn world, in the midst of the struggle and strain of the nations, Men must rise with burning hearts—men whose hearts have been purified by fire, whose vision has been clarified by the solemn but profound truth

of this day, whose sole aim is to defend that which is true and right, and who call all men to account for their selfishness and hypocrisy.

Such men will point the way to a better day. They are the men whose vision should help to rebuild a postwar world. If we would build wisely and well a better world, we must build it with the contribution that men can make whose hearts are aflame for truth and righteousness. Out of the welter of this day must rise men with hearts of fire. May we again have the prophetic fires!

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## The Way of Holiness

**H**OW easy, how spontaneous, how delightful this heavenly way of holiness! Surely it is a "highway" and not the low way of man's vain and fruitless mortification. It is God's great elevated railway, sweeping over the heads of the struggling throngs who toil along the lower pavement when they might be borne along on His ascension pathway, by His own almighty impulse. It is God's great elevator, carrying us up to the higher chambers of His palace without our laborious efforts, while others struggle up the winding stairs and faint by the way.

It is God's great tidal wave bearing up the standard ship, until she floats above the bar without straining timbers or struggling seamen, instead of the ineffectual and toil-some efforts of the struggling crew and the strain of the engines, which had tried in vain to move her an inch until that heavenly impulse lifted her by its own attraction. It is God's great law of gravitation lifting up, by the warm sunbeams, the mighty iceberg which a million men could not raise a single inch, but which melts away before the warmth of the sunshine and rises in clouds of evaporation to meet its embrace, until that cold and heavy mass is floating in fleecy clouds of glory in the blue ocean of the sky. How easy all this! How mighty! How simple! How divine!

Beloved, have you come into the divine way of holiness? If you have, how your heart must swell with gratitude as it echoes the truths of the words you have just read! If you have not, do you not long for it, and will you not now unite in the prayer of our text that the very God of peace will sanctify you wholly?—A. B. SIMPSON.

- *The application of wisdom and charity will lend assurance of congenial relationship between the pastor and the church board . . .*

# The Church Board, Boon or Bane

*Ernest E. Grosse*

"I detest church board meetings!" "About as inspiring as a church board meeting." "I have my board meetings after prayer meeting in order to abbreviate them as much as possible." "Who invented church boards?" Alas, how often we have heard such and kindred disparaging remarks passed between preachers. Unfortunately, the regard with which the church board is held in the minds of some pastors is thus clearly indicated. Evidently something is wrong. Where does the fault lie? Is the pastor to blame, or is the existence of the church board an unfortunate creation of our system of church government? Fortunately the attitude depicted above is not general. We believe that it represents but a small minority and that it results from local maladministration. Presuming that this is true, let us consider the matter with a view to finding the key by which the church board problem might yield a happy solution.

## THE PASTOR AND THE CHURCH BOARD

Under ideal conditions, the church board should be a boon to the pastor. He should merit their united support. The monthly meeting for counsel should not be a thing to be loathed, or anticipated with the least degree of disrelish. The church board is the pastor's cabinet; his helpers to absorb much of the difficult, administrative responsibility. If he is a safe and wise leader, they will be glad to carry out his plans in general, if not in minute detail. If he is inclined to be too impulsive or dictatorial, his board will serve to check his extravagances and spare him greater embarrassment, for "in the multitude of counselors there is safety." No one will deny that a wise church board has saved many a pastor church-wide embarrassment.

The church board represents the focal point of every major interest of the church. The control rods of the church machinery all converge in the board. There the financial interests, property interests including remodeling, repairing, maintenance and expansion are jointly considered. There the

spiritual interests of the church are given ample consideration and wholesome discussion. There the various departmental interests are represented and given proper support and guidance.

The wise pastor will seek to merit the confidence of his board. If he looks upon his board as a barricade to the uninterrupted liberties which he desires to exercise in the administration of the affairs of the church, they will very soon discover and feel this attitude, and resort to defensive measures. It is at this point where trouble begins, and the pastor will be the chief sufferer.

In matters of church business, the pastor is by no means infallible. He should realize this and gladly counsel with his board, confident that the united counsel will determine the wiser course in relation to any proposal. The wise pastor will allow his board ample time and latitude for the expression of opinion. Open discussion should be encouraged rather than suppressed. Let the pastor listen carefully to all phases of the question and take mental notes. The less said by the pastor during the discussion, the better. If the members of the board are restrained from speaking out in board meeting, they may speak elsewhere and under less favorable conditions. Better for the pastor to present his proposals briefly, than allow the matter to be aired freely by the members of the board. After sufficient opportunity for discussion has been given, the pastor should offer a carefully prepared statement in support of his proposal. Usually, if the suggestion is a wise one, the vote may then be taken, with reasonable assurance that it will carry by a safe margin, though perhaps with some wholesome modifications. If the suggestion is unwise, the more complete the squelching the better. In that eventuality, the pastor should be big enough to thank his board for their kind consideration of the matter, and pass on to the next item of business. Let the pastor guard carefully against the betrayal of the slightest irritation, simply because a pet suggestion of his

was rejected by his church board. It will not necessarily cause him loss of prestige with his board. He should manifest a spirit of magnanimity and good will under all circumstances if his ministry is to have the grip and force it merits. Let us suppose that his proposal was sound and wise. Better that it die, than that it become an occasion to stir up trouble. Its adoption by a narrow margin may not be worth the price. The pastor who will duly regard the judgment of his church board will loom large in their estimation and demand their respect, as a wise, as well as a spiritual leader of the people.

#### THE CHURCH BOARD AND THE CHURCH

The attitude of the church toward the board, and the regard with which the members of the board are held by the church, depend largely upon the pastor's attitude. He can do much to bolster or to diminish the importance of the church board in the minds of the members of the church. If a reasonable degree of recognition is given and honor conferred upon the church board, by suitable ceremonies following the annual election, the impression thus created in the minds of the people, and upon the board members, will be most wholesome. The newly elected board members should be made to feel the weight of sacred responsibility which rests upon their shoulders. They are fathers in the church. Theirs is the charge to keep intact the heritage, and holy traditions now under their control. They must be free from all selfish and personal ambitions. They represent all that is valuable, both material and spiritual, in the church. They are the custodians of a priceless treasure. Theirs is an office of honor and trust. It has a distinct judgment day reference. Confidence in the integrity and wisdom of the board will cement the church together, and result in a wholesome attitude toward the pastor because of the support given him by the church board. On the

other hand, if the pastor assumes an antagonistic attitude toward the church board, he will forfeit their respect and consequently, the respect of the church at large. Unwilling to share it with his board, he may sacrifice it altogether.

The wise pastor will begin to work toward this objective long before the annual church election. Before the meeting is thrown open for nominations to the board, he should deliver a carefully prepared address to the church, outlining the qualifications and duties of the church board. He should stress particularly such virtues as spirituality, wisdom, experience, poise and regularity. Thin-skinned, unstable, temperamental persons should never be elected to membership on a church board. The element of danger, both to themselves and to the church is a major consideration. The board members should be representative Nazarenes, stable in doctrine and personal experience. They should be able to endure the opposition of fellow board members. They should be able to survive the defeat of a pet proposal and to support wholeheartedly the one finally adopted. The pastor should advise those who feel incapable of enduring these tests, to decline nomination. He should direct the people to vote for men and women who are qualified to receive the confidence and respect of the church, and the friends of the church.

Once elected, the pastor should call for a preliminary meeting at an early date. At such meeting he may instruct new members, and welcome them into the circle of the board. He should define his plans for the ensuing year, and ask for their co-operation. He will assure them that he cherishes no dictatorial ambitions, but only to serve the church faithfully as a good minister of Jesus Christ.

The application of wisdom and charity will lend assurance of congenial relationship between the pastor and the church board.



FROM A VETERAN PASTOR'S PRAYER: "Lord, amid the poignant sorrows of men, let not us alone be dull and dumb, without even a shriek or groan when the world's heart aches, or without a smile to mingle with the children's gladness. Use our very griefs to intensify our generous living and hearty serving. Make us acutely alive, rhythmically active, and spontaneously useful. Oh, that we may so absorb Thy life that we shall move among the people as the Master did—radiant in Thy likeness, and steeped with Thy power!—SELECTED.

# Take Your Pen in Hand

Robert Walker

TODAY I had lunch with an advertising executive on one of the great Chicago newspapers. We were talking about religious journalism.

"Why is the religious magazine having such a hard time today?" I asked.

"There may be several reasons," he replied, "but *I believe the big reason is the lack of good writers.*"

If you don't think you ought to paste that in your Bible, stop and think it over.

Many of you pastors are bemoaning the lack of interest in the gospel on the part of the world. But where are the Luthers, the Rutherfords, the Maclarens, the Finneys, the Spurgeons—men who in their time felt they hadn't finished their job of preaching the Word until they had put it in print.

They appreciated the power of the press. They determined that the gospel would have every opportunity in the hearts and lives of the people. So they spread it far and wide—in their religious papers, in books, even in secular papers and periodicals.

The result?—The pages of history are eloquent with accounts of religious revivals.

The time now has come for preachers of today again to take their pens in hand. The competition is keener. Vastly keener with such compelling magazines as *Life*, *Newsweek*, *Post*, and their skillful, highly paid writers. But the need never has been so great.

All right, you say, you are ready to write.

Let me point out a few simple things to bear in mind.

First, *writing* is different from *speaking*; far more different than most people think. That means that simply because you have an outline for a sermon that has met with success, there is no guaranty it will serve as well for an outline for an article for your denominational paper. More likely it will not!

The reasons are fairly simple. In the first place, with a sermon you already have your audience in hand. It must listen to you or go to sleep. . . . With a magazine article, on the other hand, you must go out and get

your audience, compel it to listen before it turns the page.

*That means the first rule of good writing, and the chief difference between writing and speaking, is to launch your article with a striking statement, an intriguing incident or a combination of words that shout to the casual reader, "Stop and get this!"*

Take this, for example, as a means for capturing attention with a striking statement:

## CHRISTIAN EVIDENCES ARE INADEQUATE

By Chalmers W. Sherwin

Christian evidences are facts of science and history supporting the truth of the Christian doctrine. *But I wonder just how much these facts prove?*  
(1)

Challenging, eh? Yet the author is thoroughly orthodox and goes on to prove his thesis in the best evangelical manner.

Or how do you like this for an intriguing incident?

## DOWN BUT NOT OUT

By Joseph Faus

Some decades ago a young man, ambitious and eager, failed in a mercantile business. Death won the girl he loved. He ran for a political office; voters jeered at his uncouth dress and awkward speech, and his opponent was elected. He lost a second campaign. Friends deserted him; ill-health came. Poverty and oblivion beckoned. Then, at fifty years of age, he sought the Presidency of the United States.

How, from the ashes of repeated failure, did Abraham Lincoln rise to heights supreme?

This, in effect, was his philosophy: "I am bigger than anything that can happen to me. All these things—sorrows, misfortunes and suffering—are outside my door. I am in the house and have the key. Lincoln's "key" was God. . . . (2)

For an eye-stopping combination of words, take this.

#### RESURRECTION POWER

By Ken Anderson

"D. L. Moody had spiritual power—and Finney—and Spurgeon—and Billy Sunday—Taylor, Livingstone, Studd, and others like them. But me? Guess I'm doomed to be anemic spiritually." Ever heard something like that? Ever say it yourself? On the authority of God's Word, let me tell you it isn't necessary for any born-again person to make such a complaint. (3)

Articles beginning like these get attention. And attention means readers. Always remember this: the average person at heart is a lazy individual. When he looks through a magazine, he really doesn't want to read. If he could get the information any other way he would do so. But he can't, so he must go through the motions of reading. . . . And that's right where your easy-to-read-article-with-a-snappy-beginning catches him off balance, and the first thing he knows he has started to read.

*The second rule of good writing, and another difference between writing and speaking, is that your thesis must be stated at the opening—or in the "lead" of your article.* Normally this purpose should appear somewhere in the first hundred or so words unless you wish deliberately to turn away readers. With a sermon, of course, such a statement usually comes with the conclusion.

These two rules are golden. They are the secret to the success of good article writing in any man's magazine—religious or secular.

There are others not quite so golden, but nonetheless helpful.

For instance, *make your article timely.* Even if you are dealing with a theological point, make a present-day application. The following article by Dr. Henry of Northern Baptist Seminary is one way.

#### HOW MUCH THEOLOGY DO I NEED TO KNOW?

By Carl F. H. Henry

To the average student who accepts Christ as at the university, "theology" looms as a vast miasma of esoteric knowledge understood only by gray-bearded doctrinarians who have the time and inclination to prowl endlessly through the cloistered halls of a seminary library.

But simply because of the aura of mystery that may at first appear to shroud the subject, it is both unwise

and unhealthy to altogether ignore "theology." (4)

Use illustrations. Use more illustrations. Common, everyday happenings with definite dramatic interest (see the simple story at the opening of this article). Or something like this:

#### VARIETY—SPICE OF TEEN-AGE TEACHING

By Dorothy C. Haskin

The other day a friend who knows of my Sunday school interest said, "Teaching teen-age girls keeps you busy, doesn't it?"

"No," I replied, "I keep them busy."

In fact, to me that is the whole secret of teen-age teaching. For unless you keep girls . . . (5)

It doesn't take an editorial wizard to tell the difference in readability between articles of this sort and the one which appeared recently in a prominent Christian periodical.

#### JOSEPH—A TYPE OF CHRIST

By \_\_\_\_\_

The first mention of Joseph in scripture is in connection with his birth (Gen. 30:24). He was so named by his mother Rachel, who had been barren but had been remembered by the Lord. . . .

Above and beyond all rules for writing is the axiom which should be written on your forehead: *study your magazine.*

Remember, a magazine has personality. That is why you like it and dislike another. And your article must be in keeping with that personality to be acceptable to the editor.

As to the technical points in the preparation of a manuscript for a magazine, there are few—but they should be observed automatically.

Always type, one side of the paper, double space.

Put your name and address in the upper left-hand corner, the approximate number of words in the upper right.

Begin half-way down the page with your title in capital letters. Underneath goes the line "By Joe Doakes." Skip four spaces and begin your article.

Leave margins of at least one inch on both left and right sides of the page.

. . . And now, if you don't already have a piece of paper in your typewriter and wait with bated breath to dash off your first article, let me pass on to you the advice I give my classes at Wheaton College.

There is nothing else so helpful to clear thinking and good speaking as writing.

(Concluded on page forty-four)

A minister I knew had children whose manners were such that his people were disgusted. This preacher was grateful to a true friend, a member of his church, who in response to the pastor's request, made known to him the undesirable state of affairs. He, the parent, sought to remedy conditions.

There is a certain minister, one of the ablest and most devoted men I know (not a member of the denomination which sponsors the periodical in which this article appears); but through a long period of ministerial service he has been injured as to the fullest returns for his sacrificial labors by the fact that his wife appears to be such a gaudy dresser. To a certain extent, she seems to make particular efforts to be "stylish" in her apparel, with the result that her husband's influence was curtailed among his flock. How fine it would have been could he have given some close friend the privilege of calling attention to anything in his pastorate that did not make for the fullest usefulness!

