The most intelligent hearers are those who enjoy most heartily the simplest preaching. It is not they who clamor for superlatively intellectual or aesthetic sermons. Daniel Webster used to complain of some of the preaching to which he listened. “In the house of God he wanted to meditate upon the simple verities and the undoubted facts of religion, and not upon mysteries and abstractions.”  

—Austin Phelps
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L. A. Reed, D.D., Editor

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Your Preaching

If there ever was an age in which the "show me" attitude prevailed, it surely is now. We do not have the scrummonious debates which once Grace or disgraced our pulpits; but argumentation still prevails, though highly modified. We call such efforts "campaigns of education." We expect our sermonizers to be logical and capable defenders of their faith. In the Nazarene pulpit, we sense an intention on the part of many to make the constituency, relative to theology and doctrine; hence we endeavor to enlighten and persuade men to an acceptance of our position, through a turning to God, resulting in personal conversion, or sanctification. But as long as truth is assailed, the zealous preacher is still acceptable and continues to be influential, and at times the defense of the faith is still important. As preachers we must be careful, however, that such a defense is differentiated from a defense of orthodoxy, because there is a sense of partisanship which might appear not to be in keeping with the spirit of the age. So when argument becomes rancorous and heated, it is time for it to disappear and for education and instruction to take its place.

In reading the older books on homiletics, possibly we would find pages and even chapters devoted to argument; but we are inclined to believe that the argument of today's pulpit should follow more closely the form of the apostolic preaching, where-in the term "reasoning" would be more characteristic of our method. As designated in Acts 17:2-4: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ; and some of them believed (were persuaded), and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women and of noble persons of Caesar. And some of them believed; but many believed not. But the more part believed; and taking of Paul and Silas, dwelt in the entirety of the remainder of the ocean voyage, even though he may not have convinced his opponent.

There are certain fundamental things which the preacher must remember in employing argument. First and very important is a recognition of the fact that the preacher is never replied to; no one ever has an opportunity to answer him publicly. Hence he must be absolutely fair to his congregation and must practice the Golden Rule. He must constantly ask himself the question, "Would I appreciate this argument out the possible use of any method which might arouse the antagonisms of an opponent, or anything which might reflect upon the hearers' motives, or anything which might feed pride or prejudice or lean toward ridicule and sarcasm. We should even eliminate that which would have the flavor of "personal victory" or the "glory of contention." That which is after is the verdict. Argument should assist the preacher in "carrying his point," but in a pleasing manner so as to win his adversary. As one homilist has suggested, there are three uses of argument, viz.: it should strengthen the faith of those who already believe; it should convict and convince unbelievers; it may silence those whom it may not convince. Dr. Reed, the homilist, tells of a missionary who, upon his return voyage from India, was much annoyed with the conversation of a young Englishman who had been spending some months in the country. The young man improved every opportunity to cast aspersion upon the missionaries' work. He declared that he did not believe that the Hindus could be converted to Christ, and that during his sojourn in the country he had not seen a single native Christian. After a few days the young man was hunting tigers, and entered into a minute description of the sport. As he was concluding, the missionary remarked that he had been in India for many years and had never seen a tiger; that he doubted the young man's stories and did not believe that there were any tigers in the land. "Ah," the young man remarked, "but you, sir, never went within the tiger's range." "No," said the missionary, "and you never went where the Christians were." Bidding his time and using argument at the proper moment, the missionary, in the remainder of the ocean voyage, even though he may not have convinced his opponent.
Of course, in both, the Scripture must be the first consideration, as we have suggested; but the order involved must be honest and have the greatest appeal to the audience.

Finally, we would quote from Breed's Preparing to Preach, the last paragraph from his chapter on "Argumentation": "The preacher is to remember what we have already noted, that in sermonic work the climax is not ordinarily logical but rhetorical. A preacher may not be a fine logician, but he may have and should try to form a sound judgment with regard to his own gifts and powers in this respect.

MUSINGS

Of a Minister's Wife

MRS. W. M. FRANKLIN

WHAT is my responsibility toward the children of the Sunday school? My husband is their pastor; the superintendent is to make Sunday school interesting; the teacher is to teach them the Bible and the doctrine of the Church; what am I to do?

In our recent pastorate were two teenagers from an outside family. The Sunday-school superintendent was doing her job well; their teacher was wonderful; my husband was their pastor; yet I was interested in them, too. Their mother had requested, on her dying bed, that the children be raised in a Nazarene Sunday school. The father and the woman with whom he was living had both a duty to fulfill that dying request. The children were quite faithful in attendance at Sunday school.

Then my opportunity came. Easter was not many weeks away. The girl friend of the sister was joining a church on Easter, and Lois wondered if she was a member of the Church of the Nazarene because she attended Sunday school. I explained to her and the brother George that there was a difference, that we had certain requirements that must be met before a person could join the Church of the Nazarene. I invited them to the parsonage; they came. We read the Manual to them; we quoted scripture; we explained the Nazarene catechism and then asked if they felt they were ready to join the church. The answer was in the negative, for they recognized our requirements. They confessed that they did want to be Christians; so the Nazarene parsonage that day truly was a place of prayer. Lois prayed, George prayed, the minister's wife prayed, and two teenagers testified that Jesus had forgiven them.

What joy there was in that minister's wife's heart when on Easter Sunday she saw those two become members of the Church of the Nazarene, and in the audience were the non-Protestant members of the family!

The prayer in my heart that day was that I might help my pastor husband, Sunday-school superintendents, and other Sunday-school teachers to win other Sunday-school boys and girls for Jesus.

Thy Neighbor?

Thy neighbor? It is he whom thou hast power to aid and bless, Whose aching head or burning brow Thy soothing hand may press.

Thy neighbor? He who drinks the cup, When sorrow crowns the brim; Who longs and thirsts and yearns, With words of high sustaining hope, Go thou and comfort him.

Thy neighbor? Pass no murmurer by; Perhaps thou canst redeem A breaking heart from misery; Go share thy lot with him.

—The War Cry

May-June, 1949

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THE COUNSELOR'S CORNER

Editor

PERCIVAL M. SYMONDS has titled one of his books The Dynamics of Human Adjustment. The title itself is very suggestive, in that it expresses a great truth, that there is a great dynamic in the adjustment of personality problems. Basically, if we of the Wesleyan persuasion believe that the greatest dynamic of life is found in the operation of the Holy Spirit upon the individual personality; but there is that dynamic which is found in adjustment itself and constitutes a challenge to both counselor and counselee. The counselor senses a power in the Christian experience which is a therapy always at his disposal; and the counselee recognizes that God must have some part to play in the adjustment of his personal problems; or, if he is to be truly believed, he would not come to the pastor for counsel.

The great French physician, Fournier, has given a classic statement in which he propounds the doctor's task. He says it consists of the following formula, "To cure someone, we must offer him comfort always." This same trinity of virtues could be translated into the realm of the spiritual as being the philosophy of the pastoral counselor. The pastor always works toward the 'ideal of every patient being cured, so when persons with problems come to us, we desire to be able to help them to a complete adjustment. However, with the assistance of our God, we can realize a higher average than the medical doctor. This supernatural element operates in a broader field than merely that of the soul; through prayer and faith it enters into the realm of the physical and mental also. Carrying the analogy still further, as there is a thrill for the physician when he observes his patient responding to his treatment and being cured, so with the pastor who observes the operation of his prayers and counsel upon the life of the counselee, and recognizes that adjustments are taking place wherein problems disappear and roses disappear under the benign influence of spiritual forces and wise counseling.

We of the Nazarene ministry have developed, through practice, the idea that the altar is complete in its significant influence, that the penitent needs only to meet God, and that there is sufficient impetus to carry him on his way to the realization of a successful religious experience. How far from accurate this assumption is can be judged by the experience with hundreds of cases. Why is it that we have so many "repeats" at our altars? Why is it that the present problem with our youth seems to be of spiritual stamina? We would answer this query with the thought that the great majority of these "lamb's in the faith" need not have these lapses if we would do more work with them in the office or parsonage or home than at the altar. The altar has become part and parcel of our program, and we pray it always will be; but we have failed in creating a dynamic in problem adjustment because our interest seems to have either lagged or disappeared after the person has made a profession. But only an infinitesimal part of dealing with a penitent seeker is done at the altar, and should be done at the altar. When that person is forgiven, not only are the tensions released as related to sins being pardoned, but many times human relationship problems are also settled. The perspective of the converted soul is changed, and at once many of the bars are 'down' which separated him from other personalities—bars of misunderstanding, misjudgments, improper relationships, and many others which are solved immediately by conversion. But with inadequate teaching and with insufficient knowledge, new problems will arise through a changed standard brought about by the conversion experience, and interested supervision is necessary, as well as practical counseling in the field of human conduct.

The same would be true relative to the experience of sanctification, only in a greater degree. With the cruxifixion of the fleshly nature and the redirection of the religious urges, at once counseling is needed, as the horizons of the individual experience expand. New dilemmas appear and strike at the very foundations of our newly found faith. Our approaches to practices in which we once indulged, and which now are proscribed by our new life, immediately his problem becomes the counselor's concern; and the pastor should be on the new convert's doorstep, assisting him to reach conclusions as related to his new life. The adjustment of every problem carries with it a dynamic of victory. There is a lift in it for the personality involved as he realizes that the burdens are not too high. We often say, "There is no problem that God cannot solve." This is true, but God uses human agencies in bringing about these solutions, which are to be done in cooperation with human personalities. They generally "head up" with an intermediary assisting. This intermediary is generally the pastor; hence his need of knowledge as related to human personality and the further need of a knowledge of life's experiences. The pastor counselor needs to know far more than homiletics and theology. He must learn the dynamic of the people he tries his hand in his approach to all problems. Experience in the field of human relationships becomes interpreted in successful dealing with the problems of others. What a thrill when the pastor observes the struggles of the individual fading away as his ministrations, both religious and practical, find a response in the chaotic personality! To see a soul "born again" and relieved in its frustration is indeed satisfying. To see a soul "sanctified" by the power of the Holy Spirit is to cause queues of praise to resound through the cathedral. "Every soul," the same spiritually enlightened soul begins to grow in grace and knowledge is one of those thrilling experiences which the pastor experiences. The problems which people come to the pastor with problems, in almost every instance the solution will be accompanied by some spiritual assistance. Almost universally, problems and the spiritual life go hand in hand. There are, of course, exceptions to this statement; but because there seems to be a preponderance of proof of the affirmative case, the pastor naturally finds a logical place in the area of counseling.

Hence, pastor, remember that in the area of problems there is a real dynamic in the actual problem adjustment for both the counselor and the counselee. What a great satisfaction there is in observing problems pass, and people do not hesitant to get close to your people, for then you get close to their problems. If you love them, then you will not fear to help them face their problems, no matter how serious they may be.

Suggested Books—Abundant Living, E. Stanley Jones. — Abingdon-Cokesbury Press, Nashville, 1941. (This book contains daily meditations and prayers with several daily offerings pertaining to religion and health.)
The Preacher's Use of English: Speaking

Bertha Munro

"O soul some power the giftie gie us!" To hear ourselves as others hear us.

A

ND now that the wire recording-machines are so common, it might be a good thing for every preacher to have one of his sermons recorded and then listen to the record.

It was true many a blunder free us!

No, I am not a critic of preachers and sermons, although I am a teacher of English. Always I have drawn a sharp line between the two—critics may not be very wise themselves—probably they will not be if they are cocksure of themselves and hypercritical of others. "A little learning is a dangerous thing," and they will be the ones you are most eager to reach with your truth; and they will be repelled easily. One careless word can nullify all your good.

I knew of a Spirit-filled, Holy Ghost preacher, an evangelist, who laid his picked chicken-bones on the tablecloth in the pastor's home where he was entertained. Could he say a word to influence for good the one who would not even listen to him? In slovenly speech as there is slovenly table etiquette. Both are unworthy of the ambassador of Christ. And there will be some in your audience who are as slovenly of character and thought as they are of their appearance. We want to respect your message if you do not respect it enough to give it your best.

I suppose the grammatical errors are the worst danger points. It is odd that while the present-day fad is to make light of feminine speech and the most careless of—"they will not stand for you to say, "He don't," or "It's me," or "You was," certainly not, "That won't never do," with its double negative. And when you recognize the grammatical rule and realize that grammar is the logic of speech, you will find a joy in saying the right thing as you find a joy in doing the right thing.

For grammar is not an arbitrary matter. Grammar is the formulation of relationships between ideas. The verb to be in all its forms is an = sign. The word before and the word after any form of this verb should both be in the same (nominative, or subject) case because the word following the verb is identical with the subject. So, "It is he" (not "him"), "It is they" (not "them").

When you have used one negative, you have made a statement of fact. "That won't do" means "That is wrong." Add a second negative, and you have contradicted your first statement: "That won't never do" actually means, "That is never wrong." Even though it sounds less shocking, "I can't understand" is more clear than "I am not understanding." "I can hardly wait" says what you mean: "I can wait only with difficulty." Put in the "not" and you narrow your previous statement and say waiting is easy.

Two of the errors heard most frequently in the pulpit are committed, strange to say, because the preacher wishes to speak correctly but does not know how. In both cases the logic of the thing will save him, that is, an error of thought: "It is for you and I." Stop and think, if you are that preacher. You have, rightly, a vague feeling against "It's me" and "It's him" and "It's me and I" sounds good—somewhat elegant, in fact. But try the parts separately: "It's for him?" "It's for I?" "The "I" does not change the logical relationship: "It's for him and me" is correct. Similarly, you can learn to take care of your "who's" and "whom's." "Who was it?" so, "I know who it was." "Whom did he see?" "I know he saw." And you will find real pleasure in the accuracy of language as you do in the accuracy of 2 + 2 = 4 (not 5 or 3).

A few other grammatical pitfalls to shun. "These kind" and "this kind"—the logic of the phrase will tell you that the word kind is singular and should be preceded by the singular modifier, "that kind" and "this kind." "Everybody (or every one) must do their best"—but "body" is singular and "one" is singular. We are thinking of the person in question, not of individuals; therefore, "Every one must do his best.

"If he was here," "If I was you," are incorrect. "I was" or "He was" refers always to a fact in past time; if you are supposing in the present, "May be a fact, use the subjunctive, "I were," "He were." I am not you, but "If I were..." He is not here, but "If he were..."

Do not be afraid to use a correct form, because it sounds to you inelegant. "Drunk" and "swum" are both good past participles: "He has drunk the water," "He has swum the channel." But some inelegant-sounding forms are incorrect: "drug," for example, as a form of the verb drug, is never right.

Actually, as not like, is the correct conjunction (connecting clauses). "Do as I do," not "Do like I do." "He looks as if he is happy," not, "He looks like he is happy." If you must use like, use it in a phrase: "He looks like a happy man.

For as the use of "Thou" and "You" advanced, the use of the former prayer, most proper persons are accustomed to the reverence connoted by the less familiar "Thou;" and so it is probably the preferable form, inasmuch as you are voicing the petitions of a group. But if the "Thou" form seems to you more natural and sincere and you choose to employ it, be consistent in your form. Do not say, "Thou," then "Thee." It sounds incongruous, as if your thoughts were wandering.

And, speaking of logic, scrutinize your words. "Tireless" is a favorite pulpit monster. "Record-less" means "without any regard." The prefix is (not) adds one of those forbidden double negatives and makes you say the exact opposite of what you think you said. You then "Thee." It sounds like a preacher to be an intellectual leader. The church, especially in village communities, has been termed the "school for the thoughtful," and he intends it to be thus, or not, he is followed and he sets standards. The minister says it this way. Specifically this is true of the pronunciation of Bible passages as your parishioners will stumble along after you, right or wrong. If the Bible deserves reading in the service (and it deserves more rather than less), it deserves careful preparation. The longest, least familiar name can be pronounced boldly, surely, happily, if you have taken trouble to learn how to separate it into syllables and to notice on which syllable the accent falls. In the matter of pronunciation, good advice is to form the dictionary habit. A good desk dictionary will help you infallibly—if you have a suspicion or a question about a word that you are using. The difficulty is that many of us just guess, or imitate blindly, and keep on guessing. Chief stumbling blocks are Latin words which have been adapted boldly into our language. A single concept between two vowels gone wrong on the syllable following and so leaves the preceding vowel long: stā-tus; dū-ta; grā-tis. And the singular is criis; the plural, onisis. (By the way, data is a plural noun; exact data are not available.) Genuine is correct, not genuine; appurratus, not apparatus.

The accent of words needs to be watched. Nazareth, not Nazarene we are sure are the rule. Correctness (learn the right form—you can); Courage (dare to use it even if it sounds queer to you, or affected—it will not sound so to those who know); and Care (speak as well as you know). Make the correct form a habit—don't let any one make you tell a story of a grammatical item in a district paper, and in the same issue a paragraph by the editor committing the mistake the item had warned against: "He that knoweth to do good..."

Some very simple speech suggestions will help preachers to make themselves easy to listen to. As for intonation, by a preacher singing tone a speaker will seek an audience to sleep. But by forgetting himself and his manuscript and talking directly to his listeners—one here, one there, not concentrating on the responses of others—he will make them feel the message is for them. As for ejaculation, loose-jointed enunciation gives the effect of loose-minded thought. A preacher can be satisfied with "I am your friend," general with "ter" instead of "to," but his speech has lost effectiveness. And as for delivery, prolonged, overintense, orotund, or rigid can set a congregation to tagonize an audience, whereas a direct presentation of facts in a more natural manner will hold them and convince them. A word, when in your vocabulary—your "word-hoard," the Old English called it. To listen to good English is a pleasure. And this does not mean highbrow English. Simple, varied, exact words, neither too
A Quote of Great Value

A. M. Hills

SOME who read these lines will hear
God's voice saying, "Do the work of an
evangelist!" This gives the
following description of the kind of evange-
list he wanted when he was a pastor. It
found its way into the Herald of Holiness
more than two years ago. It is better than
I can write, and I quote it because I want
your readers to have the very best.
1. "A man personally regenerated, bap-
tized with the Holy Spirit, called of God
to do the work of an evangelist, and who
was blameless in life and character.
2. "One who was an interesting, unctuous
preacher, whose language was always
chaste, and who if he touched on delicate
matters did so with rare prudence and know
when to quit.
3. "One who did not regale his hearers
with vivid accounts of his unchastity and
rascality previous to his conversion.
4. "One who was not finicky or fussy
about heat, cold, ventilation, late comers,
early goers, or frettful babies.
5. "One who, under testing conditions,
maintained his balance, kept sweet,
exhibited no petulance and publicly scolded
nobody, not even the devil.
6. "One who had had sufficient pastoral
experience to have learned how to direct
a church successfully, and, therefore, could
comprehend and appreciate a pastor's
problems.
7. "One who could conduct a revival
without calling carpenters and electricians
to remodel the church.
8. "One who has discovered that people
need sleep and therefore did not make his
sermons unreasonably long.
9. "One who preached as earnestly to
the small day congregations as to the large
night ones.
10. "One who, in the matter of his per-
sonal, financial offering was modest and
trustful, having little if anything to say
on the subject except when asked to do so
by the pastor or finance committee, and
accepted what was raised with equal grace,
whether little or much.
11. "One who was tasteful and tidy in his
personal appearance, and good for refined
people to look at as well as listen to.
12. "One who had little to say about his
sweet wife, dear mother, darling children,
unprecedented revivals he had conducted
elsewhere, or how much more money he
could make at some other business.
13. "One with a musical director who
could sing a solo without, making a half
dozens speeches between stanzas, who
would allow the congregation the rare privilege
of singing a hymn through without interrupting
with explanations, advice, and corrections
and who would do less talking than singing
and much less talking than the evangelist
himself. (I realize that it would be hard
to find such a singer.)
14. "One who was not peculiar, cranky,
or temperamental, but full of common
sense, tact, and soul-winning resourceful-
ness.
15. "One who was more conscientious
about getting sinners converted and back-
siders reclaimed than reporting numbers
to the church papers.
16. "One whose sermons were not com-
posed or worn-slick sub-tales but rather
the great doctrinal appeals of the Bible.
17. "One who did not wander around
town filling up on gossip and scandal with
which to make sensational statements of
doubtful verity and no value at the evening
service.
18. "One who knew that sin in the heart
is a greater evil than all of its manifesta-
tions in conduct, and therefore preached
far more repentance and regeneration than
upon the so-called popular evils of the day.
19. "One who, when he arose to preach,
did not waste fifteen or twenty minutes
talking about various and sundry matters
more or less wandering and irrelevant, but
plunged at once right into the heart of his
message.
20. "One who had the rare gift of know-
ing how to lead sinners and backsliders to
Christ, after he got them to the altar...
21. "One who, when conducting a chil-
dren's service, exercised extreme caution
in order to lead them into a genuine experi-
ence of religion, knowing that most children
will accede to any proposition a leader
would make.
22. "One who never gave the impression
that any church or community was too
insignificant for the labors of a man of his
great ability.
23. "One who, when the meeting had
closed, left the church on a higher plane
of Christian experience, the pastor more
loved and appreciated by his people, the
members more prayerful, more united and
more in love with Jesus, than ever before,
no regrettable reactions, and almost every-
body sincerely hoping to secure his services
another year."

