YOUR PREACHING

L. A. Reed

All homiletics will say that an illustration is the “window”, through which light is shed upon the sermon. Illustrations cover a great area of consideration, for all figurative forms of speech may be classified under illustrations. However, in this editorial, we are concerned with the illustrations descriptive of people, places, or incidents, and which are longer and more extended than a mere term or a picturesque phrase. If an illustration be increased in value by the use of an illustration, then that illustration should never be used. It “should convey more truth than can be expressed without it.” Sometimes a story or an illustration is fine and ornate and we wish to use it because of these characteristics; and we create the situation in order that it may be used. In this way it becomes a decrivial text rather than a clarifier of truth. I am aware that some preachers introduce an illustration in order to inject a bit of color for the moment, but I am also aware that this is hardly permissible. Its use should make truth more ample, more clear, and give it positive dignity, which, of course, truth should always carry.

I quote Dr. Jefferson, hoping that it will impress the readers: “There are two kinds of preachers — men of thoughts and men of thought. The man of thoughts keeps all sorts of books of illustrations, all sorts of illustrations filled with clippings and envelopes stuffed with bright ideas, and when the time comes for the making of a sermon, he places the thoughts in a certain sequence, like so many beads on a string. He brings his beads before his congregation, counts them over, and then proceeds thirty minutes in doing it, and the people go home thinking they have been listening to a sermon. But in a deep sense that performance is not a sermon at all. Religion with a people is not, strictly speaking, preaching. Preaching is the unfolding of truth. One idea is sufficient to make a powerful sermon. A man who can take a great idea and give it savor, a sense of our nature that can unfold it until it glows and hangs glorious before the eyes of men, and so burns that hard hearts melt and consciences are moved by the story, that is a preacher who is not only a preacher but indeed actually performs the work of the Lord. But the little dabbler in other men’s thoughts who fills up his time with secondhand anecdotes and stale stories, and talks intended to convey, not to shine, but to dull, is a preacher who drops down to the place where the soul lives and does not know either the preacher’s agony or his reward.”

Of course there are reasons why a preacher should use illustrations in his sermons. Rarely can you find a preacher who can do without them. The greatest danger, however, is not in their use but in their omission. Preachers who create a hodgepodge we use them mainly for the sake of creating interest on the part of the hearer. Many truths are more understandable if illustrated, and the person will remember the truth because of the illustration, whereas without it the truth might be forgotten. The modern pulpit demands human interest. The preacher must remember that he is dealing with human personalities. He must make the things of heaven attractive to earthlings.

Blackwood, in his recent book The Preparation of Sermons, quotes two rules which are frequently followed: “State your truth and define your terms, then discus the matter and the need be illustrated.” And again: “Have something in hand or in sight before you illustrate; then you will find that paragraph after paragraph grows with its own inner light.”

Then he adds his own little word picture by stating: “In our day a vast office building may require few windows, because the light comes freely from the sky; and it would add that, if that light from within is glowing and burning with an intensity supplied by the dynamic of the message, then that light will be transmitted to the congregation and are they too will be warmed and illuminated by the flame.

Not only do we use illustrations to create interest but to promote clearness, to furnish beauty, and to make the sermon truly complete. Hence with these four characters before us—interest, clarity, beauty, and completeness—you have the four qualities which make the sermon a drawing power in the community.

Whether you are of the old or the new school of homiletics, you will discover that these illustrations are the end and not the beginning. Why not then accord the same relative to the use of illustrations. We will consider a number and mix the old with the new, and create a composite
which will be "slide-rule" for the preacher to go by.

1. There must be a positive relationship between the illustration and the thought involved—not resemblance, but positive identity, between the thought and the illustration. The man listening in the pew should be able to recognize the relationship at once. The preacher should not feel the necessity of "explaining" his illustration; for, if he does, then it should not have been used in the first place.

2. In every illustration there is some particular point which parallels the particular part of the thought being illustrated; this must always be kept prominent. Unless this is done, it is very possible that the preacher himself may forget just what he is illustrating and then the situation become ridiculous in the sight of the congregation. The illustration ceases to illustrate when that point becomes obscured.

3. Keep illustrations brief. A long story or narrative is rarely appreciated. In fact, it becomes tiresome. Remember, you are letting light in on truth. The more pointedly you do it, the more easily your illustration, the more comprehending will be the recipients of your effort. The illustration should be just long enough to carry the thought.

4. Never use two illustrations in succession. One is all that should be needed.

5. In most instances we err in not preparing our thought for the illustration with the same integrity that we prepare the illustration for the thought. We are prone to make ready for the coming of an illustration with no care, whereas great care should be given to the approach to the illustration; which, in reality, means that the thought must be introduced in preparation for the introduction of the illustration. Never should it always be "something to illustrate before the illustration is introduced." This is one reason why it is rarely acceptable to begin a sermon with an illustration under a constant has been read which the illustration illustrates.

6. Every thought has a level, which leads us to say that the illustration must never be lower than the thought involved. If a thought has great dignity, then illustration to it with an illustration of equal dignity. No illustration should ever be vulgar, and no speculative, unusual, under a thought that would not be taken with the truth itself. We may obtain illustrations from the common levels of life, but they must never be used in a commonplace manner.

7. Finally, seek variety in your illustrations. Do not use all the illustrations in one sermon from one area of life. If you have been involved in certain dramatic type of activity such as war, do not use all your illustrations from war experiences. There is no occasion to have point when there is constant repetition in one field. Be varied in your sources.

This brings us to the consideration of sources of illustrations. If we are to follow in the footsteps of the Master Preacher, then we will take them from the most common, everyday incidents of life. Those are original. If we put them illustrated, then they must always be kept prominent. Unless this is done, it is very possible that the preacher himself may forget just what he is illustrating; and then the situation become ridiculous in the sight of the congregation. The illustration ceases to illustrate when that point becomes obscured.

imagination can be a blessing or a curse to a preacher, and must be held in proper check. Sometimes the preacher imports interpretations into the Bible scenes which are entirely fanciful. Nothing needs to be added to the Bible narrative; neither does it need to be modernized. As one man has said, "The Bible is too good to be, never suffered to enter the realm of the improbable; otherwise the preacher will be led into

vain and foolish speculations, possibly into fanaticism.

After all, brethren, it is not our brilliant rhetoric nor our sound arguments nor the aptness of our illustrations, but the measure of the success of our preaching is found in two things: first, we are the application of the sermon is observed and practiced by the people; and, second, whether through the union of the Holy Spirit there is created a conviction which moves their-wills to action.

THE COUNSELLOR'S CORNER

Editor

The ministrations of the pastor to the sick constitute one of his counseling contacts. Generally the patient has little to do other than think. Thinking may be very lucrative or it may be very-startling, according to the background of the individual and as it is related to his religious life. No matter how insignificant or transitory the sickness may be, generally the patient can at least imagine the worst, and frequently finds himself in a state of mind. This, of course, aggravates illness; and, unless a doctor is aware of these mental processes, sometimes the patient and his reactions become an enigma to him. A physician who is aware of such possibilities in a patient's mind can assist much by giving the proper assurance; and, if he fails, he will have sufficient good judgment to turn the patient's mental sickness over to the preacher. It might be a "heart" sickness which would need spiritual attention, which some are prone to classify as "psychomatic" medicine but, in reality, is a ministration in a sphere all by itself.

The minister should first be aware of the type of disease which has hospitalized the patient or just caused him to be bedfast. Carelessness at this point might become disastrous to both him and all others with whom he comes in contact. A few simple items should be identified of certain diseases would be recommended such as might be found in Chapter X in the book entitled "The Art of Ministry" by the late, Dr. Cyril Ed. New York: Macmillan, N.Y., 1945. Many hospitals require the washing of the hands after visits. Doctors do the same, and so do the nurses.

It has been shown that sometimes contagion spreads through handling. However, many of the "old wives" fables about the spreading have been found to be untrue. In cases of serious contagion such as scarlet fever, measles, etc., the minister should fall in line with the various procedures dictated by the physician or hospital. There are other times when it could be helpful for the minister to be informed as to what is being done and why, to better understand the patient's mind and, if possible, to shed light on his situation.

Many times the type of sickness will determine the method of approach. All sick people cannot be approached in the same manner, any more than all personalities may be approached in like manner. Also the seriousness of the illness will determine the approach. Many times we will recognize that the patient is not seriously ill, and just an expression of good will and a psychological lift by the preacher's pleasant manner will be like a tonic to the sick one. Such cases are found mostly in the homes while making pastoral calls, and it is here that the therapy resulting from the pastor's personality will be appreciated.

One should not be artificial in dealing with people who sick. In fact, the patient will sense artificiality even sooner than were he in normal health. If he needs a shift, reality is the only thing which will satisfy. Simply the thought of reality is only one thing which the pastor can honestly give to the expectant patient and that is the comforts of religion. These can be readily classified as understanding, faith, prayer and the ultimate as realized in the religious

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experience. In not only expressing faith for the patient, but developing faith in the patient, the pastor must not do a service by keeping the patient's mind on the optimistic side of recovery. Never, under any circumstances, should the pastor carry by force or coercion, persuasion, or persuasion. In fact, there is no such attitude in the religion of Jesus Christ. The moroseness which goes with a too formal, Victorian attitude is passe in this day and age as our methods become psychotherapeutic in their emphases. The man who can carry a real, happy spirit into the sick room, and give of the overflow of his spirit, is a servant of whom his Lord will be proud. Shouldn't the experience of sanctification carry with it such an attitude? Of course we know that the pastor should say things just like anyone else; but when he makes a call on the sick, his personal tensions must be pushed to the background and at least temporarily forgotten in favor of the patient. Many people are suffering from organic disturbances or other illnesses which, no doubt, had their beginnings in mental disturbances. Possibly in the background of their distress, bitterness, guilt, bored, anxiety, and fear. This, plus the pain or irritability of the sick, may be the manifestations of a minister who will bring to them a therapy which medication does not seem to touch. Via Medicatrix Naturae (the healing power of man) one realizes, but many times without Via Medicatrix Dei (the healing power of God) the patient will be unable to throw off the causes for frustration which were the way of his physical recuperation. The pastor can, with his ministrations of kindly religious emphases, give a therapy which any good physician will appreciate.

There are items relative to sick people that are not ready to receive the attention, which frequently are missed by them. One is loneliness. This is not quite so evident when the person is in the early stages of life. The doctor becomes conscious, then it is liable to occur. Of course, the farther he gets away from a critical illness, the less attention he requires or less liable to feel elation. Patients are too prone to become introspective and secretive. Even when they fear an operation imminent, they keep it to themselves; but when the pastor becomes consolator and convenient, they are the first to feel the distress. When they are observed to be not ready to receive the attention called to them. A physician will co-operate with the thinking pastor and will be happy to have him around when he brings a therapy which will appeal to them. One has been known to keep from their loving ones the fact of approaching death. These are seeking the patient very much. The struggle which is to carry a burden. As a result, have not been the same for most of them. (Continued on page 33)

SPECIAL NOTICE TO PASTORS

We are intensely interested in the problems which our pastors face. Hence we are inviting any pastor to write to us and state his problem or problems, and we will be happy to answer such a query, dealing with the same with the utmost confidence. We do not make any claims of superior knowledge, but thirty-five years of pastoral experience at least we have. The problem which the average pastor faces. We are not infallible; neither do we claim 100 per cent efficiency. We only want to assist. If any assistance proves insufficient for any case, please remember that all we can give to you is our best. As editor we invite your confidences.—L. A. Rees.

Address all such correspondences to L. A. Reed, 2203 Troost Ave, % PASTOR'S MAGAZINE, and mark it "Confidential."

The Preacher's Use of English: WRITING

Bertha Munro

NATURALLY the preacher's first thought, when he thinks of his English, is of his speaking. In his vision of his calling he sees the pulpit as the center, hearing, pouring out to a listening audience the God-given message; when as a student he registered for Homiletics his mind pictured a course in written English, not in writing them. Actually every preacher has a great deal of writing to do, first and last. And he has to do the job well or the Kingdom suffers. His personality may carry him over some weak places in his speech, but his writing goes down in cold print, or black ink; a little flaw shows up large, and a dead sentence stays dead.

Pope's saying still holds: "True ease in writing—as in speaking—comes from art, not chance." There are some fundamentals that have to be mastered laboriously. They seem trivial, but they show up prominently in the end result.

Many phases of the preacher's activity call for writing.

1. Letters. The preacher has to write many. A man is known by the letters he writes and is judged accordingly. 'A single letter has been known to make or ruin a man's reputation. Brings a theorem which will appeal to you. The desired district superintendent will pigeon-hole you in his mind: Careless, Slipshod, Ostent, Lazy; Alert, Alive, Discriminating, Thoughtful, Efficient, or—the list is not ended. Your letter shows whether you take the trouble to do your best, always. It shows whether you respect the personality you are dealing with. It shows whether you are capable of thinking and of expressing your ideas, either words or penmanship. Your spirit shines through; your letters are you. You can kill your influence with a pen—or boost it to the skies.

Your manuscript shows the kind of person you are. Careful paper, ruled and folded, not fitting the envelope, and careless typing or illegible, blotted penmanship prejudiced the reader against you. It is money well spent to provide yourself with stationery of good quality—plain white typewriting paper for business letters.

Spelling—one misspelled word in a letter, strange to say, will rank you as an uneducated man. Strange, to say, for we know English spelling is erratic and unphonetic; we laugh at it and pretend to discount it; we scarcely teach spelling any more. Yet actually we expect to see words spelled correctly and, for the present at least, we suffer a sort of shock when a minister misspells a word.

You have no spelling sense? But you can learn, even now. A few simple suggestions, none of which will cost you a cent, by a few words you misspell. First, look at the word. (Your wife, or perhaps your oldest, will tell you what word it is). See why you have misspelled it. Some words are spelled wrong because they are pronounced wrong.
It is a shame to misspell Christian (yet it has appeared on bulletins as “Christian”) or Nazarene (yet careless ministers have let “Nazarene” get by—do they really love their church?), and to misspell “does” as “dees.” Disregard your difficulty, correct the pronunciation, and the spelling will care for itself.

Some words are misspelled because they are not analyzed. Words ending in ly are particularly offenders. The suffix ly is added to the whole word; as, usually—usually (so two ly’s); accidental—accidentally.

A few, very few practicable spelling rules you cannot get from any handbook of English usage* (I am sure your Publishing House carries one); telling you how to “handle the suffixes—ed, -ing, -able and -ible, -ous, and the like: hoping vs. hoped, hopped, hoppable, courageable, but reducible, leovable (that final e kept after c and g when they come before a and e, and o). And the old puzzlers el and ie: except over e.

“Before e Except after c.
Or when sounded like a
As in neighbor and weigh.”

So, “Th’e believing and receiving.” (Only six or so exceptions, which are easily learned: either, neither, least, seize, seize, meet, meet, obedience, height.)

Vains are tricky: principle ("rule") vs. principal ("chief"); a snare for the unwary. Distinguish already from all ready. (And there is no word alright.)

Ask yourself this question: Do you care connected with English words; you would spare yourself time and perhaps embarrassment. You would never write privilege, with a d, for you would remember legal; privilege is "privy" (secrecy) or too has in it, the leg- of legal, and is not connected with religious.

It will pay you to take a little time out to get the principles; then develop that dictionary habit. Invest in a good dictionary (as The New American—Harper’s, or Webster’s College Dictionary—G. C. Merriam) and work it for spelling and all else.

2. Bulletins. Every wise-awake pastor issues a church bulletin. But a careless written bulletin can repel many persons you are trying to attract. Catchy, fresh, interesting. If you will not get fresh from error, write simply so that the youngest, and least educated can understand; but correctly, so that the person who knows will respect the God you are presenting.


MUSINGS

Of a Minister’s Wife

Mrs. W. M. Franklin

HOW glad I am for the times of refreshing that have come to me from knowing some of God’s great ministers! What an inspiration they have been to me, and our parsonage children will long remember certain blessed occasions when these great men of God have been in our home.

Particularly, now, I’m thinking of the general superintendent who stayed in our home during a recent assembly. We heard him in the morning, and throughout the day as he found opportunity to be in our home. We heard him at night as he prayed, for he gazed at his spirit as he told us his family, his church, of its needs, and of the lost. Seems that even yet I can hear:

“Dr. Miller as he prayed: His voice has been stilled now, but those burdened cries to our Lord will be heard in my spirit for years to come. May I help to answer those prayers by being more faithful than ever to the task given to me.”

I saw another, general superintendent publicly beg the pardon of a struggling young pastor and wife who came to an assembly to report of their work. Takes a great man to do that. I saw this same general superintendent bidding good-by to a very young pastor and wife in South Dakota. It was four years in their home for a few hours. I saw him place a hand upon the head of each as he prayed the Lord to bless them, their work, and their home. My children saw that too, and will not soon forget this great man of God who has gone on to be with his Father.

I saw an old minister friend of mine, at a camp meeting, where two fiery preachers were under a tent. An arm of love placed tenderly about these two preachers at just the right moment brought a spirit of forgiveness toward each other. That old minister was a great man of God.

One of our national workers from another land spent a few moments in our home this past summer. Lajoer I heard this same man tell what God is doing in his land.

I know I’ll never fill a big place, but from these contacts with God’s great ministers there comes a deeper determination in my heart to fill well the place He has provided for me. And as they leave us one by one, may each of us determine to work and watch and pray harder—not just to muse as I’ve been doing long enough for this time.

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(Continued on page 38)
"MORE THAN A PROPHET"


MORE GLOWING TRIBUTE was never paid a preacher than that ascribed to John the Baptist by Jesus. "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

Jesus praised John, because he refused to adjust his message to the shifting winds of popular opinion. He did not change his message when the Pharisees and Sadducees from Jerusalem came to his baptismal preachers in the plain diet of a wilderness preacher. He was clothed in the simple garb of a man who had little care for the soft clothing worn by them that have more splendor than he would infer that Jesus still places high premium upon those who discipline themselves to habits of plain living. Soft, self-indulgent men who know nothing of a disciplined life of self-denial and sacrifice must be to the Man of the cross strangely misplaced among His followers in the ministry of human redemption. Paul said, "I buffet my body and keep it under, lest when I have preached to others I myself should be a castaway." He therefore could say to Timothy appropriately, "my son, guard thyself as a good soldier of Jesus Christ." Alexander MacClaren said, "Self-indulgence and love of fleshly comforts eat the heart out of goodness and would destroy the eye too high for visions." A disciplined life fits the pattern set both by the example and precepts of Jesus Christ. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Jesus characterized John as a prophet, "yea, and more than a prophet." He was a proclaimer of the truth of God as other prophets had been, but in him was given the high honor and the sole distinction of crying, "Behold the Lamb of God, which taketh away the sin of the world." He was greater than all those who preceded him because he was nearer to the Saviour. He saw the prophecies of the others fulfilled. He was not only declared His coming at hand; he cried, "He was here among you now." For this reason Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist."

But this word from the Master is added, "Notwithstanding he that is least in the kingdom of heaven is greater than he." Yes, in some respects preachers of the gospel may be like John the Baptist, but even the least of them is greater than he. He was the restorer of all things according to the law of righteousness. He was to prepare the way of the Lord. He was the messenger sent before His face. But the least of gospel preachers in this Kingdom era is greater than he. He who can declare that Messiah is come, that Jesus is Christ, that as Saviour He died for our sins, rose again and ascended up on high, and led captivity captive and gave gifts unto men—he is greater than John, who was "a prophet," and more than a prophet."

What Is Eradicated by Entire Sanctification?

