

The

PREACHER'S

Magazine

March-April
1944

The Preacher's Magazine

Volume 19
Number 2
March-April, 1944

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Published bimonthly by the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri, maintained by and in the interest of the Church of the Nazarene. Subscription price: \$1.00 a year. Entered as second class matter at the post office at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925. Address all contributions to The Preacher's Magazine, 2923 Troost Avenue, Box 527, Kansas City 10, Missouri.

Managing Editor's MESSAGE

ARE we gospel preachers? I heard an evangelist preach on hell recently. He engaged in some self-flattery before he launched on his discourse, telling the people that he was one of the very few preachers today who still preached on hell, intimating that the congregation should feel honored that they were fortunate enough to have one of those few to be their evangelist. For nearly an hour he told of the horrors of hell, and in the main his message was based on scripture. Not once in his talk did he tell of Jesus the Saviour, not once did he state that God has provided salvation for the sinner and deliverance from sinning here and from hell hereafter, not once did he offer the hope of eternal life. He preached on hell, but did he preach the gospel?

If the gospel is "the good news of salvation" and it is, then this evangelist did not have one sentence of gospel in his hour of talking. It was a talk on hell and not one sentence of a gospel message. I have heard discourses on prohibition, on dress, on a series of negations of the Christian religion, on modernism, on the movies, on holding to the "old lines" and at times the preachers have prided themselves on being one of the few preachers bold enough to deal with such subjects, yet they have not given in their talks or lectures one particle of a gospel message.

Brethren, we are called "to preach the gospel to every creature." Does that mean that we should not preach on the themes mentioned? By no means! But it does mean that when we preach on them we should make a large place in the message for the gospel of Christ, the "good news" of what Christ can do to save people from sin and hell.

D. SHELBY CORLETT,

Managing Editor.

The Preacher's Magazine

The Demand for Clear Thinking

J. B. Chapman, Editor

The old idea of "The College of Liberal Arts" was to give the student some familiarity with the principal fields of human knowledge, without professing to make an expert of him in any field whatever. Upon this foundation of liberal education, he was expected to build his professional course, whether it were law, medicine, the ministry or some other of the "learned professions." At the close of the college training it was said that the student really did not know anything except it be how to find out what he desired to know.

It appears now that early specialization has gained the ascendancy in the field of education, and more and more it is being said that education should be governed by its purpose, and that largely that purpose should be practical. This seems to mean that making a living and getting along in the world should be the dominant motives. "Education for education's sake" is condemned as a relic of the Middle Ages and "knowing that you may do" is moulded into the form of a motto.

There doubtless was much that was impractical in the old way, and the new way has its points of advantage. But it is seldom that any change in human affairs is all gain and no loss, and I am confident this is true of the matter in hand.

But it is not my thought to discuss education in general or even to hazard a theory about the education of preachers. But if we are to follow the modern trend, we must acknowledge that the substitution of courses in religious education and church administration for logic, systematic theology and philosophy, as was the recent custom in seminaries, is intimation that the preacher's work is pretty largely just a shallow aggregation of "do, do, do." And against such an interpretation of the preacher's task I think we should all raise an inward protest.

Some years ago when in the vicinity of a well-known seminary, I was surprised to hear that their enrollment was so small. I asked the reason, and was told that the school was not very successful in training men who turned out to be good preachers. The graduates, they said, very largely be-

came teachers, and lent their influence to direct students to the places where they taught, rather than to the school where they were trained. And this is just the result, I think, that should be expected under the circumstances.

Theological and philosophical terminology changes with the passing years. But the concepts described by the passing vocabulary remain, and no amount of ignoring of differentiations will atone for foggy thinking on the part of men and women whose chief instrument is truth.

Just the other day a public speaker rejoiced that the day of heated controversy among the leaders of church groups has passed. But as I thought of the matter I felt bound to accredit much of the silence to a loss of interest, rather than to any intelligent approach to agreement. The old timers did debate many things that were unimportant. But they were earnest in their efforts to comprehend the things they preached, and they never would have been content to talk in such generalities that those who did not agree with them would not know what they said.

But it will do no good for me to grieve over days that are past. This is our day, and we must live and preach the gospel in it. It should therefore be said, as a point at which to begin, that clear thinking is as much demanded by the minds of men now as in the past. The crowds today may not be willing to listen for an hour and a half to belabored arguments, as they did in the days of Finney and Spurgeon, but they still must be made to understand, if they are to be benefited. Ranting and repetition may answer for the stock in trade with the fortunate few, but even their success depends upon the clarity of the thinking and speaking of their coadjutors.

The old time schoolmaster may have been a little rigid when he held unbendingly to the principle, "If you know it you can tell it," but at least he laid the emphasis in the right place. Loose thinking is so easy that it becomes a snare. Careless speaking is so convenient that many will not go to the trouble to be accurate. And, what is worse, much of the careless speak-

ing is just the expression of clouded thinking. We are all helped in the endeavor to tell things by the fact that we know them quite well, when such a fact exists.

The present-day preacher has so much activity that he must fight against the tendency to become shallow. I do not speak alone as an observer. I speak largely from experience. I have been an excessive preacher for more than forty years. Today I feel that I would rather preach less and preach better. But I have been fortunate beyond many in that I have had long periods when activities other than preaching and preparing to preach were not required of me. But I habitually set myself to the task of "thinking through" in advance whatever I am going to offer to others. I demand strict honesty of myself. If I have an inkling that I do not understand my subject, I force myself to postpone its presentation to others until I can become clear myself.

Perhaps we all have had the experience of listening to a preacher who made his case so convincing that we went away saying, "He certainly is a simple preacher." And then, as we thought back over the matter, we discovered that what made him appear simple was his clarity. One can see the bottom of a deep pool, if the water is sufficiently clear. Then we have heard a preacher who was said to be "deep." And we were inclined to agree with those who dubbed him thus—principally because we could not understand what he was saying, and we imagined it must be deep, but perhaps it was only muddy.

Now our vehicle for promoting the gospel continues to be doctrine—just as it has been from the beginning. And doctrine simply means truth or theory constructed into orderly form. To be "a doctrinal preacher," in the true sense, simply means to be a preacher whose propositions are based upon dependable evidence and are consistent among themselves. But such preaching demands clear, sound thinking. It requires a vocabulary, yes, but thoughts are more fundamental than words.

I think it was Phillips Brooks who went away to boarding school. The first day in the mathematics class he was sent to the blackboard to write out a demonstration of a certain proposition. But at a certain point, the teacher exclaimed, "You are wrong there." The new student gave up and sat down. A second student had about the same experience. But when the third came along to the place where the others

had stopped because of the teacher's comment, he went right on with his demonstration. At the finish, the teacher said, "That's fine, and quite correct." Then the others raised the cry, "Why, that is just what we were doing, and what we were going to do." The teacher said quietly, "Well, you must be so sure you are right that you will not stop for criticism." And Brooks learned a lesson that day that he never forgot. "Be sure you are right and then go ahead."

We should be thankful for our human teachers. But we should follow Benjamin Franklin's advice to "rule your own kingdom of mind, and call no man your master." By this I mean we should insist on thinking things through for ourselves. We should "know and know that we know." We should "think until we think," just as we should "pray until we pray."



Correspondence

With a Beginning Preacher

DEAR EDITOR:

I have been in the army now for about eighteen months. All the time my love for God and for His Word has increased, so that now I spend all the time I can spare studying the Bible and good books and papers. Now I feel that God has called me to preach. I have asked my church for a local preacher's license, and I hope to take up some of the Course of Study even while I am yet in the service.

What do you suggest to a beginner about themes for preaching? I chose a theme a while back and did what I could to develop it. But my success was not much. All I had to say, including a story for illustration, was finished in about ten minutes. How long ought a beginner to preach? I do not have many opportunities to get particular advice, and will appreciate any thing you can do to help me.

Yours in His service,

A—— S——.

DEAR BROTHER:

I was very glad to get your letter and since your question is one that is of interest to beginners in general, I am answering through *THE PREACHER'S MAGA-*

ZINE in the hope that the suggestions may help others, as well as yourself.

Early Methodist preachers were for the most part men without schools, especially seminary advantages. Even their leaders and advisors spoke more from experience than from theory. But there was one thing that these leaders and advisors urged without letup, and that was, "Choose big themes." They said a good text and a well-chosen theme constitute a good portion of preaching. They advised even beginners to preach on such themes as "The Atonement," "The Judgment," "Sin and Salvation," "Probation," and "Holiness." The results of those days are convincing—the advice was good. So I just repeat that advice—preach on great themes. Choose good texts. Be direct.

I have often listened to a preacher when it seemed to me he was making an effort which his subject did not warrant. His theme was of a type and nature that it really did not matter whether people understood it or not. And I have listened sometimes when I was compelled to admit to myself that I could think of many texts that would have been more apt than the one the preacher took, and I could not help wondering why he would select one that had such indirect reference to his theme. Yes, a good text and a big theme go a long way toward making a useful sermon.

About the time element: I have read that Adam Clarke, even when he was a famous scholar, sometimes preached but ten minutes. His explanation was that he felt he should use the text and the theme, and that he could say all he knew that was vital on the subject in ten minutes, and did not think it wise to take a new text and announce a new theme, so he just quit. This was not his constant practice—sometimes he was a long preacher. But his reasons for the short sermon, I think, were good. Ten minutes is pretty short, but I believe it is better to preach ten minutes than to repeat and become monotonous. I do not believe I would worry about this matter. Choose your texts and theses as wisely as you can. Prepare your heart as fully as you can. Arrange your material as orderly as you can. Then fire away. And try to finish on an upward emphasis. Do not "run down and quit." Quitting is not concluding. I believe you should think what you are going to say during the first five minutes as fully as you can. It might be well to practically memorize this part of the sermon. Then have a definite idea

what you will say last. Your introduction and your conclusion are both supposed to be short in relation to the argument, but they are important for all that. If you can start well and finish well you will preach well. As time goes on and you find yourself more and more, you will learn "to think on your feet," and you will then not be troubled about having something to say, but will have to use discrimination in the attempt to say only the best of what you can think to say. Bud Robinson, you know, had a book which he called "A Pitcher of Cream." The title was suggested to him by an experience he had in a testimony meeting. A man stood up and talked until all were weary. In terms of the ranch, Bud said this man gave the people all the milk he could get from the cow. A little woman stood and said, "The Lord sweetly saves and sanctifies me, and I find victory and joy in His service." Bud thought this was just a pitcher of cream, as compared with the full milking which the long-winded man served. The thought led Bud to the idea of just taking the best of his own sermon material and giving it to the reading public under the title "A Pitcher of Cream."

But preaching, like most of the work of the world, is done mostly by people who are just learning how to do it. The trouble is that when a preacher learns how to preach he largely loses interest in preaching. Big preachers differ from others principally in the fact that they stayed green (and growing) longer. So do not imagine that you are going to arrive pretty soon. That is neither possible nor desirable.

Solomon asked to be neither so poor as to be unduly tempted to steal nor so rich as to be induced to forget God. And the age of preachers compares somewhat with that idea. It is scarcely worth while to listen to a preacher who has not lived long enough to become somewhat the product of the gospel which he preaches, and yet when a preacher comes to feel that he is somewhat mature and finished, it's too late to get much help from him. But it is his attitude toward the task, more than the counted years which determines the preacher's age.

I believe you will make it as a preacher, but I might as well tell you that the relative number of good preachers is no greater than the relative number of worthwhile workers in other callings. The trouble with preachers, as with men in

(Continued on page thirty-one)

Word Pictures from Ephesians

Olive M. Winchester

Made Alive

And you hath he quickened, who were dead in trespasses and sins (Ephesians 2: 1).

THE Scriptures are rich in the descriptive terms of the experience of grace. Referring to the first work there are those words which carry the idea of a new birth which themselves take more than one form of expression. Then there are the terms conveying the thought of a new creation. Moreover there are the more technical expressions such as justification and regeneration, and finally there are the words indicating resurrection life. Belonging to this last class is our word, quickened or translating according to the derivation from the Greek, made alive.

DEAD IN TRESPASSES AND SINS

Being made alive implies at once a previous death. This sets forth the magnitude of the work accomplished by Christ. In the preceding chapter the exaltation of Christ and of the believers through Christ is clearly depicted, and now the depth from which man has been raised is brought to our attention. He was dead, not simply morally disabled, but dead. This signifies that man had no power within himself to resuscitate himself from his state and condition. A dead person cannot in any way initiate action; he must be acted upon before he manifests life.

The nature of this action upon man has been a field for study and discussion. The position of the Calvinian teachers, which to this day finds its adherents among certain schools of thought, is that the grace of God acts without any co-operation on the part of man. Over against this theory in olden days stood that which is known as Pelagianism and this also is current today under a different name. The modernistic view of sin is most decidedly Pelagian, so the designation modernism is a misnomer, it is simply an old error revived. According to this viewpoint man is born in a state of moral equilibrium, and if he

Two directive forces and trends thus mark the sinful life of man, one that it conforms to the trend of this world and the second that it is dominated by the supreme power of evil. Surely this represents a dire state of death.

chooses he can do good; grace is only human enabling.

In between these two extremes, however, there is a third view which is synergistic in its nature, that is, it maintains that there is both the operation of divine grace and the activity of the human agent. Upon the man who lies dead in sin, in a state of spiritual death, there comes the empowering of the Holy Spirit whereby his enslaved volitional powers are loosed sufficiently so that he can exercise faith in Jesus Christ. This has been known as prevenient grace, the grace that goes before, that is, it precedes saving grace. How much should we rejoice in this form of grace which so often we forget! A part of this prevenient grace is the awakening of the soul to its lost condition, its spiritual dearth, the stirring of feelings of remorse for its transgressions and sins. When the soul becomes aroused, he often seeks to reform through his own strength, but soon discovers his helplessness, then if he follows on, he cries out for mercy and deliverance as did the Apostle Paul of old, "O wretched man that I am! who shall deliver me from the body of this death?" Thereupon comes in response an enabling power to exercise the faith function. Thus we have a synergism.

But before leaving this subject of death let us inquire a little further into its nature. We are told that man is dead in trespasses and sins. Here in this particular passage the words seem to be used synonymously, yet it would appear that there is an emphasis and comprehension intended in the words. Probably in this particular verse the reference is to the concrete acts of sin, but to conclude that

there is an exclusion of the thought of the sinful disposition would seem to be unjustifiable. First because every effect has a cause, and the presence of concrete acts of sin so emphatically expressed would indicate the necessity of a sufficient cause. Mere example and environment is not adequate to explain these results, yet some would say so. When a torrential stream pours its waters in a mighty cataract over a precipice, we conclude that there is a volume of water surging down from above. With the sin and evil that pours forth out of the heart of man, there can be no adequate cause assigned without the presupposition of a sinful disposition. Moreover this conclusion is maintained by the context for we read in verse three, "And were by nature children of wrath, even as others."

While we learn that the nature of this death is spiritual, a death in sin, we are given further light on the subject. The directive forces of this type of death are stated. First it is said of it that it is "In accordance with the course of this world," that it is related only to things of time and sense as compared with realities pertaining to the heavenly realm. It is dormant and dis severed from anything that has spiritual life. This, as with certain propositions that we have discussed previously, is not always held by thinkers in our time; they claim that there is a spark of divinity in every man which by Christian nurture can be brought to full fruition of spiritual life within. Such a theory is certainly not in harmony with our text which asserts absolute spiritual death with its relation to this world and not to another, namely, to the spiritual realm of righteousness and godliness.

But we are told further regarding the directive forces of this state of death. It is not only in accordance with the course of this world, but also in accordance with the ruler of the power of the air. First we will consider the import of the word, air. As one writer has said, the air is not merely the atmosphere, but "all that supra-terrestrial, but sub-celestial, region, which seems to be, if not the abode, yet the haunt of evil spirits." Yet another states, "As there is atmosphere round the physical globe, so air envelops this spiritual cosmos—an atmosphere in which it breathes and moves." Then following backward in the phrase we weigh the meaning of the word, power; this does not signify endowment creating within the being ability, but indi-

cates rule and government. Then concluding with the first word last we have the ruler who has power of control in a sphere which seems to be the abode of evil spirits. This cannot be any other than Satan himself; thus clearly implying a personality of evil operating in this universe. This some would gainsay, but it is specifically set forth in the Word of God.

Two directive forces and trends thus mark the sinful life of man, one that it conforms to the trend of this world and the second that it is dominated by the supreme power of evil. Surely this represents a dire state of death.

MADE ALIVE

While in such a state of hopelessness, there comes the word of hope, "You hath he quickened." The factors that led to this wonderful resurrecting power were the mercy and love of God. The context tells not only that God is merciful but that he is rich in mercy, and not only that he possesses love for man but that love is great; the added phrase, "wherewith he loved us," gives great emphasis to the expression of the divine love. Moreover the pronominal adjective, his, carries with it the thought that his love marks more distinctly that it is from Him alone and His attitude of love that this mercy proceeds.

This quickening takes place through a mystic and dynamic connection with Christ. This indicates that the relationship is not merely an objective one, though that is not absent, it is primarily an inner dynamic within the heart and life. The merely offering assent to divine truths and a recognition of the redeeming work of Christ leaves one practically in the position of the Old Testament believers; the New Testament gives us life within the heart and soul; it is the writing of the law on the heart, the putting of the spirit within. Thus the soul enters into a new realm of being and in consequence a new realm of activity.

Just here the apostle inserts a parenthetical phrase, "By grace ye are saved." As no doubt there were Jews among those who would read the epistle, this was a reminder that all their boasted works were of no avail, that salvation came as a free gift. Although man must needs exercise faith, yet salvation was a gift. But not to the Jews only was such a reminder necessary, there are some today who feel that some work will avail to save their soul, some observance of ritual, but this is of no

benefit without the saving grace within the heart.

Having received the quickening power of a new life, there is a corresponding realm of activity, "And hath made us to sit together in heavenly places." When dead in trespasses and sins, the individual moved "according to the course of this world," he knew not spiritual realities, he moved simply on the terrestrial plane. But when new life comes in the soul, he rises into the heavenlies. While from a physical aspect he still lives on the earth, yet his realm of motivation, his ultimate objectives in life all lie in the heavenlies. This lifts life out of not only the base and the sordid, but also the petty, trifling things that seem to be the consuming passion of so many hearts; this makes a soul truly great.

While in this life there is a rising to the loftier realms, yet for another world there is a glorious outlook. "In the coming ages" God will shew "the exceeding riches of his grace." The plural here indicates as says Abbott, "that the apostle viewed the future ages as involving stages of development in which the exceeding riches of God's grace will be more and more clearly manifested." Even in that other world we will not be able to comprehend with the first entrance into its fold, the mercy and the love of God manifested in his grace; there will be a continual expanding of the mind to comprehend more fully the height and depth and length and breadth of this super-abounding grace.

Thus being made alive has great extension in its working of grace; it takes the soul dead in trespasses and sins, moving among things of time and sense, lost in the mazes of this world's limited values, and stirs within this lifeless being thus spiritually dead a new life whereby he rises at once into another and higher realm and becomes active in another world, so to speak, with an entirely different concept of life's values. Moreover also he looks

with hope and expectation to a revelation of God's glory in fuller perfection when he shall pass from this terrestrial sphere to the celestial home above.



Questions for the Ministry

What are my highest motives and purposes?

Am I willing to render sacrificial service?

Am I humbly free from conceit?

Have I a real passion for souls—for Christ?

Am I now a worthy example for the ministry?

Am I truly conscientious in my preparation?

Is Christ my Pattern?

Am I willing to be a house-going pastor?

Have I honest convictions in the fundamentals—and the courage to voice them?

Will I truly represent Christ as the Son of God?

Do I believe the Bible is divinely inspired?

Have I meditations under guidance of the Holy Spirit?

Are my prayers a real outgoing of my soul to God?

Do I believe the gospel is for the whole world?

Is my will truly linked with God's will in all things?

Am I pleasing, refreshing, life-giving, in my address?

Am I now daily correcting my selfish faults?

Am I influencing others to a better and holier life?

Which predominates in my life—love of Christ, or love of self?

Where do I place chief dependence—on Christ-made or man-made programs?—DR.

LEANDER M. ZIMMERMAN.



Minute Meditations in Isaiah

"If ye will not believe, surely ye shall not be established" (Isa. 7:9). "Do ye not believe?" It is because ye are not stable" (Isa. 7: 9, R.V.). We do not stand for God because we fail to exercise and develop our faith. We neglect prayer and the Word. Having failed to develop along spiritual lines, we become an easy prey to doubt and instability. God will not sustain our doubts. He will honor faith though it be weak.—SELECTED.

● *Passion Week and Easter challenge the preacher to a deeper understanding of the meaning of the death and resurrection of Jesus*
The author stresses some essential facts of these events . . .

The Three Great Facts

Peter Wiseman

Christ died for our sins . . . he was buried, . . . he rose again the third day according to the Scriptures (1 Cor. 15: 3, 4).

WE are led to remember again, and I trust anew, the greatest death in human history. We are led first of all to the fact of suffering, the suffering of the Christ for the human race. Under the shadow of the cross, Jesus said, "Now is my soul troubled" in the Garden of Gethsemane, He said, "My soul is exceeding sorrowful, even unto death." His sufferings were spiritual rather than physical even though the physical was terrible. It was a suffering of soul, even unto death. The burden was so great that every pore in His weakened body—that body which had not been weakened in any way by sin or disease—became an open wound through which came sweat as it were great drops of blood falling down to the ground.

It was sorrow even unto death, and that sorrow was chiefly for others. Throughout the terrible ordeal on the cross His concern was for others. First, a prayer for His enemies, "Father, forgive them; for they know not what they do"; then consideration for His mother. To her, He said, "Woman, behold thy son," and to John, "Behold thy mother!" and from that hour John looked after the mother of Jesus. Then consideration for the dying penitent, the thief, to whom He gave the promise of Paradise that day, "Today shalt thou be with me in paradise." After extended darkness came over the land, Christ broke the stillness by the cry, "My God, my God, why hast thou forsaken me?" then, "I thirst," and "It is finished," and "Father, into thy hands I commend my spirit." How awful sin must be in its final issue when it caused such infinite anguish to Christ when He tasted death for every man.

In the cross of Christ is infinite merit, the dynamic of efficacy. There were many

crosses, and many crucifixions; at the time of Christ's death, and at the same place, there were two other crosses, but the center cross is different. It is "The Cross"; the Person on it is a unique Person, the Christ; "the death of the cross" is outstanding. Upon crosses have hung criminals, the worst that sin could produce; upon the cross came Christ, the best that Heaven could produce; and the whole significance of the cross was changed, from an instrument of death, Rome's substitute for the Jewish method of stoning, to an instrument of redemption, even the redemption of the whole human race.

The death of Christ was not that of a martyr, much less a criminal. "Was Paul crucified for you?" Christ's death was that of the Sinless One, the God-man who in His own body bore our sin on the tree. On the cross He accomplished human redemption, and from the cross, uttermost salvation is offered to all, even to the lowest. Consider the Person of the cross, and the merit of the sacrifice is beyond dispute. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

In the cross is infinite power, the dynamic of power; power of crucifixion, power of death, and the power of life. The cross is called "the accursed tree," for upon it He died; yet it is the tree of life, for upon its sacrificial Victor we live. In the cross there is power to break the power of cancelled sin and to set the prisoner free, cleansing power, and overcoming power.

In the cross is infinite love, the dynamic love. "To measure the heart of the Infinite," says one, "we must get the dimensions of the cross." The cross is a proof and illustration of the love of Christ. "O love that will not let me go."

In the cross is our only hope, the dynamic of hope. It condemns the wisdom

of the world, Greek philosophy; the dead ritualism of mere religionists, a stumbling-block to the Jews; mere culture on the one hand, and cold works on the other. If man could be saved by culture, why did Christ die? Why did He not become a mere Galilean teacher, erect an institution of learning, become its founder and president and leave to the world a code of ethics, as Confucius and similar characters did? If, on the other hand, men could be saved by works, why did not Christ encourage this class? "If I yet preach circumcision," says Paul, "why do I yet suffer persecution? Then is the offence of the cross ceased." The cross condemns every other way of redemption.

The cross is the instrument of salvation. "They shall look upon him whom they have pierced." The Rev. John Newton put it beautifully in the old hymn:

*I saw one hanging on a tree
In agony and blood
Who fixed His languid eyes on me
As near the cross I stood.*

*Sure never till my latest breath
Can I forget that look;
It seemed to charge me with His death
Though not a word He spoke.*

*My conscience felt and owned the guilt
And plunged me in despair;
I saw my sins His blood had spilt,
And helped to nail Him there.*

*Alas, I knew not what I did,
But now my tears were vain;
Where should my trembling soul be hid?
For I the Lord have slain.*

*A second look He gave, which said,
"I freely all forgive,
This blood is for thy ransom paid;
I died that thou mayest live."*

THE UNPARALLELED DARKNESS

The death of Jesus Christ brought great wonderment and gloom. In Luke 24: 21, it is recorded, "We trusted that it had been he which should have redeemed Israel: and beside all this, today is the third day since these things were done." "We trusted" and we hoped, but our trust has failed and our hope has been dashed to pieces! The one in whom we trusted, the one in whom we hoped, is dead. We thought He would have redeemed Israel, but He is dead. A dead leader, a dead redeemer, and a lost cause. A dark day in-

deed! There could be no darker day. It was the *greatest blackout in human history*. The tragedy of Calvary terminating in a dead Christianity. Gloom all around! The few followers who had placed their faith and confidence in this leader were caught in the gloom; the hope of Israel gone.

The death of Christ came at a time of great world need, dire need. It was surely in a state of blackout. Human life meant very little; slavery was practiced; there was no proper conception of womanhood and no protection for little children. The three great world powers at the time of Christ's birth and life upon earth were arrayed against Him. The Greeks boasted of their philosophy and culture. They laughed at the idea of world redemption by blood. The cross to them was foolishness. The Romans boasted of their militarism and power; with them, might was right. The cross to them was weakness. The Jews boasted of their religion; to them the cross of Christianity was a stumbling block. With their religious externalism, their traditionalism, and conception of a material kingdom and a great political redeemer and leader, they could have no room for the Christ. Hence the death of this so-called impostor gave these great representative powers a relief. Such was the conditions confronting the Christ. He lived under a dictator; He lived in the midst of caste and untouchables, hatred and cruelty. The Sinless in the midst of sin—sin of every color and degree; the Just among the unjust. There never was a day when there was so much at stake.

The leader dead! The cause lost! The hope of Israel in the tomb! Did you ever ask yourself the question, What was in that tomb, that tomb where the dead Lord was laid? Without the resurrection of the Christ, faith would be vain, the sin problem unsolved; there would be no resurrection of the human body, for He is the first fruits of them that slept. There could be no future hope. There could be no Christianity, for Christianity could not have survived a month with a dead Christ.

Death with all its gloom! It is dark indeed when there is no glimmer of hope. "We trusted. . . . Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as

the women had said: but him they saw not." There was an unknown Traveler who appeared in their company; He sought to encourage the discouraged, "He expounded unto them in all the Scriptures the things concerning himself." What a fellow traveler—although unknown to them—and what a scriptural message! This friendly Companion sought to encourage the discouraged; this friendly Companion interested in humanity's deepest need!

