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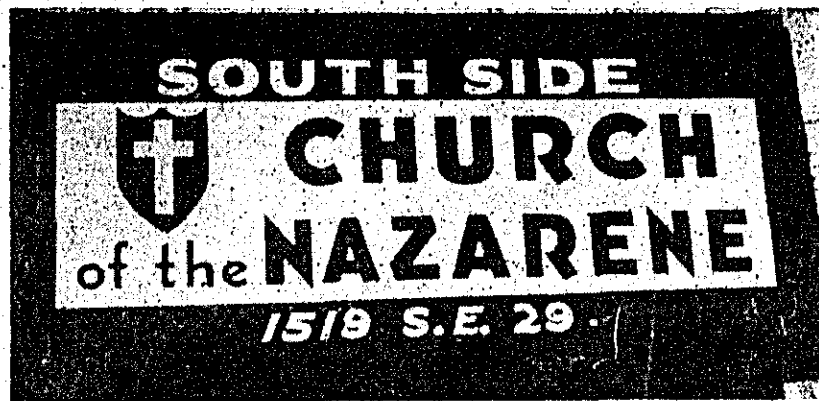
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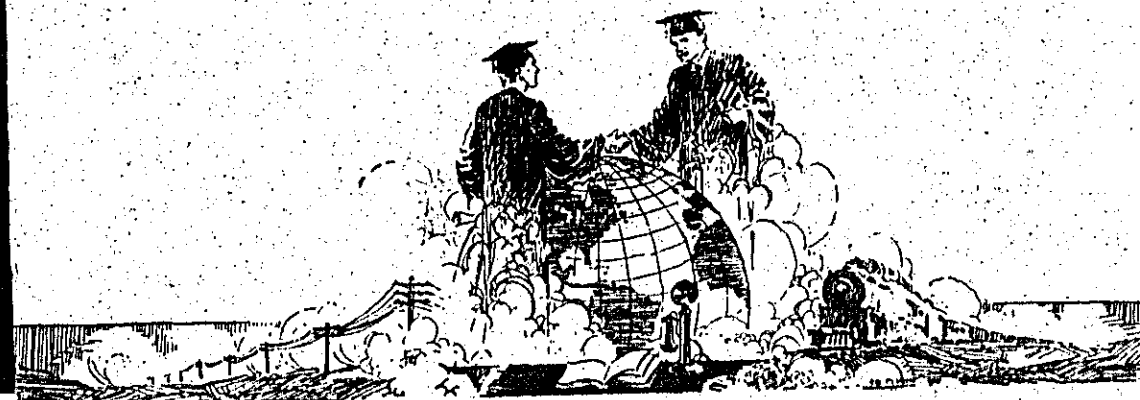
The

PREACHER'S MAGAZINE

May - June, 1949

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

—Austin Phelps



The Preacher's Magazine

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L. A. REED, D.D., Editor

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Your Preaching - - -

L. A. Reed, Editor

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

In reading the older books on homiletics, possibly one will find pages and even chapters devoted to argumentation; but we are inclined to believe that the argumentation of today's pulpit should follow more closely the form of the apostolic preaching, wherein the term "reasoning" would be more characteristic of our method. As designated in Acts 17:2-4: "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ. And some of them believed [were persuaded], and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Also, when Paul was before Felix, as related in the twenty-fourth chapter of Acts, "he reasoned" of righteousness until Felix trembled and was terrified. It is this sort of reasoning which the preacher of this modern age should strive to cultivate.

The major action of argument for the preacher is to make use of the best means of bringing others to our Saviour. It rules

out the possible use of any method which might arouse the antagonisms of an opponent, or anything which might reflect upon the hearers' motives, or anything which might feed pride or prejudice or lean toward ridicule and sarcasm. We should even eliminate that which would have the flavor of "personal victory" or the "glory of conquest." That which the preacher is after is the verdict. Argument should assist the preacher in "carrying his point," but in a pleasing manner so as to win his adversary. As one homilist has suggested, there are three uses of argument, viz.: it should strengthen the faith of those who already believe; it should convict and convince unbelievers; it may silence those whom it may not convince. Dr. Breed, the homilist, tells of a missionary who, upon his return voyage from India, was much annoyed with the conversation of a young Englishman who had been spending some months in the country. The young man improved every opportunity to cast suspicion upon the missionaries' work. He declared that he did not believe that the Hindus could be won to Christ, and that during his sojourn in the country he had not seen a single native Christian. After a few days the young scoffer was describing his experience in hunting tigers, and entered into a minute description of the sport. As he was concluding, the missionary remarked that he had been in India for many years and had never seen a tiger; that he doubted the young man's stories and did not believe that there were any tigers in the land. "Ah," the young man remarked, "but you, sir, never went where the tigers were." "No," said the missionary, "and you never went where the Christians were." Biding his time and using argument at the proper moment, he silenced his skeptical foe for the remainder of the ocean voyage, even though he may not have convinced his opponent.

There are certain fundamental things which the preacher must remember in employing argument. First and very important is a recognition of the fact that the preacher is never replied to; no one ever has an opportunity to answer him publicly. Hence he must be absolutely fair to his congregation and must practice the Golden Rule. He must constantly ask himself the question, "Would I appreciate this argument

were the positions of congregation and preacher reversed?" Honesty disarms antagonism. He must never trap his congregation or resort to trickery. The preacher can well afford to state his position right at the onset, allaying all prejudice and gaining the confidence of his listeners.

Again, if he is clear in his definitions, so that the congregation understands his premises, then he may even remove the need of argument and at the very start prevent confusion and misunderstanding. It must indeed be a definition and not a judgment, and must be acceptable to the people. It must be simple, intelligible, and so clear that the congregation will easily follow the argument.

Then, of course, the preacher must clothe his entire argument with modesty. He must eliminate superlatives and extravagant statements. Overstating values is like overpricing goods. This has become so common that in many parts of our country, when statistics are given, the one speaking will add, "Ministerially speaking," suggesting that an exaggeration might be indulged. No statement should be made in argument which could not stand the test of cross-examination, and the preacher must always be prepared to answer questions with the same honesty which his own spirit would demand of another in a similar situation.

In considering "order" in argumentation, the strongest should always take precedence. With the preacher, that would naturally be scriptural argument; and, hence, it should be given precedence above all others. Take, for instance, arguments pertaining to the Resurrection. It would be a mistake to begin with the metamorphosis of the butterfly, or the blossoming of the plants in the spring; then to present related arguments from the different philosophies, and, finally, the resurrection of our Lord from the dead. The very first place should be given to the resurrection of Jesus Christ. It should have first place in the subject matter and the teachings of Christ himself in regard to His resurrection, for very little needs to be added when Jesus speaks.

The burden of proof is always upon the adversary. The evidences of Christianity are so numerous that those who would oppose them must produce proof for their contentions, for the burden of proof has been shifted by the overabundance of evidence for the Christian ethic. When the foundations of the Christian faith are in danger of crumbling, then and then only need the Christian preacher begin to defend the faith. Truth needs no proof, but it does

need to be proclaimed. The proclamation of our messages, progressively expressed, is the greatest need of today. Scriptural truth is always climactic. It is the task of the preacher so to create and associate the truths of the Word in homiletical expression that the wills of the people will be moved to a decision and souls will be saved for the Kingdom of God. There are constant changes in homiletic procedure, but the order used by the Nazarene preacher must start with the fundamental tenets of the Word itself, using such for the foundation of our structure and then building a sermon of proportions and pretensions worthy of the foundation.

Of course, a critical analysis of argument will entail the various forms of debate; but the very best argument when the pulpit is considered, outside of the Scripture itself, is that of testimony. It is involved in every form of argument and is practically inseparable from it. There can be no proof without the evidence. It is a great truth that "testimony is witness borne to a fact." The religion of our Lord is one of fact. To begin with, it is historical fact; and after that, it is experiential. The God of the Scripture calls upon the witness for testimony. The witness says, "Whereas once I was blind, now I see." That is testimony. It is factual. It is noncontroversial. "I was there. I had a need. That need was supplied. Now I see." When the preacher bears witness by testimony to the facts of the Christian faith, then he is proclaiming a dynamic which is associated with the power of salvation. You may preach the gospel of salvation; but if the congregation does not see and observe a living witness, the message might fall on barren soil, void of depth.

There are two schools relative to the order in argument, and the preacher must decide to which school he wishes to adhere. There is the school which depends upon the surprise of an important argument, generally located at a final point in the discourse, hoping that it will have such a moving force that it will bring a quick decision, because there is little time to think about such a momentous question. Such a procedure has worked, but it has elements of unfairness in it. It has been well said that "all is fair in love, war, and debating"; but this does not apply to the pulpit. A preacher must always be fair with his congregation. The other school is that in which the preacher puts forth his strong reasons right at the beginning of his discourse, and keeps his opponent busy answering and defending.

Of course, in both, the Scripture must be the first consideration, as we have suggested; but the order involved must be honest and have the greatest appeal to the audience.

Finally, we would quote from *Breed's Preparing to Preach*, the last paragraph from his chapter on "Argumentation":

"The preacher is to remember what we have already noted, that in sermon work the climax is not ordinarily logical but rhetorical. A preacher may not be a fine logician, but he may have and should try to form a sound judgment with regard to his own gifts and powers in this respect.

His arguments may not be syllogistic in character, but they may be presented with such sincerity, such earnestness, and such urgency that a better effect may be produced than if he had given himself with all diligence to the forging of a complete chain of argument. Let him not undertake to do too much. Let him start from common ground. Let him so speak that the most difficult subjects with which he deals shall be made plain to the common people, and let him appeal with all confidence at any time to these three things: the Scriptures, the human conscience, and common sense."

confessed that they did want to be Christians; so the Nazarene parsonage that day truly was a place of prayer. Lois prayed, George prayed, the minister's wife prayed; and two teen-agers testified that Jesus had forgiven them.

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

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

Thy Neighbor?

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

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

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

—The War Cry

MUSINGS

Of a Minister's Wife

MRS. W. M. FRANKLIN

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

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

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

THE COUNSELOR'S CORNER - - -

Editor

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

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

We of the Nazarene ministry have developed, through practice, the idea that the altar is complete in its significant influence, that the penitent needs only to meet God,

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

The same would be true relative to the experience of sanctification, only in a greater degree. With the crucifixion of the fleshly nature and the redirection of the religious urges, at once counseling is needed, as the horizons of the individual experience expand. New dilemmas appear and strike at the very foundations of our newly found faith. Our approaches to practices in which we once indulged, and which now are prohibited by our moral understanding in the new light of our religious consciousness, many times will need to be faced with a heroism unexperienced thus far. No religious experience excludes the necessity of

problem adjustment; for with the complexities of life, and the interrelationships involving personalities, and the different social and labor areas considered, as well as different types of religious understanding, problems will inevitably arise which must be adjusted. To illustrate. A fine young couple who have been recently married come to a Nazarene church to attend an evangelistic meeting. The preacher gives a characteristic evangelistic message, and the hearts of these two young people are troubled. The Holy Spirit does His office work, and they are convicted of their sins. They come to an altar of prayer, surrender to Christ, plead the Blood, and their sins are forgiven and they rise with a new-found joy through the pardon of their transgressions. But remember, heretofore they have associated with a worldly group; possibly they both use tobacco; possibly both are theatergoers and patronize the dance—and now they face issues which are entirely new to them. Their conscience says "no"; their companionships say "yes." Now they must change their entire mode of living, and the preliminary attitudes to such a change cannot all be considered at an altar, many times with confusion on every side. Here is where our pastors can either build the Kingdom by personal counseling or lose the souls by letting them fight the battle all alone. Possibly they do not associate anything evil with the use of tobacco or theater patronage, and they need to be guided to a knowledge of the truth. They are babes in Christ, and need the "sincere milk of the word," as a sort of moral constitution to guide their lives. They need to be encouraged and surrounded by Christian personalities of their own level and age, as well as to be prayed for. They need to be shepherded, guided, loved. Here the problem changes from the mass to the individual. It is much easier to deal with an individual at an altar than it is to meet him in his home or the parsonage or the office and, with him, face his problems, prayerfully seeking a solution. Many times there is a necessity for a complete readjustment of business relations, as the newly converted person discovers that he cannot longer participate in the business which has been giving him his livelihood, because there are moral implications which must be faced. When a person accepts the Lord Jesus Christ as his Saviour, immediately his problems become the counselor's concern; and the pastor should be on the new convert's doorstep, assisting him to reach conclusions as related to his new life.

The adjustment of every problem carries with it a dynamic of victory. There is a lift in it for the personality involved as he realizes that the hurdles are not too high. We often say, "There is no problem that God cannot solve." This is true, but God uses human agencies in bringing about these solutions. These adjustments have to do with human personalities. They generally "head up" with an intermediary assisting. This intermediary is generally the pastor; hence his need of knowledge as related to human personality and the further need of a knowledge of life's experiences. The pastor counselor needs to know far more than homiletics and theology. He must learn to know people. He must be fearless in his approach to all problems. Experience in the field of human relationships becomes interpreted in successful dealing with the problems of others. What a thrill when the pastor observes the struggles of the individual fading away as his ministrations, both religious and practical, find a response in the chaotic personality! To see a soul "born again" and relieved through forgiveness is indeed satisfying. To see a soul "sanctified" by the power of the Holy Spirit is to cause paeans of praise to resound through the pastor's heart. But to see that same spiritually enlightened soul begin to grow in "grace and knowledge" is one of those thrilling experiences which the pastor should observe more frequently. When people come to the pastor with problems, in almost every instance the solution will be accompanied by some spiritual assistance. Almost universally, problems and the spiritual life go hand in hand. There are, of course, exceptions to this statement; but because there seems to be a preponderance of proof of the affirmative case, the pastor naturally finds a logical place in the area of counseling.

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

SUGGESTED BOOK—*Abundant Living*, E. Stanley Jones. — Abingdon-Cokesbury Press. Nashville, 1941. (This book contains daily meditations and prayers with several daily offerings pertaining to religion and health.)

The Preacher's Use of English: Speaking

Bertha Munro

"O wad some power the giftie gie us"
To hear ourselves as others hear us?

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

"It wad frae mony a blunder free us!"

No, I am not a critic of preachers and sermons, although I am a teacher of English. Always I have drawn a sharp line between classroom and church: I have kept my criticisms for the classroom, but in church have been the worshiper and humble learner. So this is not an easy paper for me to write. However, I am under orders and must try here to get preacher and friendly criticism together.

But you will have critics in your audience, critics who are not friendly, high school students perhaps, who will not close their ears to your mistakes and take your meaning, who will insist that if your form is faulty your message cannot be inspired. These critics may not be very wise themselves—probably they will not be if they are cocksure of themselves and hypercritical of others. "A little learning is a dangerous thing." But they will be the ones you are most eager to reach with your truth; and they will be repelled easily. One careless word can nullify all your good.

I knew of a Spirit-filled, Holy Ghost preacher, an evangelist, who laid his picked chicken-bones on the tablecloth in the pastor's home where he was entertained. Could he say a word to influence for good the son and daughter of the family—high school students? Ignorant of the simplest good manners, could he be wise in more important things? They thought not. They would not listen to him. There is slovenly speech as there is slovenly table etiquette. Both are unworthy of the ambassador of Christ. And there will be some in your audience who are themselves well educated and will not respect your message if you do not respect it enough to give it your best.

I suppose the grammatical errors are the worst danger points. It is odd that while the present-day fad is to make light of formal grammar—and the youngsters are the most careless of it—they will not stand

for you to say, "He don't," or, "It's me," or, "You was"; certainly not, "That won't never do," with its double negative. And when you recognize the reason for the grammatical rule and realize that grammar is the logic of speech, you will find a joy in saying the right thing as you find a joy in doing the right thing.

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

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

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

*"No one but he" has a nice sound. "No one but him" is correct, for but is a preposition and governs an object.

A few other grammatical pitfalls to shun. "Those kind" or "these kind"—the logic of the phrase will tell you that the word kind is singular and should be preceded by the singular modifier: "that kind," "this kind."