The wish of Robert Burns is well-known, "Oh wad some power the giftie gie us, To see oursels as others see us!" The preacher should have such a desire, and seek its fulfillment by letting some wise and friendly adviser, either among his ministerial brethren, or from his membership, give him this self-seeing. "Know thyself" was a valuable maxim of one of the ancient sages. "Self-knowledge," avers Tennyson, is an essential that helps to "lead life to sovereign power." To such a consummation the surgery of friendly criticism is a distinct aid. "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil" (Psalm 141:5).

A certain large business firm tried the plan of inviting its employees to offer criticisms of its methods; these employees were asked to write what they thought could be improved about the company, on a sheet of

paper and drop it into a receiver conveniently placed for this purpose. Realizing that most, if not all of them, would hesitate to make these suggestions, it was understood that they need not sign their names. The result was that a number of helpful hints for bettering the business were received in that container, with distinct advantages for that enterprise.

Might it not pay a minister to announce some time that he would be grateful to have people let him know, in a co-operative spirit, where they thought the church work might be carried on more effectively? And, if they thought his own methods along any line needed correction, he would humbly accept such advice; although using his own discretion as to acting upon it. Like that business firm, he could state that if folks preferred to communicate their views in writing, they could mail them to him, and would not be expected to sign their names.

Many a parishioner, with all loyalty to and admiration for a pastor, can doubtless see where he could improve in certain ways. But the average church member would be very reluctant (I am not thinking of the chronic "kickers" and "knockers") to offer advice. But if they knew that there was no disgrace about making anonymous suggestions, some valuable counsel might be received. At any rate, a minister might dare to try such a plan at least once.

Years ago, at college, I was acquainted with a young man who planned to be a minister. Rather uncouth in manner and with a somewhat crude personality, he evidently was in need of great "polishing." A friend of mine, cognizant of the "raw" state of the student, nevertheless made this commendatory remark about him, "He's willing to take advice that will lead to improvement." I think such a trait would greatly compensate for brilliant endowments that were lacking, in becoming successful in his vocation.



#### THE SECRET OF AN ETERNAL LIFE

is found not in vision but in faith; faith that will choose God and be true to Him, even though clouds and darkness are round about. It is in that power of faith and faithfulness, which any and every one of us can exercise, that the secret of life is found.

#### FOR INTO OUR LIVES COMES GRACE

to endure, to conquer, to keep climbing ever higher toward that personal knowledge of God and of goodness which is eternal life, when we live and walk by faith, going on and keeping time as if seeing Him who is invisible. —WILLIAM PIERSON MERRILL, in *The Presbyterian Tribune*.

- *Didn't the Wise Man say, "Little foxes . . . spoil the vines"? Small things may contribute to a minister's failure.*

# The Minister Who Failed

*William T. Wendell*

**P**HILIP X (though this was not his first name, nor the initial of his last) was one of the young theologues at the seminary I attended. He appeared to be scheduled for a career of victory. With a fine intellectual equipment, having an unusually attractive appearance, full of zeal, possessing a dynamic personality, devoted to the Bible and knowing experientially the mighty grace of God, one would have predicted for him a future of conspicuous achievement as a pastor and preacher. He did not belong to the religious organization issuing this magazine.

But the fair promise of his morning did not come to the golden fruition of its noon. As to his activity as minister, it might be said of him, "His sun has gone down while it is yet day." That failure did not come by chance. Certain inexorable laws of ministerial success, which he failed to observe, are worth considering in accounting for his tragic frustrations. The causes of that defeat are revealed in part of a letter I received from a friend, who wrote as follows:

"Philip X has retired and lives with his daughter and her husband. He was not a success as a minister; he did not seem to realize that along with preaching one must use a good deal of plain common sense.

"He was very careless as to his pulpit manners; and he had a dogmatic way of trying to run the business of the churches he served. There are ministers who seem to forget that it is important that they be gentlemanly and gracious in their manners; they do not realize that they should look well to their personal appearance. Some time I would like to write a book, with the title, 'Hints to Ministers.'

"Philip X always wondered why he could stay at a place only one year. What a pity he would not check up on himself, or be willing to have someone else do it, and try to change."

Then the writer of these quoted words proceeded to tell of the experience of a

nephew, whom we will call Grayson; this young man was working for a certain business man. My correspondent went on thus:

"Things hadn't gone right for some time between this business man, his help, and his customers. One evening he asked Grayson if he could have a talk with him. In this conference the employer very candidly told him there was something wrong about the business, and he asked my nephew to tell him what he thought it was, and what could be done to better conditions.

"Grayson frankly told him that it was his disposition; he had a surly way about him. In saying 'Good morning' to his help he said it gruffly and grudgingly. Often, instead of praising his employees for their services when they were trying to please him, he would criticize them."

My informant concluded this part of that letter with these words: "I admire the man for admitting he was on the wrong path; it would be good for some ministers to do the same thing."

Here are truly "excellent counsels in wisdom and knowledge" for a preacher. I have long been of the opinion that it would pay any pastor enormously to have an understanding with some discreet, friendly, competent member of his congregation that constructive suggestions as to his pulpit manners were often to be offered. The understanding of course would be severely confidential.

Many a minister has some little mannerism in speaking or in gesture that mars the utterance of his heavenly message. A frank friend of mine once let me know that he thought I swung my arms too much as I spoke. I had reason to be grateful for that advice. The counsel need not be limited to demeanor in the pulpit. The adviser should be given carte blanche permission to refer to anything in the preacher's activities outside the pulpit that might cripple his usefulness. And if there are things about members of his family that are a handicap to his effectiveness, let these also be mentioned.

# Eschatology, or, Triumph of the Kingdom

## *As Seen by the Apostle Paul*

James H. Garrison

THE teachings of the Apostle Paul on the triumph of the kingdom are very definite, but of somewhat general nature in some regards. The apostle seems to have made no attempt even to suggest anything which would serve as an argument neither for the premillennial nor the post-millennial views of the Second Coming of our Lord. On the other hand, the apostle is very specific as to certain other facts concerning the subject. We will notice some of these points:

First, the "fact" of the glorious triumph of the kingdom. In this regard there seems never to have been any question raised against it. It appears as an accepted teaching throughout the apostle's writings. Nowhere does he offer any attempt to support any argument against it. In fact, it is not simply an accepted teaching, but one which gives hope to the church; in reality, it is "the hope" of the Christian, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

The Apostle Paul in the greater portion of his writings seems to be looking for the imminent return of the Lord. It is true that his first letters appear to portray the thought of the imminent appearing of the Lord more than some other of his writings, especially that of the Thessalonian letters, "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess. 1:10). Also, almost the entire fifth chapter is a wonderful portrayal of the immediate expectancy of our Lord. The same expectancy is found in the second chapter of Second Thessalonians. However, this scripture seems to show a "falling away" first, which might indicate somewhat of a more remote idea. Then, too, some of the apostle's later writings seem to be practically as specific in this thought.

Note these scriptures, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4); "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ" (I Tim. 6:14); "Looking

for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). Also, in Phil. 3:10, 11, and again "For our conversation [citizenship, R.V.] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall . . . ." (vs. 20, 21). "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (I Cor. 1:7-8). The thought is also carried over into Second Corinthians, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (5:4). While this thought is quite prevalent in much of Paul's writings, yet in other places it is not so imminent, such as found in Second Timothy 3:1-13. Here is a picture of a condition of the last times where the time element is considered and not the immediate; also the time element is found in Second Timothy, fourth chapter.

There may be a change in Paul's attitude and perhaps is, according to views of some, yet there seems to be so much written in his later letters which indicate such an expectancy of the immediate return of the Lord that we can hardly reconcile the thought of much of a change on the whole. However, there does appear to be something different. If it is not a change in his attitude of imminence, it could be at the least, the apostle's attempt to settle the early church down to the carrying out of a definite evangelistic program, and the saving of the souls of those about them while they were waiting for the return of the Lord which they did perhaps expect before death would take them away.

The *third* proposition is whether or not the triumph of the kingdom, according to Paul is inevitable or conditional. The apostle's presentation of this subject, especially as found in his Roman letter, does show man's part in the kingdom. At least he shows that in order for man to have a part in this triumph, he must of necessity accept his place in the kingdom, and that the real tri-

umph of the kingdom must be through man, or rather God using man as a means of triumph; or, still better, man yielding himself to God in order that God can work out His plan through to the accomplishment of His purpose in the overthrow of the kingdom of Satan and the triumph of the kingdom of God. "Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9); here and also in Romans 6:21-23, the apostle shows that man can be saved from wrath and death unto eternal life; then he declares that if we are like Christ in His death we shall also triumph over death and be like Christ in the resurrection and live with Him, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: . . . Now if we be dead with Christ, we believe that we shall also live with him" (Rom. 6:5-8).

Also, in the eighth chapter of Romans the apostle shows that if we accept Christ, we shall triumph with Him in His glorification. He declares Christ to "be Lord both of the dead and living" (Rom. 14:9), and "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord" (v. 8), implying that His kingdom will triumph through the Christian whether he goes to be with the Lord through death or His imminent return. "And the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20)—here it appears to be imminent. Regardless of the time element in Romans the apostle sees the triumph of the kingdom being wrought conditionally upon man's attitude toward God.

Aside from the *fact* and *hope* of His coming; the *imminence* of His coming; and the condition of His coming or triumph of His kingdom, there are several other phases portrayed by the Apostle Paul relative to Christ and His Church. There is a glorious preparation, the Church prepared and waiting for the coming of the Lord Jesus Christ in the scriptures, "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (I Cor. 1:7, 8); "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9). Suffering with Christ qualifies us for the triumph of His kingdom, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any

means I might attain unto the resurrection of the dead" (Phil. 3:10, 11); "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . Wherefore comfort one another with these words" (I Thess. 4:14-18). He holds the hope of this triumph of His kingdom as an encouragement to those in affliction, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. . . ." (II Thess. 1:7-10). The church is to be patient in their waiting, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ" (II Thess. 3:5); and to look for the Saviour, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: . . ." (Phil. 3:20, 21). The apostle declares his deliverance from every evil work, "And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen" (II Tim. 4:18).

It is Christ who is to present the Church to the Father in its great hour of triumph, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). The apostle sees our crown of righteousness, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:8). The great fact of the resurrection is presented in First Corinthians, chapter fifteen, and also he states mortality will be swallowed up of life, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (II Cor. 5:4). Also, in First Corinthians, chapter fifteen, we are to receive the kingdom; then note, "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. . . . If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:8-15). The apostle exalts the saints to a high position, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge

(Concluded on page forty-four)

# Precipitating a Revival--The Evangelist

J. D. Saxon

MANY factors enter into the precipitation of a revival, any one of which, if left out, would spell defeat, but certainly there is no more important one than the evangelist. It is strange, almost mysterious, how that God only can give a revival, and yet even He seems very greatly dependent upon His agent, the evangelist, and if this agent and God-appointed leader fails Him, God himself (we would not say cannot), but does not give a revival.

## TYPES OF EVANGELISTS

In discussing this all-important key man, it is possibly worth while to give some thought to the various types of evangelists. When God gave us the gospel, He used not one man but four, and each, although of necessity confined to the same material, presented this material from a different viewpoint. It took Matthew to convince the open-minded Jew that Jesus was the Messiah promised in the prophets. It took Mark to show the Romans that this meek and lowly Nazarene was nevertheless a man of tremendous action and power. It took Luke to present Him to the philosophic Greek as the One perfect in wisdom and understanding, and it took John to show the Church that with His divinity and with His power and with perfection of knowledge, He was still the God of infinite love and that to be like Him, we must love one another even as Christ loved us. Now, while we do allow that God raised up and inspired these four different men to present us the gospel, yet with all sincere respect for every God-called evangelist of whatever type, we would not accuse God of raising up every kind of evangelist with which the Church is sometimes confronted. Without any specific discussion of those we fear God did not raise up, let us consider those we believe He did.

First, there is the so-called *intellectual* type. We do not mean by this that God has called out some nonintellectual evangelists, in the strictest sense of that word, but we readily admit that not *many* mighty, not many noble, not many wise, etc., are called, but God has found some men of unusual intellectual ability who have heard and accepted His call to evangelism. This is so very kind of Him, for after all, neither God

nor the Church has any special grudge at the poor, spiritually neglected intellectuals of this world. It would be well for every church to have a revival conducted by this type of man at least occasionally.

Then, there is the *emotional* type. Man is by nature an emotional being, but some are highly emotional. This is the preacher who does not think God has been there at all unless there is much weeping and shouting and holy laughter, and while some would be willing to let God speak in the still, small voice at least occasionally, nevertheless, the emotional preacher is a very valuable asset to the Church, for in the main we go to church more for inspiration and the stirring of the heart and soul than we do for mental exercise. However, happy is the man who can, under God, stir our emotions deeper than mere tears or shouting or holy laughter, but who can stir us to constructive action as well.

The *logical* type of evangelist is scarce. He is not always popular. He feels it his duty largely from the standpoint of logic to establish the divinity of Christ, the inspiration of the Bible, the resurrection of Christ from the dead, and the possibility of a holy life. As the masses are not logically turned, he does not find as great response as does the emotional type.

The *warning* "watchman of Israel" type is very effective. He majors on the consequences of sin and the horrors of being eternally and hopelessly lost. Most people who are Christians today are saved because one day they became afraid to meet God as they were. The appeal of the unctuous, warning evangelist is tremendous, and in this day of frivolity and fleshly living, we need a great host of rock-ribbed, John-the-Baptist type of evangelists.

The church and pastor that would avoid being lopsided will vary their type of evangelists from time to time. Notwithstanding the fact that the "people" would rather have a certain type, it would be better not to have that type always. Some have catered to the "still," "deep," kind, and now their people are so still until it is almost impossible to reach deep enough to stir them. Others have had the emotional kind until any other

sort is doomed to failure with them, and whether or not they make progress in the matters of the church or in holy living, just so long as they can go to meeting and cry or shout, they are sure they are all right. This attitude is dangerous.

#### QUALIFICATIONS OF THE EVANGELIST

Now a word about the qualifications of the evangelist. Our Lord and the Bible seem to make *spirituality* the first and chief qualification for the ministry. Unless the evangelist is himself a spiritual man, he cannot precipitate a spiritual revival. It is not enough that he be zealous, strict, clean, intellectual and convincing. He must, in addition, have that mysterious something that only heaven can give, called unction. He must have a soul pity and concern for the souls of men. He must be full of the love and compassion of Christ.

*Educationally*, the evangelist is not always expected to be a college-bred man, but he must be able to speak so as not to embarrass the church and pastor he serves. If he has not had college advantages, he must at least read much and study to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There is entirely too much stress laid by some on the fact that the early disciples were "ignorant and unlearned men." There is no proof that these disciples had not improved what opportunities their day afforded, and in this day of education, the public will not excuse us as they did them, and we have no right to hide our mental laziness behind the poor opportunities afforded Peter and John.