He opened up the Scriptures. He caused their hearts to burn within them. It was not merely a heart warming, it was a heart burning. They were encouraged in the midst of gloom. Yea, was it the dead Christ in the world's greatest blackout as an unknown Traveler, seeking to encourage the discouraged, seeking to help the helpless, endeavoring to carry on! Can that be so today? Was the world's Redeemer alive and they did not know it? In their helplessness and despair there was a faint glimmer of hope. Certain ones at the tomb reported that He was not there, that He was risen. Could that be so? Can it be so? Could He who stooped to the manger and became man without the aid of man, He who was evidently born of a virgin and lived a virgin life, never committed a sin, never did a wrong, never needed to offer an apology, never needed to ask forgiveness, not even of God, the Father, the Holiest among the mighty, and the Mightiest among the holy; could He who emptied Himself of the glory which He had with the Father before the world was and became poor that we might be rich; could He who healed the sick, cleansed the lepers, gave sight to the blind, caused the lame to walk, the deaf to hear, forgave sins, filled the world with kind looks; could He who by His word, "Peace, be still," calmed the turbulent sea of Galilee, He who by the little permissive word, "Go" relieved a poor, helpless man of a legion of demons and left him completely whole; could He who in the chamber of death where a little girl of thirteen years lay in its embrace, say, "Little darling, come forth," and she came forth; could He who showed supremacy over nature, disease, demons, sin and death, He who by raising the dead and by dying Himself conquer death; could this glorious, victorious Jesus Christ, the Redeemer and Saviour of the world, could He conquer His own tomb and rise again? Could the Christ of such triumphs in the days of His flesh now turn the tragedy of Calvary into the triumphs

of the resurrection? Could the Christ who in the days of His flesh conquered all powers arrayed against Him now turn the blackest of Saturday's blackouts into the brightness of a blessed Easter Sunday?

THE UNCOMPARABLE DEFEAT OF DEATH AND THE DEVIL

He is not here, but is risen (Luke 24: 6). There are many theories of the resurrection of Christ, the theory of theft and falsehood, the theory that Christ never died, that after a short lapse of consciousness He revived and lived long enough to be seen of some; the vision theory, the dream theory, and other similar theories. Time forbids our discussion of these theories. We launch at once into the glorious fact of the resurrection of Christ.

Blackstone, one of the world's greatest legal authorities, says that the resurrection of Jesus Christ is the best established fact of history. That is saying something worth while. One of the needs of the hour is a little more common honesty when facing great facts of history and Scripture.

"Fact!" "Jesus cried out with a loud voice, and gave up the ghost." "When they came to Jesus and saw that he was dead already, they brake not his legs. He was buried. The tomb was guarded and sealed." (Matt. 27: 65, 66), "guarded to keep the disciples honest, and sealed to keep the guard honest" (Binney). The three great positive essentials of the Gospel are: "Christ died for our sins." "He was buried, and rose again the third day." That record is plain. "The resurrection of Christ," says one, "is the cornerstone of Christian doctrine. It is also the Gibraltar of Christian Evidence, and the Waterloo of infidelity and rationalism."

THE PROOFS OF THE RESURRECTION OF JESUS CHRIST ARE MANY

Nature today proclaims a resurrection. In winter all is dead. The music of the birds ceases, no hum of insect is heard from the earth; all is silent. But how different when spring dawns. Life appears everywhere in place of death; a resurrection of nature. "Except a corn of wheat fall into the ground and die," He said, "it abideth alone: but if it die, it bringeth forth much fruit." Death precedes life, life and fruit follow death.

The empty tomb says, "He is not here, He is risen." He is alive!

The napkin speaks. The napkin from the head of the dead body is placed carefully "in a place by itself" (John 20: 7). Rogues and robbers would not take time to do

this. But the Prince of Life had no need to fear; no need to hurry. "I have power," He said when speaking of His life, "I have power to lay it down, and I have power to take it again." What are stones and Roman soldiers to Jesus Christ, who rolled the stone away? Who placed the napkin? Let the enemies of this glorious truth of the resurrection of Jesus Christ answer.

The Christian Sabbath is proof; for it dates back to that glorious event, and commemorates it.

"It was great to speak a word from naught; but greater to redeem.

The Christian Sabbath says, 'Christ is risen indeed!'"

The existence of Christianity is also a proof of a risen Lord. The religion of Christ could not have lived a month without a living Christ. Christianity then, proclaims the fact of the resurrection of Jesus Christ.

It is recorded that the fact of the resurrection of Jesus Christ had such a profound impression on the early followers of Christ that their usual daily greeting was, "The Lord is risen indeed," using it as we do our, "Good morning."

THE NECESSITY OF THE RESURRECTION OF JESUS CHRIST IS CLEARLY REVEALED IN THE NEW TESTAMENT

"If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that He raised Christ up from the dead; whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept."

In these passages of Scripture the Apostle Paul argues the necessity and importance of the resurrection of Jesus Christ. The whole redemptive plea would have utterly perished had Christ not risen from the dead; but, thank God, He did rise.

"Up from the grave He arose
With a mighty triumph over His foes."

THE BLESSINGS OF THE RESURRECTION OF JESUS ARE MANY

The resurrection is the foundation of our faith. "If Christ be not raised our faith is vain." This we have already seen.

The resurrection of Christ stands for our justification. "He died for our sins and rose for our justification." They go together in Scripture. We are justified by faith in the risen Christ.

The resurrection of Christ assures us of a Mediator in the presence of God. "He maketh intercession for the transgressor," also for His people, for it reads, "Now to appear in the presence of God for us." Christ as the great High Priest passed through the vail of His flesh, rose again, ascended and went into the presence of God for us. He appears there and pleads the merit of His own Blood. The innocent victim that stood at Pilate's bar, unjustly accused and unrighteously condemned is now the great all-skillful Pleader in the royal court above; not so much how He pleads as it is the fact that He does plead, and that for us. Praise the Lord. It may be that "in the internal communion of the Godhead the benevolent desires of each Divine Person are intuitively known to each, but are not expressed in prayer." I do not know, but I know He does.

The resurrection of Christ means our holiness! "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Death with Him means life with Him. The likeness of His death should mean the likeness of His resurrection life.

Christ appears in heaven as Jehovah Incarnate! He is known by the heavenly hosts as the one who was before the world. His Godhead is known. They know He came to earth to redeem man; now He is in heaven with the marks of humanity, with the same human body, but glorified, of course. His twofold nature connects Him alike with God and humanity. When Aaron appeared to minister before Jehovah, he bore the names of the twelve tribes. There were two sets; one over his heart, the seat of affection; the other over his shoulder, the emblem of power. The God-man has the two natures, divine and human. He has infinite love in His heart, and almighty power in His arm to save.

Christ appears in heaven as a sacrificial Victim! The Jewish high priest on the great day of atonement entered the holy place with blood, and made an atonement for himself, his household, and all the con-

gregation of Israel. Christ appears in the holy of holies as our great High Priest with a nature which was wounded as a sin offering. By these wounds He convinced His disciples that it was He Himself and not a ghost (John 20: 27). Those sacred scars—"those dear tokens of His passion"—speak.

The risen Christ in the presence of God says, "I have conquered, therefore forgive and sanctify." Glory to God!

*"Arise, my soul, arise;
Shake off thy guilty fears;
The bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on His hands.*

*"He ever lives above,
For me to intercede;
His all redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.*

*"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me;
'Forgive him, O forgive,' they cry,
'Nor let that ransomed sinner die.'*

*"The Father hears Him pray
His dear anointed One;
He cannot turn away
The presence of His Son;
His spirit answers to the blood,
And tells me I am born of God.*

*"My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."*

Christ appears in the presence of God today as the living, unchangeable Almighty Saviour! "Because he continueth ever and has an unchangeable priesthood, he is able to save to the uttermost all that come unto God by him." He is able, thank God. There is no other person who can save, if He cannot do it. But He can. "Able to save." "His name shall be called Jesus, for he shall save his people from their sins." Able to save them to the uttermost! "The word uttermost is composed of two Greek words, meaning all or the whole and complete. He is able to save all men, all nations, and that to completion; and He is

able to keep evermore what He thus saves; able to keep them through time, under all circumstances, in all places, and to all eternity. Hallelujah! That should make a person shout.

The resurrection of Christ today assures us of immortality! "Because I live, ye shall live also." "I shall meet you in the morning," was the farewell of the early Christians. How beautiful when falling asleep in Jesus to be able to say to Christians and loved ones, "I will meet you in the morning." Some years ago in the state of Michigan a child of great promise died. The little one, all beautiful, robed for the grave, was laid in the casket, and in its little hand was placed a bouquet of flowers—the central flower of which was an unopened bud of the rose of Sharon. On the morning for burial the casket lid was removed for the sorrowing weepers to take their farewell look at the peaceful dead; when, lo! that bud had become a rose in full bloom while grasped in the dead child's hand. The beautiful flower said, "Weep not for the spirit that is gone. It has already become a full bloomed rose in glory."

Hear this living Saviour: "I am he that liveth and was dead; and, behold, I am alive for evermore, amen; and have the keys of hades and of death." "Because I live ye shall live also." This is true victory!

It is reported "that at the close of the Battle of Waterloo, upon the issue of which hung the destinies of Europe, the English people were anxiously awaiting news of the result. Their only means of rapid communication was by means of a system of signal lights flashed across the English Channel. The fog became so dense that only a part of the message was made out. It read, "Wellington defeated." Gloom settled upon the English. But imagine their joy when the fog lifted and they received the whole message, "Wellington defeated the enemy." When Christ was crucified His disciples were so enshrouded by the fogs of doubt that they saw but one meaning to the sad event, "Christ defeated." All hope was gone, Christ was dead; but Easter morning brought the glorious fact of the risen Lord, and the message read, "Christ defeated the devil." How glorious! By dying, Christ conquered the grave; by ascending, Christ made possible our ascension, ever to heaven. Hallelujah! "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

- *The portrait of a preacher as Prophet, Evangelist, Shepherd, Bishop, Minister and Witness is here presented in the concluding article on*

Cameos of the Preacher

Herbert Lockyer

Part Two

7. A PROPHET

WHILE it is true that this common scripture designation originally meant a "seer," one that foretells future events, one who divines, it is yet used to describe one who is inspired to speak on God's behalf. Alexander Cruden's enlightening comment is, "The most usual way by which God communicated Himself to the Prophets was by inspiration, which consisted in illuminating the mind of the Prophet, and exciting his will to proclaim what the Lord dictated from within."

Old Testament prophets were both *fore-tellers* and *forth-tellers*. "As "foretellers," they were inspired to look down the corridor of time and predict the future. Thus, Micah envisages the time when war drums shall cease to beat, and swords will be beaten into ploughshares and spears into pruning hooks. Such a prophetic element is common to all the prophets. But these Hebrew sages were also "forth-tellers," and as such, delivered heart-searching and oftentimes thunderous messages for their own day and generation. As "foretellers" the Prophets ministered for ages to come—As "forth-tellers" they challenged their own age.

The New Testament recognizes the role of prophet. Old Testament prophets reached their climax in John the Baptist, who was more than a prophet. Jesus was proclaimed as a Prophet (John 6: 11). The Church at Antioch had prophets, as well as teachers (Acts 13: 1-3). Prophets are also among the ministry gifts of Christ to His Church (Eph. 4: 11).

Every preacher should be a prophet, that is, one who is in touch with God, with power and passion to declare a Spirit-imparted message. "A time-serving preacher is a coward, while the prophet is a hero for truth." God give us prophets! How sadly a bankrupt civilization needs them! As a preacher, are you true to God and His Word, daring to proclaim the whole

gospel? Whether men receive or reject your prophetic utterances, is not a question for you to trouble yourself about. Your responsibility as a preacher is plain. Get to know the will of God—be loyal to your convictions—dare to be true to the sacred trust your call to preach involves. If you suffer as a prophet, God will take care of you. No weapon formed against a faithful preacher shall prosper. As for results, God has promised the increase, and you must trust Him to give it.

8. AN EVANGELIST

Paul, the veteran preacher, is found exhorting a young preacher, as he commences his ministry, to do the work of an evangelist (II Tim. 4: 5). Preachers, as evangelists, are among the gifts of our ascended Lord to the church and to the world (Acts 21: 8; 1 Cor. 12: 9; Eph. 4: 11). The word "Gospel" is associated in the Greek with "evangelize" and is so used of the Baptist, (Luke 3: 18) and of Jesus, who went about "preaching and evangelizing the kingdom of God" (Luke 8: 1).

Who is an evangelist? Dr. A. T. Robertson answers, "A gospeler is one who knows the gospel of God, the good news of salvation, and tells it to the audience or to the individual, who knows how to win men for Christ. . . . It is a pity to see a preacher who can preach a great sermon and yet is unable to tell a soul how to trust Christ and be saved. The best type of preacher is the pastor-evangelist, who knows how to clinch the sermon with the personal application to the individual. The good fisherman lands his fish. He knows how to draw the net. . . . No preacher should be helpless with one who longs to see Jesus."

There would be less need for many professional evangelists with tricks of manner and method, and their eye on the money-bag, if only we had more pastor-evangelists. Evangelism, ever the first step in all Christian work and work of the Christian,

has been sadly wounded in the house of its friends.

As a preacher, do you find yourself swept along by Calvary's passion and compassion for the lost? With that mighty soul-winner of the early Church, can you say, "Woe is me, if I preach not the gospel"? How do you pronounce the doom of the godless? Is it with that metallic voice and unconcerned manner which only go to harden the unsaved? May grace be ours ever to preach of eternal judgment with wet eyes, and to speak of the fearful woe of the lost with the eloquence of a broken heart!

Possibly you have lost your passion for souls. A thirst for learning and a desire for church order and decorum have somehow led you to surrender that evangelistic fervor and forceful presentation you once possessed. Well, brother, there is only one place where a lost passion can be restored, namely, at the foot of the cross, where evangelistic passion is born. No preacher with a Calvary heart will ever cease to evangelize.

9. A SHEPHERD

As *Pastor* is the Latin word for *Shepherd*, we come to another phase of the preacher's task. Every pastor is, by his very office, a shepherd. And if the shepherd does not stay by his sheep, they have a tendency to wander. Scripture refers to shepherds in a five-fold way:

1. As those who take care of sheep not only in providing good pasture, but also in protecting them from wild beasts and robbers (Gen. 47: 3; Luke 2: 8).

2. Of God, who is a faithful Shepherd, who leads, preserves, feeds, and heals His people (Psalm 23).

3. Of Christ, who gave His life for the sheep, and who promises to take the care, charge, and oversight of them, dispensing all things necessary for their welfare. As the Good Shepherd (John 10: 11), He reveals what a shepherd heart He has. He is also the Great Shepherd—the Chief Shepherd—the Shepherd and Bishop of our souls (Heb. 13: 20; 1 Peter 2: 25; 5: 4).

4. Of ministers of the gospel, who should feed their people with knowledge and understanding (Jer. 3: 15; Eph. 4: 11). They must "shepherd the lambs" and "shepherd the church of God" (John 21: 15, 16; Acts 20: 28).

5. Of civil and political rulers (Jer. 12: 10, 25, 34). Alas, many of this last class are more like wolves than shepherds!

We readily admit that some pastors are better shepherds than others. Their flock is their first concern. Proper pasture is provided. Dangerous places are warned against. Constant care, for lambs and sheep alike, is never lacking. Such faithful shepherds are seldom worried over straying sheep. There are some pastors, however, who seem to forget or neglect their shepherd-characteristics. Instead of striving to feed and satisfy the sheep, they spend much of their time tearing the wool off their backs. In some cases the pastor is merely a prisoner of his pulpit. He has little relation to the pew. The majority of his members are not known by name: He knows nothing of their cares, sorrows, tears, and losses. His people are seldom visited. Interest, love, and tenderness are lacking and consequently the very sermons of such pastors are not closely related to human life. May God raise up an ever-increasing number of shepherds, who, with the shepherd heart of the Great Shepherd, will know how to care for sheep, whether lost or secure!

10. A BISHOP

The present ecclesiastical use of this term is far removed from its New Testament implication. As identified with Christ and His apostles, *bishop* implies a spiritual overseer, having the charge of souls to instruct and rule them by the Word (1 Tim. 3: 1, 2; Acts 20: 28; 1 Peter 2: 25). At times the Apostles are called both elders and bishops (Acts 20: 17, 28; Tit. 1: 5, 7). "Elder," while signifying an older person, had nothing to do with age but only with office. Because of character and gifts, leaders like James were known as elders (Acts 21:18). It was not until the second or third century that bishops ruled over elders and developed into the system of bishoprics so influential today.

In the New Testament sense every pastor is a bishop, that is, one who oversees, not overlooks or overlords, the concerns of his church. As the various terms describing the early apostles are examined, it must not be forgotten that the same men are called disciples, workers, heralds, teachers, prophets, pastors, elders, and bishops. There were, of course, diversities of gifts among them and some were given leadership in the Church. Thus James was leader in Jerusalem, Titus in Crete, and Timothy in Ephesus, more or less as superintendents. Episcopacy, such as presently countenanced, is foreign to the essential New Testament democracy.

Can you say that you are a true spiritual overseer? If the charge of souls has been committed to your care, are you diligent and faithful in the discharge of your responsibilities? Having the oversight of a church, are you striving to please Him who is the Bishop of our souls? Diotrephes was not an overseer, but an overlord. He craved for position. Instead of serving his brethren, he wanted to dominate them. And Diotrephes has many relatives alive in the ministry today. True overseers, however, exert a most gracious influence. Moving in and out among the flock, caring for their spiritual interests, guarding their people from error, instructing them in the Scriptures, advising and consoling and encouraging those who require counsel, is indeed a heavenly task. Discipline may be necessary, but when administered, it is always in love. Pride, officiousness, disinterestedness and lovelessness do not become one to whom needy souls look as to a spiritual overseer. They have every right to expect their pastor to look over, and not overlook, their best interests.

11. A MINISTER

Greek scholars tell us that the word "minister" is *diakonos*, from which we have "deacon" (Phil. 1: 1; 1 Tim. 3: 8-13). It is applied, however, in various ways throughout scripture. Representing one who serves, waits on, attends another, it is so used of Joshua, who is called the minister of Moses. (Exod. 24: 13); of angels, who stand ready to serve God (Psalm 104: 4); of magistrates and rulers who are God's officers and deputies to dispense judgment (1 Cor. 4: 1; Rom. 13: 6); of Christ, the Minister of the Sanctuary (Heb. 8: 2); of all those who are called to attend the service of God in His Church (1 Cor. 4: 1). Paul speaks of himself as a minister of the Gospel, of Christ, and of the Church (Col. 1: 23, 25; II Cor. 11: 23). Dr. A. T. Robertson reminds us that "minister" as used of a preacher implies one who serves with diligence (raises a dust by hastening) whether his master be householder (John 2: 5, 9), king (Matthew 22: 13), or God (Rom. 13: 4). Jesus used the verb, *to serve*, of Himself as expressing His conception of His own mission (Matt. 20: 26). There are other words somewhat parallel, like "under-rower," used of Mark (Acts 13: 5); "fisherman," used of the four by the Sea of Galilee (Mark 1: 17).

A minister, then, is a servant. And Christ's idea of true greatness is conse-

crated service on behalf of others in His name. The greatest preacher is not necessarily the most eloquent. Greatness is not to be measured by pulpit efficiency merely, but by ungrudging, unceasing service for those who turn to the pastor with their problems and sorrows. It is essential for pastors to remember that they are, first of all, ministers of Christ. And this means that everything in connection with their life and labors must be subordinate to the will and word of the Master. There are times when those in a church who pull the purse-strings, require service of their pastor which he feels to be inconsistent with his spiritual exercises. And, heavy though the cost may be, as a minister of Christ, he must act as Christ would have him, knowing that He is able to preserve His loyal servants against carnally-minded, unscrupulous men—yes, and women too! And, is it not encouraging to know that faithfulness in service is to be the basis of reward in eternity?

12. A WITNESS

Personal witnesses of the life and resurrection of Jesus Christ came to a natural end (Acts 1: 22). The Apostles were *competent* witnesses of the things they declare, because they saw and heard them. They were also *credible* witnesses, because they had no interest to deceive, and suffered great hardship, and even death, for the sake of their witness. Actually the word for *witness* is our English word *martyr*, and signifies one that gives testimony to the truth at the expense of his life. Stephen witnessed with his death. As the faithful Witness, Jesus likewise sealed His testimony with His blood.

Broadly speaking, a witness in our day is one who sees and knows. As such, he is qualified to testify in court. He cannot take the witness stand merely on the basis of what he has heard somebody else say. The Apostles were bold and irresistible, seeing they spoke of those things they had seen and heard (Acts 2: 32; 4: 20).

As a preacher, are you a witness? Gifted, and carrying many cultural qualifications, are you yet powerless in your preaching, seeing you are trying to speak of a Christ you have never experienced? How can one testify of a Saviour, if he is not saved? No preacher is justified in occupying a pulpit if his heart is destitute of the grace of God. Scotland's famous Thomas Chalmers tried to preach twelve years before he was converted. After such an experience, he became a Christ-exalting

preacher, whose messages burnt their way into the hearts of multitudes. How is it with yourself? Have you had an unforgettable vision of Him, whose power alone is able to deliver the souls you face from the thralldom of sin? The psalmist could say "I believed, therefore have I

spoken" (Psalm 116: 10). Is this your position? Did your vocation come as the result of vision? Or can it be that you are among those who are described as handling the law, but knowing not God? A witness, remember, is one who sees and knows.



Laws of Revival

E. Wayne Stahl

SOME years ago the city of Buffalo, New York, installed an electric power plant to obtain light; it was hooked up with Niagara Falls. After the expenditure of considerable time and money, the great day to turn on the light arrived. But not a bit of illumination could be obtained. Frantic efforts to locate the cause of the trouble were unsuccessful.

Finally Lord Kelvin, the leading scientist of the day, was hired to cross the Atlantic, from England. Coming to the power plant of Buffalo, he inspected it for about ten minutes, and then said, "Here is what is wrong." Obeying his directions to remedy the difficulty the metropolis by Lake Erie soon was a city of light. They had observed the laws of electricity.

In the realm of grace there are laws just as sure-working as the ones in the realm of physics. These latter we call natural laws, the others are supernatural. God is back of them both. He has laid down certain conditions for revival of His work, which, acted upon, will as certainly bring desired results as obedience to Lord Kelvin's counsels gave light to Buffalo.

I would direct attention to seven of these conditions, which may be presented in epitome, in acrostic form:

R-eliance upon God
E-xpectation
V-ision
I-ntercession
V-isitation
A-djustment
L-ove for souls

First: The words of the hymn, "Place on the Lord reliance," must be supremely the motto of those who, for their community, seek a real refreshing from the presence of the Lord. Such a consummation so de-

voutly to be wished results "not by might, nor by power, but by my Spirit, saith the Lord of hosts." It is not "worked up," but sent down. Jesus said, "Without me ye can do nothing," and Paul said, "I can do all things through Christ which strengtheneth me."

Second: Another condition of such triumph is Expectation; and expectation is the child of faith. Someone has said ironically, "Blessed are they that expect nothing, for they shall not be disappointed." The woman who prayed about the hill in front of her house is an example of this quaintly-put truth.

You are praying for a revival in your church, in your community, in the nation. How does your expectation work after you have prayed? Blessed are they that have believed, for there shall be performance of those things that were promised!

Third: Vision is another essential for those who would see the kingdom of our God and the power of His Christ coming in revival. It also is a child of faith, vision of God's redeeming love and of His willingness and ability to send "the early and the latter rain." It involves belief, too, not only in the promises of God, but in His warnings. I once heard a modernistically-minded man say that if he thought there was a place of eternal punishment such as Fundamentalists teach, he would give up his vocation and spend his time in warning people of that fearful doom.

In a meeting of salesmen I attended some years ago, the president of the company took the floor and began to talk stimulatingly to his selling representatives. I've forgotten just about all that speech, except six words, which were, "Men, have you got the vision?" He felt that where there

was no vision the salesmen would fail. How much more imperative it is for spiritual achievement!

Fourth: If one has this vision, it will drive the seeing one to another prime requisite for revival—Intercession. Lack of this means an astonished God, for Isaiah wrote, "He wondered that there was no intercessor." How many professing Christians are thus an amazement to their heavenly Father!

I presume I am safe in asserting that every genuine revival has been preceded by one or more persons getting a burden of prayer for the lost and doomed. It was the supplications of a shut-in lady in London that brought a glorious season of refreshing to a church where Moody was the evangelist. Such intercession involves specific praying; not entreating in general terms for the reviving, but "getting down to cases," and praying for unsaved individuals by name. This means having a prayer list. Paul surely had such a list; for how often we find him writing that he was praying for those to whom he addressed his marvelous epistles!

In praying for unsaved persons by name it should be asked of God that the Holy Spirit will send a sense of need of salvation, a strong conviction of sin. I once heard an evangelist state that you could pray down this conviction on any soul on whom you would concentrate.

Fifth, we put "feet to our prayers" when, after having prayed for those who are without God in the world, we go to them, and lovingly and earnestly plead, "Be ye reconciled to God." This means Visitation; another name for it is Personal Work. This was something in which Moody profoundly believed, for when asked, "What is the best way to reach the masses?" he replied, "Go after them!"

Some of Christ's greatest truths were uttered to an audience of one, Nicodemus, and the Samaritan woman. Every Christian cannot be a speaker to "the great congregation," but each one who has named the name of Christ can say to some necessitous soul, as did Andrew or Phillip, "We

have found the Promised Deliverer" (see John 1: 40, 41, 45 R.V.). Going out thus seeking the lost, we put the "go" in gospel; and finding them, we put the "come" in compassion, as with pitying love we invite them to the Friend of sinners.

Sixth: Another law of revival is Adjustment. The ones whose heart's desire and prayer to God is, "O Lord, revive thy work in the midst of the years," must be in right relation to God and to their fellowmen. "If I regard iniquity in my heart, the Lord will not hear me." "First be reconciled to thy brother, and then offer thy gift." That is, it is a vertical and horizontal matter; and the horizontal placed on the vertical forms the cross—the sign of triumph. In how many churches is the revival hindered because of secret sin in the lives of members, or because of bitterness and ill-will towards one another. Confession and restitution have worked wonders in helping to bring revival victories.

The oil of the Holy Spirit, shedder of the love of God in the heart, means effectual lubrication for the gospel chariot as it moves up the road of evangelistic conquest.

Seventh: Last, but by no means insignificant, in the sacred sevenfold formula for a quickening of God's work, is Love for souls. Only through the grace of the Holy Spirit can such love be realized. It goes without saying that if one knows for himself the glory and bliss of being able to say, "Jesus, Lover of my soul," as the recipient of pardon, such an experience will also cause one to sing:

*Oh, that the world might taste and see
The riches of His grace!*

*The arms of love that compass me
Would all mankind embrace.*

A beam of light passed through a prism breaks that brightness up into the seven colors of the rainbow. As I have sought to let light from the Word of God pass through the prism of my meditation on Laws of Revival, I offer these seven specifications. "Lord, send out thy light and truth, let them our teachers be."