(Closing article in series of seven)

By Stephen S. White

1f does not seem to us that anything can be gained by trying to find superficial reasons for rejecting the use of the word eradication. Whatever else may be said, the Wesleyan position as to entire sanctification cannot be held without admitting that something takes place in man which cannot be described in mild terms. The grace of entire sanctification is a radical work and cannot be designated with anything less than radical terms. What is asserted as to Wesley's teaching must also be granted as to the Bible doctrine of entire sanctification. Its position as to entire sanctification is uncompromising, and will not permit being watered down. Entire sanctification on its negative side signifies the complete destruction of something. This is exactly what eradicate means. It indicates nothing less and nothing more.

A much more fruitful field of investigation is to be found in defining what is destroyed, or eradicated. This will help us to make the teaching of the holiness movement more understandable. It is the purpose of this paper, then, to answer the question: What is eradicated by the experience of entire sanctification?

Let us begin by approaching this question negatively. What is not eradicated when the Christian is entirely sanctified? First, man's finiteness is not eradicated. Man was finite before his fall, and he will remain so after he has entered heaven and has been given a glorified body. He will not be God, much less now. In other words, we are sanctified wholly we do not receive a perfection which is the same as God's. Our perfection, even in heaven, will not be absolute. The old charge that some have made against the holiness people—that they claimed to be as good as God and getting better every day—always has been false.

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sanctification does not liberate us from the effects of the fall on the mind. The perfection of Adam's mind will never be ours in this life, even though love has been perfected in us. As Jonathan Swift and perspective are not eliminated. Personal characteristics are not destroyed. Entire sanctification does not regiment us. It does not give us more on everying, and neither does it cause us all to be equally congenial. There will still be more natural fear in some than in others; and women will still rule, but our subject is modesty in the Christian life, not in the life of the people of God. We cannot ignore, then, the fact that after we have been sanctified wholly we are still human and affected by the fall. We have this treasure of perfect love in earthborn vessels which are not free from imperfections.

Dr. J. B. Chapman, in an article which was recently published in the Herald of Holiness, has this to say about the Gibbonites in Canada:

"Rev. B. S. Taylor, a good many years ago, wrote a little book about the Gibbonites. He thought these people typify the weaknesses and mistakes which continue with us even in the sanctified life, as carry-over from our position in a fallen race. They do not represent sins, for which condemnation is the penalty; but they represent errors and mistakes which are common to all even in the sanctified life, a carry-over from our position in a fallen race. They do not represent sins, for which condemnation is the penalty; but they represent errors and mistakes which are common to all in this life where we can eliminate them altogether.

This whole field of infirmity as over against sin is important, and should be better understood by our preachers and laymen. Infirmities are involuntary, or unintentional, deviations from the perfect law of God due to a physical and mental condition which has resulted from the fall. This situation will be with us until we get our glorified bodies in the afterlife. In other words, we can never hope to reach a place in this life where every decision and act will be all that it should be because we possess a body which is not wholly free from disease and a judgment which is imperfect. This means that our infirmities are indissolubly bound up with our physical and mental deficiencies. If infirmities are understood as they should be, they do not break one's communion with God. That is, if one realizes as he should that their outcome is mistakes and not sins, they do not bring condemnation and thus destroy our communion with God. Of course, if one incorrectly thinks of them as sins, they will undermine his confidence in God and bring on guilt with its consequent absence of fellowship. For the Christian, infirmities which are not covered by the Blood without any specific act of faith on his part.

As over against infirmities, let us describe sins. They are voluntary transgressions of the known law of God. They grow out of the moral and spiritual self, and always incur guilt. They break one's communion with God, and out of one of them is consistency with the blessing of regeneration—much less with entire sanctification. Sin must be repented of, and the Blood must be trusted for the removal of the condemnation which threatens. It can be avoided, even by the regenerate.

Since a clear-cut line of demarcation between the body and the soul cannot be drawn or defined, it behoves you and me to be careful in our judgment as to what is infirmity and what is sin in the other person. God knows the difference and will help you and me to avoid sinning, but man cannot be sure as to the distinction in the life of his neighbor or friend.

We close this section with a quotation from Daniel Steele:

"There are old residents of this country who are by no means favorites with me, and I cut their acquaintances as much as possible, such as ignorance, forgetfulness, malice, unkindness, impurity, and a large family by the name of infirmity. Surely finiteness, human nature, and the infirmities of human nature due to the fall are not exterminated once one is sanctified; but they can and should be gradually improved upon as we grow in grace after entire sanctification. I remember hearing Dr. Chapman preach that mistakes should be fewer in number as we develop in the sanctified life, although we are oftentimes in this life where we can eliminate them altogether.

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Let us turn now to the positive side of the question. What are the benefits of sanctification? For one thing, the character of the Christian, infirmities which are not covered by the Blood without any specific act of faith on his part.
Nazarene has this to say about what is done away with when we are baptized with the Holy Spirit:

"We believe that original sin, or depravity, is that corruption of the nature of all of the children of Adam which results from the fact that we are very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to and directed toward sin. And as it cannot continue with the new life of the regenerate until eradicated by the baptism with the Holy Spirit" (1896 Manual of the Church of the Nazarene, page 18). Here we are told that it is original sin, depravity, that corruption of the nature of all the offspring of Adam which inclines us all to evil, and that continually, that is destroyed when we are sanctified.

Let us next list as many as possible of the names of this something which is eradicated when we are wholly sanctified. Someone may try to tell us they are just words and do not tell us anything; but such is not the case. These names have been applied to that which is eliminated by the second blessing because they do have a certain descriptive value, and to some extent the nature which that is eradicated. It has been called: a consequence, an incentive to sin, the inclination to sin, the bias toward sin, the effect of nature, the influence of the hidden enemy in the heart, a moral perversion, the root of bitterness, a wrongness in human nature, the carnal mind, the old man of sin, "the sin which doth so easily beset us," the racial sin, inbred sin, a lawless wild beast in the heart of man, endemic evil in the heart of man, the Freudian id, the unconscious, the self, the subconscious self, and has been polluted by the stream of racial tendencies which have poured into them for many centuries. When we are saved, the conscious self is converted; and when we are sanctified, the subconscious self is converted. He also describes it thus: the conscious mind is surrendered to God in conversion, while the subconscious mind is surrendered to Him in entire sanctification. He also speaks of the subconscious self being cleansed through the second crisis or sanctification by it. He states in his statement of what happens when a person is made perfect in love. This is due to the fact that he uses too many terms of different meanings to describe what one place. He is clear and definite in one thing, however, and that is that there is a second work of grace. Further, as we have already indicated in the last article of this series, instinct is not a term which is used in the study of human psychology today. And even if one substitutes the word drive, which is not as most nearly related to the word law of sin and death, filthiness of the flesh and the spirit, the Adamic nature, a proneness to wander from the path of right.

We shall continue the discussion by presenting several more detailed views as to what Dr. Jones termed perfect in love. Lowry outlines what takes place in this case as follows: (1) the darkness of sin is dispelled; (2) the film which sin has put upon the spiritual sight is taken away; and (3) the perception of evil which obstruct and weaken the moral perception is dispelled. Notice the strong terms which he uses—dispelled; taken away. This certainly would be synonymous with eradication.

According to Charles Ewing Brown in The Meaning of Sanctification, when man sinned, he fell from the high level of innate righteousness. This is brought on a depravation. This instinct to goodness which was shattered by the fall of the race through Adam is what we ordinarily speak of as the Image of God in man. This image of God in man, or this instinct to goodness, is restored when a Christian is entirely sanctified. Entire sanctification, then, really means the destruction of instinctive badness which took the place of instinctive goodness because of the fall. This view can easily be interpreted in terms of eradication and is so described by its author.

E. Stanley Jones defines the sin-nature in the terms selflessness, the unsanctified self, the ego-urge, and locates it in the instincts. The chief instinct is self, sex, and the ego-urge, or unconscious, subconsciously, and has been polluted by the stream of racial tendencies which have poured into them for many centuries. When we are saved, the conscious self is converted; and when we are sanctified, the subconscious self is converted. He also describes it thus: the conscious mind is surrendered to God in conversion, while the subconscious mind is surrendered to Him in entire sanctification. He also speaks of the subconscious self being cleansed through the second crisis or sanctification by it. This love within the heart is so positively active that all wrong motives cease to have any existence—they are exhausted. Now, although Curtis refused to take sides with the supressiionist or the eradicationist, it seems that he is much nearer the latter than the former. Wrong motives, for him, are completely eliminated when the world is led in entire sanctification. This means that they are destroyed or eradicated. Still, we must admit that his view of the sin-nature is too negative. He clearly analyses it, and he concludes it, and the second blessing is undoubtedly for him nothing more: than passing from an inner, negative, or negative, condition to an organic, or outer, condition. Curtis is certainly not Pauline. Sin, for Paul, is a positive principle or state.

This brings us to the concluding section of this discussion. In the traditional viewpoint we would define depravity, or that which is eradicated by the baptism with the Holy Spirit as sanctification, as an inherent, positive, psychological-state, condition, principle, trait, quality, tendency, bent, aptitude, or attitude, of sin which afflicts the transcendental self and manifests itself through or in the empirical self. What is usually discussed as the carnal mind is its activities every revelation or procedure. These, of course, disappear when the inbred sin in the transcendental self is extirpated.

In defining that which is eradicated we must be careful not to describe it as a lack or something negative; as a mere unorganized or unutilized condition; as either wholly conscious or subconscious; as altogether empirical or transcendental; as a psychological-ethereal entity; or as a material thing. That which is eradicated is a positive badness: an organized anarchy; a condition which is both the transcendental subconsciously, transcendental and empirical.

How are we going to define the nature of this inbred sin from the psychological standpoint? We are inclined to follow Curtis and find the explanation in the realm of motives. Curtis really got the cue for his position from Daniel Steele, whom he knew and greatly admired. Steele's sermon on perfection love which casts out all fear laid the foundation for Curtis' theory. In the unsaved state, man is wholly under the domination of the new motive comes into his personality and dominates it. However, there is still a conflict within because the motive of fear still reasserts itself. This is the motive of fear is eradicated and love takes full charge within the personality. It is easy to see the resemblance of Curtis' viewpoints.

This eradication of the wrong motives is brought about not just by an orientation but by a reorientation of the motive life. In a religious sense, results from the destruction of the carnal mind, which lies back in the transcendental self. The cause of the complete change is God, or the supernatural, and the effect is produced instantaneously. G. W. Alport, in Personality, a Psychological Interpretation, makes room for all of this in his chapter entitled "The Transformation of Motives." Here he begins with what he calls an autonomous motive, his special theory of the transformation of motives, and then closes the chapter with a discussion of "Sudden Reorientation: Than this is an approach to the problem before us such as we have indicated. The chief emphasis here is on what is eradicated, and clearly, from the standpoint of this analysis, it would be wrong motives.
There it lay spread before him in all its sprawling greatness. Nineveh! Jonah gared upon the city with mingled awe and anger. Here was his divinely-appointed destination.

Diodorus, a Greek historian of the first century before Christ, tells us that the circumference of Nineveh was about sixty miles. That agrees strikingly with the statement in Jonah (3:3) that the Ninevites had been an "exceeding great city of three days' journey," for twenty miles was a good average day's walk.

Archaeologists have traced the ruins of the walls of ancient Nineveh, extending some three miles in length and less than a mile and a half in width. But the term Nineveh in both Didrurus and the Book of Jonah refers obviously to the city and its suburbs. This great metropolis contained a population of well over half a million souls.

It was to this huge metropolis that Jonah had been sent. But the prophet balked at his assignment. He knew God's love well enough to guess that Nineveh's repentance might result in Jehova's forgiveness. And he knew that he would hate the city; he wanted it destroyed.

After all, was not Nineveh, the great enemy of mankind, the cruel oppressor of God's people? Why should he be permitted to continue longer her cruel conquests? And so, instead of taking the long trek northward and eastward to Nineveh, the rebellious prophet headed westward. Going down to Joppa, Israel's leading seaport of that day, he boarded a ship for Tarshish. This is evidently Tarrasus, in Spain, near the hundredth parallel. He was going to the very western end of the Mediterranean, as far away "from the presence of the Lord" (4:3) as he could get.

Everything seemed to be moving along smoothly. The prophet paid his fare and went to his stateroom (7) down in the sides of the ship (1:5). Soon he was "fast asleep"—and snoring, as the Greek version adds. Evidently he was snoring so loudly that he did not hear the rising roar of the storm outside, nor the cracking of the ship's planks or the wave's break.

But soon he wakened out of his "deep sleep" (the same Hebrew word as in Gen. 2:21) to find the captain shaking him roughly and shouting in his ear: "Get up and pray!" the captain cried. But poor Jonah was trying to hide from God and was in no mood for praying.

The situation became so desperate that the sailors finally decided there must be "a Jonah wind." In keeping with the times, they cast lots to see who was the cause of their troubles.

So Jonah changed from surface ship to submarine. Cast into the raging sea, he found God's preparing him a boat to embark him.

We do not read that Jonah prayed on shipboard, even when commanded to do so by the captain. But now, with the waves closed over him and seaweed wrapped around his head, he cried desperately for help. When he had prayed through and was ready to mind God, the fish deposited him safely on land.

Again God spoke, and this time the prophet obeyed. The Hebrews were poor sailors at best, and Jonah had no desire for any repetition of his marine adventures. Although he went grudgingly toward Nineveh, nevertheless he went.

And so we find him standing on the banks of the Tigris River. He didn't want to go farther, but he didn't dare to go back. What would be the penalty of disobedience? Well, there was no alternative for him.

So he pushed on into the suburbs of the city, crying at the top of his voice: "Yet forty days, and Nineveh shall be overthrown" (3:4). For three days he walked its streets and warned its people.

And then it happened. Just what he had feared! The people repented, from the king on his throne to the least slave in his hovel. And so God also repented, in conformity with their change, and the doomed city was saved.

But that upset Jonah terribly. He had once prayed for God to save him from a watery grave. Now he prays to die. After finding fault with God for being merciful, he groans out his grief: "Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live." (4:3)

The fourth chapter is a strange mixture of humor and pathos. Someone has said that God must have a sense of humor, or He would not have made some of the queer animals we see. Certainly God is not benefit of one of the most salutary qualities in the human personality.

Jonah was acting not like a mature man of God, but like a spoiled child. Here we see him complaining and pouting, peevish and perverse. What a preacher! Angry because people repented at his preaching.

God dealt with him as a wise parent would with a pettish child. He said: "Doest thou well to be angry?" (4:4); or, as the Septuagint, (Greek) has it: "Art thou very angry?"

Probably, we should not say that God was teasing the poor, peevish prophet. But the prophet was trying to shame him into seeing how ludicrous his actions and attitudes were.

All the answer God received was sudden silence. Jonah was running true to form. He was all out of sorts, and he showed it plainly. Instead of replying, he walked out of the city and built himself a little booth.

In its shade he sat down to see what would happen to the city.

There God taught him a lesson. He gave a gourd for added protection and then took it away again. To add to the prophet's discomfort, a cold wind from the arid desert. Soon Jonah was again in a funeral frame of mind: "It is better for me to die than to live" (4:8).

Then the Lord gave the second pettish prophet in hand. Jonah had rejoiced at the appearance of the gourd for his own comfort. Then he had pitted himself and the poor dying gourd. "What should I not have pity on Nineveh?" (4:11).

That is the great text of the Book of Jonah. Unfortunately, its force is partly obscured by the "English Version" by the change in translation ("sparce") from verse 10. The original word is the same in both cases. It may be rendered "care for." The prophet, who had cared much for an insignificant plant than he did for the hundreds of thousands of souls in Nineveh. But that sin is being repaired every day by professing Christians.

How are we to interpret this book? Just another big fish story? some. But such a remark is not only a denial of the divine inspiration of the Bible; it is also an insult to the intelligence of both Jews and Christians, who have accepted this as a part of their sacred Scriptures. In fact, the Jews are said to regard the prophecy of Jonah as "the special scripture to be read on the Day of Atonement.

There are three main interpretations that have pleased some scholars—the religious, the mythical, the allegorical, and the historical! Which are we to choose?

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nation in the dark days of the Babylonian Captivity.

One reason for including the allegorical interpretation is the acknowledged influence of the book of Jonah's experience and that of Jeremiah 51:34. 44—"Nebuchadnezzar the king of Babylon hath devoured me; he hath swallowed me up like a monster: he hath filled his bosom." God answers: "I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up." The same Hebrew word for swallowed (qal) is used in both books.

'Two miracles in the book have given the critics a great deal of difficulty.' The first is that of the fish. Someone has said that "Jonah has swallowed the commentators as well as the prophet." G. Campbell Morgan observes: "Men have been so busy with the tape measure endeavouring to find the dimensions of the fish's belly that they seem to have had no time to plumb the depths of the divine revelation." (Voices of Twelve Hebrew Prophets, p. 25).

The first thing that should be said is that there is no mention of whale in the book of Jonah. There we read that "the Lord had prepared a big fish to swallow up Jonah." (1:17). A fish is not a whale, and a whale is not a fish. In the case of Jonah, so far as all arguments about the size of a whale's throat are irrelevant. It has often been claimed that harpies have swallowed men whole. It is quite possible that the reason that swallowed Jonah, was specially created for the event. But the more natural way to take the language of this passage is as a story God arranged for the coming of a large sea-monster at the right time.

The more difficult problem is the survival of Jonah inside the fish. The question finally reduces to the acceptance or denial of a miracle. It can be said that this does happen, then the story of Jonah is unhistorical. But one cannot tear the miraculous out of the Bible without pulling the whole fabric of divine revelation, to pieces. It is a part of the warp and woof of the Scripture.

The second miracle that has been criticized is that of the conversion of Ninevah. Many modern scholars have failed to take account the volatil nature of oriental mass hysteria is easily induced among many primitive peoples. It is not without significance, also, that ancient records describe a one-hundred-day fast ordered by the rulers of Ninevah shortly before its collapse in 612 B.C. Of course, this cannot be identified with the fast mentioned in Jonah, but it furnishes a striking parallel from a later time.

It has been common to poke fun at the inclusion of animals in the king's proclamation of a fast. But again we are closing our eyes to oriental habits. Herodotus, the great Greek historian, describes how the Persians clipped the hair of their horses and beasts of burden as part of a national mourning for a noted general.

How foreign to the facetious way that Jonah is often treated are these words from the Prophet himself: "The Lord spares Nineveh, because he cannot now take up this marvelous book, nay, nor even speak of it, without tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, Take off thy shoes, for the place whereon thou standest is holy ground.

Before coming to our final discussion, on the value of the book, we might suggest a brief outline. The four chapters, as we have said, are the four main divisions of the book. They might be labeled as follows:

Chapter 1—Jonah disobeying: running from God.
Chapter 2—Jonah praying: running to God.
Chapter 3—Jonah preaching: running ahead of God.
Chapter 4—Jonah complaining: running ahead of God.

Above and beyond the much disputing about the book, we find obvious lessons. The greatest message of this prophetic story is God's desire to save all men. Jonah is an example of the common attitude of the Jews towards the Gentiles. According to the Talmud the Gentiles were "as the spittle that falleth from a man's mouth." This contemptuous attitude has had terrific repercussions in modern times.

Salvation was for the Jews. The Gentiles were not included, in the mind of the people. They were seen as being those who have no hope. The Book of Jonah was a trumpet blast against this narrow, nationalistic outlook. George W. Beal tells us: "Jonah's account is a short story, but it is a deep story. It is a story of human action, human reaction, human growth. It is the story of God's grace to the Gentiles. It is the story of the man who represented God's grace to the Gentiles. It is the story of the man who was divinely commissioned to win the Gentiles to God." (The Interpreter's Dictionary of the Bible, 1962, p. 574).