A. M. Hills, Homiletics and Pastoral The-
ology, Kansas City, Missouri: Nazarene

Definitive Statements
Concerning Nine Philosophies of Religion

Article Two

Oscar F. Reed

9 — WESLEYANISM

(WITHDRAWING ARTICLE)

WESLEYANISM, as a movement, may
or may not represent a philosophy of
religion, but it certainly is indicative of a
theological position with philosophical im-
print, a position which is diverse from either
Protestant Fundamentalism or Modernism.
It finds its source in the "liberal stream"
of Arminianism, and is made explicit in the
writing of Episcopalians, Wesley, and later
Wesleyan interpreters. (See Maxson, The
Doctrine of Sin, pp. 170-173, an interpreta-
tion of the Confessio apostolica Remon-
strantium and the Apologia pro Confer-
ence.)

May-June, 1949

(147) 11
... loving of God with all our heart, so as to rejoice evermore; to pray without ceasing, and in everything to give thanks. I can conceived every believer may attain this; yet I do not say, he is in a state of damnation, or under the curse of God, till he does attain ... Nevertheless, if you are saved from unholy tempers, you are not ripe for glory. (Works, Vol. VI, p. 271.)

Four years later, in writing to Miss Furley, he said that he perceived that the perfection he taught was a perfection of "love" and nothing else. This perfection I believe it to be. This kind of perfection is consistent with a "thousand nervous disorders" which the "high-strained perfection" is not. Comparing Christian perfection to a pseudoperfection that seemed "to bend toward fanaticism," Wesley warned against getting "perfection" too high; for by doing so it is the effect, instead of driving out of the world. (Ibid., 717.)

In a letter to Mrs. Maidland answering charges made against Christian perfection, Wesley denied that it was absolute or infallible, much less sins, since "this is not scriptural." While he did not hold that perfection was sinless in the sense that man could not become perfect, sin that sin as a principle causing man voluntarily to transgress God's law was expurgated from the life of the sanctified. (Ibid., p. 552.)

Writing to his brother Charles after the hymn writer was confused by the Bell and Maxwell fanaticism of 1762-63, he defined perfection as the "humble, gentle, patient, loving attitude of man, and in ruling all the tempers, words, and actions, the whole heart, and the whole life." Wesley then proceeded to epitomize the whole doctrine in four brief statements.

As to the manner, I believe that perfection is always wrought in the soul by faith, by a simple act of faith; consequently, in an instant. But I believe a general work, both in preceding and following that instant.

As to the time, I believe this instant generally is the instant of death, the moment before the death happens, "per- fect love," and "holiness" interchangeably, implying the same state of deliverance from all sin, different in nature from regeneration; and yet so far, as to God and neighbor with the total powers of the person.

In a letter to Miss Hain, written in 1758, Wesley defined "perfect love" as the

The question for Wesley was not a matter of "outward sin," as he took for granted that all agree "and earnestly maintain, he that commiteth sin is of the Devil." We agree "whosoever is born of God doth not commit sin." The question for Wesley was this "inward sin" that remained in the heart of the believer. He admitted that the new believer felt no "inward sin," but he asked what of the teaching was the proof of its absence. (Sermons, Vol. I, p. 109.)

Wesley used the term "sanctification" in two different senses, and it is important to evaluate his meaning in both cases. (1) He thought of sanctification as "a life of growth," beginning in justification and ending at the moment of death. On the other hand, (2) sanctification between the experience of justification and death there was an instantaneous experience whereby "we are cleansed from all sin" through faith. "Sanctification in this sense was a "second blessing," an experience qualitatively different from justification.

The first position was clearly stated in his works:

They know, indeed, that at the same time a man is established in faith properly begins. For when he is justified, he is born again, "born from above," "born of the Spirit," which, although it is not radical, marks the whole process of sanctification; it is "doubtless the gate to it." (Works, Vol. II, p. 290.)

However, Wesley was just as explicit in the second usage of the term. There was quite a discussion as to how long one should wait in a justified state before he was eligible for sanctification. This problem became serious to Wesley in that it held the key to his preaching emphasis. Did sanctification occur at the moment of death, or was it a process of "sanctifying"? Wesley wrote:

He can as well sanctify in a day after we are justified a hundred years.... Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctification were not sanctified within a few days after they were justified. (Wood, op. cit., p. 49.)

It is interesting to observe that Wesley used a crude questionnaire to ascertain:

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among the "sanctified" the time elapsing between the first and second experience.

They met the next night, and six or seven more were filled with the peace and joy of God. And many believed that the 'blood of Christ had cleansed them from all sin.' I spoke to these, forty in all, one by one. Some of them believed this morning; ten days, seven days, some seven, four, some three days, after they found peace with God.

To a member of the society, Wesley wrote, Every one, though born of God in an instant, yet, sanctified in an instant, yet undoubtedly grows by slow degrees, both after the former and the latter change. But it does not follow from this that there must be a considerable tract of time between the one and the other. (Works, Vol. VI, p. 704.)

Speaking of a particular service, Wesley wrote, The next morning I spoke severally with those who believed that they were sanctified. They were fifty-one in all. Twenty-one men, twenty-one widows or married women, and nine young women or children. In one of these the change was wrought three weeks after she was justified; in three, seven days after; in Samuel Lawiet, aged fourteen, two days only. (Works, Vol. VII, p. 387.)

3) The manner and process of sanctification, as taught by John Wesley. While Wesley held that sanctification began in justification, he also believed that sanctification as an experience was instantaneous through faith. The Christian grows from an experience of justification to a place where he is "ripe" for a second experience through faith. It is at this moment that original corruption is wholly cleansed from the heart. There is no interruption in the process of growth, but an experience in growth when the work of sanctification is completed. Writing to Bell and Owen, in 1780, he denied that sanctification as "instantaneous" was novel, and witnessed, "but I have known and taught it (and so has my brother as our writing shows) above these twenty years." In 1748 he taught: . . . both my father and I maintain (1) that Christian perfection is that love of God and our neighbor, which implies the deliverance from all sin. (2) That it is received merely by faith. (3) That it is given instantaneously, in one moment. (4) That we are to expect it not at death, but every moment; that now is the accepted time, now is the day of salvation. (Works, Vol. VI, p. 500.)

A very clear statement explaining the position was found in Works, Vol. VII, p. 377.

Inquiring how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: 'we sought it by our works: we thought it was to [come] gradually: we never expected it to come in a moment, by simple faith, in the same manner as we received justification.' What wonder it is, then, that you have been fighting all these years 'as one that bumbleth the air.' A summary statement in one of Wesley's sermons stated that:

. . . . by justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from the power and root of sin, and restored to the image of God. All experience, as well as Scripture, shows this salvation to be both instantaneous and gradual: it begins the moment we are justified, in the holy, humble, gentle, patient love of God and man. It gradually increases from the moment, as 'a grain of mustard seed,' which, at first, is the least of all seeds, but afterwards puts forth large branches, and becomes a great tree; till in another instant the heart is cleansed from all sin and filled with the pure love for God and man. (Works, Vol. IV, p. 253.)

4) The changing of Wesley's point of view. Only in two important respects did Wesley change his belief during his life concerning Christian perfection.

a) Early in life he held that, since the "root" of sin was completely cleansed from the heart, one who was entirely sanctified could not "fall" from grace. It was only a short period later that observation of experience led him to believe that a person in the state of "perfection" could fall—in fact, many did. It was in view of some question as to the exact position of the doctrine that he wrote his significant Plain Account of Christian Perfection in 1777. He at that time reaffirmed a group of propositions written in 1744.

1) There is such a thing as perfection; for it is again and again mentioned in the Scripture.

2) It is not so early as justification; for justified persons are to go on to perfection.

3) It is not so late as death; for St. Paul speaks of living men that were perfect.

4) It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

5) It does not make a man infallible; nor infallible, while he remains in the body.

6) Is it sinless? It is not worthwhile to contend for a term. It is salvation from sin.

7) It is perfect love. This is the essence of it; its properties, or inseparable fruits, are rejoicing evermore, praying without ceasing and in everything giving thanks.

8) It is improbable. It is so far from lying in an 'indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

9) It is amissible, capable of being lost; of which we have numerous instances. We were not thoroughly convinced of this, till four or five years ago.

10) It is constantly both preceded and followed by a gradual work.

11) But is it in itself instantaneous or not?

a) An instantaneous change has been wrought in some believers. None can deny this.

b) Since that change, they enjoy perfect love. These persons "love all, pray all, rejoice forever more," pray without ceasing, and 'in everything give thanks.' Now this is all that I mean by perfection; therefore I advance these witnesses of the perfection which I preach.

c) But in some the change was not instantaneous. They did not perceive the instant it was wrought. It is often difficult to perceive the instant a man dies; yet there is an instant in which life ceases, and when sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it. (Works, Vol. VII, p. 483 ff.)

B) It is quite obvious, even in the confines of this article, that Wesley's early view was favorable to the belief that man was sanctified, for the most part, in the article of death; but later, as he "most firmly believed and taught," his own experiences and observations convinced him both of the possibility and probability of the experience prior to death.

As one reads John Wesley, he is impressed with a man who is probing his way toward the truth through study, preaching, and observation. He is by no means explicit or dogmatic as contemporary Wesleyan interpreters; neither can Wesleyanism "proof-text" its dogma on Wesley alone. However, as a source of the great movement that followed the Wesleyan revival of the eighteenth century, there is no question that there is ample justification for terming the modern "right-wing" holiness groups Wesleyan. (The left-wing is spoken of by those who indulge in "longue-spoking").

The major disputed assumptions of Wesleyanism may be summarized as follows:

1. (God is personal), working in and through His universe. (2) Man is intrinsically good, in the sight of God as a person, but is inherently evil as a result of inheritance. (3) Man desires a unified and coherent self-life, which religious experience supplies, and people are free to choose or reject the offerings of grace, which are universal in scope. (5) Religious experience is interpreted as a life of spiritual growth, including the experiences of the development and entire sanctification, which are normal steps in the enlarging life of the Christian. (6) The Bible is the revelation of God's Word to man, amenable to both historical and literary criteria, only in so far as it clarifies rather than modifies the Wesleyan interpretation of God, Christ, and redemption. (7) The Bible validates its claims as a supernatural revolution through the agency of miracles and verification in human experience. (8) Goodness in God is real and the sole ultimate cause, while evil is a real secondary cause.

How to Express Christianity

In the home—by love and usefulness.
In business—by honesty and diligence.
In society—by purity, courtesy and humility.
To the unfortunate—by sympathy and mercy.
To the weak—by helpfulness and patience.
To the overindulgent—by reproof, by setting a good example.
To the strong—by trust and co-operation with good.
To non-Christians—by witnessing to Christ and His gospel.
To the penitent—by forgiveness and restoration.
To the fortunate—by rejoicing with them without envy.
To God—by reverence, love and obedience.
THE PROPER BALANCE BETWEEN WORSHIP AND EVANGELISM

John T. Donnelly

THROUGHOUT the Church of the Nazarene there is a call for the winning of souls. There is likewise need of Christian worship. Under these two headings one can include almost everything done in the local church. The purpose of this message is to strengthen the weak places in the line and properly co-ordinate the two. Some denominations place a disproportionate emphasis on forms of worship. The Church of the Nazarene has been criticized for devoting more attention to evangelism. Fortunately, the two go together, hand in hand. In fact, each helps the other. There are times and seasons when the church, and every member of it, should be militantly, evangelically aggressive—on the march to win and recruit souls for Christ. But on the other hand, there must not be forever on the march. There must be times for nourishment, for education, for training; times for praise, thanksgiving, devotion, and other appropriate acts of worship conducive to the growth of the church. These are times to induce action in the flock; but it is just as important also to feed the sheep.

Before we go further we should get our bearings. In talking about "The Proper Balance Between Worship and Evangelism," one might be tempted to think of a quarrel. There is no desire to exalt the nurture of believing Christians—indeed, the Lord is the key to the success of evangelism. The same might be said of education. In the life of the healthy church, the two ways of working are equally essential to the growth and very existence of the church, local, general, and universal. Neither is there a tendency to put on any method the Lord uses in bringing His people to the saving experience of His redeeming love.

Every minister has access to the New Testament. In it he will find that the word translated "praising" refers to evangelism. The writers of the New Testament employed this term (ekegeia) to indicate speaking to the unsaved, and they used other words to describe teachings addressed to believers, or what could be classified now as "worship," the feeding of the sheep. "When Jesus came preaching," His message was the Kingdom, His purpose was to win souls. He likewise taught, both publicly and privately. For example, in "the training of the twelve" He was speaking to followers and friends, but the sacred writers do not refer to the instruction of Christians as preaching. They have used this expression for the winning of souls.

This is what "Jesus came preaching," and what the apostles kept proclaiming. The matter is more than a study in words. But the words help us see that soul winning occupies a larger place in the New Testament than in modern churches so concerned about the proper forms of worship. The situation in the present-day church is one of perplexity and confusion, sometimes approaching despair. Never, it seems, since the Reformation has it been so difficult for the pastor to plan his work and keep his balance. Without entering into the discussion of the perplexities, let us think of some that relate to the "Proper Balance Between Worship and Evangelism," or to soul winning and to Christian nurture.

In the country parsonage, as in almost everything else in this message, the fashions change; and proper procedure varies from generation to generation. Not so long ago the emphasis on evangelism was so strong that many pastors felt they had to be on guard against "revivalism" and "wild fire." In keeping with the evangelical trend of those times, the lectures at Yale devoted considerable time to the subject of revivals. There was little emphasis on Christian nurture and forms of worship. The clarion call for soul winning came from lecturers who knew the saving grace of God, notably Henry Ward Beecher, Phillips Brooks, Bishop Matthew Simpson, and others.

Starting about the turn of the century, the university and seminary lectures began to place importance on the consideration of Christianity to social problems. Since that time there has been little or no emphasis on the winning of souls. No impression is given that soul winning is a vital part of the Christian religion. It is any wonder that young ministers leave the schools of theology without an experiential knowledge of salvation, and without a passion for soul winning? The tendency today is to keep the theology and the evangelism separate, like a formal, rigid, and tiresome worship, as understood and practiced in many churches—worship lost its force, its faith, and its freedom; it lost its renovation, its charity, and its Christ. "Faith without works is dead." Likewise, worship without evangelism is like a beautiful display room in a candle factory or a fine workmanship, but has to be proved to have use of it.

"Evangelism is the winning of men to acknowledge Christ as their Saviour and King, so that they give themselves to His service in the fellowship of His Church"—William Temple, Archbishop of York.

Worship, in the true sense, is man's response to God's revelation of himself. It is a very real way true worship includes both the revelation and the response. Sometimes the response is both vocal and physical demonstration.

The Church of the Nazarene is not liturgical nor spiritualist. We do not follow in our order of public worship any composition of persons. The New Testament is our guide and is the form of worship. It is the product of the activity of the Immanent Spirit of God, is expressed in the scripture-quotations, "They that worship him must worship the Father also." The word "worship" must be offered according to the truth as it is declared in Jesus Christ and by the power of the indwelling Holy Spirit. The incarnate Son of God leads the human family upwards to the Father; and He bestows upon the Church, which is His body, a special power of worship and a special responsibility for worship which must always be centered upon the sacrificial offering of himself in perfect obedience once for all upon Calvary, and must always be associated with His continuing intercession at the right hand of the Father. This is the distinguishing mark of Christian worship. It is in "Christ" and it is "through the eternal Spirit." Ability to offer it is dependent upon the Christian apprehension of God and incorporation in the Church; and every member of the Church is required to take his full part in that work, which is truly divine service.

Two or three times a week the children of God should worship Him in His house publicly. Three times daily the members of every Christian family should give thanks to
to God before they eat together; and if possible they should tarry after both the morning and the evening meal to worship together, socially. Night and morning, as well as at other times of need or desire, every child of God should read the Bible and pray, secretly. Such is the Christian ideal of worship: public, social, and private responding in the 'total self'-yielding, whereby all that makes up the common life is brought as an offering to Almighty God that it may be made holy.

He has fixed their sight upon the beauty of His presence and they see naught that is like unto Him in all that is visible. Their longing is only for that which is to be found in His presence, and their going to and fro is round about Him alone. (Ghaza! A.D. 1052–1111)

So far we have spoken of evangelists and of worship; and as pertaining to the proper balance between the two, it has already been stated that, in the light of the New Testament, worship and 'evangelism are coequal companions. The contention, therefore, is not that worship and evangelism should be consistent with each other, but that they should, in fact, be one and indivisible. This has been understood as the standard operating procedure in the Church of the Nazarene, since the beginning. We have used the words 'evangelism,' 'revival,' and 'worship' almost interchangeably, or at least without definite meaning. Many of our pastors preach as 'evangelistically' during the 'morning worship service' as they do in the 'evening evangelistic service.' Evangelism, however, refers to the winning of souls; revival is understood to be the increase of fervor among those who believe. An evangelistic campaign is "the effort of an entire congregation to convert outsiders and to draw them to the fellowship of Christ and the fellowship of the church." Evangelism leads to revival. Revival produces true worship. Therefore, the spirit of evangelism ought to pervade all our worship, much as the salt permeates the sea.