Put everything into God's hands. Tell Him all about the road that lies before you—the difficulties that seem to await you. Only thus can you go forward in perfect peace, without fear or worry; only thus can you be sure of divine guidance and deliverance.—*Selected.*

- *One of the richest compensations in the ministry is the privilege of touching men's lives in their homes*

The Preacher as Shepherd

Part Two

J. Glenn Gould

THE responsibility for touching intimately in their homes the lives of the men and women under our pastoral care may seem at first to be an irksome one. I well recall how in my early ministry I felt I could never bring myself to the place where I could do it with joy. Study, books and the pursuit of scholarship were so much more inviting; and it was only a determined obedience to the solemn dictates of duty that drove me to any degree of faithfulness. The years have wrought a change, however, and today one of the richest compensations for me in the ministry is this privilege of touching the living quick of men's lives in their homes. Pastoral visitation may become more or less commonplace to the minister who is constantly engaged in it. But it can never be commonplace to those who receive it. To them the coming of their pastor is an all-but-divine event; and the man with soul so dead that he cannot respond to their joy in his coming ought not to be in the Christian ministry. You can learn to love this vital phase of your task, however tedious it may prove to be at the outset.

But despite its gracious compensations, the work of pastoral visitation, in its various phases, imposes a drain upon one's vital forces that can scarcely be equalled by any other activity. It takes him into the sickroom where he must minister to those who are suffering and dying; and who can look over the brink into eternity without having his emotional life wrought upon seriously? His pastoral activity must make him the confidant of those who are suffering financial reverses and are, perhaps, about to lose their homes. Not only sympathy, but heroic effort, must be expended to stave off the calamity. Then there are those who will confide to him their sorrows and disillusionments in marital affairs and seek his advice. There

is no more moving experience than that of the minister who is called to advise and to console one who has just discovered that her life partner has been untrue to her. Every pastor will be called upon for guidance in some such situation, and will need all of his tact and mature judgment, as well as bountiful resources of understanding and sympathy, if he would minister constructively. The field of marital relations is one of the greatest delicacy and no minister should make decisions for those who seek his advice. There are, however, great Christian principles which obtain for this realm as for every other; and it is his solemn obligation to point to those principles and counsel their observance. With the prevailing looseness in moral standards, it is safe to predict that unhappy situations such as these will be on the increase during the coming years. No man can be a true minister of Jesus Christ who lacks the courage to meet them in the spirit of the Master.

It is no business of the minister to conduct a confessional. But he cannot escape the necessity for listening occasionally to a humiliating confession of sin. Sympathetic understanding, guidance and, if need be, reproof and warning must be given those who come with such confessions on their lips. It is inevitable, in the course of such pastoral responsibilities, that matters of a strictly private and personal nature will be confided to the pastor; and woe betide the man who is so unworthy as to betray them to any living soul. Keep your lips sealed and hide such matters deep in your heart. Prove yourself trustworthy.

There are numerous questions of detail which gather around a subject such as this—too numerous indeed for so limited a discussion as I am undertaking. For instance, there is the question as to the proper length of a pastoral call. It is impossible to define the length of the ideal call, for circum-

stances and the attitude of different localities unset all rules. In some places a family does not feel that they have received a bona fide call from their pastor unless he has spent the afternoon and had supper with them. In other places a fifteen-minute call is amply sufficient. The textbooks will advise you that from fifteen to thirty minutes is the ideal; though such a rule may be more honored in the breach than in the observance. It is certain that the pastor should not give the impression that he is loafing in the home he visits. Nor should he hum or whistle nor drum with his fingers nor yawn as though bored by the whole proceeding. Take care of the business that brings you to the home in question, but do it without appearing hurried. And when you have completed your business in the home, excuse yourself and be on your way.

Should a man always pray in the homes he visits? As a rule, he should do so. There are occasions when to offer prayer would seem to be inadvisable. The tactful pastor can usually lead the conversation along in such channels that a word of prayer will seem to be the logical thing. There is such a thing as casting pearls before swine; but such situations are rare, so rare indeed as to be almost nonexistent. I find that people expect the minister to pray when he calls and are apt to feel that he has omitted something of vital importance if he fails to do so.

It is a solemn responsibility which rests upon the true pastor. He must have a shepherd heart and live in vital touch with his people. He should be able to distinguish between the duties of a shepherd and those of a sheep dog. His part in the life of his flock is not a nagging one, as though he were constantly barking at their heels; but one of protection, guidance and spiritual nourishment. The counsel of St. Paul is timely still: "Take heed . . . unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." It is possible to club the sheep; and if they have the true sheep nature, they will bear it patiently; but they will get nothing constructive from the process. It is better to feed them and nourish them and build them up in righteousness and true holiness. The true pastor will make this his chief concern.

But by all means develop your sense of humor. There is nothing so boring as a preacher who has forgotten how to laugh

at himself. After all, however important we may appear to ourselves, there are times when we must appear ludicrously funny to others. Don't take yourself too seriously if you hope to get on with men. There are times when a bit of humor will win you a hearing that otherwise would be denied you. And it will prove a savior of life and nerve if you develop the ability to laugh some things off.

There is one point at which so many of us offend without realizing it that I feel constrained to speak out. Beware how you use the title "Reverend." Back in Spurgeon's day it was a matter of high debate as to whether or not any man should bear such a title. When questioned as to whether a man should be called "Reverend," Spurgeon gave this characteristic reply, "If he is a little man, yes; if a big man, no!" But, after all, the question is not quite so simple as Mr. Spurgeon's reply would indicate. It is true, the term appears only once in the Bible and there is applied to God rather than men. Some things may be said with finality, however. No man should call himself "Reverend" either by word of mouth, on his stationery or on his calling card. These are such strictly personal things that it is the height of impropriety for the preacher to employ such a title. Does he reverence himself? If you use the title, apply it only to other men, and let them do likewise. When you do use it, never employ it alone, except when the first name or initials also appear. It is more proper to say the "Reverend Mister Smith" or the "Reverend Brother Smith" than plain "Reverend Smith." This may seem to be a little thing, but it constitutes an offence against good taste which informed and sensitive persons are quick to note.

I have already suggested that the pastoral ministry is rich in compensations. What are some of them? Not the least of them is found in the gratitude of those who have been helped toward God under one's ministrations. There are intimacies of personal and family experience into which the pastor is naturally admitted, and in which he becomes a close-up eye-witness of the joys and sorrows of life. To him it is given to speak the word of comfort in the hour of grief; to offer the warm-hearted word of congratulation in the moment of achievement and triumph. To such a pastor some difficult tasks are committed; but the fact that he is given such assignments indicates the esteem in which he is held. In the

course of one's ministry he may be called upon to inform some eager young mother that her new-born infant is dead; to inform others that accident has befallen some loved one, who will nevermore be seen alive; to acquaint some suffering one that there is no human hope of recovery, and preparation must be made for life's most solemn experience. These are heart-rending moments and they make one in some degree a partaker of sorrows not his own. One must feel a bit more like his great Master when he carries such burdens, for it was this sort of thing that Jesus did. What joy and privilege it is to share with our people their hours of deep bereavement! And what holy compensation is ours in their deep and moving gratitude!

With all my heart today I commend to your attention the pastoral ministry. It has less of glamor than other branches of the ministry, I confess. The evangelist, as a rule, has the advantage of a better hearing than the pastor. His is a short, incisive, intense ministry, conducted on an emotional plane which no pastor can maintain the year round; and he is apt to see greater visible results for his expenditure of labor. The pastor, on the other hand, has to stay on the job during the lean days of summer as well as during the fat days of spring and fall. He preaches to the small crowd as well as to the large one, and must develop the ability to address the one as gracefully as he does the other. After the high days of revival are over and the visiting preacher leaves town, the pastor stays on—and occasionally it requires a deal of courage to do it. But what the pastoral ministry lacks in glamor, it makes up in downright satisfactions. To mould and shape the lives of men and women; to see children grow into manhood and womanhood, and come to know Christ; to see the steady, though perhaps slow, growth of the work of God in a community; to be able to build into the structure of the kingdom of God men and women who are redeemed from the depths of sin; to unfold the Word of God to those who are eager to receive it; to build friendships that are infinitely precious; these are compensations which can be found nowhere else. If God commands you to fill other offices in the ministry, by all means obey His voice. But if He permits you to be a pastor, count it all joy and be glad for your good fortune. To Simon Peter, at the moment of his complete restoration, Jesus gave the commission that is ours to-

day. "Feed my sheep," He commanded. The sheep are His, and He is the Good Shepherd. We, as under-shepherds, are privileged to work the works of Christ. And this of itself is the divinest compensation of all.



The Fire of Divine Holiness

The fire of the divine holiness is also burning in the earth. It is called "the everlasting burning," because it never goes out. It burns in war as in peace, when men are secure or when men are afraid, when all seems well or when the foundations are being destroyed.

No greater mistake could be made than to think of the holiness of God as a dry theological formula, or as a lifeless inert, dormant law. The holiness of God is the most ceaselessly active element in this universe. It is a fire that surrounds everyone and everything human. It never goes out. It withers those who refuse God and choose to live in sin; it sears the conscience and hardens the heart; it fills the face with wrinkles and wilts the foliage so that one's life, if he forsakes God, is in "the sear and yellow leaf" before his sun has passed the meridian. But to one who fears God and lives before Him it becomes the healing, life-giving element by which the image of God is restored in his soul.—*Selected.*

A Shepherd's Prayer

Lyle Prescott

*Good Shepherd, help me!
Give my flock Thy tender ministrations:
My charges are unruly
And refuse the sheep fold rations.*

*My lambs go straying
Into thickets and ravines of danger;
And it is hard
To bring them safely to the manger.*

*Help me, Lord, to save them
From the darkness and the cold;
O lead my sheep forever
To Thy warm and peaceful fold!*

Liberal Theology

H. Orton Wiley

LIBERAL theology seems to be on the defensive, if the tone of certain recently published books can be taken as a criterion. There is a more moderate statement of the positions and a noticeable lack of bombast and cocksureness which characterized many of the earlier writings.

I

A distinction is made between liberalism and modernism—these terms being defined by President McGiffere substantially as follows: Liberalism is the reinterpretation of Christian theological tradition in order to give validity to the humanistic aspects of culture; while modernism is an attempt to relate theology to certain specific forms of philosophy. This philosophy may be either liberalism or orthodoxy; either Protestant or Roman Catholic. Edward Rochie Hardy, a Roman Catholic writer, indicates the following distinction of terms as used in America: Liberalism, represents an antithesis between the religion of Jesus and the religion about Jesus. It thus calls away from Pauline interpretation to what Jesus himself was supposed to have taught. Modernism seizes the other horn of the dilemma, and maintains that we know little about the actual Jesus, but the religion about Jesus has been the power of God to the salvation of many. Both positions according to this interpretation are in opposition to Protestant orthodoxy.

1. In the Roman Catholic church, the modernistic movement had its beginnings with Wiseman and Newman who held that there should be in the church a policy of conciliation, and an alliance with the better tendencies of modern thought, that we should assimilate all that is worthy. Later Toisy wrote an apologetic against the liberal Christ of Harnack, but the work was soon found to be itself unorthodox. In 1907 however, Pope Pius X in a decree condemned modernist errors and in an encyclical, called upon the bishops to extirpate modernism. Three years later there was the imposition of the "modernist oath" which was designed to guard against any revival of modernism in the future. Thus summarily did the Roman Catholic Church deal with modernism.

2. In the Anglican Church, the beginning of modernism was marked by the publica-

tion of *Essays and Reviews* in 1862, and by a bolder attempt in the publication of *Lux Mundi* in 1889. The latter attempted to show that the principle of development in science and the historical criticism of the Old Testament were not enemies of orthodoxy, but provided a better background for the historic faith. It was not long however, until the *Lux Mundi* theology came to be regarded as orthodox.

II

Both Liberalism and Modernism as previously defined have had a definite and comparatively rapid growth in America. This was due largely to the influence of German philosophy and theology. It is interesting to note the points of attack in the liberalistic movement. Attention to these may prove a safeguard to the preservation of our own theology.

1. According to Dr. Frank Hugh Foster the liberal movement in America had its source in eschatology. Dr. James M. Whiton, principal of Williston Academy, took the position that the Bible while teaching future punishment of the wicked does not assert the absolute endlessness of such punishment. Dr. Foster who himself answered this argument in the *Bibliotheca Sacra*; in his recent work however states that neither of them understood the deeper meaning, while now in his apology for liberalism, he refers to the relation of the divine and human elements in the Bible itself.

2. The second point of attack was upon the nature of revelation. Several things conspired to make the problem acute. Darwin had published his *Origin of Species* propounding the theory of evolution, and the Graffian hypotheses concerning the Old Testament was beginning to gather strength. Dr. Randolph S. Foster attempted to deal evolution an annihilating blow, and later Dr. Charles Hodge of Princeton made a similar attempt. With the attack on Revelation, others soon followed of necessity. The new philosophy denied native depravity which in turn necessitated a change in the idea of penalty. Punishment came to be regarded, not as punitive but reformatory. The ultimate aim was the restoration to felicity of all

offenders. The doctrine of the atonement must likewise undergo a transformation. It was in fact, regarded as immoral—for the merit of one cannot be applied to another. Each must bear his own penalty. Thus in rapid succession were the main doctrines of Christianity negated by a false philosophy. Never was a statement truer than that of Fletcher who said that there is always one doctrine which draws all others after it as links in a chain. In Christianity that first link is the doctrine of sin.

3. Bushnell's theory of Christian nurture was another step in the trend toward liberal theology. His thesis was—that a child should grow up so as to never know himself as other than a Christian. Thus he broke completely with the orthodox doctrine of depravity and also with the evangelical theory of conscious conversion. He openly attacked revivalism also, and became the precursor of much liberalistic theory, based upon religious knowledge as naturally subjective and intuitive.

III

But Liberalism and Modernism have begun to make concessions to orthodox theology. Of course they have not come the whole distance, but the admissions are significant.

1. Dr. John C. Bennett says that the essential goodness in men—formerly so strongly emphasized—must now be regarded as having been corrupted. Man is always conditioned by some kind of influence which moved the soul in one direction or another; and that those influences usually if not always mediate the grace of God. While this is opposed to the older Calvinistic theory of total depravity—it is in reality an approach to Arminianism. Mr. Wesley, over a century ago said, that

—the state of nature is in some sense a state of grace through the universal atonement and is consequent bestowment of universal grace. No man therefore is merely in a state of nature. The mere admission that there is something wrong with the very nature of man is a long step toward a truer and more Christian anthropology.

2. Closely related to this is a new attitude toward the so-called social gospel. Formerly the kingdom of God was thought to come along the lines of better organization and environment through the acceptance of Christian principles and the permeation of the Christian Spirit. Now we are warned against "utopianism" which Dr. Bennett interprets as the tendency to think that the essential problem of humanity can be solved once for all by a change in the institutions of society. "We know from bitter experience," he says, "that even under favorable external circumstances there is no form of organization of community, school, church, or family which is a guaranty against the tendency of men to seek the satisfactions of power, or to seek some place of superiority from which they can compare themselves with others to their own advantage."

After all, the foundations which God has established in His Holy Word, stand sure, and the Church of Christ will weather every storm. With the coming of the Comforter or Spirit of truth, God's people have insights that prevent them from being whipped about with every wind of doctrine. Likewise, also the injunctions to beware of "vain philosophy" and "science falsely so-called" were never more needed than now. It is an occasion for rejoicing however, when human thought turns again to the truths of the Word of God.



Anxiety

The Apostle Peter had no reference to a wise thoughtfulness for the future when he said, "Casting all your anxiety upon him, because he careth for you" (1 Peter 5: 7 R.V.). What our Almighty and All-Loving Father offered is to help carry our loads. He who watched over the infant deliverer of Israel in his cradle of rushes; Who sent His ravens to feed Elisha by the brookside; Who kept Paul calm and cheerful in the hurricane, says to us, "Roll your anxieties over on me, for I have you in my heart."—CUYLER.

What Type of Sermons Shall We Preach?

Harry E. Jessop

IN an earlier issue of THE PREACHER'S MAGAZINE we dealt with the subject of expository preaching, giving some examples of expository sermons, but hinting, of course, that there were other methods besides that which we call expository. It is our present purpose to take up another of these methods, namely the *textual*, and later to follow with the *topical*. These three, the textual, the topical and the expository, with their numerous *inter-groups* may be said to cover the entire field.

THE TEXTUAL SERMON

The textual sermon, of necessity deals with the text itself, which is generally one verse, or at most two verses if that is necessary to complete the thought therein conveyed.

In the textual sermon the text not only supplies the thought but also governs the method of treatment. The textual method however is by no means static and has considerable variety which may be stated as threefold: There is the textual sermon proper, the textual topical, and finally the textual inferential. We shall consider each of these three.

1. THE TEXTUAL SERMON (PROPER)

Such a sermon may be best described as the simple breaking up of a verse as it naturally lends itself to the work of analysis. In some texts the language is such that of its own accord it will fall to pieces in the preacher's hand. Three simple thoughts will characterize the textual sermon proper:

(1) There will be an evident simplicity of statement. About it there will be nothing forced or artificial, but a plain, self-evident opening up of the truth contained in the verse announced as text.

(2) There will further be a natural development of thought. In the statement of each division the preacher will work toward a climax which will unify the whole.

(3) There will also be a definite restriction of ideas. While the thought of the text is to be developed, no extraneous mat-

ter is to be introduced. Whatever is taught in the text is to be expounded, extended and enforced, but into this no outside thought not comprehended in the text may be interjected. The textual sermon proper confines itself rigorously within the limitations of the actual thought of the text, but allows for unlimited enrichment of that thought within its own limitation.

The two following outlines will serve as examples here:

Example 1.

Text: "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8: 37).

This verse has only to be carefully read for the would-be sermonizer to realize that in it are three distinct sections, which, while unifying themselves into one complete whole, also fall apart as follows:

"In all these things—

We are more than conquerors—

Through him that loved us."

It is now necessary that each of these parts should be taken up and a suitable title given to each, and one by one they must be given careful scrutiny with a view to labeling them correctly. It does not require very deep thought to realize that the words, "In all these things" have reference to some sort of a *situation* and that the nature of that situation is likely to be described in the verses surrounding the text. Here then we have our first main point:

I. The Situation

"In all these things"

This should be written at the head of a sheet of paper under which other material may be placed as the study of the text proceeds.

Now come the words, "We are more than conquerors," which plainly constitute a *declaration* and give us our second main point, namely:

II. The Declaration

"We are more than conquerors"

Here again, a sheet of paper should be taken and this second point written at the top.

The remaining words, "Through him that loved us," are obviously an *explanation* of the great conquering fact just declared and therefore give us our third point, namely:

III. The Explanation

"Through him that loved us."

It will be noted that each of the three words, situation—declaration—explanation—are words which have the same number of syllables; this helps both preacher and congregation far more than at first either may realize. There is about them a rhythm which avoids mental jolts and makes the thought ride more evenly. Mentally we are here running on ball bearings rather than jolting along in a cart without springs. Note how evenly it runs: The Sit-u-a-tion; The Dec-la-ra-tion; The Ex-pla-na-tion.

Suppose, for instance, we ignore the rhythm and use other words, just as correct in their meaning but clumsy and incorrect in their composition and therefore not nearly so even in their flow. Take for example the following:

- I. What Paul was going through
"In all these things"
- II. The way Paul said he went through these things
"We are more than conquerors"
- III. How it was Paul went through these things in the way he did.
"Through him that loved us."

Fancy riding in a cart like that. There are enough jolts in such an outline to shake and upset every nerve in the anatomy of both preacher and congregation.

We are assured then of our outline; now comes the gathering and classifying of our material, which will be done in several ways. Since here we have three main divisions, and of necessity will require an introduction and a conclusion, it will be helpful to have five sheets of paper. These need not be of the expensive kind because later their contents will be condensed, copied, and the paper itself destroyed. At the top of sheet number 1, write the word *Introduction*. On sheet number 2 is already written *I. The Situation*. On sheet number 3 is written *II. The Declaration*, and on sheet number 4 is written *III. The Explanation*. On sheet number 5 now write *Conclusion*, and with these five before you, you are now ready to begin your work of accumulation of material for your sermon. Concerning this some hints may well be in order, and the first should be this: Begin by doing your own thinking. Steadfastly refuse to read what others

have said about a text until you yourself get some personal ideas concerning it.

You will begin, of course, by a careful re-reading of the context, and the context in this case will be not less than the entire chapter from which the text is taken. The reading of the chapter will probably suggest some opening thoughts of introduction; these will be recorded on sheet number 1.

You are now ready to take up the first division of your outline, and before you on your desk is sheet number 2, at the head of which is written:

I. The Situation

"In all these things"

A casual glance at the words will immediately provoke a natural question: "All these things—what things?" and it becomes evident that the only way to find them is to turn again to the chapter and read it with this thought in view. The answer is not difficult to find for the two verses preceding the text very clearly supply it. Seven things are named: "Tribulation; distress; persecution; famine; nakedness; peril; sword." This catalogue is Paul's list of "all these things." But how much do *these things* mean to an average congregation? Except as being of historic interest, Paul's list means nothing to them. Who among them knows anything of famine, nakedness and peril for Christ's sake? It becomes evident then that this was Paul's *personal* trial list. No one in your congregation is likely to have a list like it; in fact no two persons will have trial lists alike—tell them so. Each one however has his or her own list. What is it? There is room here for endless expansion within range of the thought of the text. "All these things." What are your things? And so the development will proceed, each division in its turn being taken up until the work-out is finished. Next will follow the general enrichment through wider reading; the acquiring of illustrations and so on until in a rough state the sermon is on the way to completion.

Now will come the final shaping, from the rough work to the more permanent form in notes more or less extended according to the need of the individual concerned.

Example 2.

Text: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

As to method the same procedure will apply as in our working with the previous text. Here again it will be seen how simply a text will fall apart, and this time into four sections. Without any juggling the teaching becomes clear.

"Wherefore he is able." The words evidently have to do with the ability of the Lord Jesus to save those who trust Him, and therefore may be stated as:

A Savior Who Is Strong Enough

"To save them to the uttermost." Here is seen the fact of the salvation itself, which may be stated as:

A Salvation That Is Big Enough

"Them that came unto God by him." Here is seen the divinely planned method of salvation, which may be stated as:

A Method That Is Plain Enough

"Seeing that he ever liveth to make intercession for them." Here is explanation of it all, and therefore may be stated as:

A Reason That Is Clear Enough

Placing all these together then we have our outline:

- I. A Saviour who is strong enough
"Wherefore he is able"
- II. A Salvation that is big enough
"To save them to the uttermost"
- III. A Method that is plain enough
"Them that come unto God by him"
- IV. A Reason that is clear enough
"Seeing that he ever liveth to make intercession for them."

Now comes some clear thinking and hard work and by degrees the sermon grows until it becomes an instrument which the Lord can use to His glory and a piece of workmanship of which the preacher himself need not be ashamed.

2. THE TEXTUAL-TOPICAL SERMON

The textual-topical method offers ample scope for skill, in that while observing all the rules of textual analysis it also recognizes an outstanding topic around which it builds. This central topic dominates all its parts and acts as governor upon the whole.

Here one of Mr. Spurgeon's sermons will stand as a good example of what we mean:

Text: "But God forbid that I should

glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6: 14).

Topic: The Three Crucifixions.

There are here three crucifixions in the text:

- I. The Crucified Christ
"The cross of our Lord Jesus Christ"
- II. The Crucified World
"The world is crucified unto me"
- III. The Crucified Believer
"And I unto the world"

3. THE TEXTUAL-INFERENTIAL SERMON

The textual-inferential sermon is built solidly on the teaching of a definitely selected text, by way of a series of inferences logically drawn from it. Not all texts lend themselves to such treatment and not all preachers are equal to the task. Take, for instance, by way of example, that familiar statement of Jesus recorded in John's Gospel.

Text: "And him that cometh to me I will in no wise cast out" (John 6: 37).

- I. The Master's Declaration
"Him that cometh to me I will in no wise cast out."
- II. Some arguments in support of this truth.
 - (1) His Promises
Like Himself, they are true. To cast out a believing soul would be to break these.

(2) His Nature

His nature is love. To cast out a believing soul would be contrary to all we know of His tender heart.

(3) His Offices

To cast out a believing soul would be contrary both to His Calvary work as Saviour and His sanctuary work as High Priest.

Other texts will be found which in their own way will lend themselves to this method, but their applicability must be self-evident. To force a method upon a text is to torture it, and a tortured text will torture a thoughtful congregation. He is not a wise preacher who will do this.

(The topical sermon will be dealt with in a later issue.)



Ambition is the spur that makes man struggle with destiny. It is heaven's own incentive to make purpose great and achievement greater.—DONALD G. MITCHELL.

- *An interesting and helpful discussion on some figures of speech used in the Scriptures*

Various Figures Used in the Bible

Studies in Interpretation

J. W. Goodwin, General Superintendent Emeritus

THE different authors of our Bible used figurative speech to a great advantage. In ancient times there was not the close discrimination in the use of figurative speech as may be found in the more modern studies of rhetoric. However no special blame should be given to these ancient writers, for there is no solid unity among even our modern writers in regard to detailed distinction in the use of closely related figures of speech. The all-important matter in the consideration of figurative speech is to find out what was the meaning of the author himself and how his words were understood by those to whom he spoke or wrote his message. In this particular study of figurative language we will confine our investigation to the simile, similitude, metaphor, irony, sarcasm, hyperbole, personification, and metonymy. Of course the illustrations will be drawn from the Scriptures to signify their use and interpretation.

1. SIMILE

Webster defines simile as "A figure of speech which likens or draws an explicit comparison between two different things in one or more of their aspects an imaginary comparison."

The simile then furnishes the method of comparison by the statement, and never by a story. It has within the statement itself the sign of comparison, without going elsewhere. Therefore it is plainer than the metaphor in the significance and more easily interpreted. Let us note a few examples:

Isaiah 55: 10, 11—the comparison is nature's supply of rain and snow which watereth the earth and maketh it bring forth and bud, to give seed and bread to the sower, and the ministry of God's Word—so shall the Word be that goeth forth out of the mouth of the Lord; it shall be successful and accomplish the desired ends. here the faithful sower of Eternal Truth may rest assured that the power of truth

has potentialities locked up within itself which are life-giving and also sustaining.

Again: And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city (Isa. 1: 8). What a picture these few words give of Israel or Judah without God. Think of a transitory cottage in a field, all alone, and then look at that shanty in a patch of cucumber vines, and a city surrounded in a siege ready to fall. What a picture of helplessness.

Take another: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58: 11). What a different picture is this: unaffected by the unhappy conditions of drought, a blooming garden supplied from a never-failing spring of flowing water. Notice these beautiful similes which give life and attractiveness to the word picture.

Preachers of the Word would do well to study the similes of the Bible for this Book is full of such beautiful pictures. Many able orators study the Bible just to enrich their speeches with the striking similes.