*Socially*, the evangelist must be able to pleasantly associate and converse with the people. He will, of course, be alone in prayer much of the time, but, as did our Lord, he must occasionally feast with sinners as well as saints, and sometimes with those in high places, and must be able to conduct himself creditably under such circumstances. Some have made the mistake of being too sociable and have fallen into snares and reproach. On the other hand, some have been too reserved to be acceptable and to draw men to Christ. The Holy

Spirit will help us to keep in the middle of the road if we lean on His counsel. Let us not be too anxious about the impressions made for ourselves but do all in impressing men for Christ.

Last but not least, the evangelist must be endowed with what has been called the *sixth sense* or *common sense*. If he has this, it will save both him and the cause in many cases. John Wesley was journeying on the stagecoach. The man beside him swore repeatedly, using God's name in vain. Wesley did not reprove him, but at the next stop, while they were refreshing themselves, he took the man aside and said, "I have a request to make of you. Our journey is long, and if while traveling with you I should so far forget myself as to swear, won't you please rebuke me?" The traveler made the remainder of the journey without an oath.

#### THE GOAL OF THE EVANGELIST

In conclusion, the goal of the evangelist will largely determine whether or not he can precipitate a revival. God have mercy upon the man whose thought is "How much money can I get out of this place?" All things else being equal, no man can be blamed for accepting places where he will be paid well and thus be able to live honestly and meet his bills, rather than places where he knows he cannot hope to receive enough to meet the needs of himself and family; but if money becomes the uppermost concern of his work, he will eventually fail.

If we earnestly strive for professions chiefly because we must have them to get other calls rather than because we yearn to win them to Christ, we are a failure. If we capitalize on the fact that we have caught the crowd and build the meeting around the evangelist rather than around the church and pastor, we have failed; but, if with a sincere desire to first of all build the kingdom of God, and with a feeling that to do this we must also build the work of the church and strengthen the ties between pastor and people and leave the church, the community, the pastor, and the people in better condition than when we came, then we ought, under the good guidance of our God, to be able to precipitate a revival.



Susannah Wesley wrote to her son John, thus:

"Would you judge of the lawfulness or unlawfulness of pleasure, take this rule. Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be of itself."

• It is the preacher's privilege to lead the congregation into a worshipful attitude . . . .

## Song and Circumstance

H. M. von Stein

A WISE observer recently wrote that it would be much better for everyone if song leaders restricted themselves to song leading, leaving exhortation to the speaker. Other pertinent points cry out here, but the thought stems from a fact widely, and to an astonishing degree ignored by our pastors in particular—that we preach, now, to a better generation.

Traditionally Americans have excelled in war and peace. We see, now, our confidence in the courage and fundamental intelligence of our boys vindicated, which is one of the few good things about this war. Our educational systems may have lacked appallingly, and ideals have been scattered by cynics and skepticism, but when problems arose capable of challenging our way of life our youth faced—is facing it unafraid.

When I say we preach to a better generation I mean that never before in the history of the earth do ministers look out upon more potent power from the sacred desk. That this power is held in bondage to sin is our challenge and our privilege. People know more; think faster; are able to comprehend more widely and have the instrumental resources to do more for the cause of Christianity than they ever have before—or may have again when this era passes—and it will pass.

Young folks, the life blood of any cause, especially religious, step inside church doors now, even though only on occasion, much more frequently than they used to. Thousands of young women, accustomed to the surrounding influence of gay irresponsibility are realizing for the first time that there is no such thing as security and that their sweethearts or husbands of a few short months may never come back. Questions that have been idly lying in the minds of generations since the crucifixion are pulsing in a rising crescendo like the sound of many waters—WATCHMAN, WHAT OF THE NIGHT?

People generally come to church for some purpose. It is generally a good purpose, although lack of comprehension of what worship is may cause it to be vague. But because the intent is good, there is practically no difficulty in leading such people

into a worshipful attitude and, possibly, into an experience they had never had or dreamed of. This is the preacher's privilege.

Yet, in this era of passionate change and grave danger, preachers all over the land have failed to change the tempo of their exposition and more often than not, some time during the discourse, actually impose upon the intelligence of their audience—as the song leaders sometimes do.

There is such a thing as keeping up to date. The few moments this congregation sits before you are the most valuable moments of their lives—and can be of yours.

You stand before your people fully aware of their troubles; their fears and their heartaches. You know Mrs. Jones is in a manufacturing plant doing work she used to think too hard for her—probably it is, but the war effort has caught her up. Son John is overseas now. Mr. Jones is also working long hours and the family routine is often nearly a family rout—would be if it were not for the real faith of these. There is fertile soil for the seeds of hell in these circumstances—make no mistake of that!

Yours is the rending consciousness of two worlds.

You are full of your theme—your sermon has a beginning, a climax, and an end. *There is not a single waste word in it.* Words are cheap, but superfluous words are the most damaging things a preacher can use.

The time of these people is precious, their energy limited as never before. They would far rather have lain in bed this morning than listen to you talk, if that were all. So you have taken hold of your literary education with both hands and constructed your sermon so that you do not offend their intelligence. They will not know, moments before you come to it just what you are going to say, yet the fourteen-year-old Jones boy, surreptitiously tickling his sister down there, can understand you. Don't worry—he can get it as quickly as his parents.

This, of course, is the *least* you can do. The labor on your part of the contribution to the service is all finished in your study days and hours ago. Anointed with your prayers, you can now humbly bring it before God's people—and make sure it is humbly.

I was in a church one time where a special song was given, a solo, just preceding the message. The singer was blessed as we

all like to be and the song brought us all to a high plane of spiritual sympathy. The preacher got up, and in a most matter-of-fact voice mentioned something he had forgotten in his announcements about church finance, and then proceeded to read, in a loud, sing-song tone, a passage of scripture practically every person, adult and child in the audience could have quoted for him verbatim. It is doubtful if anyone listened to anything he said. We resented his intrusion into our worship, whether or not we had the right.

This has happened to my personal observation in different churches, time and time again, almost in detail. Nothing I can think of can so cheapen and blight uplifted spiritual receptiveness as for anyone, especially the preacher, to ignore worshipful spiritual exercise in everyone but himself! How easy it would be to pick up the thread from such an atmosphere and move softly into the discourse, drawing the people on—not back.

There are few who would argue with the man who contends that spiritually profitable sermons, like marriages, are born in heaven, and it would be as difficult to pick a fuss by saying marriages fail sometimes, not because they originate elsewhere, but because of the handling accorded them afterward.

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## The Ultimatum of the Ministry

E. O. Chalfant

**H**ERE are the ten things that are involved in a successful ministry:

1. A preacher must be genuinely Christian. There is no camouflage in this matter. There is no substitute. If a preacher is not through and through a Christian, his ministry is doomed. He will be defeated within his own life. He is whipped and cowed and utterly helpless.

2. A preacher must know that he is divinely called to be a preacher. There are fifteen thousand idle preachers in one state. Hundreds of them never were divinely called. When the pressure came upon them they threw up the sponge and quit. They could not stand the *gaff*.

3. A preacher must be a student. It is a crime for a preacher not to study. "Information brings inspiration." There is absolutely no reason for any preacher to be

an uninformed man. Books are plentiful; poverty is no excuse for not reading and studying in these days, for where there is a will to study, there are a dozen ways to do it.

4. A preacher must not trifle with his calling. He must keep himself unspotted from the world. He must not dabble in questionable things. He must live above reproach. Lies will be told on any man who tries to do anything worth while as a minister, but he must be sure they are lies and not truths.

5. A preacher must fight laziness as he fights the devil. Laziness has killed more preachers than any other one sin. A preacher makes his own hours; he has the thing called "time" in his hands. He either is made or broken by the way he handles his time. He can fiddle, dawdle, or play with his time as he pleases, but there is a "pay day some day!"

6. A preacher must be morally clean, spiritually holy and physically strong. A preacher who hangs around the questionable relative to morals is unfit to be a preacher. He must be without reproach. He must major on spiritual living. The people expect it. He must live in such a manner as to keep his body strong. One great leader has said that most preachers preach on the "ebbing" tide; they are physically down.

7. A preacher must be a man to visit people. "He must live in his study in the morning," says a great leader, "and with the people in the afternoons." A preacher is a shepherd. How can a man preach when he does not know the condition of his people? It is my honest conviction that many preachers fail, not so much for a lack of ability, but for a lack of contact with the people. A noted leader in another denomination (and he is sixty-nine years of age), averages ten calls a day. There is a reason why he has the largest congregation in his denomination.

8. A preacher must have an understanding heart. He must listen to the cries and heartaches of human beings. A preacher confessed that he would not hear the sobs of his people; he is now out of the ministry. Jesus listened to them and was moved with compassion. A heartless preacher is doomed to fail.

9. A preacher must be financially straight. Haphazard, loose and careless dealings financially in the life of a preacher bring reproach upon his ministry and kill him within. He has no heart; he preaches with-

out a conviction, his ministry has no teeth, his preaching is doomed.

10. A preacher must pray. A prayerless ministry spells defeat. A preacher who prays well, lives well, studies, works and has divine convictions, cannot be whipped, sapped, or defeated in a war-torn, bleeding, broken, doomed world. He is master over conditions and circumstances, and cannot be weak while living nor early forgotten when dead.



## Take Your Pen in Hand

(Continued from page thirty-five)

You say you can't write.

Nonsense!

Everyone who can think, can also write.

More writers are made—by simple, consistent practice—than ever were born.

Moreover, the *written word* is far more lasting than the *spoken word*. Compare the number of writers whose work has lived after them as compared to those who have been purely speakers.

Nor do I know a better way for a man to become an authority and power in any group than by the printed page.

One young chap I know personally is only a fair theologian, and a below-average speaker. Yet several years ago he began to write—at first rather poorly. But he improved. Today he is known far beyond his own denomination—all because he started the writing habit.

Finally, one rule of all rules.

George Bernard Shaw one day was asked by a timid young writer, "Mr. Shaw, I want to learn to write. . . . Could you give me one word of advice?"

"Gladly," replied the great writer solemnly. "Apply the seat of your pants to the seat of a chair."

References:

- (1) *His*, December, 1942
- (2) *His*, February, 1943
- (3) *His*, April, 1943
- (4) *Sunday School Promoter*, May, 1943
- (5) *Revelation*, June, 1943

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CORRECTION: Through an oversight the article "The Preacher Is a Witness" or "The Value of Personal Experience and Testimony in Spreading Scriptural Holiness," was printed in the September-October issue of *THE PREACHER'S MAGAZINE*, without the name of the author. The author is Rev. M. H. Rozzell, pastor of our church in Salisbury, North Carolina. We regret this oversight.—MANAGING EDITOR.

## Giving

Giving should be:

Periodic—"Upon the first day of the week." Worshipful, habitual, prayerful, cheerful.

Personal—"Let each one of you," Each man, each woman, each boy, each girl, no proxies.

Provident—"Lay by him in store." Forehanded, deliberate, thoughtful, intelligent.

Proportionate—"As God hath prospered him." Generous, careful, responsible faithful.

Preventive—"That there be no gatherings when I come." No deficit, no interest on loans, no worry, no retrenchment.

This is God's own plan for financing the work of His Church on earth (1 Cor. 16:2).

—SELECTED.



We should spend at least a small part of every day alone with Christ, allowing Him to speak to our hearts and thus renewing our spiritual strength and increasing the vitality of our faith. Only by such means can we know Him as we ought and be imbued with a larger measure of His spirit. Moreover, by spending some time regularly in conscious communion with Him will we be enabled the more truly to manifest Him to the world and to have in our own hearts that peace which passeth understanding that He alone can give. Through such a quiet time the whole day will be made brighter and more Christian, and the greater will be our progress toward that ideal of the Christian life, which is "more and more to die unto sin and live unto righteousness."—*Christian Observer*.



## Eschatology, or, Triumph of the Kingdom

(Continued from page thirty-nine)

angels? how much more things that pertain to this life?" (1 Cor. 6:2, 3).

Thus we conclude what we feel is something of the Apostle Paul's picture of the triumph of the kingdom. We find no disagreement between Paul and other New Testament or Old Testament writers. However, he does not treat all the different phases of the events, but does give us a very positive view of the triumph; and to quite a large degree, the imminence; the condition, the rapture and picture of Christ's wrath and judgment against sin. He gives some vivid scenes of the latter days just preceding the coming of the Lord and admonishes all to be ready for such an hour.

# THE PREACHER'S ENGLISH . . .

Leewin B. Williams

## How Do You Say It?

*Sales Management* gives a few illustrations of how to say a thing and how not to say it. Avoid wording your statements in a way that reflects on the intelligence, the honesty, the judgment, or the ability of the one to whom you are speaking.

Do NOT SAY: "I was down this way and thought I'd drop in to see you." This probably is not the exact truth, and the one to whom you speak may conclude that your visit is too casual to be of importance.

BETTER SAY: "I planned this trip because I wanted to see you about . . ."

Do NOT SAY: "Do you understand what I mean?" Here you are reflecting upon one's ability to grasp your thought, or you infer that he is too dumb to understand plain English.

BETTER SAY: "Am I making myself clear?"

Do NOT SAY: "I guess you didn't understand me when I said . . ." No, put the blame on yourself.

BETTER SAY: "I didn't make myself clear. What I meant to say was . . ."

Do NOT SAY: "You won't be sorry if you do this." Here you are approaching in a pessimistic way—be optimistic.

BETTER SAY: "You will always be glad you made this choice."

Do NOT SAY: "I am sorry you are not willing to . . ." Here you acknowledge defeat and are grumpy about it.

BETTER SAY: "Thanks for going over this with me. I am sure we'll work together later on."

*An Optimist or a pessimist—which?*

The pessimist says of rain—it will make mud,

The optimist says, it will settle the dust.

The optimist says I am better today,

The pessimist says I was worse yesterday.

The optimist when he sees a bee he says there goes a honey-maker,

The pessimist says there goes a stinging bee.

The optimist says I am glad I am alive,

The pessimist says I am sorry I must die.

The optimist says I am glad I am no worse,

The pessimist says I am sorry I am no better.

The optimist sees the doughnut,

The pessimist sees a big hole.

Is THE LORD INTERESTED IN THE TIME OF DAY?

In our prayers I wonder why we insist so often in telling the Lord what time of day it is. Something like this: "This morning, our heavenly Father, we are thankful for the privilege of worshipping Thee. We are glad this morning for the privilege of gathering in Thy house this morning and

lifting our voices in prayer. We pray this morning . . . this morning . . . this morning." We do not know that "this morning" is any different from many other mornings, or that the Lord cares anything about the particular time of day it is. A day with the Lord is as a thousand; in fact, time with the Lord is one eternal now.

Do YOU ANNOUNCE AN AFTERNOON, EVENING, OR NIGHT SERVICE?

*Afternoon* is that part of the day between noon and sunset.

*Evening* is defined as the closing part of the day and the beginning of the night; one dictionary adds, "until bedtime."

*Night* is defined as the period during which the sun is below the horizon. These terms overlap somewhat. One certainly should not announce a service for three o'clock this *evening*. In general, the services beginning about 7:30 are correctly announced as evening services. In some places if you were to announce your service for "tonight" some might think you meant to have a "Watch Night" service.