"The book of Jonah is a remarkable and beautiful book, full of large lessons of toleration, of pity, of the impossibility of flying from God, of the merciful dealing of God, of the just retributions of God, of the infinite love of God, of man's little hatreds shoehorned into eternity, dwarfed into insignificance by God's abounding tenderness. It teaches us that no man can be to the nations a herald of God's righteousness who is not a herald also of God's mercy. God's righteousness is shown in making men righteous. In this day of 'racial, religious and economic prejudice,' when the need for forgiveness and restoration is so very great, we might well weigh again the message of the Book of Jonah. God has "other sheep.""
The but recent Reformation in Holland had been mostly in the Calvinistic tradition, and the Dutch ministers often went to Calvinistic Switzerland for their training. Arminius, too, went to the ministry of Calvin at Basle. At Geneva he studied under Theodore Beza, Calvin's noted successor, and he also studied at Basle.

Upon completion of his preparation he became the pastor in Amsterdam, where his ministry was both excellent and fruitful. So great became his reputation that, in 1603, he was invited to become professor of theology at the University of Leyden. He remained there until his death. During these years he became the target of increasing criticism and persecution. The historical records clearly indicate two reasons for this. One, of course, was his opposition to Calvin's "horrible decrees" of predestination. This "Arminian" emphasis had begun during his pastorate in Amsterdam. The other source of persecution was jealousy incurred by his tremendous popularity both as pastor and professor. His chief antagonist, Francis Gomarus, fought him bitterly and unmercifully. The story of his trial and bringing about his early death at the age of forty-nine in 1609.

Was Arminius a competent scholar? Arminius was a master of Greek, Latin, and Hebrew, known by his twenties. He was especially competent in mathematics and philosophy. At Leyden, Geneva, and Basle he was always the outstanding student. So brilliant were his theological studies that the University of Basle offered him the earned degree of Doctor of Divinity while he was only twenty-three. This he declined, saying, "Men claim me as their own, and I have no desire to teach others what I have not myself learned through the Church's teaching."

Did Arminius understand Calvinism? In his formal preparation he was never taught anything else. The Protestant climate in which he was brought up was Calvinistic, and he had not yet been disturbed by the rise of any considerable dissension. Strict Calvinism was the doctrine of all three of the universities where he studied, and he conscientiously followed it. He must have internalized the principles. The result was a thoroughgoing Calvinist, one who lived by the writings of the principal fathers of the Church, both before and after Augustine. His research confirmed for him the Calvinist conviction that Calvinism was wrong in making predestination to be without respect to man's free will. The whole tenor of Scripture and the conscience of the early Church, he believed, pointed to a predestination based on God's foreknowledge of man's free choice.

Arminius was an intellectual and moral integrity. We Arminians can be proud to be known by his name. (The next part of this article will give Arminius' criteria, or principles of judgment, and will describe the scriptural basis on which he built.)

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CHRIST'S ANSWER TO THE ATOMIC AGE
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Eternity and infinity had stopped to intervene in the temporal and the finite world of men. Now, therefore, the promise of the ascension was running out; because the purpose of it had been fulfilled. But now, just before Jesus ascends to His Father's right hand, just as He lingers and delays. His departure to be sure that nothing is left undone, we hear these solemn words to His disciples. What is the last declaration, the last command, the last promise that He will give? "And Jesus came and spake unto them; saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

These words take us back across the centuries to the closing events of the Life of Jesus. The years that at various times and in various ways had in times past spoken unto the fathers by the prophets, had at last spoken unto us by His Son. The Word had been made flesh and dwelt among men, and they had beheld His glory, the glory of as the only Begotten of the Father, full of grace and truth. Now, in a very little while, the sacred chapter of the life of God lived among men was to be closed. That which began at Bethlehem with a prologue by the angels and the heavenly choir was to be concluded soon at Mt. Olivet with an epilogue by two men in shining apparel. The Resurrection was the end of the past. The thrones that had hung upon Jesus' words would see Him no more. The sands would soon wash out the footprints of the Stranger of Galilee.

Let us return across the centuries. The Caesars and their armies pass in swift review. With one stride we cross the Dark Ages. Kings and feudal lords, crusaders and explorers appear and disappear. The known world expands and slowly spreads over the globe. Earth, sea, and sky give up their secrets to the eye. Ships swim on the sea and glide under the sea. The mountains are pierced by rivers of steel, and great man-made birds roar through the sky. It is a far cry from the dusty roads of Judea or the little fishing boat on Galilee.

Now, destruction flames from the sky; cities are obliterated at one blow; men's hearts fail them for fear of new forms of devastation; and we ask: "Has Christ any word for the atomic age? Does He have a
program? Can we find assurance in this hour?

But Christ is our eternal Contemporary. He asks Christ's answer to the age of atomic power. "All power is given unto me in heaven and in earth." Note His program for the atomic age: "Go ye therefore, and make disciples . . . ." Listen to His words of assurance for this troubled day: "Lo, I am with you alway, even unto the end of the [atomic] age."

Three elements appear with distinct clarity in Christ's answer:
(1) There is the proclamation of the divine sovereignty;
(2) There is the affirmation of human responsibility;
(3) There is the declaration of the divine-human sufficiency.

The answer of our Lord to our age is

I. THE PROCLAMATION OF THE DIVINE SOVEREIGNTY.

These words, "All power is given unto me in heaven and in earth," have a rich scriptural connotation.

It is evident that the Apostle Paul was forced to strain language to the breaking point in the attempt to describe adequately the sovereignty of our Lord. Hear him as he prays for the Ephesians that they may know the greatness of His power,

which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.

There is no secret as to the cost of this sovereignty.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in

don't you know? To love Christ! To love Christ!

Reducing this great truth to a very practical question, it must be admitted that we are living in a day when a great renewed emphasis on the divine sovereignty is needed. The world empires have decayed or disintegrated, the earthly thrones are crumbling; but Jesus Christ has not abdicated, and God is still on His throne. Before the onward march of a new concept of government, the rule of the people has supplanted the rule of the sovereign. In this field of the political theory of democracy, no man rules his fellow man, but every man is a voting unit in a society which rules itself. But while we exalt the merits of human democracy we need to be reminded that it is not so with regard to the divine sovereignty. Contrary to the opinions of sin-blind men, the laws that govern the moral universe are not decided by the popular vote of the people. We have not been asked to vote upon the candidacies of our Lord as Sovereign of His universe. Jesus Christ is Lord, Sovereign, and King of Kings. And He shall reign for ever and ever.

In the confusion of our muddled world, man, not Christ, has been proclaimed lord.

Man's intellect, man's genius, man's creature-power, have failed. Morality has lagged behind intellect, and genius has outstripped goodness.

If there is an answer for the pitiable plight of the world, that answer must begin by proclaiming a new authority and a better sovereign. Christ is the answer! He must reign.

This tremendous truth must be further narrowed to personal and individual application.

Christ is Sovereign of human life and human needs. He has vanquished sin, having triumphed over sin and all its effects. He has crushed death beneath His feet, and He wears upon His girdle the keys of death and of hell. He now invites His people to share with Him, to reign with Him in victory over sin and death.

He arose a Victor o'er the vast domain,
And He lives forever with His saints to reign.
Jesus Christ is Lord of all!

But there is in Christ's answer to our age only the proclamation of the divine sovereignty, but more than this there is

II. THE AFFIRMATION OF HUMAN RESPONSIBILITY.

Christ continues: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

In the old teaching on the divine sovereignty there was an essential message, but much of this preaching failed to give equal emphasis to the equally important doctrine of human responsibility.

"Go ye therefore." Please note the continuity in which these words appear. Christ immediately follows the revelation of His glorious sovereignty with three simple words: "Therefore, go ye." It would seem impossible for three words to carry a heavier weight of meaning. They are simple words, any words, and in any other setting almost insignificant words. But in this setting they burn with supercharged intensity. "All power is given unto me," Christ says; "therefore, go ye."

Do we ask, "Wherefore?" Can it be that, gazing into the brilliant light of the doctrine of Christ's sovereignty, men may become so blinded by glory that they cannot see their own responsibility? It would almost seem that these words of Jesus anticipated this blind attitude, exemplified by the churchman who listened to William Carey's impassioned plea on behalf of the heathen.

"Young man," he chided, "when God wants to convert the heathen, He will do it without your help." The modern theological successor to the position seems to be: "Man is responsible for his own salvation; God is only under the delusion that God needs our puny efforts to carry out His design in the earth."

Jesus has anticipated such a misunderstanding on the part of His followers. "He that believeth on me, the works that I do shall he do also," He said, "even these shall he do in my name." He has confirmed this promise with the fact that He has called us to share with Him in the work of victory over sin and death.
"For whosoever shall call upon the name of the Lord shall be saved"—therefore, go ye!

"Where sin abounded, grace did much abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord"—therefore, go ye!

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin"—therefore, go ye!

"For sin shall not have dominion over you; for ye are not under the law, but under grace"—therefore, go ye!

I have always been intrigued by the great steam locomotives which are said to be relegating the background by newer but less exciting forms of rail power. You have seen one of these great leviathans of the rails as it stood, panting with power, waiting inside the great boiler. The steam pressure registers from 300 to 500 pounds, and the steam temperature at that pressure is around 750 degrees Fahrenheit. Hissing with suppressed energy, the great engine seems impatient to be off, like a spirited horse. At a moment's disposal there is ready 100,000 pounds of tractive power on the massive drive wheels, and almost that much straight pull on the drawbars of its tender. But when there is a rumble of sound which seems to say: "Let's go! Let's go!" The great powerhouse seems almost alive, coupled to a mile-long string of cars, eager to settle into its harness and spin its great drivers on the hot rails in a mighty surge of power. Yet the great slow-grown forward, gathering speed until it is pounding down the track with 750 strokes per minute of the giant pistons. Power is there; the demand is for 750 tons of commerce. It waits only the touch of the engineer's hand upon the throttle.

"All power is given unto me in heaven and in earth," cries the Master. Power to redeem, to claim, to lift, to bless, to save the world. Power wonder-working power is available through Jesus Christ our Lord! And, if our interpretation of this text is correct, what Jesus is here saying with regard to human responsibility is simply this, that this power to move the world up toward God can be released only through human persons.

"Therefore—therefore—go ye—go ye!"

St. Paul piles up a pyramid of logic as he presents the urgency of the challenge.

For whoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." The whole matter hinges upon the human factor. Not only are Christ's disciples the eunuch of the message, of power. We are to teach whatever He has commanded us. The message is only, it can only be, that which has already become ours. It can only be as pure as the channels through which it flows.

What a privilege, but what a responsibility! If the divine sovereignty is glorious to behold, the human responsibility is equally awful to contemplate.

Go ye where? To all nations. According to the Sudan Interior Mission, only 36 per cent of the world has the Bible in any form. Sixty-four per cent are without the gospel, without Christ. "All power is given unto me," Christ repeats. Power to lift and redeem these seventy million to whom the Lord has commended millions of Chinese, two hundred million Indians—yes, all are already potentially redeemed through His blood.

But human responsibility—what a staggering thought that is! We cannot be responsible for the millions who have plunged into a Christless eternity before our day. We cannot be responsible for the millions yet unborn. But we cannot evade the fact that, as modern disciples, we are responsible for this present generation who may be reached by His power within the responsibility of the Church of the Nazarene alone 41,000,000 souls who will never hear the gospel in our day unless they hear it in the Nazarene channels.

What is Christ's answer to the despairing cries of this bleeding world in 1949? It is an adequate answer, but it implies tremendous consequences. It is, first, the proclamation of the power of God, and second, the affirmation of our responsibility. It is: "All power is Mine—therefore, go ye."

But if this is all that is contained in Christ's answer, we are faced with a great burden, and with the weight of a great burden; but the answer is still incomplete. Thank God, this is not the complete answer. Christ has not finished. There is III. The Declaration of the Divine-Human Sovereignty

"And lo, Christ goes on, "I am with you always, even unto the end of the world." This whole text is in the form of a chemical equation. "All power is given unto me," the first step. "Go ye," that is the human factor. "I am with you"—that is the union of the divine and the human factors into a new and efficient force. Divine sovereignty is to unite with human responsibility, and the result will be a divine-human sufficiency. Let us note it carefully: the sufficiency for this day is not purely divine, nor is it purely human, but it is a divine-human union. From the standpoint of the human, the result will be a glorious sufficiency; but from the standpoint of the divine, the result will be a glorious efficiency.

This great promise of Jesus is, first of all, the guarantee of a sufficient message, a sufficient remedy for the ills of the world. The remedy is no soulless philosophy from the dead past. It is no formal creed or fruitless ethical-sufficiency from vitality. The remedy is, is the troubling, palpitating, vivid reality—the reality of a living Christ, an indwelling God, who transforms men and nations, not by rules of thumb, but by hidden power.

Hear the testimony of Paul of Tarsus, the Church's greatest missionary, as he tests out the remedy for sin: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." And the heart of this gospel is a Person, "Christ in you, the hope of glory." Of all the desert of New Mexico, the first atomic bomb was exploded. With a tremendous, sustained roar and a tornado-like wind a great boiling cloud of man-made vapor rose 8,000 feet into the air. The tower vaporized and disappeared. The floor of the desert was pushed straight down, and at the bottom of the crater a floor of glass was formed by the fusion of the sand. And yet only one-tenth of one per cent of the plutonium mass was transformed into energy.

Man has gotten an inkling of one of the secrets of power that God has locked up within His material universe. But St. Paul had made a great discovery: the divine power. The gospel of Christ is the power of God unto salvation. Not just a power of God, but the power of God. The power of the gospel is committed to us as the power of the King and present Christ, to whom is committed all power in heaven and in earth.

i know a soul that is stepped in sin, That no man's art can cure; But I know a Name, a Name, a Name That can make that soul all pure.

I know of lands that are sunk in shame, Of hearts that faint and tire; But I know a Name, a Name That can set those lands on fire.

This promise of Jesus, "Lo, I am with you," is also the guarantee of a sufficient inward force. "I am not alone, for I have the Father;" or you, "Tie me with thongs..." Or you, "The go ye" command was prefaced by another: "But tarry ye in the city: for I will come unto you." The "go ye" command was ended with power from on "high," said, "You, for the promise of the Father." And when the Day of Pentecost was fully come, while the disciples obediently tarried, suddenly He came! They were all filled with the energizing, purifying Holy Spirit. He had come to them to abide with them. True to His word, He has never deserted His people, He abides today!

Oh, how those disciples needed that sufficiency! "What? I imagine them saying, shall we go back to Jerusalem, back to those who crucified the Lord?" "You," Christ answers, "back to Jerusalem. And while you are there, look up those men who spit in My face and tell them that I have power to wipe away all tears from their eyes. Give My blessing to those who reviled Me. Find the man who crushed the crown of thorns upon My head, and tell him that if he will follow Me I will give him a crown of life. Be sure to search out the man who thrust the spear. Tell him that there is a better way to the heart—the way of love and faith." This promise of Jesus means that our hearts can be purged, our motives can be cleansed, and our attitudes can be reckoned for when He comes to be with us and in us, He sets all things in order.

This promise of Christ is, finally, the guarantee of a sufficient duration of grace. "I am with you," He said, "unto the end of the age." As cloud? In? Is the world's plight becoming more desperate? Is time running out? Then this mighty declaration was given for just such an hour as this. Does the truth look too big? Is the foe pressing close? Christ is in this warfare with us, and He will be with us for the "duration."

Who shall separate us from the love of Christ? shall tribulation, or distress, or?
persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

H. V. Morton's book, Atlantic Meeting, contains a dramatic account of the return of Winston Churchill from the famous wartime ocean meeting with Franklin D. Roosevelt. On Friday, August 30, 1941, the battleship "Prince of Wales" was plowing through the north Atlantic seas on the return voyage to England. Churchill was on board. Because of the submarine menace, all other shipping was carefully avoided. But Churchill longed to see a convoy laden with goods for Britain. On the evening of that day a convoy of seventy-two ships was sighted escorted by eight little corvettes. At Churchill's request the great battleship made straight for the convoy. As it drew up behind, to the utter amazement of the men of the merchant marine, the "Prince of Wales" began to run through the center of the convoy. She was flying all her flags and her signals read, "Good voyage and safe in to W. V. Morton, on board, declares that the scene which followed was indescribable. When the "Prince of Wales" was recognized, pandemonium broke loose. There were tramps, tankers, liners, whalers, salty old tubs, and cargo boats of every description in the convoy. They were loaded with food, gasoline, munitions—the life line of beleaguered Britain.

What could not be stowed away was lashed to the decks. The men of the merchant marine crowded the rail of their ships, laughed, shouted, waved, threw their hats in the air, and pounded one another on the back. The skips threw waves with one hand and operated the sirens with the other. The noise was deafening. Out on the fo'c'sle of his flagship stood Churchill holding aloft his hat in the victory salute, the symbol of bulldog resistance. Although their voices were lost in the pandemonium, the sailors were screaming: "Good old Annie." Through the convoy swept the mighty ship, outrunning the slow-moving vessels. And then an amazing thing happened. Suddenly she circled and, coming up again behind the convoy, sailed through the midst again. Churchill had insisted that they do it all over again. When the last warwiving boat was out of sight, Churchill turned and said, "Most delectable sight!"

But the Captain of our Salvation never sails out of reach and vision. Not for an hour, not for a day, not for a month is He with us, sparing our peril, knowing our burdens; but, lo, He never leaves us and never forsakes us. His standard of holiness floats forever in the middle of our convoy; His victory, signal is ever our sign of triumph; He is with us always, even unto the end of the voyage.

Here again today as He proclaims His divine sovereignty, and revels in His power and grace. Listen carefully as He affirms our human responsibility, and pray that you may change your ways, or Take heart and rejoice as He declares the divine-human sufficiency and go on in His company.

It is Christ's answer to our age.

1. Why People Go to the Sects

Some pediatrichians are of the opinion that when a child takes to eating dirt something is lacking in his diet. Too often those who have joined the sects are simply shunned as eccentric neurotics. Frequently a more thorough study would discover someone vital lacking in their spiritual diet, and they are earnestly seeking food for starved souls.

A most striking example of this truth is found in the experience of Dr. Marcus Buch of Chicago. As a young pastor in the Evangelical church, he took his first charge in a small Kansas town. The social gospel was the ruling force of his ministry, and his first goal was to unite the two churches of the community. After almost four years he was no closer to the goal than in the beginning. Furthermore, his own church was struggling to hold its own. Then one day Fairchild was "invaded." An itinerant evangelistic party stopped their truck and trailer at a local store and announced a revival campaign beginning at once. Within a few hours everyone knew of Brother A. E. Saunders and his plans to "take the town for Jesus." Illustrated handbills featured a special attraction: "Singing songs of the OLD-TIME RELIGION—SISTER AVERY SAUNDERS and SISTER MARIE DONALDSON, SPIRIT-FILLED SINGERS AND MARITIME PERFORMERS.

Opposition arose, but it seemed more of an asset than a liability to the party. By the fifth night Brother Saunders' congregation had reached one hundred and fifty, the young Evangelical minister being among them.

Then to the amazement of Bach, one of his leading members started down the sidewalk, "People hunched forward with a sudden thrill, and 'Arnold Lembke' was whispered throughout the congregation...."

Bach was confused. No one thought of Fairchild as a revival town. Yet within a few days the "old-time religion" presented in a crude form by an unlearned stranger had filled the store, the store's neighbors, and the businesses of their followers with a zeal reminiscent of Joan of Arc.

This paper is an attempt first to determine what people are seeking in the various sects that they do not find in the "regular" churches; second, to discover the point of power in the sects.