2. THE SIMILITUDE

This form of speech is closely related to the simile, and only differs in that it is drawn out, and may be called a "prolonged simile." The similitude differs also from other forms of speech such as the allegory and the parable. It differs from the allegory in that it is constituted of similes, and not of metaphors. The similitude more often contains its own explanation like the simile, and thus is easily understood. In Matthew 7: 24-27, in which Jesus closes His great Manifesto and likens the reception of truth to two men, one building upon the rock and the other carelessly building upon the sand, is what is called a similitude. Here the comparison is clear, and the thought so self-evident

that all may see the conclusion which must be reached at a glance.

In Mark 4: 26-29, this picture is called a parable, but it partakes more of what we understand as a similitude. It is not told in the form of a story, and is filled with beautiful similes. The sower sows his seed and it springs up and grows, the sower knows not how; that is like the kingdom of heaven. The seed grows first the blade, then the ear, then the full corn in the ear; that is the way truth springs up and develops in stages. First, there is the evidence of the new life, then the purpose of that life in the ear, then the ripened and matured life of the corn in the ear. The truth of these words is seen in the Christian experience. As in the natural, so in the spiritual, there are stages in the growth and development of spiritual life in experience.

Many of the psalms are beautiful in similitudes. Take Psalm 102 and mark the attractive similes and see to what he likens his short and hated life. Days like smoke, bones burned as a firebrand, heart smitten like grass and withered, bones cleave to his flesh, like a pelican of the wilderness, as an owl of waste places, like a sparrow on the housetop; he had eaten ashes like bread, mingled drink with weeping, days like a shadow that reclineth, and like the withered grass. What a gloomy picture, but the vivid use of similes make this psalm most attractive.

3. THE METAPHOR

This is one of the most interesting forms of figurative language. Webster says, "It is a figure of speech by which a word or phrase literally denoting one kind of object or idea is applied to another by way of suggesting a likeness or analogy between them; the transference of terms denoting one thing to the expression of another," as in this expression, "the ship plows the sea." But to more fully illustrate this idea from the Bible, we read in Hosea 13: 8, "I will devour them like a lion." Here we have a simile, but in Genesis 49: 9, "Judah is a lion's whelp," and this is a metaphor. The Bible is so full of metaphors that we can mention only a few samples with the purpose of finding the correct interpretation.

In Jeremiah 2: 13, we have a picture of Israel's failure given in a few words: "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." God was their vital and all-important source of

strength and support, but forsaking God, they had depended on broken cisterns to their ruin.

When Jesus instituted what we have called "The Lord's Supper," He used beautiful metaphorical language in the service of "the cup" and "the bread." But in the expression, "Take, eat," and "Drink ye all of it," we must understand that there was a deeper lesson than a mere example of outward performance. The bread represented the life-giving element, and the juice of the vine the quickening force which presents the important fact that the sacrifice and atoning blood must be taken within and assimilated for our spiritual well-being, just as bread and wine are transformed into physical energy for the body. This is set forth in the explanation of this service by the Apostle Paul. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" It is not the transubstantiation of the bread and wine into the very body and blood of our Lord, but rather it is what the sacrifice of that body and the shedding of that blood accomplished that is to be wrought into Christian experience; the regeneration of the soul and the sanctification of the Spirit is what must become realities in Christian experience. While the words used by the Master take the form of metonymy, yet they are used as a metaphor, and as explained by Paul, they must be related to both the agent and also to the recipient; there must be a real communion. To say that the bread and wine are given to represent the sacrifice, is only saying a half truth, the sacrifice must be taken and assimilated by the receiver; in other words, there must be a true communion. Communion means a "joint action," or an act of sharing. In the study of a metaphor we must not stop with the surface meaning, but dig deeper for its spiritual significance.

In the study of the sixth chapter of John, we shall miss the truth which Jesus wanted to teach if we stop with the material idea of eating; but if we will dig for the real or true meaning, we shall see that the heavenly provisions of the soul must be as really assimilated in spiritual experience as food is assimilated to give strength for the body.

The same teaching on spiritual life is given to the woman at Jacob's Well (John 4: 10-14). The woman at first missed it when she said, "Give me this water, that

I thirst not, neither come hither to draw." But later she got the deeper meaning, after Christ probed into her inner life, then she opened her heart to receive it, and at last became a missionary as she went to tell her associates. Jesus was dealing with spiritual realities when he said, "I have meat to eat that ye know not of."

What a wealth of meaning is contained in those two expressions, "Ye are the salt of the earth: . . . Ye are the light of the world" (Matt. 5: 13, 14). Here salt is used as a metaphor, but so also is the word earth; the same is true of light and world. The church should penetrate society and preserve it from decay; it should also enlighten and lead the morals of the world.

When Jesus was talking with Nicodemus about the new birth, he was not talking about some intellectual change, some superficial or imaginary experience, but rather of the beginning of a new epoch in personal experience. As natural, mortal life has a beginning in birth, so spiritual life in the soul must have its beginning as an epoch in experience. As the natural life is the result of union of two other lives, so men to become spiritual must be born of the begetting Spirit of God.

Christ is called the Bridegroom because He is the Lover of the Church which He purchased with His own blood, and the Church is called the bride because she has her ideal in Christ as her beloved. Christ is also called the Lamb of God slain from the foundation of the world, and through His shed blood He is able to take away the sin of the world. But He also is called the Lion of the tribe of Judah, because He is of the seed of David according to the flesh, and has the right to David's throne to reign as a king royal with the courage of a conqueror. He is called the Shepherd of Israel, for He is one who gathers sheep and protects them. He is the door, because He opens the way to a victorious life. He is a rock and a sure foundation, a fountain of never-failing supply, and leads His own as a captain of their salvation. Thus we have a vivid description of His life and work among men that all may fully understand.

4. IRONY AND SARCASM

Irony is saying one thing while something far different is meant, and intended as ridicule; an effort to expose the errors or faults of others, while seemingly giving an approval. It may be an assent to a proposition in such a tone of voice, or under such circumstances, that opposite opinions or feelings are thus implied. Sarcasm

is much like irony, but more severe and biting, with the intention of scorn. Therefore we have placed these two forms of speech together, and yet there is a slight distinction. It was irony that Elijah used on Mount Carmel in the test of who should be the real God, as recorded in 1 Kings 18: 20-40. Read Elijah's statement, in verse 27, "And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awakened." The same method of irony is used by Micaiah when he came before Ahab to give his advice concerning the battle of Ramoth-gilead. I judge either Ahab knew the man, or by the tone of his voice or the movement of his head or hand, when Micaiah gave his advice to "Go and prosper"—Ahab knew that this prophet did not mean anything of the kind!

In those days when Job was so sorely afflicted, and his materialistic philosophers were before him, contending with him and giving him no comfort whatsoever, Job broke out in irony and almost in sarcasm, "No doubt but ye are the people, and wisdom shall die with you" (Job 12: 2). Our Saviour withstood the sarcasm and mockery of His accusers when they crowned Him and kneeling before Him with laughter, pretended to give Him worship.

5. THE HYPERBOLE

Hyperbole consists in exaggeration, or magnifying an object beyond reality, and therefore becomes rhetorical figure of speech. It may have its natural origin in youthful tendencies and in the imaginative minds to portray facts in the liveliest colors. This form of figurative language is found in the Bible. It is often used by able speakers to arouse attention and impress truth on the minds of the hearers. When judiciously used, it has great force, but it must be understood by the hearer or it will lose its effect. God has spoken in many ways to awaken the people to righteousness.

In Genesis 41: 49, it is said that "Joseph gathered corn as the sand of the sea, very much," and in Genesis 13: 16 is recorded God's promise to Abraham, "I will make thy seed as the dust of the earth." That must mean that which cannot be numbered, and not in a literal sense, for that would exceed the entire population of the whole earth in all time. This expression "as the sand of the sea shore," is used in several places (see Judges 7: 12; 1 Sam. 13: 5; 1 Kings 4: 29).

But when we read, "I am a worm, and no man" (Psalm 22: 6), it is not intended that we should believe in the heathen doctrine of incarnation of men in worms; or coming down to verses 14 and 15: "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." All are able to see this exaggeration in metaphors and similes.

6. FABLES, RIDDLES AND ENIGMAS

As we pass from the more familiar figures of speech, we take up this special study much less commonly understood.

A. *The Fable*: A fictitious narrative to illustrate a given point or truth. "Lowest of these special figures, in dignity and aim, is the fable. It consists essentially in this, that individuals of the brute creation, and of animate and inanimate nature, are introduced into the imagery as if possessed with reason and speech, and are represented as acting and talking contrary to the laws of their being. There is a conspicuous element of unreality about the whole machinery of fables, and yet the moral intended to be set forth is usually so manifest that no difficulty is felt in understanding it" (Terry, pages 265, 266). Illustrations are found in Judges 9: 7-20, and 2 Kings 14: 9.

B. *The Riddle*: "The riddle differs from the fable in being designed to puzzle and perplex the hearer. It is purposely obscure in order to test the sharpness and penetration of those who attempt to solve it" (Terry, page 268). Bible example, "And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle" (Judges 14: 14). This riddle Samson said the Philistines would never have found out if they "had not plowed with my heifer."

C. *Enigma*: This figure of speech is often confounded with the riddle, yet there is a slight difference. "The enigma hides its meaning under obscure or ambiguous allusions. A riddle commonly involves paradoxical or contradictory statements and is definitely proposed to be guessed" (Webster's Dictionary). Whatever may be the technical idea, dark and obscure sayings seem to be the meaning. Pope says that enigmas are "metaphysical conundrums." While it is true that the terms of the

"New Birth" as used by our Lord in John 3: 1-5 are filled with mystery, yet those terms are not used in the sense of enigmas. Neither is the message of Christ to the woman at the well in John, chapter four, but rather it unfolds the spiritual mystery of the heavenly life.

There is sometimes a mixture of riddles and enigmas: Turn to Ezekiel 17: 2-10; here we have a good example of this mixture. This may be interpreted as follows:

A great eagle refers to Nebuchadnezzar, the great king.

Great wings refer to his extensive empire.

Long-winged refers to most rapid in his conquests.

Full of feathers refers to having a multitude of subjects.

Divers colors refers to empire formed of different nations.

Came unto Lebanon refers to coming against Judea.

The highest branch refers to King Jehoiachin taken captive to Babylon.

The cedar refers to, or would mean the Jewish state and king.

The top of his young twigs refers to the princes of Judah.

A land of traffic refers to the land of Chaldea.

A city of merchants refers to the chief characteristic of Babylon.

The seed of the land refers to the placing of Zedekiah, brother of Jehoiachin.

Planted it in a fruitful field refers to making Zedekiah king in place of his brother.

Planted it by great rivers refers to under the protection of Babylon.

And set it as a willow tree refers to making him dependent on that great city.

A spreading vine of low stature refers to the Jewish state of no dominion abiding under the wings.

Another great eagle refers to Pharaoh-hophra, Apties, king of Egypt.

With great wings refers to extensive dominion.

And many feathers refers to numerous subjects of various kinds.

Did bend her roots refers to looking to him for support.

And cut off the fruit refers to the children of Zedekiah, their loss.

The leaves refers to the nobles. There have been other interpretations of this enigma, but this seems the best and most reasonable. In any event it is no foundation for doctrine.

This is only a brief study of this interesting subject, but in any system of interpretation these figures of speech cannot well be overlooked. While this study may not be as vital to the preacher as other forms of figurative language, yet it is important that all should have some knowledge even of these forms of speech. We trust the effort has not been without interest to the reader. Other figures will be discussed in subsequent articles.



Correspondence with a Beginning Preacher

(Continued from page five)

other callings, is that they are too prone to account their easy best as their very best. When a preacher habitually stops with his easy best he by this means makes it unnecessary that he should grow. But when the preacher habitually reaches for that niche which is still a little higher up the wall of the canyon he must needs grow to meet the demands of his own standard. And while there is suggestion of ultimate good in that motto, "If a man's reach does not surpass his grasp, what's a heaven for?" there is also a present application to the art of arts, the preaching of the gospel. For every one of us should be forever challenged to preach our unrivaled good gospel better.

THE EDITOR.



"My Blood Is Upon Your Head"

A young minister preaching very earnestly in a certain chapel, after service had to walk four or five miles to his home along a country road. A young man who had been deeply impressed during the sermon requested the privilege of walking with the minister, with an earnest hope that he might get an opportunity of telling his feelings to him, and obtaining some

word of guidance or comfort. Instead of that, the young minister, all along, told the most singular tales to those who were with him, causing loud roars of laughter. He stopped at a certain house, this young man with him, and the whole evening was spent in frivolity.

Some years after, when the minister had grown older, he was called to the bedside of a dying man. He hastened hither with a heart desirous to do good. He was requested to sit down at the bedside, and the dying man looking at him and regarding him more closely, said to him:

"Do you remember preaching in such a village and on such an occasion?"

"I do," said the minister.

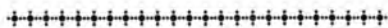
"I was one of your hearers," said the man, "and I was deeply impressed by the sermon."

"Thank God for that," said the minister.

"Stop!" interrupted the man; "don't thank God till you have heard the whole story. You will have reason to alter your tone before I have done."

The minister changed countenance; but he little guessed what would be the full extent of that man's testimony.

Said he, "Sir, do you remember after you had finished your sermon that I, with some others, walked home with you? I was sincerely desirous of being led in the right path that night; but I heard you speak in such a strain of levity, and with so much coarseness, too, that I went outside the house while you were sitting down to your evening meal. I stamped my foot upon the ground; I said that you were a liar; that Christianity was a falsehood; that if you could pretend to be in earnest in the pulpit and then come down and talk like that, the whole thing must be a sham. And I have been an infidel from that day to this. But I am not an infidel this moment. I know better. I am dying, and about to be damned, and at the bar of God I will lay my damnation to your charge. My blood is upon your head!" And with a dreadful shriek, and a demonical glance at the minister, he died.—*Holiness Mission Journal.*



A Songful Religion

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneless; but Judaism said, "Oh come, let us sing unto the Lord"; and when Christ came, the angels greeted His birth with a song, and since then Christian song has gained in fulness and strength of voice with each century.—*Selected.*

Foundation Stones

Chaplain Everett D. Penrod

Since arriving I have been in several bombings, air raids, etc., and already have learned to revere the fox hole and have proved to myself the veracity of "There are no atheists in the fox holes." It is a great consolation to know God and be on intimate terms with Him, while waiting for a screeching bomb to find a target. However, God has proved Himself over and over to me, and it is a joy to serve Him here where it is needed and does so much good. I have at least five services every Sunday and several through the week. Attendance is the best ever, and the spirit of the meetings is wonderful. God comes very near to us. The gospel is really appreciated on this side. Doing this type of work one naturally sees tragedy and death quite often and is reminded of the frailty of human life. Enclosed is an article which I wrote one night after a particularly harrowing experience in an evacuation hospital.—CHAPLAIN EVERETT D. PENROD, "Somewhere in Italy."

WHAT is your life? What do people say it is? I asked a soldier as he stepped into my tent what life was. He looked thoughtful for a moment and said, "Life is a lot of misery and trouble." Another one that I approached with the question, said, "Life is an existence, that which keeps us alive"; another replied, "Life is the thin thread which determines the animate from the inanimate." So as I questioned, I found numerous, naive, G. I. answers; some practical and thought-provoking, others cynical and sarcastic, others questionable and questioning.

Realizing that the answer was not to be found among the masses of men, I sought the authoritative source—the Word of God, and there found a comprehensive and inexhaustible supply of information and facts, arranged more beautifully than human mind ever could have conceived. Here is what the Word says pertaining to a man's life; it starts at the very foundation and is a thorough treatise on the subject.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7). Here we find that the fundamental principle of life is

that it is a gift from God, a spark of God, Himself.

Job, in his misery, stumbled upon some priceless gems in relation to his own life. "Is there not an appointed time to man upon earth? are not his days also like the days of a hireling? . . . When I lie down, I say, When shall I arise, . . ." Notice the beauty of the phrasing and figures of speech used here: the comparison of a man's life to the days of a servant's hire, that may be stopped at any time and thus places him in a place of dependence upon one higher than he. Can you not just picture the flying shuttle, weaving in and out, forming a pattern, when Job says, "My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind: . . . As the cloud is consumed and vanisheth away; . . . Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. . . . Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass; . . . For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease (Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit)."

The psalmist seemed to know the secrets and treasures wrapped up in a life, for he said, "In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. . . . For all our days are passed away . . . we spend our years as a tale that is told." Here the picture is of a story that reaches its climax altogether too rapidly. We are carried away with the intrigue of the author's plan when it is suddenly cut off by an abrupt climax. "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. . . . So teach us to number our days, that we may apply our hearts unto wisdom."

Other inspired writers of Sacred Writ have said, "Who knoweth what is good for man in this life, all the days of his vain life which he spendeth as a shadow?" and again, "Ye know not what shall be on

the morrow. For what is your life?" And here is the answer to the question, "What is your life?" "It is even a vapor, that appeareth for a little time, and then vanisheth away. . . . For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. . . . Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Right here is the supreme folly of the present age; we seem to accept it as a fact that our task in life is to surround ourselves with everything to make life easier and more pleasant, and forget that real life is not evolved from those material things. Life came from God, and must then be eternal, not to be fed with material pleasantries. Life is "more than meat, and the body than raiment. . . . Man shall not live by bread alone." Bread alone will not suffice. What, then, will suffice? The statement answers its own question, "but by every word that proceedeth out of the mouth of God." Life is eternal, and must survive by the eternal and infinite. From God it came, from God it must be maintained and anything less than that falls far short.

One thing God asks and demands—that is, the heart. To give the heart means a surrender of the life, and the fruits of my body then will be acceptable sacrifice. Along with the promises and recommendations which the Scriptures give in regards to life, comes a solemn warning, "It is appointed unto men once to die, but after this the judgment." Could anything be more clear, more concise, yet more comprehensive, than the Word of God on the subject of Life?

Life is a direct gift from God; it is frail and is sustained by certain principles or foundation stones, for the Word says, "Man shall not live by bread alone. . . ." One cannot feed an immortal soul on the husks of mortal desire and appetite. An infinite soul cries out for something more than finite relief. There must be a foundation for its maintenance; a foundation strong enough to surround an immortal life and reinforce it against all that would crush it.

What, then are the Foundation Stones of Life? What are the principles with which we must surround our life to guard it? As a working basis we can gather together eight stones or principles which

Jesus recommended that we might safely build our life upon.

First, we must have a definite *faith* in God. It must be a strong, genuine faith in Him who created this priceless treasure. This faith will give us the working principles of God, of His love and judgment, of good and evil, of grace and salvation, that we might know and abide within His precepts.

Second, we need the neglected principles of *love*, "God is love," "If ye love me, keep my commandments." Included in this rock of love we need to remember the elements of mercy and forgiveness. We need to exercise mercy upon those we contact. We tend to be so hard-hearted and merciless and to press down those about, that we may stand upon their broken foundations and thus elevate our own selfish gaze. Forgiveness, quickly and sincerely, to those who trespass and tend to crush our unfinished foundations; for there are those who foolishly and thoughtlessly thrust their bold fingers into our very heartstrings and pluck them without mercy. To these we must retaliate with the spirit of forgiveness. Needless to say, this must come from God as it is not in the fundamental make-up of man. Love will keep us from the tragedy of thoughtlessness. If we love, we consider the other one and tend to think in their terms; we see their point, their sorrow, frustrations and differences, and are not so prone to rush headlong over them in a moment of unguarded thoughtlessness.

Third is *humility*. We are such a "cocksure" bunch of braggarts. We need to see ourselves as God sees us, then we would gladly accept the cloak of humility to cover our shamefacedness.

Also, we are badly in need of a tender *conscience*, a tug at the reins of a man's heart, a still, small voice, restraining, influencing, calling from out of the depths of an immortal soul.

No foundation could be complete without the reinforcement of *courage*; the courage of the martyr who dared trust in the face of all opposition. Courage and determination go hand in hand to back up one with a sturdy heart. Courage it is that changes the stumbling-block into a stepping-stone, for they are one and the same stone. Opposition then becomes a means to an end, a roughening process to comb out the insecure particles and leave a firm foundation.

Wisdom must be added in order that we may rightly divide and govern our choices.

Wisdom teaches how to act under fire, how to react under unusual circumstances that would tend to throw one off balance. Wisdom is the track down which speed the rushing supplies of courage and determination. Wisdom places these in the right place at the right time, and in good order, for undirected courage and determination can lead far astray. "If any of you lack wisdom, let him ask of God, . . . The fear of the Lord is the beginning of wisdom."

Then there must be a singleness of purpose, a goal toward which we incessantly drive with our face set like a flint. A set goal will keep one from being lured aside by the clamoring world to rest a while, to detour for a brief spell. We must not be fooled by the world's calling and beckoning, nor turned aside by its pampering, compromising contacts. A goal will help to maintain moral convictions that refuse to break or even bend; it will give a code in life which we refuse to transgress or trifle with; it will refuse even a starting point for divided attention and divided principles.

Then, surely, from God we would ask for *eternal life* as the capsheaf of our foundation of life. After all, remember what life is; let us not forget first principles. Life is a gift of God, a probationary time, a proving ground, the dressing room for *eternal life* as the capsheaf of our foundation stones, and it will stand the test of the storms and fires of adversity.

In conclusion, let us ask the question again, and in the light of these principles, What is your life? It is a gift of God, an eternal spark of infinity, but so fragile—a shadow, a cloud, a crushable flower, a vapour—and held only by a thin thread which is in God's hand. However, we can foundation it so it will stand the fiery test of adversity and neither topple nor quake. These are the foundations: Faith, Love, Humility, Conscience, Courage, Wisdom, Goal and anticipation of Eternal Life. These are plainly the principles that Jesus Christ taught us when He said, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; . . . it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 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. . . ."

Life, eternal life, is in your hands, and

you, alone, are responsible for it. Are you laying a foundation that will last five years, ten, twenty, fifty, or forever? What will you do when life on this earth shall cease for you? The grave will not stop it, for life is a gift of God, and eternal. Life will go on forever and if you built the foundations properly, it will be with God; if you have neglected, then away from God and into the pit of despair which you yourself have built for it; so be careful and lay foundations upon the principles of Christ and eternity!



John Wesley's

Rules for His Preachers

Be diligent. Never be unemployed. Never be triflingly employed. Never while away time, nor spend more time at any place than is strictly necessary.

Be serious. Let your motto be, "Holiness to the Lord." Avoid all lightness, jesting and foolish talking.

Believe evil of no one unless fully proved: take heed how you credit it. Put the best construction you can on everything. You know the judge is always supposed to be on the prisoner's side.

Speak evil of no one. Keep your thoughts within your own breast, till you come to the person concerned.

Tell everyone what you think wrong in him, lovingly and plainly, and as soon as may be, else it will fester in your own heart. Make all haste to cast the fire out of your bosom.

Be ashamed of nothing but sin.

Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them, and that for conscience' sake.

Do not affect the gentleman. A preacher of the gospel is the servant of all.

You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most.

Act in all things not according to your own will, but as a son in the gospel and in union with your brethren. As such, it is your part to employ your time as our rules direct, partly in preaching and visiting from house to house; partly in reading, meditation, and prayer.—SELECTED.

A Plea for the Family Altar in the Parsonage

Richard S. Taylor

ALTHOUGH it is perfectly natural for preachers to defend the fatherhood role of their profession by citing the percentage of men in *Who's Who* who came from the manse, and to remind us that the parsonage prodigal is more conspicuous because he is from the parsonage, but in reality he is the exception rather than the rule—yet still it is a painful fact that the number of preachers' sons and daughters who break their parents' hearts and reproach their name is far too large.

And, it is not to add to the already grievous hurt of many preacher-fathers' hearts that these lines are written—for God knows the pain is sharp enough—but it is to face up to stern dangers for the benefit of some of us younger fathers, we who have little, bright-eyed lads and lassies coming along, and who sometimes look out into the tomorrows with a nameless fear clutching our very souls. True, these little fellows are so interested in Jesus now; they are eager to play church and are full of wholesome, eager inquiries, but—so were many others a few years ago, and now they are hard, rebellious and worldly.

What can we do, what should we avoid? Our older brethren are too humbled to speak, some by sheer gratitude and a reluctance to hurt anyone else, others by sorrow. But we younger men must look at this matter frankly and squarely. In a few, short, swiftly fleeting years our boys and girls will either be gained or lost. The almost cruel ultimatum of 1 Timothy 3: 4, 5 is staring us in the face; for this word of God is in there, and we cannot cut it out.

Many suggestions could, and should, be made; possibly wiser men will make them. But this writer has been in enough preachers' homes to wonder—without being so unfair and unkind as to make any general charges—if the altogether too prevalent laxity in many of our parsonages relative to the family altar could not be a contributing factor in our problem. How can we urge the family altar upon our people if we neglect it in the parsonage? And how can we keep our finger on the spiritual pulse of our children, how can we

keep the family closely knit religiously, how can we avoid skepticism and scorn in impressionable young minds, how can we build into them a sense of devotion and solidity and sincerity and confidence, if we as preachers are priests to others, but fail in the priesthood of our own home, around our own hearth?

Of course it is difficult, these days, for the family all to get together at one time, at one place; but the ability to do it is the mark of character and orderliness in the home. And the awful harvest of failure ought to make us more afraid of the failure than the difficulty. But because of the difficulty, many parsonage families are just not having family worship these days, except occasionally, when possibly a guest is in the home. But if the guest stays several days, he discovers that the exercise the first morning was just sort of a special welcoming ceremony, not to be repeated every day. As a result, too often the same haphazardness and nervous confusion, the same disorganization that characterizes too many American homes comes to characterize the preacher's home. As a result his home is not the benediction, the example, the inspiration to the parishioners that it ought to be.

But what is just as disastrous is the fact that such disorganization is bound to produce a certain estrangement and detachment in the family itself. Children drift away from father; each is busy with school, or work, or this or that, which belongs to his age and work, and each goes his own way. For when the home lacks the family altar it lacks the greatest possible unifying agency. There is something about the rendezvous of the family circle, when all are together and all are quiet and relaxed for a few minutes of devotion and counsel, that makes a certain degree of orderliness an absolute necessity. The family must get up and eat together; they must plan for this family appointment, and organize their day around it. This promotes system and co-operation in every part of the household, all down the line; and this in turn builds character, strength and stability.

Just as tithing will make a better business man, so will the family altar produce orderliness in the home and a more closely knit unity in the family relationship.

But it is not just the fact of having it, or not having it, that is important; it is also the manner of having it. For sometimes the manner counterbalances the matter, and minimizes the benefit of what is in itself a good thing, or even altogether turns it into a curse. If the father or the mother is impatient and nervous, and yell, "Hurry up and let's pray, so you children can get off to school," or otherwise treat it as an extra chore to be gotten through with, thus imparting an atmosphere of nervous tension or of tyranny, it will be no wonder if the children do come to dread the family altar. On the other hand, it is just as pernicious to pray too long, or permit it to be tedious and perfunctory. It may sometimes have to be brief, but it never should be hurried. It ought to be habitual, but never dry.

This writer has seen preachers who would say, "Well, I guess we'd better pray a little," and start reading before half the family were there, then get down on one knee and be the only one to say a hurried prayer; or perhaps half the morning would slip away and part of the family be gone before he would get around to deciding they had better have worship—until all in all, what ought to have been a sacred ceremony seemed more like something the cat dragged in. At least, it was "dragged in" whether the cat could be blamed for it or not.