HEAR—UNDERSTAND

We often say "I did not hear you," when in fact we did hear but we did not understand. Have you noticed that some people get in the habit of asking you to repeat nearly every statement you make or question you ask? This is a bad habit, learn to be a good listener. Frequently if you will wait a minute your friend will answer you without your repeating the question.

CHECK YOURSELF ON THE PRONUNCIATION OF

THESE BIBLE NAMES:

BABEL—BAY-b'l, not BAB-l.

BEELZEBUB—bee-ELL-zee-bub, four syllables, not BELL-ze-bub.

CAESAREA PHILIPPI—SESS-uh-REE-uh fi-LIP-eye.

DEMETRIUS—dee-MEE-tri-us.

ELYMAIS—ell-i-MAY-iss.

GERIZIM—guh-RY-zim.

ISSACHAR—ISS-uh-kahr, first syllable rhymes with *hiss*.

SINAI—SY-ni, or SY-na-i.

MELCHIZEDEK—mell-KIZZ-uh-dek.

NAPHTALI—NAF-tuh-lye.

OBEDEDOM—OH-bed-EE-dum.

PEP FOR YOUR BULLETIN:

Too many men seem backward about coming forward.

The man who falls down gets up much quicker than the one who lies down.

If people told only what they knew there would be a great saving in lip service.

A soul aflame with divine love wonderfully improves elocution.

# PROBLEMS PECULIAR TO PREACHERS

Charles A. Gibson

*Q. Is it right for the preacher to put tests when he knows that most of the folks will respond even though they are not clear in their experience?*

A. The whole matter of tests is a delicate question. Each test would have to be weighed in the light of the folks to whom it was applied and the conditions under which it was given. This question answers itself. Of course it would not be right to put tests under conditions as described. However, one would have to know the purpose of the one making the test; would have to know that he knew what this question assumes he knew. It is safe to say that all of us want to be careful about public tests, and when they are made to help and be made with a purpose to help, and made so clear that no misunderstanding will come because of them.

*Q. What do your people mean when they say that we must preach "Holiness"?*

A. They mean exactly that. In some cases preachers preach about holiness; in other cases they mention it, and in a few cases the subject is dealt with from a doctrinal point of view only on Sunday mornings. Thus there is the warning that we must preach "Holiness." I suppose some folks would think it wrong to preach on "Holiness" until we have had a revival and have some new converts who need the experience; but experience has proved that the best way to get the new converts is to preach "Holiness" to sinners. I know of cases where sinners have been converted that they might enter into this great experience. Revivals have been fostered by nightly preaching on this great theme.

Then there is the danger of assuming that all the congregation have this experience and that they are rooted in the Scriptures that back up this doctrine. This assumption has been proved wrong many times. Again, there is so much up-to-date material on the market that preachers in some cases have over-bought the books of the day and have not stocked their libraries much less their minds with the truths of this doctrine. I think the warning a timely one and hope that all who read this will preach "Holiness" more and more.

*Q. If we find more fellowship in one home than in others of the congregation, will it be all right to enjoy that fellowship more?*

A. We used to answer the person that asked if it was wrong to dance, why they asked the question if they thought it was all right to do so. I feel a bit that way

about your question. I am sure that you do know that you cannot indulge yourself in this personal joy of a special fellowship in your congregation without paying a high price for the same. It may cost you your pastorate and that even sooner than you think. I feel sure that every pastor can find in his congregation a similar situation, but pastors generally know they cannot afford to have special friends in the congregation.

*Q. What can I do to increase the interest of my church in our school?*

A. Speak often of the school and always in terms of praise. Ask the president or some school person to visit your church. Put on a school service with some of the students and let them have a free hand. This last plan brings the results of our school work right to the place of need, and it will be a great blessing.

*Q. I have several members who call me by my first name. I am glad they feel close to me, but have wondered if it was the best policy to encourage this procedure. What do you think?*

A. I think the procedure is a poor one and that you will yet be sorry you permitted it. It is hard to correct a situation like this, however, and you may not be able to do it until you change pastorates. In that event I would suggest a rather early change. In an effort to change this condition, I suggest that your wife never use your first name in the presence of any of your church folks. If you will carefully present it, you can get at it by suggestions from the pulpit and occasionally in private conversation.

Right in this connection, I would suggest that you refrain from the practice of speaking of your fellow ministers as Jones, Smith and Brown. Always speak of them as Brother Jones, etc. There is a reverence that ministers owe to one another. One way to know you are right is to sense your own reaction to this type of approach. I know personally I always feel it a breach of ministerial courtesy when some preacher approaches me and calls me by my first name. We need not lose our close friendship because of this.

*Q. Is it proper to introduce oneself as Reverend?*

A. I consider this quite proper. I know that it is expected by many to whom we must present ourselves. I question the wisdom of too great an effort to separate ourselves from our calling. God has called us

and we have a right to thus present ourselves. I know there is a tendency on the part of some to overdo this matter, but the rank and file of ministers will not thus abuse their calling, and I would suggest that without apology we thus present ourselves.

This same position I take regarding the matter of receiving special favors from those who are disposed to give the same. I feel that if one is known to be a minister and is offered a favor on that basis, it is an evidence that this firm or individual wants to thus show appreciation for the ministry, in which case I think we should accept such favors. On the other hand, to go about asking for such favors on the basis of being a minister seems cheap and below the dignity of our high calling. I hope none of our men do such.

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*Q. How can we get an answer from people and pastors in other towns? I have a family who has moved to another town. I wrote them, and also the pastor, but to date (ten months after) have received no reply. I hear that these folks have joined the church in the town where they have moved. Should such an act be cited to the District Superintendent?*

A. To your first question I know of no way to get folks to answer their mail. It would seem that ethics would teach a preacher that he should, but many may never have studied ethics; and an application of the Golden Rule would produce results, but many do not see that this applies on the outgo. However, they like it on the income side. It is like one of our pastors who was discussing the tithing proposition with me. I told him my view, as I stated in this column some time ago. He laughed and said, "I know your view and I like it when it is going away, but I don't know whether I agree with you when it is coming in." Thus if all would apply the Golden Rule to correspondence this matter would be corrected. It should be so.

As to your second question regarding informing the District Superintendent, I think you should do this, as he may avoid another occasion like this.

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*Q. If a pastor wishes to return to his home district which he left some years ago against the wishes of his District Superintendent, what would be the proper procedure?*

A. The matter of leaving against the wishes of the District Superintendent would have only a relative part in this matter. Superintendents, like pastors, change, and there now could be a new one on that field; thus that condition might be changed. Again, if the same one is still on the field, one would have to know why the objection to the leaving at the beginning. If it was due to a clash of ideas or program or a change of field or type of service, that would be one thing; if it was due to local

conditions that the Superintendent felt the pastor could and should meet and correct, that would be another approach. There are breaks at any of these points that it might not be wise to try to weld, but if there was nothing of a serious nature, then a conversation between pastor and Superintendent, with a willingness to wait for an opening will be likely all that will be required to get back on the district of your choice.

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*Q. Should we go among the business men for help in building funds for our church?*

A. I see no reason why we should not go to the business men for help in our building program. Most business men provide for this in their financial set-up and expect it. It gives us a contact that can be helpful. If we have built wisely, these men will be glad to help and also will be helped by the information we can give them about our church in connection with such a call. It should be kept in mind that this type of work should not be done without plan and that those who do it should know when and where to go.

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*Q. Some people come to the altar so often they discourage others from coming. What can be done about this?*

A. In the first place, it must be borne in mind that we always will have the poor with us. These must be treated kindly and never reflected on, and yet a line of preaching that will encourage an abiding experience may help. I do not know your line of preaching, but I have known some who constantly preached in a way as to undermine the faith of all, and it is the weak who fall. With this simple observation as to care for the weak, I would continue to preach and fill the altars if possible, for the need is great and we must not allow weakness anywhere to defeat an advancing program; but deal gently with these folks.

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*Q. A member persists in attending questionable places, and in other ways definitely breaks the rules of the church, yet testifies. But a number of our folks feel that we should not make a move to deal with this person. What would you advise?*

A. I would advise visiting such a person with at least two other persons besides the pastor, or sending a committee separate from the pastor, and in either case deal firmly with this person. You cannot allow the standards of the whole church to be set aside by someone who does these things either in ignorance or by willful neglect. The committee should talk frankly, but kindly, and see what the chances are for a change. If there is no change, I would request such a one to ask that his name be dropped to protect the church. In nearly every case he will comply.

## *We Thank Thee*

We thank Thee, Lord, for blessings without number;  
For work to do, and strength with which to toil.  
For busy days; and nights of peaceful slumber;  
The golden harvest wrested from the soil.

We thank Thee for the valleys and the mountains;  
For rain and sunshine, and for winds that blow;  
For fruitful tree and vine; for sparkling fountains;  
For flowers that Thy love has caused to grow.

—KATHRYN BLACKBURN PECK. (*Used by permission*).

## *A Prayer for Today*

Lord, make us doers of Thy Holy Word—  
Not hearers only, now we pray,  
Forgive the strong who have plainly heard,  
But little do this trying day.

Lord, help the weak to understand—  
And the willing ones who once could do  
Great things, that the humble task at hand  
In Thy own sight is worth while too.

—AMMIE EDWARDS COLEMAN.

## *The Holy Bible*

Within this awful Volume lies  
The mystery of mysteries;  
Happiest they of human race  
To whom their God has given grace  
To read, to fear, to hope, to pray,  
To lift the latch, to force the way;  
And better had they ne'er been born  
Than read to doubt, or read to scorn.

—SIR WALTER SCOTT.

## *God's Unchanging Word*

For feelings come and feelings go,  
And feelings are deceiving;  
My warrant is the Word of God,  
Nought else is worth believing.

Though all my heart should feel condemned  
For want of some sweet token,  
There is One greater than my heart,  
Whose Word cannot be broken.

I'll trust in God's unchanging Word  
Till soul and body sever;  
For, though all things shall pass away,  
His Word shall stand forever.

—MARTIN LUTHER.

## *Prayer of Thanks*

We praise Thee, Lord, for all that Thou hast done;

For blessings Thou hast given through the year;  
For food and shelter, and for home intact,  
For freedom in this land so dear.

We praise Thee for the harvests gathered in  
And stored away to meet a coming need.  
And oh, we thank Thee that we have been spared

A rule of cruel oppression, selfish greed.

But most of all, O Lord, we raise our hearts  
In thankful praise for One who gave His life

That all who come to Him may freedom gain  
From sin, and victory over inward strife.  
We thank Thee, Lord, for all that Thou hast done.

We praise Thee, Lord, for life through Thy dear son.—BLANCHE H. JOHNSON, in *The Alliance Weekly*.

## *Choose for Us, God*

Choose for us, God! Nor let our weak preferring

Cheat our poor souls of good Thou hast designed.

Choose for us, God! Thy wisdom is unerring,  
And we are fools and blind.

—Selected.

## *Christmas Prayer*

O white-robed band of heavenly beings,  
winging

Thy flight across the starry blue tonight;  
Mute not thy golden harps, nor hush thy singing,

But still proclaim that wrong must yield to right.

Sing still above the sin-sick world's confusion

Thy joyous minstrelsy of "Peace—good will!"

And banish from our hearts the vain delusion  
That good is conquered by the gross and ill.

O Christ of Bethlehem, thou blessed Saviour,  
Who came to save Thy people from their sin;

Rebuke in love, man's weak, blind misbehavior,

Purge human hearts—enthroned Thyself within!

—KATHRYN BLACKBURN PECK, (*used by permission*).

## Christmas, and a World at War

"Sing not with joyful strains of peace on earth;  
Sing not good will to men—not this dark year."  
My heart implored, "But chant the dreary dearth  
Of peace; with men's hearts failing them for fear.  
While children, fatherless, must weep for bread;  
While mothers' hearts in agony are wrung;  
While fields are strewn with dying sons, and dead—  
Let not a gladsome carol now be sung."

And yet, O heart of mine, the manger Child  
Came down to earth amid such scenes as these  
To heal its wounds of sin with mercy mild;  
And while men cry to God on bended knees,  
Though cruel dictators rise and kingdoms fall,  
The peace of God in some hearts liveth still;  
Then, since He reigns in justice over all,  
Sing on, though shadows darken—"Peace—good will!"

—KATHRYN BLACKBURN PECK,  
(Used by permission).

## It Couldn't Be Done

Somebody said that it couldn't be done,  
But he with a chuckle replied  
That "maybe it couldn't," but he would be one  
Who wouldn't say so till he'd tried.  
So he buckled right in with the trace of a grin  
On his face. If he worried he hid it.  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

Somebody scoffed, "Oh, you'll never do that;  
At least no one ever has done it";  
But he took off his coat and he took off his hat,  
And the first thing we knew he'd begun it.  
With a lift of his chin and a bit of a grin,  
Without any doubting or quiddit,  
He started to sing as he tackled the thing  
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,  
There are thousands to prophesy failure;  
There are thousands to point out to you one by one,  
The dangers that wait to assail you.  
But just buckle in with a bit of a grin,  
Just take off your coat and go to it;  
Just start to sing as you tackle the thing  
That "cannot be done," and you'll do it.

—EDGAR A. GUEST.

## "In the Beginning Was the Word"

The birth pangs soon became a memory,  
The Child lay smiling in its mother's arms,  
A heavenly light suffused her loving face,  
Her heart resang the Great *Magnificat*  
And angels joined her in a soft refrain.  
This Child was hers and God's and all the world's.  
And now two thousand years have passed away,  
And all the world is worshipping that Child  
On Christmas Day.  
—FRANKLIN COLLINS, in *The United Presbyterian*.

## The Bible

Blessing my life through the years as they fly;  
Guiding my footsteps t'ward mansions on high;  
Growing more sweet as the glad days go by—  
The Bible—God's wonderful Word!

Helping me over life's uneven way;  
Giving me strength through the heat of the day;  
Bidding me pause for a season to pray—  
The Bible—God's wonderful Word!

Whispering comfort when sorrows oppress;  
Lending me grace for my deepest distress;  
Cheering my soul with its soothing caress—  
The Bible—God's wonderful Word!

Giving me courage and strength to endure;  
Promising refuge, eternal and sure;  
Pointing me Home to the Land of the pure—  
The Bible—God's wonderful Word!  
—KATHRYN BLACKBURN PECK. (Used by permission).

## The Preacher's Prayer

I DO not ask  
That crowds may throng the temple,  
That standing room be priced:  
I only ask that as I voice the message  
They may see Christ!

I DO not ask  
For churchly pomp or pageant  
Or music such as wealth alone can buy:  
I only ask that as I voice the message  
He may be nigh!

I DO not ask  
That men may sound my praises,  
Or headlines spread my name abroad:  
I only pray that as I voice my message  
Hearts may find God!

I DO not ask  
For earthly place or laurel,  
Or of this world's distinction any part:  
I only ask, when I have voiced the message,  
My Saviour's heart!

—RALPH S. CUSHMAN.