Every pastor is cognizant of the divorce proceedings that have been inaugurated by various religious groups and denominations in an effort to segregate followers of Jesus. But such separating would not be the divorce between two incompatible and self-contained bodies. They are not dealing with an unsuccessful marriage, but with a broken marriage, where the one flesh has been torn asunder. Separation there may truly be, instead of the proper balance between worship and evangelism. To admit two spheres of influence in this matter, and to seek the most intimate and subtle relation between them, is to beg the whole question. However far the Christian Church may have fallen relative to the proper balance between worship and evangelism, the claim asserted at the outset that a perfect integration is essential to the growth and existence of the Church, "If a house be divided against itself, that house cannot stand." These words of our Lord are as true of the Christian Church today as they were of America when Lincoln quoted them in the days of the Civil War. Be militantly evangelistic, but also nurture the flock and promote spiritual growth for those in the fold, "who are kept by the power of God through faith unto salvation" (1 Peter 4:18).

WHAT IS FAITH?

Paul S. Rees

Text: The word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith, which we preach. (Romans 10:8)

The great Spurgeon once began a sermon on "Faith" by saying, "You may think that it is very easy to explain faith, and so it is; but it is easier still to confound people with your explanation." That warning from an expert, while it should humble us, should also make us all the more eager to use our words 'with as much simplicity and clarity as we can achieve. All of our listeners will not be equally helped. It will be reward enough if some of them are helped, as by a light in the darkness, to take higher ground.

Consider, to begin with: What is faith in general? This at once suggests a point on which there is an enormous amount of confusion in the popular mind. I meet people right along who seem to think that faith is an extraordinary and difficult and

for the most part, impractical phase of life. Their theory is that some people have faith and others do not. Now all this, upon analysis, turns out to be wrong. What is true is that we all have faith. The power of faith is as consistent element of human nature as is the power to think or the power to feel.

So it turns out that the difference between certain people—let us say Christians and Mohammedans or communists and capitalists—is not that one set has faith and the other does not. The difference lies in the objects of their faith. It consists, in other words, in whether they believe in

Faith, then, is universal. It is, as someone has pointed out, "a practical power to be used or misused." No normal human being is destitute of it. What he needs is not any urging to have faith but rather to use his faith aright.

Do you doubt the practical necessity and universality of faith? Consider this example: You are hungry. You are seated at a table well furnished with food. You begin to help yourself. You taste it; you masticate it; you swallow it; you digest it. Just a simple, everyday occurrence in your life, entirely unconnected with any such mystical idea as faith, and yet it is as simple as that. There is one factor in the eating of that meal which you too easily take for granted. It is precisely the faith-factor: you believe in the value and purity of that food. If, quite suddenly, you came to believe otherwise, if you believed it was bad for you, instead of good, you would cease to relish it and you would stop eating it. Yet no one tells you that faith is just a speculative problem to tackle the fancy of philosophers and to give theologians a field day for argument; faith is a practical and universal ingredient in human living.

In overlooking the practical aspect of faith we often set up a false antithesis between faith and reason. We make intelligence the opponent of faith and vice versa. Azriel, a noble Judahite, said, "He looks for the faiths in the faith; it is just a speculative problem to tackle the fancy of philosophers and to give theologians a field day for argument; faith is a practical and universal ingredient in human living.

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Religious faith, even in its crudest form, is a way of saying that life is more than an affair of weights and measures. It is an affair of meanings, values, and obligations. Pure science, for example, or pure skepticism, just doesn't exist, except as an abstract idea. For the moment you go beyond the realm of things to the realm of meanings and values, you enter the realm of faith. As one of our modern writers has expressed it, "Science can analyze the production of sound; and the soul of music; it can show the cause of color, and miss the joy of beauty; it can show the genus of all manner of social institutions, and the heart of love; it may even find the conditions of life, but cannot ask what life is at all." We divide the heavens with its telescope, and fail to find God.

Religious faith, let us say, is a conviction of the spiritual behind the material; the divine above the human, the eternal above
the temporal, the righteousness or the wrongness within the soul. The forms which such faith may take are sometimes good, sometimes bad. Writing a few years ago, Mr. Julian Huxley, who is religiously sceptical, said, "Let it be stated that the world of affairs in India is far less to be laid at the door of British rule, or of native agitators, than of religion." Mr. Huxley was entirely correct. Bishop J. Wescott Pickett told some of us not long ago, at a visit he made to a Hindu home years ago. While conversing with the family he was horror-struck when he saw a deadly cobra snake emerge from a heap of grass and, almost instantaneously, he seized a chair and was about to strike the hideous reptile when the father, his eyes blazing with anger, shouted to him, "Put down that chair! Don't you know that this is our house god?" At that, Pickett rushed out of the house. He learned that milk, which was sometimes so hard to get that children had to go without it, was faithfully supplied to that cobra. Later, however, he learned something else. One night the snake was crawling over the body of a sleeping daughter. In her sleep the girl gave a shriek. The cobra struck back with his fatal fangs, and in less than thirty minutes the girl was dead.

Certainly, religious faith can be a horrible thing. Even when it represents a hidden, underlying truth, it can take a form that is monstrous, ghastly, demonizing.

III

"We are ready now for our third question: What is saving faith as conceived in the Christian gospel?" This is the word of a man, says Mr. E. P. S. in another connection, "who has reflected deeply." He, in his heart, that is, the word of faith, which we preach, has himself. This preaching, as every Bible reader knows, was the proclamation of the Gospel. It was, then, in Jesus Christ, the crucified Redeemer.

I should like to begin this part of our discussion by quoting a sentence or two from 1 Peter 2:2, 3: "For He whom God raised from the dead now is enthroned at the right hand of the majesty on high. So let us hold fast to the message of hope without wavering, because we received a message of grace, by which we will be saved, if we hold fast to the end.

Indeed, saving faith is the object of faith. For the speaker, Mr. E. P. S., this is the word of faith, which we preach, has himself. This preaching, as every Bible reader knows, was the proclamation of the Gospel. It was, then, in Jesus Christ, the crucified Redeemer.

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Certainly, religious faith can be a horrible thing. Even when it represents a hidden, underlying truth, it can take a form that is monstrous, ghastly, demonizing.
These are the crucial claims of Jesus Christ. Saving faith delivers these claims and assigns faith a decision of the will. Here is precisely the point where many people fall short of assurance regarding their salvation. They admit they are sinners. They assent to the claims of Christ. Why then are they not joyous and useful Christians? Because they have never passed from an intellectual belief in Christ to an actual, volitional, appropriating trust in Christ. They fail to say decisively, "Lord, I do believe."

Dwight L. Moody tells in one place about a method he used in teaching his little boy the meaning of active trust. He put the little fellow on a table. Then, standing back three or four feet from the table, he said, "Willie, jump." But Willie didn't jump. He said, "Papa, I'm afraid."

"Willie," said the father, "I will catch you. Just look right at me, and jump." The lad measured the situation, made a motion as if he might be ready to take the leap, then said, "Papa, I'm afraid."

"Willie," said the patient father, "didn't I tell you I would catch you? Do you think Papa wouldn't receive you? Now, Son, look me right in the eye, and jump. I will catch you."

The third time the lad got set to leap; but once more he looked around at the table and down at the floor, and ended up with, "Papa, I'm afraid."

Once more Mr. Moody went over the proposition: "Didn't Papa tell you he would catch you?"

"Yes.

"Then, Willie, don't take your eyes off me. Now—jump! Don't look at the floor!"

And this time Willie leaped. The strong father-arms caught him and he looked up into his father's eyes with delight. He wanted to do it again. This time Moody stood farther away from the table. No hesitancy. The lad jumped and was promptly caught. He nearly wore his father out. The last time he leaped on the table, swung around, and shouted, "Papa, I'm coming!"

Somebody, this moment, needs to give Jesus Christ the kind of active, decisive faith that Willie Moody came at last to give his father.

What is saving faith? It is the crushing of the heart in self-distrust and conviction of sin. It is the assay of the mind to the claims of Jesus Christ, the tiny Bear rugs is the leap of the will into the personal arms of love and forgiveness which Jesus Christ extends toward you.

Who will act—now?

My faith looks up to Thee, Thou Lamb of Calvary! Savour divine; Now hear me while I pray, Take all my guilt away, Oh, let me from this day Be wholly Thine!"

Centuries passed, and the new nation of Israel was headed for the Promised Land. At the borders of Edom a courteous request was sent ahead from "thy brother Israel" for a safe passage through this mountainous region. An Edomite flat refusal was backed up by a nasty threat: "Thou shalt not pass by me, lest I come out against thee with the sword" (Num. 20:18). So the Israelites had to take a long, circular route around Edom.

In the time of the kingdom Saul fought against the Edomites and David conquered them. From that time on, the strife was bitter and prolonged.

But it was probably in connection with the destruction of Jerusalem in 586 B.C. that Edom took unholy delight in his sweet model of revenge. When Nebuchadnezzar's armies invaded Judah, dethroned its king, and destroyed its capital, they found a willing ally in neighboring Edom. In that awful hour of Judah's downfall, his brother stood aloof and laughed aloud.

It was probably this, or an earlier invasion, which provoked the outburst of prophetic denunciation we find in Obadiah. The twenty-one verses of this shortest book of the Old Testament are full of protest and pronouncements of judgment. Pateros has called it "Ko Dei, but that is unfair. It is rather a declaration of God's eternal opposition to the lack of brotherly love. The outstanding characteristics of Edom were those which Divine Love abhors. Edom's pride was due mainly to two facts. The first was the almost impregnable position of its capital city, Petra. It was well-known, for Petra is the Greek word for "rock." The city was situated at the end of a long, narrow defile, so that it was almost impossible for an enemy to capture it.

George L. Robinson, in The Sarcocephus of an Ancient Civilization, has given us an exhilarating and vivid picture of the city of Petra, as it appears today. One chapter is devoted to "The Silk," or narrow gorge leading into the city. He declares that in another time, when Petra was inhabited, Jews would have defended the pass against a whole army of Arab invaders. It was this, together with the rugged mountains that practically encompassed the stronghold, which gave its inhabitants a proud feeling of security.

The narrow gorge twists and turns like a serpent's trail. On either side the massive walls rise to a height of some two hundred feet, shutting out the light of the sun even in the middle of the day. At some places the pass is only a dozen or twenty feet wide. This cliff in the cliffs, continues for about a mile and a half, when it suddenly opens into a tiny transverse valley. There, right in front of the traveler, is the Khazneh, or Temple of the King. A flat plateau, one hundred and sixty feet wide, carved in the beautiful rose-tinted sandstone of that region. Those who have seen it describe it as a breath-taking sight.

Of course, this temple comes from Roman times. After the following the gorge for another quarter of a mile one comes to the site of ancient Petra. Here are walls with hundreds of tombs and dwellings carved in the face of them. This is the city that dwelt secure in its mountain fastness and looked down with condescension, if not contempt, on the world about.

With this picture of the city and its surroundings we are better able to understand and appreciate the words of the ancient prophet. In the third and fourth verses of his brief book he cried:

The pride of thine heart hath deceived thee, Thou that dwellest in the clefts of the rocks, Whose habitation is high; That saith in his heart, Who shall bring me down to the ground?

Though thou exult thyself as the eagle, And though thou set thy nest among the stars, Whence will I bring thee down, Saith the Lord.

One day we stood on the observation platform at Inspiration Point in the Canyon of the Yellowstone. As we gazed emrapt at the indescribably beautiful colors of the gorge below us, suddenly we saw an eagle's nest sitting securely on a lonely crag. Four little eaglets, we could see through magnifying glasses, were stirring in the nest. But they were perfectly safe, for no foot of man or beast could reach their nest among the stars."

Thus it was with ancient Petra. But God declares through His prophet: "Thence will I bring thee down." And today Petra, like Babylon and Nineveh, lies in ruins.

Even Edom's allies would forsake her and deal treacherously with her (v. 7). The expression "thou eatst bread" evidently refers to the custom of that section of the world. It is still an unwritten law among the Arabs that if you eat with anyone you cannot afterwards harm him. Eating together is a symbol and pledge of peace.
To break this custom is one of the most serious crimes among the dwellers in the desert. Incidentally, this covenant aspect of the fellowship meal throws added light on the significance of the meal in the life of the desert community.

We have said that there were two causes of Edom's pride. The second was the great reputation for wisdom enjoyed by the descendants of Etno. "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom?" (v. 6).

Specific reference is made to "thine mighty men, 0 Teman." The city of Teman was considered to be one of the great centers of wisdom in ancient times. One of Job's three would-be comforters is called "Eliphaz the Temanite." He was evidently one of the outstanding wise men of that day.

Edom's pride led to cruelty toward the brother nation of Israel. And so we come to the heart of Obadiah's complaint, in verses ten to fourteen, inclusive. "For thy violence against thy brother Jacob shan we cover thee, and thou shalt be cut off for ever." What, specifically, did Edom do? "In the day that thou stoodest on the other side, in the day that strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou hast as one of them." This attitude is expressed even more clearly by the prophet. "Neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of their calamity; . . . nor have laid hands on their substance in the day of their calamity." (Obadiah 14)

Archeology has discovered to us the fact that as the Jewish captives returned from Babylon they found the Edomites had taken over a considerable portion of southern Judah. Under pressure from the Macreans, Edom from the ancient desert to the coast and the Edomites had pushed on up into the Negeb, that southern part of Palestine now featured in the news. In fact, there is clear evidence that from an area now known as Hebron, only twenty miles south of Jerusalem. In the time of Christ this region was known as Idumen, and it was here that the much-feared and much-hated Herod came.

A still more vivid touch is given in verse fourteen regarding the activities of Edom: "Neither shouldst thou have stood in the crossing [or mountain passes] to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did dwell, and did live." (Obadiah 14)

When the besieged people of Judah tried to escape across the Jordan, they were apprehended by the watchful Edomites and turned over to the enemy. Apparently Edom did not want to see the survival of these invaders from the east, but her action against Israel was indefensible.

So the prophet pours out upon this heathen nation the divine pronouncements of doom and destruction (Obadiah 15-19). God shall give delverance to his people. As with most of the prophets, Obadiah ends with a note of triumph: "The kingdom shall be the Lord's. Just what is the lesson of this book for our day? Part of the answer may be found in the description of Etno given in Hebrews 12:16. There he is called a "prophetic person." E. Campbell Morgan writes: "The prophetic person is one who has no spiritual conception, whose life is that of pure materialism." (Voices of Twelve Hebrew Prophets, p. 85).

This characteristic evidently marked Edom's descendants. It is significant that the Old Testament nowhere makes reference to the gods of Edom, although archeology has discovered remains of Edomite idolatry. George Frederick gives an answer to this in his monumental work, The Book of the Twelve Prophets (11, 182, 183). We quote him in closing:

"Each a prophetic person, with no conception of birthright, no faith in the future, no capacity for vision; dead to the unseen, and clamoring only for the satisfaction of his appetites. The same was probably the character of his descendants . . . essentially irreligious, living for food, spoil and vengeance . . . it is the race which has given to history only the Herods—cruel, scheming, ruthless statesmen, as able as false and bitter, as shrewd in policy as destitute of ideals.

It is, therefore, no mere passion for revenge which inspires these few, hot verses of Obadiah . . . Beneath such tempers, there beats the heart which has fought and suffered for the highest things, and which in its martyrdom sees them baffled and mocked by a people without vision or feeling. Obadiah is speaking for God, assuring that the right will triumph ultimately, that God will put down the proud and exalt His humble ones. It is a message freshly for every age.

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Eradication Versus Integration

**Article Six, by Stephen S. White**

**THIS human mind seems to be especially fascinated by that which is novel.** This is proved by the fact that new religious movements, no matter how irrational or unethical they may be, always catch some people. This craving for the novel is so natural, even for the miraculous or spectacular. Please do not misunderstand us here. There is a place for the novel and the miraculous, and even for the spectacular; but we certainly should not make a god of them. Changes should be made only after we are sure that we shall gain something thereby. The old and accepted in terminology is not to be exchanged for the new unless we are convinced that some benefit will accrue.

Often we meet those who insist that they want new ways for presenting this old truth of entire sanctification. Integration, they tell us, gives us this opportunity; it is a psychological term in good repute with the best thinkers of the day, and yet it signifies just what takes place when a person gets the second blessing. This, we shall see later in this paper, is not the case. However, let us emphasize here that the best way to get the novel and the spectacular is to live the blessing. Thus we really exemplify the sermon on the Mount and the thirteenth chapter of First Corinthians, we shall stand out in the community where we live. People will take note of you if the self is really dead and you are living for God and others. It was Phillips Brooks who said, "Do not ask for the power to work miracles. Ask God to make a miracle out of you." This certainly will be true of anyone who gets the blessing of entire sanctification and lives it. You will be a novelty and will not need to seek for the miraculous or the spectacular in terms or anything else.

Next we shall present a definition of integration. It is taken from the glossary of psychological terms which are given in Vaughan's text on psychology, and reads as follows: "Integration is the fact of newness by which activities of any sort become organized.

The outstanding thought in this and other definitions of integration which might be given is the fact of organization. Let us keep this fact in mind as we proceed to a consideration of the origin or etymological meaning of this word. Allport has this to say about integration: "The original significance of integration is best understood by referring to the cell theory of biology. The initial fact is that the human body contains about ten trillion cells, over nine billion of which are found in the cortex. Somehow out of this bewildering array of elements a relatively unified and life-giving whole is constructed. The single cells cohere in such a way as to lose their independence of function. From the many there emerges the one unified whole."

"Even though a person's life exhibits contradictory trends, even though the unity is never complete and final, it is nevertheless obvious that the number of totally independent qualities is not very great. Probably only a very few specific segmental reflexes remain unassociated with the complex activities of that great integrative organ, the cortex. Within this organ the links and combinations are of such profusion that every function seems joined in some way and to some degree with almost every other function. W. W. Miller, Personality, A Psychological Interpretation; New York; Henry Holt & Co., 1937, p. 138; used by permission.

Integration started out as a mathematical term. Then it was passed over into psychology, as this quotation from Allport indicates. After this it came into psychology first through the Behaviorists, who were primarily materialistic. In an article Allport gives the words: "V. M. Bachtev (General Principles of Human Reflexology, 1923) and J. B. Watson (Psychology from the Standpoint of a Behaviorist, 1919) are two writers who used the word reflex, an integration of separate reflex arcs. Bachtev holds that the combining of reflexes is the only guide needed, and Watson points to the reflex level of functioning as occurring first in infancy, followed, through virtue of integration, by the conditioned reflex level and by the habit level. Perhaps it is for this reason that the integration of an individual's manual, visceral and laryngeal habits, (Allport, p. 130.)" But someone may ask why this discussion of the relation of the word integration to mathematics, biology, and behavioristic psychology. For the express purpose of pointing out the fact that integration has a
decidedly materialistic origin and background. And even though it now is used in other types of psychology than the behavioristic, its etymological significance must not be ignored by those who are anxious to exchange erudition for it because of its etymological groundlessness in that which is materialistic. Why trade a word for another one because of its materialistic background when the term for the former is just as materially illegitimate if not more so? Still, some may urge that, as they use integration, it refers to unity on the psychological or personal level and not mechanical unity or the oneness of physical parts. This would not be at all inclined to deny. However, we would hasten to state that the meaning of integration has moved just as far from its etymological significance as integration has. This will have to be admitted unless present-day usage is ignored altogether.