Also, the family altar is one of those practices in which regularity and dependability is the most vital point of all. A time should be settled on when there would be the least haste and confusion and worry, when all the family is together, and a place should be chosen most conducive to quietness and worship—then that time and place should be observed punctiliously without omission. For psychologists tell us that if habits are to be built into one's character, the act must be done without exception. An occasional exception will break the continuity of a habit, and prevent it from ever becoming a fixed part of one's being.

Those children who attend a pleasant family altar service from earliest infancy *every day* grow up with that as much a part of their make-up as their attachment to the bed they sleep in. They are not normally the ones who rebel when they

get older; it is the child whose religious life has been haphazard and hit-and-miss who rebels. For if family prayer is overlooked this morning, tomorrow Johnny will think, "I wonder if Dad will forget today. I hope so." And so his life's habits become checkered, the years weave in and out, first observance, then neglect, so that his inner attachments to religious values are not sufficiently fixed to hold him when he gets into his 'teens. But the boy in whose home worship is *never* forgotten will accept it as a matter of course. It will become as much a part of him as eating the breakfast that precedes it, and if for some strange reason it *should* be neglected, he will go to school not with a sense of relief, but with a distinct sense of loss.

This may be theory, but I believe it is more than just theory; I believe that it will work. My own parents worked it, and all three children are in Christian work. One of our leading District Superintendents worked it; every morning his three growing sons took part in that family circle. School work, jobs, nothing was allowed to come in that would keep them away. The occasion was made to live; tenderly the father prayed for each one. Frequently he would stop and ask, "Are you having any spiritual difficulties—just a little perhaps?" If a boy admitted he was having trouble, they prayed it out right there. Those boys did not get far away from God—how could they! All three are now Christians, and two are growing, promising preachers with parsonages and family altars of their own.

And with it all, of course, he was an understanding father and a Christian gentleman in all the rest of the family life. Those keen-eyed lads never saw cheap, wire-pulling and double-crossing when Dad got off his knees from family prayers, or unholy temper, or sordid money-grabbing, or bitter retaliation, or heard vindictive speech, to turn the tenderness generated in the morning into cynical hardness before nightfall.

It all works in together, but the foundation is the family altar, and many of us have been careless about it. This writer has sometimes been guilty, but he is under conviction now, and will do better, for he certainly does not want to leave a stone unturned to get that live-wire, nine-year-old of his to heaven.

We may fail in spite of the family altar, but we certainly are not apt to succeed without it.

The Pastor's Ministry to Children

Merrill A. Perkins

WHILE in the rush of caring for more than seventy-five children on a campground, a young minister came to me asking how it was done. "I would like to do something like this for the children of my conference," he said. I invited him to come with us, see how it was done, by doing, and, incidentally to help out a little. "But I would miss all those good sessions in the tabernacle," he said. Had Jesus been there, I think perhaps He would have said tenderly, with solemn emphasis tinged with disappointment over the evident selfishness, "Feed my lambs!"

So few of our pastors heed this command. The bookworm type just haven't time to be bothered. Those who have summer complaint in the wintertime get too nervous with children around. The zealous Peters are too busy slashing off sinners' ears. The enthusiasts have bigger projects; and those whose wives think more of the appearance of the parsonage than its usefulness, seldom have their precise homes ring with laughter. May God bless all of the above named, but just now help those who could do more for children if they only knew how. (I am not advocating that children should be allowed to take charge of the parsonage at pleasure, but certainly they should feel at ease there, and be genuinely welcome visitors.)

Children are not church-ized. They usually do the wrong thing at the right time, and it takes God-given wisdom, besides common sense, to redirect their energies and guide them into useful channels. But even as the automobile jack will not stand without a load, children will not stay around the church without something to do.

Who are the ushers of your church? Would they be offended if you gave the job to younger folks? It would help them to feel that they had a part in the church. Let them take turns, a month at a time, perhaps. Make them feel that it is a very important job. Those of ten or twelve years of age might not be too sedate, but after a practice or so they will get all the money; perhaps they will get more money. They have been known to wait unem-

Several months ago the Managing Editor requested articles from ministers having success in a ministry with children. This article was the first received in response to this request. Other articles on this theme are solicited.

barrassedly until Sister Stingy had to open her purse.

How long has it been since a child or children sang the special song at church—other than on special days? The first time or so Silly Sue may giggle in the middle of the verse, but it helps to make the church the children's church. Is that what you want?

Do you have a young prodigy who reads splendidly? The people would profit from another voice reading the scripture. Then since the prodigy is susceptible to too much praise, try the slower child once-in-a-while. It will take an hour of your time to train and practice him during the week; but wouldn't it be worth it, if that experience would be the birth of a determination to grow up and "be like my pastor"?

If you haven't marvelled at the bishop-like praying of some of these youngsters, it is because you have limited them to the narrow confines of the children's meetings where the condescending, "Now boys and girls" attitude has squelched the most heroic souls. No, do not turn the service over to them to the disgust of the more august adults; but prepare them for it. During the week ask the child about it, challenge and encourage him; have a child pray at least semi-monthly—that is, unless you carry the attitude that Sunday school is sufficient for children, and morning worship is for adults only. Another assistance in stemming this walk-out after Sunday school, is to quit having a benediction at the close of Sunday school; that means it is time to go, and they take the hint. A transition song, during which any may go who must, would not give a chance for one little stranger to say to another, "We are supposed to go now, 'cause we ain't big folks."

But their restlessness bothers you! Does it? Maybe your stateliness bothers them. Granted though, it is a problem to have

order when parents present cannot make them mind. Sooner or later the parent will come around with some such comment as one young mother just said, within the last half hour over our telephone, "But Dickie is such a problem . . .!"

"May I help you with him?"

"Oh, yes, anything you can do will be appreciated! He knows Mother doesn't mean what she says."

"Maybe it is time that Mother starts meaning what she says." And so the way is opened to guide these young parents in the biggest task of their lives. They've never done it before. Be sympathetic, kind with them.

Then when you lower (?) yourself to speaking terms with Master Dickie himself, the chance will come to say, "Dickie, I'm glad you were in church last Sunday morning. Say, I'd like to have you help me out next week. It is hard to preach with no one in the front seats. Of course you couldn't sit there for me if you whispered, because others would be watching you instead of listening to what I was saying about Jesus. That would be hurting Jesus. Will you help Jesus and me?" Surely he will! Oh, he will forget his good intentions and become Mr. Look-Around, but encourage him for being a degree better anyway. Between Sunday school and church you may have to pause a moment by Dickie; look him square in the eye and ask, "Can I depend on you today?" Catch his eye during the service, give him an encouraging nod, a grateful smile before the scowl of disapproval is necessary. It will take time, but in five years' time you will have a dependable young people's leader instead of a back-seat mischief maker.

Enough for church contacts; that is only two or three hours out of the week's one hundred and sixty-eight.

There isn't a boy in the group who would not gladly run an errand or carry a package for General MacArthur. Why shouldn't we have an equal display of religious zeal resulting in a reserve army of preacher's aides?

"Good morning, Alvin. How about a lift today, if you aren't busy? If you could

mow the church lawn for me, I could go to the hospital to visit Brother —." Now do not try that out of the blue sky; not until you have become Alvin's pal; not until he feels equally free to ask a reasonable favor of you. (Some that seem reasonable to them do not register that way with us though!)

The pay for that lawn job will be more than silver; silver will not enter into it, if they are doing it for God. But it is only fair that the pastor and children have at least one hour a week of recreation together. Yes, it would do Brother Bookworm and Rev. City Pastor a lot of good to thus enjoy an hour; but it will be profitable to no one, if you merely endure an hour with them. They know the difference! You must actually look forward to it, plan for it, and welcome them royally when they come. Do not despair of what to do; they will bring plenty of suggestions, some of which you must tactfully cancel. It need not be an expensive program; any of the following are valuable if available—dart-boards, bows-and-arrows, bikes, tennis, croquet and volley ball.

As you play with them, they will work with you. Two girls loyally came to our rescue. During three months of sickness in our home, they daily stopped on their way to school to do our breakfast dishes! One resourceful pastor found who was the ringleader of the gang who were destroying church property, and made him assistant caretaker. Woe be to the boy who trespassed after that! Naturally parents object when it seems that you have won their children's affection away from them. Urge the youngsters to be equally cheerful and pleasant at home; you could even get some of your necessary exercise by helping them in some assignment at their home.

Yet I have not told you about the rich results of making our own evening devotions a community Bible story hour; but you will have equally golden treasures in your memory after you launch out one hundred per cent for Him and His lambs. God bless you in the effort!

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Every preacher has some faults and every congregation includes some troublemakers.—ROY L. SMITH.

Are You Speaking in Chapel?

Erwin G. Benson

FOR a long time I have wanted to make a few observations about speaking in a college chapel. I have heard many ministers speak in chapel. All of them have had a message they wished to bring. The analysis of their methods and the reception given by the students forms the basis of these comments.

Students and ministers alike fear and tremble at the thought of speaking before a college group. The experienced say they would rather speak anywhere else. It seems that many view the college group as a bunch of vultures ready to pounce upon every error of grammar and mannerism, to tear to shreds ideas, logic and methods of presentation. Sometimes this overpowering idea causes a speaker to perspire, chew cotton and—get into the brush.

The fact of the matter is that college people are critical, not for the sake of criticism, but for the sake of analysis. They think the speaker has something to say and really are in a receptive mood. They analyze your message and observe your methods of presentation in order to learn. In this sense you become a teacher. The next time you receive an assignment to speak in chapel approach it from the viewpoint that you have been asked because you are considered a specialist in your line. Give of your best without fear or trembling because you are actually considered as one who can help and not as an object of criticism.

Brethren, have message when you speak in chapel. In a sense this is difficult, but endeavor to sense the need of your group, pray over the matter, and feel that you have something you *must* say. A sincere speaker with a message is always appreciated. Don't tell us that you haven't quite made up your mind what text or subject you should use. Don't say that you have worked up a new outline and want to see how it goes on us. If such is the case, keep quiet about it. Such procedure smacks of insincerity, and that is despised by college students. One speaker started out with, "Bless God, I'm not going to let this crowd get me down," which

promptly put him so deep in the brush he didn't get out.

Your introductory remarks are important. "I'm glad to be here," "I'm happy to look into your bright and smiling faces," "I'm scared of such a crowd as this," and the like are trite and overworked phrases—and students don't like them. If you are a new speaker and wish to win the good graces of the group either extend some sincere compliments or give us a chance to laugh at you through some honest-to-goodness joke on yourself. If you compliment, let it be something distinctive of the group. "Bright and happy faces" apply to any group from first graders on up. "I like the genuine spirit in which you sang those songs just now," is better. Some humorous remark about a faculty member with whom you are acquainted is in place if it is not disparaging. Students won't let you run down the faculty even through inference. If you are an old-timer or a well-known speaker, a casual remark or two will suffice—get into your message for the time is short.

Be yourself when you get into your message. Do just what you do at home. If you walk all over the platform in flights of oratory at home, do it here. If you regularly quote poetry, put some in if you want. If you stand behind the pulpit and chat conversationally with your groups, that's what the students want. If you get blessed over your own message, go ahead and demonstrate—in *your own way*. Most of the students have probably heard time and again what you say but they have never heard it said like you say it before. After all, *how* you say it will help them about as much as *what* you say.

Finally, my ministerial brethren, install a good timer in your mechanism. Find out what time the closing bell is to ring and time your remarks accordingly. On special occasions, the entire school program is adjusted to a longer chapel period. When the final bell rings, don't give a look of a surprised martyr and make some remark about the bell and then cram two or three points into the next minute or fizzle out on the one you were on. Instead, if the bell does catch up with you, bring

your remarks to a strong close. Recapitulate if you wish and sit down. You are stealing time when you go beyond the signal. Such inconsideration sometimes spoils the entire effect of a good message. Students consider that a speaker who "stays on the beam" can say plenty in the allotted time.

The striking exception to this is, of course, the evangelistic service. The administration of Nazarene colleges are always more than willing to give time for an altar service. If the Spirit of God moves upon the student body there is no group more ready to pray with them than the faculty.

This leads to just one observation for that small group called upon to hold college revivals. Get right to work and stay at it until the last prayer. You don't need to preach on prayer or faith in most cases. In all likelihood the students have been

praying and believing for weeks or months for this short five or ten-day revival. Preach on those themes that are most likely to move the unsaved or unsanctified student to the altar. They have had a lot of good theological, philosophical preaching just recently. Make your messages short and to the point. Plan to spend about half your time in making the altar call. Students and faculty have been anxiously waiting for the altar service. They will stay with you as long as needy persons continue to come. You have been called because the administration believes God will use you to move the students to seek Him. So drive to that end hard and fast.

All of this is set aside in that unpredictable meeting where there is a "gully washer" of the blessing of God. In such a case, as Dr. Wiley says, "you don't have to run the meeting—it will run itself."



Writing Pastoral Letters

The pastor of First Church, Washington, D.C., Rev. E. E. Grosse, presents the following pastoral letter with this note:

Pastoral letters have become a novelty, and the writing of them a lost art, I fear. I am endeavoring to learn to write them, and while this one is by no means a model, it may serve to stimulate other pastors to cultivate this neglected field of pastoral work. It is written to Paul and Margaret Moores, two of our fine young people who have been in First Church since childhood. They are now married and have a small child. Paul graduated from Southeastern University about a year ago, and he is now a special agent for the F.B.I.

OUR DEAR PAUL AND MARGARET:

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 6). It was a real delight to hear from you, but mingled with a sense of regret that you are so far away from us, when previously we were able to realize that you were always available. But fate seems cruel when it leads us into divergent paths and leaves us to adjust ourselves to conditions which we have not chosen.

I am happy to know that you made it your first business to look up the Church of the Nazarene at the very outset. This is as it should be. You will soon have decided which church to attend regularly; then, ask for your letter, transfer to that church, and enter into the work wholeheartedly. If we, like Abraham, make our altar building a first duty in all of our travels, God will acknowledge such devotion and make us the recipients of Abraham's blessings.

You asked for prayer. You shall be thus remembered. It was heart-warming to note your expressed desire to pursue the pathway chosen when at your altar of consecration, you promised the Lord that you would be true to Him under any and all circumstances. Because you chose Him, He marked out a prosperous and successful career for both of you. Now that you are beginning to realize His favor, do not burn your incense to the blessings and forget the Source. God's children are the most deserving of prosperity and success. Riches and power in the hands of His enemies would constitute a menace. But it is most tragic when the prosperity and success He bestows become stumbling stones to those who receive them. Now, therefore, let

your choice be currently in force, and let it be the determining factor in every emergency that may arise. This done, you will not pause to give the slightest consideration to back water, or yield even one foot of ground to the enemy. Satan would destroy us by any means available. He would make life unbearable with trouble and grief were he permitted to do so. He would administer brutal atrocities were it within his power to so abuse us. He would busy us with promises of popularity and pleasure—anything to keep us from serving our Lord and Saviour. One thing is certain however: if you will keep your contract with Him in force, you have experienced only the smallest end of the biggest life conceivable. Your home will be a haven of rest and your lives will be supremely happy.

But you will be tempted; this is inescapable. It is Satan's means of probing for a soft spot, a vulnerable point in your spiritual defenses. Do not wait until temptation comes to make sure that your defenses are solid. Settle that on your knees; tell Him that you would rather die before you stand on your feet than to betray your Lord. Say it over and over again; say it with feeling, say it with tears, say it with earnest determination. Lock your emergency brake and block the wheels of your spiritual chariot. To yield an inch is like moving a railroad freight car by man power; if they can move it one inch, they can easily keep it moving. The difficulty is to get it to move at all. Do not allow Satan to move you *that first inch!*

It was refreshing to read one line of your letter particularly. It stated, "I'm still holding to my convictions and intend to continue doing so." We prayed for you the moment we read it. It is true that Paul must stand alone, but think of the great men of history who have had to stand alone, before Calvary, at Calvary, and since Calvary. These are your kind. It takes no grace, nor does it exhibit courage, to "string along with the crowd." You, Paul, have sufficient spiritual iron in your spine and grace in your heart, and because you have, we are downright proud of you.

Secure the treasure of your faith. Suffer not your crown to be ruthlessly torn from

your grasp. Do as did Paul (another Paul) when he reported, "I have kept the faith." He came through rather badly mauled, and he was covered with scars from many a battle, but when he finally reached the home base, he reported the retention of that which was more valuable than anything, "the faith."

"And now, . . . I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20: 32).

Sincerely, your pastor.



Passion for Souls

Passion for souls is an indescribable zeal, earnestness, and enthusiasm, which is calm and quiet but intense and irrepressible.

Jeremiah (20: 8, 9) expresses it in his prophecy. When God's word became to him only a cause of daily derision and reproach, he determined to keep silence and no more make mention of His name; "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

There is a secret fellowship with God where we get this heavenly fire kindled within, and it makes personal work for souls easy, natural, a relief, and a rest. To linger in God's presence until we see souls, as through His eyes, makes us long over them with a tireless yearning.

This passion for souls is probably the highest product of spiritual communion with God. It absorbs us, and even our own salvation is forgotten in that passionate yearning which made Moses ready to have his name blotted out of God's book for Israel's sake, or Paul willing to be anathema for the sake of his brethren.

It seems to me that such passion is the highest form of unselfish love, and the nearest approximation to the divine motive that impelled the Lord Jesus Christ to empty Himself of His original glory and majesty, and assume "the form of a servant," enduring even the cross.

No man can kindle in himself that celestial fire; it must come from the live coal from the altar above.

A. T. PIERSON.



The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—HUGH BLACK.

The Minister's Participation in Community Life*

LONG association with ministers has given me a feeling of kinship with them. I have been a member of a Ministerial Association for twenty years. For six years I have been Executive Secretary of a Church Federation. I have had close contact with fifteen of my own pastors during thirty-five years as a church member. I therefore present these views as one who is sympathetic with the aims, the viewpoints and the heart concerns of those who are ministers of the gospel.

More and more I am impressed by the amazing diversity and complexity of the minister's work. He must be "all things to all men"; to the young and old; to men, women and children; to wealthy and poor; to intelligent and ignorant; to sinner and saint; to the responsive and the indifferent. He must be a friend even when he himself feels that there is none to befriend him, no one to whom he can turn for comfort and advice. He must comfort the sick and the sorrowing and the next minute he must rejoice with those who are rejoicing.

He must correct without condemning; forgive and forget when often he is not forgiven by his own people. He must at the same time be a peacemaker and a fighter for righteousness. He must accept criticism for failures, but he must give credit to another when success is achieved.

I am sympathetic with your problems and concerns. My contact with ministers over a long period has served to increase my admiration and respect for them. I do not always have admiration for their methods, but I am certain of the genuineness of their concern. So I write today as a friend, not as a critic.

However, because I am a layman I can speak on the subject as a layman and not as an expert. The few thoughts which I share may not be correct but they are an honest presentation of my interpretation of

the minister's place in the life of the community.

Let me outline some principles which I feel should characterize a minister's community activities.

First—His religious philosophy will condition his participation in the community life. His fundamental convictions and beliefs largely determine his field of community participation. May I illustrate?

A minister may be convinced that religion is chiefly concerned with man's relation to God as revealed through Jesus and that this earthly life is merely a preparation for complete fulfillment of life in the hereafter. Such a belief will then guide a minister's participation in the community in ways which will help him influence the individual life and the inward motivations of people. He will stress personal devotion and deep concern for the life hereafter.

Or a minister may believe that religion is concerned not only with man's relationship to God, but also with man's relationship to man. He then becomes concerned with man's ability to live the good life, conditioned by the circumstances, the environment, the physical conditions, the economic situation about him. If the minister believes that conditions in this world are as much the business of religion as preparation for the hereafter, then the minister will concern himself with the great social issues of the day. The social as well as the individual gospel, will compel him to co-operate in all worthy moves for social justice, community morals, temperance, temporal relief, education, elimination of war, economic justice.

It is not my purpose to decide which of these two emphases, man's relation to God or man's relationship to man, should be his chief concern, but I do say that whichever seems paramount to the individual minister, will affect his activities in the community.

Second—There are certain personal situations which condition a minister's participation in the life of the community. What are the unmet needs in the minister's life? What social, intellectual, artistic, emotional, literary, health or recreational needs are

**Message delivered to ministerial group by Horace F. Shepherd, General Secretary of the Y.M.C.A. of Yonkers, N.Y. The response given to the message and the helpfulness of its content prompted Rev. L. E. Eckley, Superintendent of our New York District, to send it to THE PREACHER'S MAGAZINE.*

not met in his parish or in his denominational and professional contacts?

Ministers must get away from the parish. You are the pastor—your people are the parishioners; you react to them in certain ways. Ministers need to develop other relationships, other contacts which do not involve the pastor-parishioner attitude.

Ministers need to make observations and deductions outside this pastor-congregation relationship and to know more about the everyday life, feelings and thoughts of the man on the street. Nothing will develop greater sympathy with the struggles of humanity, the temptations which people face, than this ability to size up the community and its needs.

The intellectual needs of the minister are important. He constantly gives of himself. He needs mental refreshment, the stimulus which comes from association with other minds and with other viewpoints. He needs some method for refreshing his own thinking and his own intellectual life. After a time "the well goes dry" unless there is a source of replenishing.

The health needs of a minister are important. He must have time for diversion, for change, for some form of pleasure and relaxation the same as any other individual who works under stress. The phone or the doorbell is always ringing. He is constantly at the call of his people. Things go wrong. There are arbitrary deacons, hard-boiled official boards, misunderstanding and narrow finance committees, critical women's groups, sharp-tongued individuals. There are times when a minister feels he must run from it all. It is then or before then, that he must seek some form of release and relaxation in the larger life of the community.

The minister's own ability or limitations will also condition his participation in community activities. He must know and respect his own ability, intellectual and physical. He can spare just so much time and expend just so much energy on outside affairs.

A mistake of some ministers and of some laymen, is to pose as experts in matters where they are not experienced. People then accuse them of meddling. A little information is often a dangerous thing. Ministers should respond to demands for community leadership only when they are qualified. They should decline such opportunities when it is apparent that they lack the necessary personal experience or inclination.

When a minister does accept community leadership his objective should be to serve his fellow men and not to achieve self-glorification or acquire a "big name" for himself.

Third—There are some personal qualities which the community expects of a minister: (a) Naturalness. Be yourself! Do not be affected or give a false show of friendliness or a display of exaggerated courtesy. On one occasion my brother's wife was quite ill. Our minister having heard of it, and with an unnatural display of concern, said to my brother as he left church, "How is your wife?" The reply was that she was seriously ill and that the doctor had attended her several times during the night. With an equally amazing show of indifference and without waiting for the answer, the minister replied, "That's fine! Glad she is doing so well!" Affectation of this sort, pompous and pretentious mannerisms are disgusting to people in the church and in the community and they discredit ministers accordingly. Be genuine in your manner and in your concern for people. Speak plainly, speak naturally!

(b) Maintain high ethical standards. Be fair in all your dealings and honest in all your statements. Pay your bills! Let me say here that no church should engage a pastor if it cannot support him decently and pay him enough to meet his reasonable obligations. Let your personal honesty and integrity be without blemish.

Fourth—Be intellectually honest. Say what you mean! Don't talk for effect. Live what you preach. The Chinese say that "One illustration is equal to one thousand words." What you are counts much more than what you say!

Fifth—A certain culture and refinement should characterize the minister. His personal appearance must be in keeping with the dignity of his calling. Avoid sensationalism. People have very little respect for "marrying parsons," "dancing parsons," or any type of ministerial activity which smacks of sensationalism.

Sixth—The community expects the minister to respond to the call of need wherever and whenever it comes. People expect the minister to visit the sick, to bury the dead, and to console those in trouble whether they are members of his parish or not. One of the minister's difficulties is to answer calls for personal service in the community and still meet the demands of his own parishioners. He must find time to do it—the public expects it. Do it will—

ingly, gladly; it is part of your cross!

Seventh—Be genuine in your concern for people whether they are rich or poor; whether they hold the money bag or the beggar's cup! No true minister of the gospel can align himself exclusively with any one stratum of society, as opposed to any other. But what a man is, and what he needs spiritually, *not* what he possesses, is the true guide for every religious leader.

In conclusion, let me say that it is most important for the minister to remember his spiritual mission, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Don't quote scripture on every occasion, but never hesitate by your influence and by your actions to help men to live so that they will reflect the divine influence.



The Fire of God

We need more conversions and sanctifications that will set things on fire for God and souls. We have a lot of "average" experiences; people appear to get saved and sanctified up to the doctrinal standpoint. We pass them according to the orthodox standard. They can testify "saved and sanctified," but there is nothing, especially of the dynamic, revolutionary, divinely emotional type. We have too much holiness of the static type. It brings nothing to pass. According to the Acts of the Apostles twelve men got the blessing and set Jerusalem on fire, Samaria also; Ephesus was thrown into an uproar, and believers were added unto the Lord by the thousands—three thousand at Pentecost, five thousand at another epoch.—G. W. RIDOUT.

The Pastor and His Parish

One of the criticisms we sometimes hear against Protestant ministers is that they fail to call on their congregations. Judged by spiritual results, we believe that visiting individuals is as important as preaching. We spread the gospel by preaching. We seal it upon hearts by personal conversation. Note how often Jesus revealed the greatest truths to an audience of one or a few. We believe that ringing door-bells is an important factor in a preacher's work, and no leader of a church, whether in city or country, the smallest and poorest, can afford to ignore it or set it aside as unimportant.

When church officers and private members discuss ministers, we find that nothing holds a warmer place in their hearts than the practice of visiting. Much will be forgiven a minister, indifferent preaching, faulty administrative technique, rough manners, and a homely countenance, if only he is a devoted pastor, a ready listener, and an indefatigable visitor. In selecting a minister, care of the people from house to house is generally rated as one of the very first considerations, perhaps the first. The house-going pastor makes a church-going people. That is an old saying, but some very devoted pastors may sometimes feel they have reason to doubt it. Their comfort must be that probably things would be even much worse if they did not visit so faithfully. These are days of trial and apostasy.—*The Presbyterian*.



"Be Still and Know . . ."

High decisions, great purposes, and noble deeds can form themselves in us only as we take time and quiet for meditation and prayer to cleave them out as did Jesus. He is our example here, as in all things; He knew the need, the necessity, the value of prolonged periods of quietness, meditation, and prayer as a necessary preparation for strenuous and victorious living. Before taking up His ministry He spent forty days in a wilderness place, and so throughout His ministry He spent days—sometimes in a "desert place," sometimes on "a mountain side," or by the lake, or in the woods, and repeatedly nights alone with His soul and God. We who must live our lives in this period of greatest stress and confusion need desperately to hear and heed God's ancient words—"Be still, and know that I am God."—S. D. HUFF, in the *Religious Telescope*.

THE PREACHER'S SCRAPBOOK

Greatest Need Now

Suffering and sacrifice and hardship will not of themselves redeem a people or a nation; they must have a faith worth believing in, a vision to live for, a purpose worth all the cost, and somehow these must enter deeply into their inmost life, or suffering may make them only hard and callous, sacrifice may make them cynical and disillusioned, hardship may make them only grasping and ruthless. These are years when men and women everywhere need the gospel of Jesus Christ more than anything else on all the long list of crying needs that cannot be neglected.—LYMAN HOOVER, Y.M.C.A., China.