THE ZEAL OF THE SECTS

Moody Johnson

INTRODUCTION

No longer can the respectable and powerful denominations ignore or look with disdain on the disinherit "tabernacle" and "store-front" churches. Since the turn of the century 12,000,000 Americans have left the religious affiliations, choosing rather to suffer scorn and reproach with the sects than to enjoy the commendation and respect of the favored for a season. These in turn have won 5,000,000 other adherents outside the churches, making a total of 17,000,000 converts who have identified themselves with the sects since 1900. And the end is not yet. They continue to stir up the hordes of the millions and thousands of their followers with a zeal reminiscent of Joan of Arc.

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Shortly thereafter a talented leader among the young people married a Catholic boy and was lost to the church. This blow was followed by the announcement from one of the powerful books, "Christian Science," that the banker's widow, that she had experienced a most remarkable healing through Christian Science and now had decided to drive to Lake View to visit the church and hear the services at the First Church of Christ Scientist.

Bach's eyes began to open. "Mrs. Duncan had found something better than I had offered from my pulpit. Arnold Lembke had a better product, Mr. Buch, the banker's widow, that she had experienced a most remarkable healing through Christian Science and now had decided to drive to Lake View to visit the church and hear the services at the First Church of Christ Scientist.

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With the gospel, alone Mrs. McPherson would no doubt have slain her thousands, but by wrapping it in a package of sensationalism she had slain her tens of thousands. This, of course, is not the total explanation of her unique career and the devotion of her followers which amounted almost to worship. However, it does seem to be a most important factor.

Another hunger that many hope to satisfy in the sects is to find a church without spot or wrinkle on earth. To this group the denominations are all, "lifeless," "dead, moons shining on," "shackled giants," and in the end are doomed to destruction.

The most outstanding example of this type of thinking is Jehovah’s Witnesses. They are convinced that theirs is the only organization on earth that is doing the will of God. Furthermore, they tell us, "Some day the unrighteous earth will be dissolved, the wicked destroyed, the meek shall inherit the earth, and we shall take over."

Somewhere William Lyon Phelps quotes a cynic as saying that if the meek ever get the earth they will have to inherit it. That is in one way some of us feel about the Witnesses.

Another group of people find in the sects satisfaction for the desire to "belong." Unable to gain recognition in a large group or church, they join a smaller group where they are needed and thus find that, after all, they do have a place in the world. This type is found more often among the very poor—those who are sensitive to a great social and economic gulf fixed between themselves and the comfortable middle classes.

Another very common reason for people going to the sects is the inspiration of a strong leader, E. Stanley Jones reminds us that:

There are two great streams of human longings which have run through human history, one longing for a new order, and a longing for a leader ... In our present world the "leadership principle" has come to the surface in Nazism and Communism. Why? The reasons access to be that men are made for loyalty to a leader—a leader who embodies a cause.

One sect more than others seems to owe its existence and enthusiasm to this "leadership principle," namely, The Kingdoms of Peter and Paul.

Lo, a greater than Melchizedek is here! An authority no less than Father God M. J. Divine himself declares: "I wasn’t born, I combatted on the corner of Forty-second Street and Lenox!"

So phenomenal are the "miraculous" works of Father Divine, so baffling is the mystery enveloping his life, that it is an apparent desire to help the underdog that a million or so enthusiastic followers accept without question this explanation of his appearance on earth. For example, George Barker, a Southern negro, son of ex-slave parents, is in song and testimony proclaimed "Descending Saviour," "King of Kings," "Spiritualstrippler," and "Father God Almighty."

The question in the mind of almost every interested observer is, Where does M. J. Divine get the millions he spends so lavishly? For instance, the purchase of a million-dollar hotel in Atlantic City, for a "Heaven," his almost nightly banquets when free food is served to his "angels" for three hours or more, the fifteen-cent chicken dinners provided for thousands outside the Kingdom, and the 25,000 persons reported to have been taken from relief rolls in New York.

For many who fall for anything and stand for nothing the answer is simple—"The Dean of the Universe," of course, is omnipotent! Father Divine answers the question through the group, and thus materializes it. He dips into the limitless reserve of his omnipotence. He draws his checks on Heaven’s treasury.

Dr. C. S. Braden, writing for the Christian Century, explains that anyone entering a "Heaven" as an "angel" surrenders all his possessions to the common treasury. Also other large contributions come from many followers who do not become "angels."

The last hunger which we shall consider that drives people to the sects deserves our most serious attention, namely, the feeling of helplessness and the assurance that comes with the assurance that one’s life is stronger hands than his own. Too often this hunger has been exploited by unscrupulous preachers motivated by the desire for wealth. The most ridiculous example is Psychiana, the mail order religion.

The founder was "Doctor" Frank B. Robinson of Moscow, Idaho. In 1928 when he became famous, he was a local druggist. But he and his wife had an idea. At all off-hours possible they were working, planning, and typing. We are told that Robinson patented his methods, until his fingers bled; then he taped them up and typed some more until finally the lessons were ready for the public. With the financial backing of friends he sent a sensational ad to several of the nation’s most widely read magazines. The headline was always "I talked with God—yes, I did, actually." Dr. Braden quotes the ad in part as follows:

And as a result of that little talk with God a strong power came into my life. After 42 years of horrible, dismal, sickening failure, everything took on a new light. The universe seemed to rise to God and can be done very easily once you learn the secret. And when you do, well, there will come into your life the same, unimaginable, electric effect that came to mine. The shackles of defeat and fear which bound me for years went glimmering—and now! Well, I am president of the News Review Publishing Co., which corporation publishes the largest circulating afternoon daily in northern Idaho. I own the largest office building in the city, I drive two beautiful cars, I own my own home which has a lovely pipe organ in it and my family is abundantly provided for after I am gone ... Thus one who is able to do for you what it did for me.

From the beginning the venture was a tremendous success. Within a short time Robinson became the wealthiest man in Moscow. Now students are gathered from two continents in America, and seventy foreign countries. Billy Sunday once wrote, "For God’s sake stop driving men and women out of the Kingdom God. Just as fast as I save them you are driving them away."

While considering this subject, the thought uppermost in my mind has been this: Most of these organizations are of central heart hunger and would be satisfied by the gospel which the Church of the Nazarene is carrying to the world. Businessmen need not go to Unity’s "Good Business" to learn the application of Christian principles in commercial affairs. Neither do they need Mrs. Eddy’s Key to the Scriptures for a healing faith, nor Robinson’s lessons on God-power for consistent victorious living. And a good old-fashioned Nazarene prayer and praise service could do far more for the soul than an O’Zack Christian meeting for "quiet time." The integrating power of sanctification can do more for personality adjustment than the "lessons" or schemes of any cult. With a passion for the lives of the Oxford Group members would be their "Four Absolutes"—absolute love, absolute purity, absolute honesty, and absolute usefulness—with the dynamic of the Holy Spirit to transform this ideal into a reality.

Surely the Church of the Nazarene has come to the Kingdom for such a time as this.

II. DISCIPLESHIP—THE POINT OF POWER

The most descriptive characterization of his approach to the Church I have found is given by someone in these words, "Once in church we prayed on our knees; later we stood; later we sat; and now may sit or stand to 'Amens.'"

"Next we will furnish couches to lounge on."

Paradoxical as it may seem, the denominations are making "the way" easy and having a struggle. The sects call for "blood, sweat, and tears." The Church is becoming a sect has a different emphasis; yet most of them share one thing in common, namely, a Spartan self-discipline. Historians agree that civilizations which have perished in the past have done so because in the height of their power they became soft and undisciplined. We are told that Rome fell when the youth of Rome quit saying, "A Roman wouldn’t do that."

The question confronting every sincere minister is, How can we achieve that necessary loyalty among the church to make the church do the same? Dr. Paul Rees gives a helpful answer in the story of a New York clergyman writing an article to which he had added a side note: "Do We Really Want God’s Control?"

Into his study came a friend of his, also a minister. Glancing over the shoulder of his host the visitor caught sight of that title, and remarked, "The answer to that question is, We. Then, rather shockingly, he faced his friend with this question: "Don’t you really enjoy your sins? And just as if the answer in his own life were YES. Yes because the friend things he was indulging in his program of living that he felt were far from God’s will. They were not vicious things but they were "in-sinus" sins ... failing to program his time so as to get the most out of it, too much love of comfort and ease ... yes, and downright selfishness. So for five minutes a moment was a moment and then began by saying that he felt the lure and pull of practicality all of these temptations and that only through conviction could he find the way of power.

Jehovah’s Witnesses have a message which they feel is tremendously important to the world. Armageddon is scheduled for 1972.

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The future of the world," says E. Stanley Jones, "is in the hands of the disciplined—those who can subordinate a present desire for a future end."

Conclusion

Satan's plan for wiping out the Church the first fifteen centuries was bitter persecution. But he found that "the blood of the martyrs was the seed of the Church." Still, his most effective method has been to give the Church a place of honor in the community and full of sleep. Our present state is the result. We must realize it is disciplinary or deal with it. If we can build into ourselves the steel of discipline to give God something to hold on to, He can pull us through martyrdom victoriously; i.e., the alert when the spirit of the age is weak.

References


DEFINITION MAKES A DIFFERENCE

Fred M. Weatherford

The motive that determines choice of terms and definition will indicate that you understand and wish to be understood, or that you have a cloudy vision and seek to profit others without bearing offense to any. Before one can go far in the theological field, it is necessary for him to state his position relative to sin. Without sin, there could be no need for redemption. Therefore, without the necessity of definition respecting sin, that we may intelligently consider the terms that describe its cure.

Those who hold a liberal interpretation of sin will be found to slide lightly over the plan of redemption. History illustrates this claim. The liberals hold that man is only a slight sinner; therefore, little is needed to help him recover.

In truth, man is a deep-synder with no power within to save himself from it. If he is to be saved, he must go beyond himself and find help in other sources. There is something in every man to which the good may appeal. That good is Jesus Christ. His bestowment is all the grace recovering man the favor of God through His forgiveness of sins. It is such a concept of sin and such a sinner that constitutes a correct basis for the call of man to repent of his sins. It also makes valid God's promise of pardon from all past sins, and justifies all in guilt and free from condemnation.

So likewise when we come to the subject of sanctification, it is fundamental that correct and accurate thinking on sin as the defilement of the nature of man be understood before we can deal with the superstructure of true holiness doctrine.

There is a danger of following irrational assumptions at this point, rather than common knowledge, for there are those who would describe man's fallen state as mere weakness and not reveal the true condition of his depraved carnal nature. This shallow interpretation of sin is represented by the Calvinistic term which maintains that man is so identified with sin that he inheres in his flesh and nature to the end that the two cannot be separated while man remains in the body. To this school, man's depravity is so total that he cannot fully recover from sin in this life. Such fabricated views of sin undermine the doctrinal foundation of true holiness.

No well-versed physician would be required to delve very deeply into the school of his profession to offer a prescription for a mild case of skin disease, and no consistent theologian whose conception of sin at its worst requires so little for correction would find it necessary to delve deeply into the resources of the divine economy to find a cure.

The Calvinistic interpretation of the fallen state of man is the foundation—more than positional sanctification, for the implication of holiness is made impossible to the believer in a state which it is impossible for their conception of sin has given rise to such fantastic theories as counter-positions and positions that no one can really know that sin is gone.

The doctrine of sin which we believe into the logic: The believer's saviorship—essentially an impurity in the stream from which the moral lives take its rise. There is, therefore, little room for the idea that sin is separable from the Christian now living in the body.

This mending of sin is there by inherent sentimental transmission. Nevertheless, it is separable or removable. This fact constitutes the burden of our argument both to the need and the necessity of holiness. There could be no reason for further pursuance of this doctrine of sin, and nature of sin is not separable from its possessor while living in this world.

- Let us be reminded that it is only the reason of the moral fail that is left.

In the promise, "The blood of Jesus Christ His Son cleanseth us from all sin." The doctrine of sin, for this life is a wholeness of the spiritual man and not a complete wholeness of the physical. There are infirmities of the spiritual man which will not be completely redeemed until the resurrection of the body. In this life, physical infirmities remain as an emblem of the humiliation; but sin is to be completely destroyed by the process of divine intervention in this life through faith in the atoning blood of Jesus Christ.

Sin is not in harmony with man's original essential and inherent relation to God. God is holy; therefore man was created a holy being. For this reason the devil, because of the fall foreign to his primitive holiness, Christ came to repose man in holiness. God was once holy but not holy if holiness was unobtainable in this life. For this reason native sin, or carnal, Corrupt, not eliminated, is invariable during the process of life in this world.

Since man lived without this depravity before assuming it incident to the curse, he can break free from the old life He has been freed by God's sanctifying, Creative power. Therefore, man can be born of God's holy character, wholly while living in this life. Because both innate and acquired sin can be completely eliminated from man while the

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The very fact that our congregation doesn't have the opportunity to ask questions at the close of our services makes the 'consideration' of others' conscience, as Paul said, to be 'beeswax half-way made, and is also given only under the sight of God.' Let us thank God for what the older theologians called 'Christian Evidences,' and let us use them to the consternation of Satan and error.

The Counselor's Corner
(Continued from page 7)

Operating room during the operation. Now we all know that this is not desirable to a good surgeon. It would be well for the pastor to have this matter explained, rather than to be the side of the patient while the anesthetic is being administered. But as soon as the patient goes under, then the pastor should leave the operating room and not be in the room or in the room at all, and the patient is to be left alone, for the moments of waiting are very difficult periods, and the pastor's ministrations can be very real. If at all possible, he can be near when the patient comes to consciousness, but it is not necessary unless death is near. During these times the patient must be good, old-fashioned common sense, with emphasis upon 'sense.' I have always been inclined to believe that patients may be properly prepared for surgery by both the physician and chaplain. Sometimes physicians are so close-mouthed that the patient is in a state of anxiety and worry because he does not know what is going to be done in the operation. Frankness is one of the attitudes which, in many cases, is a panacea. Also I think the patient should know something about the after-effects to be expected. Surprises which might be a shock should be taken. Here the pastor might help by discussing the patient's situation with the physician. In fact, everybody else may fail, collapse, or go to pieces, but the surgeon must hold his poise and balance. This is more easily written in this page than it is to put it into practice, but either prayer will prepare the preacher for his task, and a personal commitment to God will give him a guidance just when he needs it most.
Homiletical

Sermon Outlines from the Files of H. V. Miller, Gen. Supt. Deceased

Topic: The Reach of Prayer

Text: I give myself unto prayer (Ps. 100:4).

Introduction: Impossible to speak extravagantly relative to prayer. It has affected humanity more mightily than we are aware of. It is the experience of the universe, thus testifying to its genuineness and reality. It remains dormant even in the life of an unbeliever. (Illustration of one who did not believe in God, when brought suddenly in the presence of danger, prayed.) Prayer touches life at every point, and few live and die without praying. Would that we could see its value! How little do we value this infinite power God has deliberately placed in our hands! At least, the little we use it belies our profession of its value, in spite of its sweeping promises, in spite of its sweeping records. Prayer can never be overemphasized, nor can we pull too strongly on it. God can no more deny the real prayer of faith than He can deny himself. If you pray believingly, He can never reply, "You ask too much, etc." I desire today to what your appetite affects for prayer, and hence draw your attention to the reach of prayer.

I. Prayer Reaches Us

We always think of God as above us; we conceive of prayer the same way. Prayer is the soul answer to the age-long quest for God. It makes God reach and brings God close. Prayer is like the powerful telescope which, when pointed to the heavens, brings certain planets into the range of visibility. Illustration: A certain Western rancher asked his distiller to extend a pension for their community. "How big a man do you want?" Answer: "Well, elder, we're not going to beat that man on his knees, we'd like to have him reach heaven!"

II. Prayer Reaches In

The modernist claims that prayer is merely another man's thought, that for prayer does affect the soul that prays. The soul that prays and finds God also finds itself. For, when these are turned upon the sun, the heat and brilliancy from the heavens; turned upon God, reflects back into the soul of the one who prays. Prayer is the medium of release of God upon the human soul. But more than that, Prayer removes the sorrow; enriches, enlarges, rightens, and strengthens the soul of the world have been those who prayed most. Like fragrant blossom, kept beneath a glass, draw warmth unto themselves, so the soul living beneath prayer. It gives courage, be-nevolence, patience, fortitude. We kneel, we need! We rise, how full of power!

Why, therefore, should we do ourselves this wrong, or others—that we are not always strong? That we are ever overborne with care, that we see things in this world and in the unseen world, in the magnificent and in the diabolical, that we are Anxious and troubled, when with us is prayer, and joy and strength and courage are with Thee?

III. Prayer Reaches Out

There is no limit to prayer. It reaches out to the absolute limit of our need. There has never arisen a need which did not find its compass in prayer, whether it be for guidance, ministerial help, or intercession for others. Prayer brings special help for special needs. (Point for illustration.) Prayer reaches out to the limits of space as well as to the need. You could kneel here in America and this minute touch Dr. Ryan in Africa.

IV. Prayer Reaches Through

Thank God, there is power in prayer to remove the presence of a woman. Dr. A. W. Tozer said, "Faith puts God between us and circumstances."

Prayer reaches through darkness—Peter in prison.

Prayer reaches through obstacles—Daniel.

Prayer reaches through victory—The eﬀective fervent prayer, etc.

Conclusion: Satan can resist our tolls, but our power is the assurance of our conquest, divert us from our goal; but he is defeated when we pray. There is a realm already ours. God entirely encompassing the soul that prays, erecting a wall impregnable to the enemy.

Thus let us give ourselves unto prayer, as the Psalmist declared he would do. But we need the exhortation of the apostle: "Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

Topic: The Tragedy of a Wrong Life Emphasis

Note: So is he that layeth up treasure for himself, and is not rich toward God (Luke 12:21).

I. Looking at Life from an Eternal Perspective

With this thought in view, cannot conceive of a greater tragedy than a wrong life-emphasis? In view of the inevitability of an account we are facing a reckoning with God, surely makes any life out of any life that neglects these considerations, regardless of how it may appear to be. When we read the record of the rich farmer in the twelfth chapter of Luke we are faced with the perspective of eternal shadows. If we could look upon this same man from the worldly side, we would see him without special occasion. Indeed, so it is today; we see people living gaily, thoughtlessly, lightly; life appears so barren, without real perspective. The eternity seems distant and unalike. But the tragedy yet remains. We cannot avoid the tragedy of a wrong life emphasis.

II. The Glaring Failure of this Man Personifies the Failure of All Who Make the Same Emphasis.

a. Wrong emphasis on life

We hear him saying: my fruits, my barns, my goods, my soul. There is no necessity that this man denied God any more than you tonight simply ignore Him. He did not reckon with the fact that the fruits, the barns, the goods, the soul all God's, and that whatever we do is eventually accounted for to God.

There is no necessary Intimation that he lived with the confidence that he lived more than a man, a man who had a railroad crew. Many hurt and grieving beneath the wreckage. People rushing about, endeavoring to rescue those whom they could. This poor woman sat in the midst of it all with her torn suit case wide open, saying over and over, "Oh, my sixteen-dollars pair of shoes," etc.

b. Wrong emphasis on values

Topic: The Gift of the Holy Spirit

Scripture: Luke 11:13

Introduction: We have sometimes overlooked the vital spiritual emphasis in this passage because we did not read far enough. Same in 1 Cor. 2:9-10. So in this reference in Luke. Generally stopped with the prayer taught the disciples, but there is no logical break until verse 44. If this is so, then the passage also deals with the gift of the Holy Spirit.

I. The Recognition of a Need

V. 4. The unrecognized cry of the human heart is pitiful to listen to men who philosophize about his satisfaction. Refer to Paul's words, "Who shall deliver me from the body of this death?" (Rom. 7:24). And this is the cry of all man's heart. One is never really delivered from evil until sin is removed from the heart. Therefore this prayer is really never answered until one is filled with the Holy Spirit.