# THE PREACHER'S SCRAPBOOK . . . . .

## Why Read the Bible?

If we can effectively and wisely live without the lessons which the past has to teach;

If we have no curiosity to know what the oldest book in the world has to say;

If we want to be ignorant of the literature which has guided the footsteps of civilized men;

If we are more interested in funny papers and cheap magazines;

If we do not care to know anything about God and His plan for the world;

Then, there is no reason for reading the Bible.

If we are not satisfied with reading newspapers and tabloids;

If we are in trouble and need comfort;

If we want to see what is at the root of our civilization;

If we want to know what has inspired people for centuries to paint pictures, to preach the gospel, and to live in the atmosphere of high altitude;

Then, we should read the Bible.—*Selected.*

## Minute Meditations in Isaiah

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of Death, upon them hath the light shined" (Isa. 9:2). The law typifies "darkness." The coming of Christ brought forth "a great light." Law is but a shadow; grace, through Christ, is the Light of the world. People under the law live "in the land of the shadow." Thank God, we have light from the Sun of Righteousness!—*Selected.*

## Filled with the Spirit

"I am not so much concerned about having the church filled with people as I am having the people filled with the Spirit." The man who said this was a young and successful preacher. He had attended a meeting the day before in which the whole time had been consumed in discussing methods to get people to church. This young preacher's object was to have his people "filled with the Spirit" as in apostolic days, and he is right. The church will be filled with people when the people are filled with the Spirit of God. We are confident that too much effort is made to "draw" crowds and not enough to have people baptized with the Holy Spirit. Crowds may mean much or little, while the presence of the Holy Spirit means much.—*W. COURTLAND ROBINSON.*

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.—*GEORGE McDONALD.*

## Do You Know?

That there are 365 "fear nots" in the Bible? This makes one for every day in the year?

That the Old Testament deals with law and ends with a curse? (Mal. 4:6). The New Testament deals with grace and ends with a blessing? (Rev. 22:21).

That the Bible begins with God and ends with man? In the middle verse of the Bible (Ps. 118:8) the two are brought together?

That Psalm 119:11 suggests one way to carry the Bible?

That the doctrine of the universal fatherhood of God, and the universal brotherhood of man, is a universal lie?

That the resurrection of Christ is mentioned 108 times in the New Testament?

That the First Epistle of John is called the book of "knows"? The word occurs forty times.

That you will find the "key of the morning" in Psalm 5:3? The same key should be used at night also. Psalm 4:8.

That the worst kind of "heart trouble" is that mentioned in Isaiah 57:21? Its cure is revealed in John 14:21.

That perhaps the first recorded young men's prayer meeting is that mentioned in Daniel 2:17, 18?

That if there are some things in the Bible you do not understand, you may rest a while on Deut. 29:29?

That when temptations are fierce, you may make haste to the "safety zone," Psalm 18:2?

That there are 850 Old Testament quotations in the New Testament, and that Christ himself in the Gospels quotes from 22 out of the 39 books?

That the Bible is just as true in what it says about hell as in what it says about heaven?

That as certainly as there is a personal God, there is a personal devil?

"The devil by some is voted out,

And they try to think him gone;

But simple people would like to know

Who carries his business on."

That where God is, there is hope.—*Compiled by JOHN C. WILL, in Standard Bearer of Bible Holiness.*

"A young nobleman inquired in a village in Cornwall, 'How is it that I can't get a glass of liquor anywhere in this wretched village of yours?' The old peasant so addressed replied, 'My lord, something over a hundred years ago a man named John Wesley came to these parts.'"—Told by FRANCES WILLARD.

## How to Die

The following incident, related in *The Gideon*, occurred on shipboard just after the Pearl Harbor disaster had become known. Mr. C. J. Pietsch, who relates the incident, is a Federal Housing Commissioner in Honolulu and also a lay evangelist.

"Early the next morning I received word from the chief steward that some of the sailor boys down below would like to see me at ten o'clock. When I arrived these boys were sitting on the edge of the bunks in tiers five high, and all of them seemed to be quite concerned. My estimate would be that there were 400 boys. They had a spokesman who stood at the entrance. Looking at me, he said:

"Mr. Pietsch, we sent for you because many of us have been heartsick, homesick and seasick; and after what happened last night, we were all concerned. Our country has provided for us, giving us food, clothing, a place to sleep; but *no one has told us how to die*. We would like you to tell us. Many of us may never come back."

It is not difficult to believe the report that many of these boys, so concerned about their souls, found the Saviour in the service that followed.

## The Use of Thorns

Eagles put thorns in their nests and cover them with down. When the young eagle is large enough to fly, the old birds pull the down out and leave the thorns naked. The young bird cannot stay in the nest, but climbs to the edge, and then the old bird pushes it over, and it instinctively spreads its wings. So our heavenly Father uncovers thorns that we may wing our way to something better.—*Selected*.

## God's Eternal Purpose

Look for God's thought in all the incidents, circumstances, and objects of your daily life. Do not stop at the outward; penetrate to the inward and eternal. Beneath that bitter physical suffering there are stores of divine fortitude and grace. Beneath that trying dispensation there are celestial compensations. Beneath those sweet family ties there are suggestions of love and friendship which can never grow old or pass away.—F. B. MEYER.

## Knee Power for the Daily Jobs

He picked them out on his knees. Slowly, thoughtfully, through the night, he sifted back and forth, taking account of weaknesses and drawbacks, till at last the list of twelve men stood clear. A great night's work, that, getting fishermen ready to be apostles. No wonder Peter came back, and John's fire burned out in love. That night's knee work did it. Nothing human can resist quiet, steady, confident knee work. *Try it on your daily job*.—S. D. GORDON.

## "Speakest Thou in Parables?"

Mrs. Hughie Call, in her so-recent work, "Golden Fleece," says, "Lost sheep seldom come home of themselves, and if they do it's an accident. You go after them, summer or winter. You flounder through snowdrifts, on horseback and on foot. You freeze your hands and your feet, but you dare not turn back. Each hour's delay decreases your chances of finding them alive. It's a ten to one chance that the coyotes, in any case, will prove the better hunters."

Speaking after twenty-five years on a sheep ranch, the wife of the owner, Mrs. Call, reminds one of Jacob's terse review of his twenty years as Laban's chief shepherd: "Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." This seems to have always been the shepherd's life and lot. Nor was the great Good Shepherd an exception to the rule. And this true Shepherd spirit of the Good Shepherd the professed Church of the Good Shepherd must needs recover if she is to go after the lost sheep until—until—UNTIL she find it.—By BISHOP C. V. FAIRBAIRN AND REV. F. A. DAW, in *The Free Methodist*.

## Feed in the Rack

An old farmer who was attending a church convention chuckled to himself as he read over the subjects of the program. "See here, parson," he said to his pastor, "you've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmers' convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussing' what to put in the rack, you wouldn't have to spend all that time discussin' how to get your folks to attend."—*SELECTED*.

We are sometimes tempted to believe that a great soul like J. H. Jowett went on triumphantly without doubts or despair. Hear his testimony, given to the students at Yale:

"You will have a Slough of Despond, your Hill of Difficulty, your Valley of Humiliation, your Enchanted Ground where the spirit gets very drowsy, and your clear hill-tops with bewitching visions of Beulah Land, where the birds sing and the sun shines night and day. But you will surely find that however swiftly changing may be the character of your road, your provision in Christ is most abundant."

Let these words point the way to our triumph in this fateful day!—*The Christian Advocate*.

# SERMON OUTLINES . . . . .

## *The Author of Sanctification*

*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it* (I Thess. 5:23, 24).

Let us turn our attention, in prayerful dependence upon God and careful discrimination, to the explicit teachings of this passage respecting the scriptural doctrine of sanctification; and may the Holy Spirit so lead us and sanctify us both in our thoughts and spirits that we shall see light in His light clearly, and our prejudices will melt away before the exceeding grace of Christ and the heavenly beauty of holiness.

### "THE VERY GOD OF PEACE"

I. This name implies that it is useless to look for sanctification until we have become reconciled to God and learned to know Him as the God of peace. Justification, and a justification so thoroughly accepted as to banish all doubt and fear and make God to us "the very God of peace," is indispensable to any real or abiding experience of sanctification.

II. The expression "the very God of peace" further suggests that sanctification is the pathway to a deeper peace, even the "peace of God which passeth all understanding." Justification brings us peace *with* God, sanctification, the peace of God. The cause of all unrest is sin. Sanctification brings the soul into harmony with God and the laws of its own being, and there must be peace, and there can be in no other way. Nay, more, sanctification brings into the spirit the abiding presence of the very God of peace Himself, and its peace is then nothing less than the deep, divine tranquillity of His own eternal calm.

III. But the deeper meaning of the passage is that sanctification is the work of God himself. The literal translation of the phrase would be "the God of peace himself sanctify you wholly." It expresses in the most emphatic way His own direct personality as the Author of our sanctification. It is not the work of man nor means, nor of our own strugglings, but His own prerogative. It is the gift of the Holy Ghost, the fruit of the Spirit, the grace of the Lord Jesus Christ, the prepared inheritance of all who will enter in; the great obtainment of faith, not the attainment of works. It is divine holiness, not human self-improvement or perfection. It is the inflow into man's being of the life and purity of the infinite, eternal, and Holy One, bringing His own perfection and working out in us His own will.—A. B. SIMPSON.

## *True Thanksgiving*

(Ephesians 5:20)

- INTRODUCTION—Prevalent sin of ingratitude.
- I. NEED OF THANKSGIVING, "Giving thanks."
- A. God desires it.
  - B. We need its benefits.
  - C. It becomes us as His creatures (James 1:17).
- II. OBJECT OF THANKSGIVING, "God."
- A. Sovereign in providing all.
  - B. Sovereign in dispensing all.
  - C. Sovereign in preserving all.
- III. REASONS FOR THANKSGIVING.
- A. Heritage of the past.
    - 1. Nationally, "Faith of our Fathers."
    - 2. Individually — Heavenly Father's provision for our eternal redemption.
  - B. Help of the present.
    - 1. Nationally (Ps. 144:15).
    - 2. Individually.
      - (1) His provision (Ps. 103:5).
      - (2) His presence (Matt. 28:20).
  - C. Hope for the future.
    - 1. Nationally (Ps. 67:4; Rev. 21:24-26).
    - 2. Individually (Rev. 22:3-5).
- IV. TIME FOR THANKSGIVING, "Always."
- Our feelings should not determine our thankfulness, but rather confidence in His promises and faithfulness (Ps. 34:1-3).
- V. EXTENT OF THANKSGIVING, "All things."
- A. Small as well as great blessings.
  - B. Unpleasant as well as pleasant experiences.
  - C. Invisible as well as visible aid.
- CAREY R. MOSER, in *Gospel Banner*.

## *The Stolen, Starved, Choked, and Fruitful Word of God*

SCRIPTURE READING—Mark 4:1-20.

### INTRODUCTION

Herein we have the sower (Christ), the seed (the gospel), and the soil (heart). Life and death depend upon the treatment. The garden seeds will grow if cared for; the spiritual life of an individual will grow if given the proper attention. Many people are lost to the church and to God because the proper attention was not given to the seed of the Gospel after it had been planted. In this parable we find some of the things that cause believers to lose their experience.

- I. *The Word was stolen from the heart* (vs. 4, 15)
- A. Notice it said that the word was sown *in* their hearts, signifying the fact that they had received the Word. Also, note it said that Satan "taketh away the word" inferring that the word was stolen.

B. Satan will use every means to harden the hearts of people, thereby stealing the Word of God from them. He hardens the heart by:

1. Worldly thoughts and cares.  
Legitimate cares of this world if thought upon more than spiritual things will harden the heart. When seen and temporal things absorb, spiritual things begin to fade.
2. Carnal mind, "For the carnal mind is not subject"—"For to be carnally minded is death." Carnality makes the heart critical which is spiritual hardness.
3. Familiarity with the truth.  
Hear the call of God so many times to enter into the Canaan land experience, and become so familiar with it until it loses its force.

III. *Starved in the heart* (vs. 5-6, 16-17)  
"have no root in themselves."

A. There are those whose salvation is "as the early dew, which goeth away." Never live to produce a crop. Because there was no soil the root could not grow; starved to death. Many people starve to death spiritually because the spiritual taproot cannot find food. They are starved by:

1. Disobedience.  
"To obey is better than sacrifice." The soul of man is truly fed on obedience to God. How real it is to sit at a spiritual table and feed on the blessings of God brought by obedience.
2. Neglect, "How shall we escape, if we neglect . . . ." Neglect the means of grace, neglect the tithe, prayer, Bible reading, etc.
3. Refusing to accept a responsible position in the church, "Faith without works is dead." The soul feeds on doing things for God. Withering brings defeat (v. 17). Withering weakens and weakened Christians will suffer defeat, fall to the fiery darts of evil. Paucity of growth is the consequence of spiritual dieting.

III. *Choked in the heart* (vs. 7, 18-19)

Choked by:

A. "Cares of this world."

Many people become so taken up with the legitimate making of a living that the Word of God is simply choked to death. God said in His Word, "Seek ye first the kingdom of God . . . ."

B. "Deceitfulness of riches"

God has warned, "a rich man shall hardly enter into the kingdom of heaven." It is not the riches, but showing more concern for the riches than for God that shuts one from heaven.

To have riches and be stingy with God is to choke the word. Man who

has ability to make money is obligated to do so as much as one is obligated to use other talents that he may have.

C. "And the lusts of other things."

Anything that comes between us and God chokes the Word if that thing is allowed to remain there.

IV. *The Fruitful Word* (vs. 8, 20)

A. To place time, talents, finances, our all, in the work of the Lord is to be fruitful; it is a natural result.

B. To sow means a harvest, both here and in eternity.

1. To see souls saved through our efforts is a harvest.

2. To invest in missions and hear of revivals breaking out on foreign fields is to be fruitful and enjoy a harvest thus receiving a return for investments.

3. To pay our educational budgets and see young men and women saved to the church and God is to enjoy a harvest.

#### CONCLUSION

God looks for and expects fruit. Fruit is His proof of life: fruit of obedience, self-denial, etc. Fruit of the Spirit—love, joy, peace, etc.

"By their fruits ye shall know them"—can well be applied to Christian people as well as to sinners.

God is satisfied only with the abundance of fruit:

"Herein is my Father glorified, that ye bear much fruit."

"Every branch that beareth fruit" (regenerated life is a fruitful branch) "he purgeth it, that it may bring forth more fruit."

This is the sanctified life!—L. I. WEAVER.

### *The Daring of Devotion*

SCRIPTURE—II Samuel 23:13-17.

INTRODUCTION—The text described in detail; these men forsook and endured all.

I. *Such devotion as these men had will always express itself*

A. Does not wait for written orders.  
Loved David more than their own lives.

B. Exhibited by Mary and the costly ointment; and the tenth leper who returned to thank Jesus for healing him.

We will never know God's will until we are willing to do it without argument; such devotion rendered only by those living near enough to know God's will.

II. *Small percentage who have this devotion*

A. Christ had five hundred disciples, twelve apostles, and an inner circle of three.

B. Gideon had 32,000 but only three hundred who had such devotion to God's cause.

C. Four hundred warriors in cave with David, but only three broke through.

- III. *The bold breaking through touched the heart of David*
- The four who broke through to Christ with the paralytic.
  - Apostles breaking through Judaism.
  - Breaking through; the daring of devotion; love does not count the cost.