Worry Or Worship

"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Phil. 4: 6).

Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand, and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results.—*Alliance Weekly*.

Spiritual Advance

It is said that Nero fiddled while Rome burned. We are living in a day when the world is truly on fire and some of us are seemingly unaware of the calamity and fiddling away on nonessentials. God uses times like these to call us back from our waywardness and indifference to a new and vital repentance, and to a concern for the things of God and His everlasting kingdom. May He help us to gain ground for Him.—*Minneapolis Messenger*.

The Greatest Thing—A Pure Heart

It's a great thing to be forgiven—to be in the old seat by the hearth-fire, the old score wiped off the slate, the heavy heart lightened, the Father smiling gently into your eyes. But there's something more and yet better—to be cleaned up inside; the bad taken out, washed out, and a new clean inside put in you. Jesus does both, though it cost Him His life to do it.—S. D. GORDON.

Thoughts for the Day

From the Upper Room

To interpret Christ by his daily living and to make plain the way that leads to him is the Christian's highest privilege.—

COSTEN J. HARRELL.

No cord or cable can draw so forcibly, or bind so fast, as love can do with a single thread.—BURTON.

When our hearts are aglow with divine love, then religion will be a real power in our lives and in the world.—DUTTON.

An old colored man in America saw the truth of the wonderful power of the indwelling Christ, and his life became incarnate joy. "So, Sambo, you've got the mastery of the devil, they tell me?" said a scoffing white man. "No, sah," replied Sambo, "I have got de Master of de devil." Is not this what we want?

The Passing and the Permanent

They Perish—
the applause of men
The blame of men
The wealth of earth
The wisdom of this world
The pleasures of the senses.

They Remain—
Your character
His Word
The truth
The judgment
Heaven, hell.

—*The Free Methodist*

"Young man, young woman, make the most of your life. Go after souls. Go after them the best way you know, but go after them. Do not listen to those who warn you that you will offend and drive away by your persistence. Go after souls. Go after them by public and private testimony. Go after them by service and by prayer. But go after them. Go after them with love and a burdened heart. Go after them by kind deeds. Go after them by song and praise. Go after them when they are bereaved and in sorrow. Go after them when they are especially favored of God and men. But go after them. This soul-winning life is your life—make the most of it."—J. B. CHAPMAN.

Glad, believing prayer and patient, constant meditation will keep the sanctified man full of power, full of love and faith, full of God.—JOHN FLETCHER.

Resurrection

*A Day will dawn,
Of all the days the fairest,
When I shall stoop to bind my sandals on,
And take the still, white Road
Of all, the rarest,
The Day I shall be gone.*

*Up the steep way that I have come,
To rest me,
I stood before a Cross uplifted high.
Then knelt beneath its shade,
And there confessed me,
The while the careless throng went, care-
less, by.*

*So, down the last, still Road
I shall go, singing,
Binding white immortelles about my head,
To Journey's End, and bells of Easter
ringing—*

"I am the Resurrection," Jesus said.

—NELL RUTH ROFFE.

Convoys

HARRY HEEBNER

*Out on the far blue horizon,
A score of ships steam by,
Laden with many precious things—
Their values running high;
And o'er those ships two watchful "blimps"
Keep vigil night and day,
They follow them till safe in port,
Keep dang'rous "subs" away.*

*Like ships upon a restless sea
We humans all do sail;
Though dangers lurk beneath the waves,
And monsters do us trail;
Yet o'er our lives God's providence
In hov'ring angels fly,
Goodness and mercy follow us
Like airships in the sky.*

—Heart and Life.

My Candles

BY ROBERT BYRD

*I lit a candle one dark night
From mine whose flame was burning
bright
And found to my surprised delight
My candle no less brightly burned.
I walked along a stony road
And dared to share another's load
And found new energies had flowed
Within my spirit as I turned.*

*I met a traveler bowed with care
And spoke a cheerful greeting there.
His tired face became more fair
And shone with heaven's sweetest smile.
I sang a cheerful song one day
Which reached a pilgrim gone astray
And led his feet back to the Way
And shorter made his weary mile.*

*Now when my candle glimmers dim
The one I lit midst shadows grim
Shines like a royal diadem
And guides my wayward feet aright.
And when I travel bowed with care
The burden that I deemed to share
Rings out like music on the air
And drives away the weary night.*

—Gospel Banner.

Protection

*Although the days are evil, true, the cry,
I rest on every promise of the Lord;
Altho' the tide seems rising very high,
His Word, the oil and honey, doth afford.*

*The lines are fallen to me, in pleasant
place;
I sing the matchless measure of God's
love—
The height, and depth and breadth of Je-
sus' grace
To seal my spirit, for the courts above.*

*Hidden far, within the shelter of the Rock
As cold, contrary winds around me blow,
They cannot touch the soul, nor heart un-
lock
The power of Jesus' precious blood, I
know.*

—FLORENCE F. MOTT.

Christian Use of Possessions

*For means and wealth we thank Thee,
Lord;*

*Thou givest power these to obtain,
We ask for grace to use them right
And bring Thy share to Thee again.*

*From greed's dark passion set us free,
The liberal spirit in us feed,
Grant that Thy laws for property,
We may accept to meet men's need.*

*Thou who art love cause us to love
Our fellow-men with purse and store,
The widow, orphan and the sick
As Thou didst teach in days of yore.*

And fellow-men who know not Christ,
 Whate'er their race or place may be,
 May we for Thee upon them spend
 Due share of increase owned by Thee.

And giving goods we'd give of self
 In glad and helpful sympathy,
 Knowing that Christ for us has died
 And taught His Church true charity.
 —JAMES TAYLOR.

God Knoweth Best

Precious thought, my Father knoweth,
 In His love I rest;
 For whate'er my Father doeth
 Must be always best.
 Well I know the heart that planneth,
 Nought but good for me;
 Joy and sorrow interwoven;
 Love in all I see.

Precious thought, my Father knoweth,
 Careth for His child;
 Bids me nestle closer to Him
 When the storm beats wild.
 And the tear drops fall,
 Yet He is Himself my solace,
 Yet, my Friend, my all.
 Tho' my earthly hopes are shattered,

Oh, to trust Him then more fully,
 Just to simply move
 In the conscious, calm enjoyment
 Of the Father's love;
 Knowing that life's chequered pathway
 Leadeth to His rest,
 Satisfied the way He taketh
 Must be always best.—ANON.

The Corn of Wheat

The seed, alone and bare, must lie
 Imprisoned in the earth, and die!
 But from its dying bosom springs
 A germ of life. As if on wings
 It rises from the imprisoning earth
 In spreading leaves, and then gives birth
 To buds and fragrant blossoms fair;
 Unlike the buried seed, lone, bare—
 But multiplied a hundredfold
 In glorious fruit, of worth untold.

As seed corn, so the Saviour gave
 Himself to death, lay in the grave,
 From whence, to prove His Deity,
 He rose in glorious Sov'reignty,
 The Conqueror of death and sin!
 He gave His life that He might win
 The souls of men, and through His blood
 Bring fruit, a thousandfold, to God.
 He lived, He died, He lives again
 Within the yielded heart to reign.
 —E. F. BEERE.

The Spirit of Evangelism

WILLIAM H. BATHURST

Oh, for that flame of living fire,
 Which shone so bright in saints of old!
 Which bade their souls to Heaven aspire—
 Calm in distress—in danger, bold.

Where is that Spirit, Lord, which dwelt
 In Abram's breast and sealed him Thine?
 Which made Paul's heart with sorrow melt
 And glow with energy divine?

Is not Thy grace as mighty now
 As when Elijah felt its power?
 When glory beamed from Moses' brow,
 Our Job endured the trying hour?

Remember, Lord, the ancient days:
 Renew Thy work; Thy grace restore;
 And while to Thee our hearts we raise,
 On us Thy Holy Spirit pour!—Exchange.

In Thee, O Christ

Is there calm on the sea when the billows
 dash high
 And the storm rages, far and wide?
 Is there safety in battle, where strong men
 die
 And the hearts of the bravest are tried?
 Is there light in the sky when night draw-
 eth nigh?—
 Is there brightness at eventide?

Yea,—even in storms I am calm in Thy
 sight,
 For I rest, O Christ, in Thee!
 In the heat of the battle, the thick of the
 fight,
 I have peace, I have victory!
 In the darkest night I have light—I have
 light!—
 And I see, for Thou lightest me!
 —ROBERT KRUMLY in God's Revivalist.

Lamps

ANNIE JOHNSON FLINT

Christ's lamp am I,
 To shine where He shall say;
 And lamps are not for sunny rooms,
 Nor for the light of day;
 But for dark places of the earth,
 Where shame and wrong and crime have
 birth;
 Or for the murky twilight gray,
 Where wandering sheep have gone astray;
 Or where the lamp of faith grows dim,
 And souls are groping after Him;
 And as sometimes a flame we find,
 Clear-shining, through the night,
 So dark we cannot see the lamp—
 But only see the light—
 So may I shine, His love, the flame,
 That men may glorify His name.
 —Heart and Life.

PROBLEMS PECULIAR TO PREACHERS . . .

Charles A. Gibson

Q. The former pastor continues to write back and to visit among the members and invite them to visit him. What shall I do?

A. This question in some form comes to my desk more often than any other question for this department. I have answered it from the standpoint of the pastor who has left the field, so now I will approach it from your viewpoint.

I think you should ever and always be the Christian gentleman you claim to be, and by word and heart treat this brother with every kindness. It is likely that he does not share the accepted rule, namely, that when a preacher leaves he should leave. He may never have given thought to the question. He may not have felt the pangs of direct or indirect interference that the constant contact of a former pastor with the people will produce. He may allow personal friendships to outweigh every other consideration. Whatever his idea, you must receive him with kindness, and if he does not even call you, yours is the job of keeping quiet and suffering in silence. The whole burden for separation of a pastor and people falls upon the man who leaves.

Q. Is there danger in using the term, "The Lord is leading me"?

A. There is danger, for the human element is always to be considered. Too often a pastor wants to get away from the church he serves, and he announces that he feels the Lord is leading him to the evangelistic field; and yet in the course of a few months, even weeks sometimes, he is announced as the pastor of another church. It would have been better for him to have faced his problem squarely and taken personal responsibility for leaving, than to weaken the faith of many in how to determine the leadings of the Lord. That the Lord does lead men is certain, and where one is sure, faith can be strengthened by announcing the same. This simply argues for great care when one asserts that the Lord is leading; that is, one should be certain, and if certain, should follow that leading at all cost.

Q. (By a layman.) Why does our pastor use such poor English? I am sure his "have dids," are going to kill him. Can you say anything to help?

A. Your question is really two questions and in answering the first I would venture the guess that he does not know he makes this great mistake. This answer of course assumes that he has only a limited education. I feel sorry for him and know that what he does is being done in spite of great handicap. I admire the man

who will try, and who can attain to a measure of success in spite of these handicaps, and I would do all I could to help such a one. The sad part of it is, that most of such men do not read questions and answers; then those who do never have thought of it as being, "Thou art the man."

The second question I already have partially answered, but I will venture a suggestion in the hope that your pastor will read this. I think it would be wise for him, and in fact for any pastor, to ask his wife to watch for mistakes of this nature and point them out to him; provided that his wife is educated sufficiently to catch just such mistakes. And, provided further, that she is not one of those wives who thinks that her husband is above mistakes in grammar; and, provided again, that she can tell him without scolding or harshness. There may be a child in the family who could do this; and there could be a layman if the pastor would pick out someone and instruct him to do this. At any rate, I hope it is done, for I agree with you that his "have dids" will kill him.

Q. Is there danger of divided interest in the operation of a bookstand in connection with revivals?

A. Anything but a revival is a danger when a church is out for a revival. I think that a Sunday school drive, a surprise dinner on the pastor, a special missionary rally, a *Herald of Holiness* night, or anything else will hinder. I firmly believe we could have more of all of these if we went into the revival with only a revival in mind.

Q. Should a pastor's wife be expected to take part in the work of the church?

A. Under normal circumstances I can see no reason why a pastor's wife should not take part in the work of the church. After all, church work is the God-called and chosen work of the pastor, and there is no more reason why a pastor's wife should not take part in it than any other person. In fact, she should by association, temperament and background, be better qualified than anyone else. Furthermore, it will be expected of her from the public. I know there is the housework to do, but that too is a part of church work—a clean house with the furniture properly arranged; meals well-cooked and on time, and a woman who is herself tidy, makes for a good pastorate. In doing these things the pastor's wife has contributed to the work of the church.

I know that she may have children to look after, and there is no question but

there are a hundred other things to do; but just as the pulpit is the throne of the preacher, the home is the place where she is queen. There is no way for a pastor to apologize properly for a house where the dishes are dirty, the floor unswept, beds not made and dirty clothes thrown around the place; and the most humble of laymen feels let down when he leaves if these conditions prevail in the parsonage. Work of the church is in every particular preparing the way for the delivery of a message which will bring results, and the above are some of the ways a pastor's wife can help.

With all of this—and it sounds harder than it is—if time is properly used, the pastor's wife should find time to read good books and articles on current events, and keep herself equal with her husband intellectually. Too often with marriage the pastor's wife seems to feel that she has graduated from books and intellectual pursuits, but in her plans she should fight for time for study. Of course she is to go to church. Why should she stay away any more than the farmer's wife, or the merchant's wife? She must be an example, and thus no amount of argument will suffice for her nonattendance at the services. In these write-ups from time to time I have asserted that the pastor is not too busy to do the different things he is called upon to do; I have claimed that it is a lack of organization of time, and now I want to make the same claim for the pastor's wife.

Q. We have had a let-down from two evangelists, in this way: when the crowd was a bit off they showed a dejected spirit and admittedly made no attempt to preach. This has discouraged our folks and now is working against another revival effort. What can I do?

A. I do not know. Very likely you have advised your people that all evangelists are not that way. You could show them that this is a temptation faced by all preachers, and only occasionally does one yield to it. I have all sympathy for evangelists, for theirs is a hard life. They live, of necessity, on a high key, and must be more or less sentimental and thus given somewhat to whims. Sometimes the pastor has "sung the blues" to the evangelist all day, and then expects the evangelist to go to the pulpit, face a dozen folks and preach like he was in a great camp meeting. If you, by chance, did that, be fair and explain that also to the church and build a new confidence. Another help is, by using the law of suggestion, to prepare the evangelist for the shock of a small crowd. In the afternoon, call his attention to the change in the weather, the football game or whatever may be in the current events, and then by all means, conclude by advising that there may be

only a few present that evening, but of that number there are some in need. Build up the possible developments of this particular night's service until you have helped the evangelist.

Now a word to the evangelists: None of them will question that a District Superintendent meets their temptation not to preach, but just to talk a little, a number of times during a month. I did the other night. It was cold, it was a long ways, the building was not properly heated, and less than a dozen people were present. I looked them over and thought for a few seconds that I would just talk and go home. I bowed my head to pray, and as I did, I had a new line of thought rush in. I reasoned, Here are people, although few in number, who need a real message, at least as good as I am able to give. This pastor has to face something like this every Sunday, and I expect him to stand up to it and put heart and life into the services. Who am I that I should do less? With this meditation I decided to do my best, and I did, and left the people and the preacher lifted, and encouraged to do more for missions, home and foreign, support Olivet Nazarene College, stand by their pastor and go in for a revival at any cost. It is easy to yield to the temptation to lie down, but soldiers must stand up and fight, even when it is hand-to-hand fighting.

Q. Is there some financial plan that a local treasurer can use to keep the pastor informed as to the finances?

A. There is such a plan. There may be more than one, but certainly every local treasurer should see that the pastor receives this information weekly. One plan often used is a weekly printed sheet with items of church finance placed in lines, such as a Weekly Financial Statement:

Date
Morning Offering
General Budget
District Budget
College Fund
Specials
(insert name of same)	
(signed) Treasurer.	

Evening Offering (same)

A copy of this should be given the pastor, the church secretary, and one retained by the treasurer. This same form with listed expenditures should be prepared for the monthly church board meeting.

In this connection you can secure from Brother M. Lunn, information regarding the work of the treasurer, forms to be used, etc. I suggest that each church check with Brother Lunn as to their system of finances.

SERMON OUTLINES

An Easter Meditation

A. THE CROSS—ITS APPEAL

1. It appeals to reason, because of the fulfilled prophecies.
2. It appeals to the deepest need of the human heart.
3. It appeals to child and adult, rich and poor—all classes and all ages.
4. It appeals to that one whose life seems to be wasted and fruitless because it offers a new life in Christ Jesus.

B. THE RESURRECTION—ITS MESSAGE

1. The message of the security of salvation. Read Psalm 91.
2. The message of a separation from sin. As Christ was separated from death by the resurrection, just so far are we separated from the necessity of sin.
3. The message that death and the grave have been conquered once and for all.
4. The message that we need not fear death. The grave is not an end of a blind alley—it is just the gateway to glorious beginnings.

C. THE ASCENSION—ITS CHALLENGE

1. The challenge of effective work for the Master, who has left the responsibility for the spread of the gospel to us.
2. The challenge to follow in the footsteps of our Lord.
3. The challenge of a gloriously completed cycle of redemption.

D. PENTECOST—ITS NECESSITY

1. It was necessary for the disciples, apostles and saints of all ages.
2. It is necessary for one who would live the fullest life. It is necessary for the ones who most loudly disclaim its necessity.
3. It is necessary for you.—*Selected.*

God's Victory Gardens

TEXT—"Let my beloved come into his garden, and eat his pleasant fruits" (Song of Solomon 4: 16).

INTRODUCTION

Much publicity today concerning "victory gardens."
Our meditation concerns God's victory gardens.
Several "victory gardens" mentioned in the Bible.

I. EDEN, THE FIRST VICTORY GARDEN

- A. A triumph in God's creation of loveliness.
 1. God's ultimate ambition in creating it was to realize happiness of His creatures and to share it.
 2. God created man, then *put* him into the garden.

3. An outdoor home.

- a) Furnished by nature.
- b) Carpeted with deep pile of grass.
- c) Ceiled with blue arched canopy studded with brilliant gleaming stars.
- d) Dining and lodging rooms under shadow of trees.
More beautiful than Babylon's hanging gardens.
- e) Love and fellowship in most ideal form and circumstances.
- f) Cupboard, trees of the garden.

B. The tragedy in God's first victory garden.

Man ruined his lovely home through disobedience.

1. God *put* him into the garden (Gen. 2: 15).
2. God *sent* him out of the garden (Gen. 3: 23).

II. GETHSEMANE, GARDEN OF SUFFERING AND TRIUMPH.

Jesus' great victory garden.

Garden of apparent defeat.

Horror of cross loomed; crushing weight of world's sin; sorrows of hell gat hold upon Him, and He was sore troubled; blackest blackout of all eternity, "If it be possible, let this cup pass from me"—victory at this very point, "Nevertheless, not as I will, but as thou wilt."

III. THE RESURRECTION VICTORY GARDEN.

- A. Where Joseph's new tomb was (John 19: 41).
- B. Where Mary met her Master incognito (John 20: 15).
- C. The victory announcement (Rev. 1: 18).

IV. THE GARDEN OF THE HUMAN HEART (1 Cor. 3: 9).

"Ye are God's field" Gr.—"tilled land."

- A. Must be a breaking up of packed soil.
"A broken and contrite heart. . . ." (see also Jer. 4: 3 and Hosea 10: 12).
- B. Must be a sowing (Luke 8).
 1. "The seed is the word of God" (v. 11).
 2. He that soweth good seed is the son of man (Matt. 13: 37).
- C. Must be destruction of weeds (see Heb. 12: 15).
Note these weeds (Eph. 4: 31 and 25; Col. 3: 8).
- D. Must be cultivation.
 1. A most disturbing operation, but necessary (see Heb. 12: 11).
 2. Plants may wilt under it, but will not be permanently harmed (Heb. 12: 12).

Illustration—Amos, a bruiser of sycamore figs. Bruising a queer occupation. Why bruise? Not to destroy, but to *sweeten*.

E. There must be rain.

Zech. 10: 1; Ezek. 34: 26.

F. The harvest (Prov. 12: 12; 1 Peter 1; Gal. 5: 21).

God's garden of human heart is fringed with fragrant flowers: kindness, love, contentment, patience, cheerfulness, testimony.

V. GOD'S UNIVERSAL GARDEN

The prayer, "thy kingdom come," then a reality.

A. A universal garden (Psalm 67: 6, 7; Psalm 85: 11-13).

B. A restored "Eden" (Rev. 22: 1-5).

—ERNEST E. GROSSE.

The Fellowship of the Cross

DR. HACHIRO YUASA*

In this tragic hour of human history, Christians everywhere in the world are compelled to rescritinize their basic faith and hope. Naturally, God's truth and God's truth alone is sufficiently potent to guide baffled humanity through this period of titanic world metamorphosis.

What, then, is unique, intrinsic, and fundamental in Christianity? To my way of thinking, the answer is without doubt, Christ and His cross. He is indeed the way, the truth and the life.

The cross is the symbol of Christian truth. It stands for the reality of realities—eternal God, Creator of the universe and Father of all mankind. Jesus Christ affirmed the fatherhood of God. God is not time-limited, geography-bounded, or color-conscious.

In His sight there can be no God-chosen people nor God-forsaken people. To Him all are His children. Hence, the brotherhood of man is God-ordained. The cross reveals the essential nature of God—love. That this love is revolutionary in technique, redemptive in purpose, creative in potency, and eternal in validity, is most convincingly demonstrated by the cross of Jesus Christ.

Christian love is just, humble, selfless, sacrificial, long-suffering, exceeding kind, perseveringly consistent, freely forgiving, therefore always reconciliatory; and primarily peace-making, and peace-maintaining. Love is rigorously self-critical, but generously tolerant of the human frailty of others. It does not judge others complacently but trusts in God's righteousness.

Love is pure and sensitive, but instead of wasting its moral energy in condemnation of wrongdoers, it would rather suffer vicariously, leaving vengeance to the wrath of God. Love resists hatred with charity, matches violence with mercy and overcomes evil with good. Love heals to save and saves to create, for it is life-giving. This, then, is the spirit of the cross victorious.

The way of the cross is ruthlessly costly in sacrifice and relentlessly exacting in discipline, but it is the only true way for Christians to follow. The ideology of the cross is the basis of the Christian way of life.

The Christian way of life can be entered only through the narrow portal of penitence, because in the beginning the tragic human problems of sin must be solved through Christ. Penitence is therefore the first Christian discipline. It involves both recognition of our moral responsibility and resolution to walk in the light. Life is packed with pagan realities, hence the need of being empowered with the spirit of Christian forgiveness. We must forgive the wrongdoers completely, even seventy times seven, realizing that we really forgive only when we forgive the unforgivable. Forgiveness is doubly blessed when enhanced by another discipline—healing acts of love. On the highway of the cross, our Good Samaritanship encounters its daily tests. Christian tolerance is a fourth discipline. To be always tolerant in all relations, under all circumstances, is a discipline of acid severity. Moreover, Christian justice means, of course, justice to all including our enemies, whom Christ commands us to love. Christians have a long way to go carrying the burdens of humanity. We must, therefore, steel ourselves with Christian fortitude, remembering that to God a thousand years is but one day. We must travel light. Good soldiers of Christ cannot afford to be burdened with too many possessions or too much involvement, materially and spiritually. We need Christian perspective. Mature intelligence emancipated by spiritual insight will be helpful in preserving the serenity of our spirit. The will to build for peace and the will to pay the price for peace are two absolute prerequisites for the building of the Christian world order. This requires the all-important Christian discipline of vicarious suffering in the spirit of the redeeming love of Christ. Such, then, is the way of the cross triumphant.

Towering over the wrecks of time, the cross of Christ stands radiant with the prophetic promise of the new heaven and new earth. To be a Christian is to belong to this fellowship of the cross. And, in the fellowship of the cross is the hope for the reconciliation of broken humanity and for the creation of the Christian world order. —In *The Way of Holiness*.

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Pentecost

TEXT—"And they were all filled with the Holy Ghost" (Acts 2: 4).

INTRODUCTION

Greatest event in history of the church.

I. THE EFFECT ON THE APOSTLES

- A. United them into one.
- B. Had a passion to testify that could not be quenched.
- C. Gave them a joy, hope and courage that was amazing.
- D. Brought them a much-needed supernatural power.

II. THE CAUSE OF ALL THIS

- A. Received pure hearts.
- B. Filled with the Holy Spirit.
Turned the world upside down.

III. WHAT DOES PENTECOST MEAN TO US?

- A. This same experience and power is for us today.
- B. It is the great need of the church.
- C. The only hope of the world to be brought to Christ.—S. ELLSWORTH NOTHSTONE.

A Table in the Wilderness

SCRIPTURE—Psalm 78: 9-29.

TEXT—"Can God furnish a table in the wilderness?" (v. 19).

INTRODUCTION

The story of the scripture lesson.

I. CAN GOD FURNISH A TABLE IN THE WILDERNESS?

- A. Children of Israel supplied with manna; then quail.
- B. Food supplied for five thousand from five loaves and two fishes.
- C. Life supplied in the wilderness of death: Lazarus, John 11; Daughter of Jairus, Mark 5; Son of the Widow of Nain, Luke 7.

II. CAN GOD FURNISH A TABLE IN THE WILDERNESS?

- A. A table supplied in the wilderness of a diseased and broken body.
 1. Man with leprosy (Luke 5).
 2. Woman who touched Jesus' garment (Luke 8).
 3. Healing of the lame man (Acts 3).
- B. A table supplied in the wilderness of life's storms.
 1. The stilling of the storm in Luke 8.
 2. So with life's storms:
"Lo, I am with you alway" (Matt. 28: 20).
"I will never leave thee, nor forsake thee" (Heb. 13: 5).
"When my father and my mother forsake me, then the Lord will take me up" (Psalm 27: 10).
- C. A table of forgiveness in the wilderness of sin.
 1. Paul was the "chief of sinners" but God forgave him.

2. "Him that cometh to me I will in no wise cast out" (John 6: 37).

3. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 13).

D. A table supplied in the wilderness of a carnal heart.

1. "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" (1 Thess. 5: 23, 24).
2. "For this is the will of God, even your sanctification" (1 Thess. 4: 3).—JOHN W. MAY.

A Need for Spiritual Reserves

TEXT—"For our lamps are gone out" (Matt. 25: 8).

INTRODUCTION

Nature teaches the need for reserves of strength. The person who lives on the border of strength becomes sick and dies.

A car must have reserve power, or fail in the crisis.

The athlete that wins is the one with reserve power.

This is also true in spiritual life; many start well but fail later. They allow their spiritual reserves to become dissipated.

I. GOD HAS NOT PLANNED TO SUPPLY OUR NEEDS IN A STINGY FASHION

"My God shall supply all your need according to his riches in glory by Christ Jesus"—that does not sound like ration books and coupons.

- A. An abundant satisfaction (Psalm 36: 8).

1. Satisfied with the fatness of thy house.
2. When we have Him in His fullness, Christ is all we need.

- B. An abundant life (John 10: 10).
This is not spiritual anemia or hookworm.