II. The Desperation of the Quest (vv. 5-8)

Why does Satan oppose this experience? Or they who hunger and thirst after righteousness. God is not going to give His precious power and gift until we return to the other side. (Illus. Simon thought he could purchase the gift with gold. Many want power, but you must get puriﬁed before the rest."

III. Deﬁniteness in Asking (vv. 9-10)

One really knows when he wants a speciﬁc thing. The application of this thought in relation to our values is necessary in obtaining the blessing.

IV. Certainty of the Answer (vv. 11-13)

The analogy of the early parables emphasized by contrast. "How much more will our Father in heaven respond? The Father's gift is contingent upon that which He has to give and His ability to dispense the same.

Conclusion—A personal application and appeal.

Text: These things have I spoken unto you, that in me ye might have peace, and that your joy might be full (John 15:11).

1. World is looking for thrills. Thrills come from experience. Hence it is a lack of temptation for thrills. Christ is the greatest thrill.

2. Christ tells us how to find the character of Christ.

Relation of the vine to the branches. Relationship of individual to Christ in Christian experience. Experience of keeping His commandments.

3. Results in Joy.

a) Contents of this joy

b) The joy of the Spirit (vv. 2-3)

c) Joy of Abiding (Trust) (vv. 4-5)

d) Joy of Fruitfulness (vv. 6, also v. 4)

4. Joy of Accomplishments (16:24; also v. 5)

5. Nature of this joy

a) Personal—My joy in you

b) Peculiar—Might be full

Permanently—However in this

Thou shalt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore (Ps. 16:11).

Topic: The Keys of the Kingdom

Scripture: Matthew 16:19

Introduction: The keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt lose on earth shall be lost in heaven (Matt. 16:19).

I. Strange are the interpretations of the various scriptures by the Roman Catholic
I'm Glad I Live in America

I'm glad I live in America where the Flag of Freedom wave;
Instead of a land where fear is rank and the world is at strife.
He never tells in a voice that's heard of the ravings of his heart;
But by the glow in the poor man's eye's
tells his hatred for the part.
Tolls of hope for release from the life he lives as dark as the life of a mole.
I'm glad I live in a land where Christ is recognized, as yet,
As the world's Redeemer, Lord, and King.
And this Christ I'm glad I've met.

The white stars shining in the dark blue field,
And the stripes of white and red;
The open church with its welcome door;
The flock, by a pastor led;
The church bells ringing their joyful tone,
Calling the world to pray;
All these are precious to me, dear friend,
My all on God's altar I lay.

Here we tell to others the love of Christ;
Of joy unspeakable and full of grace.

The blessing for those who live in America.
Then for others say a prayer.

Mrs. W. M. Franklin

1949 Evangelism

10 little children, standing in line
1 disliked the preacher; then there were 9
9 little children, standing in line
1 slept on Sunday morning; then there were 8
8 little children on the road to heaven
1 took the lower road; then there were 7
7 little children got into a fix
1 disliked the music; then there were 6
6 little children very much alive,
1 left her interest; then there were 5
5 little children turned back
1 left the fire; then there were 4
4 little children, cheerful as could be,
1 left his temper; then there were 3
3 little children, very much alive,
1 joined a sporting crowd; then there were 2
2 little children—our rhyme is nearly done.

Differed with each other; then there was 1
I lone child, who was as bright as true
Brought him with him to the church; then there were 2
2 earnest children, each went 1 more;
4 splendid Christians, but nothing rhymes with 10.

So we simply note that in 5 more rhymes there would be 1,042, which would be quite a churchful.

—Uncle Tom

Important Changes in World Happenings

Gen. Dwight Eisenhower said: "With a moral regeneration throughout the world, there is no hope for us, as we are going to disappear one day in the dust of an atomic explosion."

Dr. Charles Clayton Morrison, editor of Christian Century, said: "The world now faces unimaginable danger."

Dr. Raymond F. Busiek, president of the Rockefeller Foundation, said: "For many ears, the sound of the drum of war is heard.

Time is short."

Ex-Governor Earl of Pennsylvania said: "We have had our last chance.

Ex-Governor Earl of Pennsylvania said: "We have had our last chance.

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Saloonkeeper Says He Will

Ruin Everybody

Friends and Neighbors: Having just opened a commodious shop for the sale of liquor, I embrace the opportunity of informing you that I have commenced the business of making drunkards, paupers, and beggars for the sake of the community, and to be a comfort to all who are destitute of this great joy. I will undertake—on short notice for a small sum with great expectations—to prepare victims for the asylum, penitentiary, prison, and gallows.
I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases, and render those will suffer. Consider of what I am dealing. I will deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become children, wives widows, children orphans, and all mankind. The purpose of the nation is to grow up in ignorance and prove a burden and nuisance to the nation. It is the duty of every Christian not to forget their offspring and cruelty to take the place of love. I will sometimes even corrupt the ministry, make the church, and cause eternal peace, and eternal death; and if any should be so importunate as to have a readiness to bring such accumulated misery upon the people, my honest reply is "money." The only thing that will prevent preaching the truth is money. Christians give it their cheerful compliance.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin souls of those who choose to honor me with their custom. I pledge myself to do all I have promised. Those who wish any of the evils above specified brought upon themselves or their dear friends are requested to meet me at my bar, where I will give the health and ruin them the certain means of doing so.

—The National Voice.

Stubbornness we depurate,
But firmness we condone.
The former is our neighbor's trait,
The latter is our own.

—Christian Observer

A new god has come to you, people. His fiery eyes do not flash thru clouds of incense or from altar candles. This new god is not some status worn smooth by the kisses of the faithful. He is not for away, nor is he hidden from us. The new god is born from earth and blood. He strides ahead, and under the thunder of his steps the globe trembles from East to West. He is the red god. The red skull of his, and his red shadow falls on the walls of the White House. Rosanna, "new god."—Nezpekaa (Hungarian Communist Daily).

What Makes a Church Great?

It's not the walls of the church without.
That makes the building small or great.
But the Christlike shining round about,
And the faith that overcometh doubt,
And the love that strongest hate.

—Longfellow

"Still, a minister, wherever he is, is a minister, and should recollect that he is on duty. A policeman or a soldier may be all duty, but a minister never is. Even in our recreations we should still pursue the great object of our lives, for we are called to be diligent in season and out of season. There is no position in which we may be placed but the love of God may come with the question. 'What doest thou here, Elijah?' and we ought to be able to answer at once, 'I have been feeding two wolves, and I am trying to do it.' The bow, of course, must be at times unstrung or else it will lose its power and cast its side against the strings. A minister should be like a certain chamber which I saw at Beaulieu, the New Forest Abbey. It was, primarily and in itself, a ruin and a wilderness. It is a large lumper-room, and is never swept; yet no spider ever defies it with the emblems of neglect. It is covered with chestnut, and for some reason, I know not what, spiders will not come near that room by the thousands. The same thing was mentioned to me in the corridors of Winchester School. I was told, 'No spiders ever come here.' Our minds should be equally close to idle hands.—Lectures to My Students, 1, pp. 181-2 by Charles Haddon Spurgeon.

Our friends may either encourage or discourage us with their words. Or they may encourage us in the service of God. I encourage you to be encouraged Joshua by directing his life in the pathway of action. He said to Joshua: "Now therefore arise, go to the land which I have sworn to give to them, and all this people, unto the land which I do give to them; even to the children of Israel." God's work requires God's time; and no time for discouragement if they follow God's direction for active service. Stidston strikes in the New Kingdom of God. God has many times and places. God has some definite task for all of His people. For Joshua it was to go over the Jordan. It was somewhere else for all of us to pass over.—Pentecostal Herald.

The Preacher's Use of English (Continued from page 9)

by some recent invited informed reporter if you know how to present it in proper form according to the best news practice. Get a book on news writing or study the way it is done in newspapers. Cultivate a flexible, effective style. You may find a friendly editor who will print your copy as you hand it in and we will come more.

I suppose we must stop somewhere. But you have only begun. As long as you live and minister to souls, you will write; for you must sow beside all waters. Be patient. Be sincere.

"Not as though I had already attained, either were already perfect—"


The Preacher's Magazine.
POEMS by Kathryn Blackburn Peck

DON'T QUIT
You did your level best, you say? Yet you were criticized. And now you're thinking, "What's the use?"
Ah, well, I'm not surprised. But try again! The task is great; 'Twill take a ton of grit. But you can do it—never fear— If you refuse to quit!

You'll stumble often, I suppose. But you'll even fall. But if you quickly rise again It will not count at all: You'll maybe shed some salty tears, But tears won't hurt a bit If you will gather up your pluck— And still refuse to quit!

Part of the Lord's work rests on you, And it is His command That you shall use as best you can That talent in your hand. Although to you it seems so small, Be faithful—do your bit. Trust God, and work with all your might. And never, never quit!

SO MAY I GROW
I marvel daily at the miracle: This beauty in the midst of ugliness: A tall, blue huckleberry growing quite alone Within this alley way, hedged in by stone, And all around, weeds, filth, and soddenness;
Planted by some chance wind in vagrant mood, Filling a mission planned— I do not know, But something stirs my heart to earnest prayer When I pass by and see it growing there, Serene, amid surroundings vile and low.
Oh, let me, too, within an ugly world, Lift up my face toward the clean, blue sky; Growing above the muck, and filth of sin— Taller than weeds of earth, that hedge me in—
Cheering with gentle touch the passers-by.

SOMETIMES A SONG REMAINS
Sometimes when tears fall fast, and joy has flown; And every dream we kept seems cold and dead, Some little song we long ago had known Sings in the heart, and we are comforted.

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GRANDMA SAYS
When the folks next to you act like those in the zoo, A grumbling, growling, and spitting, It's a pretty good plan To be as lean as you can. And do somethin' useful—like knittin'.
When a gossiping Susan, with poison-barbed tongue, Comes into the room where you're sittin' And starts to define Some neighbor's good name, Count stitches out loud—and keep knittin'.
When there's been a slight misunderstanding at church, And others hint broadly of quittin', Why, the very best thing You can do is sing. And stay at your post—and keep knittin'.
When Satan moves in with his cohorts of sin, Say, 'You'll never find me submittin'. You irk me, I find, So, get thee behind, And please don't disturb me—I'm 'knittin'.

In the middle of problems—the big ones and small— It's always most proper and fittin' To trust and to pray Till the Lord shows the way— And go right ahead with your knittin'!

AUGUST SUNRISE
The sun breaks through the city's smoke, and glows. Fire-red and molten-hot on high stone wall.
That tower above the streets in crowded row, To honor humanity that never knows An hour of peace beyond its steel-bound wall.
So—eary is born another day, And men return to office, mill, and mart, While children throng the teeming parks to play.
And women sigh, or brush a tear away. And wonder why the tugging at the heart.
Yet, somewhere dawn breaks through a rose-tinted sky. Where breezes call a thousand birds awake To sing their morning hymns, while dew-drops lie Like pearls upon the meadow blossoms shy That crowd the borders of a woodland lake.
And silver birches, branches intertwined, Stand whispering their early morning prayer.

The magic place again I may not find, But in a sunrise hour long behind I knew the spot—and it is waiting there.
Moments of Quiet Strength

Churches once built by the prayer and sacrifices of Christian parents are rotting out of the hands of their children. Entire generations of American churches are rotting out of the hands of their children. Sunday after Sunday millions of American churches hear no warning against sin and no promise of God's blood-bought grace. Week after week we see the studied denial of the divine inspiration of the Bible, our Lord and Saviour's own authority. In his own statement of his resurrection on the third day, His return to judge the quick and the dead, we ask, as unbelievable waxes bold, 'Have the churches of Christ not been destroyed?' Why is the voice of protest subdued, the indictment of disloyalty and treachery so gentle and muted?

—Dr. Walter Pomeroy.

Nothing on earth can smile but man. Gems may flash reflected light, but what is a diamond flashed compared to an eye-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—three of them. It is a light in the window of the face, by which the heart is signified it is at home and waiting. A fact that will be true in a hundred years, a fact that cannot blossom, and drys up on the stalk. Laughter is day, and sobriety is night, and a small light in between them both.—Henry Ward Beecher.

Think naught a trifle, though it small appear; small springs the mountain, moments make the year, and trifles make life.—Edward Young.

The price of greatness is responsibility. If the people of the United States had remained in a mediocre station, struggling with the wilderness, absorbed in their own affairs and with no ambition beyond the protection of their families, they would have remained forgotten and undisturbed beyond their protecting oceans. But one cannot cease to be in many ways the leading community in the civilized world without being involved in its problems, without being convulsed by its agitations and inspired by its causes. If this has been proved in the past, as it has been, it will become indispensable in the future. The people of the United States cannot escape world responsibility.—Harry Craven.

(Base text follows as regards religion and missions.)

That great mystery of TIME, were there no other; the immate, silent, never-resting thing called TIME, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which are, and then hear no word to speak of it—THOMAS CARLYLE.

It is usually not so much the greatness of our trouble, but the littleness of our spirit which makes us complain.—JEREMY TAYLOR.

Of all things in this world below, what, thinkest thou, will be the most useful in the world above? It is, I reply—it is three hours of sacrifice, thy moments of loss. There is only one influence that will speak to all ages, and that is giving up something in the cause of right.—George Matheson.

We cannot be reminded too often of the importance of religion in the home. There is no way for parents to escape the responsibility implied in the words of Dr. Harry C. Munro: "All parents are teachers, all homes are schools." If religion is absent from the home, it is religion that is being taught. If Christ is not honored, the child is learning a pagan way of life. The Christian homes of today are the seed forever very literally a miracle; a thing to strike us dumb—for we have no word to speak of it.—THOMAS CARLYLE.

from the pinnacle the tempter has set upon.
But the Nazarene took the verse from the Psalms and balanced it with a portion of Deuteronomy: 'Thou shalt not tempt the Lord thy God.'

Beatiudes for Preachers

Ward B. Chandler

1. Blessed is the preacher who has learned in the school of life. He learns in the pulpit, and on the street.

2. Blessed is the preacher who has learned that the grace is not always greener "on the other side (district)."

3. Blessed is the preacher who has learned to preach encouraging messages to his people who live in a troubled world.

4. Blessed is the preacher who has learned there are some churches where his ministry would not fit.

5. Blessed is the preacher who really loves his people with a pure heart, fervently.

6. Blessed is the preacher who has a church board, department heads, and laymen who respect leadership.

7. Blessed is the preacher who can adjust himself to age and God, and preach a sermon while others are getting warmed up.

8. Blessed is the preacher who has sense enough to allow his people to participate in the service, by singing, testifying, and giving.

9. Blessed is the preacher who knows how and when much discipline to administer.

10. Blessed is the preacher who can keep his congregation in the middle of the road, so they will have freedom and liberty without rancor.

11. Blessed is the preacher who learns early in life to co-operate with district and general program.

12. Blessed is the preacher who discovers that he will probably have only three or four pastors who really fall in and is properly muted to his church.

13. Blessed is the preacher who strives to be a soul winner, and expects God to co-operate with him in his work.

14. Blessed is the preacher who can be a friend to other young ministers, and to youth in general.

15. Blessed is the preacher who can by God's help choose an appropriate text for his Sabbath day messages.

16. Blessed is the preacher who can preach a sermon without rambling.

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17. Blessed is the preacher who carries a time-piece, and glances at it occasionally while preaching.

18. Blessed is the preacher who has daily communion with the God of the universe.

19. Blessed is the preacher who possesses undaunted and pure heart.

20. Blessed is the preacher who comes down to old age strong in faith and up-right in honor.

HEARD BY THE WAYSIDE

When a man sings his own praises, he invariably raises his tune too high.—Pierce County Herald, Ellsworth, Wis.

This story has filtered back from Eastern Europe:
"How many people are against the regime," asked the inquiries visitor.
"Six," came the reply.
"What, only six?"
"Yes, you, I, he, she, we, and they."—Pittsburgh Daily Telegraph, London.

The mother of a four-year-old girl, who had recently taught the child some prayers, was looking for her for the other day and asked, "Would you like this white bread or rye bread?" The girl pondered for a moment, and said: "I don't want rye bread."
—Iowa Journal.

Billy came from school in high dudgeon.
"Teacher called me a scurvy elephant, he grumbled to his mother, "and I wasn't doing anything but whispering."

That afternoon his mother called on the teacher to inquire why her son's conduct should elicit so strong a reprimand. The teacher looked perplexed and then she said, "Oh, yes, I remember," she replied; "Billie was breaking rules and I told him he was a disturbing element."—Quot.

The partner with whom King Gustav of Sweden was playing tennis kept saying to him: "Keep on your left, Your Majesty!"
At last the king, losing patience, replied: "Tell me, if I was your cabinet minister."

Curieux, Geneva, Switzerland.

The teen-ager, told by his teacher that if he cheated he would have difficulty with himself, returned his report with the signed comment that he could cheat and live with himself much better than he could fail and live with his mother.—N.E.A. Journal.
HOW MAY WE REACH THE UNCHURCHED?

J. Lester Seel

WE WOULD NOT BE MEASURING UP
to the implication of our heritage if
we did not quickly agree that our strongest
calling as Christians is to be the channel
of the drawing card to the world. If all
believers, would be the task. Or, if he
stands to do his job; and this attitude
will almost invariably make him, and not
a good spot for reaching the outside. While
there is destructive fire as well as construc
tive, it is still true that those are attracted by
the fire of the Holy Ghost. The Holy Ghost
will take the place of a spiritually impassioned
pastor and people.

Yet we are living in a day of highly specialized
advertising. It is needless to tell you that it pays to advertise. It costs
the tobacco companies $25,000 for one page, in
colors, for one issue of a national magazine.
One of the great picture-weekly magazines
gets $40,000 for a double-page ad, one issue,
in colors. Large companies would not spend
this kind of money unless they are con
vinced that it is financially profitable.

Many churches use almost no newspaper advertising except that which is
given free of charge. It is a fact that many
each year in their entire branch of work.
It stands to reason that the crowds come
to hear Jesus, and here His disciples, simply
because they ministered to the natural men
as well as to the spiritual. That is to say
they healed people of their sicknesses, they cast
crutches and brooms, and miracles were
performed in their physical behalf.

I have found several points of advantage
in dealing with newspaper men. Most of
them are willing to go along with the minis
ter in the matter of free space, provided
he is generous enough to buy a little more
and then. Going in with a smile and a
friendly attitude appears the way with
most editors. Words of appreciation spoken
often, and once in a while an unexpected
written note, or a greeting card, or even a
smile, would be a source of refreshment, will go
a long way toward making the editor feel
generous toward the minister.

Occasionally a pastor has gone into the
ditor's office with a revival notice in his
hand, which counts tremendously important
and he would be glad to have it printed.
He did not know the importance, it is to
important to that local church. But to
request front-page display when the editor
senses that the revival is a major event, and
it is important to hear him tell the pastor
that he would be glad to have it printed.
Pastors have been known to make known
to the editor that he has the privilege of
beating the drum of the importance of the
mission. If the church has not been asked
why, it didn't say anything like I had it
written," he cries.

I have found it wise to suggest to the
editor immediately, when I take the copy
in, that he use it wherever in his paper he
can do so to his best advantage, as well
as ours, and to feel free to edit it however he
pleases. After all, advertising is his field;
and this attitude will almost invariably make him, and a good spot may
result. This will fail, it does not have to be rearranged.