#### CONCLUSION

If we love Christ as we say, let us push our way into the inner circle of His friends, close to His side; know the things that please Him, and then do them.

Break through all opposition and hindrances, with something grand, something noble, and worth while that a critical and doubting world may see and believe that salvation is a reality.

Will bring new life to our church and conviction on the unsaved.—S. ELLSWORTH NOTHSTINE.

### *Jesus Meets a Young Man*

*Then Jesus beholding him loved him* (Mark 10:21).

#### INTRODUCTION

- One of the Master's many contacts with humanity.
- Jesus met the ordinary people on the crossroads of life.
- He interests himself in the rich or poor, religious and irreligious.
- This occasion brings Him in contact with a rich young man, a ruler.

#### I. THE RICH YOUNG RULER

- He was wealthy and high in social standing.
- A good man, who testified to keeping the law from his youth.
- Awakened to a spiritual need.
- Came in humility and earnestness, "kneeling to him."
- Jesus was drawn to him by a special love.
- This love did not keep the Master from faithful dealings.
- He refused the demands of Jesus.

#### II. HE WENT AWAY

- No power compelled him to accept or obey. He himself decided.
- Jesus placed His hand on the cherished idol of his heart.
- Good, but not good enough. "What lack I yet?" "Sell out."
- Turned away with a sorrowful heart.

#### III. HIS DECISION INTERESTING AND SUGGESTIVE

- To come is like coming to the sunlight (beautiful); to go away is facing darkness (sorrow).
- He came earnest, inquiring; went away rejecting, unwilling.
- He was unwilling to part with the thing he loved most.
- Jesus held the standard of the cross, regardless.

#### IV. IMPLICATIONS OF HIS REJECTION

- His soul hunger unsatisfied.
- He knew the way but was unwilling to take it.
- He left without the thing he wanted and could have had.
- He turned from the best friend in all the world.

#### V. RESULTS OF HIS TURNING

- Lost his place among the disciples.
  - Turned his back on hope and mercy.
  - Was lost even though Jesus loved him.
- WEAVER W. HESS.

### *Three Requirements for Service*

(Mark 8:27—9:10)

INTRODUCTION: Mark's Gospel is an account of the Servant and His example and advice to His servants.

#### I. Faith must be properly grounded in Christ (8:27-33)

- Must have individual faith no matter what the majority believe (v. 29).
- Must be willing to hold that faith no matter what it must face (v. 31).  
(Christ always tests our faith as soon as we think we have it.)
- Must weather even Satan's misleadings (v. 32).

#### II. Consecration to Christ must be complete (vs. 34-38)

- Selfish feelings and desires must be exchanged for willingness to bear the cross (v. 34).
- Comforts and joys of living in this world must be willingly sacrificed (v. 35).
- Material wealth (money, clothes, furniture, etc.) must be relegated to the background in order to put the soul first (v. 36).
- Pride must be set aside if God's favor is expected (v. 38).

#### III. Vision of real place of Christ in God's plan (9:1-10)

- In the midst of service and the crowd, Christ calls you aside to give necessary vision (mountain-top experience) (v. 2).
- Produces desire to tarry and worship (v. 5).
- Furnishes surroundings where God can speak direct (v. 7).
- Brings confidences that keep us as members of an inner circle (v. 9).

—JOHN W. TUCKER.

### *Five Hindrances to Service*

Mark 9:14-50

- Lack of Believing Prayer* (vs. 14-29)  
Fasting will quicken the thought processes and help to engender faith.
- Lack of Understanding of Christ* (vs. 30-32)

Our own thoughts shut out the way of Christ.

### III. *Lack of Self-effacement* (vs. 33-37)

Christ knows our thoughts but prefers that we state them (v. 33).

Worldly standards mislead in the spiritual realm.

### IV. *Lack of Tolerance* (vs. 38-41)

Christ did not condone his walking alone, but suggested that they be tolerant.

### V. *Lack of Consecration* (vs. 42-50)

It is better to be poorly equipped for this life than to be in danger of losing your chance of heaven.

If our consecration is not sufficient, the world will not have necessary "salt."

—JOHN W. TUCKER.

1. In ourselves, we have nothing with which to feed a hungry world.

Think of the need, the cries, the pain and the sorrow.

2. Without our little, we cannot have Christ's abundance.

### III. *The Sufficiency of the Bread*

"They did all eat and were filled."

A. Five thousand people, of all ages, men, women and children.

B. Disciples gathered up more than they had to begin with.

Enough for themselves *after* the others were filled.

—ERNEST E. GROSSE.

## *The Profit of Godliness*

TEXT—Godliness is profitable unto all things (I Tim. 4:8).

### INTRODUCTION

This is a part of the Apostle Paul's instruction and exhortation to the young preacher Timothy, and may well be heeded now, not only by preachers, but by all the people of God; and may also be used as a reason why the ungodly should become godly.

#### I. THE NATURE OF GODLINESS

To be godly means to be right with God. In fact the Greek word from which we get the word is sometimes translated "righteousness." Generally, however, righteousness has to do with one's right relation to his fellow-men, and godliness with his relation to God. It is the effect of true religion to make one right with both God and man. By nature men are out of harmony in both relationships, and need the new birth to make them right in these matters.

#### I. THE EXERCISE OF GODLINESS

The text indicates not only getting right as an initial experience, but exercising oneself on these lines. Paul contrasts it with bodily exercise. Contestants in the Greek games went through exercises to strengthen their muscles. Paul says in a previous verse that that kind of exercise is of little profit, but urges Timothy to practice spiritual gymnastics. In verse 7 he says, "Exercise thyself rather unto godliness," which is translated by one author as "train thyself for the contests of godliness." It is no weakling's job to live a victorious life in this evil world. As no one would think of entering a contest requiring muscular strength without practice, no more should one expect to win spiritual victories without spiritual exercises. The exercises necessary to prepare one for spiritual contests may include such things as Bible reading and study, prayer for oneself, intercessory prayer, and the maintaining of testimony. Ephesians 6:10-20 lists the armor and use thereof, and may be profitably read in this connection. There is the contest in defense of oneself and the offensive contest against the aggressor.

## *Spiritual Bread for a Hungry World*

(Home Missions)

SCRIPTURE LESSON—John 6:1-13

TEXT—Matthew 14:19.

### I. *Christ Feeds a Famishing World Through His Church*

He gave the loaves to His disciples.

A. Christ allows people to feel necessity before He introduces miraculous supply.

1. At Cana of Galilee.
  - a) Sense of need.
  - b) Effort must be put forth, in filling water-pots.
  - c) Use of available resources (water).
  - d) Distribution by human effort.
2. At raising of Lazarus.
  - a) Sense of loss felt, "Jesus wept."
  - b) Men by physical energy roll the stone away.
  - c) Then the mighty words, "Come forth."
  - d) Lazarus must come out of the tomb.
  - e) Human hands remove napkin and grave clothes.
3. Feeding of multitude.
  - a) People allowed to feel hunger.
  - b) Disciples allowed to feel their helplessness.
  - c) Must bring what is available to Christ.
  - d) Distributed by disciples.
  - e) Fragments gathered up by human hands.
4. So Christ provided the miraculous sacrifice for salvation of the world. Christ's servants the instruments for distribution of this "broken body" for lost world.

### II. *The Responsibility of the Church in View of Christ's Sacrifice*

- A. "We are debtors to every man to give him the gospel in the same measure as we have received it."—P. F. Bresee. Share as received, freely, unmerited.
- B. Our poverty is His opportunity. "How many loaves have ye?"

### III. THE PROFIT OF GODLINESS

Bodily exercise has some little profit for the present life, but has no promise for the life to come. But godliness has "promise of the life that now is, and of that which is to come."

#### I. For the Present Life

A good man has a better time in this life than a bad man. He has the promise that if he seeks first the kingdom of God and His righteousness that the other things, pertaining to this life, will be added. The seeker after this world's good things cannot be sure he will get even the things he seeks, and will surely not get eternal life that way. But the seeker after godliness has assurance of good both in this life and in eternity. If anyone wants to be sure of the good things of this life let him seek to receive godliness and then exercise himself therein.

#### 2. For the Life to Come

We hear people say they believe in one world at a time, and they plan to make the most of this world in their own way. But most of life is to be in the life to come. He who takes this attitude is like the boy who in his school days says he will never be a boy again and he is going to get out of it all he can, and neglects his education to find when he is a man he is utterly unprepared for life. He is like the man who lolls around in a hammock through all the summer days and finds when winter comes that he has made no preparation for it. This life is the vestibule in which to prepare for entering the great temple of God's eternity. Since the opportunity will never be presented again how careful we should be to use the present occasion to exercise ourselves unto godliness!

#### CONCLUSION

Think of the hours it takes to make one proficient on the piano or in any other art that has to do with this life only. Can we expect to be proficient in godliness with no practice? How do your hours of practice in things pertaining to this life compare with the time you take to exercise thyself unto godliness? Have you seriously considered this matter? May not this be a good time to enter on a course of exercises to improve in godliness?—WM. M. SMITH, in *The Gospel Minister*.

### **The Nature of Salvation**

#### I. IT IS A LOOK (Isa. 45:22).

Spurgeon's Conversion

#### II. IT IS A DRINK

- A. Isa. 12:2, 3
- B. Matt. 5:6
- C. Psalm 42:1, 2
- D. Psalm 63:1
- E. Isa. 55:1
- F. John 4:14
- G. John 7:14

### III. IT IS A WASHING

- A. Isa. 1:16-18
- B. Psalm 51:2, and 7
- C. Rev. 1:5
- D. Rev. 7:4

### IV. IT IS A GARMENT

- A. Isa. 61:10
- B. Matt. 22:11-24
- C. Rev. 19:5-9
- D. Isa. 64:6

### V. IT IS HEALING FOR A DISEASE

Matthew 9:12

### VI. IT IS A BIRTH

- A. John 3:3
- B. II Cor. 5:17
- C. Gal. 6:15

### VII. IT IS AN ESPOUSAL OR ENGAGEMENT

2 Cor. 11:2.

—L. J. RECKARD.

## **The Transformed Image**

TEXT—II Cor. 3:17

#### INTRODUCTION

Paul makes reference to the veil which Moses wore when he came forth from talking with God on the Mount.

Picture of the old dispensation; truth seen through veil, dimly, flashing through symbols or suggested in ceremony.

New Order, the opposite of this: no types, symbols or ceremonies to conceal truth; all are brought to the mount of vision where blazing glory of God is seen.

#### I. A True Picture of the Christian Life

- A. Absorption and reflection of God's holiness.

"With open face beholding."

The object of the vision, Jesus Christ.

"And we beheld his glory."

- B. Note universal application of text.
  - 1. Universally personal, "We all."
    - a) Not a select handful of the privileged.
    - b) Not spiritual aristocracy.
    - c) None too weak, commonplace, ignorant or sinful but upon their happy faces that light may rest.
  - 2. Formerly for only the loftiest spirits—Moses, Elijah, etc.; now according to measure of their desire.

#### II. To Absorb the Light Is to Reflect the Light

- A. They who behold have Christ formed in them!
  - 1. Beauty born of communion.
  - 2. What we are, we shall certainly show.

#### III. Fellowship with Son of Righteousness effects a gradual Transformation in Him Who Beholds

- A. Brightness of Moses' face only skin deep.
- B. Glory of Christ is assimilated.
  - 1. Not like reflecting glass, but as bar

of iron heated to the center until it glows.

2. Beholding it, exposed to it, we absorb it.

"Christ in you."

Love demands association and association produces similarity.

#### IV. *Likeness to Christ Produces Oneness of Purpose*

- A. Those whom He lifts up, He sends out.
- B. Those who come to Him become partners with Him.

#### V. *This Glory Becomes Progressive*

"From glory to glory."

"If the spirit that raised up Christ from the dead dwell in you."

- A. Resurrection perfection is its final yield.

"But we know that, when he shall appear, we shall be like him; for we shall see him as he is."—ERNEST E. GROSSE.

## **The Peace of God**

(John 14:20-27; Phil. 4:1-9)

### OUTLINE STUDY

#### I. *The Conditions for the Peace of God.*

- A. Faith (Rom. 15:13).
- B. The fruit of the Spirit (Gal. 5:22).
- C. Prayer and trust (Phil. 4:6, 7; Isa. 26:3).
- D. Yieldedness (Col. 3:15; Rom. 8:5, 6).
- E. Love of God's law (Psalm 119:165; Prov. 3:17).

#### II. *God's Provisions for His Peace in the Heart.*

- A. The atonement (Col. 2:13-18).
- B. The working of His Spirit in our heart (Rom. 5:1-5).

#### III. *The Effect of the Peace of God.*

- A. Fearlessness (John 14:27).
- B. Keeping the heart and mind (Phil. 4:7).
- C. Quietness and assurance (Isa. 32:17, 18).
- D. Fits one for sowing the fruits of righteousness (James 3:18).—*Gospel Banner*.

## **A Fivefold Faith**

Hebrews 11:6

1. In God (Mark 11:22).
  2. In Ourselves (2 Tim. 1:6).
  3. In Others (Numbers 10:31).
  4. In Our Work (Neh. 6:3).
  5. In His Word (Psalm 119:11).
- MARK B. SPACHT, in *Gospel Banner*.

## **Expository Outlines**

### **Preparation for Heart Holiness**

(Rom. 6:11-22; 12:1, 2)

#### I. THE HEART OF MAN HAS AN INHERENT CRAVING FOR EXACTLY WHAT HOLINESS HAS TO OFFER

Sin has blinded, deceived and thwarted

but when the heart is awakened it cries out for holiness.

#### 1. Holiness begun produces:

- a. Same attitudes as God has.
- b. Confession of and separation from sin.
- c. Forgiveness of sin.
- d. Impartation of divine nature.
- e. A clean life.

#### 2. Holiness begun does not completely settle the sin problem.

- a. Brings the sinful nature into subjection.
- b. The Christian is a double-minded man.

#### 3. The believer should be certain of a clear case of regeneration.

### II. A RECOGNITION OF NEED

#### 1. Consciousness that there remains in the heart, after holiness is begun, something that is antagonistic to holiness.

- a. All orthodox evangelical churches agree.
- b. This nature is not reigning but subdued.
- c. Not dead but in subjection.
- d. It asserts itself under proper conditions.

#### 2. Definition of carnality.

- a. It is not an entity nor a being.
- b. It is a nature within man's moral nature that is not subject to God nor to His law.
- c. It is the corruption of man's moral life—the bent to sinning in the self life.
- d. It is inherited sin that has corrupted the life stream since the fall.

#### 3. The manifestations of this nature vary.

- a. Contains the root principle of all sin.
- b. Manifests itself differently in different persons.
- c. Some are outbroken.
- d. Others are simply debilitating (weakening).

### III. THE PREPARATION FOR HEART HOLINESS

#### 1. Recognition of natural desire for God's best—Matt. 5:6.

- a. This is the natural outflow of holiness begun.
- b. This desire should be cultivated.