"Everybody (or every one) must do their best"—but "body" is singular and "one" is singular. We are thinking of the persons in question as individuals; therefore, "Every one must do his best."

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

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

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

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

And, speaking of logic, scrutinize your words. "Irregardless" is a favorite pulpit monstrosity. "Regard-less" means "without regard." The prefix *ir* ("not") adds one of those forbidden double negatives and makes you say the exact opposite of what you think you are saying.

The preacher is supposed to be an intellectual leader. The church, especially in village communities, has been termed "the people's university." Whether he intends it or not, he is followed and he sets standards. "The minister says it this way." Particularly is this true of the pronunciation of Bible proper names; your parishioners will stumble along after you, right or wrong. If the Bible deserves reading in the service (and it deserves more rather than less), it deserves careful preparation. The longest,

least familiar name can be pronounced boldly, surely, happily, if you have taken trouble to learn how to separate it into syllables and to notice on which syllable the accent falls.

In the matter of pronunciation, good advice is to form the dictionary habit. A good desk dictionary will help you infallibly—if you have a suspicion or a question about a word you are using. The difficulty is that many of us just guess, or imitate blindly, and keep on guessing. Chief stumbling blocks are Latin words which have been adopted bodily into our language. A single consonant between two vowels goes with the syllable following and so leaves the preceding vowel long: *stā-tus*; *dā-ta*; *grā-tis*. And the singular is *cris-is*; the plural, *crisēs*. (By the way, *data* is a plural noun: "Exact data are not available.") Genuine is correct, not *genuine*; *apparātus*, not *apparātus*.

The accent of words needs to be watched; *Nazarēne*, not *Názarene* we should know. *Hóspitable*, not *hospitable*; *lamentable*, not *lamentable*. For all these errors the three C's are the rule: Correctness (learn the right form—you can); Courage (dare to use it even if it sounds queer to you, or affected—it will not sound so to those who know); and Care (speak as well as you know). Make the correct form a habit—don't let yourself be careless. I read the other day a grammatical item in a district paper, and in the same issue a paragraph by the editor committing the mistake the item had warned against! "He that knoweth to do good . . ."

Some very simple speech suggestions will help preachers to make themselves easy to listen to. As for intonation, by a preachy or singsong tone a speaker will send an audience to sleep. But by forgetting himself and his manuscript and talking directly to his listeners—one here, one there, not concentrating on any one to the exclusion of others—he will make them feel the message is for them. As for enunciation, loose-jointed enunciation gives the effect of loose-hung thought. A preacher can be satisfied with "I uster" and "You ought ter"—in general with "ter" instead of "to"; but his speech has lost effectiveness. And as for delivery, prolonged, overintense, oratorical, driving, or rapt pitch can exhaust or antagonize an audience, whereas a direct presentation of facts in a more natural manner will hold them and convince.

A word about your vocabulary—your "word-hoard," the Old English called it. To listen to good English is a pleasure. And this does not mean highbrow English. Simple, varied, exact words, neither too

high nor too low, are good words. Simple, but not slang, for slang soon wears out and becomes trite. Besides, it savors of the street from which you wish to lift men. Varied and fresh, so stimulating attention, because your listeners cannot go to sleep comfortably knowing what is coming next. Exact, because you are not mentally too lazy to find the one word that fits your thought and so communicate it to them. Watch your self—better still, have your wife watch you—for pet expressions which you overwork unconsciously in preaching or praying; and get rid of them. You can be certain that your listeners have noticed them already and are bored by them.

We had as evangelist at Eastern Nazarene College a few years ago an older man who preached doctrinal sermons an hour long to a group of ordinarily impatient young people. They listened and they loved it; and

we wondered why it was. And then we found a reason in his excellent choice of words. They got his message of holiness because he made them listen.

All this not to make you embarrassed or self-conscious or rule-ridden when you stand before your people. Analyze your errors if you have them; work on yourself through the week; ask God to guide your tongue; then forget yourself in your message. But if you should catch yourself in a mistake in the pulpit, do not be ashamed to correct it. You will not make that mistake again.

Correct speech is a sharp cutting-tool. Careless speech is a dull stone-age weapon. God's message deserves—and demands—the best. A sobering thought for a true messenger of God: "The infirmity of the preacher diminisheth the message."

A Quote of Great Value

A. M. Hills

SOME who read these lines will hear God's voice saying, "Do the work of an evangelist!" Rev. John C. Patty gives the following description of the kind of evangelist he wanted when he was a pastor. It found its way into the *Herald of Holiness* more than two years ago. It is better than I can write, and I quote it because I want my readers to have the very best.

1. "A man personally regenerated, baptized with the Holy Spirit, called of God to do the work of an evangelist, and who was blameless in life and character.

2. "One who was an interesting, unctuous preacher, whose language was always chaste, and who if he touched on delicate matters did so with rare prudence and knew when to quit.

3. "One who did not regale his hearers with vivid accounts of his unchastity and rascality previous to his conversion.

4. "One who was not finicky or fussy about heat, cold, ventilation, late comers, early goers, or fretful babies.

5. "One who, under testing conditions, maintained his balance, kept sweet, exhibited no petulance and publicly scolded nobody, not even the devil.

6. "One who had had sufficient pastoral experience to have learned how to direct a church successfully, and, therefore, could

comprehend and appreciate a pastor's problems.

7. "One who could conduct a revival without calling carpenters and electricians to remodel the church.

8. "One who has discovered that people need sleep and therefore did not make his sermons unreasonably long.

9. "One who preached as earnestly to the small day congregations as to the large night ones.

10. "One who in the matter of his personal, financial offering was modest and trustful, having little if anything to say on the subject except when asked to do so by the pastor or finance committee, and accepted what was raised with equal grace, whether little or much.

11. "One who was tasteful and tidy in his personal appearance, and good for refined people to look at as well as listen to.

12. "One who had little to say about his sweet wife, dear mother, darling children, unprecedented revivals he had conducted elsewhere, or how much more money he could make at some other business.

13. "One with a musical director who could sing a solo without making a half dozen speeches between stanzas, who would allow the congregation the rare privilege of singing a hymn through without interrupting with explanations, advice, and corrections

and who would do less talking than singing and much less talking than the evangelist himself. (I realize that it would be hard to find such a singer.)

14. "One who was not peculiar, cranky, or temperamental, but full of common sense, tact, and soul-winning resourcefulness.

15. "One who was more conscientious about getting sinners converted and backsliders reclaimed than reporting numbers to the church papers.

16. "One whose sermons were not composed or worn-slick sob-tales but rather the great doctrinal appeals of the Bible.

17. "One who did not wander around town filling up on gossip and scandal with which to make sensational statements of doubtful verity and no value at the evening service.

18. "One who knew that sin in the heart is a greater evil than all of its manifestations in conduct, and therefore preached far more repentance and regeneration than upon the so-called popular evils of the day.

19. "One who, when he arose to preach, did not waste fifteen or twenty minutes talking about various and sundry matters

more or less wandering and irrelevant, but plunged at once right into the heart of his message.

20. "One who had the rare gift of knowing how to lead sinners and backsliders to Christ, after he got them to the altar.

21. "One who, when conducting a children's service, exercised extreme caution in order to lead them into a genuine experience of religion, knowing that most children will accede to any proposition a leader would make.

22. "One who never gave the impression that any church or community was too insignificant for the labors of a man of his great ability.

23. "One who, when the meeting had closed, left the church on a higher plane of Christian experience, the pastor more loved and appreciated by his people, the members more prayerful, more united and more in love with Jesus, than ever before, no regrettable reactions, and almost everybody sincerely hoping to secure his services another year."

A. M. Hills, *Homiletics and Pastoral Theology*, Kansas City, Missouri: Nazarene Publishing House, 1929, pp. 372-374.

Definitive Statements Concerning Nine Philosophies of Religion

Article Two

Oscar F. Reed

9 — WESLEYANISM

(CONCLUDING ARTICLE)

WESLEYANISM, as a movement, may or may not represent a philosophy of religion, but it certainly is indicative of a theological position with philosophical implications which is diverse from either Protestant Fundamentalism or Modernism. It finds its source in the "liberal stream" of Arminianism, and is made explicit in the writing of Episcopius, Wesley, and later Wesleyan interpreters. (See Maxon, *The Doctrine of Sin*, pp. 170-173, an interpretation of the *Confessio sive declaratio Remonstrantium* and the *Apologia pro Confessione*.)

Since contemporary Methodism is in the "stream" of Modernism, the writer feels academically secure in using the term Wesleyanism to represent a point of view which is currently represented by the "right wing" of the "holiness-movement." We do not mean to infer that the present "holiness" bodies are Wesleyan in every phase of their doctrine; neither do we wish to conclude that Wesley was as explicit as present-day Wesleyanism. But we do affirm that any position which claims to be Wesleyan must include a statement concerning the doctrine of perfect love, which

history verifies as one of the essential elements of the Wesleyan revival. Fisher, in his history of the Christian Church, gives five reasons why Wesleyan Arminianism succeeded: (1) Dutch Arminianism was modified by Socinianism and Pelagianism; (2) Wesley held to the central element of justification by faith alone; (3) Religion was a practical relationship to Wesley; (4) The doctrine of the Holy Spirit was never lowered or displaced in the Wesleyan creed; (5) The doctrine of Christian perfection, which involved the living power of the Holy Spirit.

Wesley held that inherited corruption does not involve guilt or punishment, but, nevertheless, man is implicated in Adam's sin by inheritance. The atonement was required by divine justice, a provision under the moral government of God. Grace is not irresistible, but universal in design, conditioned upon faith. The "freedom of will" represents the ability of man to accept or reject the offerings of grace; and since grace is universal in scope, "the unregenerate who will pray for the Spirit under a sense of their own inability and looking upward for help, will be blessed with the needed aid from above." (Fisher, p. 329.)

Central in Wesley's thinking was the doctrine of justification by faith, which he reiterated over and over again; but "running" through his writings and correspondence was the concomitant doctrine of Christian perfection, by which contemporary Wesleyanism is identified. Since the twentieth-century "holiness-movement" has emphasized this element in Christian experience, and since its claim is basically Wesleyan, we shall do what Wesley warned his followers not to do—that is, make an analysis of Christian perfection out of proportion to the study of justification by faith. Whether the "holiness-movement" is justified or not in using the term "Wesleyanism" is dependent upon this point of reference.

1) *The nature of Christian perfection as understood by John Wesley.* Misunderstanding in regard to Wesley's doctrine of Christian perfection arose chiefly because of language ambiguities. Wesley used the terms "perfection," "Christian perfection," "sanctification," "entire sanctification," "perfect love," and "holiness" interchangeably, implying the same state of deliverance from all sin; different in nature from regeneration; and positively, the love for God and neighbor with the total powers of the person.

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

... loving of God with all our heart, so as to rejoice evermore; to pray without ceasing, and in everything to give thanks. I am convinced every believer may attain this; yet I do not say, he is in a state of damnation, or under the curse of God, till he does attain Neither would I say 'if you die without it, you will perish'; but rather, till you are saved from unholy tempers, you are not ripe for glory. (Works, Vol. VI, p. 371.)

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

In a letter to Mrs. Maitland answering charges made against Christian perfection, Wesley denied that it was absolute or infallible, much less sinless, since "this is not scriptural." While he did not hold that perfection was sinless in the sense that man could not sin, he did sustain the position that sin as a principle causing man voluntarily to transgress God's law was expurgated from the life of the sanctified. (Ibid., p. 752.)

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

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

As to the time, I believe this instant generally is the instant of death, the moment before the soul leaves the body, but I believe it may be ten, twenty, or forty years before death.

I believe that it is, usually many years after justification, but that it may be within five years, or five months after it. I know no conclusive argument to the contrary.

If it must be many years after justification, I would be glad to know how many and how many days, or months, or even years can you allow to be between perfection and death? How far from justification must it be? and how near death? (Wood, p. 24.)

In a reply to the Rev. Mr. Venn in 1765, he rebuked him for his anger over the use of the term "perfection" in the fact that there was no cause for dispute. (Journal, June, 1769.)

Christian perfection does not imply (as some seem to have imagined) an exemption either from the ignorance or mistakes, or infirmities, or temptations. Indeed, it is only another term for holiness. They are two names for the same thing. Thus, everyone that is holy, is in the scripture sense, perfect. Yet we may observe, that neither in this respect is there any absolute perfection on earth. There is no perfection of degrees, as it is termed; none which does not admit of a continual increase. So that how much soever any man has attained, or how high a degree soever he is perfect, he hath still need to grow in grace, and daily to advance in the knowledge and love of God his Saviour.

2) *The relationship between justification and sanctification as taught by John Wesley.*

Wesley made the traditional distinction between original sin and voluntary transgression which was the basis for his distinction between justification and sanctification.

Original sin is the corruption of the nature of every man whereby every man in his own nature is inclined to evil, so that the flesh lusteth contrary to the Spirit. (Sermons, "Sin in the Believer," Vol. I, p. 108.)

The justified or regenerated, although renewed in Christ, are still troubled with this infection of nature and, while there is no condemnation or guilt imputed to the believer, yet this principle of sin still "warreth" within the heart.

While they feel the witness in themselves, they feel a will not wholly resigned to the will of God. They know that they are in Him; and yet find a heart ready to depart from Him, a proneness to evil in many instances, and a backwardness to that which is good. (Loc. Cit.)

The question for Wesley was not a matter of "outward sin," as he took for granted

that all agree "and earnestly maintain, 'he that committeth sin is of the Devil.' We agree 'whosoever is born of God doth not commit sin' . . ." The question for Wesley was this "inward sin" that remained in the heart of the believer. He admitted that the new believer felt no "inward sin," but warned against the position that feeling was proof of its absence. (Sermons, Vol. I, p. 109.)

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

The first position was clearly stated in his Works:

They know, indeed, that at the same time a man is justified, sanctification properly begins. For when he is justified, he is 'born again'; 'born from above'; 'born of the Spirit'; which, although it is not (as some suppose) the whole process of sanctification, it is doubtless the gate to it. (Works, Vol. II, p. 390.)

However, Wesley was just as explicit in the second usage of the term. There was quite a discussion as to how long one should wait in a justified state before he was eligible for sanctification. This problem became serious to Wesley in that it held the key to his preaching emphasis. Did sanctification occur at the moment of death, or was there a place for it between justification and death? He finally came to the conclusion in his early ministry that a majority of Christians are sanctified at the moment of death, but not necessarily so; for his works are full of examples and testimonies of the work of sanctification subsequent to justification, but a period of time before death. Wesley wrote:

He can as well sanctify in a day after we are justified as a hundred years Accordingly we see, in fact, that some of the most unquestionable witnesses of sanctifying grace were sanctified within a few DAYS after they were justified. (Wood, op. cit., p. 49.)

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

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

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

To a member of the society, Wesley wrote, Everyone, though born of God in an instant, yea, sanctified in an instant, yet undoubtedly grows by slow degrees, both after the former and the latter change. But it does not follow from thence, that there must be a considerable tract of time between the one and the other. (*Works*, Vol. VI., p. 764.)

Speaking of a particular service, Wesley wrote,

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

3) *The manner and process of sanctification as taught by John Wesley.* While Wesley held that sanctification began in justification, he also believed that sanctification as an experience was instantaneous through faith. The Christian grows from an experience of justification to a place where he is "ripe" for a second experience through faith. It is at this moment that original corruption is wholly cleansed from the heart. There is no interruption in the process of growth, but an experience in growth when the work of sanctification is completed. Writing to Bell and Owen, in 1762, he denied that sanctification as "instantaneous" was novel, and witnessed, "but I have known and taught it (and so has my brother as our writing shows) above these twenty years." In 1749 he taught:

. . . both my brother and I maintain (1) that Christian perfection is that love of God and our neighbor, which implies the deliverance from all sin. (2) That it is received merely by faith. (3) That it is given instantaneously, in one moment. (4) That we are to expect it not at death, but every moment; that now

is the accepted time, now is the day of salvation. (*Works*, Vol. VI, p. 500.)