Now, concerning the copy itself there
are several things to note: First of all, try
to present view of the people who read the paper. In advertising
revivals, I have tried to analyze the other
person's reaction to what I am about to say.
Suppose I heade the notice with the words,
"OLD-TIME REVIVAL." Would that
catch his eye, and make him want to come,
or has he seen it so many times on revival
and in newspaper notices that it would probably escape his consciousness?
It is better to discount what we personally
are interested in saying, and cast about
for a point of general interest, in attempting
to catch the eye of the reading public.

The first line should catch the attention,
and compel enough interest to force the
reading of the rest of the copy. Jesus used
the same technique in the naming of the
Samaritan woman. His first words were,
"Woman, give Me to drink." The very ideal
A Jew asking a favor of a Samaritan Jew
would not be expected of the people, leading
her conversation, starting with attention,
then curiosity, then interest, then desire,
then experience, then service. But He was
careful about that opening statement.

Then, advertising should be accurate,
which is another word for truthful. It would
seem that no word need be spoken here.
Yet, one should be careful of extravagant
phrases. It is a large revival or a great revival
by which the singer was said to be
to the most popular revival singers.
America. Many people are not
guilded enough to accept such expressions, especi
ally after hearing the program, and the work
suffers. We were recently asked to visit
another church to hear the man who had
insisted to me to be the first to hear the
phrase we mentioned above, "Old-Fashioned
Revival," should be used carefully, unless
one is quite sure he and his people are
willing to change the program to pass.
When one considers that most of
the younger generation have never
seen an absolutely old-fashioned revival,
his understated that the expression should
be used with extreme care if truthful
advertising is to prevail.

One other thing the business world has
learned. Deliver the goods you advertise.
For all the hot air, we promise a blessed
outlook. The Church of the Nazarene has not con
sidered this wise to deal in speculative
and sensational preaching, for it is very difficult
to deliver this kind of an experience.
A lecturer has been speaking in
our city recently on such subjects as,”
Christian Ethics; Is He Alive Today?”
"What is the Mark of the Beast? Will You
Will Need to Buy Bread?” “Where Will
the Battle of Armageddon Be Fought and
When? Intelligent people look for
accurate and reliable information. Here is a little ad
vertising rule:

Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

Now, the regular order for our Sunday
night service is strictly evangelical.
So far as I know, that is our custom every
where in the Church of the Nazarene.
The service is simple: congregational singing,
praying for special things, offering prayers,
an urgent evangelistic message, and an altar call. That type of service
has made us what we are, the world over,
and our churches become smaller with the idea
of substitution. If such were done often,
and too generally, our evangelistic force
would wane, and our churches would be
turned into a dead and lifeless, with only a form
of godliness remaining. However, there are
exceptions to all rules, and there are times
when the pastor may wish to have a special
service. One day, He may tell me that the idea
must be done. But I have found that these unusual services, such as
a candlelight service, heavily advertised—
spending as much as thirty or forty dollars
on this one item alone, for a one night
gathering—bring in many who are not in
the habit of attending our church; and
some have been caught on the hook, and
have returned, to find God, finally, and be
come a part of the church.

One could have Bible night, for example,
in which the whole service would be built
around the Bible. Songs and readings from Holy
Old Testament, such as “Wonderful
Words of Life,” “My Mother’s Bible,” perhaps
used as a special number, would be
employed exclusively. Every person at
holding was asked to carry a Bible.

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Persons owning unique copies, such as one in Brattle in the community, etc., should be requested to bring them for display after the service. Bible Societies will gladly help to work out such a program, and we know that rare and unique copies would be loaned for the service if absolute protection can be guaranteed.

There could be Denominational Night, in which we would build the service around our beloved Church of the Nazarene. Our young people would be deeply impressed with the narrated story, interspersed with the actual names, of the first church, and the early church sang, of those early days of sacrifice and glory.

During the War, we published heavily that we were about to conduct a candlelight service in honor of our boys who were struggling to give us victory. All lights were extinguished in the auditorium, except for those on the organ, and one large circular table was used. Many of the candles were used, and a congregation that had filled the room filled out softly, feeling that in some way God would be near by and comfort them. The main lights were never used that night, the entire congregation leaving merely by the light of the candles. Many a friend was made for the church that evening.

For Christmas service at our church, we used a "singing" program, in which the choir sang the entire story of the birth of Jesus, interspersed once in a while with a short prayer. The characters of the shepherds, the wise men, the congregation and Joseph and Mary—were dressed in authentic costume, rented for the night from a large costume shop specialized in that sort of thing. The angels were dressed exactly as they did to this day in Palestine, even carrying real cloaks in their hands, and the color of their capes and hair was colored by a hairdresser. A piece of chalk hung near by, and those who came to church wrote on the slate the names of those who are sick. This encouraged friendly visitations on the part of the pastor and people. A man is more easily accessible when he is sick. Hospital work is invaluable in making friends for the church.

2) There is a church in New Jersey who has a variation of the above method. Incoming people write the names of sick folk on a pad attached to the bulletin board in the hall. The sick-committee makes a list, giving a carbon copy to the pastor, and calls at the residences where the sick persons are sick.

3) Still another variation is to have the names reported to a committee. During the morning service, each name is called and a request made for volunteers to call.

4) One pastor has asked the physicians to give him a list of their patients each week. He then sends them a cheerful message, whether they are members of his congregation or not.

5) A Chicago pastor trained his people to invite strange young people home to dinner with them on Sunday. Even if they did not accept the invitation, a lasting impression of friendship was made.

6) One pastor sends a letter of congratulations to every high school student who is graduating, at commencement time. A few weeks before the big event, he invites them to his home for a social hour.

A Midwestern church has a social once a year for all the newboys in the town. These boys many times furnish the key to entire homes of other boys.

8) Asking the fire chief or the chief of police to appear in full uniform to speak before the Sunday-school group gives novelty, and draws in boys who are not in the habit of attending school at all. Needless to say, any of these services would amount to little unless they were heavily advertised.

9) A "Wedding Bell" service is annually conducted in one church, with all couples married by the pastor being the guests of honor. Each couple is presented with a photograph of the pastor.

4) A Pastor’s Night may also be observed, with the parents of all babies born during the pastor’s ministry in the church, being the guests of honor.

Doctor Smith also gives these suggestions for raising money for nurses who come to the hospital near by to take up training. This might appeal to those of us who have hospitals near our churches.

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11) In another case, a committee visits the jail but attempts no religious service. They visit, exhibit a kindly spirit, and leave penny Gospels.

12) A group of young people in another town assumed the task of keeping the jail well stocked with good reading matter.

13) The pastor of the great Wesley Church in Minneapolis, where some of the conventional church-planting Societies have failed, uses the "100 Club" to great advantage. The first 100 members received by the pastor into church membership during his term of office was the thing people looked for at church, board. The next 100 were given a reception by the first 100, etc. Why not modify the plan to our stride, and work it out in multiples of 10 or 25?

14) A Michigan church practices what they call "Appreciation Week," as he leaves the church, is given two envelopes. He is to write two letters: one to a friend in the church, a letter of appreciation, and the other to the pastor to report to any newcopers. It is seldom a family moves into that town that the pastor does not know it within a few hours.

To make a town church-conscious, the pastor had large posters made, with the words, "We will, go to church Sunday." Every contact in the church displayed one of these posters in his front room window.

If any couple in the community celebrates their wedding anniversary, invite them as honor guests, and give them a conspicuous place on the program.

18) In advertising a Mother’s Day service, use a photograph of the "oldest mother in the church in wide publicity. It will catch others and people, who will be attracted to the service.

19) Another feature which may be used in attracting outsiders to a Mother’s Day service is to present some daughter in her mother’s wedding dress as part of the service.

20) In preaching on the “Measure of a man,” one preacher gave away yestocks, furnished by a local advertiser.

21) Another pastor gave a nice pocket mirror to everyone who came to church the night he preached on the text, “Like unto a man beholding his natural face in a glass . . . goeth his way, and straightway forgetteth what manner of man he was.”

22) Our Nazarene headquarters can furnish us with a picture of the highways leading into our towns and cities. These have been mentioned in several issues of The Nazarene’s Magazine.

23) Many pastes now recognize the importance of churchgoing as a health measure, apart from the spiritual benefits. Get them to give you this advice personally, and tell it freely in your advertising and publicity.

24) A prominent judge has declared that less than two-tenths of 1 per cent of the jails identified as "the guiltiest" are churchgoing attendants. Get your local judge to give you some such statement, and use his name freely—of course, with his consent—In your advertising along this line.
25) One pastor had a supply of government post cards on hand one Sunday morning. He passed these out to his entire congregation, and asked them to write this message, addressed to a friend not in church that morning: "I am at the Church of the Nazarene this morning, and find the service helpful and inspiring. I believe you would like it next Sunday." The church secretary gathered the cards, made a list of the names, mailed the cards, and followed up by personal calls, letters, etc., for the three following Sundays.

26) One Ohio pastor printed several thousand handbills, inviting folks to church, and hung them all over the city, dropping the bills. The cost was a triffe over $5.00 for the plane service. However, some towns have ordinances concerning handbill distribution, and this should always be checked before printing.

27) Instruct your boys, when delivering handbills, to turn the blank side up, as they lay them in doorways. Curiosity will require the finder to turn them over, and probably read. Curiosity does more than kill the cat.

PERSONAL EVANGELISM
In attracting new people to our churches, we should not forget the great value of personal evangelism. This is not in any way to take the place of mass evangelism; as practiced in our church, but rather to supplement it. No doubt, many who came to Jesus in the multitude were converted and became His followers. But is it not remarkable that the ones with whose names we are familiar almost invariably were won through personal evangelism? Consider the conversions of Zacchaeus, Andrew, Peter, Philip, Nathanael, the woman at the well, and probably Nicodemus. The age-old process began as one called Jesus. It is still the unsung method in winning souls to the Master.

28) More and more today, there is emphasis being placed on organized systems of personal evangelism, a Workable Plan of Evangelism, published by the Abingdon-Cokesbury Press, and written by Dr. Dawson C. Bryan, there are splendid helps for the type of work some of which I shall mention here. I am quoting these helps by special permission of the above press.

1) List only competent people for visitation work—not necessarily in speaking ability, but in religious experience and tact.

2) Use fourteen visitors; seven teams of two each. One hundred visits can be made in four nights.

3) Contact your visitors personally, preferably in their homes. A phone call is less than one-half effective.

4) Use men, preferably. Business experience makes them accustomed to directness.

5) Use middle-aged and young people. They are not so quickly discouraged. Married couples are best.

6) Draft your workers. Don't ask them to serve. Tell them you have selected them for the most important work of their lives.

7) Get their agreement three or four weeks in advance. Busy people plan their time.

Among these suggestions are two which must not be violated or disaster follows. Here they are:

1) Don't insist on volunteers. Draft them.

2) Get your workers yourself, personally. Don't delegate this task to someone else.

A one-week campaign is advisable. The workers meet at the church, at 8:15. The pastor gives them a pep-talk, calls for reports, gives an impassioned exhortation, prays, and then lets them go. The pastor must himself train these workers, after careful study, of himself, and actual contacts in the field. Obviously, training is necessary for efficient work. For Jesus said to Peter and Andrew, "Come ye after me, and I will make you to become fishers of men." These visitors or workers must also observe these rules:

1) Be an almost perfect example of Christian living. Perhaps we should not even modify this statement with the word "almost."

2) Do not argue. One might win the argument, but lose the man.

3) Attend every period of instruction at the church, for you will need this inspiration and practical assistance. The pastor should suggest various excuses for the workers will encounter, and how to cope with them.

This book, A Workable Plan of Evangelism, and all others mentioned in this article, can be obtained from the Nazarene Publishing House.

We are all aware that our church is now engaged in a great Mid-Century Crusade for Souls. Much emphasis is being attached to our General Church has informed us as to the chaotic conditions which exist in our country today: one-third of all marriages end in divorce; one-half of the people in alcohol; three-fifths of all divorces granted in 1946 were caused by liquor; one-third of all crimes committed were by youth under twenty-one years of age; one-half of the population of the United States is unchurched; one-half of all church members do not attend church; one-fourth of the population at best is connected with the c h u r c h; and three-fourths of the youth of America between the ages of five and seventeen are not in Sunday school.

During this quadrennium, the Church of the Nazarene is in a tremendous drive called the Mid-Century Crusade for Souls. In a general way, it is fourfold. First, there is literature distribution, by lay visitation from door to door, leaving a gospel-message. This type of lay visitation is open to any member of the church who is able to walk a few blocks in fair weather. Even children as young as nine or ten years of age can engage in this effort. Second, there is Community Enrollment, to discover who is outside the church—an effort to find needy people and to build up a contact list for the church. Third, there is a Friendship Visitaton, in which contacts are made into friends by members who take it upon themselves to "warm up" to these new persons. And, fourth, there is a Personal Soul Winning, in which people are sought for God right in their homes. This, together with our regular form of youth and mass revivalism, climaxes the work of personal evangelism.

Further notes taken from the bulletin Mid-Century Crusade for Souls 1948-52, might include these five-point reasons for the "why" of personal visitation evangelism:

1) Visitation Evangelism is New Testament evangelism.

2) Visitation Evangelism does not eliminate the use of revivals.

3) Visitation Evangelism reaches people where they are.

4) Visitation Evangelism sets laymen to work.

5) Visitation Evangelism can be used in any size church.

AN AWAKENED PRAYER MEETING
Someone has said that the prayer meeting is the powerhouse of the church. Do we know this to be true? If it is true, then it isn't just possible that we are not making as much of our opportunity as we should? In the church where I was brought to God, in 1929, the prayer meetings were so spiritual that I have seen every sent occupied and literally, people standing around the walls. A planned, Spirit-anointed prayer meeting will still attract people to the house of God.

There is a Baptist Church in Latonia, Kentucky, of which Dr. John E. Hues is the pastor, who has a trum form of attendance on the night of the prayer meeting service. It sometimes numbers 1,000, and has reached nearly 1,500 more than once. The pastor has really worked at the job in building and maintaining it. It is not just a " happen so." Here are several points which have contributed to the success of this pastor.

1) He calls his prayer meeting the Hour of Power, which is the title of his subject of his recent book, giving the plans in detail which have contributed to the vast attendance his prayer meeting enjoys. Suffice it to say, in this paper, that Dr. Hues tries to make this service actually an Hour of Power for his church.

2) The attendance is counted each week, and then much publicized. A goal is made public for the week following.

3) Mimeographed copies of the Bible lessons to be studied are handed out by the ushers as the people enter the auditorium on Wednesday night. By the way, Dr. Hues does his own teaching on the basis that the faith of the people is stimulated by his vision, which would not result if one of the Sunday-school rooms were used, or a less capable pastor. Even his audience when his attendance was still relatively small! There is certainly a tip for us there! Where, oh, where, is our faith?

4) The lesson subjects are also publicized on the church bulletin board, and much emphasis is given them in the weekly bulletin. They are usually attention-attracting.

5) Testimonies are published in the bulletin from those who are growing in their reports as to what the prayer meetings have meant to them. Naturally, this is very stimulating to others.

6) Sometimes Dr. Hues has a baptismal service or the Lord's Supper on this night, for uniqueness.

7) A theme song is sung at the beginning of each prayer meeting. I shall quote briefly from his book, to show you the magnetic personality of Dr. Hues, concerning the theme song: "If it is true that the HOUR OF POWER ALONE became the song of the HOUR OF POWER. This song has a lift in it. And what a message! We just could not have the HOUR OF POWER without singing the theme song. All this may sound like gross exaggeration—a musical hyperbole—but it is a fact. Never have I seen a people more in love with a song than our people are.
Ministerial Integrity

Nelson G. Mink

WHATLEY said, "Honesty is the best policy." But to the Christian man, honesty is more than a policy; with him it is a principle. We want to practice honesty just as we do tithe—not because it pays, but because it is right. Speaking of honesty with books, perhaps there is no writer who has said this better than C. L. M. H. who said, "Never go in debt for food, clothes, or anything else. It is no sin to die in a ditch; through hunger or cold, but it is a sin to die in a debt when there is not the fullest prospect of being able to pay.

The question of honesty on the part of a minister would not ordinarily deal with money matters or business transactions; although these would be included; but the question would have to do with the more delicate temptations to be unethical—coming short of the principles of human morality and duty.

EXAGGERATION—The first temptation of this usage mostly mention is that of exaggeration. I believe all of us like to succeed. We like for our fellow ministers to know that we are getting ahead. But this very thing opens the floodgate to many temptations to cause people to have the impression that we are getting more done than we actually are. It is interesting how people’s estimates of a crowd varies. I have known in congregations where someone suggested, "We must have 200 people present." But the actual count there would be only 100. We’ve heard of two drunk men who wanted to get drunk. When their conduct became known, one of them suggested that he take a walk before his companion to see if he could walk straight. When he did this his friend replied, "You walk all right, but who is that guy with you?" We remember the Lord said unto Gideon, "The people are yet too many." We are all quite familiar with the boy who said, "There’s a thousand dogs in the yard." His mother thought it was too many dogs and suggested that he revise his number.

He did so saying there were fifty. Asked if he had counted them to make sure, he admitted he hadn’t but knew there were at least ten. He finally told the real truth by saying that there was dog and another one. Estimates can vary widely from facts. We do well to be as certain as we can about statements we make; and then, if we must make estimates, let them be conservative.

SINGING—Next to speaking regarding the teaching of singing, I am interested in the principle of using music as an integral part of church life. How can we do this without stepping over the line? I believe there is no reason why we cannot reach the unconverted! We have ample churches, for the most part, with adequate equipment; we have a co-operative and anxious-to-reach-out constituency; we have a gospel, the only gospel, which is still the power of God unto salvation; we have a God-called, Spirit-filled ministry, with hearts aflame to reach the lost. Yet, every time we move to back us, our beloved Church of the Nazarene, with its godly leaders, who want us and expect us to be aggressive and wide-awake; we have an omniscient God who said, "Go ye into all the world, and preach the gospel to every creature," and, "Lo, I am with you alway, even unto the end of the world." We must take a position with Paul, to be made "all things to all men, that I might by all means save some."

We want to give the people an opportunity to grow in faith, to advance in the Christian walk.

The problem of home life and church life is the same. In the home we often face the temptation to use our home to further personal ambition, or to make ourselves appear better than we really are.

Plagiarism—We now unrelentingly invite the field of plagiarism. We do well to refresh our memory as to the meaning of this term. M. H. P. says, "A plagiarism is a republicat re-invention of the old idea, or at least a slight overhauling of another and passes them off as his own production; or literary theft." It is said if you take the writings of one and use them as your own, you are a thief. Some folks say, if you are doing research work. We have heard of a minister in a new charge who, at the beginning of his sermon, would raise both hands high above his head and, holding them over to the right of his body, he would twiddle his fingers; at the close of his discourse he would hold the hands in a similar manner, but to his left. These strange antics prompted the congregation to send a committee to wait on the good brother, to see if he might at least understand the meaning of the strange signals, they could not have the action. His reply was as follows: "Gentlemen, this is a very busy parish, and does not admit a lot of pulpits prepared. Therefore, I always memorize the sermons of others, and these are my quotation marks."

The question now presents itself, Shall we use the sermon of another? If so, what explanation should we give when speaking or writing? Shall we use the outline of another? If we do, should any explanation be offered? The answers to these questions are probably beyond the scope of this paper. We need to be able to say the last word on the subject. In the first place, if one reads widely after another author, he takes on naturally the color of that personality. He will do this consciously or unconsciously. Maybe we should copy the man’s ideas but not his ideas, his style but not his style. It certainly seems good that we should prime our thoughts at the wills of others’ thinking. If this is not true, then why read at all? Why not be done with books altogether? But while we do receive much help from the writings of others, we still shall shape our own convictions and sound out our own judgments furthering them in the light of experience.