With the preliminaries over, we shall proceed to indicate the futility of attempting to replace the phrase entire sanctification with the term integration. Integration is a dangerous substitute for erudition because it implies an inadequate conception of sin. It carries with it the Greek concept of being whole. For the former, sin is just a lack; while for the latter, it is a positive something within the soul. In the first instance, sin is just a deprivation; while in the second, it is a delusion. It is easy for the integrationist to think of sin as immaturity, lack of development, "the fall of progress," or "holiness in the green," or as some would say, "Sin is just moral growing pains" which slough off when we become integrated in personality. This is what we are easily led into if we follow the "psychological frame of reference" instead of the Biblical or theological.

In other words, integration implies that sin is a negative principle instead of a positive principle, as Wesley and Paul taught it to be. Curtis, in his Christian Faith, seems to have fallen short at this point. He appears to make sin in the heart of man nothing more than a lack of organization and integration, then, would be nothing more than the complete organization of man's moral self. As one writer, following Curtis, states it, "From the psychological frame of reference then, erudition technique is not a real set of God which exhausts a common disarrangement of man's moral motivation, made possible through a consecration of the total person to God on the condition of faith."

Integration is the organization of the unorganized, the completion of the incomplete, the development of the undeveloped, the unifying of the un-unified. Sin, therefore, consists in being unorganized, incomplete, undeveloped, or un-unified. This makes sin an impossible character to understand. The death of Christ in the light of such a view, the place that the Bible gives to the terribleness of sin, and the blackness of the human condition are all lost. Men during two world wars. In this connection, it is well to remember that John Wesley and Daniel Steele after him have warned us that the first and most dangerous error is a false or inadequate view of sin. Belief that man is born with a positive bent toward sin is the most important differentiation between Christianity and heathen religions, according to Wesley. To accept, therefore, any interpretation which belittles sin is exceedingly dangerous.

There are two other differences between integration and entire sanctification which we must mention in this connection. They follow from or at least are closely related to what we have set forth above. Entire sanctification results in an integration of personality, which comes not by growth or development, but by the purchase of the contrary principle of sin, with which every part of Adam's fallen race is affiliated. It is a unity which comes about by means of subtraction instead of addition. Along with this, we must remember that the organization of personality which comes about by entire sanctification is caused by a supernaturalistic force, divine intervention, and not by a natural law.

Thank God, it is catastrophic rather than evolutionary.

But this is by no means all that can be said against substituting integration for entire sanctification. It is a psychological, scientific, descriptive, or factual term rather than a theological, philosophical, normative, or value word. It is interested in behavior and not in conduct. It is amoral, and, therefore, studies that which is mental, regardless of whether it is good or bad. To put it another way, integration is a quantitatively and not a qualitatively oriented term. On the other hand, entire sanctification is just the opposite. 

As a word, it is pre-eminently theological, philosophical, normative, or qualitative in character. It is moral or ethical and not quantitative in character and conduct. It is never merely behavioral in meaning. All of these differences between integration and entire sanctification indicate that it would be difficult for the former to take the place of the latter. This will be evident conclusively as the discussion continues.

Unity, as we have already stated, is the central thought involved in integration. From the standpoint of integration, this one thought is almost an obsession about either a good or a bad motive. Too many who have wanted to use it in connection with entire sanctification have incorrectly assumed that it could arise only in alliance with a good motive. This is certainly not justified. This integration must "always take place in respect to something," and this something may be either good or bad. These facts are expressed in the following words: "A pop corn ball may be integrated in that the popcorn particles form the unity by adhering to a tacky compound. But this is not the case with personality. For the individual, there must be an objective which will so challenge the whole being as to draw out inherent power, and develop every capacity, of the intellect, emotion, and will in the pursuit of the goal toward which the individual has set himself. The goal may be evil or good, but the pursuit of the goal makes the integration." (J. L. Lowell George, "The Relation of Entire Sanctification to Character Development"; a thesis submitted to the Seminary faculty in partial fulfillment of the requirements for the degree of Bachelor of Divinity. Used by permission; page 53.)

Mr. George substantiates his position on this point by two quotations from authorities. The first one deals with a strong character and reads thus: "He possesses the attitude of a master, not of a slave—a dominating, ruling, directing attitude, which uses both impulses and circumstances as amenable to his own purposes, and makes them his tool. There is a calculation, a deliberateness about him—where the creature without character has not got him may be a good man or a bad man, but he will be masterfully good or bad. He may indulge his evil impulses as the 'other fellow' does; but if so, it is with deliberation and set purpose. He may also restrain his impulses; but if so, it was not by that of a weak fear of being-caught, or a dread of unpleasant consequences, but out of deliberate policy and set purpose, because he has an object in view in its use, and this may be good or bad, right or wrong. But there they are; and it is due to their presence that he is what he is, and consistently what he is." (A. W. Tozer, A. W. Tozer, A. W. Tozer, A. W. Tozer, "Power of Prayer: The Philosophy of Education," New York: D. Appleton, Century Co., 1928, pp. 375; used by permission.) No one can deny that we have here the picture of an integrated personality; and it is clearly brought out that this personality can be unified around either good or bad motives.

Mr. George also gives another quotation which is even more significant as a proof of the nonqualitative character of integration. Here it is: 'The alternative to an 'integrated' man as living in his moral convulsion, in his loose and vagabond living we have been describing. A person can become powerfully unified on an ethically low level, using the inward integration of the possible without integration, but integration does not necessarily issue in integrity. Napoleon was not a 'good' man, but he was a potent personality with immense capacities for sustained concentration. Someone called him 'organized victory.' To an extraordinary degree he got himself together, focused his life, achieved centrality in his purposes. Psychologically speaking, he was usually all of a piece. He illustrates the puzzling differences between a strong personality and a good one.' (H. E. Feidick, On Being a Real Person; New York: Harper Brothers, 1943, p. 39.)

Thus we see that "public enemy number one" may be a well-integrated person. The same may be true of any notorious criminal. This is the genuine personality, and so does the man who has committed an unpardonable sin. Integration may come about by the organization of one's whole life around the self or the "old man of sin."

One writer described "A. R. G., the poisoner," as "the person of God" as this to say: "God's peace comes as His gift. Try to buy God's peace and the universe, says, 'Thy money perish with you. Try to lie your way into peace by an outward profession inwardly denied and the only peace you get is the peace of spiritual death. And before you reach that point you will have to pass through the tortures of the divided personality, the sorrows of a tangled soul.' The person who has obtained the 'peace of death' has an integrated personality, but he is far from being wholly sanctified.

Thus we have a relatively new church in a city where a state university is located preaching on the second coming of Christ. The whole sermon was built around the plight (accord- ing to the young person who may be good or bad, right or wrong. But there they are; and it is due to their presence that he is what he is, and consistently what he is."

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INCREASING THE PREACHER'S VOCAL EFFICIENCY

William T. Wendell

I RECALL that Sunday morning of my seminary time when I listened to Dr. H. He was a man of imperial intellect; the truths he uttered were majestic and serene. But his voice was not in keeping with the glory of the facts he presented. It lacked that carrying quality which every preacher needs to possess to make his sermon fully effective. His voice was weak and his ease and expressiveness were "conspicuous by their absence" from his tones.

If, in the preparation for his vocation, he had taken a tenth of the time spent in delving in books and employed it in cultivation of greater vocal efficiency, how immensely his usefulness as a preacher would have been enhanced!

Must it not amaze the angels as they see a young man preparing for the ministry, and ministers out in active service, giving scarcely any time, or only a nominal amount, to training of the speaking voice—when it is, ultimately, by the voice that they render their service, both as pastor and preacher, as they are in contact with those they seek to bless?

One can conceive of a man, unable to use his voice, succeeding as a mechanic or a farmer or an inventor. But a voiceless preacher would be as great an impossibility as a blind painter, a deaf telephone operator, or an armless surgeon.

I am not insisting that a preacher who has given little or no attention to cultivating his speech faculties will be a failure. But how much greater his success might have been if he had taken time to improve his speaking tones!

Reading the biography of that matchlessly eloquent messenger of God, George Whitefield, one learns that he spent considerable time in private practice of the great principles of vocal expression. And what enormous benefit has not come from that investment of the hour? Perhaps during all the Christian centuries there has never been a preacher with a voice so remarkable for its melody, ease, expressiveness, power, and persistence of note. 

"A witnessing to this fact is heard in what Mrs. Jonathan Edwards wrote to her brother about Whitefield, 'You have already heard of his deep-toned yet clear and melodious voice. It is perfect music. It is wonderful to seem an audience proclaiming the simplest truths of the gospel.'"

While none of us preachers will ever attain to the vocal triumphs of Whitefield, yet his speech which, if acted on, will inevitably result in vastly greater efficiency for the speaker.

Three of these principles (of imperative importance are they) can be said to be placement of tone, freedom of tone, and support of tone. This triology has to do, in the same order, with the lips and front of the mouth, the throat, and the diaphragm. Conditioned upon the effective operation of all these organs is breath control.

I. PLACEMENT OF TONE

It is essential that the vowels and consonants be formed as far forward in the mouth as possible. A very helpful exercise with this end in view is humming.

This was the vocal secret revealed to me by a man who had, I believe, the most wonderful speaking voice I ever heard. It must have been like the "organ tones of Webster." To use the words of Hawthorne: "was indeed a magic instrument. Sometimes it rumbled like the thunder; sometimes it warbled like the sweetest music. It was the blast of war—the song of peace; and it seemed to have a heart in it."

It was my exceptional privilege to be somewhat intimately associated with this man. One day I asked him how he acquired the power to make such glorious tones. His reply was in one word, "Humming."

Such a practice gets the tone forward, towards or on the lips. Let one imagine one is about to speak a word beginning with the letter "k" and without making the "k" sound. This word, however, merely hums the consonant.

This should be done without effort; as Hamlet said to those who made their living by the use of the voice, "Use all gentility." The speaker should not make much of this word, but use it to make a loud sound at all.

Interesting Items

Coming in the Preacher's Magazine

1—Sermon Outlines from the files of Dr. H. V. Miller—Every preacher will want these.

2—Three articles concerning the teachings of Arminius. Of these the author notes, "What is Arminianism?" Various well-meaning and ill-informed writers have identified it with everything from Romanism to Catholicism. To answer this would be to十分重要 the life and thought of James Arminius himself will be presented in three articles, beginning May 30th. (See also "Arminius, Contender for Truth," by Carl Bangs.)

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I cannot overemphasize the importance of relaxation of the lips when doing this humming. Let them barely touch, and allow the sound to make itself, as it were. Excess of endeavor here will mean that "the law of reversed effort" will operate, which means that the harder you try to do a thing, the less successful you are. As a notably able teacher of the spoken word put it, "Let it be done for you, in making to sound." And enjoy this practice. Don't become so earnest, so solemn, that it becomes a kind of chore. Look on it as a kind of game, in which you are sure to know the joy of winning: Let your face relax into an easy smile.

Put thought back of your humming; avoid making it just a mechanical affair. Hum some favorite tunes. Imagine you have someone in front of you to whom you are imparting some thought by the humming. Often practice with a mirror in front of you, picturing the hummed sound proceeding from your mouth in a stream of transparent gold.

Vary the exercise by humming the letter n. This is not pronouncing it, but allowing its vibrations to be produced.

Now form the vowel long o, along with the letter n, and in this way project the sound, "long o," and you will find that it is possible to produce the syllable home, prolonging the sound for seconds, or for half a minute. Then speak the words, home, home, sweet, sweet, just to give you the vital beauty of that thought, and letting all the holy associations it brings to your mind dominate your heart.

At this time don't just make sounds, but visualize someone, or an audience, before you to whom you wish to impart the glorious significance of the term. Let me repeat: Avoid stiffness in the practicing as you would a dishwater heart.

The man with the wonderful voice, to whom I have referred, told me that certain religious devotees in Asia, as part of their mystic practices, repeat very frequently the sacred word om (long o, as in home). And he said that this persisted in results in their acquiring voices of marvelous richness.

Use one of our own religious words in practices for tone placement, "amen," prolonging by humming of the a and o. Persuasiveness here will have amazingly gracing consequence. This persistence is an essential factor in acquiring increased vocal efficiency. It may take time to reach this "desired haven" of a "sonorous and tuneful voice" (as the tones of a mighty hero of the Reformation, William Farel, are described), but the results are tremendously worth it.

If sinners ambitious of the highest success will spend hours daily over a period of years to realize their goals, shall not a preacher—with a far more glorious vocation—be willing to take, at least twenty or thirty minutes of practice out of every twenty-four hours to make himself a more triumphant hero?

It will also be found extremely helpful to practice with all the five vowels, both long and short, putting before each one the various consonants. Thus: Pay, pay, pay; try of pey, try of pey, etc. Again, imagine the tone being formed at the lips. In this form, let go, and let the tone do itself, so to speak. End this vocalizing with a hummed o or n.

In addition to such tone placement, there is the second goal of II. FREEDOM OF TONE.

This has just been suggested in the "letting go." A primary principle in doing this is the relaxing of the throat. So widespread is the failure to do this on the part of preachers that it has resulted in medical terminology's listing "clergyman's sore throat" as an energy from the neck and jaw. Then slowly and gently raise the head, and let it fall back toward the spine. Do not throw it back, but let it drop. Do this a number of times while sitting. Then repeat while standing.

Following this, let the head fall forward once again, but deliberately, and easily, rotate it to the right, being careful not to push it, but again allowing it to move itself, as it were. Let it rotate clear around to the front position again. Then turn it to the left in the same way. Repeat the process, to right and left, having let the head fall back toward the spine. Imagine the lower jaw and the throat absolutely devoid of energy, in all these movements. Do them a number of times.

There is "an exceeding great reward" for this practicing, in reaching that golden goal of "every day, less effort; every day, more power." This passivity of the throat for which we are pleading is in contrast to activity of the diaphragm. This brings us to the third consideration of III. SUPPORT OF TONE.

Well do I remember that day, many years ago, when, at the college where I taught speech arts, I was with a young preacher to whom I was giving a private lesson. He was a "horrible example" of one who spoke largely from the throat rather than from his diaphragm. It was pitiful, almost tragic, the excess energy he consumed. In a vague way he said, "Power through Repose." I showed him that the diaphragm was the motor of speech, that he must attain to a diaphragmatic consciousness. For him, as for many another preacher, this important lesson seemed to have been called an undiscerned country.

During that lesson he became, I might say, the Columbus of that hitherto unknown region of his anatomy. He also saw the need of placement of long toward the front of the mouth and the imperativeness of passivity of the throat, in speaking.

A number of years later I happened to meet him at the close of a revival service in which he was the evangelist. He was very active in such a ministry, speaking most of the nights of the year. As we greeted each other again, he was almost hilariously in his gratitude to me for what I had explained to him about the importance of a passive throat and an active diaphragm. What he had learned seemed to have worked a revolution in his endurance in continuous pulpit work. Any "clergyman's sore throat" from which he may have suffered was among the "dark, unhappy things" of the long ago.

How is that diaphragmatic consciousness that I mentioned to be secured by those who do not possess it? It comes, essentially, by means of attention to the breathing.

Since speech is vocalized breath as it makes its exit from the body, and since by means of the diaphragm the expiration of the breath is controlled, one can see how supremely important for the public speaker the proper action of the diaphragm must be.

This muscle (I would be disposed to call it the "diaphragm" is) has a shape somewhat like a saucer when it is turned upside down—that is, when there is little or practically no air in the lungs. Inflection forces the diaphragm to a narrower space for the expanded lungs, and it then tends to flatten out.

If one will lie flat on the back, place the fingers a few inches below the trachea, and take a number of deep breaths, slowly and easily, the movement that is felt under the fingers will be due to the diaphragm responding to this intake of air.

Or one can take a book, not too heavy, and place it where the fingers were. The raising and lowering of the book, as inha-
Supplying Pastors
For a Thousand New Churches

L. T. Corlett

The subject pulsates with a ringing note of victory. It implies a question of great importance. The question is: Where and how will we find the proper personnel to serve God in the leadership of these churches? Or, in other words, where are we going to get the pastors for these churches? This must also be considered in relation to the denominations for new pastors and replacements. Some people who are now serving in the parsonate will be going to the foreign field and will need to be replaced. Others have reached a proper age of retirement and retire honarably from the active ministry. Others will be forced to withdraw on account of sickness or other relationships. There will be a few who will be coming to the parsonate from other denominations, but that number will not be very great. The quantity or number of pastors is something to which the church should give serious thought at the present time.

The church will need approximately 1,500 to 1,500 new pastors and ministers during the quadrennium. That means 325 to 375 a year. This is a large group for a church of our size; and, besides, preachers cannot be regulated in this problem. So there is a problem that should be given serious consideration from every angle.

The first question is: Where will the church find this number? Our ministry is dependent upon a God-called ministry. The Church of the Nazarene has stood squarely upon this proposition from its beginning. No change should be made in this fundamental. The church cannot have ministers in her services who do not know definitely that they are called by God. There must be the certainty and the definitiveness that God will send them in the position in which they are serving. Consequently, this basic, fundamental, essential requirement is one that must be recognized by all. Yet, the church should also recognize the command of the Master when He said: "Pray ye the Lord of the harvest to send forth laborers." There are other complementary assets which aid young people in hearing the call of God to some particular Christian service. A few of these will be enumerated. First, there is that influence of the consistent Christian home. Many of the greatest preachers who have ever lived have come out of Christian homes where family and Christian family fireside have been predominant in providing an atmosphere, a smooth homegoing and pleasant fellowship. The Publishing House can supply this volume, which is worth a thousand dollars to any preacher who will apply himself to it, and apply it to himself.
and as their attention is centered on such a program, it is easier for God to get His call to their minds and hearts.

Some consideration should also be given unto the quality of these thousand of ministers whom the church is going to need in this quadrennium. The question is naturally asked—What type of ministers does the church need? An ideal should be stated, although time should be given younger people to reach the ideal, because most of us as older ministers have to recognize that there is still quite a little room for us to climb in order to reach even these basic things as we stand.

First, the church needs young and older persons with warm hearts, based on clear, definite knowledge of Christian experience, both of regeneration and entire sanctification. The ministry must be definite and certain in regard to their own personal relationship with God. Second, the church needs persons with an all-out determination to develop in purposeful, devoted living. The tone of victory in the life of the individual preacher is what regulates his usefulness and effectiveness as far as his ministry is concerned. Consequently, there should be a daily, momentary consciousness of the presence of God with a clear plan in mind as to how he can increase in both the consciousness and presence of God, and be more useful to God in his work that God has called him to do.