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

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

A summary statement in one of Wesley's sermons stated that:

. . . by justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from the power and root of sin, and restored to the image of God. All experience, as well as Scripture, shows this salvation to be both instantaneous and gradual. It begins the moment we are justified, in the holy, humble, gentle, patient love of God and man. It gradually increases from the moment, as 'a grain of mustard seed,' which, at first, is the least of all seeds, but afterwards puts forth large branches, and becomes a great tree; till in another instant the heart is cleansed from all sin and filled with the pure love for God and man. (*Works*, Vol. II, p. 236.)

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

A) Early in life he held that, since the "root" of sin was completely cleansed from the heart, one who was entirely sanctified could not "fall" from grace. It was only a short period later that observation of experience led him to believe that a person in the state of "perfection" could fall—in fact, many did. It was in view of some question as to the exact position of the doctrine that he wrote his significant *Plain Account of Christian Perfection* in 1777. He at that time reaffirmed a group of propositions written in 1764.

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

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

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

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

5) It does not make a man infallible; none is infallible, while he remains in the body.

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

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

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

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

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

11) But is it in itself instantaneous or not?

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

b) Since that change, they enjoy perfect love: *They feel this and this alone; they rejoice forever more, pray without ceasing, and 'in everything give thanks.'* Now this is all that I mean by perfection; therefore these are witnesses of the perfection which I preach.

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

B) It is quite obvious, even in the confines of this article, that Wesley's early view was favorable to the belief that man was

sanctified, for the most part, in the article of death; but later, as he "most firmly believed and taught," his own experiences and observations convinced him both of the possibility and probability of the experience prior to death.

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

The major disputed assumptions of Wesleyanism may be summarized as follows: (1) God is personal, working in and through His universe. (2) Man is intrinsically worthy in the sight of God as a person, but is inherently evil as a result of inheritance. (3) Man desires a unified and coherent self-life, which religious experience supplies and sustains. (4) Man is "free" to choose or reject the offerings of grace, which are universal in scope. (5) Religious experience is interpreted as a life of spiritual growth, including the experiences of justification by faith and entire sanctification, which are normal steps in the enlarging life of the Christian. (6) The Bible is the revelation of God's Word to man, amenable to historical and literary criticism only in so far as it clarifies rather than modifies the Wesleyan interpretation of God, Christ, and redemption. (7) The Bible validates its claim as a supernatural revelation through the agency of miracles and verification in human experience. (8) Goodness in God is real and the sole ultimate cause, while evil is a real secondary cause.

How to Express Christianity

In the home—by love and unselfishness.

In business—by honesty and diligence.

In society—by purity, courtesy and humility.

Toward the unfortunate—by sympathy and mercy.

Toward the weak—by helpfulness and patience.

Toward the wicked—by overcoming evil, without compromise.

Toward the strong—by trust and co-operation with good.

Toward non-Christians—by witnessing to Christ and His gospel.

Toward the penitent—by forgiveness and restoration.

Toward the fortunate—by rejoicing with them without envy.

Toward God—by reverence, love and obedience.

—The War Cry

THE PROPER BALANCE BETWEEN WORSHIP AND EVANGELISM

John T. Donnelly

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

Before we go further we should get our bearings. In talking about "The Proper Balance Between Worship and Evangelism," one can get lost in the brush, or else start a quarrel. There is no desire to exalt the nurture of believing Christians in the Lord at the expense of the winning of souls. In the light of the New Testament, the two ways of working are equally essential to the growth and very existence of the church, local, general, and universal. Neither is there a tendency to frown on any method the Lord uses in bringing human beings to the saving experience of His redeeming love.

Every minister has access to the New Testament. In it he will find that the word translated "preaching" refers to evangelism. The writers of the New Testament employed this term (*kerygma*) to indicate speaking to the unsaved, and they used other words to describe teachings addressed to believers, or what could be classified now as "worship," the feeding of the sheep. "When Jesus came preaching," His message was

the Kingdom. His purpose was to win recruits. He likewise taught, both publicly and privately. For example, in "the training of the twelve" He was speaking to followers and friends. But the sacred writers do not refer to the instruction of Christians as preaching. The evangelists reserved this expression for the winning of souls.

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

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

Starting about the turn of the century, the university and seminary lectures began to place importance on the application of Christianity to social problems. Since that time there has been little or no emphasis on the winning of souls. No impression is given that soul winning is a vital part of the Christian religion. Is it any wonder that young ministers leave the schools of the-

ology without an experiential knowledge of salvation, and without a passion for soul winning? The tendency today is to keep far away from everything relating to revivals and evangelism, with the result that the average church is not trying to evangelize the community. And what is seldom realized is that when evangelism was discarded in favor of the art of worship—formal, frigid, and fireless worship, as understood and practiced in many churches—worship lost its force, its faith, and its freedom; it lost its consecration, its charity, and its Christ. "Faith without works is dead." Likewise, worship without evangelism is like a beautiful display room in a coffin factory—an exhibit of fine workmanship, but one has to be dead to have use of it.

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

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

The Church of the Nazarene is not liturgical nor ritualistic. We do not follow in our order of public worship any composition of prayers, collects, and litanies. Our aim is to give practical spiritual help to men in leading them in vital fellowship with God. We pray God the time will never come when worship in the Church of the Nazarene, generally, will be lifeless, either because it merely copies dead traditions or because it has degenerated into a hodgepodge of prayers, hymns, and preachments unrelated to one another or to the lives, times, and spiritual needs of the people. Men and women today cannot reach God through forms invented to fit the first century or the tenth, nor through haphazard efforts that move the soul now this way, now that. All true worship must have form, but it must also have freedom, and it is essential that it have freedom. We are awakening to the fact that often our services were without any apparent significant form. Certain elements, such as the sermon, might be vital, but the service as a whole was likely to be nondescript; there was no feeling of uplift during other parts of the service. Our aesthetic sensibilities were irritated by the bizarre, the crude, the unprepared, the ugly in the public worship service. Our attention, devotion, and sincerity were often disturbed. Our desire to

feel at home in a church building was unsatisfied. We felt that we had "touched" God and worshiped Him in spite of the surroundings and the service, and not because of them. And we had the suspicion that, since the exhortation was given in the Word, "Let every thing be done decently and in order," and since God himself is form, pattern, order, such poorly conducted services were inadequate instruments by which to have fellowship with Him. While there is a call for strong evangelistic preaching, there is also a very great need for uplifting worship.

Worship may be held to consist primarily in a creaturely awareness of God, and in the expression of aspiration towards God by means of religious exercises and moral obedience. Religious rituals, forms, ceremonies, and exercises alone may indicate religiosity rather than worship. Moral obedience alone is morality, but not worship. But when a sense of supernatural Presence finds expression in acts of reverent approach and of dutiful obedience, then there is worship.

Man's worship of God is conditioned by the standards of his knowledge of God. As he thinks, so he worships, and so he is. The true worship of God is dependent upon the true knowledge of God. The condition governing man's ability to offer the purest part of that worshiping life, which is the product of the activity of the immanent Spirit of God, is expressed in the scripture quotation, "They that worship him must worship him in spirit and in truth." Worship must be offered according to the truth as it is declared in Jesus Christ and by the power of the indwelling Holy Spirit. The Incarnate Son of God leads the human family upwards to the Father; and He bestows upon the Church, which is His body, a special power of worship and a special responsibility for worship which must always be centered upon the sacrificial offering of himself in perfect obedience once for all upon Calvary, and must always be associated with His continuing intercession at the right hand of the Father. This is the distinguishing mark of Christian worship. It is "in Christ" and it is "through the eternal Spirit." Ability to offer it is dependent upon the Christian apprehension of God and incorporation in the Church; and every member of the Church is required to take his full part in that work, which is truly divine service.

Two or three times a week the children of God should worship Him in His house, publicly. Three times daily the members of every Christian family should give thanks

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

He has fixed their sight upon the beauty of His presence and they see naught that is like unto Him in all that is visible. . . . Their longing is only for that which is to be found in His presence, and their going to and fro is round about Him alone. (Ghazel: A.D. 1095—1111.)

So far we have spoken of evangelism and of worship; and as pertaining to the proper balance between the two, it has already been stated that, in the light of the New Testament, worship and evangelism are coequal companions. The contention, therefore, is not that worship and evangelism should be consistent with each other; but that they should, in fact, be one and indivisible. This has been understood as the standard operating procedure in the Church of the Nazarene, since the beginning. We have used the words "evangelism," "revival," and "worship" almost interchangeably, or at least without definite meaning. Many of our pastors preach as "evangelistically" during the "morning worship service" as they do in the "evening evangelistic service." *Evangelism*, however, refers to the winning of souls; *revival* is understood to

be the increase of fervor among those who believe; An *evangelistic campaign* is "the effort of an entire congregation to convert outsiders and to draw them to the salvation of Christ and the fellowship of the church." *Evangelism leads to revival. Revival produces true worship.* Therefore, the spirit of evangelism ought to pervade all our worship much as the salt permeates the sea.

Every pastor is cognizant of the divorce proceedings that have been inaugurated by various religious groups and denominations in an effort to separate evangelism from worship. But such separating would not be the divorce between two incompatible and self-contained bodies. They are not dealing with an unsuccessful liaison, but with a broken marriage, where the one flesh has been torn asunder. Separation there may truly be, instead of the proper balance between worship and evangelism. To admit two spheres of influence in this matter, and to seek the most intimate and subtle relation between them, is to beg the whole question. However far the Christian Church may have fallen relative to the proper balance between worship and evangelism, the claim asserted at the outset is that a perfect integration is essential to the growth and existence of the Church. "If a house be divided against itself, that house cannot stand." These words of our Lord are as true of the Christian Church today as they were of America when Lincoln quoted them in the days of the Civil War. Be militantly evangelistic, but also nourish the flock and promote spiritual growth for those in the fold, "who are kept by the power of God through faith unto salvation" (I Peter 1:5).

WHAT IS FAITH?

Paul S. Rees

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

THE great Spurgeon once began a sermon on "Faith" by saying, "You may think that it is very easy to explain faith, and so it is; but it is easier still to confound people with your explanation." That warning from an expert, while it should humble us, should also make us all the more eager to use our words with as

much simplicity and clarity as we can achieve. All of our listeners will not be equally helped. It will be reward enough if some of them are helped, as by a light in the darkness, to take higher ground.

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

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

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

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

Do you doubt the practical necessity and universality of faith? Consider this example. You are hungry. You are seated at a table well furnished with food. You begin to help yourself. You taste it; you masticate it; you swallow it; you digest it. Just a simple, everyday occurrence in your life, entirely unconnected with any such mystical idea as faith! But wait a minute. It isn't as simple as that. There is one factor in the eating of that meal which you too easily take for granted. It is precisely the faith-factor: you believe in the value and purity of that food. If, quite suddenly, you came to believe otherwise, if you believed it was bad for you instead of good, you would cease to relish it and you would stop eating it. Let no one tell you that faith is just a speculative problem to tickle the fancy of philosophers and to give theologians a field day for argument: faith is a practical and universal element in human living.

In overlooking this practical aspect of faith we often set up a false antithesis between faith and reason. We make intelligence the opponent of faith and vice versa. Actually, of course, we do no such thing. In real life we use our faith as a come-on for our intelligence. One of the great epics of modern science is the story of radium, a tale which cannot be told without using the name of Madame Curie. Some reading and investigating that she did gave her the belief that in pitchblende, a waste product of certain Austrian mines, there was a mysterious and unidentified element. Some of her scientist colleagues scoffed, but she proceeded to prove her faith by massing around it all the intelligent activity she could. She and her husband saved money

with which to haul this "worthless" stuff to the little hut that served as their laboratory. After many a long, wearisome month of experimentation she called her husband one evening and there, before his wide eyes, was a glowing tube of radium. At first her faith ran ahead of her intelligence; at last it was confirmed by her intelligence.

What, then, is faith in general—this capacity and this exercise which one finds everywhere in human experience? Well, in reply let me quote Dean Inge in some well-chosen words: *Broadly speaking, when we use the word Faith, without special reference to religion, we mean, either the holding for true of something which is not already verified by experience or demonstrated by logical conclusion, or confidence in the wisdom and integrity of a person.* And he adds, "In the former sense, the corresponding verb is 'believe,' in the latter it is 'trust.'" Faith in this broad sense is, as Norman Grubb states in his recent book on *The Law of Faith*, an "inherent capacity in all men." There are, in short, no unbelievers. The difference is not between believers and unbelievers, but only between those who believe in one thing and those who believe in another.

II

Come now to our second question: *What is religious faith?*

A man expresses his religion when he confesses his belief in a sacred order of the invisible that lies behind and above the realm of mere things. As the head and fount of that invisible world there is some sort of Deity or perhaps a whole family of deities to whom he gives worshipful honor.

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

Religious faith, let us say, is a conviction of the spiritual behind the material, the divine above the human, the eternal above

the temporal, the rightness or the wrongness within the soul. The forms which such faith may take are sometimes good, sometimes bad. Writing a few years ago, Mr. Julian Huxley, who is religiously skeptical, said, "Let us not forget that the state of affairs in India is far less to be laid at the door of British rule, or of native agitators, than of religion." Mr. Huxley was entirely correct.

Bishop J. Wascom Pickett told some of us recently about a visit he made to a Hindu home years ago. While conversing with the family he was horror-struck when he saw a deadly cobra snake emerge from a hole in the wall. Instantly and instinctively he seized a chair and was about to strike the hideous reptile when the father, his eyes blazing with anger, shouted to him, "Put down that chair! Don't you know that this is our house-god?" At that, Pickett rushed out of the house. He learned that milk, which was sometimes so hard to get that the children had to go without it, was faithfully supplied to that cobra. Later, however, he learned something else. One night the snake was crawling over the body of a sleeping daughter. In her sleep the girl gave a kick. The cobra struck back with his fatal fangs, and in less than thirty minutes the girl was dead.

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

III

We are ready now for our third question: *What is saving faith as conceived in the Christian gospel?* "The word is nigh thee," says Paul in our text, "even in thy mouth, and in thy heart: that is, the word of faith, which we preach." This preaching, as every Bible reader knows, was the proclamation of saving love and power as revealed in Jesus Christ, the crucified Redeemer.

I should like to begin this part of our discussion by quoting a sentence or two from Norman Grubb's *The Law of Faith*. Bear in mind that, when he uses the expression "spiritual faith," he means saving faith in our Christian understanding of it. *Where now, says Mr. Grubb, comes the connection or difference between natural and spiritual faith? There is no difference. There are no two sorts of faith to be connected, for, in both realms, it is the exercise of the one and only God-implanted faculty of faith. The difference is merely in the object of faith.*

Ponder that last sentence a moment, and then we shall return to Mr. Grubb. "The difference is in the object of faith!" One

man, you see, puts his trust in the spirit that animates a sneaking, slithering, sinister cobra; another man puts his faith in the pure, gentle, compassionate Christ who hung on the cross at Calvary. And what a world of difference lies between!

Now back to our author. Mr. Grubb says that someone is sure to raise a question about the meaning of Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Does that not sound as if saving faith were in a class by itself and that a man must wait for God to give him the ability to believe? The answer, says Grubb, is that all have the capacity to believe; but actual faith is that capacity stimulated to action by a faith-producing object. In this sense Scriptural or spiritual faith—the act of believing in Christ—is a gift of God, for it could not exist without Christ as its all-satisfying object. But it remains equally true that the capacity to believe is inherent in all; otherwise God could not command us to believe, as He does.

Nearly a quarter of a century ago the Moody Bible Institute of Chicago published a valuable little book entitled, *What Is Faith?* At the close of the first chapter, which is written by Arthur Finlayson, there is a brief sentence that is as startling as it is true, and as timely as both. It is this: "Don't make a Savior of Faith." Finlayson goes on to say, "This is one of Satan's wiles. The less you look at your faith and the more you look at the divine object of it, the better."

About the same time there was published a scholarly work by the late J. Gresham Machen, bearing the same title, *What Is Faith?* Hear Machen on this point: "The efficacy of faith, then, depends not upon the faith itself, considered as a psychological phenomenon, but upon the object of the faith, namely Christ."