- C. Abundant grace (II Cor. 9: 8).
- D. Abundant power (Eph. 3: 20).
- E. An abundant entrance (II Peter 1: 11).

God's provision is for abundance; but some folks live on rationed grace.

II. HOLINESS IS AN EXPERIENCE THAT GIVES US THIS RESERVE

- A. "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1: 8).

- B. "That your joy might be full" (John 15: 11).

- C. "He purgeth it, that it may bring forth more fruit" (John 15: 2).

III. THIS RESERVE CAN BE DISSIPATED

For physical health we must have a balance of calories and vitamins.

- A. By living on a restricted diet.
 1. No need of reducing diets in spiritual realms.
 2. It is healthy to be fat in the soul.
- B. By an unbalanced diet.
All shouting or testimony, and no burden-bearing.
- C. In times of special need, we must increase our diet.
More prayer and Bible reading in times of test.
- D. We can overwork.
The cares of life choke out the Word.
Are *you* a healthy Christian?
Do you have a reserve of oil?

—EDWARD PAUL.

Walking in Agreement

SCRIPTURE—Amos 3: 1-8.

TEXT—"Can two walk together, except they be agreed?" (Amos 3: 3).

INTRODUCTION

1. Amos, the herdsman of Tekoa, at the command of God, left his home in the Southern Kingdom and journeyed to the center of worship in the Northern Kingdom. At Bethel he gave the prophecy of the Lord concerning all the wickedness of the ten tribes. Yet tactfully he prefaced his invectives against Israel with first speaking the impending doom of the neighboring nations; and, finally, turning his attention to all the vile injustices of the land, he pours forth the judgments of Jehovah upon the Northern Kingdom. He warns them that those who depart from God cannot still consider themselves His people and the objects of His divine favor. He asks, "Can two walk together, except they be agreed?"

2. It is his suggestion that agreement is the basis of union and communion, with their resultant progress, that merits our consideration here.

3. The text is the prophet's "disparagement of disagreement." In consideration of the fact that Israel had turned to the love of things God could not countenance, and had linked herself with His enemies; now God had become her enemy and sure and certain judgment was to be the culmination of it all.

Consider, therefore, this lack of agreement and

I. THE BARRIERS TO UNITY

- A. The Law of Affinity.
"Birds of a feather flock together."
Like begets like; like attracts like; water seeks its own level. The company you seek indicates the ideals to which you subscribe. This is the law of affinity; it often becomes a barrier to unity.
 1. The reason man does not walk with God is due to lack of agreement.
 2. The reason men are at variance

with each other is for the same reason.

- B. The Barrier of Sin.
 1. Putting God and man at variance and disagreement.
 - a) It was so with Israel in the days of Amos.
 - b) It was so with Adam and Eve in Eden.
Refusal to meet God at the old trysting place, and unwillingness to walk and talk with God as before was simply because of sin.
 2. The natural, unspiritual man, is at enmity with God.
 - a) Hence the significance of the text.
 - b) Hence the necessity of reconciliation.
If God and man are to walk together, one or the other must change; God must work a transformation of man, and man must seek such a transformation if they two are to walk together in agreement.
 3. The sin problem must be settled before one enters the Divine Comradeship.
- C. The Bane of Selfishness.
 1. The barrier in the way of man's surrender to God.
Agreement is based on mutual surrender of differences; since God's way is the way of truth and reality, the surrender must be on the part of man. God's order alone is in harmony with reality; *evil* is simply *live* spelled backwards—to fight God is to fight against reality.
 2. Self-will is the essence of sin.
It puts one at harmony with nothing but chaos. Since self-will is the essence of sin, then surrender is the essential of salvation.
 3. Self-will is the barrier in the way of unity among believers.
 4. Self-will is likewise the barrier in the way of harmony in the home.
- D. The Barometer of Salvation.
 1. The simple statement of our text.
 2. Anything that blots our agreement or fellowship with God is wrong.

II. THE BASES OF UNITY

Can two walk together except they be agreed, as to:

- A. The direction they shall take.
- B. The goal to which they are going.
- C. The tempo of their walk.
A team of draft horses must agree as to the time and tension of their pull—there is such a thing as Christian teamwork.
- D. The purpose of their journey.

- E. The topics of their conversation.
- III. THE BLESSINGS OF UNITY
- A. The divine fellowship and favor.
Consciousness of His presence.
 - B. The harmony of believers.
 1. Absence of factions and friction.
 2. Co-operation in service.
 - C. Victory in conquest.
United to Christ and Christians, we shall triumph gloriously.
 - D. No condemnation and no separation.
See Romans 8: 1, etc.; 1 John 1: 7; also Rev. 3: 4.

CONCLUSION

- A. With whom are you walking, my friend?
See Text, and 1 John 1: 6.
 - B. Does your walk agree to that of the sons of God?
 - C. If today you have not the fellowship of the Christ, let Him remove the barriers of unity at once!
- (Suggestion: The three main divisions of this outline may well form the bases for a series of three messages on this theme).
—ROSS E. PRICE.

"Prepare to Meet Thy God"

Amos 4:2

1. *What is it?*
Words by Prophet Amos to children of Israel. God's judgment for their sins (Amos 3:10; 4:1, 12, 13; 5:21-23).
2. *How am I to prepare?*
He who calls upon us to prepare, has prepared the way. "A body hast thou prepared me" (Heb. 10:5).
3. *When should I prepare?*
Now, today (II Cor. 6:2).
4. *Why should I prepare?*
Because "it is appointed . . . once to die" (Heb. 9:27).
5. *Where should I prepare?*
Here. Mercy this side of grave. "In no wise cast out" (John 6:37).—Selected.

Steadfastness

TEXT—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord" (I Cor. 15:58).

INTRODUCTION

- A. Our text begins with one of Paul's "therefore's."
 - B. It is the concluding admonition of an argument on the resurrection.
 - C. Gives absolute assurance to the Christian.
- I. *Reassurance of Faith*
- A. A perfect, satisfactory redemption is set forth.
 1. If Christ is not raised, your faith is vain (v. 17).
 2. But now is Christ risen (v. 20).
 3. Thanks be to God who giveth us the victory (v. 57).
 - B. All gloom is dispelled.

1. Gloom of doubt through the certainty of death.
2. All discouragements overcome, through the assurance of hope.
3. Defeat is turned to victory through His overcoming power.
4. Death, our last enemy, is conquered because Christ robbed it of its sting.

II. *My Brethren*

(Dearly Beloved) Beautiful love of the Apostle Paul.

- A. To the Philipprians.
 1. Always remembering you in my prayers (1:3).
 2. "Dearly beloved . . . my joy and crown" (4:1).
- B. To the Colossians.
 1. We give thanks to God, praying always for you (1:3).
- C. To the Corinthians.
 1. With carnal, envious tendencies, strife and divisions (I Cor. 3:3).
 2. He loved them, too (I Cor. 16:24). "My beloved brethren" (I Cor. 15:58).

III. *Constasy of Faith*

"Be ye steadfast."

- A. In life of Spirit-filled saint (Acts 2:42).
- B. In temptation, a way of escape (I Cor. 10:13; James 1:2).
- C. Steadfast in doctrine (Heb. 13:9).

IV. *Steadfast in Loyalty*

- A. Better word might be unmovable. Irresistible, no compromise.
- B. Joseph was unmovable in the test of character or morals.
- C. Daniel, unmovable in the face of compromise, even to the den of lions.
- D. Job, unmovable in the test of patience and total loss of all personal things.
- E. Latimer and Ridley at Smithfield, kissed the stake. Ridley cried to his dying comrade, "Be of good cheer, for God will either assuage the fury of the flame, or enable us to abide it." Latimer returned this encouraging reply, "Be of good cheer, Master Ridley, and play the man, for we shall this day light such a candle in England, as I trust shall by God's grace never be put out."
- F. Luther, "I cannot and will not recant. Here I stand, I can do no other. So help me God."

V. *An Abundant Task*

- A. In the work of the Lord continuously. Wonderful to find a person constantly absorbed in doing God's will.
- B. Admonished to work heartily, harmoniously and hopefully.
- C. Teaching the way to childhood and youth. Building for the future.
- D. Lifting heavy burdens; comforting the sorrowing.
- E. Telling of Christ and His power to save.

VI. *Reward Is Abundant*

- A. Reward of joy in service. Recompense of appreciation, "She hath done what

- she could."
- B. Reward of divine approval, "Well done."
 - C. Reward of souls won for the Master, to meet them in heaven.
 - D. Reward, a crown of life; association with the angels.—WEAVER W. HESS.

The Glorious Church

TEXT—*Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?* (Solomon's Song 6:10).

INTRODUCTION

We are outlining this text by request. Some understanding of this much neglected book is necessary in order to understand the text. The Song of Solomon appears to have as its immediate background a love song of King Solomon regarding his favorite wife. The intimacies are those of the bridal chamber, and need to be read with a pure heart. Inspirationally they point to the intimacy of Christ and the Church, the bride and the Bridegroom, and it is as such that we treat the text. It is the church that is thus described in the text.

I. THE CHURCH ORIGINALLY

As the morning is the birth of a new day, so the text speaks of the church in its inception. A new day dispensationally dawned with the beginning of the church age. In like manner a new day dawns with the individual who is born again.

II. THE CHURCH EXPERIENTIALLY

The church is described as "fair as the moon." The original root of the word from which the word "moon" comes is "white." This suggests the purity of the church. The moon also receives its light from the sun, a borrowed light, even as the Christian and the church shine as they reflect the characteristics and attributes of Christ. The moon has some effect on the earth, but no such effect as the sun. So, in the first work of grace, before the fullness of the Spirit is received, the individual delights in the sunlight of God's love shed abroad in the heart, even as the moon is occupied more with receiving the rays of the sun than in dispensing light on the earth.

III. THE CHURCH EVANGELICALLY

Next we have the description "clear as the sun." Here the church and the individual Christian are described as taking on the very nature of the Lord by the endowment of the Holy Spirit. She does not now just bask in the light of the sun, but is a dispenser herself of light. The Spirit dwells within and through the individual Christian and through the church collectively light is cast on the darkness of this world. Dark hearts are enlightened and see their need and come to the light for help. From enjoying the firstfruits of salvation the church and the individual have a closer union with the Lord that makes them the light of the world.

IV. THE CHURCH MILITANT

Now we have a military term to describe the church. "Terrible as an army with banners." Some translations say "brilliant" instead of "terrible." Here we see the church in its opposition to the world. She is armed with the sword of the Spirit and withstands the world, the flesh, and the devil. She takes on the whole armor of God as described in Ephesians 6:10-20. She is toughened as a trained soldier for the battle against sin. She has reclined in the arms of the Lord in previous periods of her existence, but is now sent forth into a cold world to shed abroad the light of the Gospel and at the same time to fight in defense of herself and engage the enemy as she undertakes to wrest enslaved individuals from their bondage to sin.

APPLICATION

To sum up and make individual application: When an individual is converted a new day begins in that life. The first work of grace makes one like the moon, reflecting the qualities of Christ, but mainly occupied with receiving His light, rather than dispensing it. The second work of grace, sanctification, wrought by the baptism with the Holy Ghost, makes one shine more brightly and become a dispenser as well as a receiver of light. Then comes the opposition of the world that must be resisted with all the armor God grants for a Christian's help. It is to be feared that comparatively few Christians come up to the standard suggested by the figure of a soldier, and very few churches to the standard pictured by an army.

Notice this army has banners, or standards, and these standards set them off from the world, and arouse the animosity of the world. Too often the church conceals her standards and thus escapes the criticism and opposition of the world.—WM. M. SMITH, in *The Gospel Minister*.

The Power of Faith

(II Kings 6:8-23)

- I. The Vision of Faith (vs. 13-16).
- II. God's Response to Faith (vs. 17-20).
- III. Mercy Through Faith (vs. 21-23).
- IV. The Result of Faith (v. 23).—G. H. JOHNSON.

The Theology of the Repentant Thief

Luke 23:40-42

1. He believed in eternal things—"Dost thou not fear God?"
2. He believed that he was a sinner—"We indeed justly."
3. He believed that he was justly condemned—"In the same condemnation."
4. He believed in the retribution of the wicked—"We received the due rewards of our deeds."
5. He believed in the sinlessness of

Christ—"This man hath done nothing amiss."

6. He believed in the deity of Christ—"Lord."

7. He believed in the power and willingness of Christ to save him—"Lord, remember me."

8. He believed in the resurrection of Christ—"When thou comest into thy kingdom."

9. He believed in the coming kingdom of Christ—"Into thy kingdom."—E. F. R. in *Gospel Banner*.

The Grace of Forgiveness

(Prerevival)

SCRIPTURE—Matt. 6:9-15; Mark 11:25-26; Eph. 4:32.

TEXT—*Forbearing one another, and forgiving one another* (Col. 3:13).

INTRODUCTION

1. Prerevival significance of the subject.

(a) One of the most dynamic factors in precipitation of revival; (b) among least warmly admired of all the graces—how few testify to the possession of it. Says G. Bernard Shaw, "Forgiveness is a beggar's refuge. We must pay our debts."

2. Not mere formal act of forgiving, but attitude of forgiving-ness, is burden of our message.

I. THE INTENT OF FORGIVENESS

A. Mending ruptured fellowship ties.

1. No gesture harder without divine grace.

2. Yet one of the most definite indications of a sanctified heart.

3. Gives meaning to such words as reconciliation, mercy, etc.

II. THE CONTENT OF FORGIVENESS

A. Not mere forgiving spirit, but act of forgiving required.

1. Attitude of forgiveness spurious without expression in the act.

2. Word must be spoken, look exchanged, hand clasped.

ILLUSTRATION: Lamb slain from foundation of the world had to become crystallized into a visible Calvary, a tangible Calvary.

III. THE EXTENT OF FORGIVENESS

"Forgive as . . ."

A. Matthew 6:15.

Positive, clear, authoritative, final.

Forgiven \$10,000, sues for \$17.00.

B. See parable in Matt. 18:21-35.

C. Peter, learning something from Jesus, suggested seven times as limit to forgive.

1. Thought himself quite liberal.

2. Jesus answers him with the parable, concluding with severe threat against unforgiving.

CONCLUDING ILLUSTRATION

Old sunken barge in channel. An old scow had sunk and bar formed, rendering

the stream unfit for navigation. Farmer worked three weeks with his boys and finally cleared the channel; provided a market that doubled the value of his crops.

Application: How many spiritual lives are stopped up with unforgiven wrongs, old grudges which have choked up channel-ways of the spiritual life.—ERNEST E. GROSSE.

The Christian's Relation to the World

I. WHAT IS A CHRISTIAN?

A. One that is regenerated and knows that past sins are all washed away by the precious blood of Christ.

B. Believers so-called. Acts 11:26.

1 Peter 4:16—"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

C. Children of God.

1 John 3:10—"In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Rom. 8:14—"For as many as are led by the Spirit of God, they are the sons of God."

II. WHO AND WHAT IS THE WORLD?

A. Its ruler—the devil.

John 12:31—"Now is the judgment of this world; now shall the prince of this world be cast out."

John 14:30—"Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me." See also John 16:11.

B. Its condition—corrupt. II Peter 1:4. In the wicked one. I John 5:19.

C. Its course—evil. Eph. 2:2. Loving money, self, pleasure. 1 Tim. 6:10; II Tim. 3:2-4.

D. Its condemnation—chosen darkness—rejected light. John 3:19.

E. God's verdict—guilty. Rom. 3:19.

III. GOD'S ATTITUDE TOWARD THE WORLD

A. Love, God's everlasting love. John 3:16. John 16:27—"For the Father himself loveth you, because ye have loved me, and have believed that I came out from God."

Christ came to seek and to save that which was lost.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8; Eph. 2:4, 5; 1 John 3:1; 4:9, 16).

B. Example and teaching.

Luke 7:47—"Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

See also John 11:16; 12:3; 20:11; 21:16; Acts 21:13.

IV. ATTITUDE OF CHRISTIANS TO THE WORLD

A. As followers of Christ we should show our relation to the world, as Christ said, "Ye are the light of the world"; "Ye are the salt of the earth." So we should take God's plan as He gave it to the early church, while it is still of great importance. We should not help destroy the world, but pray for it. We should not be selfish.

"Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5: 20).

B. If we are separated from the ways of the world and its follies the Lord will give us: (1) a world vision; (2) a world mission; (3) a world message to tell our sinner friends of our Saviour so they can be happy here and hereafter.

C. Opportunities—All Christians have responsibilities and opportunities to witness for Christ. If we neglect to tell the world about the everlasting torment we will be held responsible. If we cannot go and tell, we can give of our God-given blessings so others can. The greatest need of the world today is a great revival.

—ABRAHAM W. DETWEILER in *Franconia Mission News*.

Sermon Series

Rev. Oliver R. Stang of the Freeport, Pa., church, has recently completed a series of evening sermons entitled: "Christ Is the Answer." Week by week the pastor revealed that CHRIST IS THE ANSWER—

1. To the Memory of Yesterday's Sin.
2. To the Ravages of Fear.
3. To the Sins of the Tongue.
4. To the Passion of Jealousy.
5. To Life's Loneliness.
6. To the Conquest of the Soul.
7. To Life's Last Experience.

Dr. S. M. Laing, pastor of the Washington Boulevard church, Cleveland, Ohio, is preaching a series of sermons during December as follows: "The Suffering Saviour" (Psalm 22), "The Great Shepherd" (Psalm 23) and "The King of Glory" (Psalm 24).

Rev. C. R. Thayer, pastor of the Third Church, New Castle, Pa., is preaching a series of evening sermons on "The Three Bears," the first being on "Bear One Another's Burdens."

A series on the "Apostles' Creed," which will continue till some time in March, is being preached by Rev. Charles D. Leiper at Hutchinson, Kans., on such themes as The Fatherhood of God, The Human Christ, The Incarnation of God, Jesus Is Our Lord, The Virgin Birth, The Resurrection, Mightiest Force for Righteousness and The Ascended Life.

Rev. Leon E. Raines recently completed a series of three sermons leading up to Christmas on Messianic Prophets in the Old Testament: "Isaiah Sees the Coming Messiah," "Jeremiah Sees the Coming Messiah," and "Micah Sees the Coming Messiah."—*The United Presbyterian*.

Texts and Themes of Pre-Easter Sermons

Seriate Preaching Characterizes Lenten Period

Days of the Passion Week

By Rev. John C. Nevin

Sunday—"Day of Triumph."
Monday—"Day of Authority."
Tuesday—"Day of Conflict."
Wednesday—"Day of Retirement."
Thursday—"Last Day with Disciples."
Friday—"Day of Suffering."

"Parables of Our Lord's Passion"

By James A. Pollock, D.D.

"The Test of Deeds."
"The Rejected Overtures of God."
"Making Light of the Kingdom."
"Preparedness and Emergency."
"Opportunity, Fidelity and Reward."
"The Judgment of the Kingdom."

"The People at the Cross"

By John C. Lorimer, D.D.

"The Ones Who Did not Love Him."
"The Ones Who Suffered with Him."
"The One Who Denied Him."
"The One Who Did His Duty."
"The Man Who Dared to Believe."
"Those Who Loved Him Most."

"Those Last Days"

(*Holy Week Services*)

By Rev. Wm. Scott McMunn

"The Day of Judging."
"The Day of Controversy."
"The Day of Quiet."
"The Day of the Passover."
"The Day of His Death."

"Sermons on the Cross"

By Rev. Wm. H. Neebe

"The Magnetism of the Cross."
"The Meaning of the Cross."
"The Paradox of the Cross."
"The Shadow of the Cross."
"The Life Beyond the Cross."

"Looking at the Cross"

By John C. Lorimer, D.D.

Beaver Falls, Pa.

"The Cross in My Experience."
"The Cross and My Duty."
"The Cross and My Faith."
"The Cross and My Doubt."
"The Cross and Prayer."
"The Cross and Power."
"The Cross and the Future."

—*The United Presbyterian*.

Achievements, Not Attempts, Count

"Ye shall be witnesses unto me"—Acts 1: 8.

"We believe that the time has come for doing more fully what He has commanded us; and by His grace we intend to do it. Not to try; for we see no scriptural authority for trying. Try is a word constantly in the mouth of unbelievers. 'We must do what we can,' say they; and it is too often taken up by believers. In our experience, 'to try' has usually meant 'to fail.' The word of the Lord in reference to His various commands is not, 'Do your best,' but, 'Do it'—that is, do the thing commanded."—J. HUDSON TAYLOR.



A missionary to India in telling of an experience writes, "I sat on the little veranda of my mission station at Ammapet, in India, and looked off to the *Hills of Death*. As I looked, I prayed, 'Lord Jesus, grant that some day I may be able to go there with the gospel!' The opportunity finally came. I shall never forget that day. We reached the summit just before dawn and cast about for a camp. I went a little way ahead of the party, and rounding a rock, came upon one of those unexpected mountain villages. There on tiny hut verandas, men were still asleep, muffled in their white turban cloths—a weird sight in the half-light of the early morning.

"An old man came out to greet me and asked me to come and sit on his veranda. He disappeared into the hut to bring out, I thought, a mat for me to sit upon. But to my surprise he reappeared with a good European chair, and in his hand was a broken, dirty, paper-covered book. 'Six years ago,' my host began, 'a man spent a week, two weeks, three weeks with me. He went away and he gave me this chair as a present. I have been praying ever since that another missionary would come and live among my people and teach us more about the Jesus of these pages. We have waited for six years, but you have come. I will get a hut ready for you, for you have come to stay, haven't you?'"

"I had to tell him that that was an utter impossibility. I pointed to the plains 7,000 feet below. 'Down there,' I said, 'is my work, the work of two men.' He came close to me, the tears running down his old cheeks. 'Why,' he said, 'I may not be here when you come again.' 'Yes, I know,' (I admitted with a stab in my heart). Then, solemnly, determinedly, he took the foreign things—"Pardon me," he said, 'for seeming rudeness, but no man shall sit on this chair until he can stay and tell us

about the Lord Jesus Christ.' That was ten years ago, and no man has gone.

"The sad words of the old man, 'I may not be here when you come again,' are true. They are dying every day."—*Alliance Weekly*.



How God Called

A missionary explained to a gathering how he came to enter the mission field. He said: "In coming home one night, driving across the vast prairie, I saw my little boy John hurrying to meet me. The grass was high on the prairie, and suddenly he dropped out of sight. I thought he was playing and was simply hiding from me; but he did not appear as I expected he would. Then the thought flashed across my mind: 'There's an old well there, and he has fallen in.' I hurried up to him, reached down in the well and lifted him out; and as he looked up in my face, what do you think he said? 'O Papa, why didn't you hurry?'"

"These words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who were lost, of souls without God and without hope in this world; and the message came to me as a message from the heavenly Father: 'Go and work in My name'; and then from that vast throng a pitiful, despairing, pleading cry rolled into my soul as I accepted God's call: 'Oh, why don't you hurry?'" —*Selected*.



Love burned on the altar of the heart of Hudson Taylor when he wrote to his mother as a young man soon after he was filled with the Spirit:

"O Mother, I cannot tell you, I cannot describe how I long to be a missionary; to carry the Glad Tidings to poor, perishing sinners; to spend and be spent for Him who died for me. I feel as if for this I could give up everything, every idol, however dear."

On the day of his sailing, down in the little cabin with his mother and two others, he sang and prayed with unfaltering voice; and though he quoted to his mother the words of Paul, "None of these things move me, neither count I my life dear unto myself," yet the evident anguish of his mother's heart cut him to the quick. After parting, he leaped ashore and embraced her again, whispering words of comfort into her ear. As the gangplank lifted and

embrace was impossible he penciled on the blank leaf of his pocket Bible, "The love of God which passeth knowledge, J.H.T.," and flung the little book to her on the pier.—Selected.

For the Sake of the Heathen

One day I sat with my Bible open at the Psalm 142 . . . when suddenly the last six words of the fourth verse spoke. They had spoken before on other occasions, but this time they had a new message; there was a strange note in their voice, a great sob. As I sat in my study, held by their message, line after line, verse after verse disappeared until it seemed as though all the Psalm was poured into the meaning of these six words, "No man cared for my soul."

As I listened, I saw the dark shadow of Africa, the thin wasted outstretched arms of India and China, the lonely, sad Isles of the sea. Then I realized that in these words, God was presenting to me the cry of 700 million heathen souls who have not

yet heard. It seemed to come as a solemn indictment of the church at home. "No man cared for my soul." Do you care? Here is the measure of your love for God. In the measure I love and sacrifice for those benighted ones, just in that measure I love Jesus, the wonderful Son of God, and only in that measure.—REV. T. WILLIAM READ in *The Alliance Weekly*.

Living Truths

Lord Salisbury has said that there are living and decaying nations. There are also living truths and dead theologies. Vitality and virility, these are God's tests of people and professions. It was the living rod "that blossomed and budded and brought forth almonds" that proclaimed Heaven's true priesthood, in Aaron's line. It is the living Christ, and not the medieval crucifix, that a struggling and sinful world needs today; and it is the Christ incarnate in living men, and the truth lived out in Christ-filled lives, that alone can meet the demands and the opportunities of this living age.—A. B. SIMPSON.

The Great Commission

"The zeal of thine house hath eaten me up" (John 2:17).
My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream of night, that tells me I am on
Enchanted ground. Why live I here? The
vows
Of God are on me, and I may not stop
To play with shadows or pluck earthly
flowers
Till I my work have done, and rendered up
Account. The voice of my departed Lord—
"Go teach all nations"—from the eastern
world
Floats on the night air and awakes my ear.
And I will go. I must not hesitate
To give up friends and home and the idle
hopes
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I
sure
Have had enough of bitter in my cup
To show that never was it His design,
Who placed me here, that I should live in
ease
Or drink at none but pleasant fountains.
Henceforth,
It matters not if storm or sunshine be
My earthly lot, bitter or sweet my cup.

I only pray, God, fit me for the work;
Oh, keep me holy, and my spirit nerve

For the stern hour of strife. Let me but
know
There is an Arm unseen that holds me up,
An eye that kindly watches all my path
Till I my earthly pilgrimage have done.
Let me but know I have a Friend that
waits
To welcome me to Glory, and I joy
To tread the dark and death-fraught wil-
derness.

And when I come to stretch me for the last,
In unattended agony, beneath
The coco's shade, or lift my dying eyes
From Afric's burning sands, it will be sweet
That I have toiled for other worlds than
this.
I know I shall feel happier than to die
On softer bed.

And if I should reach heaven—
If one that hath so deeply, darkly sinned,
If one whom ruin and revolt have held
With such a fearful grasp, if one for whom
Satan hath struggled as he hath for me—
Should ever reach that blessed shore, Oh,
how
This heart will glow with gratitude and
love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine be-
low.

—NATHAN BROWN.

Basil Miller

The Malay Miracle

Seventeen natives surrounded the lone white man, Cecil Jackson. Seventeen blowguns with seventeen poisoned darts were pointed at his heart. Headhunting knives lay on the floor and daggers hung from the belts of those seventeen Malay men. The situation for the missionary was hopeless.

Breathing a prayer, which he thought would be his last, he whipped the forty-five Colt from his belt and lifting it high above his head, he took the shells out of it and dropped the gun to the floor.