Third, this group of a thousand ministers should be given with an insatiable desire to know more of God and the truth in order to present them to others. This means that they must have an insatiable ambition to learn to read and apply in practical ways the knowledge that they receive for the welfare of the people.

Fourth, the church needs in these thousand ministers congenial personalities who know how to get along with people. In reality, this is the basic test of the success for all ministers. Many good men who served God and finally went to heaven have left a trail of wreckage in their handling of the church because they did not recognize their own personality quirks and weaknesses and, consequently, continued to have occasional personality clashes. If the Church of the Nazarene is going to do what the church needs, she is going to have ministers who are able to adjust themselves in the multitudinous relationships and conditions in which they are called to serve and yet, at the same time, hold high the basic ideals and principles of second blessing holiness both in individual experience and in everyday associations of life.

Fifth, the church needs men and women for the work of the ministry who value the welfare of the kingdom of their own interests, who have an intense desire for the welfare of the church and a strong determination to build the church and advance the kingdom in a field so that the Nazarene Church will not, shrink, though pressed by every foe, that will not tremble on the brink of any earthly woe. In other words, the church needs a ministry who have forgotten what we commonly call “discouragement” means, who cannot be whipped, even though the enemies and the opposers would say that they did not have sense enough to know when they were whipped. The church needs to have the crusading spirit, with the leaders who are determined to press on to victory, regardless of what may seem to be.

You will note that the degree of formal education was not mentioned in the basic requirements. This was purposely omitted. These 1,300 to 1,500 ministers in the quadrennium will come from four classes, all of which are of vital importance to the crusade for God and the perpetuation of the Church of the Nazarene. First, there will be that class made up of those who take all their work under the District Board of Ministerial Studies, that is, the class that is made up of those who meet the requirements for ordination under what is known in our schools as the Bible Certificate Course, or the Bible School curriculum. They will be prepared scholastically for ordination upon the completion of these courses. Third, there will be the group of those who are completing college work and then go on the work of the ministerial work. Fourth, there will be that group going on to graduate work in the seminary, preferably our own. Now, what, in the light of these classes in regard to these, what can be expected in the future, numerically, from these different classes? I am going into the realm of prediction, and I may be as wrong in my prediction as the people who were, a degree, with the last presidential election; but nevertheless here are my opinions regarding the percentages of ministers that these various classes will provide.

First, the group under the District Board of Ministerial Studies will provide 10 to 15 per cent of our ministers. Under those completing the requirements in the Bible School and also leading to a college degree, both in connection with our colleges, will be group which will make up from 70 per cent to 80 per cent of the ministry; and then the percentage of those who will go on to graduate work and complete the work in four years in the range of 15 per cent to 20 per cent. Now, there may be some differences of opinion regarding these percentages, but nevertheless the law of averages will show us that this is going to be the problem of ministers at the present time. Each one of these types is vital necessity to the church and the crusade for souls. The church should never allow herself to be intimidated by that which is asked of ministers by the church at the present time. Each one of these types is vital necessity to the church and the crusade for souls. The church should never allow herself to be intimidated by that which is asked of ministers by the church at the present time.

As church leaders, we should keep a keen appreciation for the type of person who would seemingly fall below the ideal type. I speak of the group of men who do not, or have not had opportunities to attend the colleges. They come from the office, shops, farms, and in the range of 15 per cent to 20 per cent of any one particular class and say that no longer do we need that particular class in the ministry of the Church of the Nazarene. This is the very employing ministers for a thousand new ministers must be looked at from an intensely practical manner, and the following suggestions should be considered.

As church leaders, we should keep a keen appreciation for the type of person who would seemingly fall below the ideal type.
never was a time in the history when this particular class of people was more necessary and important than it is at the present time.

The second type are those in a relationship somewhat similar to the first group, but who have had the opportunity either economically or otherwise to attend one of our colleges. They are not planning on college work, either because of the lack of completing high school or the fact that they have been called in later life when age would make it impossible for them to pursue a college course. They have made a great addition to the campus life in that they have provided a spiritual atmosphere that comes from maturity that the younger students are unable to give. They receive great benefits from the school, both from the classes and the associations of the students. The vision that has been given them has been so much greater and larger than what they had before that they go out to be a greater blessing. Some are thinking that the church needs to start one or more Bible Institutes in order to take care of those who are interested in the phases of discussion, a larger number of these should be encouraged to go to some one of our schools and receive the greater training that is possible through their contacts with the leadership and association in our schools.

The third type is composed of those young people who go to our colleges with the purpose and determination to graduate. The college graduate is not the rare personage among our ministers today that he was in the early years of our beginnings. This is not caused by any laxity on the part of the church, but rather that the church has been rendering a great number of the students of the civilization, which exists. The general level of education among our population has been lifted a great deal during the past forty years. Completing a college education is just as generally considered now as the completion of a high school education was forty years ago; so if the church is to keep abreast with the advancement of general education in our country, then the big majority of our youth should at least have a college degree or the equivalent.

The schools have a special responsibility in relation to the quality of our young ministers if they are going to do the task the church is expecting of them and which they should do because of their dependence upon the church. To carry this out, they will need to give attention to the following things. First of all, they should hold standards higher than before. By the term normal we do not mean formal or nominal, and neither do we mean to include something that is abnormal or above the average, but we mean to include that standard and life which can be lived in the regular church life or the daily routine of life in its various relationships the young people will face in the days that are to come.

Second, the colleges must, by their administration and staff, provide the students with substantial-examples of Christian, experience of just what the church means in actual life by a life of holiness.

Third, in connection with this and necessary for it, the college must provide in its administration and staff the leadership—men and women who can stand the stress and tension and procure the atmosphere which is normal and possible for everybody everywhere. While it is known that the revival meetings of our colleges are outstanding in our church and there are very few places that can duplicate them because of the lack of the number of young people and so forth, yet the spiritual tone of our college must be such that it can be duplicated in every local church in our movement, that it can be carried on in every home, that every individual can have just as normal a tone of spiritual activity as any individual in the college, and this emphasis must be maintained at all times and let our ministry know that there is a possibility of a high spiritual tone in any and every church, regardless of what the situation may be.

Other things could be added, but these are the things that we have deemed necessary to emphasize so that a large group of the right quality of ministers can be provided being done in the Nazarene seminary in a high type, and the goal of the administration is to make better preachers rather than research scholars. This must be emphasized continually because the tendency of too many seminary graduates is to be specialized so minutely, that the practical aspect is overlooked for the present. The fears of many have been quieted by the spherical view of a number of the graduates of the seminary and in the fact that the challenge of the evangelistic and home missionary work has gripped a number of the students so that they are anxious to serve in the new and difficult fields. New
Protestantism needs an objective. It lacks a definite purpose. It is exhausting itself on relatively nonessential matters. It has missed the end for which it was born. 

Protestantism needs to rediscover these original, dynamic purposes and objectives.

It is interesting to note that many outstanding Protestant leaders are becoming alarmed. Dr. Charles Clayton Morrison, editor of the Christian Century, is one of them. He points out that Catholicism and secularism are gaining rapidly in America, while Protestantism is losing.

The present fact is that Protestantism is confronted with three potent rivals, if not enemies:

1. Russian Catholicism.
2. Secularism.
3. Communism.

Neither secularism nor Communism profess to be religious; in fact, Communism is anti-religious while secularism is not. Religious Communism is an active enemy, while secularism is a passive enemy and may be more deadly than the former. Catholicism is religious and a rival, and could easily become not only a potential but an actual enemy.

Let us look at the "Protestant Outlook" in the light of these three powerful forces bidding for the allegiance of all Americans as well as all peoples:

1. Roman Catholicism.

The Roman Catholic church is on the march. It is growing and, little by little, shooting its ecclesiastical tentacles into every phase of American life. It is in a position to keep control of our educational system; it is becoming more and more powerful financially. It not only endeavors to control the press, but it actively seeks to mold public opinion. It makes itself felt effectively from the President, who has a representative at the Vatican, to the Supreme Court, to the Congress, to state and city government.

We, as Protestants, could well afford to emulate Roman Catholics in their zeal and evangelical fervor in extending the influence of their church. Note the following:

1. Their unity of purpose.
2. Their fervor.
3. Fidelity in church attendance.
4. Sacrifice by maintaining thousands of parochial schools, enrolling millions of pupils at a cost of millions of dollars.

a) Their desire to enlarge their church and spread their conception of the gospel.

b) Their interest in and devotion to the church.

c) Their zeal in spreading the gospel.

d) Their resolve to convert the unbelieving world.

The Protestant Outlook

-Russel V. DeLong
They claim already to have captured the large American cities and now have a program to bring the Roman Catholic church to every crossroads and do for the rural which they have done for the urban.

2. Secularism

Secularism has increased primarily because we have taken religious training out of the public schools. It was never intended by the writers of the Constitution to eliminate religion from the schools, but only to prevent the teaching of any sectarian point of view. So, to make sure that no group would have any advantage, we have prohibited all religious instruction and are keeping a generation of pagans. Thus we gave secularism the field. It is just as much a religion and a philosophy of life as Methodism, atheism, or any other belief.

The rich fool was a secularist. To counteract secularism, all religious groups should agree on fundamental beliefs such as God, immortality, higher values, freedom of the will, etc., and give our boys and girls a background for life—a metaphysical home for values, a religious groundwork for purpose. Our youth have lost their raison d'être, and nobody is restoring it.

3. Communism

Communism is a real menace. It is an international movement. It is anti-God, anti-religion, anti-humane anti-higher values. It is the complete antithesis of Christianity. It already has swept over eastern Europe and western Asia. Its tentacles have snuffled through China. Its militancy over there could easily dominate all of Europe. Multiplying thousands of Communist workers are in North and South America. They are all working for a common purpose. They are united. They are infiltrating every phase of life. In a very real sense there is a world battle between Communism and Christianity. While Christianity has been growing weaker, Communism has been growing stronger. While division with Christianity has been growing, unity within Communism has been increasing. With millions of political missionaries, Communism seems to conquer the world.

The Rapid Growth of Roman Catholicism

Roman Catholicism has made the most rapid growth of any religious body in the United States in the last half and a half year. The following table illustrates the growth:

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
<th>Catholics</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>1790</td>
<td>3,172,006</td>
<td>40,806</td>
<td>1</td>
</tr>
<tr>
<td>1800</td>
<td>7,685,707</td>
<td>115,000</td>
<td>2</td>
</tr>
</tbody>
</table>

Note the following statistics:

**Yearbook of American Churches, 1947 edition.**

**Multiplication of Sects**

<table>
<thead>
<tr>
<th>Sect</th>
<th>Number of Churches</th>
</tr>
</thead>
<tbody>
<tr>
<td>Congregational</td>
<td>1,240</td>
</tr>
<tr>
<td>Baptist</td>
<td>786</td>
</tr>
<tr>
<td>Methodist</td>
<td>498</td>
</tr>
<tr>
<td>Episcopalians</td>
<td>42</td>
</tr>
<tr>
<td>Roman Catholics</td>
<td>1</td>
</tr>
<tr>
<td>Universalists</td>
<td>33</td>
</tr>
<tr>
<td>Friends</td>
<td>25</td>
</tr>
<tr>
<td>Quakers</td>
<td>13</td>
</tr>
<tr>
<td>Presbyterians</td>
<td>10</td>
</tr>
<tr>
<td>Salvation Army</td>
<td>7</td>
</tr>
<tr>
<td>Lutheran Aug. Sq.</td>
<td>6</td>
</tr>
<tr>
<td>Seventh Day Advent</td>
<td>4</td>
</tr>
<tr>
<td>Advent Christian</td>
<td>2</td>
</tr>
<tr>
<td>Greek Orthodox</td>
<td>2</td>
</tr>
<tr>
<td>Presbyterian USA</td>
<td>2</td>
</tr>
<tr>
<td>Nazarene</td>
<td>2</td>
</tr>
</tbody>
</table>

**J. Paul Williams, The New Education and Religion, p. 41.**

**American Churches, 1947 edition.**

**Church of God**

The Church of God is in the United States in the last half and a half year. The following table illustrates the growth:

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<td>Nazarene</td>
<td>2</td>
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</tbody>
</table>

The increase of denominations and sects within Protestantism reveals some values. It shows independence of thought and freedom from regimentation. Differences in doctrine and polity do matter enough to result in new organizations. Liberty of individual conscience is preserved. Such is more in line with democracy than the dictatorship and authoritarian polity of the Roman Catholic church.

But there is a distinct danger that divisions over doctrine may cause Protestantism to become hopelessly divided and be an easy victim to the good of divide, conquer. There are some things that practically all Protestants agree on such as belief in a personal God, immortality, higher values, and the fear of freedom of worship. If we divide to the extent that we shall become victims of the bigotry and militancy of Roman Catholicism, or victims of the bane of hinging isms . Among Protestants, we may wake up to find we are deprived of freedom to worship—not only of our peculiar doctrines, but of all the cardinal doctrines of Protestantism. We shall lose not only our general rights but our special rights as well.

Someone has well said, "The world is too strong for a divided church."

For fear of being misunderstood, let me state I am not advocating the organic unity of Protestant churches. I merely lay the problem before you for further thought and action to the mechitions of co-operation.

**Relation of the Church of the Nazarene to the Protestant Outlook**

The Church of the Nazarene is now a mature, adult church. We are a significant part of Protestantism. If the sacrifices of Luther, Wesley, Fox, and others are the glorious recitals of the victories these men won in fighting Romanism, atheism, and secularism. Freedom of worship has been won at a tremendous cost. We must not allow any of the three rivals of Protestantism to take us from our precious heritage. If Roman Catholicism prevails, we shall be the victims of intolerance, bigotry, political subjugation, and possibly physical persecution. It has happened before. It could happen again.

If secularism prevails, it will become harder and harder to propagate our gospel. If Communism wins, our churches will be closed, our ministers killed, and our people sent to concentration camps unless they recant.

So—we face a new critical day. Protestant religious forces have much in common in spite of our difference over theological interpretations. Of course, we cannot and will
not surrender any of our fundamental beliefs. But could we not lend our influence to preserve in a united, co-operative, powerful way our Protestant principles? We must lose much if we allow our rivals to speak unitedly while we speak in a babble of 235 different Protestant tongues.

There are many who concern us as Protestants. Religious teaching in the public schools, released time, moral standards in our schools, use of busses for Catholic parochial school pupils, textbooks in Catholic schools by the money of taxpayers, Catholic mass teaching in public schools. Secularism is driving out any mention of religion in public schools and instituting the dance and Hollywood movies. Communism is infiltrating our teaching forces and our textbooks. The press seems to favor anti-Christian and secular propaganda.

Constantly new stories are carried when some prominent Protestant becomes Catholic. The fact is that there are more Catholics who are converted to Protestantism each year than there are Protestants who are converted to Catholicism. The growth of the Roman Catholic Church has been to a great degree made possible by liberal immigration laws which bring to our shores from Southern Europe or South America.

Of course there are many things in Protestantism that are reproducible to us as Nazarenes, but we cannot have all the benefits of Protestantism. We are not willing to accept some of the responsibilities.

God's plan is not for individuals to become monastic. We are not to hide ourselves in some mountain retreat and adopt ascetic practices to save our own souls. We must live in this world, being in it but not of it.

Neither does God expect us to be monastic as denominations. We cannot screen ourselves off and have nothing to do with the great issues that affect men. We must throw our influence behind every movement that will make it possible to continue to spread the gospel of full salvation to the ends of the world. We must lend our influence to oppose any anti-God, anti-church, anti-Christian movement that will kill our opportunity to worship as we choose and to propagate the gospel as we desire.

If every Protestant group would set itself off in a watertight compartment and refuse to operate with any other, even on things they agree on, each denomination would be a spark's soup to contagious and one by one by any one of our rivals.

As we grow larger, the Church of the Nazarene must accept its pro rata share of responsibility for maintaining the religious freedom we now enjoy. We cannot sit off and hope the other fellow will do it.

Today there is a tremendous need for Protestant co-operation—not organic union, but a united voice against common rivals and potential enemies.

Church growth as a Church of the Nazarene is amazing.

Today, if you take all the denominations as individual organizations, we stand thirteenth in membership.

But if you group them as Baptists, Methodists, etc., we stand thirteenth.

Membership of Protestant Bodies 1847

1. Baptists

| Southern | 6,270,819 |
| National | 4,122,515 |
| National Amer. | 2,550,921 |
| Northern | 1,541,901 |
| Free Will | 255,127 |
| Am. B. Ass. | 244,801 |
| Am. F. W. | 75,000 |
| N. B. Ev. | 79,043 |
| Reg. B. Nor. | 29,000 |
| Prim. Bapt. | 69,157 |

2. Methodists

| Methodist | 8,567,772 |
| A.M.E. | 888,725 |
| A.M.E. Zion | 520,175 |
| Colored M. | 381,000 |

3. Lutheran

| Un. L. Am. | 1,778,843 |
| E. L. Synod | 1,469,213 |
| E. L. Am. | 636,770 |
| Am. L. | 465,700 |
| L. Aug. | 408,650 |
| E. L. Joint | 288,355 |
| L. Free | 39,355 |

4. Christian

| Disciples C. | 1,705,010 |
| Cong. Ch. | 1,157,764 |
| Ch. of C. | 662,176 |

5. Presbyterian

| U. S. A. | 2,234,728 |
| U. S. | 613,761 |
| Unit. P. | 209,925 |
| Cumberland | 76,276 |

6. Protestant Episcopal

| 2,160,207 |

7. Evangelical

| 1,420,936 |

Ev. Unit. Brethren 712,016

The Preacher's Magazine

8. Churches of God

| 483,280 |

Ch. God in Ch. | 300,000 |
| Anderson | 92,904 |
| Cleveland | 90,906 |

9. Mormons

| 916,799 |

10. Assemblies of God

| 243,915 |

11. Seventh Day Adventists

| 215,545 |

12. Salvation Army

| 209,341 |

13. Church of the Nazarene

(217,105—1949. Could be in No. 11)

14. Church of the Brethren

| 184,584 |

When it comes to finances, we stand fourteenth among all 106 to total giving.

All this means that we play a quite significant part in the Protestant world.