I want now to talk to the person who may be saying, "Yes, Mr. Rees, I begin to grasp the main idea of Christian faith in the saving sense. I see it is taking this power of trust which we all have, and which we are constantly exercising in a thousand ways, and directing it towards Jesus Christ. But can you break down this matter of saving faith into more specific steps?"

Yes, I think it can be done. At any rate, I'll try. And the first thing to be said will sound like a contradiction. It is this: saving faith in Jesus Christ begins with distrust. The faith that makes us what we ought to be as Christians is the faith that rises out of a deep distrust, and even despair, that we can

ever make ourselves what we should be.

That is why the Bible is forever smashing away at this idol of self-righteousness before which the unsaved man bows down. He insists on making himself out better than he is. Even if he admits some degree of badness, he still insists that he can improve himself. After all, he is a man of intelligence and will power, isn't he? If reforms are needed, he will see to it that they are brought about.

Now as long as a man still clings to the idea that he is "good enough," or that he can fix things up with God, or that God in His kindly lenience will overlook his wrongs—so long, I say, as any of these notions live on in his mind, he cannot even begin to exercise the faith in Jesus Christ by which he will be saved and put right with God. Indeed, as C. S. Lewis observes in one of his lay-sermons, it is the man who really tries to be good who will come most certainly to realize how impossible it is, in his own strength, to measure up to the moral ideal. Even that man must be forced into "bankruptcy."

Jack Winslow was a British churchman who, a few years ago, came in touch with some vital, vigorous "born again" Christians. By a self-surrendering faith in Christ he was transformed into an assured and witnessing Christian. What, then, is meant by this surrender? asks Winslow. It implies, he answers, a recognition that we have failed by our own efforts to overcome our sins and live the life that we desire to live, and a consequent abandonment of self-effort and committal of ourselves and all our sins and problems completely into the charge of Christ. Referring to his own life before his conversion, he says, *I was still fighting my own battle with temptation instead of letting Christ do it . . . It was I in the center of the picture . . . instead of I acknowledging defeat and letting Christ fight the battle for me.*

It was with Jack Winslow, as it will be with you; saving trust in Jesus Christ is born out of the depths of self-distrust. The old hymn expresses it well:

*Could my tears forever flow,
Could my zeal no respite know,
These for sin could not atone.
Thou must save, and Thou alone.
In my hand no price I bring,
Simply to Thy cross I cling.*

"Faith cometh by hearing," declares our text. So it does. And the first thing we must hear from God's Word is: "There is none righteous, no, not one . . . all have

sinned, and come short of the glory of God" (Romans 3:10, 23).

Now take a second step. Saving faith, which begins in despair of ourselves, goes on to deliberate the claims of Christ. Faith in this sense requires that the mind shall be informed about the Christ who must become the object of our trust. This again is part of Paul's meaning when he says, "Faith cometh by hearing, and hearing by the word of God." As for these Romans to whom he is writing, he says, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." As for others who have not been told the facts concerning Jesus Christ, the apostle says, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

Thus Paul shows that enlightenment of the mind is an essential part of saving faith. We must know certain minimum facts regarding the thing that God has done for the redemption of men in Jesus Christ, His Son.

What are these facts? What are these tremendous claims of Jesus Christ which saving faith must accept? Here they are, in brief: (1) that Jesus Christ is God manifest in the flesh, for He said, "I and my Father are one" (John 10:30); (2) that in His death Jesus revealed the heart of the holy and compassionate God, who chose to suffer; himself, for our sins rather than inflict eternal suffering on us, for, as Peter puts it, "Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God" (1 Peter 3:18); (3) that by the perfection of His sacrifice on the cross, sealed by the majesty of His resurrection, He has redeemed us; that is, He has provided that instantly, when we put our trust in Him, we shall be lifted from the level of self-distrust to the level of humble and grateful dependence upon the mercy of God, henceforth and forever. For, as Paul makes clear in his letter to Titus, it is "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

These are the cardinal facts of the gospel.

These are the crucial claims of Jesus Christ. Saving faith deliberates these claims and assents to them. But even that is not enough. There is one more step.

The Christian faith which begins in distrust of self, and goes on to deliberate the revealed claims of Christ, reaches its climax in a decision of the will. Here is precisely the point where many people fall short of assurance regarding their salvation. They admit they are sinners. They assent to the claims of Christ. Why then are they not joyous and useful Christians? Because they have never passed from an intellectual belief in Christ to an actual, volitional, appropriating trust in Christ. They fail to say decisively, "Lord, I do believe."

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

"Willie," said the father, "I will catch you. Just look right at me, and jump."

The lad measured the situation, made a motion as if he might be ready to take the leap, then said, "Papa, I'm afraid."

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

The third time the laddie got set to leap; but once more he looked around at the

table and down at the floor, and ended up with, "Papa, I'm afraid."

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

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

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

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

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

Who will act—now?

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

OBADIAH

Ralph Earle

IT was a family feud of long standing—like that of the Hatfields and McCoys. But this began deeper and went farther.

A mother was about to give birth to her first child. As she felt the movement of life within, gradually she sensed the struggle of two lives. When she went to prayer about the matter, she was informed that within her were "two nations"—but more, "two manner of people."

And so it was. Rebekah became the mother of twins. The two boys, Esau and Jacob, grew up together. But from the beginning it was evident that here were two very different personalities.

It was not only that Jacob was a man of the tents and Esau a hunter who roamed

the fields. The fundamental difference was in their attitude toward their ancestral heritage. Esau flippantly sold his birthright for a mess of pottage. Despising the birthright, he lost the blessing.

But this event brought to a head the jealousies and rivalries of childhood and youth. It was bad enough for Jacob to take advantage of his hungry brother; it was far worse for him to deceive his blind father. Things had gone too far. Murder in his heart, Esau bided his hour of revenge.

Only the mother's quick-witted action averted a fratricide. But the quarrel between two brothers became a malicious hatred between two nations. Jacob's descendants paid a high price for Jacob's deception.

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

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

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

It was probably this, or an earlier invasion, which provoked the outburst of prophetic denunciation we find in Obadiah. The twenty-one verses of this shortest book of the Old Testament are full of protest and pronouncements of judgment. Paterson has called it "a hymn of hate." But that is unfair. It is rather a declaration of God's eternal opposition to the lack of brotherly love. The outstanding characteristics of Edom were those which Divine Love abhors.

Edom's pride was due mainly to two facts. The first was the almost impregnable position of its capital city, Petra. It was well-named, for Petra is the Greek word for "rock." The city was situated at the end of a long, narrow defile, so that it was almost impossible for an enemy to capture it.

George L. Robinson, in *The Sarcophagus of an Ancient Civilization*, has given us an extensive and vivid picture of the city of Petra, as it appears today. One chapter is devoted to "The Sik," or narrow gorge leading into the city. He declares that in ancient times a dozen men could have defended the pass against a whole army of Arab invaders. It was this, together with the rugged mountains that practically encompassed the stronghold, which gave its inhabitants a proud feeling of security.

The narrow gorge twists and turns like a serpent's trail. On either side the massive walls rise to a height of some two hundred feet, shutting out the light of the sun even in the middle of the day. At some places

the pass is only a dozen or twenty feet wide. This cleft in the cliffs continues for about a mile and a half, when it suddenly opens into a tiny transverse valley. There, right in front of the traveler, is the Khazneh, or Temple of Isis, ninety feet high and sixty feet wide, carved in the beautiful rose-tinted sandstone of that region. Those who have seen it describe it as a breath-taking sight.

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

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

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

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

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

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

Even Edom's allies would forsake her and deal treacherously with her (v. 7). The expression "they that eat thy bread" evidently refers to the custom of that section of the world. It is still an unwritten law among the Arabs that if you eat with anyone you cannot afterwards harm him. Eating together is a symbol and pledge of peace.

To break this custom is one of the most serious crimes among the dwellers in the desert. Incidentally, this covenant aspect of the fellowship meal throws added light on more than one passage in the Bible.

We have said that there were two causes of Edom's pride. The second was the great reputation for wisdom enjoyed by the descendants of Esau. "Shall I not in that day, saith the Lord, even destroy the wise men out of Edom?" (v. 8).

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

Edom's pride led to cruelty toward the brother nation of Israel. And so we come to the heart of Obadiah's complaint, in verses ten to fourteen, inclusive. "For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever."

What, specifically, did Edom do? "In the day that thou stoodest on the other side, in the day that strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them."

This attitude is expressed even more clearly in the next verse: "Neither shouldst thou have rejoiced over the children of Judah in the day of their destruction; neither shouldst thou have spoken proudly in the day of distress."

But it was not only a matter of negative attitude. Edom was guilty of positive action: "Thou shouldst not have entered into the gate of my people in the day of their calamity; . . . nor have laid hands on their substance in the day of their calamity."

Archaeology has discovered to us the fact that when the Jewish captives returned from Babylonia they found the Edomites had taken over a considerable portion of southern Judah. Under pressure from the Nabatean Arabs from the eastern desert the Edomites had pushed on up into the Negeb, that southern part of Palestine now featured in the news. In fact, there is clear evidence that they had taken possession as far north as Hebron, only twenty miles south of Jerusalem. In the time of Christ this region was known as Idumea, and it was from here that the much-feared and much-hated Herod came.

A still more vivid touch is given in verse fourteen regarding the activities of Edom:

"Neither shouldst thou have stood in the crossing [or mountain passes] to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did remain in the day of distress."

When the besieged people of Judah tried to escape across the Jordan, they were apprehended by the watchful Edomites and turned over to the enemy. Apparently Edom wanted to be on the good side of these invaders from the east, but her action against Israel was indefensible.

So the prophet pours out upon this heathen nation the divine pronouncements of doom and destruction (vv. 15-20). God shall give deliverance to His people. As with most of the prophets, Obadiah ends with a note of triumph: "The kingdom shall be the Lord's."

Just what is the lesson of this book for our day? Part of the answer may be found in the description of Esau given in Hebrews 12:16. There he is called a "profane person." G. Campbell Morgan writes: "The profane person is one who has no spiritual conception, whose life is that of pure materialism." (*Voices of Twelve Hebrew Prophets*, p. 55.)

This characteristic evidently marked Esau's descendants. It is significant that the Old Testament nowhere makes reference to the gods of Edom, although archaeology has discovered remains of Edomite idolatry.

George Adam Smith has summed it up well in his monumental work, *The Book of the Twelve Prophets* (II, 182, 183). We quote him in closing:

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

It is, therefore, no mere passion for revenge which inspires these few, hot verses of Obadiah . . . Beneath such tempers, there beats the heart which has fought and suffered for the highest things, and now in its martyrdom sees them baffled and mocked by a people without vision or feeling.

Obadiah is speaking for God, asserting that the right will triumph ultimately, that God will put down the proud and exalt His humble ones. It is a message fresh for every age.

Eradication Versus Integration

Article Six, by Stephen S. White

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

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

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

The outstanding thought in this and other definitions of integration which might be given is that of unity or co-ordination. Let us keep this fact in mind as we proceed to a consideration of the origin or etymological meaning of this word. Allport has this to say about integration: "The original significance

of integration is best understood by referring to the cell theory of biology. The initial fact is that a human body contains about ten trillion cells; over nine billion of which are found in the cortex. Somehow out of this bewildering array of elements a relatively unified and stable personal life is constructed. The single cells cohere in such a way as to lose their independence of function. From the many there emerges the one; the motto implicit in integration is *e pluribus unum*."

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

Integration started out as a mathematical term. Then it passed over into geology, as this quotation from Allport indicates. After this it came into psychology first through the Behaviorists, who were wholly materialistic. In a footnote Allport gives us these words: "V. M. Bechterev (*General Principles of Human Reflexology*, trans. 1932), and J. B. Watson (*Psychology from the Standpoint of a Behaviorist*, 1919), are two writers who regard personality, above all else, as an integration of separate reflex arcs. Bechterev holds that the combining of reflexes is the only guide needed, and Watson speaks of the reflex level of functioning as occurring first in infancy, followed, through virtue of integration, by the conditioned reflex level and by the habit level. Personality, for Watson, is synonymous with the integration of an individual's manual, visceral and laryngeal habits." (Allport, p. 139.)

But someone may ask why this discussion of the relation of the word integration to mathematics, biology, and behavioristic psychology. For the express purpose of pointing out the fact that integration has a

decidedly materialistic origin and background. And even though it now is used in other types of psychology than the behavioristic, its etymological significance must not be ignored by those who are anxious to exchange eradication for it because of eradication's etymological grounding in that which is materialistic. Why trade a word for another one because of its materialistic background when the term for which it is traded is just as materialistic, if not more so? Still, some may urge that, as they use integration, it refers to unity on the psychological or personal level and not mechanical unity or the oneness of physical parts or cells. This we would not be at all inclined to deny. However, we would hasten to state that the meaning of eradication has moved just as far from its etymological significance as integration has. This will have to be admitted unless present-day usage is ignored altogether.

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

In other words, integration implies that sin is a negative principle instead of a positive principle, as Wesley and Paul taught it to be. Curtis, in his *Christian Faith*, seems to have fallen short at this point. He appears to make sin in the heart of man nothing more than a lack of organization. Entire sanctification, then, would be nothing more than the complete organization of man's moral self. As one writer, following Curtis, states it, "From the psychological frame of reference then, eradication may be defined as that act of God which exhausts a common disarrangement of man's moral motivation, made possible through a consecration of the total person to God on the condition of faith."

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

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

But this is by no means all that can be said against substituting integration for entire sanctification. Integration is a psychological, scientific, descriptive, or factual term rather than a theological, philosophical, normative, or value word. It is interested in behavior and not in conduct. It is amoral, and, therefore, studies that which is mental, regardless of whether it is good or bad. To put it another way, integration is a quantitative and not a qualitative term. On the other hand, entire sanctification is just the opposite. As a word, it is pre-eminently theological, philosophical, normative, or qualitative in character. It is moral or ethical and is significant for character and conduct. It is never merely behavioristic in meaning. All of these differences between integration and entire sanctification indicate that it would be difficult for the former to

take the place of the latter. This will be evident constantly as the discussion continues.

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

Mr. George substantiates his position on this point by two quotations from authorities. The first one deals with the man of strong character and reads thus: "He possesses the attitude of a master, not of a slave—a dominating, ruling, directing attitude, which uses both impulses and circumstances as amenable to his own purposes, and makes them his tool. There is a calculation, a deliberateness about him which the creature without character has not got. He may be a good man or a bad man, but he will be masterfully good or bad. He may indulge his evil impulses as the 'other fellow' does; but if so, it is with deliberation and set purpose. He may also restrain his impulses; but if so, it will not be out of a weak fear of being-caught, or a dread of unpleasant consequences, but out of deliberate policy and set purpose, because he has an object in view. . . . These principles may be good or bad, right or wrong. But there they are; and it is due to their presence that he is what he is, and consistently what he is." [A. Fitzpatrick (ed.), *Readings in the Philosophy of Education*, New York: D. Apple-

ton, Century Co., 1936, p. 375; used by permission.] No one can deny that we have here the picture of an integrated personality; and it is clearly brought out that this personality can be unified around either good or bad motives.

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

Thus we see that "public enemy number 1" may be a well-integrated person. The same may be true of any notorious criminal. The devil has an integrated personality, and so does the man who has committed the unpardonable sin. Integration may come about by the organization of one's whole life around the self or the "old man of sin."

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

The pastor of a large church in a city where a state university is located preached on the second coming of Christ. The whole sermon was built around the plight (according to him) of a young lady who had come to the university. She was on the verge of a nervous breakdown due to a conflict between her old-fashioned religious training at home and the liberal teaching of the university. The liberal preacher tells her

story thus: "In childhood she was taught that Christ was coming 'on the clouds of heaven' most any day; that the world would come to an end; that the faithful would be caught up into endless bliss while the sinful would be cast into a lake of fire to burn forever. She was not allowed to go to a movie or a stage play, not permitted to dance or play a game of cards the way her friends did because, as her mother would always say, 'you would not want Christ to catch you doing any of those things when He suddenly appears in the clouds of heaven, would you?'"