### IV. CONSECRATION—Rom. 12. A sinner cannot consecrate.

#### 1. A yielding to God of all ransom powers.

#### 2. Presenting to God of all assets.

- a. All I am or ever expect to be.
- b. All I have or ever expect to have.
- c. All I know and all the unknown.
- d. Thy will be done.

#### 3. The emptying of everything to God.

- a. Illustration of Col. Brengle:

(1) "When he compared himself with his Lord he saw how woe-

fully lacking he was in humility, self-effacement, self-abnegation." He described it, "I saw the humility of Jesus, and my pride; the meekness of Jesus, and my temper; the lowliness of Jesus and my ambition; the purity of Jesus, and my unclean heart; the faithfulness of Jesus, and the deceitfulness of my heart; the unselfishness of Jesus, and my selfishness; the trust and faith of Jesus and my doubts and unbelief; the holiness of Jesus and my unholiness. I got my eyes off everybody but Jesus and myself and I came to loathe myself."

- (2) He saw his desires and motives for satisfaction and advancement of self: A great preacher, a large influential ministry, a brilliant orator.
- (3) Finally became willing to appear a big blunder and a complete failure if only He would cleanse him and dwell in His fullness.
- b. This is what has been called the death to self—
  - (1) Going beyond all people.
  - (2) A giving up of all ambitions to Him.
  - (3) Unreservedly placing the life in God's hands for sacrifice or service. Integration of self in God. Putting a life in God's hands to be completely possessed by Him.
  - (4) This consecration is for all time.
  - (5) It is to God and not the church, or the cause.
  - (6) It is for the fulfillment of God's best in the individual life.
  - (7) Finally the preparation includes a trusting implicitly in God (1 John 1:7, 9).

V. THIS BRINGS THE BELIEVER TO THE POSITION WHERE GOD CAN AND WILL GIVE THE DESIRED BLESSING.—LEWIS T. CORLETT.

## **God's Challenge vs. Worldly Alliances**

(Isaiah 7: 9-22)

### **I. GIVEN TO ISRAEL**

1. A message to offset an alliance with heathen.
2. They were warned about the king of Assyria.
3. Prophet warns against a confederacy (vs. 9-12).

### **II. ISAIAH CHALLENGES THE PEOPLE TO SANCTIFY THE LORD (v. 13).**

1. Put the thoughts of God above that of the enemy.

2. Plan a stronger alliance with Him instead of dependence upon the heathen.
3. Place His testimony first (v. 16).
4. Obey His laws (v. 16).
5. Let Him be your dread and fear (v. 13).
6. Seek God's plan rather than familiar spirits and wizards (v. 19).
7. He will be a place of Safety and Deliverance (v. 14).
  - a. A Sanctuary for worship for the obedient.
  - b. A hindrance and obstacle to their enemies and disobedient.
  - c. God is the true Deliverer.
  - d. He is superior to any or all of the enemies.
  - e. Dependence upon Him will give greater strength and assurance than any alliance with those who renounce the true God.

### **III. A CHALLENGE TO THIS GENERATION**

1. A call to worship—make God a real sanctuary.
  - a. People have placed everything ahead of God.
  - b. Professing Christians have made alliances with worldly forces to try to make a name or place for themselves.
  - c. This generation has become distracted because they have forgotten God.
  - d. Worship will make a sanctuary for God to bless man.
  - e. People need to take time to be holy.
2. The Church needs a revival of emphasis on the testimony and laws of God.
  - a. There is a great ignorance of the laws of God given in the Bible.
  - b. This causes a lack of fear of God.
  - c. This would guarantee definite directions for all of life.
  - d. The fear of God would follow such an emphasis and testimony.
3. The individual Christians need to exercise greater rest and faith in God.
  - a. The children of God need a greater sense and manifestation of victory in daily life.
  - b. This will bring a confidence and assurance that the world cannot bring.
4. God will protect and deliver His people.
  - a. He will be their Guide.
  - b. He will be their Teacher.
  - c. He will be a constant Companion.
  - d. He has promised to give strength and grace for each day and He will fulfill His work.
  - e. He will make His children more than conquerors.

IV. EVERY CHILD OF GOD SHOULD FEEL THE NEED OF LEADING THE WAY IN MEETING THE CHALLENGE OF GOD.—LEWIS T. CORLETT.

## New Year's Eve Service

THEME—*What Shall I Include in My Program for 1943?*

The following questions are being distributed in advance by Dr. J. Campbell White, pastor of the Mansfield, Ohio, church that "the widest possible personal expression of purpose" may be obtained at the planned New Year's Eve service:

1. Shall I give God a fair chance to talk to me at least 15 minutes each day, in whatever way seems best as I experiment with different methods?

2. Shall I check up from time to time on the commands and requests of Christ, and decide which ones need more obedience? (Make special note of those which give a twinge of conscience, and ask God why this is.)

3. Shall I, for at least three months as a test, accept God's challenge to give Him one honest tenth of my income, and see if my prayers are not answered more fully? Can I afford to nullify or hinder my own prayers by disobedience?

4. Shall I be in my proper place in the church every Lord's day, unless hindered by clear duty that I dare to talk to God about?

5. Shall I determine to have some definite persons in mind in my prayers, whom I am trying to help spiritually? Can I be a good disciple and not do this?

6. Shall I plan to be the kind of a Christian that I think other Christians ought to be? Have I any right to ask any other Christian to be a better Christian than I plan to be?

7. In what other ways does God seem to be indicating what His will is for me and for His church?—*The United Presbyterian.*

## New Year's Themes

"A New Year in a New Era," by Dr. Clyde H. Canfield.

"God's Promises for Tomorrow" (Joshua 3:4, 5), by Dr. James Best.

"God Shall Wipe Away All Tears," by Rev. Henry Orr Lietman.

"A Wartime New Year's Challenge" (Joshua 1:9), by Dr. J. Hoy McElhinney.

"The March of Time" (Eph. 5:1-21), by Rev. Lester C. Taylor.

"The Task of Forgetting" (Phil. 3:13, 14) and "The Irrevocable Past" (Matt. 14:41), by Dr. Thomas H. Newcomb.

"Old Clothes and Patches" (Mark 2:21), by Dr. E. Marcellus Nesbitt.

"The Lord Doth Go Before," by Rev. J. Russell Dugan.

"What Lies Ahead" (Deuteronomy 34:4), by Rev. W. Scott McMunn.—*The United Presbyterian.*

## Christmas Sermon Themes

"The Road to Bethlehem," by Dr. H. H. McConnell.

"The Significance of Christmas," by Dr. Wm. T. Lytle.

"A New Cradle," by Rev. Guy D. Hamilton.

"The Star Crowned House," by Dr. R. W. Ustick.

"Even unto Bethlehem" (Luke 2:15), by Dr. Thomas H. Newcomb.

"The Angels' Song — Drama, Drug, Dream?" (Luke 2:13, 14), by Rev. William C. Shane.

"The Guiding Star" (Matt. 2:2), by Rev. Charles W. Fulton.

"Joy in an Unhappy World," by Dr. S. L. Loudon.

"Searching for the Christmas Reality" (Matt. 2:2), by Dr. James K. Leitch.

"The Color Line at Bethlehem" (Matt. 1:18 to 2:23), by Rev. Orville L. Kuhn.

"The Mystery of Christmas" (John 1:14), by Dr. R. T. McLaughlin.

"A Gift Which Is Not Rationed" (John 3:16), by Dr. James A. Pollock.

"Why Jesus Came" (John 18:37), by Dr. E. Marcellus Nesbitt.

"The Angelic Dispatch" (Luke 2:10), by Rev. Walter Farris.

"All That Heard It Wondered," by Dr. J. A. MacDonald.

"The Star that Leads" (Matt. 2:9), by Dr. J. Hoy McElhinney.

"The Word Made Flesh" and "Attitudes Toward the Christ-Child," by Dr. A. C. Douglass.

"Story of Bethlehem" and "What Is Christmas?" By Rev. S. Herbert Jamison.

"O Come, All Ye Faithful," by Rev. Lester C. Taylor.

"A White Christmas" (Luke 2:13, 14) and "Hark! The Herald Angels Sing," by Dr. Willard Wylie.

"What Mean Ye by this Service?" by Dr. J. Clyde Mahaffey.

"A World and a Child," by Rev. George U. Martin.

"And on Earth Peace" (Luke 2:14), by Dr. Ernest B. McClellan.

"Starlight and Shifting Sands" (Isaiah 9:2), by Rev. James L. Cottrell.

"When God Came Down, or The Incarnation," by Rev. J. O. McDonald.—*The United Presbyterian.*

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Cultivate the thankful spirit! It will be to thee a perpetual feast. There is, or ought to be, with us no such thing as small mercies; all are great, because the least are undeserved. Indeed, a really thankful heart will extract motive for fortitude from everything, making the most even of scanty blessings.—J. R. MacDUFF.

Basil Miller

## *God's Mercy*

"Oh, Lord, be faithful to this dying man," prayed Holland London who had been sent for to pray for an unsaved man who was on his deathbed.

"You needn't pray that God be faithful to me," gasped the dying sinner. "God has had mercy on me and His Spirit has been faithful to me. He did His part but I failed Him."

"Men," said the evangelist, "must recognize that God has been merciful and is faithful to them. It is rather they that have turned down this mercy while there was time to be saved."

How easy it is for sinners to reject God while the sun is in their face. But when night comes, and the end of the road is nearby, then they remember God, when it is too late.

## *The Escaped Prisoner*

"I must give myself up," said the native Peruvian as he arose from the altar where he had been converted.

"Do you think—"

"Yes, I must return to prison and finish out the sentence that I started on years ago when I murdered that man."

And off to the prison authorities this converted Peruvian went to finish out his sentence. Years earlier he had murdered a man and was sentenced to prison for his deed. Later he escaped and for several years he lived safely outside the prison walls. When he was converted through the work of a missionary, he decided at once that he owed a debt that could be repaid only by finishing out his sentence. So he went back to prison.

"I have never heard anything like it," said the judge at the resentencing trial, "for a man to be free and of his own will to give himself up when he might have remained at liberty. It is beyond my comprehension. Why did you give yourself up after these ten years of freedom?"

"I was converted," testified the prisoner, "and this is the way Christ would have it."

"I pass sentence upon you of six years in prison," said the judge.

For four years this Christian was in jail, during which time he learned the shoe cobbler's trade, studied the Bible in that Lima prison, took the preacher's course of study and when for good behavior the six years' sentence was shortened to four, the man went out a free man, not only in Christ Jesus but legally as well.

"Now," said Missionary Winans in telling the story, "he is pastoring a church and is second in the mission station."

Only Christ could do it. Such transforming power is beyond human knowledge but it is within the range of the divine miracle of grace.

## *The Alaskan Cabin*

"My God, it's a Bible," cried Connley, the runaway from the States. The Alaskan cabin had been a lonely prison for three men for the long night of that winter.

"Let me read it," said the second man, reaching toward the Book.

They had read everything in sight during those long weeks of the dark night when the sun did not show above the horizon. They had played cards until their nerves were knife-edged. Then they had drunk themselves insensible.

Murder was in the air. Three men shut up in a cabin for months on end had gone berserk and daily they quarreled as their emotions became tangled in frayed ends.

Then searching through Connley's trunk one of the men had come upon a copy of the Bible. And here began one of the strangest romances of life remaking ever recorded.

Connley was an atheist, who years before had been a Methodist preacher in southern California. His doubts overcame his faith and he turned from the pulpit to the newspaper as a realm for the display of his talents. He had risen rapidly in the newspaper game and became editor of *Los Angeles Herald and Times*. Then he got to drinking and when he landed at the end of that moral chute he was literally in hell.

Then he drifted to Alaska. Before he left his little daughter had found her Bible and writing on the flyleaf, "To my daddy," she had put it in his trunk. Little Florence little realized what she was doing that day.

Up beyond Dawson Connley found himself with two other men spending the long winter in a lonely cabin with plenty of food and enough liquor to float a fair-sized whaling ship. The winter night wore on and the men's tempers wore out; then came the Bible finding.

Connley opened the Book to John 14 and began reading, and when Connley had finished reading he said to his companions, "Jimmie and Wally, let's pray." The three of them—Joe Connley, Jimmie Miller and Wally White—began to pray.

Said Joe, "If Christ is real, I'm asking Him to do something for me, for I'm helpless."

They prayed for hours and then Christ came into Connley's heart and redeemed Him. Joe shouted with all his heart and rang that cabin with the melody of a sinner come home.

"I knew I'd touched Christ for the first time in my life," said Joe Connley, the re-claimed Methodist preacher who had turned newspaper editor.

Soon Wally and Jimmie got through to Christ and then they rolled the whisky kegs out of the cabin and with their axes broke them to splinters, and watched the liquor gurgled out upon the snow. Then they burned their decks of cards.

"I'm going back," said Joe to his companions when Christ had saved him, "and I'm taking up where I left off."

On arriving in Los Angeles his wife met him. He said, "Wife, I'm a new creature in Christ Jesus, and have passed from death unto life."

Then he went back to the church he had once pastored, and said, "Let me preach Christ to the people—the One I denied when I was a Methodist preacher in Los Angeles, San Diego and Pomona."

It was just a Bible but it remade the broken heart of Dr. Joe Connley and set his feet back on the path that leads to the heavenly land. Little deeds like Florence did are the seed from which kingdom fruit grows and they are within the reach of all.

### **"Holding" a Revival**

Said Evangelist Harding in opening a revival at Kansas City First Church under the ministry of Edwin E. Hale, "Friends, I have never learned to hold a revival. But if we can get one 'turned loose,' God will move in with glorious floodtides and gully washers of victory."

### **The Daughter's Choice**

"Choose me or your religion," thundered the angry father when he returned home from a selling trip to find that his entire family had been converted.

As he walked into the room they were on their knees in family prayers, a scene he had never before witnessed in his house.

One by one the three girls made their choice for Christ—then the son and finally the mother. All said, "We'll take Christ."

That father left that home and never again returned.

God called one of the daughters, who is Bernice Cobb, into the ministry and opened a marvelous field of evangelism to her which has taken her across the nation in soul winning. The other sisters traveled with her in song evangelism, and now that the older sister has married, Lavelle continues her work with Sister Bernice as song evangelist. God gives them gracious outpourings of the Holy Spirit upon their work.

The brother became a minister and has served many years in pastoral work.

Said Bernice, "It pays to be true to God. Had we chosen father and turned down God doubtless the tragedies of the Almighty would have followed us. I have never seen my father since that time. It was a great price to pay, but think of the wonderful price Christ paid for us."

### **Divine Warnings**

"Do you believe in premonitions?" I asked my wife.

"I have never told you before," she answered, "but the day Kirk got his new job, I had a feeling that he was in danger. So I prayed all day that God would protect him. When the afternoon wore on I felt led to call on God to be over and above the boy. It was a peculiar feeling that prompted me to be in prayer thus."

That evening when the boy came home, he told us that in the afternoon he had been making a delivery, when suddenly a large automobile drove right into his bicycle, and he had spent most of the late afternoon at the hospital.