Protestant Financial

(December 1, 1948—U.S.C.)

| Total Foreign Congrega- |
| Church and Home Missions Expenditures |

| Total | Per |
| Capital |

| $164,138,457 | $19.16 |

| 1. Methodist | 132,162,846 | $21.08 |
| 2. Baptist South. | 34,972,052 | $28.36 |
| 3. Pres. U.S.A. | 57,935,210 | $35.68 |
| 4. Prot. Episc. | 16,190,512 | $39.25 |
| 5. Baptist Miss. S. | 47,247,235 | $29.23 |
| 6. Northern Baptist | 35,476,646 | $29.60 |
| 7. United Lutheran | 33,913,800 | $33.97 |
| 8. Disciples of Ch. | 30,509,429 | $25.24 |
| 9. Cong. Christ | 30,468,730 | $32.74 |
| 10. Pres. U.S. | 29,253,205 | $37.10 |
| 11. Seventh Day Adventists | 18,240,261 | $32.26 |
| 12. Disc. United Brethren | 23,141,749 | $27.65 |
| 13. Lutheran Nor. Syn. | 18,962,630 | $39.30 |
| 14. Church of Nazarene | 26,428,555 | $101.78 |

(could be 13th)

1. Wesleyan Meth. | 3,462,890 |
| 2. Free Methodist | 2,200,210 |
| 3. Miss. Ch. Ass. | 1,182,960 |
| 4. 1948—$23,633 |

100,000 new Sunday school students

3. Disciples of Christ—1947-1950

150 Training Conferences for ministers held to prepare for leadership in visitation evangelism

450,000 by baptism

150,000 by transfer and restoration

300,000 in Sunday school

225,000 decisions for Christ

3,000 new recruits for the ministry

200 new churches

5. Evangelical Reformed—three-year plan

210,000 new church members

700 ministers and laymen trained in visitation evangelism

6. United Lutheran Forward Movement

20,400 new church members
We have plenty of experienced brakemen. We need more firemen. We are in little danger of going so fast that we'll run into fanatics or spending so fast that we'll run into bankruptcy. A church that can raise over $22,000,000 last year, and over $23,000,000 over the preceding year, is not seriously in danger of red ink yet. But if the devil can get us to generalize over a few unfortunate and tragic incidents and throw a wet blanket over our entire program, he will indeed be happy.

"By faith Abraham, when he was called, went out to go into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."—Heb. 11:8.

"By faith" Noah, Abel, Joseph, Isaac, Jacob, Moses, Samuel, David, Gideon, Samuel, went out—and by faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in battle, turned to flight the armies of the aliens; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Heb. 11:31,32.

"By faith" Phineas F. Breese went out, not knowing whither he went. By faith he established a new church for the purpose of spreading full salvation to the ends of the world.

"By faith" H. F. Reynolds made many tortuous trips around the world, laying the foundation for our glorious missionary program.

"By faith" C. B. Jennings organized churches all over Texas and the South.

"By faith" J. O. McClurkin did likewise in the Southeast.

"Methodist churches of all sizes are returning to mass evangelism. The third wave of the spiritual re-visualization that 'revivals' used to bring. We have found no substitute for nightly exposure to preaching on sin, salvation, and righteousness. Two or three weeks of this continuous impact brings to decision many who otherwise would never be reached."

—Shepherds, May, 1949, p. 18

Of South Africa, and lies buried on a sacred spot awaiting the resurrection morn.

"By faith" L. S. Tracy, Esther Carson Winans, and scores of others triumphed in heathen lands.

"By faith" Eastern Nazarene College was launched in Rhode Island with few students and few funds, but we prayed; when we emphasize technique and minimize upper room turnarounds; when we spend more time arranging for socials than preparing for revivals—then shall we be in real danger.

When we substitute religious education for religious transformation; when we give more attention to planning than to praying;

"By faith" Bethany-Perkiem College was planted on a windswept, undeveloped prairie in Oklahoma.

"By faith" Northwest Nazarene College was born among the sagebrush and cactus plants of Idaho.

"By faith" Trevecca College was started in a few rooms of old Nashville First Church.

"By faith" Pasadena College was launched with few dollars, few supporters, and inadequate equipment.

"By faith" Quivert College was established in the Middle West.

"By faith" the leadership of our church followed the will of God. They didn't first consult economic charts, financial groups, or Babylon reports before they felt safe to proceed. They did try to read God's weather vane and, if His finger pointed a certain direction, they started like Abraham, "I do not know whither they went," but with the assurance that if God was with them nothing else mattered.

Protestantism needs to regain the vision, passion, and spirit of its early leaders, Luther, Wesley, Knox, and Whitefield.

And it is probably true that Nazaredonism could well afford to recapture the wisdom, heroism, and spirit of sacrifice which characterized its early leaders.

These men of sacrifice and faith didn't ask what the salary would be, whether the parsonage was furnished, whether all utilities were provided. They didn't classify themselves in the $50, $75, or $100-a-week brackets. It was no affront to them to step down to a lower financial level if God also stepped down there with them.

The Nazarene outlook is wonderful. We do not follow the潮流 of materialism, Catholicism, Liberalism, and Communism and, within Protestantism, liberalism and modernism. These need not hurt us.

Our real danger is from within. Romance can give way to routine; passion, to professionalism; evangelism, to ecclesiasticism. When we lose a burden for souls, when our own gospel, unembled, greets our hearts unburdened; when fasting is a memory and all-night prayer meetings are history; when the preacher is ununction; when mightly outpourings of the Spirit are no more; when we go through our form, pray our little prayer, preach our insipid sermon, shake a lot of hands, and slap a lot of backs, then we shall be in real danger.

When we substitute religious education for religious transformation; when we give more attention to planning than to praying;

"By faith" Bethany-Perkiem College was planted on a windswept, undeveloped prairie in Oklahoma.

"By faith" Eastern Nazarene College was launched in Rhode Island with few students and few funds, but we prayed; when we emphasize technique and minimize upper room turnarounds; when we spend more time arranging for socials than preparing for revivals—then shall we be in real danger.

As one has said, "Don't ask big men to do little things, but challenge them. Don't ask their time for chicken feed. Ask for $25,000. Don't ask for thirty minutes a week; ask for a bigger share of their time. The present world situation is such that unless we have a revival within fifteen years, we won't have beautiful churches like ours to worship in."

Dr. Fowler of Chattanooga, Tennessee, having an anticipated budget of $17,000, hammered, pulled, scraped, and begged, and finally got over $53,000. He thought sure his members would vote him out; but instead, he testifies that they raised his salary. He said, "When they take care of the devil's business, the devil will take care of local matters more readily." "Either we'll move ahead in big things, or we'll argue about some little controversy." "Every time we've met something great, the devil has gotten us off on some little side line argument."

From Life Magazine, in the article featuring Winston Churchill's memoirs, he quotes from a speech made by L. S. Avery, M. P. of Great Britain, when the dark days of the war were just ahead, wherein, amid ringing cheers from Parliament, he quoted the immortal, imperious words of Cromwell, "You have sat too long here for any good you have been doing. Depart I say, and let us have done with you. In the name of God, Go."

"We have sat too long and moved too slowly. Away with conservation and romance. Down with complacency and concern. The world is dying. Souls are being lost by the millions. Catholicism, Communism, and secularism are marshaling their armies. Let every man do as John Knox, who cried, 'Put on, your helmets,' and as Cromwell said, 'In the name of God, Go'-but not into oblivion, but into all the world with the spiritual crusade since the first century."

[A paper presented before the District Superintendents' Conference, held in Kansas City, Missouri, January 12, 1949.]

May, June, 1949

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The answer to the proposition of the subject must be found, to a great degree, in the qualities of the pastor as a person. These are fundamental.

1. He must be a good man. This must never be taken for granted.
2. He must be clearly settled in his own religious experience as a sanctified Christian.
3. He must have ability to preach and a consuming desire to improve his preaching ministry.
4. He must love humanity. If he does, then he will win some.
5. He must be able to distinguish clearly between the passing and the permanent.
6. He must be and do what he wants others to be and do. In other words, he must lead an exemplary life as a church man.

Some Facts to Consider in Placing Such Men

1. He must be bigger than his task, actually or potentially. Otherwise, we face the inevitable—he will bring the task down to his size rather than rise to the occasion. (It is dangerous to inherit what one cannot create.)
2. There is a place in our movement for every man called of God to preach, if he will invest himself in the task. (This means study, devotion, and love for his people.) We will always have a place for the man with five talents or two talents or one talent.
3. The type of church should reflect the type of pastor needed. Variation is helpful and should be harmonious. The conservative church needs an aggressive pastor, who will not run too far ahead of his people, but who will challenge them with progressive plans and a Spirit-filled ministry. A conservative pastor may be enriched and helped by some good, co-operative, aggressive layman.
4. We must be fair with our pastors and do our best to help them succeed. However, in the final analysis, we have men to build churches, and not churches in order to furnish men with jobs. Dr. Jefferson says, "Preaching is poor business, but a wonderful calling." I believe a call to preach is not a guarantee that one will succeed, but it is a guarantee that one may succeed.

In the Silence

(Psalms 94:11-19)

Silence is God's favorite way of speaking to us. Each day is born in silence, and in silence the night wraps the day in its mantle. The lights of the night may make no sound as they travel on their appointed path, and who ever heard the rising of the dawn?

In the center of every man's life there is a little room where the only voice ever heard within its walls is the voice of silence. Sometimes no voice is heard at all, for man has the terrible power of keeping the voice out.

When at times the door is forced open, the voice that enters is the voice of conscience and the walls shatter, and when memory knocks at the door and the door yields, memory brings with it—God. And in that silent little room, as memory turns over the leaves of the book of the past, showing us the face of a loved one, recalling to us a scrap of music or a half-forgotten saying of childhood days, God is so very near that if we lift up our eyes we will see Him.

The moment we are sensitive to His presence, that moment the tumult of our thoughts ceases, and in awe we await the breaking of the silence. And quietly there will flow into our hearts a peace that passeth all understanding. Words will mean nothing, for we shall have passed beyond speech to awareness.—New Zealand Retired Officers Bulletin.

If any subscriber has extra copies in his files of the three 1944 issues, Jan-Feb, March-April, July-Aug, we would appreciate receiving the same at Headquarters.—L. A. Reed.

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Himbletcal

Two Sermon Outlines for Mother's Day

The Women of the Bible

Text—When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that the faith also in thee also (2 Timothy 1:5).

Notable women of the Bible:

Evie—the woman of curiosity
Hagar—the discarded wife
Miriam—the ambitious woman
Deborah—the patriotic woman
Ruth—the woman of constancy
Hannah—the ideal mother
Abigail—the capable woman
The Shunammite—the hospitable woman
Esther—the self-sacrificing woman
The Syrophoenician—the woman of faith
Mary Magdalene—the transformed woman
Elizabeth—the humble woman
Mary—the woman chosen of God
Mary of Bethany—the woman immortalized by Christ
Martha—the worried housekeeper
Dorcas—the benevolent seamstress
Lydia—the businesswoman
Notice a few things about God's dealings with these notable women.
1. He gave them a place in society which no other religion had ever done.
2. He idealized womanhood, yet has never excused them from the normal function of motherhood and family building.

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Homiletical

He gave her a peculiar love which transcends any other type of human affection, which has called this day into existence. Briefly I wish to point out some dangers to modern mothers.

1. This new freedom has a tendency to cause her to be proudly modest.
2. The career fever tends to destroy the passing of better blood to the next generation.
3. Bad habits are not only weakening the fiber of her character, but are blasting at the foundations of the future generation.
4. Lack of spiritual emphasis is creating a chaotic domestic condition which is ruin ing or rather eliminating continency and faithfulness.

But mother love still holds sway. The sentiment still grips our hearts. The crowd ed streets of yesterday testify to the memories surrounding "her day," even though commercialized. Yet it pays, if it does no more than awaken dormant feelings of gratitude.

Admonition to youth:

Be considerate and thoughtful. Don't talk back. Be obedient. Don't wait for a whole year to remember your mother again. Give your heart to God, and then gratitude will become a living part of your nature.

Text—Behold thy mother (John 19:27).

Tone—Motherhood

Introduction—Every person is a replica. The further back that replica can trace its lineage, the safer and sounder its founda-
Outline for a Commencement Sermon

The Master Motive

Text—For I came down from heaven, not to do mine own will, but the will of him that sent me (John 6:38).

Introduction:

Many lives are dominated by unworthy motives.

a) The Existence Motive. Laboring merely to exist.

b) The Ambition Motive. Laboring to excel.

c) The Research Motive. Laboring to discover. As a means to an end it is good; but as a means in itself, inferior.

d) Equality Motive. Laboring to achieve a social level.

e) The Assistance Motive. Laboring to be altruistic. Magnanimous in spirit but not necessarily moral.

But the Master Motive is expressed in the text: "To do the will of God." An analysis of this Master Motive will reveal three things:

I. That the Master Motive is grounded in holiness.

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II. That the Master Motive is prompted by passion.

III. That the Master Motive is expressed in service.

Conclusion:

An appeal to the youth to allow their lives to be governed by the Master Motive, recognizing that this was the Master's motive.

The Ordinance of the Lord's Supper

Text—Luke 22:19

I. The nature of this ordinance.

A. Roman Catholics teach transubstantiation. That His body and blood are literally present and literally received with the elements.

B. The Salvation Army, the Quakers or Friends, and the Fire Baptized Holiness Association do not practice this ordinance at all. They are afraid of ceremony, forms, and any appearance of salvation by works.

C. The Real Nature.

I. The elements are signs or symbols of the body and blood of Christ, serving as a memorial of His suffering on the cross and a help to the faith of the communicant. It is a means of grace.

II. All who are close to a sacramental character, being a divinely appointed seal of the covenant of redemption.

III. It takes the place of the Passover. I Cor. 11:24-25.

IV. We are not communists.

V. Seven reasons for coming to the Lord's Supper.


C. As an act of testimony to His death. I Cor. 11:25.

D. As an act of confession that salvation is through His blood. It honors His blood. Matt. 26:28.

E. As an act of fellowship. I Cor. 10:16, 17.


G. As an act proclaiming the second coming of Christ. I Cor. 11:26.

1. This could be the last time we observed it.

II. It would be wonderful to be in the act of observing this ordinance when He appeared again the second time.

(Developed from Ralston's Elements of Divinity, pp. 894-1,015. L. J. Ralston)

Text—I Cor. 11:22-26

1. Incorporation—"This is my body"

2. Circumcision—"which is broken"

3. Substitution—"for you"

4. Commemoration—"in remembrance"

5. Communication—(v. 20)—"For as often"

6. Expectation—"Till he come"

"Till he come," oh, let the words linger on, the trembling chords. Let the little while between In the golden robe be seen. Let us think how heaven and home lie beyond that "Till he come." See, the feast of love is spread. Drink the wine and break the bread. Sweet memorials till the Lord calls us round the heavenly board. Some from earth, from glory come. Severed only "'til he come."—E. W. Simmons

In Remembrance of Me

(Communion Sermon)

I. Corinthians 11:23-30

Text—This is my body... for you (verse 24).

Introduction:

1. Front-cut teaching upon the Lord's passion and the ritual commemorating His suffering, this passage stands without a peer.

2. This passage brings to our consideration:

A. His suffering and sacrifice for us.

B. Our relationship with Him.

C. The observance of this ritual testifies to our present relationship with Him and the fact of His coming again.

1. His suffering for us: (a) For us, 1 Cor. 3:17.

2. His sufferings and sacrificial gifts, (b) For us, 1 Cor. 9:22.

3. Our relationship with Him, (c) (Refers to the shedding of His blood).

(Cor. John 19:34; Heb. 9:22).

2. The element through Christ is attested to in the Lord's Supper.

A. In the Lamb of God answering to the ordinance of the Passover.

B. In our partaking of the Lord's Supper.

C. "In the mournful words of the Lord's Supper" testifies to His death as the Saviour and as our Lord.

D. Our Relationship with Him

"(In remembrance of me)"

A. The fact that our relationship is attended in the partaking of the Lord's Supper.

B. It is the Lord's table.
C. In remembrance of Him, His person, and His passion.

D. Pertaking of the Lord’s Supper
A. Testifies to our present relationship with Him.
B. That we have been washed in His blood.
C. That we are under the benefits of the atonement.

E. Speaks the fact of our Lord’s
(1) Death (v. 26)
(2) Resurrection
(3) Second Coming (v. 26b)

F. Conclusion:
This ordinance must be observed by God’s people and entered into with reverent hearts and with great devotion to the Saviour, who suffered for us.

It speaks of the grace of God given to all those who forsake sin, and speaks of the certainty of Christ’s return.

—WM. A. READING

From Communion to Service
Text—And looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the dainties to the multitude (Matthew 14:19).

Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body (Matthew 26:26).

Introduction:
Here are two instances where Jesus broke bread and handed it to His disciples. It is instructive to note the contrast between the two occasions.

I. Purposes
1. To feed the physically hungry
2. To establish an ordinance
3. The necessity of both communion and service.
4. Parties
1. The hungry multitudes
2. The select twelve
3. The needs of both the mystic and the worker.

III. Procedure
1. Blessed (Thanksgiving)
2. Break (to distribute—symbolize death)
3. Gave (to hand out for others—to partake for self)

—ROSA W. HAYSLIP

“IN REMEMBRANCE OF ME”

IN EXCHANGE FOR YOUR SOUL

Text—Mark 8:34-38

Scripture—Luke 22:14-20

Text—“In remembrance of me”

Introduction:
As Christ came to the end of His life here on earth, He knew that it was necessarv for some common bond be set up which would draw them together: so—Communion service, and admonition, “In remembrance of me.”

I. In remembrance of what?
A. His good life. I think not.
B. His great healing ministry? No, but—

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B. It is a voluntary exchange: “In exchange for your.”
C. How a man’s soul may be lost: Through neglect, carelessness, unbelief, open vice, and inattention to the work of salvation.
D. Facing the Question of “Profit and Loss.”
E. The gain is questionable—the loss is certain.
F. The gain is fanciful—the loss is real and permanent.
G. The gain is temporary—the loss is permanent and final.

V. Mocked of a position which was His, Matt. 27:37-31
b. Final suffering at cross; died of a broken heart.

2. He went through these things for you and me, as sinners, that we might have eternal life. Holy. He was wounded for our transgression: he was bruised for our iniquities

I. Results of Calvary:
a. A new life, Isaiah 1:19
b. A new hope, Col. 1:27
c. A new power, II Cor. 5:1

III. Purpose of Command
A. “This do in remembrance of me,” was Christ’s last of His broken body. He knew that, as long as His followers would gather together about the communion service and truly remember not to ever fear that Christians would ever forget:
1. It is
2. Their purpose in the world
3. That He had come for “whosoever”

—LELAND GRABEN

SOME HUMAN FACTORS IN PRODUCING REVIVALS

Scripture—I Chron. 7:8-14

Text—“If my people, which are called by my name, shall humble themselves, and pray, and seek your face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (I Chron. 7:14).

I. Remarks
A. Revivals are not accidents but definitely planned incidents.
B. Revivals are not wholly dependent upon God.
C. Revivals come through divine operation and human co-operation.

II. Prayer as a Vital Revival Factor
A. Devout, holy men have been praying men: Geo. Whitefield: “Days and weeks prostrate on ground.” Andrew Murray: Ministry of Intercession, page 176.

B. Prayer is always the challenge to the church.

C. Prayer plus brought Pentecost to the disciples.

III. Purposes of God are definitely to those who pray.

E. Importance in prayer brings definite results: “Three leaves…” “The Syrophoieness woman.”

III. FASTING AS REVIVAL FACTOR
A. Benefits from fasting: increases faith, dependence on God, God-consciousness, determination.

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C. Fasting’s greatest value is in connection with prayer.