"When she came to this university, Mother was no longer present to restrain her. She started using her student passes to attend the excellent plays given in the university theater; she saw a few movies and even went to a dance at the union. Then it was that the emotional conditioning of childhood began to play havoc with her peace of mind. She was indeed in a fair way to lose her mind. I shall here relate the line of instruction which set her free."

The line of instruction which this liberal preacher gave this young woman constituted his sermon on the Second Coming. In it he majors on the Millerites and many extremists on the Second Coming. He tells about many who have been mistaken on the subject and even includes the Apostle Paul in that number. The upshot of his whole discussion was that Jesus would never return to this earth.

Then the preacher adds: "When I had finished telling my student friend what has been here set down, she heaved a sigh of relief and her face was alight with a beautiful smile of hope." In other words, she gave up her old-fashioned faith and accepted the modernistic view of religion and the internal struggle ceased. She became an integrated personality, and "today she is poised and radiant in her new-found freedom." This case of integration of personality is surely not akin to the experience of entire sanctification. Integration can be around either a good or a bad motive.

In line with all that has been set forth above, let us quote again from Mr. George's thesis. He has two more paragraphs which are closely related and relevant to the problem which we are considering. His words are as follows: "Integration is clearly a major criterion of successful personal living, but integration itself needs a criterion. The normal person is striving to get order and symmetry into his make-up. Human life at its best is centered around the highest ethical and spiritual goals. To

fail at this is not to have a loose and vagrant personality, for the person may be well integrated psychologically, but organized around aims 'intellectually trivial and ethically sinister.'" (George, p. 55.)

Thus "we are not simply striving to gain an integrated personality, but one that is integrated in respect to the highest ideals and purposes for which God made it, and one whose integration is sustained and bolstered by the development of characteristics consistent with the highest goals of life." (George, p. 57.)

A person who has been sanctified wholly does possess the highest type of integrated personality; for personality in this instance has been unified about the highest possible values. However, entire sanctification and integration are never to be identified; for there can be integration on the level of the lowest values.

Lest there be someone who still thinks that we have not cited sufficient authority for the position which we have taken, let us refer to what Allport has to say on this subject. In his book, *Personality: A Psychological Interpretation*, he clearly points out on page 226 that, while religion gives us one of the most comprehensive philosophies of life, it does not give us the only one. On this and several succeeding pages he points out the fact that there are many other unifying philosophies of life, among them the theoretical, economic, esthetic, social, and political. Further, Allport clearly implies by his discussion that one's life might be organized or integrated around the concepts of Buddhism or any other religion, as well as Christianity.

(To be concluded in next issue)

Interesting Items Coming in the Preacher's Magazine

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

2—Three articles concerning the teachings of Arminius. Of these the author notes, "What is Arminianism? Various hostile and ill-informed writers have identified it with everything from Romanism to Catholicism. To answer this question, the high points of the life and thought of James Arminius himself will be presented in three articles, beginning in the July-August issue." Watch for "James Arminius: Contender for Truth," by Carl Bangs.

The Preacher's Magazine

INCREASING THE PREACHER'S VOCAL EFFICIENCY

William T. Wendell

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

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

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

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

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

Reading the biography of that matchlessly eloquent messenger of God, George Whitefield, one learns that he spent considerable time in private practice of the great principles of vocal expression. And what enormous dividends he realized from that investment of the hours! Perhaps during all the Christian centuries there has never been a preacher with a voice so remarkable for its melody, ease, expressiveness, power, and persuasiveness.

A witnessing to this fact is heard in what Mrs. Jonathan Edwards wrote to her

brother about Whitefield; "You have already heard of his deep-toned yet clear and melodious voice. It is perfect music. It is wonderful to see what a spell he casts over an audience by proclaiming the simplest truths of the gospel."

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

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

I. PLACEMENT OF TONE

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

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

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

Such a practice gets the tone forward, towards or on the lips. Let one imagine one is about to speak a word beginning with the letter m; instead of forming the word, however, merely hum the consonant.

This should be done without effort; as Hamlet said to those who made their living by the use of the voice, "Use all gently." Trying hard to hum will be positively injurious. Don't seek to make a loud sound at all.

I cannot overemphasize the importance of relaxation of the lips when doing this humming. Let them barely touch, and allow the sound to make itself, as it were. Excess of endeavor here will mean that "the law of reversed effort" will operate, which means that the harder you try to do a thing, the less successful you are. As a notably able teacher of the spoken word put it, "Let it be done for you, in making tone."

And enjoy this practice. Don't become so earnest, so solemn, that it becomes a kind of chore. Look on it as a kind of game, in which you are sure to know the joy of winning. Let your face relax into an easy smile.

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

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

Now form the vowel long *o*, along with the hummed *m* or *n*. Very, very easily speak the syllable *home*, prolonging the *m* sound for some seconds, or for half a minute. Then speak the words, *home, home, sweet, sweet home*, realizing the ineffable beauty of that thought, and letting all the holy associations it brings to your mind dominate your heart.

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

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

Use one of our own religious words in practices for tone placement, "amen," prolonging by humming of the *m* and *n*. Perseverance here will have amazingly gratifying consequences. This persistence is an essential factor in acquiring increased vocal efficiency. It may take time to reach this "desired haven" of a "sonorous and tuneful voice" (as the tones of a mighty hero

of the Reformation, William Farel, are described), but the results are tremendously worth the endeavors.

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

It will also be found extremely helpful to practice with all the five vowels, both long and short, putting before each one the various consonants. Thus: Pay, pay, pay; pee, pee, pee; pi, pi, pi; and on. Always imagine the tone being formed at the lips. In this forming, let go, and let the tone do itself, so to speak. End this vocalizing with a hummed *m* or *n*.

In addition to such tone placement, there is the second goal of

II. FREEDOM OF TONE

This has just been suggested in the "letting go." A primary principle in doing this is relaxing the throat. So widespread is the failure to do this on the part of preachers that it has resulted in medical terminology's listing "clergyman's sore throat" as a pathological condition. The dictionary defines it as "a chronic inflammation of the pharynx frequently occurring in persons who habitually overstrain the voice, as clergymen, public speakers, etc."

A lady remarked to me about a preacher who used far more effort in his throat than needful when bringing his message. "You would be almost afraid he was going to burst a blood vessel." We all have listened to ministers who spoke with such violence that it would seem almost a wonder that they did not tear out their tonsils.

Not for a moment am I decrying fervor in speaking. But it is well to remember that precious counsel offered in the wonderful little book, *Power Through Repose* (one that it would pay every preacher to own and study), counsel valuable beyond calculation, "Every day, less effort; every day, more power."

A ministerial example of this principle is a pleasant recollection of mine. This preacher I have in mind indeed had power in the pulpit, but at the same time there was such a glorious effortless about his speaking that his listeners were much more swayed by his message than if his manner were characterized by "sound and fury."

He illustrated that essential law (among many) for the most effectual public speak-

ing: *Relax the throat.* When this is done, the lower jaw by sympathy will be freer from constriction. When I say that the throat should be passive, I by no means have in mind lifelessness there. Certainly, energy will be manifested; but it will be "Power Through Repose," to use the title of the book to which I have referred.

This passivity of the throat will be furthered by the practice of humming that I have mentioned, if this is done without effort. The speaking of the syllable *ah* will be very helpful in securing the needed ease and openness of the throat, particularly so if this sound is combined with the humming of *m* and of *n*, as *mahm, nahn*. The use of the latter consonant is valuable in developing resonance.

In this practice always have some thought back of the sound making, and thus avoid making it merely a mechanical affair. Imagine that, as you form the vowel and consonants, you are telling a friend or an audience in front of you some very pleasant news. Unconsciously then your face will take on a smile, and this will aid toward the desired relaxation. Joy relaxes, while anxiety or fear contracts. Shun endeavoring to make a loud tone.

Also conducive to relaxation of the throat is letting the head fall forward toward the chest, withdrawing all energy from the neck and jaw. Then slowly and gently raise the head, and let it fall back toward the spine. Do not throw it back, but let it drop of its own weight, so to speak. Do this a number of times while sitting. Then repeat while standing.

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

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

III. SUPPORT OF TONE

Well do I remember that day, many years ago, when, at the college where I taught speech arts, I was with a young preacher to

whom, I was giving a private lesson. He was a "horrible example" of one who spoke largely from the throat rather than from his diaphragm. It was pitiful, almost tragic, the excess energy he consumed. In a vague way he realized there was something wrong.

I showed him that the diaphragm was the motor of speech, that he must attain to a diaphragmatic consciousness. For him, as for many another preacher, this important organ might be called an undiscovered country. During that lesson he became, I might say, the Columbus of that hitherto unknown region of his anatomy. He also saw the need of placement of tone toward the front of the mouth and the imperativeness of passivity of the throat, in speaking.

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

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

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

This muscle (I would be disposed to call it the most important one in the body for the orator) has a shape somewhat like a saucer when it is turned upside down—that is, when there is little or practically no air in the lungs. Inhalation forces the diaphragm downward and outward to make space for the expanded lungs, and it then tends to flatten out.

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

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

lation and exhalation take place, also shows the movement of the diaphragm.

Another exercise to acquire this diaphragmatic consciousness is to stand with the palm of the hand placed so that it spans the space between the floating ribs. Then make quick, forcible inhalations and exhalations, as though one were panting, after having done some running. The considerable activity sensed under the hand furnishes one with an enhanced realization of the diaphragm's existence. In this rapid breathing the chest should be comparatively still.

Of course, when the preacher is before his audience, there should be no primary thought of the action of this muscle or of placement of tone in the front of the mouth and on the lips, as well as any particular attention, consciously, to the relaxed throat. Forgetfulness of all technique must be accompanied by concentration on the message that is being uttered.

Faithful practice for these three conditions of effective speech will have trained the subconscious mind to take care of them for you. You will have formed the habit.

Another method of stimulating the action of the diaphragm is to take a standing position and speak vigorously the syllables *hab, habe; hap, hape; heb, heeb; hep, heep;* and so on with all the vowels, beginning each one with *h* and ending with *b* or *p*. Note the great activity in the center of the body as you go through with this practice. It is an excellent awakener of the diaphragm. In doing the exercise, avoid all tension in the throat.

It is better not to practice too long at one time, in seeking to acquire in their com-

pleteness the three conditions to which I am calling attention. Periods of five minutes at the beginning, and ten minutes after a few days given to the exercises, will yield more satisfactory results than if the practice time were "lumped" into one daily period. As I have already suggested, twenty or thirty minutes a day will bring astonishing improvement. But perseverance is necessary.

One should never practice when weary, or to the point of weariness. Early in the morning is by far the most profitable time. Always keep in mind the goal: *A voice of greater melody, ease, expressiveness, power, and persuasiveness, in bringing the matchless message of the gospel. Practice prayerfully. Remember, "It is God that worketh in you" (Philippians 2:13). "The Spirit . . . helpeth our infirmities" along speech lines, as well as in other realms, when there is believing dependence on Him. (Paraclete signifies, literally, one called to the seeker's side as a helper.)*

Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth (Jeremiah 1:9).

ADDENDUM

The exercises here recommended are merely suggestive. Lack of space forbids elaboration. But the reader can devise many others for himself. Possession of the book *The Voice and How to Use It* (Barrows and Pierce) means access to inestimably precious counsel. The Publishing House can supply this volume, which is worth a thousand dollars to any preacher who will apply himself to it, and apply it to himself.

Supplying Pastors For a Thousand New Churches

L. T. Corlett

THE subject pulsates with a ringing note of victory. It implies a question of great importance. The question is: Where and how will we find the proper personnel to serve God in the leadership of these churches? Or, in other words, where are we going to get the pastors for these churches? This must also be considered in relation to the normal demand for new pastors and replacements. Some people who are now serving in the pastorate will be going to the foreign field and will need to

be replaced. Others have reached a proper age of retirement and retire honorably from the active ministry. Others will be forced to withdraw on account of sickness or other relationships. There will be a few who will be coming by transfer from other denominations, but that number will not be very great. The quantity or number of pastors is something to which the church should give serious thought at the present time.

The church will need approximately 1,300

to 1,500 new pastors and ministers during the quadrennium." That means 325 to 375 a year. This is a large group for a church of our size; and, besides, preachers cannot be made in a day. So the problem is one that should be given serious consideration from every angle.

The first question is: Where will the church find this number? Our ministry is primarily and fundamentally a God-called ministry. The Church of the Nazarene has stood squarely upon this proposition from its beginning. No change should be made in regard to this fundamental. The church cannot have ministers in her services who do not know definitely that they are called by God. There must be the certainty and the definiteness that God wants them in the position in which they are serving. Consequently, this basic, fundamental, essential requirement is one that must be recognized by all. Yet, the church should also recognize the command of the Master when He said: "Pray ye the Lord of the harvest to send forth laborers."

There are complementary assets which aid young people in hearing the call of God to some particular Christian service. A few of these will be enumerated. First, there is that influence of the consistent Christian home. Many of the greatest preachers who have been given to the church have come out of Christian homes where a family altar and Christian family fireside have been predominant in providing an atmosphere, a condition, and an example that young people were not able to get away from.

The second asset that is complementary to aiding God in the calling of young people into the ministry is the spontaneity of response to the leadership and guidance of the Holy Spirit in church services by the people who profess to be Christians. There is nothing like the manifest presence and the smooth harmony and pleasant fellowship of the Holy Spirit in a service to challenge young people to think seriously of the things of the kingdom of God. Without this, God can call, but He has to call more loudly and deal more definitely in overcoming the lack of response to the presence of the Holy Spirit in the services of the local churches.

Third, a sincere, consistent, devout, unselfish, energetic, industrious minister aids God in helping young people to hear the divine call. Every young person has lofty ambitions and high ideals of what he would like to accomplish during his life; and too many times these are thwarted or misdirected because they were not challenged. When a minister of this type comes in con-

tact with young people, they are made to feel that the work of God is something of great importance, something of value, something that needs to be done, something that will challenge the highest, the best, and the deepest that there is in the personality of man; and, consequently, young people listen more attentively to the things pertaining to that work.

Fourth, to accomplish this goal in supplying ministers, an evangelistic emphasis must be urged in all departments of the church, both local and general. By evangelistic, we mean a purpose and determination on the part of all leaders to guide people to Christ for the purpose of having them accept Him as Saviour and Sanctifier, and also the encouraging of all Christians to become active in this type of service, both within and without the church.

Other things might be listed which would be complementary assets, but to the speaker these seem to be the fundamental ones; and if these are present, God has a greater opportunity of having the young people hear His voice as He calls them to particular service.

Just as they are complementary assets, which make it easier for God's voice to be heard, there are factors and events which make it more difficult for young people to hear the voice of God to special Christian service. First, there is the carelessness of Christian ideals and living in the home. Second, there is fussing in the local church. Third, there is that of a lazy, indifferent, careless, selfish pastor. Fourth, there is that of a frivolous program of evangelism. Fifth, there is the attitude of a district superintendent who has forgotten the welfare of the Kingdom, and feathers a nest for himself by a seeming manipulation of powers and pastors to this selfish end. Sixth, there are the all too often recurring periods of strife and turmoil in periods of crisis in the educational institutions.

These detrimental factors can be summed up as anything that little men in the state of mediocrity use as a substitute for intelligence, hard work, and guidance of the Holy Spirit. Most of these hindering factors are brought about by small or little people; but many brilliant, energetic young persons, under such conditions, have turned their backs on the call of God and the church and have never returned. Big characters who count not their lives dear unto themselves, anointed by the Holy Spirit, endeavoring to carry out a big program in and through the church, command the admiration and respect of the young people;

and as their attention is centered on such a program, it is easier for God to get His call to their minds and hearts.