"Then I knelt and with my eyes faced toward heaven, I began to pray, 'Save these men for Jesus' sake,'" said the missionary in a recent address in Pasadena.

"When the natives saw my helpless condition, they lowered their blowguns just a fraction. But I knew the least false move would bring those seventeen darts straight at my body. So I kept on praying. Finally the chief of the tribe came over and felt my shirt and trousers.

"All that night I lay in that hut surrounded by seventeen men who would as soon murder me as not. I prayed that God would give me spiritual hold on their hearts and they would be converted. I had gone to the Sakai Malay tribe with but one thought and that was their salvation. The British officer advised me to carry a revolver for protection against wild animals."

"Would you have protected yourself with that gun?" asked a friend.

"No more than I would have shot my dearest friend," replied the missionary. "When morning came the chief was there and before the day, I had given him my shirt—the shirt from my back—and the red-handled jungle knife I carried."

"He's different from other white men who come here. Why?" asked the chief.

With Jackson was a native Christian whom he had won in Singapore. The Christian native said, "He is sent by God to you," and then he testified to the chief, telling him what Christ was able to do for him.

As the day wore on the chief became very friendly with Jackson and before that short visit was over the chief had been won to Christ.

"It was my act before the seventeen men that broke through their hearts of stone and in the end gave me the chief for the Master," related Jackson.

When the visit was over and Jackson must leave, the chief, as the custom among

the tribe insisted on going a half-day journey with the missionary. But when the half-day journey was over and the sun stood sky-high overhead, the chief was not willing to return to his village.

"I'll go all the way with the 'man sent by God,'" said the chief.

"That night Christ made a visit to that dark but now made white heart," said the missionary, "and the next day the chief made a bamboo raft on which we floated down the river to my destination."

"Promise me," said the chief in parting, "that you will come back and tell us more about Jesus."

"I will, chief," and waved good-by.

Said Jackson, "That has been more than two years, and I've never been able to return. I must keep that promise for out there in the jungles of Malay there is a chief and his tribe with open hearts for the gospel's incoming. Will you help me return and fulfill my promise?"

Only Christ can transform such a heart.

Heart Religion

"God grant that my daddy's religion will get down into his heart and not in his head," said little Bobby, the four-year-old son of a Canadian preacher.

Bobby had gone to Sunday school and the teacher had told about heart religion and when Bobby's turn came to pray around the family altar in the parsonage he wanted to be sure that this family had heart and not just head religion.

Bobby's prayer is what many another person needs to have fulfilled in his life. Head religion is better than no religion. Religious beliefs and thoughts on religion and knowledge about the Bible and Christ are good in themselves but not sufficient for salvation. One must be converted and have a changed heart before he is a child of God. This is what Bobby, the Canadian lad, meant by heart religion.

Convict Surrenders

"I thought I'd start the new year right," said seventy-four-year old Tom Hodge, who for twenty-one years had fought a losing battle with conscience.

I was sitting in a restaurant in Illinois, after driving all night, drinking a cup of coffee when those words burned through my drowsy consciousness and suddenly I jerked awake. Here, I thought, lies a story. And sure enough it was one.

Tom Hodge twenty-one years ago escaped from prison in Alabama, where he was serving a life term for murder. Under several different names he traveled throughout the United States, Canada and Mexico, working as a harvest hand, a farmer, brick mason and carpenter. In fact he did any odd job that might come along which would give him a few nickels to keep going as far from the scene of his crime as possible.

When Christmas time came around during those years his conscience would bother him, and he would try to wear it off by cramming Christmasy thoughts far out of his mind. Finally these thoughts won a battle with his losing conscience and Tom decided to give himself up.

Last Christmas (1940) Tom, now an old man, had stood it as long as he could, so with his son Clifford, a soft-spoken lad, Tom walked into the Kirby, Alabama, prison and gave himself up.

"I thought I'd start the new year right, like son says. I suddenly decided to give up while spending Christmas with my wife and four sons at Florala," explained Hodge. "I had been thinking of it for several years. I lived in fear of being captured and my conscience always bothered me, particularly at Christmas."

During those years he lived a clean, honest and free life and stayed out of any trouble. The warden in consideration of the man's act and age decided to make a trusty out of him and assigned him to work in the gardens. Hodge shot a man in 1914, explaining that the victim "had picked a fuss and I shot in self-defense."

He served from 1914 until 1919, when he escaped.

Jail, he thought, would be better than being hounded by conscience.

What must hell be when the horrors of conscience are added to the anguish of the torment in that place of intense suffering and pain! If conscience goading a man will send him back to prison for life when he is free, what must it do in hell!

It has been said that every great missionary's life could be written in four words: "Know, Glow, Grow, Go." Could not the life of every great preacher be put in these same four words? Ignorance, dullness, stagnation and self-content are the bane of the ministry and drag upon the coming of the kingdom.—*North Carolina Christian Advocate*.

Easter Service Folders

These folders can be printed, multigraphed, or mimeographed inexpensively yet with effective results. Their use in this way not only contributes to the worship service but it preserves the memory of its effectiveness.



No. 4150L. A beautiful folder with Sallman's Head of Christ. Size when folded $5\frac{1}{2} \times 8\frac{1}{2}$.

Prices: 2c each in less than 100 lots;
100 or more $1\frac{1}{2}$ c each.

No. 4220. An unusually artistic design showing Mary at the Tomb. Printed in soft pleasing colors. Folders furnished flat for printer's convenience. Size $5\frac{1}{2} \times 8\frac{1}{2}$ when folded.

Prices: 2c each in less than 100 lots;
100 or more $1\frac{1}{2}$ c each.

No. M. An attractive folder with design of Christ and lilies printed in purple with words "Come unto Me." Back page has Easter message and appropriate design also in purple.

Price: 75c a hundred copies.

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Box 527, Kansas City 10, Mo.

BOOK REVIEWS

RETURN TO CHRISTIANITY, by Nels F. S. Ferre. Harper and Brothers.

Following a searching criticism both of humanistic modernism and of dead traditional orthodoxy, Dr. Ferre defines the basis of the vital Christianity which must deliver us as God's *agape*, or Christian Love. He shows how this dynamic Christian Love works both for the salvation of the individual and of society. He stresses particularly the necessity for the supernatural element in Christian Love. "dynamics from the divine dimension," if men and society are to be delivered from the evils and ills that beset them. "Christian *agape*, if fully realized, is complete self-giving concern for each and all by each and all."

The position taken by this author is particularly interesting in view of the fact that he would probably be classed as a "liberal" on numerous points. At the same time he has approached closely to a functional description of the Wesleyan conception of "love made perfect" in his depiction of the standard of radical Christianity. "What the world today needs is Christian individuals with real depth and power. Such individuals will become the centers of this creative and redeeming fellowship wherever they are. They will become the nuclei of growing and multiplying cells. We need men today whose will to live has been freed from the will to power, to success, to superiority, to social recognition, to possession, and to pretense: and has found its peace and power in the will to love, the will to fellowship, the will to self-giving service, the will to God's will and to be His children. . . . We need above all, Christian individuals who know that the source of their confidence and strength is in God, that even human community has no permanent strength and steadiness unless it be rooted in the nature of the eternal, that even fellowship fails in meaning and satisfaction except as it is more and more lifted to the Most High and grounded in the Most Real. Was there ever a time when the future of Christianity and of the world hung so heavily upon the need of individuals who dare to be radically Christian?"

Dr. Ferre goes on to develop the practical outworkings of this *agape* in and through the church and in human society.

In his emphasis on Divine Love as the essence of the gospel, the author has done the cause of modern Christianity a service by pointing out the practical center of Christian experience and living. At the same time it seems that his strong support

of this thesis has lured him into a denial of an equally valid concept which serves as a balance to the tendency on the part of sinful men to ignore the claims of Divine Love with complacency if not with positive indifference. That balancing concept is the holiness of God as it is revealed in His ethical sensitivity and as it is manifest in just judgment on sin.—ROY E. SWIM.



THE PATH TO PERFECTION, by W. E. Sangster. Abingdon-Cokesbury, \$2.00.

Any book that gives a critical although somewhat favorable discussion of Christian Perfection as taught by John Wesley is of interest to holiness preachers. This book, "The Path to Perfection," which is receiving wide attention in the church world has been approved as a thesis for the Degree of Doctor of Philosophy in the University of London. Hence it is expected that the investigations of the author would be thorough and his discussion fair, and the reader will be impressed with the fairness with which the author examines Wesley's texts, his experience, the testimony and experiences of his coworkers, to discover how far the doctrine of perfection is acceptable in this modern and more critical time.

The author accepts the findings of modern higher critics of the Scriptures, but after examining Wesley's texts in that light his conclusion is, "As we have surveyed Wesley's textual foundations, we have noticed the shadows of dubiety cast by scholarship on a translation, or interpretation, here and there, but, for the most part, the stones stand." His analyses of Wesley's theological positions are illuminating. He asserts that Wesley's interpretation of the Scriptures was influenced by his theological presuppositions (and whose isn't?). He considers Wesley's definition of sin, namely, "a voluntary transgression of a known law" as inadequate. His discussion of Wesley's idea of Christian Perfection is quite fair. He agrees with the observation of Dr. G. C. Cell that Wesley's doctrine was "An original and unique synthesis of the Protestant ethic of grace with the Catholic ethic of holiness," remarking concerning this, "And we feel, with Dr. Umphrey Lee, that that is 'A wise and just observation.'" He raises questions about Wesley's knowledge of or concern in the philosophical thought of his day remarking that Wesley's interests were practical and not speculative.

Dr. Sangster makes this observation of Wesley's "moment by moment" life teaching: "We do not find the objections to Wes-

ley's plea for a 'moment by moment' life sustained. We think it proceeds from a misunderstanding of what he taught, and a pedantically academic approach to the matter. Conversely, we find such a life commended in the New Testament, and find also that it is the open secret of the saints. Weightier testimony we do not desire."

In answering this question, "Can sin be eradicated?" the author agrees with the contention of another writer that Wesley had "never quite shook off the fallacious notion that sin is a *thing* which has to be taken out of a man, like a cancer or a rotten tooth." Although he quotes Wesley as saying, "But sin is not a thing; it is a condition of balance amongst our motives." The author seems not to be as clear and understanding of Wesley's teaching here as on some other points. His answer to this question is, "We may now say with definiteness, that they posed the question all wrong when they enquired, 'Can sin be eradicated?' . . . Sin, not being a thing, cannot be 'rooted-out,' 'extinguished' or 'eradicated.'" His discussion of "The Holy Spirit and the Unconscious" is concluded with these observations, "Whatever lies in the subconscious capable of rising to consciousness and inciting the will to evil, can rise also to consciousness to be defeated by the willingly received grace of God. So . . . one can imagine a rotary movement of the mind in which desires and impulses clamour to consciousness only to meet the cooling, cleansing Breath of God and sink away again to carry health and purity to whatever level of our mental life becomes their home. . . . Far more beneficently does the Holy Spirit of God work on us, never doing violence to our personality but constraining and wooing us to a higher life."

In discussing "The Name of the Doctrine" Dr. Sangster gives some most interesting and helpful suggestions or reasons for his preference of "Perfect Love" to "Christian Perfection."

The author maintains that Wesley did not profess this experience of "perfect love" which he so earnestly taught, saying, "He (Wesley) is scrupulously careful never to claim it himself. Indeed, he disclaims it. Replying to an attack by Dr. William Dodd on this very point, he says plainly, 'I tell you flat I have not attained the character I draw.'" There is ground for questioning both of these statements for by inference and by at least one direct statement Mr. Wesley states definitely his testimony. It is found in a letter to Lady Huntington written from London, June 19, 1771, which reads, "Many years since I saw that 'without holiness no man shall see the Lord.' I began to follow after it, and inciting all with which I had any intercourse to do the same. Ten years after,

God gave me a clearer view than I had before of the ways to attain this, namely, by faith in the Son of God. And immediately I declared to all, 'We are saved from sin, we are made holy, by faith.' This I testified in private, in public, in print; and God confirmed it by a thousand witnesses. I have continued to declare this above thirty years; and God hath continued to confirm the work of his grace."

The statement by Dr. Sangster of Mr. Wesley disclaiming the experience is in reference to an accusation made by Dr. Dodd, "A Methodist, according to Mr. Wesley, is one who is perfect, and sinneth not in thought, word or deed." It was such perfection that Mr. Wesley disclaimed, and it was the maturity of Christian character presented in his "The Character of a Methodist" of which he wrote when he said, "I tell you flat I have not attained the character I draw,"—the maturity of Christian growth or a perfect Christian character in this world.

The preacher of holiness who is willing to think and wrestle with some real mental problems will find much in this book that is helpful. The author is not antagonistic to the experience he discusses, for he says, "My deepest hope is that, jettisoning some of the explanations (of Wesley), I might myself share in the experience—and that others might be quickened in the quest for it too." He affirms that "There is an experience of God the Holy Spirit, available for all who will seek it with importunity, which imparts spiritual power far above the level enjoyed by the average Christian; which inspires a caring Godlike love different in kind and degree from the affections of normal nature; which communicates to the eager soul the penetrating power of holiness. No book can give this experience. It belongs to the secret intercourse of the soul with God. It lies at the very heart of personal religion. Its wide reception would transform the Church and shake the world."—D. SHELBY CORLETT.



THE SCREWTAPE LETTERS, by C. S. Lewis. The Macmillan Company, \$1.50.

A modern presentation of an eternal issue—the problem of evil. The author undertakes to expose the processes involved in temptation from the standpoint of the "lowerarchy" of Satan. It is penetrating, revealing and fascinating to the scholar and layman alike.

The book is arranged as a series of letters from one Screwtape, a Satanic official, to a junior tempter, Wormwood, whose patient is in danger of becoming a Christian. Instruction is given in the technique of faith corruption. The tempter is advised to lead the patient into indulgence in mental vagaries, spiritual inconsistencies and perversions of physical appetites and de-

sires. Each successive attempt to disrupt the flow of Christian grace is countered by Christ referred to as the "Enemy." The ultimate triumph of the soul becoming a Christian and persevering in righteousness unto the end is shown.

The treatise enters into the spirit of the times and has an up-to-date setting. Read it for its thought-provoking powers and its timely exposition of man's perennial problem. Whatever else you say for it, at least, it is different.—H. L. DAVIS.



THE EARLIEST GOSPEL, by Frederick C. Grant. Abingdon-Cokesbury Press, \$2.50.

The author of this book is the eminent professor of Biblical Theology in Union Theological Seminary in New York. He has been for years a proponent of the so-called "form criticism" technique in New Testament study; a method which he defines as "the attempt to trace the history of the earliest gospel tradition, and to recover its earliest form, that in which it circulated long before Gospels were written. . . ." From this point of view he has made a critical and illuminating study of the Gospel of Mark. He reaches the conclusion that Mark's Gospel is a faithful record of the apostolic preaching, and that "its author certainly recognized no distinction between the gospel of Jesus and the gospel *about* Jesus. That is a modern distinction!" In this same connection he asserts, "It is no use trying to show that theology was introduced at some later stage, for example by Paul; a theology was implicit in Christian faith, practice, and worship from the beginning." It is amazing how the fashions change in New Testament criticism. Thirty years ago the dominant hypothesis was the Jesus versus Paul theory. Now the winds are blowing in precisely the opposite direction.

One cannot escape the feeling in reading this volume that the author has made a sorry bargain in exchanging the traditional view of the origin of Mark's Gospel for the theories he is advocating. As Dr. Grant would have it, the author is no longer John Mark (though he allows he *may* have been); the dominant influence in the traditions here recorded is no longer Peter's; and while he believes the Gospel has given a faithful recital of the Christian teaching at the period when it was written, he yet sees a serious conflict between the Christology of Paul on the one hand and that of Mark on the other.

Throughout the discussion, the great weakness of the "form criticism" becomes very clear, in that there are so many areas in which the historical imagination must perform a colossal task of reconstruction. As one ponders the resultant theorizings, one feels that it may have been that way, or it may not have been. No one knows with any real certainty. And

as one samples this heady new wine of speculation, he cannot escape the conviction that the old is better.—J. GLENN GOULD.



MUSIC IN THE RELIGIOUS EDUCATION OF CHILDREN, by Elizabeth McE. Shields. Abingdon-Cokesbury, \$1.25.

The author is one of the foremost writers of materials for children and for workers with children in the field of religious education. At the same time she is recognized as a gifted and experienced composer of music for children. This new book is the fruition of years of effective service in the interest of boys and girls. It offers just such guidance and inspiration as teachers and supervisors in children's departments in the church school as well as parents, pastors and Junior Society supervisors will welcome. It affords a nontechnical and spiritual view of the field of music as it relates to the lives of boys and girls. Good music is presented as an instrument for educational guidance and spiritual enrichment as well as something to be enjoyed for its own sake. This book is recommended for use in connection with our Christian Service Training Course No. 144.1b "The Use of Music in Christian Education." It is also recommended for general reading.—ROY E. SWIM.



THE CHEMISTRY OF THE BLOOD, by M. R. DeHaan, M.D. (Zondervan) \$1.50.

The author of this book treats the subject of atonement, prayer, conscience, the Bible, and several others under the attractive, if not misleading, heading of "The Chemistry of . . ." His first chapter on "The Chemistry of the Blood" is fantastic and contains some gross errors, the other chapters generally are true but also somewhat fantastic, especially in his idea of dealing with them under the heading of "The chemistry of prayer, etc."

A mere mention will show some of the errors such as the crass literalism exhibited by these statements, "The Word of God is a living Word, wholly distinct from all other books for just one reason, namely that it contains blood circulating through every page and in every verse." Also, "In Revelation we read that the saints of God had washed their robes white in the blood of the Lamb. Think of it—washing in blood and becoming white! Wash your robes in the blood of a man and see what color they are. . . . But God's chemical laboratory of redemption has found a way to wash away all filth and stain, and wonder of wonders, it is by washing in the blood of the Lamb. His sinless, supernatural blood alone can do that." And, "Every drop of blood which flowed in Jesus' body is still in existence, and is just as fresh as it was when it

flowed from His wounded brow and hands and feet and side." Again, "The greatest of all transfusions is performed when a poor sinner, dead in trespasses and in sins, is transfused by the blood of Christ the moment he believes." In writing of blood banks he says, "There was one Man who gave all His sinless blood on the Cross of Calvary. There a Blood Bank was opened and into that bank went the blood of the Lord Jesus. . . . We must add chemicals to the blood in our blood banks to preserve it, and then it eventually deteriorates just the same, but no preservatives need be added to His precious blood, for it is incorruptible and sinless blood. Not one drop of that blood was lost or wasted."

His main contention in this chapter is, "For the life of the flesh is in the blood." In writing of the creation of man, "God . . . breathed into his nostrils the breath of life; and man became a living soul"; he says, "The breath of God put something in man that made him *alive*. That something was blood. It must have been. It could be nothing else; for we have already shown that the life of the flesh is in the blood, and so when life was added by the breath of God, He imparted blood to that lump of clay in the shape of a man, and man became a living soul. . . . Adam's body was of the earth, but his blood was directly from God." Here the author insists that "blood" made man "a living soul," but he doesn't say anything about the animals who without this breath of God had blood. He makes man entirely physical for he says later that blood is one of the tissues of the body. Later in the book in discussing "The Chemistry of Man" he says, "By his body Adam was allied with the earth. . . . By his soul Adam was allied to the other members of the race of intelligent creatures, at first his wife and later other men. By his spirit Adam was allied to God. It was through his spirit that he knew God, and loved God, and sought after God." If he contends that what God breathed into man was blood, he must also believe that the soul and spirit of man were in the blood.

He locates sin in the blood of man, "Since life is in the blood, when man died, something happened to the blood. Sin affected the blood of man, not his body, . . . For this very reason sin is not in the flesh but in the blood and flesh can only be called sinful because it is nourished and fed and sustained by sinful blood. Sin is transmitted through the blood. . . ." In another place he says, "All men are related by the blood of Adam, sinful and polluted blood, dead in trespasses and in sins. . . . It is Adam's blood which courses in every man's veins. . . . This blood carries the sentence of death because of Adam's sins. . . . So potent was this poison that six thousand years after, all who are related to Adam by human birth still succumb to that poison

of sin which is transmitted through the blood."

In his endeavor to explain the mystery of the virgin birth of Jesus he says that "Christ could partake of Adam's flesh, which is not inherently sinful, but He could not partake of Adam's blood, which was completely impregnated with sin." He argues that the foetus (the unborn developing infant) receives its blood from the male. This is biologically incorrect. He gives several quotations to prove that the mother contributes no blood to the foetus, which he affirms proves also that the blood comes from the male. These quotations prove no such thing, they prove only that the mother contributes no blood. He states the biological fact when he says, "All the blood which forms in it (the foetus) is formed in the embryo itself," then he adds this statement which is incorrect, "Only as a result of the contribution of the male parent"; for the whole foetus is the result of the combination of the male and female chromosomes, the father and the mother contributing in equal proportions. He may argue as conclusively that there could be no blood in the embryo without the female ovum as he endeavors to prove that there could be no blood without the male sperm, for the new life, the embryo, is a combination of both, and the blood is not received from either of the parents any more than are any other of the tissues of the body or any of its organs received from either; for it is true as he states, "All of the blood (and all other tissues and organs) which forms in it (the foetus) is formed by the embryo itself." The virgin birth still remains a mystery, "the chemistry of blood" does not explain it.

Judging from the other chapters of this book the author seems to be quite orthodox in his teachings; but this chapter is dangerous and much of it must be classed as false teaching. Perhaps the author intended it to be teaching by analogy, but there is no such hint anywhere. He either did not say what he intended to say, or he meant what he said and much of it is false. At any rate, we all know (or do we?) that an "M.D." after a man's name does not of itself make that man a scientist, any more than having "Reverend" before or "D.D." after a man's name makes him a theologian. Some of our people are buying this book, and it is to warn of its false teaching that the managing editor presents this long review.—D. SHELBY CORLETT.

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New Books Received

CHRIST AND THIS CRISIS, by Dr. Samuel M. Shoemaker, Rector of Calvary Church in New York. Here are fourteen sermons which bring a challenge to the church in this day of crisis. The reader is challenged in the first sermon, "What

Are We Fighting For?" by such questions as these: "Is the life I am living worth a soldier's dying for? Is it worth my Lord's having died for? Am I really on God's side, in every area of my life, so that the war is being won in my own sphere? Am I fighting honestly and bravely against evil wherever I see it, and overcoming it with honesty, cheerfulness, self-denial, cleanliness, courage and prayer?" Other sermons carry equally challenging and inspiring thoughts and messages. With the Managing Editor a volume of Shoemaker's sermons always is a favorite; his messages usually touch something deep inside of the reader. (Revell) 151 pages, price \$1.50.

THE SHEPHERD GOD, Meditations on the Twenty-third Psalm, by Dr. Joseph Howard Gray. Twelve devotional meditations on this well-loved psalm. (Universal Book and Bible House) 100 pages, price \$1.00.

CONTEMPORARY THINKING ABOUT JESUS, An Anthology compiled by Dr. Thomas S. Kepler. This anthology brings together the writings of fifty-five thinkers, men and women from different schools of New Testament interpretation. The book is divided into five sections; The Nature of the Synoptic Gospels, The Portrait of Jesus in the Fourth Gospel, Jesus' Relationship to History, Eschatology and Ethics, and Modern Evaluations of Jesus. The compiler states that "Jesus is too big and too great for any individual mind to comprehend. To understand Him best, we must talk to one another about Him, we must share scholarly appreciations, we must pool our interpretative results." It is a scholarly treatise. Many, if not most of the writers, are of the liberal school of thought, but the book gives what its title suggests, "Contemporary Thinking About Jesus." (Abingdon-Cokesbury) 429 pages, price \$3.50.

EVANGELISM FOR TODAY, by Dr. Lin D. Cartwright, Editorial Secretary with the Christian Board of Publication, St. Louis, Mo. This revised edition of a book printed in 1934 contains many helpful suggestions on the work of evangelism in the local church. "The purpose of this book on evangelism," says the author, "is twofold. We have had in mind the pastor of the local church, who carries the largest responsibility in the evangelism of his community. . . . Second, in view of the more recent emphasis upon the place of laymen in the work of evangelism, it has seemed advisable to furnish a simple textbook which could be used by the pastor with groups of leaders in the local church." All methods suggested would not be adaptable to our program, some of the author's ideas would not accord with ours, but there are so many good things in the book that almost any pastor will find it to be helpful. (The Bethany Press) 176 pages.

CHRIST'S HALL OF FAME, by Dr. Milo Hatch Massey, retired Baptist minister of Georgia. Messages covering the lives of nine outstanding New Testament men and women who occupied a large place in the heart and ministry of Jesus. (Broadman Press) 140 pages, price \$1.50.

MORE PARABLES FOR LITTLE PEOPLE, Original Story Talks by Dr. J. W. G. Ward, minister of the First Presbyterian Church, Oak Park, Ill. Thirty-four story sermons for children. (Revell) 128 pages, price \$1.50.



Books on Preaching

SOME TO BE PASTORS, by Dr. Peter H. Pleune, Professor of Pastoral Theology in the Louisville Presbyterian Theological Seminary and pastor of Highland Presbyterian Church of Louisville, Ky. This book discusses about all of the phases of a pastor's life and work. It will help many a young minister to avoid certain mistakes and pitfalls which hinder the pastor in his work. It will challenge older ministers to new appraisals of their pastoral methods and new evaluations of their ministry. It is a book which most of our readers will appreciate and study with profit. (Abingdon-Cokesbury) 191 pages, price \$1.50.

THE ROMANCE OF THE MINISTRY, by Dr. Raymond Calkins. A book for ministers by the successful minister of First Church in Cambridge, Congregational. The practical techniques and guiding principles for the minister as preacher, teacher, organizer, administrator, friend, and counselor presented by the author stand up under experience. The book deals with: The minister's personality, education, manners, dress; the wise and rigid use of time; how to prepare a sermon and a service of worship; personal counseling; the meaning and significance of ritual and symbolism, pastoral calling, visiting the sick, procedures for baptism, communion, weddings and funerals, and other equally important phases of ministerial work. Some of these suggestions have a decided ritualistic interpretation to them, but this in no way detracts from the rich value of the book. The interested reader is challenged anew with the romance of the ministry by the message of this book. The author asks, "What more thrilling work is there than helping people to solve their problems, find meaning in life, and quicken their faith in man and God? Who touches life in its very center more intimately and constantly than the minister? He deals with human nature in its spiritual relationships. And what business is more meaningful than that?" (Pilgrim Press) 253 pages, price \$2.00.



Books With Easter Messages



● The Cross and Great Living

By W. E. Phifer, Jr. Fourteen messages in which a minister talks to his people about the cross and the eternal truth for which it stands. Viewing the cross as the focal point of all human history, he seeks the secret of life which the Man on the cross knew, the undergirding principles of faith by which Jesus lived and died and rose again. These sermons are designed to point the way through disasters and fear and griefs to the light of eternity, so that there shall be no spiritual collapse.

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By Dr. Ross H. Stover. In this book the author has used a sane, logical, scriptural approach to such great questions as: Is there a life after death? Is Heaven a place? Are the fires of hell real? Will our bodies arise from the dead? Dr. Stover has the knack of saying much in few well-chosen words.

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