D. Claimed that, His followers would fast: “They shall fast in those days.”

E. Prayer and fasting when Paul and Barnabas were ordained.

F. Holy people have always fasted.

—H. B. GARVIN

THE PURPOSE OF CHRIST

From Eternity to Eternity

Text—Ephesians 5:25-27

Introduction:
1. The Perspective of His Love (Christ’s love for the church).
2. The Provision of His Love (Gave himself for it).
3. The Product of His Love (That he might sanctify and cleanse it).

The dispensation of the Holy Spirit through eternity.

—H. B. GARVIN

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A. Benefits from fasting: increases faith, dependence on God, God-consciousness, determination.
The joy that was set before him endured the cross, despising the shame ... " (Heb. 12:2).

III. The Product of His Love

"That he might sanctify and cleanse it ... that he might present it to himself a glorious church, without blemish, or any such thing; but that it should be holy and without blemish,"

A. The unblemished Church

B. The holy Church

C. The holy perfection (twofold work)

1. Set apart and made holy
2. More than consecration

D. The result

E. The answer

F. That He might present to himself a glorious Church.

Without spot or blemish, a holy Church. This is the masterpiece of Christ's love.

--- W. A. Reading ---

The Answer to Life's Problems

Scripture—Isaiah 54

Text—No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord (Isaiah 54:17).

Introduction:

A. One of the accusations made against Christianity is that it promises wonderful things for the future and thus tries to make people content with present circumstances that they might change if they wanted to.

B. The considerations of atheistic Communism

C. The claims of the social gospel.

D. But I insist that Christianity saves us to live as well as to die, and that it meets the problems of life, face to face, more directly and more practically than any other philosophy in the world.

E. The three great problems of life, in a very general classification, are sin, sorrow, and death. None other than Jesus Christ has ever been able to meet these three problems of humanity.

F. Christianity makes a man right with himself, by settling the sin problem.

G. There are only one way to settle the sin problem, and that is by banishing it.

1. There is wonderful forgiveness with God through Jesus Christ. The past can be pardoned, the conscience freed from the burden of guilt; and the man who for years has been oppressed and harassed by the past wounds that were inflicted upon him as a child.

2. Not only is there forgiveness, but there is restoration, a new life, a new adjustment to life.

Dwight L. Moody describes his feeling of newness and beauty after being saved, and his testimony is universal. "Old things have passed away and behold, all things are become new." (2 Cor. 5:17).

Have you known the thrill of new life when you were born again—when all the world and life and God seemed so precious?

2. Christianity solves the problem of sin right at its center—in the heart. "Wherefore, Jesus also, that he might sanctify the people with his own holy blood, suffered without sin. (Heb. 9:26)"

3. The anger and pride and envy and fear and impatience, and all those things that bring trouble, are gone.

II. The gospel of Christ is the only answer to the deep, eternal sorrows of life.

A. Nothing can enable you to face life without love as Christians can.

B. Nothing can give you comfort when every earthly possession is taken away.

C. Nothing can enable you to meet the difficulties of everyday life as the gospel of Christ can.

D. Worldliness, paralyzing doubts, etc. (Holiness the answer.)

D. There is nothing else that can give you the strength to go to the end of Christianity—"but it will do more. It will enable you to rejoice in these things. "Count it all joy when ye fall into divers temptations." Christianity will keep you poised and optimistic and happy as no other philosophy can.

E. That Jesus is in your heart, and because you know nothing can touch you and harm your soul. They may take what you have—but not what you are.

III. The gospel will enable you to meet death and judgment.

A. You are right with God through Jesus Christ.

B. You have staked all your all on eternity, and all of your treasures are in heaven. "Be the best for living. "

C. The best for the dying. "For since the day of creation. It drives such sin and it never gives out: The best thing to have is salvation.

Conclusion:

Oh, to live or to die, you need God! He can assure you against eternal loss, and He can enable you to ride over the difficulties of life. You will miss times of awful discouragement and melancholy if you live for God, and you will have the courage to face your own weaknesses and overcome them.

The answer to life and death is Christ in your heart!

--- F. W. Weyman ---

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May June, 1949

Poetry and Prose

From the files of Caroline Keith, prominent poetess and an esteemed member of the First Church of God in Detroit, Michigan, and a member of the Board of Directors of the First Church, Detroit.

MEMORIES

Mary came home to me that smile from out a miniature,
Mid dainty folds of lace, to put her close to me.

Mary, you always laid a soothing hand
When I needed help, and comfort.
I turned to you for comfort—
That touch comes to me now.

The poetic memory,
Through all my joy and tears,
Than the tender care you gave me
To bless me through the years. (1938)

MOTHER

She gave the best years of her life
With joy for me,
And robbed herself with loving heart
So kind and free.

For me, with willing hands she toiled
From day to day;
And in her prayer, when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now—
Fillet of steel to save our mother's days.
Upon her brow.

And tho' no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And 'mid His gems who showers gifts
As shining sands,
I count her days as pearls that fell
From Her dear hands.

All through life it is a mother's love that guides us on, for the light of her love shines ever on our path to keep us in the right. She encourages us in all things, and should we fail, she has no fault in our faults, except our virtues, and points the way, through her own beautiful faith, to Christian living and heights of excellence.

Let us pause today to speak a word of love and tender memory for the dear mothers who are gone, and who wait our return to them beyond the turnstile of this world. Our love goes out to those who wear the white carnations, and we will wear the red. Let us say, "Be more kind and thoughtful of your mother than over before. Make her remaining years of joy and comfort. Forget not the things you have learned at her knee, nor the prayers of her heart for you."
the joy that was set before him endured the cross, despising the shame . . ." (Heb. 12:2).

III. The Product of His Love

"That he might sanctify and cleanse it with his own blood, having removed spot or blemish, out of the way of his flesh, and presented it to himself a glorious Church, without blemish or spot, holy, without complaint or reproach." (Eph. 5:27)

A. The Sanctifying (toward work)

1. Set apart and made holy
2. More than consecration

B. The Goal

That He might present to himself a glorious Church.

This is the masterpiece of Christ's love.

—Wm. A. Reese

The Answer to Life's Problems

Scripture—Isaiah 54.

Text—No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment shall be condemned. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord (Isaiah 54:17).

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A. One of the accusations made against Christianity is that it promises wonderful things for the future and thus tries to make people happy in this present world, circumstances that they might change if they wanted to.

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I. Christianity makes a man right with himself in the sin problem.

A. There is only one way to settle the sin problem, and that is by abasing it.

1. There is wonderful forgiveness with God through Jesus Christ. The past can be pardoned, the conscience freed from the burden of guilt, and the man who for years has been oppressed and harassed by the past wrong done to himself becomes again a child.

2. Not only is there forgiveness, but there is restoration, a new life, a new adjustment to life.

Dwight L. Moody describes his feeling of newness and beauty after being saved, and his testimony is universal, "Old things have passed away and behold, all things are come new."

—PETER WISEMAN

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Poetry and Prose

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Memories ever come to me
Of your dear, sweet face,
That smiles from out a miniature,
Mid dainty folds of lace.

You always laid a soothing hand
Upon my childish brow;
That touch comes to me now.

But best of all, dear Mother,
Along the path I trod
You taught me love and laughter;
You kept me close to God.

There is no sweeter memory,
Through all my joy or tears,
Than the tender care you gave me
To bless me through the years. (1838)

MOTHER

She gave the best years of her life
With joy for me,
And robbed herself with loving care
So kind and free.

For me, with willing hands she toiled
From day to day
For - she prayed, when headstrong youth
Would have its way.

Her gentle arms, my cradle once,
Are weary now.
For time has set the seal of care
Upon her brow.

And tho' no other eyes than mine
Their meaning trace,
I read my history in the lines
Of her dear face.

And 'mid His gems who showers gifts
As shining sands,
I count her days as pearls that fall
From His kind hands.

A Tribute to Motherhood

The Virgin Mary was most blessed among women, for she was the chosen vessel to bring our Saviour into the world. So we journey back to the birth of Christ (the Holy Child of all time), to Nazareth, to the hills of Judea, to the Sea of Galilee, to Jerusalem, and to the wise men in the Temple, then on through the years to the final agony of the Cross. It was there Christ gave His precious mother into the care of John, the beloved disciple. Remember then, that Mary, the mother of our Lord, made motherhood more sacred and the word mother more dear to every human heart.

'Mid His gems, who showers gifts,
As shining sands,
Count your mother's days as pearls that fall
From His kind hands.

Somewhere among his writings, Marion Crawford has said, "To woman, man owes his existence, and ought to owe his happiness—without woman, civilization would cease, and society would fall to pieces." May we never forget or cease to appreciate our mother's love for us, her unselfish devotion, and her endless sacrifice.

All through life it is a mother's love that guides us, for the light of her love shines ever on our path to keep us in the right. She encloses in all things we show our virtues, extols our virtues, and points the way, through her own beautiful faith, to Christian living and eternal life.

Let us pause today to speak a word of love and tender memory for the dear mothers who are gone, and who await our coming to join them in that realm of bliss beyond the turmoil of this world. Our love goes out to those who wear the white crape, and to those who wear the red, let me say, "Be more kind and thoughtful of your mother than ever before. Make her remaining years happy and replete with every comfort. Forget not the things you have learned at her knee, nor the prayers of her heart for you."

(189) 53
It is the silver lining that shines behind clouds. There is a loyalty, a faith, a hope in mother-love that nothing can destroy. To little children, Mother's love seems just a matter of course. They do not understand her work, or her devotion to them, nor her joy in every tear, every sorrow, and kisses away all tears. Youth, careless, free, rosy youth seldom appreciates Mother. She is often a mere convenience. Yet they know they may turn to her at all times for all things.

It is when we have added the years, and our own hair is tinged with gray, that we begin truly to appreciate what Mother has meant in our lives. Then we "long for the sound of a voice that is gone," the touch of a hand that is still," for none of us know when we may be wearing the white carnation.

When we have gone down the hill of life to the sun's edge, and find the days leading us on nearer the end, then we turn back the pages of the years, and Mother seems even more dear than in our early days. In old age, the material things of life that surround us mean less and less, for the lights of earth are beginning to dim and fade away.

Secure: A Guide to Confident Living, by Norman Vincent Peale (Prentice-Hall). This book will provide a rich source of illustrative material, as well as background for sermon building, that is easily transferred into the Wesleyan tradition and terminology. It will supplement Biblical illustrations and traditional homiletics sources and give impetus to treating a great truth in a new way.

1. The Price of Personal Peace (Text: Isa. 20:4). A discussion of spiritual disciplines that follow the initial experience of sanctification and aid in developing inner peace in the face of pressure and tragedy. See Guide to Confident Living, pp. 64-80. See Liehrman's Peace of Mind, pages 1-14, for introductory material.


3. The Secret of Personal Power (Text: John 14:13-14 and similar verses). A discussion of prayer and faith in meeting the personal problems of an atomic age. A challenge to really believe the Word and act on its promise. This can be a climactic event with a personal challenge based on the illustration given in Guide to Confident Living, pp. 155 ff.


5. Are You Ready to Grow Up? (Text: II Peter 3:18). An appeal for growth toward Christian maturity involving at least three goals: (1) religious independence, (2) emotional stability, and (3) self-realization through self-direction.

6. Grief's Slow Wisdom (Text: John 14:27). This topic was suggested by Liehrman in his Peace of Mind. His discussion can be significant as it relates to (1) the maturing wisdom of grief and experience in the sanctified life, and, negatively, (2) to the tragic wisdom that results by reason of sin.

7. This Neighbor's Mine! (Text: Luke 10:29). An important message concerning the relation of the sanctified person to his brother. The message can be divided into two questions: following the context of the scripture. (1) Who is my neighbor in this age? and (2) What is the responsibility of the sanctified life? A wonderful opportunity to emphasize the worthiness of a soul.

8. My Credo! (Text to be determined by emphasis). A climactic evangelistic message based upon three parts of the intellectual construction. (1) God is Third person singular, present tense. A challenge to repudiate practical atheism in the Church, that results in a passionless, lethargic pseudo-experience. Description of a God of judgment (See Rev. 1:12-20). (2) We Are. First person plural, present tense. The worthiness of a soul and the dissipation of moral conviction within the Church. (3) We Shall Be. First person singular, future tense. Salvation does not change the fact of eternity. An appeal based on the fact of eternal life in punishment, or with Christ.

O. F. Rizzo

Series—The Four Prodigals

1. The Prodigal Father—Text: "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55:2).

2. The Prodigal Mother—Text: "For their mother hath played the harlot" (Hebrews 2:5).

3. The Prodigal Son—Text: "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living" (Luke 15:13).

4. The Prodigal Daughter—Text: "My daughter is grievously vexed with a devil" (Matt. 15:22).

Series or Book of Jonah

1. The Runaway Prophet—Text: "But Jonah rose up to flee unto Tarshish from the presence of the Lord" (Jonah 1:3).

2. The First Undersea Trip—Text: "Then Jonah prayed unto the Lord his God out of the fish's belly" (Jonah 2:9).

3. A Great City Repents—Text: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah 3:5).

4. Jonah Didn't Like It—Text: "But it displeased Jonah exceedingly, and he was very angry" (Jonah 4:1).

Miscellaneous Topics

1. How to Keep from Falling—Text: "If ye do these things, ye shall never fall" (II Peter 1:10).

2. Living on the Plain of One—Text: "Come and let us meet together in some one of the villages in the plain of On" (Isa. 6:2).

3. Where Do You Stop Listening—Text: "They gave his hearing unto this word" (Acts 22:2).

4. A Man Who Was Stuck in the Mud—Text: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Ps. 40:2).

5. A Failure Who Made Good—Text: "Nathan takes me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" (II Tim. 4:11).

A. Murrow Smith

Subject that Meet the Need of the Hour

Ten Sunday evening messages on Holy Living and Personal Relations, leading up to an evangelistic appeal.

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THE PREACHER'S SCRAPBOOK . . . .

The Diary of a Bible—Was It Yours?  
Jan. 15—Been resting for a week. The first few nights I lay awake in the dark of my room, hoping for just a sign from above. But when I came in the sun, felt the warmth of the sun, I could feel the comfort of being alive. I was happy.

Feb. 4—The sun shone on me today, and I felt a lightness come over me. I thought of all the things I had learned and how much I had grown. I knew then that I was meant for something great.

Mar. 12—Today I went to church and heard a wonderful sermon. The pastor spoke of how we should love our neighbors as ourselves. It was a powerful message that I will remember for the rest of my life.

Salvation

April 10—Today I was baptized in a river. I was filled with the Holy Spirit as I immersed myself in the water. I felt a new beginning, a new life inside me.

May 25—Today I was married. I married the love of my life, and I felt a deep sense of joy and love.

Influence

June 25—Today I met a wise woman who spoke to me of the importance of living a life of faith. She told me that if I truly believed in God, He would guide me through every step of my life.

July 10—Today I was given a book by my aunt. It was a book of inspiration and hope, and I knew that it would change my life.

August 4—Today I went to visit a friend in the hospital. She had been in a car accident, and I felt helpless as I stared at her. But I knew that I had to be strong and support her. I left that hospital feeling a deep sense of purpose.

September 15—Today I was asked to speak at a conference. I was nervous, but I knew that I had to do it. I spoke about my journey and my faith, and I felt a deep sense of connection with the audience.

Food Without Nutrition

In the deserts of Central Australia there grows a plant called the radish. When food is scarce, the radish can make them. But when food is abundant, the radish will not grow. It is a lesson for us all.

If Paul Were Preaching in a Modern Vein

Dear Brethren,

I doubt if you will remember the invitation we extended to me to come over to Macedonia and help the people in that section. As the letters are really printed, I should like to learn before giving my assent. And I would appreciate your dropping me line in the future.

No mention was made of the salary I was to receive. While it is true I am not preaching for money, there is the certainty that these things must be taken into account. I have been through a long and expensive course of training; in fact, I may say with some truth that I am a Bandicoot man. The day is past when you can expect a man to rush into a field without some idea of what he is to receive. Kindly get word to the good brethren to get together and see what you can do in the way of support.

I recently had a fine offer to return to Damascus at an increased salary, and I am told that I made a very favorable impression on the people I visited. For recommendations you can write to the Rev. S. Pater, D.D., Jerusalem, Palestine.

Sincerely yours,

Paul (Moody Monthly)

He Paid the Fare

Jonah paid the fare to Tarshish, but he never got there. He was thrown overboard, and the ship was saved. The money was returned to him.

Suspended Wesley was the mother of John, and Charles, and younger Charles, and a servant on his estate. She knew Greek, Latin, French, and theology. In counsel to John she said, "Take this rule: Whatever weakness your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

This Christian mother's counsel to her son John needs the attention of every mother and father and child today. If more parents were like Christian in character, and Mrs. Wesley was, there would be less sobriety in children's lives with parental delinquency.

—Gospel Banner

The Test of True Education

A CHICAGO PROFESSOR is reported to have given the following test to his pupils. He had a group of students each bring in three envelopes, unless they could say Yes to all these questions:

1. Has your education given you sympathy with the weak and suffering?
2. Have you ever sought to make others comfortable?
3. Have you ever awakened others to a knowledge of the truth?

May-June, 1949

(13)
THE MERCHANT AND THE TEN-CENT POCKETKNIFE

Once a man walked into a store. Business was bad. The proprietor was cross. He attacked the man with his attitude. The man said, "I buy." This meant the merchant's business was not bad. The merchant went into the store and the same thing happened. Neither did they buy. Soon the merchant was "out of business." A failure.

Why?

Some place back along the line the merchant let defeat get a hold in his make-up. It could have been in any small, trivial way. Maybe he failed to sell a boy a ten-cent pocketknife, and it got him. The next customer he approached with apprehension; the next, with defiance; and the next, with fear and antagonism.

It would have been better if he had given the boy a hundred pocketknives. It would have been better if he had recognized the presence of his enemy at the time and sold out when business was halfway good. But he was not the kind to blame himself. He blamed the boy, his location, the quality of his merchandise.

THE IDEAL MIDWEEK SERVICE

Axa H. Sparks

The importance of the midweek prayer service cannot be overestimated. Someone has said, "The Sunday morning service reveals the popularity of the church; the evening service reveals the population of the pastor; and the prayer meeting reveals the popularity of the Lord." Next to the preaching of the Word, the midweek prayer service is the most important one of the church. It has changed people and this world by the foolishness of preaching, and no service can take the place of this one.

However, the midweek service is a close second. The sermon at worship has been well called the powerhouse of the church. Someone else has said that the "strength of the church can be measured by the attendance at prayer meetings; and no preparation for this service is not all right. The, pastor should have time to collect his thoughts and refresh his soul with the dew of heaven before going into this very important service. Just routine and threshing over old straw will not build a prayer meeting. If the prayer meeting is spiritual and interesting, the people will want to come; but if it is not spiritual and healing and lively, they will be indifferent. That is which is inside the pastor and the people is apt to shine through to the outer surface. What do you suppose will happen if those who could attend the midweek service should become as interested in this service as they are in Sunday school and preaching?

The midweek service affords opportunities not given in other services. Many will learn to pray in public here; the joy of testimony for the Lord will be found here; many problems of public notice which arise in the church can be settled here, in the service where the "home folks." This is why the prayer meeting is included as one of the three main headings for our thoughts to bring together.