Some consideration should also be given unto the quality of these thousand of ministers whom the church is going to need in this quadrennium. The question is naturally asked, What type of ministers does the church need? An ideal should be stated, although time should be given for young people to reach the ideal, because most of us as older ministers have to recognize that there is still quite a little room for us to climb in order to reach even these basic things in the entirety as we should. First, the church needs young and older persons with warm hearts, based on clear, definite knowledge of Christian experience, both of regeneration and entire sanctification. The ministry must be definite and certain in regard to their own personal relationship with God. Second, the church needs persons with an all-out determination to develop in purposeful, devotional living. The tone of victory in the life of the individual preacher is what regulates his usefulness and effectiveness as far as his ministry is concerned. Consequently, there should be a daily, momentary consciousness of the presence of God with a clear plan in mind as to how he can increase in both the consciousness and presence of God, and be more useful to God in this work that God has called him to do.

Third, in this group of a thousand ministers the church needs persons with an insatiable desire to know more of God and other truths in order to present them to others. This means that they must have an intense ambition to study; to learn, to read, and to apply in practical ways the knowledge that they receive for the welfare of the people.

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

holiness both in individual experience and in everyday associations of life.

Fifth, the church needs men and women for the work of the ministry who value the welfare of the Kingdom above their own interests, who have an intense desire for the welfare of the church and a strong determination to build the church and advance the kingdom of God. The kingdom of God in the Church of the Nazarene, especially as far as our ministry is concerned, must be protected from reflections from anything which would produce a question of the value and spirituality of the church in the minds of the people, both in the church and in the outside world. There are many mistakes and blunders which occur in our church and will continue to occur as long as we have human leadership; yet, at the same time, there are far more good things than bad connected with the church and the ministry. The church must have a ministry which will be pledged to protect and advance and build the kingdom of God through the Church of the Nazarene.

In these thousand ministers, the church must have persons who are not afraid of a sixteen-hour working day, but are energetic, industrious, and sacrificial, ready for anything and everything that is necessary to be done in the kingdom of God. Too much of the W.P.A. attitude and the forty-hour week have drifted into the attitudes of the ministry, when there is no such place for them. The ministers who are going to meet the challenge of this day, which is golden in its opportunities for the Church of the Nazarene, must be those who are not afraid of work day or night and of the long working days, the arduous labors that are necessary in working for the welfare of the people.

In the young ministers, the church has a right to expect a few leadership qualities, with the ability to arouse and guide people to the task that is before them. People in general will not go ahead unless someone challenges them to advance. Consequently, the minister must be of that type who, while setting forth an example of the happiness and contentment that Jesus gives, is never satisfied with the advancement and development that is necessary for His kingdom. Not in the sense that he will be faultfinding and complain to the people of what is not being done, but in the sense that he is never satisfied with his own accomplishment, but ever leading people on. People cannot be driven, but they are happy for the leaders who will break the way for them and show them what ought to be done and how to do it.

Again, in these ministers the church has a right to expect that they shall have a strong desire to preach, with a willingness to discipline their powers of mind, body, and spirit toward the objective of making themselves good preachers, "rightly dividing the word of truth."

Lastly, the church, in these thousand ministers, needs persons with "a faith that will not shrink, though pressed by every foe, that will not tremble on the brink of any earthly woe." In other words, the church needs a ministry who have forgotten what the word "discouragement" means, who cannot be whipped, even though the enemies and the opposers would say that they did not have sense enough to know when they were whipped. The church must have the crusading spirit, with the leaders who are determined to press on to victory, regardless of what may seem to be.

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

First, the group under the District Board of Ministerial Studies will provide 10 to 15 per cent of our ministers. Under those completing the requirements in the Bible School and also leading to a college degree, both in connection with our colleges, will be a group which will make up from 70 per cent

to 80 per cent of the ministry; and then the percentage of those who will go on to do graduate work and complete the work in the seminaries will be in the range of 15 per cent to 20 per cent. Now, there may be some differences of opinion regarding these percentages, but nevertheless, the law of averages will show us that this is just about where we are getting our ministers at the present time. Each one of these types is of vital necessity to the church and the crusade for souls. The church should never allow herself nor individuals in the church to make light of any one particular class and say that no longer do we need that particular class in the ministry of the Church of the Nazarene. This matter of supplying ministers for a thousand new churches must be looked at from an intensely practical manner, and the following suggestions should be considered.

As church leaders, we should keep a keen appreciation for the type of persons who would seemingly fall below the ideal type. I speak of the group of men who do not, or have not had opportunities to, attend the colleges. They come from the offices, shops, farms, and various other places, with a devotion to the call of God that is intense and consistent, ready to sacrifice and labor under any and all odds. A leader of British Methodism said one time that the greatest preachers Methodism ever had were her lay preachers, and he gave as the reason for the statement the fact that they were men of one Book, and were able to present the Bible in a practical manner to the people with whom they came in contact. This type can go into places and accomplish tasks which many college-trained men are not fitted for. In fact, in the past this type opened the way for much home missionary work and started churches, which, in time, grew beyond them but were built on a good foundation. This type should be encouraged, and the District Board of Ministerial Studies should plan to aid them in their development. The Michigan District has done some splendid pioneer work along this line in special seminar work for the licensed minister. These men and women often begin to feel that there is no place for them, since there is a greater predominance of college-trained ministry. Let us give due recognition to their needs and the contribution that they are rendering to our church and keep challenging others to accept God's call and to launch out to labor for God and His church. Throughout the history of the Church of the Nazarene there has been a need for this group, and there

never was a time in the history when this particular class of people was more necessary and important than it is at the present time.

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

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

The schools have a special responsibility in relation to the quality of our young ministry if they are going to do the task the church is expecting of them and which they

should do because of their dependence upon the church. To carry this out, they will need to give attention to the following things. First of all, they should hold normal standards of religious experience. By the term normal we do not mean formal or nominal, and neither do we mean to include something that is abnormal or above the average, but we mean that standard and life which can be lived in the regular church life or the daily routine of life in its various relationships the young people will face in the days that are to come.

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

Third, in connection with this and necessary for it, the college must provide in its administration and staff poised leadership—men and women who can stand the stress and tension and pressure of everyday life without blowing up or upsetting or getting unduly disturbed.

Fourth, the college must maintain a Bible-saturated curriculum. While there may be some question as to just what is meant by this, yet I believe that all people recognize that, if our schools are going to do what they are supposed to do, the Bible must be considered from its truth and authenticity in relationship to every course that is offered in the college.

Fifth, if the colleges are to do the task they are called upon to do, they must have at all times a Christ-centered program of activity—that not anything should be carried on in the school program which would not be pleasing to the Lord and would be proper at any time that He should appear. There will be differences of opinion in regard to some of the activities of the school, but the colleges are required to make the adjustments for the young people in a way which will enable them to place Christ first in all things.

Sixth, the colleges must hold a high scholastic requirement for the ministry. The school should hold at all times as high a scholastic requirement for those entering the ministry as in any other particular field of service. The colleges must have strong foundational courses that will train the young ministers to think and also give emphasis in the matter of English, both in theory and practice, so that the young men and women will be able to express themselves in respectful, intelligent language. The colleges should always maintain and strengthen their majors in religion, Biblical

literature and theology, and so forth. Regardless of how thorough the job the seminary may do, the larger group of the percentage in our ministry will come from our colleges; and, because of that, the colleges should have strong men and good courses in the various phases of the field of religion.

Seventh, the colleges, in order to influence and guide their students properly, must have an enthusiastic church loyalty. The colleges belong to the Church of the Nazarene in the various zones. This should be kept before the people and students, regardless of how many different denominations are represented in the student body. The leadership in the colleges are under obligation to generate and strengthen the loyalty to the church that gave the institution its birth and is keeping it going. This cannot be done unless the college administration plans to have the general leaders of our church on the campus from time to time, and the general leaders of our church should give serious consideration to the fact that loyalty to the church cannot be developed by theory alone, but must have the presence of the personnel who are the great leaders of our church in order to be carried to its fullest completion. More than just mere loyalty, there should be the thought of enthusiasm in this loyalty. In the early days of the church, when it was my privilege to be learning the relationship to many of the things that were going on, we heard the song often sung, "I am so glad I am a Nazarene." There is danger of sectarianism in a song like that, but yet at the same time young people cannot be what they ought to be without being enthusiastic. It is true that we do not have them sing that song in our college because of the reflection it might bring to people of twenty different denominations who are represented in our student body. Yet, in word and in fact, we impress the students from time to time that we are glad that we belong to the Church of the Nazarene and that we want them to be enthusiastic in their loyalty; and, as a result, we find that those of other denominations who are really thinking admire us more for the attitude we take of enthusiastic loyalty to the church.

Eighth, the colleges must maintain a normal social life to encourage the young people to learn to adjust to the various social aspects of life and also to encourage them in getting a good life companion. The ministry must learn from the social life in our colleges what can be done to meet the social problems of the age in which they live. The social problems change somewhat

from generation to generation or even from decade to decade; consequently, the colleges must face these changes and help the young people in their adjustments. The leaders in the ministry must be made to feel that they must accept leadership and responsibility for the social tone and activity of the church, as well as a religious life. And where else could they find that demonstrated and carried out better than in the regular normal college life on our campuses?

The colleges must, if they are going to make a ministry that will be colored properly, maintain a good, strong spiritual atmosphere which is normal and possible for everybody everywhere. While it is known that the revival meetings of our colleges are outstanding in our church and there are very few places that can duplicate them because of the lack of the number of young people and so forth, yet the spiritual tone of our colleges must be such that it can be duplicated in every local church in our movement, that it can be carried on in every home, that every individual can have just as normal a tone of spiritual victory as any individual in the college; and this emphasis must be maintained at all times and let our ministry know that there is a possibility of a high spiritual tone in any and every church, regardless of what the situation may seem to be.

Other things could be added, but these are the things that we have deemed necessary to emphasize so that a large group of the right quality of ministers can be provided for the Church of the Nazarene.

The fourth type is that of the seminary graduate. The impact of this group will be felt more and more in the passing years; yet the personnel of this group will always be more or less restricted. The seminary is a graduate school. The administration plans to keep it so. Thus, a large number of our ministerial students will not attend. The work being done in the Nazarene seminary is a high type, and the goal of the administration is to make better preachers rather than research scholars. This must be emphasized continually because the tendency of so many minds capable of doing graduate work is to specialize so minutely that the practical aspect is overlooked for the present. The fears of many have been quieted by the sacrificial service of a number of the graduates of the seminary and in the fact that the challenge of the evangelistic and home missionary work has gripped a number of the students so that they are anxious to serve in the new and difficult fields. Now

The Protestant Outlook

Russell V. DeLong

and then there will be a graduate who feels that the church owes him something better than an opportunity. That is not the fault of the seminary. The colleges have had a few of these in years gone by, and even the District Boards of Ministerial Studies have had to deal with one now and then. The emphasis in the seminary must be strongly evangelistic, and the graduates must be enthusiastic regarding the cardinal doctrines of our church. The things that have been said regarding the standard of operations in the colleges apply to the seminary in a measure, and we do not need to consider the differences that would be involved, because the administration is handling these things in a most commendable manner. This type will have a quality that we desire to have in our young ministry and will be of great benefit to the church in the days that are to come.

In considering our needs, the church leaders must be careful not to expect unusual maturity in the young ministry in these four classes. They will make blunders and mistakes because of lack of experience. The colleges and seminary can do their best; yet time, adversity, suffering, and hardship are necessary to make a seasoned minister. It is the duty and obligation as well as a privilege and honor of the district superintendents to watch carefully over these young servants of God, to guide and to counsel them in the area of their greatest blunders, so that they can correct these weaknesses and develop into efficient ministers for the church. The guidance and counseling program is receiving great emphasis in the educational work; the need and importance of this type of work should be recognized by the superintendents, and the educational process should never stop. Occasionally the general superintendents will have this type of work to do with the district superintendents and the other church leaders. Great good has been done by the district superintendents along this line, but much more work can be done and should be done if the Church of the Nazarene is going to have the quality of ministry that is needed.

The prospects look good. The number in our colleges who are called to special Christian service is larger than in war years and, I believe, is as large as any previous time or larger. The need is great, the task is tremendous; but, by the help of God, it can be done. It will take the co-operation of all ministers and leaders consciously and unconsciously. A questionnaire given to a class of forty-one students revealed two

outstanding influencing factors which complemented and aided the voice of God in the call of the ministry. First, that of the influence and example of a strong minister, especially in his sincerity, industry, and loyalty. Second, it was the consciousness of a great need to be met and an important work to be done. Thus each one, regardless of position, can help in these two fields. Young people generally have an ideal for the ministry when they enter college, and it usually centers in one person. Many times the individual minister is unconscious of that influence. Also, often that ideal is so firmly fixed in the mind of the young minister that four years of college does not obliterate it; so each and every one of us should pay more attention to his influence and example, and in doing so, make a contribution to God in aiding and complementing the work that He is doing in endeavoring to get the leadership necessary to supply one thousand pastors in this quadrennium.

In the second point, the minister regulates the concept the church has of both the scope and need of the work of the kingdom of God. Great improvement can be made in making people conscious of the needs of the church. When I speak of needs, I do not refer to finances. They are important, but should always be secondary. The minister is under obligation to acquaint his people with the work of all phases of the Kingdom in relation to the Church of the Nazarene. Also, each minister should recognize that, if he has the proper place in the minds and hearts of his people, the majority will eventually come to the attitude that they do not recognize anything as important until the pastor endorses it and puts some of his money into it. Likewise, this is true of the relation of the pastor to the district superintendent. The pastors will do what they feel the district superintendent thinks rather than what he writes. It is also true in the relation of the district superintendents to the general superintendents. So no one is excluded in making the church conscious of the magnitude of the needs. As this is effectually done, the young people will feel it; and, as their attention is given to it, God can speak more easily and also get a quicker response in the affirmative.

It is not an easy task to supply pastors for one thousand new churches, but under the anointing and unction of the Holy Spirit it can be done by all co-operating.

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

The Preacher's Magazine

Protestantism needs an objective. It lacks definite purpose. It is exhausting itself on relatively nonessential matters. It has missed the end for which it was born.

Protestantism is not primarily a "protest." Most people have the idea that it originated in opposition to the excesses of Romanism and to the indulgences granted by the Pope. Therefore they conclude that the root of the word "protestant" is the word "protest." Such however is not the case, although it is true that Martin Luther did protest and did oppose the corruption of the Roman Catholic church. But the term "protestant" has a positive meaning. Luther was not merely negative. He believed something, and it was this faith that set in motion the great reformation movement along positive lines of spiritual emphasis.

Contrary to common belief, the word "protestant" does not come from the root "protest"; but it does come from the Latin prefix "pro," meaning "in favor of" or "affirming" (in contrast to its antonym "con," meaning "opposed to" or "negating"), plus the verb "testari," which means "to witness." In fact, "testari" is the root of the English word "testimony" or "testify." So—the word "protestant" means to testify affirmatively about some truth. What were the essential elements in the original Protestant testimony to the world?

1. Salvation by faith—a positive, individual, personal faith as opposed to dead works, deeds of penance and payment for indulgences. "The just shall live by faith," was the great rallying text of Martin Luther.

2. The "universal priesthood of individual believers"—a positive relationship of each person to God—as opposed to the apostolic succession of Roman Catholic priests. Each person may come to God for himself and not through another.

3. The Bible was accepted as the final court of appeal. It became the authoritarian last word as God's revealed word to man—as opposed to the belief that the Church of Rome is the infallible center of authority. The Bible, not the Church or the Pope, became supreme.

4. The evangelization of the world was the dominant passion of early Protestantism, giving rise to great revivals both in Europe and the British Isles and later in America and around the world.

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

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

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

1. Roman Catholicism.
2. Secularism.
3. Communism.

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

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

1. Roman Catholicism

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

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

- a) Their unity of purpose.
- b) Zeal for expansion.
- c) Fidelity in church attendance.
- d) Sacrifice by maintaining thousands of parochial schools, enrolling millions of pupils at a cost of millions of dollars.
- e) Their desire to enlarge their church and spread their conception of the gospel.