With regard to using the outline of another, it does not seem that we need to make any

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explanation to our listeners. For if we are using a tool of some kind, we feel no obligation to say that this tool was made by a certain company, and we paid a certain price for the tool, books, or whatever it is that are published for the very purpose of furnishing sermon outlines, such as Dorr's Minister's Manual and Ramsey's Annual and the like. These books are put forth with the very purpose that the material shall be used. However, it seems that an outline if used would not need credit given nearly so much as a direct quotation. Dr. Blackwood in his book entitled Preaching from the Bible discourses the idea of using outline lines of another and suggests that the wide awake minister will, by diligent application to the study of the Bible, together with the study of the styles of others, be able to make his own outlines, and pretty much be able to stand on his own feet. Dr. H. C. Morrisson's illustration about the cream seems to be as near as we can arrive at the final answer. He says when you milk a dozen cows and pour the milk all in one vat, then you wait for the cream to rise to the top and use it. This he suggests is the best way to use the material of another. F. B. Meyer makes a similar suggestion when he says the material is of another, an interesting proposition we should take it into our own system, give it ample time for digestion, run it through our own mold, and in a sense it will be our own.

Impression of Poverty—A minister chimpanzees the calling of the Christian ministry, and is later found out, when he dishonestly assumes a poverty-stricken attitude. To be "greedy of filthy lucre" and manifest in spirit is to stand condemned at the judgment. It is impossible to play upon the good nature of people, and thus receive much more material aid than otherwise; but God has promised to supply all our need, if we will do His will. It is very easy here to be misleading, and allow people to have the impression that we are in great need, when it may not be true; but one thing is certain, all of them agree to the point of saying, if I hated, that I was one time in a helpless condition, that I did not have a cent in the world, did not know where to turn, and my body condition was such that I was unable to tie my own shoes. But this, of course, was when I was a little baby. A man can do this, but place it in such a setting as to mislead sincere people. I heard of one man who could not find a place to rent because of his five children. He finally did this: he left them off at the cemetery to play while he sought a house. When the question came up, if he had children, he boasted his head and slowly said, "Yes, I have five, but they are all in the cemetery." The tender hearted lady rented the house to him, and the man then said, "I did the best I could, but by the impression he left, no Mr. Moody said that "the Bible people read today is about six feet high; and walks around two legs, and in most cases we need a revised version too." If at the judgment we are to give account of the idle words we speak, we will also surely be weighed by the impressions we cause others to have of us.

Hypocrisy—In ministering publicly, a man will have many temptations to act in a hypocritical manner. When under the pressure of a service, a man will often make statements that sound altogether different if spoken at another time. I remember saying myself once, when preaching against the dance, if "you want to dance, dance at the nights in a corner of your own with only the drum in the air and lone of dancing is all right." I was emphasizing the wrong of dancing with another man's wife, of course. But when I get home, my wife is glad to have me; and when I play a music and said, "Come on; let's dance." I looked at her puzzled, but she laughingly said, "You said tonight it was all right. Do you mean it?"

Again, in giving an illustration, if a man is not conscientious, he might allow himself to be identified with a situation not his own. He can tell something someone else did, and allow it to seem that he did it himself. Sometimes it is more in what we do not say than in what we do say. We need to punctuate our speaking as well as our writing so that the accents will fall in the right places. A good conscience will help the imagination to keep on the beam and stay in proper channels.

If a man says he believes someone is getting his last call tonight, he should say it in the light of his own experience and his own knowledge. He should tell his own story, and not try to make it appear as the one he will make it again. Is there not a temptation to say, "I have the strangest feeling about this service" when it may not be any more than a normal feeling? But if we have the advantage of the people, they are here to hear us, and most of them accept what we say as a message from God. I heard our colleague, as Mr. Torr, go on and on, only the man who lives above the snow line can dare lay his hand upon the leprosy of sin.

We shall now bring this paper to a close by quoting the saintly Richard Baxter when he said: "If you would prepare for a comfortable death and a great and glorious reward, gird up the loins of your minds, quilt yourselves like men that you may end your days with these triumphant words: 'I fought, I suffered, but in the end I have gained the crown of righteousness.'"

Misplaced Emphasis
IT IS RECOMMENDED THAT PASTORS READ THIS ARTICLE

Hadley A. Hall

I HAVE SEEN the kingdom of God, and lost souls, suffer recently by what I would call misplaced emphasis. It happened in my experience two weeks ago, on the last Sunday morning of a revival.

For the first time in the revival there was a good representation of the membership present—some who had not attended the meeting before, and many who were there only the previous Sunday morning. There were also a goodly number of visitors present. In one church over three hundred were present; in the other, two hundred fifty.

The Lord had placed a message in my mind and a burden on my heart for the people. Night after night I had preached to the church and two or three souls who needed to be born again saved or sanctified. But here were backsliders, unsanctified souls, lukewarm Christians, indifferent church members, unsaved and needy souls. My heart was full of compassion and my soul was stirred. I felt the Spirit of God on me. I felt the responsibility. I prayed and longed to get the message over to the people. It was an opportunity to help the church and reach needy hearts.

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Relationship of the Pastor To the Church Music Program

LESTER L. DUNN

THE PASTOR must recognize the importance of the church music program because of the generally uplifting power of music. "Music hath charm, the savage bruit to soothe" is not just poetic fancy. Music is power. Scientists are using it; the medical profession is using it—industrialists are using it—and Satan is using it. But this same dynamic power of music can be used to good advantage in the cause of Christ, and, when so used, carries not only its own natural force but the endured power of the Holy Spirit as well. A pastor must not fail to recognize such a force.

Music further demonstrates its forcefulness by influencing church attendance. The best method of obtaining church attendance is undoubtedly visitation, but the ordering of the service and the assembly of the people has much to do with subsequent attendance. One authority has said that three human factors decide the success of the service—the pastor, the people, and the music. But all too few pastors realize the power of inspired Spirit-anointed music to hold the interest of the newcomer, and to cause him to return.

As an avenue of worship music opens to millions the paths which lead to God. Martin Luther, outstanding pastor of recent centuries, said, "I am strongly persuaded that after theology, there is no art that can be placed on the level with music; for besides theology, music is the only art capable of affording peace and joy to the heart. Music is, fundamentally, an expression of human emotions. Any emotion that is in the human heart can find expression in music. Christians cannot repress a triumph of song and adoration.

As music is the expression of human emotions, so also is it capable of stirring or generating emotions. Outside the Word of God, there exists no more potent force for creating a longing for God and to be more like Him.

The pastor must be the leader of the church music program by virtue of his position. A personal recognition of the importance of church music, though basic, is not enough. The pastor must be the leader of the church music program. Since the pastor is the recognized head of the entire church, his is a logical position. It is true that the lack of innate musical ability or technical training, or the multiplicity of responsibilities which rest upon him, may prevent his congregational singing or directing choir rehearsals. But he must exhibit a favorable and enthusiastic attitude toward the program to insure adequate financial support in the budget and a place of first importance in the over-all program of the church.

Certainly he should be the head of any music committee or board established for the purpose of directing or providing the music program. Beyond this, his leadership may take the form of selecting and perhaps, developing a specialist to assume direct leadership of the established departments. Frequent trips pastor becomes the leader of congregational singing because there is no other available. Four out of every five pastors serve churches in towns where leaders were likely to be scarce. The pastor finds no one on whom he can depend for regular attention to important work.

In the town of all places, the pastor must recognize himself as one chosen of God to lead the devotions of his people. Often he must be his own chorister, select his own hymns, build the congregational singing, and give direction to the efforts of a volunteer choir. In spite of this, he must not surrender his ideals for the church music program's sake, of a lack of such ideals in his congregation, for "if the blind lead the blind," the church remains in the ditch. In the most important phase of the church music program, congregational singing. In his example the pastor must be a leader. If the pastor fails to appear until after the song service; if, when there, he leeks through his notebook, not even adding delay, finishing touches to his sermon; if he engages in conversation with the evangelist or a visiting minister—indeed, if he does anything to gratify his heart in the singing, he is openly admitting to his people that, in his opinion, worshiping God through congregational singing is of minor importance. He is likely very soon to find his congregation taking a similar attitude. There is grave danger, however, that in the congregation such an attitude will carry through into other phases of the worship service, requiring its elimination and, eventually, its maintenance.

The pastor must prepare himself, by training, for his responsibilities to the church music program. To any local church the pastor finds that his job is composed of several vital elements. By natural endowment he will be able to perform one with greater ease than others; therefore he must study hardest on the work that comes hardest. The average pastor is not a gifted musician; hence, the need for training in the field of music will be greater than in other fields.

The very least that should be done by any pastor is to secure training in music appreciation. When ministers realize the positive power which music can exert, they will not begrudge the time for studying and planning its use which are necessary to its successful accomplishment. Another minimum requirement is a thorough study of hymns, their words, tunes, and authors. Just as the sales departments of our great manufacturing enterprises must make an intensive study of the psychology of salesmanship in all its phases, so the ministry of the church, in its schools of preparation and in its several organizations should equip itself as salesmen of vital religion by a like study of the psychology of the hymn and its use.

The pastor also needs training in leading the song service. Any person of religious devotion and moderate music ability can be trained at least to lead the singing of the congregation and a volunteer choir. With more specialized training he will be capable of directing a well-organized choir. It is desirable, of course, that some member of the congregation assume the responsibilities of directing, but a pastor utterly untrained in direction is inadequate to train such an individual for the task if he is available.

The pastor should become acquainted with the Nazarene Hymnal and especially give attention to the song numbers according to the message of the songs. For the Sunday morning service, hymnals should be selected from the section entitled "Worship and Praise" or "Come, Thou Almighty King," "Holy, Holy, Holy," and "All Hail the Power of Jesus Name." It would be suggested songs. It is imperative that the audience sing the singing "All Hail the Power of Jesus Name."
It is true that "there is no substitute for the quality of inspired enthusiasm in a pastor." But it is none the less true that "zeal will never take place of thorough training and wide experience.

Dream Lady of the Parsonage

And the Lord God said, It is not good that the man should be alone; I will make him a helpmate for him (Gen. 2:18).

When God made Adam's helpmate sweet, His searching eye looked down the years And saw within the parsonage The pastor's helpmate, who would greet Them mutual beatings from morn to night-- And somehow find a way to laugh (When easier far 'twould be to cry)-- And duty's ever growing pile.

Then God endowed the pastor's Eve With virtues she would sorely need, He gave her woman's lovely charm, The graciousness, with which to weave A life of beauty at the home, When many folk would come to seek The secret of a happy heart That shows peace in God alone.

God chose for her a gift most rare: The skill with which she must combine The multicolor threads that shape The pattern of her life-- ease.

For pastoral duties she was called to be, For member, neighbor, young and old-- In honored place or humble link Her in-flight services to blend.

Dear lady of the parishage, Unwearing work you so gracefully do; The scant applause that faintly comes To praise thy role--thine only wage. Yet God has honored you with grace A Little Paradise to build-- Thou art His choice this task to do, And only then canst fill the place!

EMMA M. SOMMERFELD

Courtesy of Church Management

If any pastor has in his files copies of the following issues which he will not use and will give to the Editor, they are happy to receive the same in order to complete files.

May-June Issue of 1945
Jan.-Feb. Issue of 1943
March-April Issue of 1943
July-August Issue of 1943

Thank you,

L. A. Reed--Editor
The Preacher's Magazine

July-August, 1943

Some Prayer Victories of Early Methodists

William Browell

One hundred years ago or more Rev. Senoro Coleman was presiding elder in northern New York. He was also one of the organizers of the National Holiness Association. He built a small village and traveled his large district on horseback, with his saddles. In the village was a general store. The merchant also owned and operated a liquor store and sold the liquor in his store with his other merchandise. Elder Coleman denounced the liquor business as evil and only evil, until men would come out of his church and shake their fists in his face. He had no anti-liquor laws to appeal to, so he took his case to the court of Heaven. Two men sitting in front of the store noticed him, leading his horse, two hundred yards below his barn to water. As he passed them on his return, one of them asked him why he led his horse so far to water, when he had a good spring so near his barn. He answered, "Do you see that still? I lead my horse down to water so that every time I pass that still, I can remember to ask God to curse it." He got judgment from Heaven's court. From the time he began to enter his home before the sale of liquor, the still began to lose money on it. He closed it out, and gave the land to Methodists. They built a church on it, and preached holiness in it. "This is the victory that overcometh the world, even our faith!"

Elder Coleman also gave great emphasis to the need of prayer, prayer, and more prayer. He organized praying bands in every church wherever possible. A leader was appointed for each band, and they came together at the call of the pastor in any emergency which called for united intercessory prayer.

In one church community a man was working several miles from home in the timber. He was struck by a limb from a falling tree and seriously injured. A messenger came to notify the family and friends and to get a doctor. When they returned, it was reported that his skull was fractured and gave little hope of his recovery, but remained with the injured man. The prayer band was called together and encouraged with a burden of prayer. They prayed round and round, but no relief. They prayed until liquids were given, and still no relief. The only one who lived, despite encouragement was the prayer pull. They prayed on until 2:00 a.m. and suddenly the man ran from fright and fear. They could only praise the Lord, and rejoice. During all these hours the doctor was sitting by the injured man, just waiting for him to die, when suddenly at two o'clock he opened his eyes and returned to consciousness. He returned home, recovered, and was later saved. Could we not learn a lesson from these precious saints of bygone days in organized effort for intercessory prayer?

These praying hand experiences developed character for leadership in future years. A band of prayer and praying band, went to his first circuit. His first service was in a schoolhouse at one of his preaching points. It was a rainy night and few came out. Several youths were in the small crowd and a spirit of levity was on the boys, which threatened the success of the service. One dear friend, David, atop a ladder, said, "You are leaving me, yonder, out of the world of the Spirit and said, "Let us go to prayer until God comes." They prayed several times around, and suddenly the boys fell. The boys organized praying bands in every church wherever possible. A leader was appointed for each band, and they came together at the call of the pastor in any emergency which called for united intercessory prayer.

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ship as an intercessor. She was sought, and won by a bachelor preacher with the appeal that, if she would marry him, he believed she would make a good preacher; so they joined hearts and hands for God and souls. They went on a circuit from a spring conference and labored over fall fields until winter, without any marked success. They were getting desperate to see revival victories. At this juncture, at one of their regular services, they told the people something of their perplexity, and asked if there was any one in that part of the country who knew how to pray. They were directed to a man who had, long before, sat with an adjoining circuit. The next day they drove to his home. He was a farmer and very busy. They remained for the night and attended a prayer meeting in a near-by schoolhouse, where the preacher’s wife stirred the people with her prayer.

After they returned to the home of their host, they said to him, “We have been laboring in prayer for those months for revivals on our circuit, but so far they have not come. We have been pleading together Matthew 18:18. We now feel led to get a third person in the covenant of prayer. We want you to join us in a covenant to go together; on our knees, to pray for a general revival on our circuit and that God will get an answer from heaven.” The farmer was rather perplexed at such a proposition, but he was afraid not to help them, as they seemed so sure the Lord had sent them to him, for this special help. They went up on their knees with the definite purpose of praying through to victory. It was a hard-fought battle. They prayed round and round. Finally the preacher’s wife got hold of the promises with a spirit of desperation that would not take no for an answer. She felt wearied, but she kept on. She was not satisfied until victory came. She went back to the prayers and remained there until she was satisfied with all the people.”

A young farmer, who was full of the Spirit, spoke right out and said, “We must not let the devil beat us that way.” He went down on his knees and prayed for the angry man until he was all broken up. He went home without being saved, but could not sleep. A two o’clock faithful wife and kind of companions he had left behind, and was keeping up the same old life. His common practice was to go to town on Saturday afternoon, take a sack of wheat if they needed flour, get his grits for flour, buy his supplies for the week, then get with his pans and drink and gamble until late Saturday night or early Sunday morning, and then come home.

From the time his son had made request for prayer for him, and he and his mother had been faithfully praying for him, and some of the class meeting group had united in deep earnest prayer for him. He started for town on the next Saturday afternoon as usual, but had not gone far when a strange feeling came over him. He afterward said he was afraid he was going to die and would have turned back home, but was afraid it would alarm his wife. He went to the mill, got his flour, did his trading, and started for home. His pails hauled him, but he paid no attention to them, but went home as fast as he could. He drove into the barn lot, unhitched his team, and started to lead them into the barn. As he entered he heard a voice in the hayloft. He listened, and it was his son praying for him, from up above. He turned around, tied his horses to the wagon, went into the house, and said to his wife, “Hire, do you want me to take you to the class meeting tomorrow?” She answered, “Oh, yes! I do!” The next day he and his wife and son were the first to arrive at the service. When the others came, his team was standing at the rack; and he was walking back and forth from his wagon to the house. He spoke up at once and said, “Get in here quick and pray, my soul. I am sinning down to hell.” They lost no time, and he was soon saved.

Other requests for prayer were then made, and a prayer meeting revival started which lasted for weeks. Twenty-eight requests were made, and every one of them was saved except the last man, and he ran off to Canada. While the revival was in full swing, one man asked for prayer for his nation was present in the meeting. The man for whom request was made became very angry and said, “When I want anyone to pray for me, I will let you know.” It seemed to bring confusion into the service. A young farmer, who was full of the Spirit, spoke right out and said, “We must not let the devil beat us that way.” He went down on his knees and prayed for the angry man until he was all broken up. He went home without being saved, but could not sleep. A two o'clock faithful wife and kind of companions he had left behind, and was keeping up the same old life. His common practice was to go to town on Saturday afternoon, take a sack of wheat if they needed flour, get his grits for flour, buy his supplies for the week, then get with his pans and drink and gamble until late Saturday night or early Sunday morning, and then come home.

One outstanding feature of this revival was the fact that each of the converts was saved in the direct order in which their names were presented. “If you unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance” (Luke 15:7).

* * *

What a privilege each intercessor has of laying up treasures in heaven! What a responsibility. Oh! What a woe on those who are at ease in Zion—too indifferent to labor in prayer for the lost!

The same praying leader later entered the ministry of the Methodist church, as Rev. Randall James Kenyon of the Iowa Conference, during the growth of the state of Iowa. As a pastor he gave special emphasis to the importance of prayer. He taught that laboring in prayer both in public and private, with few exceptions he was his own evangelist. He did not set a date for closing his revival campaigns, but expected to continue until victory came. He seldom if ever opened a revival campaign without a covenant with at least one man or one woman to join with him on the promise in Matthew 18:18. “Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven.”

In his last years he often testified that he never failed to see a sweeping victory if his prayer partner did not fail. During eleven years of pastoral evangelism in the Iowa conference, he saw an average of one hundred saved and taken into the church each year. He was a man of God and one who led into the experience of holiness. He went to his reward after forty years ago, and what a record.

The Supreme Purpose of Life

Brigadier Henry Newby

WHAT is the supreme purpose of life? To what end and for what purpose was my little vessel fashioned upon life’s ocean? What shall I do to fulfill my highest mission in the world? These are weighty soul questions that have to do with issues which overtop time.

Without doubt, one of the finest interpretations of life ever given was the inspired declaration of the Apostle Paul, “For to me to live is Christ.” The man who held up life’s most valuable possession. He had tested the saving and sustaining benefits and advantages of being a follower of Christ. For himself this had been the key to his life’s strength and purpose.

What does this purpose not only accounts for Paul’s marvelous contribution to mankind, but it explains the happiness, helpfulness of his own life; for in such a way, that the shifting power of nothing but lofty ideals will constrain us to walk the highway to heaven.

What is your master-purpose? Is it Christ? Is it some unworthy goal? Or are you driftling about, without any particular purpose in life?