If we were to call your attention to Theory. By this we mean to indicate that there are many and varied ideas concerning the manner and method of conducting a prayer meeting.

Dr. James B. Chapman once said that a preacher should be a "preaching preacher" and should make every preparation and preach a full-sized sermon to the people on prayer meeting night, at least once every four years. We also believe that it would be all right to give an altar call at the close and pray seekers through.

Rev. William Trudell, who for over twenty years had an average attendance of four hundred in his midweek prayer meetings, says, "Ordinarily spend twenty-five minutes in song and prayer. The Lord will do everything that will be said in song and what part in prayer. Climax this, if possible, with about three verses of some good special song; then the lesson for the meeting. This is important. This is essential to the success and interest of the service. Ordinarily this should be around twenty-five or thirty minutes; something new, fresh, pungent, and inspirational—something that will instruct, at times convict, feed, and encourage the people. This will, to a great extent, determine much of the interest for attendance. Personally, he says, "We seek with all our hearts to keep the people feeling they must have this; that they will miss about the very best of the 'menu' for the week if they miss this." He further states that some books of the Bible should be studied about once or twice a year in prayer meetings.

On the other hand, to give you the opposite view, a preacher says: "Praying at the prayer meetings are not prayer meetings. Sermons or addresses are good, but never can take the place of the fellowship, prayer, and testimony meetings. The church night study program can serve a fine purpose, but never can take the place of the good, old-fashioned fellowship meetings where all take part in prayer and praise."

Theodore L. Cuyler said, "We ministers too often transgress in monopolizing time at our devotional meetings. It is their meetings, not an old-time prayer group that someone should be studied about once or twice a year in prayer meetings where all take part in prayer and praise."

In closing our discussion of theory we would like to say that the service should not be over-learned or under-learned. A middle-of-the-road ground is the best, we believe. The sermon should be a good opportunity for Bible exposition on the Sabbath. A timely word from the pastor may help a prayer meeting; but it is the people's service, not his talk.

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What Can a Church Expect of Its Pastor?

Buuford Battin

A PROPHET
A church should be able to look to its pastor as a prophet. A prophet is a messenger of God who foretells future events and one who brings a 'message' of God's will and plan for people in the present day. The only accurate revelation that we have of future events is that contained in the Bible. The pastor will do well to lay aside all speculations on coming events. There are, however, future events that can be announced with certainty. It is certain there will be a second death for those who die in their sins. There will be an eternal reward for the righteous. We are certain of the final triumph of Christ and that Christ will one day return to earth and set up His eternal kingdom.

A prophet's major responsibility is to proclaim God's plan for His people in this present day. A church should be made to feel that its pastor is in such close fellowship with God, that he is a student of the Bible and well informed of the conditions of the times that he can proclaim God's plan and will for today. A pastor should so feed his flock on spiritual things that they will be well nourished and able to do their part to publicize with expectancy for help, strength and protection against heresy. This will avoid a temptation to seek other places for enlightenment and soul food.

A PRIEST
A church can expect its pastor to be a priest. Jesus became our High Priest and through the provisions of the cross we are redeemed and ordained to be priests of our own souls. We may come directly to Christ, our High Priest. There are many priestly duties assigned to the ministry. A church should be able to look to its pastor as one who stands between them and God to intercede for them. When anything resembling a sorrow or trouble comes to people they should be able to look to their pastor as one who can stand between them and God to pray for them and offer encouragement. When a person is unable to be able to look to the pastor as one through whom God can speak words of comfort and consolation to their bereaved hearts. Then the people, as one, are led by his example and love to act as a priestly office to dedicate their infants to God, baptize the converts, and to pronounce the blessings of God and the church upon those united in marriage.

A FRIEND
The pastor should be the people's best friend. A church can expect its pastor to have a personal interest in his congregation. He should be thought of as a virtuous sufferer: one who will enter into problems, straws and trials with them. When people have an experience that makes them glad and overjoyed they like to have some friend to go to who will enter into their joy with them. A church should feel that the pastor is one ready to share their joys and who will be anxious to hear any good news they have to tell them. In the same way sorrow or disappointment people are consoled by the thought that they may have some friend who is deeply concerned.

The pastor should be a man that people can feel free to go to for a private conference and confide in with the expectation of receiving advice and spiritual help. It is an advantage to a man, many times, to go to a friend he can confide in and outline his whole situation. In seeking such help and advice people have found encouragement to face their problems, and it seems that by unloading on a sympathetic and understanding friend the load is made easier to bear. People have been kept from rash decisions and even suicide because of such help. A pastor should be such a friend to his people that they can feel at ease to come to him with their confidential problems, and know that their pastor will keep them as secret as the minister. A pastor who repeats such confidential statements as are confessed to him is betraying the confidence of his people and being untrue to his calling. A church is a nurse or a lawyer, if loyal to the oath of their professions, will not reveal confidential matters. A church should be able to place more trust in its pastor than any other person.

A SPIRITUAL LEADER
A church should be able to look to its pastor as a spiritual leader. The pastor should be the most godly and spiritual member of the church. It is not the task of the church to keep the pastor reviled, but he is to set the pace and direct people into the life they should live. The pastor should set an example in prayer and Bible reading and present such a piety that the people will be led to a more godly walk. The pastor should be practical and scriptural enough in his preaching that the people will be convinced that his exhortations on stewardship, the means of grace and Christian conduct are to be observed. The minister is investing his life in a study of things that make for godliness, and through his communion with God is in a position to be a wise spiritual leader.

CAPABLE IN BUSINESS OF THE CHURCH
Finally, the church can expect its pastor to be one who is capable in business matters pertaining to the church. The pastor is not to serve as a business manager or a boss, neither is the church to turn all business matters over to him. It is the duty of the people to go to the pastor and ask him to transact the business of the church. The pastor should be one who can look to far suggestions and advice concerning church business, not feel that the ideas are sane and his judgment sound.

The pastor should be able to command such trust and confidence that if he were to come to the pastor on Sunday morning and announced to his people that a three-hundred-dollar offering is needed for the church, and without any explanation as to what it is for, the people will make a sacrifice to raise the money without hesitation. They should be convinced that the pastor would not call for their money if it was not needed for a worthy cause.

We have discussed things that a church can expect of its pastor. We have presented the pastor as a source of help for the church. There must be a source of help for the people. No man has greater responsibility attached to his profession than the minister of the gospel. It is said that if a lawyer fails one may lose his liberty. If a physician fails one may lose his health. If a banker fails one may lose his possessions. If a preacher fails souls are lost. The pastor is not infallible. He is human and subject to temptations, trials and discouragements. He has little legal
authority in the church. He can merely offer suggestions on the subject. The minister can find his congregation to be a source of help. A pastor may receive valuable help from a good layman who will counsel with him and offer suggestions as to how his ministry might be improved. A good source of help is found from reading books, and from other ministers. But the pastor's greatest source of help is from the Chief Shepherd. The pastor is the undershepherd and Christ is the Chief Shepherd. The pastor will find the right pattern for his ministry, and grace to carry on his duties by listening to the voice of the Chief Shepherd as he hears Him speak through the Bible and in moments of prayer and meditation.

**CONDITIONING THE AUDIENCE**

*Roy F. Smee*

The audience is an important factor in any church program. In fact, we just can't get along without an audience. It is important that we consider their feelings and reactions before we present to them any given proposition, whether that proposition be a new ministry, an evangelistic appeal, or a promotional proposal. The response of the audience may be determined to a large degree by the preparation it has had by its leaders before any given event.

The incoming of a new pastor is a most difficult situation for the conditioning the audience has received. Prior to that first service, the leaders of the church board and the district superintendent, if they can, conscientiously do so, should "sell" the new pastor to his new congregation before he arrives. For example, the district superintendent, thank God, their number is diminishing; who seem to feel that an offering for the general interests of the church, the college or seminary, or home missions, is too much money taken from them, that if the can defeat the world, it will give them more money, which to promote their own local ambitions.

In the first place, this is a vicious fallacy. The giving of our people does not depend too much upon the amount of money they have to give as it does on the spirit in which they give it. If they can but give a pastor a sense of the world, it will give them the power to have his people to give a great spiritual blessing. And because of this, the audience has received and out of their hearts as they have have a pastor of the highest caliber, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the Church is degenarated and worldly, the pulpit is responsible for it.

When one has been ordained to the high and holy office of the ministry, he is taking up himself tremendous obligations and responsibilities. No calling in life has great or opportunities, obligations, or responsibilities than that of the ministry.

Charles G. Finney, in speaking of the importance and responsibilities of the minister, said, "If morality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the Church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If a nation is too closely governed by the rules in our halls of legislation, the pulpit is responsible for it. If our policies become so corrupt that the very foundations of our government are ready to fall, the pulpit is responsible for it. If a nation is too closely governed by a foreign power, the pulpit is responsible for it. If any of these things happen, let us not ignore it. It may be we have failed to give the kind of message that will counteract these influences."

**Implications in Ordination**

*Rev. Fred W. Fettles*

The word "imply" says, Webster, means "to involve; to be involved in the concept, or by failing inference, or by construction of law."

When a man employs a laborer to work for him, the act of employing implies an obligation on the part of the employee as well as that of the employer. When one has been ordained to the high and holy office of the ministry, he is taking upon himself tremendous obligations and responsibilities. No calling in life has great or opportunities, obligations, or responsibilities than that of the ministry.

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all-importance of a definite, divine call to the ministry. As a guard against the "un-
called" entering the ministry, the Church of
the Nazarene requires that before one can
be a minister he must go through that inward
urge and constant enticement on the other
hand, that this is his life's calling. He must feel as did
the Apostle Paul, "Woe is unto me, if I
preach not the gospel!"

Dr. Adam Clarke says, "He who cannot
say, that he trusts that he is moved by the
Holy Ghost to take upon himself this office,
is an intruder into the heritage of God, and
his ordination vitiated and of none effect."

II
Ordination implies that one has a de-
finite experience of grace. He must know
that he has passed from death unto life,
from the power of Satan unto God, and
from enmity unto salvation. A bishop of a great
denomination, when speaking in Pasadena,
California, said, "One of the sad conditions
of our [his] church is, we have a number of
ministers in our pulpits who have never experienced,
the new birth.

Not only must one who is ordained know
Christ in His saving grace, but also in His
sanctifying power. As a church we believe
in the baptism of fire, but as a living, vital experience; and one who does not have it is in no condition to
load others into the experience.

A preacher of the cross. He is expected to be an example to those
to whom he ministers. Paul's exhortation
to Timothy, a young minister, was, "Be thou
an example to the believers in word, in
conversation, in charity, in spirit, in
faith, in purity." God requires that every
man shall practice what he preaches. If
he is an example in word, he will not tell
stories that will not be true. If he is to be
an example in conversation, he will order
his conversation upright. If he is to be
an example in spirit, he will not be of a worldly
spirit. If he is to be an example in faith, he will not be of a worldly
faith. If he is to be an example in purity, he will not be of a worldly
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charity.

No amount of preparation or study will substitute for prayer. Prayer has divided
seas, rolled up flowing rivers, made flinty
rocks gush into fountains, quenched flames of
fire, melted lions, disarmed vipers and
poisonous, marshaled the stars against the
wicked, stopped the course of the moon,
arrested the rapid run in its great race,
burst open the iron gates, recalled souls
from eternity, conquered the strongest
devils, commanded legions of angels
down from heaven. Prayer has brought man from
the bottom of the sea, and given another in a chariot of fire to heaven.
What has not prayer done?

IV
Ordination implies the offering of the
Word. Paul's instruction to Timothy was,
"I charge thee before God, and before
His heavenly Father, and before His
Lord Jesus Christ, who shall judge the
quick and the dead at His appearing and
His kingdom: preach the word; be instant
in season, out of season; reprove, rebuke,
exhort with all longsuffering and doctrine.

The time has come when there are some
who would have us change our message;

"They are not of the world, even as I am
not of the world."

III
Another implication in ordination is that
one be a man of prayer. In these days,
prayer is fast becoming a lost art. A prayer-
less preacher is a powerless preacher.
Of necessity the preacher must pray. Jesus
said to His disciples when they were about
to face a great testing time, "... pray,
for that ye enter not into temptation."
It was necessary that the disciples pray while they were
daily with Jesus, surely it is implied
that as ministers we need to pray in this
day. This does not mean that we always
need to be on our knees in prayer; but as
one of old said, "We need to have a praying
heart."

It was when Isaiah went into the temple,
no doubt to pray, that he saw the Lord
high and lifted up; it was then that he saw
the holiness of God; it was then that he
received that mighty anointing and cleansing
which fitted him for the work of the
Lord. It was then that he saw, as never
before, the need of the people to whom he
was responsible. It was then that he was ready to go; it was then that he received
his new commission to be ready to
have to give the message "until the
world be wasted without inhabitant, and
the houses without man, and the land be utterly
desolate."

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the bottom of the sea, and given another in a chariot of fire to heaven.
What has not prayer done?

V
Ordination implies that one should be a
student. If possible, the library of the min-
ister should be stocked with the best and
most specialized material for every phase of
ministerial qualifications. It is not sufficient
that one has passed the prescribed course of
study for ordination, or that he has an
A.B. or B.D., or an M.A., or D.D.
degree, or all of these combined. These are
good and every man should get the best
training possible; but with all of these
additions, Paul's instruction to Timothy was,
"Study to shew thyself approved unto God,
working in the place where there may be some call-
ing to a life where one may study to show
himself, or to show himself: approved, but
in the ministry, one must study that
he might show himself approved unto God,
and be a man rightly divide the word of
truth, which is the Word of God.

In commenting on this scripture, Adam
Clarke says, "By rightly dividing the word
of truth, we are to understand his con-
firming in the true doctrine, and teaching
that to every person; and according to our
Lord's simile, giving each person his portion
of meat in due season—milk to babes,
strong meat to the full grown, comfort to
the disconsolate, reproof to the irregular
and careless; in a word, finding out the
necessities of his hearers, and preaching as
so to meet those necessities."

As ministers we should study widely; but
our reading should not be all choas. What
we read has great effect upon our thinking,
and our thinking has much to do with our
preaching. The Bible should be our guide
in all other reading. We must find time for
quiet devotion if we would keep our own souls
blessed. It is a natural consequence, that
unless we keep blessed, we shall not be
a channel of blessing to others.

To succeed requires industry, determina-
tion, and time. Mind development, like
muscular development, requires exercise.
Failure is just ahead for the man who does
not keep alive both spiritually and in-
tellectually.

VI
Another and very important implication
in ordination is that a minister must have
business ability. Preachers are expected to
buy more with less money than almost
any other class of men; to do this means that
the preacher must be a financier. He must
know the value of a dollar, and know how
to wisely spend it. Others may be careless
in paying their accounts, and get by, but
the preacher, never! If he has money to
pay his bills, he will not only seal his own doom, but he will
bring a reproach upon the cause of Christ.

There are congregations which have been
poor because of the preachers, because of
preachers who have left the community
with unpaid bills, and as a result the entire
church suffered because of the action
thereof. A minister, may, because of
circumstances over which he has no con-
tral, be unable to pay his obligations when
due, but in this case, if he is ethical, he
will go to his creditor and explain the rea-
son for his inability to pay: but if he fails
to do this and ignores his account, it savors
of plain dishonesty. The same Bible says,
"Be not slow in business." If one cannot successfully finance
his own program, how can we expect him
to finance the program of the church?

VII
Ordination implies that the minister be
ethical in all church relations. If he is an
evangelist, he will not be telling the mem-
bers of the church where he is conducting
a revival how he would conduct the affairs
of the church to his advantage or his pastor.
Neither will he, if he is ethical, write to
various members of the church who serve
in no official capacity, and tell them that
he would like to hold a revival meeting in their church, if their pastor would give him a call—thus putting the pastor on the spot. Perhaps he is a splendid evangelist, but the pastor may know that his type of ministry is not what the church needs just then.

If the preacher be a pastor, and has left the field, he will not—if he is ethical—be constantly corresponding with members of the congregation, telling them that they were the finest group of people he ever pastored, how much he misses them all, and that he has not been contented since he moved to his new location.

Ministerial ethics require that, whether pastor or evangelist, pastoral arrangements be left to the discretion of the district superintendent. Courtesy, respect, and consideration for those in authority are necessary parts of proper ethics.

Wire pulling and political maneuvering to get ourselves in, or another out of office, is not only unethical, but it lowers the dignity of the sacred office of the minister. Let us not forget that God's Word declares, "Whosoever a man soweth, that shall he also reap."—VIII

Ordination implies that one be careful in his association with the opposite sex. The failure to keep the "with-all-purity" attitude has ruined the life of a God-called man, and caused him to lose his influence, his character, his soul; and in so doing it has dragged others down with him. God will forgive his sin if he truly repents and amend his life accordingly, but his fall the people will never forget.

Familiarity with the opposite sex must be avoided. The minister who would be wise along this line will not habitually be transporting women in his automobile, unless his wife or some elderly lady is also present. He will be holding special conferences with the opposite sex in the absence of his wife. He needs to be on guard, especially in the evangelistic field, when one may invite him to her home in the absence of her companions, to talk over her spiritual (?) problems. The work of both the evangelist and pastor requires that he must give his services to others, both as a minister and a friend, but the association must be kept within the bounds of scriptural and honorable relationship. He must never allow anything to develop into a situation which would cause ground-ed doubt or suspicion of unchristian conduct. The advice given in God's Word is, "Be as wise as serpents and harmless as doves."—IX

Ordination implies faithfulness to our task. There are many who have started out with enthusiasm, but when the way became difficult, they have fallen by the wayside; they have turned to some form of secular work. A call to the ministry is a call for life. There may be times when one may have to give up part of his time to other work, to supplement his salary; but our conviction is that in practically any field, faithfulness to the task and hard work will soon make side lines unnecessary. Ordination calls for faithfulness to the standards and doctrines of the church, faithfulness to the call to preach the Word, a prayerful ministry, diligent study, a definite experience in grace, business ability, Christian ethics in our church relations, and carefulness in our associations.

Let us, like one of old, "keep our faces set as a flint toward heaven." Let us labor that when we come to the end of the journey, we may be able to say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." "If we do this, we shall receive a crown, and shall hear the comforting words, 'Well done, thou good and faithful servant!"—Discrimination

We should be just as careful about what we put into our mind as we are about what we put into our stomachs. Digestive upsets follow quickly when one has tainted food. Mental and spiritual upsets follow from feeding the mind with the wrong things.—Homiletic and Pastoral Review

A dear old saint whom I knew in former years bore the name of Peter. Everyone called him Peter. One day, talking with him, I said, "If God should take me to the very mouth of hell and say to me, 'In you go, Pete; here's where you belong,' I should say to Him, 'Thank You, Lord, I do belong here. But if You make me go to hell, Your dear Son Jesus Christ must go with me. He and I are one, and you cannot separate us any more.'" Then he added, "I thought that was the not very clear title, 'the mystic union.' It is of first importance, both to the atonement and to the new moral life of the Christian.—Albertus Pieters, in "Divine Lord and Saviour."

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