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

2. Secularism

Secularism has increased primarily because we have taken religious training out of the public schools. It was never intended by the writers of the Constitution to eliminate religion from the schools, but only to prevent the teaching of any sectarian point of view. So, to make sure that no group would have any advantage, we have prohibited all religious instruction and are reaping a generation of pagans. Thus we gave secularism the field. It is just as much a religion and a philosophy of life as Methodism, atheism, or any other belief. The rich fool was a secularist. To counteract secularism, all religious groups should agree on fundamental beliefs such as God, immortality, higher values, freedom of the will, etc., and give our boys and girls a background for life—a metaphysical home for values, a religious groundwork for purpose. Our youth have lost their *raison d'être*, and nobody is restoring it.

3. Communism

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

The Rapid Growth of Roman Catholicism

Roman Catholicism has made the most rapid growth of any religious body in the United States in the last century and a half. Note the following statistics.*

| Year | Population | Catholics | % |
|------|------------|-----------|---|
| 1790 | 3,172,006 | 35,000 | 1 |
| 1820 | 7,866,797 | 195,000 | 2 |

| | | | |
|------|-------------|--------------|-----|
| 1830 | 10,537,378 | 318,000 | 3 |
| 1840 | 14,195,805 | 663,000 | 4 |
| 1850 | 19,554,068 | 1,606,000 | 8 |
| 1860 | 26,922,537 | 3,103,000 | 11 |
| 1870 | 35,589,377 | 4,504,000 | 12½ |
| 1880 | 43,402,970 | 6,259,000 | 14 |
| 1890 | 55,101,258 | 8,909,000 | |
| 1900 | 66,809,196 | 12,041,000 | |
| 1910 | 81,731,957 | 16,363,000 | |
| 1920 | 94,820,915 | 19,828,000 | |
| 1930 | 108,864,207 | 20,203,702 | 20 |
| 1940 | | | |
| 1948 | | 24,402,124** | |

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

** Yearbook of American Churches, 1947 edition.

Multiplication of Sects *

| Massachusetts | | Number Churches |
|---------------|--------------------|-----------------|
| Sect | | |
| 1800 | | |
| | Congregational | 344 |
| | Baptist | 93 |
| | Methodist | 29 |
| | Episcopalian | 14 |
| | Quakers | 8 |
| | Universalists | 4 |
| | Presbyterian | 2 |
| | Roman Catholics | 1 |
| 1858 | | |
| | Congregational | 490 |
| | Methodists | 277 |
| | Baptist | 266 |
| | Unitarians | 170 |
| | Universalists | 135 |
| | Episcopalians | 65 |
| | Roman Catholics | 64 |
| | Christians | 37 |
| | Friends | 24 |
| | Free-will Baptists | 21 |
| | Protestant Meth. | 20 |
| | Second Adventists | 15 |
| | Wesleyan Methodist | 13 |
| | Swendenborgians | 11 |
| | Presbyterians | 7 |
| | Shakers | 4 |
| | Unclashed | 12 |
| 1936 | | |
| | Roman Catholics | 708 |
| | Congregational | 557 |
| | Methodist | 294 |
| | Northern Baptist | 272 |
| | Episcopal | 264 |
| | Jewish | 186 |
| | Unitarian | 140 |
| | Christian Science | 79 |
| | Universalist | 70 |
| | Federated | 52 |

The Preacher's Magazine

| | |
|-------------------|----|
| Salvation Army | 48 |
| Negro Baptists | 39 |
| Lutheran Aug. Sy. | 36 |
| Seventh Day Adv. | 33 |
| Advent Christian | 28 |
| Greek Orthodox | 25 |
| Presbyterian USA | 24 |
| Nazarene | 23 |

Others

| Number Churches | |
|-----------------|------------------------|
| 22 | Scan. Evang. |
| 19 | Lutheran Mis. Sy. |
| 17 | African Methodist |
| 17 | Assemblies of God |
| 16 | Plymouth Brethren |
| 14 | Friends |
| 13 | Nat. Spiritual Assn. |
| 12 | New Jerusalem |
| 11 | Primitive Methodist |
| 10 | Independent |
| 10 | Christadelphians |
| 9 | Albanian Ortho. |
| 9 | Latter Day S. (Re-or.) |
| 9 | A.M.E. Zion |
| 9 | Polish Nat. Cath. |
| 8 | United Pres. |
| 8 | Finnish Evang. Luth. |
| 7 | Christian Miss. A. |
| 7 | Ch. of Armenia |
| 7 | Russian Ortho. |
| 7 | Evangelical |
| 6 | United Lutheran |
| 5 | Church of God |
| 5 | Church of G. and S. |
| 5 | Saints in Christ |
| 5 | Dis. of Christ |
| 5 | Syrian Orth. |
| 5 | Latter Day Saints |
| 5 | Nat. Spir. Allian. |
| 4 | Bahais |
| 4 | Church of God in Ch. |
| 4 | Vol. of America |
| 3 | Plymouth Brethren I |
| 3 | Plymouth Brethren IV |
| 3 | Finnish Ev. Nat. L. |
| 3 | Free Methodist |
| 3 | N.A. Old R.C. |
| 3 | Int. Pentecostal |
| 3 | United Holy Church |
| 40 | All others |
| 56 plus 40 = 96 | |
| 1800-8 | |
| 1858-17 | |
| 1936-96 | |
| 1948 | |

* Federal Census for 1936-256 religious denominations.

The increase of denominations and sects within Protestantism reveals some values. It shows independence of thought and free-

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dom from regimentation. Differences in doctrine and polity do matter enough to result in new organizations. Liberty of individual conscience is preserved. Such is more in line with democracy than the dictatorship and authoritarian polity of the Roman Catholic church.

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

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

For fear of being misunderstood, let me state I am not advocating the organic unity of Protestant churches. I merely lay the problem before you for further thought without any recommendations as to the mechanics of co-operation.

Relation of the Church of the Nazarene to the Protestant Outlook

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

If secularism prevails, it will become harder and harder to propagate our gospel.

If Communism wins, our churches will be closed, our ministers jailed, and our people sent to concentration camps unless they recant.

So—we face a new critical day. Protestant religious forces have much in common in spite of our difference over theological interpretations. Of course, we cannot and will

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not surrender any of our fundamental beliefs. But could we not lend our influence to preserve in a united, co-operative, powerful way our Protestant principles? We have much to lose if we allow our rivals to speak unitedly while we speak in a babble of 236 different Protestant tongues.

There are many issues which concern us as Protestants. Religious teaching in the public schools, released time, moral standards in our schools, use of busses for Catholic parochial schools, payment for textbooks in Catholic schools by the money of taxpayers, Catholic nuns teaching in public schools. Secularism is driving out any mention of religion in public schools and instituting the dance and Hollywood movies. Communism is infiltrating our teaching forces and our textbooks. The press seems to favor Catholic and secular propaganda. Constantly news stories are carried when some prominent Protestant becomes Catholic. The fact is that there are more Catholics who are converted to Protestantism each year than there are Protestants who are converted to Catholicism. The growth of the Roman Catholic church has been to a great degree made possible by liberal immigration laws to admit people from southern Europe or South America.

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

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

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

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

As we grow larger, the Church of the Nazarene must accept its pro rata share of

responsibility for maintaining the religious freedom we now enjoy. We cannot sit off and hope the other fellow will do it.

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

Our growth as a Church of the Nazarene is amazing.

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

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

Membership of Protestant Bodies
1947

| | |
|-------------------------------|------------|
| 1. Baptists | 15,322,024 |
| Southern | 6,270,819 |
| National | 4,122,315 |
| National Amer. | 2,580,921 |
| Northern | 1,541,991 |
| Free Will | 255,127 |
| Am. B. Ass. | 244,861 |
| Am. F. W. | 75,000 |
| N. B. Ev. | 70,843 |
| Reg. B. Nor. | 70,000 |
| Prim. Bapt. | 69,157 |
| 2. Methodists | 10,337,672 |
| Methodist | 8,567,772 |
| A.M.E. | 868,725 |
| A.M.E. Zion | 520,175 |
| Colored M. | 381,000 |
| 3. Lutheran | 5,381,840 |
| Un. L. Am. | 1,778,943 |
| E. L. Synod. | 1,469,213 |
| E. L. Am. | 686,739 |
| Am. L. | 646,700 |
| L. Augu. | 408,565 |
| E. L. Joint | 288,355 |
| L. Free | 53,325 |
| 4. Christian | 3,542,946 |
| Disciples C. | 1,703,010 |
| Cong. Ch. | 1,157,764 |
| Ch. of C. | 682,172 |
| 5. Presbyterian | 3,127,380 |
| U. S. A. | 2,234,798 |
| U. S. | 613,701 |
| Unit. P. | 202,605 |
| Cumberland | 76,276 |
| 6. Protestant Episcopal | 2,160,207 |
| 7. Evangelical | 1,420,998 |
| Ev. Unit. Brethren | 712,616 |
| Ev. and Ref. | 708,382 |

| | |
|--------------------------|---------|
| 8. Churches of God | 483,260 |
| Ch. God in Ch. | 300,000 |
| Anderson | 92,604 |
| Cleveland | 90,666 |

| | |
|------------------------------------|---------|
| 9. Mormons | 916,789 |
| 10. Assemblies of God | 243,515 |
| 11. Seventh Day Adventists | 215,545 |
| 12. Salvation Army | 209,341 |
| 13. Church of the Nazarene | 209,277 |
| (217,106—1948. Could be in No. 11) | |
| 14. Church of the Brethren | 184,584 |

When it comes to finances, we stand fourteenth among all 236 to total giving.

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

Protestant Financial
(December 1, 1948—U.S.C.)

| Total Benevo- lences | Foreign Missions | Congrega- tional Expenses | | Total all Purposes | Per Capita | F.M. |
|-------------------------|---------------------|---------------------------------|------------------------|--------------------------|---------------|--------|
| 45 | 35 | 39 | 1. Methodist | \$164,138,457 | \$ 19.16 | \$.72 |
| 42 | 32 | 37 | 2. Baptist South. | 132,162,846 | 21.08 | .80 |
| 38 | 27 | 24 | 3. Pres. U.S.A. | 64,972,639 | 28.56 | 1.15 |
| 37 | 21 | 12 | 4. Prot. Epis. | 57,529,310 | 36.68 | 1.91 |
| 23 | 37 | 13 | 5. Lutheran Miss. Sy. | 46,191,362 | 39.26 | .42 |
| 29 | 22 | 31 | 6. Northern Bapt. | 41,347,253 | 26.23 | 1.66 |
| 35 | 33 | 27 | 7. United Lutheran | 35,717,445 | 26.66 | .80 |
| 44 | 31 | 38 | 8. Disciples of Ch. | 33,613,800 | 19.79 | .87 |
| 41 | 34 | 26 | 9. Cong. Christ | 30,802,429 | 26.24 | .77 |
| 17 | 13 | 10 | 10. Pres. U.S. | 30,489,730 | 47.74 | 3.53 |
| 1 | 1 | 29 | 11. Seventh Day Adv. | 29,710,533 | 130.20 (1) | 28.78 |
| 32 | 16 | 17 | 12. Ev. United Breth. | 23,020,261 | 33.26 | 3.00 |
| 36 | 38 | 32 | 13. Lutheran Nor. Syn. | 21,341,745 | 24.69 | |
| 14 | 9 | 2 | 14. Church of Nazarene | 18,892,630 | 90.30 (5) | 5.54 |
| | | | | 25,096,555 | 101.78 ('48) | 6.97 |
| | | | | (could be 13th) | | |
| 3 | 10 | 6 | Wesleyan Meth. | 3,462,890 | 113.08 (3) | 4.13 |
| 6 | 4 | 1 | Free Methodist | 5,234,210 | 125.25 (2) | 11.10 |
| 2 | 2 | | Miss. Ch. Ass. | 558,203 | 102.23 (4) | 21.56 |
| | | | | Av. 1948—\$23.63 | | |

Our greatest medium of leadership for the Church of the Nazarene is to provoke other groups to an evangelistic crusade. The Protestant Evangelistic Outlook—Adopted Programs

1. Presbyterian U.S.A.—three-year
1,000,000 members won for Christ and church
100,000 lay members trained in visitation evangelism
New Life Training Schools for ministers and laymen in 24 geographical areas
Four-day training schools
In the evenings ministers teamed with laymen
2. Congregational Christian—two-year
Workshop-conferences on evangelism
240,000 new members

There are four denominations which outstrip us in per capita giving—Seventh Day Adventists, Free Methodists, Wesleyan Methodists, and the Missionary Church. We stand fifth.

There are thirteen who outstrip us in giving for benevolences. We stand fourteenth. There are eight who give more per capita for foreign missions than we do. We stand ninth.

But when it comes to local congregational expenses, there is only one other group that keeps more for itself than we do. We stand second. In denominations of over 100,000 we are second in per capita giving, but we are first in per capita for local interests.

- 100,000 new Sunday schools
3. Disciples of Christ—1947-1950
150 Training Conferences for ministers held to prepare for leadership in visitation evangelism
450,000 by baptism
450,000 by transfer and restoration
300,000 in Sunday school
225,000 decisions for Christ
3,000 new recruits for the ministry
200 new churches
4. Evangelical Reformed—three-year
210,000 new church members
70,000 ministers and laymen trained in visitation evangelism
5. United Lutheran. Forward Movement
6. Evangelical United Brethren. Planned Crusade

7. *Seventh Day Baptist*

Double church membership
Permanent organization in visitation evangelism

8. *Presbyterian U.S.—five-year Program of Progress*

500,000 new members

9. *United Presbyterian*

10. *Methodist—2,000,000 new members*

1949—400,000

1950—500,000

1951—500,000

1952—600,000

We propose to train 500,000 lay workers (laymen, laywomen, and youth) to a spiritual revitalization and to provide an opportunity for this accomplishment through such means as city-wide, district-wide, and county-wide simultaneous preaching missions, revivals, and retreats

We propose to visit from house to house and ask unchurched families to help this nation become Christian by committing their lives to Christ and to the church and by starting family altars

We propose to put programs on the radio

We propose, in co-operation with other Christian groups, to undertake the evangelization of America

—*Shepherds*, June, 1948

11. *Southern Baptist—two-year*

400,000 new members

100,000 trained lay evangelistic workers

8:00 a.m. every morning, prayer

12. *Reformed Church*

35,000 confessions by faith

20,000 by transfer

7,000 lay workers trained for visitation evangelism

26,500 new Sunday schools

From the Conference Board of Evangelism to New Jersey Conference.

Shepherds, June, 1948

The Secret of Early Methodism

1. Its Mode of Preaching. Appealed to the heart which made hearers feel.
2. Self-sacrificing ministry
3. System of free churches
4. Its frequent revivals
5. Its lay efforts
6. Its missionary spirit
7. Its positive Christian experience
8. Its doctrine of entire sanctification

Lawrence L. Lacour:

"Methodist churches of all sizes are returning to mass evangelism. The thirst for the spiritual re-vitalization that 'revivals' used to bring. We have found no substitute for nightly exposure to preaching on sin,

salvation, and righteousness. Two or three weeks of this continuous impact brings to decision many who otherwise would never be reached."

—*Shepherds*, May, 1949, p. 18

We have plenty of experienced brakemen. We need more firemen. We are in little danger of going so fast that we'll run into fanaticism or spending so fast that we'll run into bankruptcy. A church that can raise over \$22,000,000 last year, a gain of over \$3,000,000 over the preceding year, is not seriously in danger of red ink yet. But if the devil can get us to generalize over a few unfortunate and transitory incidents and throw a wet blanket over our entire program, he will indeed be happy.

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

"By faith" Noah, Abel, Joseph, Isaac, Jacob, Moses, Samson, David, Gideon, Samuel went out—and by faith "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."

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

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

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

By faith J. O. McClurkan did likewise in the Southeast.

And time would fail to tell of the exploits of Walker, Wilson, Morrison, Goodwin, Williams, Chapman, Bud Robinson, C. W. Ruth, L. Milton Williams, C. E. Cornell, W. G. Schurman, William Howard Hoople, A. B. Riggs, J. N. Short, Martha E. Curry, H. D. Brown, DeLance Wallace, H. H. Wise, E. E. Angell, B. F. Haynes, and hundreds of others.

By faith Harmon Schmelzenbach went forth without the backing of any Department of Foreign Missions, pierced the heart

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

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

By faith Eastern Nazarene College was launched in Rhode Island with few students and few constituents.