"Had it not been for my being true to the Spirit's warnings it might have been that the lad would have suffered more serious injury, even death," said Mrs. Miller in relating the incident.

God's Spirit is true to us, if we will only live where we can catch His warnings.

### **The Plus**

"What makes a stewardship dollar great?" asked a missionary in addressing Christian workers upon the need of more consecrated dollars.

"It's a dollar plus," broke in someone.

"And that plus is God," said another.

Truly this is what makes a dollar great when invested in the kingdom of God. It's a dollar all right, enough to buy a hair cut in Chicago plus a quarter tip, or two pounds of beefsteak in California, or a chicken-in-the-rough dinner in Oklahoma City. That's its purchasing power all right.

But when it is handed to the cause of God the divine energies get back of it and increase its pulling power. It might send a Bible woman in India forth for a week and during that time she might win a convert to the Master, whose worth is more than all the world. It might send two Bibles to Peru where they will find themselves in the Andes and through them an entire community might be reached and changed.

Or it might go to Palestine and bring an Armenian refugee into a gospel church where he is converted and becomes a gospel worker among his people.

In fact there are no limits to a dollar's value when that plus is God. It will go around the world.

## God's Protective Care

It happened in a special service in one of our outstations. At the moment the national pastor had asked a member of the church to lead in prayer. All heads were bowed.

Crash! What was that? We opened our eyes to see splinters of glass in front of us on the brick floor and the electric light bulb above our heads, missing.

"Well, it looks like the devil wanted a part in this service," commented the pastor. It was a service dedicated to the theme of holiness. Had the globe exploded by itself, or had some fellow from the street aimed at the preacher and hit the globe? Perhaps we never shall know.

Various members of our group fell into reminiscences. The pastor spoke of one time when a quick ducking of his head below the pulpit saved him from a big rock thrown through the open window at him. The brother who was leading in prayer said he saw once in Salama, Missionary Franklin protected from a would-be assailant, who with a drawn knife, slashed the window curtain a few feet away from where the preacher stood. I thought of the attempt made to burn down the thatched house where my husband and I were having a service one night in a mountain village, and God put out the fire by sending a good shower of rain at that moment; also, of another time in another place when a large rock was thrown on the tile roof to disturb our service, fell through and came down at our feet.

Brother Birchard spoke up and said, "Today, I'm glad it was the light globe and not my head that was splintered!" He was the preacher of the hour, and was directly in line with that light globe and the window. While we listened to his sermon on "Holiness" that followed, we were all praising God for His protective care.—MRS. R. C. INGRAM, Missionary in Salama, Guat., C. A.

## The Koreans' Idea of Tithing

At an annual convention (of the Korean O. M. S. Korean Church) in a missionary meeting, we have seen them (the Korean Christians) empty their pockets and their pocketbooks, take off their shoes and coats, and put them in the offering!

Others gave their watches, eighteen of them, some their spectacles, and some gave silver hairpins, and wedding rings; then, when they had nothing more to give many went to their homes and brought their best clothing and bed clothing; gave all this, and then wept because they had no more to give!

These were poor Koreans giving out of poverty! Do we know what sacrifice means?"—*Selected.*

(Editor's Note: Now, dear reader, get out your Bible and read these passages: II Cor. 8:1-5; 9:6-8; Prov. 11:25 and I Cor. 6:19; Matt. 10:8b.)—E. L. KILBOURNE, in *Guide to Holiness.*

## A Chinese Banker's Salvation

Around the first of August, 1941, I was traveling by train from Peking, North China, to Shanghai where I expected to (and did) board the "President Coolidge" en route for America. One of the Chinese gentlemen in my train compartment was a fine and well educated Chinese banker. He had received training in England and was returning to his home in Shanghai after a business trip to Tientsin, North China.

It was in a hotel at Nanking where we had to stay overnight before making the last run to Shanghai the following morning, that Mr. Wang, the banker, began to get under conviction for sin and feel a desire to become a follower of Christ. He and I were roommates in the hotel, and our acquaintance with each other had been cemented and enriched during the hours of travel on the train, and then, a trip which we took together out to the beautiful tomb of Sun Yat Sen (the founder of the Chinese Republic) which lay outside the walls of the city of Nanking.

We had made ready for retiring and Mr. Wang had already gotten into bed. I sat down in an easy chair to read my Bible for a few moments, and then knelt beside my bed in prayer. Just a few minutes after I had gotten into bed myself, Mr. Wang spoke up and said, "Mr. Rice, how does a man become a Christian?" It was a question which I had planned to answer for him whether he had asked it or not, but he "beat me to the trigger." And then I had the joy of telling him, in simple yet complete terms, just what was involved—and then I said, "Mr. Wang, wouldn't you like to accept the Lord Jesus Christ as your Saviour from sin just now?" He replied, "Yes, I would." I said, "We can just sit up here on the edge of our beds, bow our heads and pray." Mr. Wang sat up, but said, "Don't you think we had ought to get dressed before we pray?" I answered, "No, Mr. Wang, not necessarily—the Lord will hear us just as we are."

And then I had the supreme joy of leading Mr. Wang, the banker, to a saving knowledge of the Lord Jesus Christ! How simple

was his first question—and yet how important. What if I had not been ready to answer him? But praise God, I did know how for I knew Christ was MY Saviour and His Word was hidden in my heart—that I might lead someone else to Him (I Peter 3:15). Mr. Wang was saved from his sin—and Banker Wang had found at last the True Bank in which to invest his most important possession—his immortal soul!—ROLLAND R. RICE, *Editor Guide to Holiness*.

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A Chinese business man of Fenghwa, Chekiang, when examined for baptism, said, "I've studied all China's religions and found they did not satisfy. Then I heard the gospel, and read the Bible. These 'religions' were as small lamps that flicker and go out—but now I've found the Sun."—SELECTED.

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### The Kind of a Preacher Who Would Make a Good Missionary

1. A man of prayer.
2. A young man under thirty-five years of age.
3. A man who is a college graduate.
4. A married man with a small family.
5. A man who loves books.
6. A man who adjusts easily to circumstances.
7. A man of good health.
8. A man whom people like.
9. A man of compassion.
10. A good financier.—MARY E. ANDERSON, *Missionary on furlough from India*.

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One of the young Chinese girls who was saved and regularly attended the Chapel services was Hoh A-ying. She had been under Christian influence for some time before she accepted Christ as her Saviour; but when she did, there was nothing half-hearted about her repentance and conversion. She meant business. Her parents had betrothed her to a heathen. Because she

had accepted Christ and attended a Christian church, her mother and elder sister attacked her in the street and beat her unmercifully. They followed the girl to her place of employment, meanwhile subjecting her to innumerable verbal insults, emphasizing their angry remarks by raining blow after blow on A-ying's defenseless head and shoulders. They entered the servant's quarters, squatted down in the hallway until long after midnight, cursing and exhorting her to recant and deny her Saviour. Finally they left, only to appear early the following morning reinforced with additional members of the family. As a last resort they brought the man to whom she was betrothed. They pleaded, threatened, abused, and beat her. For days the offensive continued, but the answer was always the same:

"Mother, I cannot marry this man. It will mean that I will have to bow down to the ancestral tablets of his forefathers, burn incense, and present offerings to the spirit of his grandfather. We'll have an idol shelf in our home with its graven images. It will be expected that I go to the temple and pay homage to the idols. I love the Lord Jesus Christ and simply cannot worship false gods."

Finally her family disowned her; and in order that they would not attempt to murder her, she changed her place of employment. But would she recant and go back on the Lord Jesus Christ? Never! He had saved her with His precious blood, and she determined to stand true whatever the cost might be—disowned by her family; cast off like an unwanted garment; a girl at whom heathen would point their fingers as one without family or ancestors, or without anyone who would worship her spirit when she died! But what does the Word of God promise us? "When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies."—REV. JOHN BECHTEL, in *The Alliance Weekly*.

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## What Is Faith?

Faith is the eye by which we look to Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye.

Faith is the hand with which we lay hold of Jesus. A trembling hand is still a hand. And he is a believer whose heart within him trembles when he touches the hem of the Saviour's garment, that he may be healed.

Faith is the tongue by which we taste how good the Lord is. A feverish tongue is nevertheless a tongue. And even then we may believe, when we are without the smallest portion of comfort; for our faith is founded not upon feelings but upon the promises of God.

Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.—GEORGE MUELLER.

# BOOK REVIEWS . . . . .

THE GOSPEL OF THE GRACE OF GOD, by J. Clyde Turner. Broadman Press, \$1.00.

"The Gospel of the Grace of God" by J. Clyde Turner, Baptist minister of Greensboro, North Carolina, is a book of thirteen sermons well-written, but pre-eminently rich in the things of God. The author is truly a man of God, and this writing is born of years of experience with God, and in the work of the ministry. God's grace is truly magnified. You feel the spirit of the author, but see his Christ.

One of the outstanding features of the book is the abundance of illustrations well-chosen from a wide acquaintanceship in the field of literature, and some thirty-seven years of pastoral experience. The book is worth many times its price for this contribution alone.

The author's point of view is definitely Calvinistic, and one must cover the material guardedly, but this in no way detracts from the deep tone of spirituality that permeates the writing. I would recommend the book not for ready-made sermons, but for refreshing and inspiration. You will go far to equal this volume in solid gospel content.

The titles of the thirteen sermons are as follows: The Gospel of the Grace of God, The Gospel of the Riches of Grace, The Gospel of Saving Grace, The Gospel of Abounding Grace, The Gospel of Transforming Grace, The Gospel of Sustaining Grace, The Gospel of Preventive Grace, The Gospel of Providential Grace, The Gospel of the Throne of Grace, The Gospel of Enabling Grace, The Gospel of Sacrificial Grace, The Gospel of Glorifying Grace and Making Void the Grace of God.—HENRY H. REEVES.

THIS FREEDOM—WHENCE? by J. Wesley Bready. American Tract Society, \$1.50.

What are the spiritual meanings of history; or does history have any spiritual significance? What effect does the dynamic power of the gospel have upon those larger movements which mark the progress or retrogression of humanity; or is the gospel limited to individual salvation?

If one would look for a convincing proof that the God of the Christian religion is the God of history and that the gospel of Christ is the solution for humanity's ills, if given honest opportunity, he would find the strongest kind of supporting evidence in this book. Dr. Bready has condensed and revised a former book published in England for English readers, "England Before and After Wesley," and has given it an American slant in this book. The author has com-

bined great care for historical accuracy and perspective with a keen sense of spiritual values in his story of the Great Evangelical Revival in England under the Wesleys. He has pictured with convincing clarity the impact of a great spiritual experience and a great religious movement upon the two hundred years of history since that time. He has shown that the motive power of those great humanitarian and social advances which have characterized the past two centuries has sprung largely from the spiritual impetus released by the transforming experience of God which Wesley and others of his day shared with the common people. It would seem that the roots of democracy itself lie deep in the soil of the Christian religion and are released in human lives by spiritual revival.

If one wants to sense the cosmic sweep and depth of a great work of God in history, if he cares to be lifted out of a narrow groove of thought habit in measuring the effects of spiritual revival, he should read "This Freedom—Whence?"—ROY E. SWIM.

TARRY YE, by Bishop Charles V. Fairbairn of the Free Methodist Church. Light and Life Press, 50c.

As the title suggests, this book is a treatise on the baptism with the Holy Spirit. Bishop Fairbairn's religious experience and many years in the ministry qualify him to produce such a work. Like many others who began their ministry in circles unfriendly to holiness, the author's entrance into Canaan involved his exit from his pulpit. However, as is often the case, Satan overreached himself and the good man was thrust forth to a wider usefulness.

The experience of sanctification set forth in this book is no mere theological concept or static profession. The abiding presence of the Holy Spirit creates an experience filled with grace and blessing, which is sure to make the recipient a soul winner. The gifts and manifestations of the Spirit are properly appreciated; but the Holy Spirit himself is exalted above all; and timely admonition is given against attempts to imitate His work and operation.

The author insists that disobedience to the positive commands of Scripture, which urge the Christian to be filled with the Spirit, is as real a sin as disobedience to the negative commands, which forbid evil practices. The sanctified Christian is warned of the danger in resting "on the supposed security of that single, historical epoch," while failing to employ the means of grace

necessary to maintain the anointing of the Spirit. He says, "The maintenance of that holy state is conditioned upon the continued indwelling of the Holy Spirit who created it. And the continued abiding of the Spirit is conditioned upon the maintenance of the conditions upon which He was received."

The book is doctrinally sound and homiletically correct, but it is no dry theological dissertation. It is written in a style that the student will appreciate and the average reader can comprehend. It contains preaching material for the minister, soul food for the layman, and help for everyone.—P. P. BELEW.

THE TRUE SPIRIT OF WORSHIP, by George Evans. The Bible Institute Colportage Association, \$1.00.

Part one of this book describes the principles of spiritual worship and shows how they are derived from biblical sources, while the second part reviews the use and disuse of those principles in the history of the Christian Church. The aim of the book, to improve worship so that it shall become both more effective and more acceptable, amply justifies its being written.

The main thesis is that the center of all acceptable worship is Jesus Christ exalted to the place of sole mediator between God and man. God desires from men the kind of worship in which His Son is honored. Since human destiny depends so fundamentally upon acceptable worship, the knowledge and practice of its principles are important to all.

Briefly stated, the principles of acceptable or spiritual worship as the author sees them are as follows: Worship is strictly a soul exercise, an activity of the inner life of man. Humility, trustfulness, repentance, and forgiveness from God are necessary for the worshiper—he must be attuned to the divine will. Worship should be offered

through Christ, the Mediator, without the intrusion of any object of sense or other unscriptural adjuncts.

Spiritual worship or worship in truth is the antithesis of sensuous worship. Man's moral nature, the author thinks, rather than his intellectual nature, is the basis of spiritual worship. When God and man commune most simply and directly, then worship is most spiritual. The external manipulation of images, pictures, candles, or other physical representations, and the participation in elaborate ceremonies are hindrances to worship in spirit and in truth. Although sin is the chief barrier which prevents worship, the use of sense objects adulterates the purity of devotion. Even the forms of beauty which have been regarded most highly, such as music, painting, sculpture and architecture, which long have been supposed to add to the devotional feeling of worshipers, tend, according to the author, to supplant true worship and to become merely objects of esthetic appreciation. One may become ecstatic over beauty without worshipping at all. However, the author does not condemn the use of art when its limitations and appropriate purposes are kept clearly in mind.

The author subjects two forms of visible symbols, the cross and candles, to a critical analysis in chapter eleven and the appendix, respectively. Besides these, he devotes a chapter to "Symbolism in Worship" in which he demonstrates that although some sacred symbols were divinely instituted, the tendency of all is to become substitutes for the only legitimate object of man's worship.

The book is rich in biblical references and contains some interesting historical material on the use of symbols and images in early Christian worship. Chapter ten on "Joyous and Other Worship" will be enjoyed by Nazarene ministers because it gives a fresh treatment of numerous ideas and doctrines that have been widely held among Nazarenes.—DELBERT R. GISH.



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