Such a life, without a purpose, is like a ship without a rudder in danger of being wrecked upon a treacherous shoal at any time.

If, however, you live for Christ, you will know the secret of the abundant life. You will hunger for Christ, and be satisfied with him; nor soul-thirst, with alcohol. Only spiritual blessings can satisfy the soul’s deep longings.

—The War Cry.

July-August, 1949
The Master and the Family

Peter Wiseman

The Master had a special regard for the family. It has been said that the Master's entire theology may be described as a transfiguration of the family. "God is a Father," man is child, and the child is from the Father. To the child there is conveyed the precious message of paternal love." His concern for the family may be traced throughout His earthly ministry. He raised a daughter from the dead, thus gladdened a home (Luke 8:55, 56). He rebuked the unclean spirit that possessed a child, healed him, and delivered him to his father (Luke 8:56). Having compassion on a weeping widow, He dried her tears, raised her son from the dead, thus gladdened the heart of a sorrowing mother (Luke 7:12-15). Among His acts during the last hours on the Cross was to make provision for His mother (John 19:27; 20:10). He grew up in an ideal Jewish home, and knew the affections of a true home life (Matt. 13:55; John 7:48-52; 1:45).

The Lord Jesus showed a tenderness and kindness to women. He "raised woman to her rightful place as man's equal, not by declaring God to be man's true character, and by making our relation to God one of affection as well as of love." In His dealing with two questionable characters, He showed the greatest compassion and consideration (John 4:4-30). His conversations with and attitudes towards women are revealing (Luke 10:39-42). His questions answered (John 4), His sympathy (Luke 23:29), His commandment (Matt. 5:28). Look up others. He evidently regarded women as under the same code of morals as men.

The Lord Jesus honored marriage and thus contributed mightily toward the highest type family life. "For this cause shall a man leave his father and mother, and cleave to his wife, and they two shall be one flesh." Divorce had origin in hardness of heart. It was not in the beginning (Matt. 19:3-9). Marriage is a vital union, a union of soul, body, sympathy, interests, and purpose. St. Paul compares it to Christ and the Church (Eph. 5:25-33).

The Master had been a child; hence He knew childhood from experience. No founder of any religion concerned himself with childhood like the Christ. He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God" (Mark 10:14). Man must become childlike to become members of His kingdom (Matt. 18:3). It would be interesting to look up all the incidents in the four Gospel records of the Master's words and acts concerning children and youth. In his comment on how Jesus lifted childhood, Dr. James Stalker said, "If the pitter of little feet on the stairs and the sound of little voices in the house are music to us, and, if the presence of little fingers and little faces and little eyes can make us thrilled with gratitude and prayer, we owe this sunshine of life to Jesus Christ." Thus the Master and the family!

The boy Jesus is a glorious example for the youth of today. Every revelation of His boyhood days is ideal. The community of Nazareth had no contribution to make to Him (John 1:4), but He was greater than the custom of His people. He was an indifferent Youth in a rough community, for He went down to Nazareth and was subject to His parents. At the age of twelve He amazed the Nazarenes with His knowledge and ability. Again, we see the Master and the family!

In Nazareth we see an obedient boy of a devout family gathering the vision of life, turning to good account everything for the present and future good of mankind, achieving on every line despite opposition and disappointment. Is it any wonder that He accomplished so gloriously in His wonderful ministry and death on Calvary for the world?

WHAT IS TRUE RELIGION?

True religion is: first of all, and before all, and above all, and beneath all, and around all, the abundant and glorious overflowing and transforming life of God in our souls. All other religion is vanity and mockery.

True religion will make our tempers more tractable, our actions, more spiritual, our dispositions, more attractive, because of the sweetness of the almighty inflaming and indwelling Holy Spirit; and thus will be evidenced by the devotion of our hearts and the character of our conduct. "Ye must be born again!"—H. P.

The War Cry

The Preacher's Magazine

ILLUSTRATIONS

Supplied by Buford Batten

Vision

The story is told of a lad of bread that fell from a baker's basket. When it hit the pavement a crumb broke off and lay beside it. Another crumb, made a noise for the crumb, and when the contest was over, two of the birds flew away without a bite while the other carried off a meager lot. The lad was untouched in the frenzy. Only the crumb had seemed a worth-while prize to the birds. Just a little wider range of vision, and a little less greed, and each bird could have been more than satisfied.

One Touch of God

At one time a group was attempting to raise an obelisk in Egypt to its base. They were under the supervision of a very exact and careful engineer. They had raised the great mass of granite to within a few feet of the level of the base, and the workers were unable to raise it further. They could not get it up to the level of the pedestal by their usual method. There was a force in nature—unknown to them, but which a sailor standing by did know. He told them, "Leve the rope!" They did so, and the rope began to grow and strain and shorten up, and the great mass rose and rose until it came to the level of the base and could not be pushed up or establish it firmly on its pedestal. It was a little secret, but it was an effective one. The men had pulled at the cordage and secured themselves to the obelisk, which was in mid-air, and there it hung till the effort came to wet the rope. The instant we let the Holy Ghost wet the rope and saturate into the soul, the Lord Jesus Christ brings into it all His infinite forces of love and power. One touch of God will do all that struggling and strugging could not do.—A. B. Stimson.
A Bad Neighbor

Someone tells the story of a farmer who came into a new community to look over a large tract of land owned by his brother-in-law. As he looked it over, one living on an adjoining farm came over and said, "Sir, if you buy this land, I have a deal for you. Your adjoining neighbor will make you his miscreant for you." The prospector replied that, if he bought the farm, he would move on it, and, if his neighbor bothered him, he would kill him. This man, wishing to make peace between neighbors, went and told the bad neighbor which this had said. His reply, with a snarl, was, "We'll see who gets killed first!"

The farm was bought. The man moved on it, and things soon began to come to pass. The new neighbor's cows got out and damaged the bad neighbor's oats. The bad neighbor took his gun and killed one of them and sent word for the new neighbor to come and get it. He brought the cow home, dressed it, and sent the bad neighbor a big round steak. Soon the new neighbor's hogs got out and damaged the bad neighbor's corn. He turned his dogs on them and clipped one of them so badly that it had to be killed. The new neighbor dressed it and sent a fine lot of sausage over to his new neighbor. When the new neighbor's children came over at the bad neighbor's house, he would abuse them and hit them. When the bad neighbor's children came over at the new neighbor's house, he came out, patted them on the head, spoke kindly to them, and gave them red apples to eat.

This went on for some time. One day in the spring, as the bad neighbor hauled his fertilizer home from town, he was passing the new neighbor's field. The new neighbor ran up and rode a wheel, crushed under the heavy load. There he was, most embarrassed, unable to get away from under the load which must be most glorious to him. Soon he saw his new neighbor approaching. He said, "Friend, I have a wheel here that I don't know what to do with, and you must have it." He got his old man out and let him help him put it on. Just before the bad neighbor turned into his wagon he said, "When you come back from town, tell me to send you a present." He said, "I don't want anything except that you will try to do me good by him."—W. A. Burch.

The Fatal Sleep

D. L. Moody told the story of a ship that had gone down on a sailing voyage and had been gone about three years. The father of one of the passengers died. He sent a letter, in which he declared, "We must have another young man willing to give his life for our holy religion." After only a slight pause, another stepped forward and said, "Master, I am ready to give my life." Again they withdrew into the tiny hut and outside the people looked through the door of the hut and saw a heavy knife hanging on a line between flesh and bones, and simultaneously saw a stream of blood flow from beneath the side of the hut.

The Master then emerged, holding in his hand a long knife dripping with blood. He looked at them and cried, "We must have another man willing to give his life for our holy religion." The next day the ship reached the shore and all was quiet. The passengers and crew were rescued and the story spread far and wide. Children have no foundation for faith in God.

Serve Where You Are

...police service. Give me some other work.

Still no answer came and no other work was offered for him. We have been praying that I may be taken away and continue to think that He has put me there to work. Now is the time to pray that He will help me serve as armor for other men.

This was the beginning of a life of marvellous usefulness. His influence over the men was so great that it was transformed to be the head of detectives. He was instrumental in the salvation of many criminals.

The place where the God put you is the place where you can do the best service for Him...—W. A. Burch.

A Gripping Illustration

The foreign mission fields demand sacrifice. The foreign missions demand the very best of his land and founded a new sect, proclaming himself to be a mighty prophet from God. And so for a time he worked very hard for several thousand gathered for the occasion. There in the open air on a hillside the "Master" had erected a little hut with the porch thereof serving as the platform from which he spoke.

He stood before the hut in the presence of his throng of followers and said something like this: "My beloved people, our faith is dying out; our holy religion is wearing off. Today I am saying, Is there a man here who would be willing to give his life in sacrifice for our holy religion, that it might live?" After a moment, a man came forward and bowed before his master and said, "Master, I will give my life." Whereupon he flung open the door of the little hut behind him and they two stepped inside and closed the door. Outside could be heard the sound of a heavy knife hanging on a line between flesh and bones, and simultaneously saw a stream of blood flow from beneath the side of the hut.

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"Once more the Master appeared, now his purpose was to make the same offer to another man, and this time the man declared, "Two lives are not enough! There must be three! If three young men are willing to sacrifice their lives, there will be an end to our suffering." This time a little longer pause, then another young man presented himself to the front. "Master," he said, "I don't understand all this. I don't know why we must die, but I am never too am to give my life." Once again they disappeared into the hut and outside the multitude heard again the same horrible sound and the sight of blood dripping from flesh and bones and saw more blood flow.

The Master reappeared. This time he seemed to be triumphant, satisfied. Staying the eyes of the tiflaed flicked from head to foot, but with a triumphant countenance, he cried, "Now our religion will remain forever!" The people later reported that they had interest in this new teaching. No more new converts were added and the old ones became indifferent.

In his desperation the "Master," as the leader of the sects was called, determined that on a certain day, in a certain place they were to have a great convocation at which every one was to come to see it. Several thousand gathered for the occasion. There in the open air on a hillside the "Master" had erected a little hut with the porch thereof serving as the platform from which he spoke.

That story made a tremendous impression upon me. Remember, dear people, it is a true story, something that actually happened. People in heathen lands are frequently willing to risk their lives for their religion, that religion will never die!

Then he turned and opened the door of the little hut behind him and they two stepped inside and closed the door. Outside could be heard the sound of a heavy knife hanging on a line between flesh and bones, and simultaneously saw a stream of blood flow from beneath the side of the hut.

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Exceeding Abundantly

A lady in London once called upon Dr. Brownlow, and complained to him that she had no spiritual feelings. The good doctor turned to Ephesians 3:20: "Now unto him that is able to do exceeding abundantly above all that we ask or think," and told her to go home and pray over that one verse until God made it fully real to her, and then return to the house and tell him about it. She went every day for many days to pray that prayer, not expecting much from it at first. But one day she came back to see the good minister. With eyes full of joy in his face and trembling with happiness, she told him that her heart could describe, no prayer could express, no thought could compass the unutterable fullness of joy which the Holy Spirit had poured into her heart. God had revealed even this unto her.—A. B. S.

Dream of William Booth

While William Booth was a pastor of a conventional church in London he experimented with the whole course of life. In his vision he found himself in heaven. At first he was gloriously happy with the thought that he was saved forever and that heaven was his eternal home. Soon there came a mother who inquired, "Where is my son? I have not seen him for a long time. He was a member of Booth's congregation on earth. He remembered the girl,
but could give no information about her spiritual condition, for he found himself too preoccupied to ask about that. A father came asking about his son. Others came, each with anxious inquiries about souls for whom Booth was responsible. But no information or help could be given, for he had no knowledge of a soul's mystery. He had just looked after the interests of the church piously and tried to be an acceptable minister of the gospel. He had been unobservant and unhappy in heaven, for each of his inquiries turned away with a look of disappointment on his face. And Booth commenced to feel that he was out of place in heaven.

At last the Lord Jesus himself came and, pointing to a distant star, asked Booth if he recognized it. Booth replied that it looked like the one where he had come. The Master replied that it was the earth, and said He, "I have come to see you whether you will stay here, now that you are safe in heaven, or would you like to go back to that world to look after the saving of souls?" Booth quickly responded to the opportunity to go back. When he awoke, he was not disobedient to the heavenly vision, but set about the business of winning souls, as few men ever have done. Booth became General of the Salvation Army, and to the end of his life soul winning was his business.

The Noblest Deed of All

A very wealthy man had three sons to whom, within a few years, he divided his fortune. The division affected all his money and goods, except a very valuable property that he had handed down from a former generation. Concerning this gem, the father said, "I cannot divide this out. If I do not want to sell it in order to give each of you share of the possession, I want to give it to you; but given, it is your property to keep or to sell as you please. I want us all to go on our way now. At the end of one year we are to meet here again, and then we shall tell what he thinks is the noblest deed he has performed during the year. To the one whom I shall give the noblest deed of all, I shall give the gem." All agreed to this plan.

At the end of the year they came together and the sons one by one recited what each considered his noblest deed of the year. One of the sons said, "Toward the risk of his life, to save the life of a drowning child. At the conclusion of the story they all burst into applause. A second son, while working on the streets of London, noticed a man who was about to fall, and without hesitating, caught him just in time to save his life. The third son told of finding a missing infant, and bringing it to the police station. He was commended by the police for his noble deed.

Victory Indeed

A young Christian was visiting a mining village where a friend of his stopped in front of a house and said: "I wish you would come in here to comfort a person in this cottage. She has lost both her sons in the terrible explosion yesterday, and their maidened bodies are lying near the pithead. It is less than an hour since her husband was killed in the pit, and now she is left bereaved, sorrowful, and alone; the shadow of death is upon her, and injury from her enemy. Scarcely had the story ended, when the father exclaimed, "The victory is yours, for yours is the noblest deed of all."

Food Without Nutrition

In the deserts of Central Australia there grows a strange plant called the nardoo. Food is scarce in the Northern Territory, and a strange plant is used as a source of nutrition. The nardoo has been found by English explorers, Burke and Wills, while traveling into the heart of this region. They found that the roots and leaves of this plant. At first they experienced a sense of comfort. The plant seemed to satisfy their cravings for food, but their strength failed and they were slowly wasted away. Until they had no energy to walk and could crawl only a mile or two a day. They were eventually rescued from this plant, but they were not nourished and were constantly starving. This is like the fatal result that comes from trying to feed one's spiritual nature on worldly and material things. The things of the world may occupy one's time and seem to bring satisfaction and pleasure; but resistance, strength, and vitality are destroyed. The soul will eventually die in spiritual starvation unless rescued.

Contended Through Trial

A bishop who was contented and cheerful through a long period of trial, and was asked the secret of his contentment, said: "I will tell you. I mean a right use of my eyes."

"Please explain."

"Most willingly," was the answer. "First I keep my eyes fixed on the heavens and remember that my principal business is to get there. Then I look down upon the dark earth and think how small a space I shall occupy when I am dead and buried. Then I look around and see the many who in all respects much worse off than I am."

"Then I learn where true happiness lies, where all our care ends, and how little reason I have to complain."—Standard Bearers.

Bible Preaching

"John W. May"

A BIBLICAL definition of preaching is found in Nehemiah 8:8: "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

"Bible preaching is practical preaching. It is a practical message, for practical living. Anything less than this falls short of the high calling of the ministry. One cannot escape the fact that the sermon is really a message of God to man. It may take many forms: teaching, exhortation, comfort, or exhortation; but it is, nevertheless, a practical message. In the Bible the Bible is its central theme. Everything in the message must have its bearing upon it. To stray from it is to lose the message in the maze of words and ideas that are irrelevant to the need of the hour. The meandering message takes a long time in getting to its central theme as does the stream of that type. One has said, 'The Church must go all the way back to the Bible.' Book-of-the-month discussions must not crowd the Book of Eternity from the pulpit.'"

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How is it possible to preach the good news of the gospel without utilizing the gospel itself? It must be preached. Though methods may change, the message must be the same. Dr. J. B. Chapman said, "We of today must give men the same message as given by our Master, but we must adapt our methods to many situations that did not exist in Palestine when He spake as never man spake in the preaching of His own glorious gospel. The same may be said of all the generations since, leading up to our own."

"They read the law of God distinctly. It must be remembered that Bible preaching is clear. There is no necessity of lifting a few isolated words here or there to prove a doctrine when there is a mass of material in the Word of God that simply defines it. Nor is it necessary to use a "twofold" words to present a "teaspoonful" of thought. The Word of God needs no bolstering. It has proved itself practical for our age. Its truth must not be shaded by a faulty, impractical presentation of it. There is as

much power in the old and great themes as there was yesterday. The need is strong preaching on these lines of truth. Dr. H. C. Morrison said, "This generation of voluptuous, God-hating, theater-going, God-forgetting, Christ-rejecting sinners needs to hear some earnest preaching, preaching that deals with sin and the punishment that sin will inevitably bring: faithful, earnest, fearless preaching on God and His attributes, His creation of the world and His rights in it. His creation of man, His love for him, and His right to rule over him and guide him, ought to be faithfully urged upon our generation."

They gave the sense of what they read. All illustrative material must do this. Vague illustrations prove nothing satisfactorily. They open no windows to the light of heaven. High-sounding, stilted, polysyllabic words may hide rather than reveal the truth. Christ, who was certainly capable of higher usage, used words and phrases, illustrations and applications understandable by all. Paul, the great theologian, presented truth in such a way as to be understood. Yet there is need to "talk down" to the average person. Natural speech will be generally understood.

There be the preparation of the man, however, before the message. Dr. Chapman said that "It is truth plus the preacher's personality that is preaching." Much could be written concerning this. All-important is a clear knowledge of religious experience in the preacher's own life. "Preaching is effective," says Dr. Chapman, "when the preacher does the work of an evangelist, the work of a teacher, and the work of a shepherd; when he wins souls, indoctrinates the Christians, and unites the church in worship and service."

The power of the Word of God cannot be wielded successfully by one who has a sketchy, faulty knowledge of it. The necessity of a personal acquaintance with "The Book" is absolute. We must take time to read the Book. Other reading has its place, but the Bible must be read. One cannot be an effective Bible preacher if the sentiment of the following poem be true of him:

He looked the funny pages through,
He watched the mails to seize
The magazine he liked the best,
Whose columns must did please.
But—on his honor, he'd a book
With pages never turned,
Whose messages of hope and truth
Were still by him unlearned.
And still he reads and laughs and cries
O'er stories of the hour,
And lets the Book, dust-covered, lie,
Unopened in its power.

True Bible preaching is practical, Bible-centered, clear, natural, and powerful. Thus will preaching be that is effective, gaining the favor of God and the salvation of souls.

Launch Out into the Deep
"Launch out into the deep," said Christ.
On that eventful day
The multitudes upon Him pressed
To hear the living way.
"Launch out into the deep," He said
To that impulsive one,
Who quickly heeded the behest
Of God's own blessed Son.
Launch out into the deep today;-
Obligandise the shore
Into His blessed fishing launch—
Launch out—forevermore.
O troubled one, incline thine ear;
With Him thy vigil keep.
Then hear the Master's words once more:
"Launch out into the deep—"

Fortitude Till He Come
Luke 8:12b
Till He come may I be patient,
Amid life's frustrating cares;
May I look above vacation,
Separating wheat from tares.

Revelation 3:19b
Till He come may I be zealous,
Placing first things first always,
And, when pressed with heavy trials,
Remember life's bright days.

1 Timothy 6:18
Till He come may I be willing
To release a brother's hand,
With a prescience of his sorrow,
As we walk the daily road.

Romans 12:2b
Till He come may Christ's own image
In my feeble life be seen,
As, with gladness in His vineyard,
I watch my portion humbly gleam.

—James E. BRINKETT

The Preacher's Magazine

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