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

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

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

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

By faith Olivet College was established in the Middle West.

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

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

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

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

The Nazarene outlook is wonderful. We do face adversaries: secularism, Catholicism, and Communism and, within Protestantism, liberalism and modernism. These need not hurt us.

Our real danger is from within. Romance can give way to routine; passion, to professionalism; evangelism, to ecclesiasticism. When we lose a burden for souls, when our eyes are dry, our souls unblest, our hearts unburdened; when fasting is a memory and all-night prayer meetings are history; when the preacher is unctious; when mighty

outpourings of the Spirit are no more; when we go through our form, pray our little prayer, preach our insipid sermon, shake a lot of hands, and slap a lot of backs, then we shall be in real danger.

When we substitute religious education for religious transformation; when we give more attention to planning than to praying; when we emphasize technique and minimize upper room tarryings; when we spend more time arranging for socials than preparing for revivals—then we shall be in danger.

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

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

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

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

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

Fundamentals

In the Selection of Pastors

(EXCERPTS FROM THE ADDRESS OF R. V. STARR TO THE DISTRICT SUPERINTENDENTS' CONFERENCE HELD IN KANSAS CITY, MISSOURI, JANUARY 12-13, 1949.)

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

1—He must be a good man. This must never be taken for granted.

2—He must be clearly settled in his own religious experience as a sanctified Christian.

3—He must have some ability to preach and a consuming desire to improve his preaching ministry.

4—He must love humanity. If he does, then he will win some.

5—He must be able to distinguish clearly between the passing and the permanent. He must not be freakish, nor a formalist, nor a legalist.

6—He must be and do what he wants others to be and do. In other words, he must lead an exemplary life as a church man.

SOME FACTS TO CONSIDER IN PLACING SUCH MEN

1—He must be bigger than his task, actually or potentially. Otherwise, we face the inevitable—he will bring the task down to his size rather than rise to the occasion. (It is dangerous to inherit what one cannot create.)

2—There is a place in our movement for every man called of God to preach, if he will invest himself in the task. (This means study, devotion, and love for his people.) We will always have a place for the man with five talents or two talents or one talent.

3—The type of church should reflect the type of pastor needed. Variation is helpful and should be harmonious. The conservative church needs an aggressive pastor, who will not run too far ahead of his people, but who will challenge them with progressive plans and a Spirit-filled ministry. A conservative pastor may be enriched and helped by some good, co-operative, aggressive layman.

4—We must be fair with our pastors and do our best to help them succeed. However, in the final analysis, we have men to build churches, and not churches in order to furnish men with jobs. Dr. Jefferson says, "Preaching is poor business, but a wonderful calling." I believe a call to preach is not a guarantee that one will succeed, but it is a guarantee that one may succeed.

In the Silence

(Psalms 94:11-19)

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

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

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

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

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

Homiletical



Two Sermon Outlines for Mother's Day

The Women of the Bible

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

Notable women of the Bible:

- Eve—The woman of curiosity
- Hagar—The discarded wife
- Miriam—The ambitious woman
- Deborah—The patriotic woman
- Ruth—The woman of constancy
- Hannah—The ideal mother
- Abigail—The capable woman
- The Shunammite—The hospitable woman
- Esther—The self-sacrificing woman
- The Syrophenician—The woman of faith
- Mary Magdalene—The transformed woman
- Elizabeth—The humble woman
- Mary—The woman chosen of God
- Mary of Bethany—The woman immortalized by Christ
- Martha—The worried housekeeper
- Dorcas—The benevolent seamstress
- Lydia—The businesswoman

Notice a few things about God's dealings with these notable women.

1—He gave them a place in society which no other religion had ever done.

2—He idealized womanhood, yet has never excused them from the normal function of motherhood and family building.

3—He gave her a peculiar love which transcends any other type of human affection, which has called this day into existence.

Briefly I wish to point out some dangers to modern mothers.

1—This new freedom has a tendency to cause her to be glaringly immodest.

2—The career fever tends to destroy the passing on of better blood to the next generation.

3—Bad habits are not only weakening the fiber of her character, but are blasting at the foundations of the future generation.

4—Lack of spiritual emphasis is creating a chaotic domestic condition which is ruining or rather eliminating continency and faithfulness.

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

Admonition to youth:

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

TEXT—Behold thy mother (John 19:27).

TOPIC—Motherhood

Introduction—Every person is a replica. The farther back that replica can trace its lineage, the safer and sounder its foundation.

tions become, provided just one thing exists. The one thing necessary to make a lineage and family tree moral is a good woman. The famous Wesley family, of which John Wesley was a son, became famous because of Susannah, his mother. Over twenty children—yet she had not the father—left her indelible impression on them all. (Here one might use the timeworn illustration of Jonathan Edwards and the Kallcut family. Any public library can furnish the family trees.)

Woman is extolled today because of Christianity. Through the pages of the Bible God causes some of history's greatest mothers to pass in review. (Refer to preceding sermon introduction.) If all humanity had treated womankind as God had intended she should be treated, the world would have been just about one thousand years in advance of its present position.

I. We extol womanhood today because of the importance of her place in society.

A. Because she has been the most industrious member of society: Weaver, spinner, dressmaker, cook, washwoman, teacher, doctor, nurse, comforter, adviser, character builder, homemaker, etc.

B. Because she has the important task of building the manhood of America

The farther away a mother gets from ideals, the nearer we come to a disrupted society.

Give us mothers—not flappers.
Give us mothers—not cigarette smokers.
Give us mothers—not wine bibbers
Give us mothers—not hysterical pleasure seekers.
Give us mothers—not politicians.
Give us mothers—not anything else—just mothers.

You may call me old-fashioned if you please, but I still can't feel that women's modern freedom should be on the present basis of political and economic equality. Women lost that God-given something which we embrace when we draw the fine

line of modesty. Put them on the same basis as men, and then men will treat them like men, and that should not be. I prefer the Bible standards in the light of the teachings of Jesus Christ.

II. We extol womanhood today because the creative task which is hers is God-given.

In each generation she must build a new race, a wholly new humanity, a new physical structure as well as a new spiritual personality.

If she fails in one generation, this precious continuity may forever be tragically cut off.

The race in each generation is born anew by its mothers. This present generation presents a greater question mark than any other. If alcohol or tobacco use have any hereditary significance, then the present generation will begin the downfall of our glorious nation and we are bound to be thrown into the international scrap heap of the ages.

III. Woman is extolled today because she seems to be God's partner.

God does not give this high commission to womanhood and then leave her alone and unaided. He sees her tears; He hears her sighs; He remembers the heartaches; He strengthens her in anxiety; He fills her with wisdom.

Ask her the why of her consolation and there is generally one answer. Even though she be not a Christian, yet it is God—just God—always God. Her intuitive thinking gropes out beyond reason, and she senses divinity in her comfort and peace in perplexity.

Phillips Brooks, while preaching to the Queen, was always well-poised and balanced. His fellow preachers, who became very nervous when called upon to stand before the Queen, asked how it was that he held such poise when preaching before royalty. He answered, "That is very easily explained because I have preached before my mother." (A poem would be a good conclusion.)

cover. As a means to an end it is good; but as a means in itself, inferior.

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

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

But the Master Motive is expressed in the text, "To do the will of God."

An analysis of this Master Motive will reveal three things:

I. That the Master Motive is grounded in holiness.

Outline for a Commencement Sermon

The Master Motive

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

Introduction:

Many lives are dominated by unworthy motives. To illustrate.

a) The Existence Motive. Laboring merely to exist.

b) The Ambition Motive. Laboring to excel.

c) The Research Motive. Laboring to dis-

II. That the Master Motive is prompted by passion.

III. That the Master Motive is expressed in service.

Conclusion:

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

The Ordinance of the Lord's Supper

TEXT—Luke 22:19

I. The nature of this ordinance
A. The Roman Catholics teach transubstantiation.

1. That by the prayer of consecration the wine and bread become the literal body and blood of Christ.

2. A chemical analysis would prove this untrue.

3. Figurative language is often used in the Scriptures. Christ is also called a Vine, a Rock, etc.

B. The Lutherans teach consubstantiation. That His body and blood are literally present and literally received with the elements.

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

D. The Real Nature.

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

2. The elements also possess a sacramental character, being a divinely appointed seal of the covenant of redemption.

3. It takes the place of the Passover. I Cor. 5:7.

II. Who has the right to partake of it?
A. All real Christians—the children of God by faith in Christ Jesus.

B. All whom God receives. Rom. 14:1-3.

C. All who are close enough to God to make use of the Advocate.

D. We are not close-unionists.

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

A. As an act of obedience. Matt 26:26-27; I Cor. 11:24.

B. As an act of remembrance. Luke 22:19.

C. As an act of testimony to His death. I Cor. 11:26.

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

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

F. As an act of praise and thanksgiving. Luke 22:19.

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

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

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

(Developed from Ralston's Elements of Divinity, pp. 994-1,016.—L. J. RECKARD)

TEXT—I Cor. 11:23-26

1. Incarnation (v. 24)—"This is my body"

2. Crucifixion—"which is broken"

3. Substitution—"for you"

4. Commemoration—"in remembrance"

5. Preservation (v. 26)—"For as often"

6. Expectation—"Till he come"

"Till he come"—oh, let the words Linger on the trembling chords. Let the little while between In their golden light be seen. Let us think how heaven and home Lie beyond that "Till he come."

See, the feast of love is spread. Drink the wine and break the bread, Sweet memorials till the Lord Calls us round the heavenly board— Some from earth, from glory some, Severed only "till he come."

—E. W. SIMMONDS

-In Remembrance of Me (Communion Sermon)

I Corinthians 11:23-30

TEXT—This do in remembrance of me (verse 24).

Introduction:

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

2. This passage brings to our consideration

A. His suffering and sacrifice for us.

B. Our relationship with Him.

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

I. His Sacrifice and Suffering for Us

A. Christ, our Passover, sacrificed for us (I Cor. 5:7).

B. "This is my body . . . broken for you" (v. 24); (Refers to the Cross.)

C. "The new testament in my blood" (v. 25). (Refers to the shedding of His blood) (cf. John 19:34; Heb. 9:22.)

D. The atonement through Christ is attested in this ritual.

(1) The Lamb of God answering to the ordinance of the Passover.

(2) Slain for the sins of the world.

(3) Our partaking of the Lord's Supper testifies to His death as the Saviour and as our Lord.

II. Our Relationship with Him ("In remembrance of me")

A. The fact of the believers' relationship is attested in the partaking of the Lord's Supper.

B. It is the Lord's table.

C. For His people. In remembrance of Him, His person, and His passion.

III. The Partaking of the Lord's Supper
A. Testifies to our present relationship with Him.

(1) That we have been washed in His blood.

(2) That we are under the benefits of the atonement.

B. Specifies the fact of our Lord's

(1) Death (v. 26)

(2) Resurrection

(3) Second Coming (v. 26b)

Conclusion:

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

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

—WM. A. READING

From Communion to Service

TEXT—*And looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude (Matthew 14:19).*

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

Introduction:

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

I. Purposes

1. To feed the physically hungry
2. To establish an ordinance
3. The necessity of both communion and service

II. Parties

1. The hungry multitudes
2. The select twelve
3. The need of both the mystic and the worker

III. Procedure

1. Blessed (thanksgiving)
2. Broke (to distribute—to symbolize death)
3. Gave (to hand out for others—to partake for self)

—ROSS W. HAYSLIP

"In Remembrance of Me"

SCRIPTURE—Luke 22:14-20

TEXT—"In remembrance of me"

Introduction:

As Christ came to the end of his life here on earth, He knew that it was necessary that some common bond be set up which would draw His followers together; so—Communion service and admonition, "In remembrance of me."

I. In remembrance of what?

- A. His good life? I think not.
- B. His great healing ministry? No, but—

C. In remembrance that He came to this earth that we, through Him, might have eternal life.

II. Symbolic of what?

A. Bread, of his broken body; broken for us. "Not only for us but by us." Our sins made it necessary that God send Christ into this world. Isaiah 53:5, 6 and John 3:16.

1. Note some of the wounds and bruises:
 - a) Betrayed by His friend, Matt. 26:48-50
 - b) Guilty yet innocent, Matt. 26:66, 67
 - c) Barabbas chosen—realized that all had forsaken Him, Matt. 27:15-21
 - d) Mocked of a position which was His, Matt. 27:27-31
 - e) Final suffering at cross; died of a broken heart.

2. He went through these things for you and me, as sinners, that we might have eternal life. Truly, "He was wounded for our transgressions, he was bruised for our iniquities!"

B. Cup is symbolic of His blood; which was shed for you and me. As the song writer has put it: "What can wash away my sins? Nothing but the blood of Jesus."

I. Results of Calvary:

- a) A new life, Isaiah 1:18
- b) A new hope, Col. 1:27
- c) A new future, II Cor. 5:1

III. Purpose of Command

A. "This do in remembrance of me," was Christ's last will and testament. He knew that, as long as His followers would gather together about the communion service and truly remember, He need never fear that Christians would ever forget:

1. Him
2. Their purpose in the world
3. That He had come for "whosoever."

—LELAND GRAHLEN

In Exchange for Your Soul

SCRIPTURE—Mark 8:34-38

TEXT—*What shall a man give in exchange for his soul? (Mark 8:37).*

I. Remarks

- A. All must face the question of profit and loss.
- B. The gain—the world; the loss—the soul.
- C. There is no middle ground between "saved" and "lost."
- D. Intelligence demands an invoice of values.

II. The Invoice of the Values of the Soul

- A. Value of the soul's faculties—capacities—powers.
- B. Soul's immortality—duration of existence.
- C. God's price of the soul's redemption.
- D. The soul's importance in acts of creation.

III. The Shocking Tragedy of the Loss of the Soul

- A. Not loss of existence but loss of holiness, happiness, heaven, and hope.

B. It is a voluntary exchange: "In exchange for your."

C. How a man's soul may be lost: Through neglect, carelessness, unbelief, open vice, rebellion against God.

IV. Facing the Question of "Profit and Loss"

A. The gain is questionable—the loss is certain.

B. The gain is fanciful—the loss is real and genuine.

C. The gain is temporary—the loss is permanent and final.

V. What Saving Your Soul Involves

A. It involves man's power of choice.

B. It involves genuine repentance for sin.

C. It involves the atoning blood of Jesus Christ ("without shedding of blood is no . . .").

D. It involves full and free forgiveness on God's part.

E. God has made provision for man's salvation. "Ho, every one that thirsteth, come ye to the . . ." (Isa. 55:1). "Whosoever will, let him take the water of life freely" (Rev. 22:17).

—H. B. GARVIN

Some Human Factors in Producing Revivals

SCRIPTURE—II Chron. 7:8-14

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

I. Remarks

A. Revivals are not accidents but definitely planned incidents.

B. Revivals are not wholly dependent upon God.

C. Revivals come through divine operation and human co-operation.

II. Prayer as a Vital Revival Factor

A. Devout, holy men have been praying men: Geo. Whitefield: "Days and weeks prostrate on ground," Andrew Murray: *Ministry of Intercession*, page 176.

B. Prayer is always the challenge to the church.

C. Prayer plus brought Pentecost to the disciples.

D. Promises of God are definitely to those who pray.

E. Importunity in prayer brings definite results: "Three loaves" . . . "The Syrochenean woman."

III. Fasting as Revival Factor

A. Benefits from fasting: increases faith, dependence on God, a God-consciousness, determination.

B. Bible examples: Moses, Daniel, Jesus, New Testament Church.

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

D. Christ declared that His followers would fast: "They shall fast in those days."

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

F. Holy people have always fasted.

—H. B. GARVIN

The Purpose of Christ From Eternity to Eternity

TEXT—Ephesians 5:25-27

Introduction:

1. The Perspective of His Love ("Christ loved the church"). Eternities past.

2. The Provision of His Love ("Gave himself for it"). Dispensation of the Holy Spirit. The Cross.

3. The Product of His Love ("That he might sanctify and cleanse it . . . that he might present it . . . a glorious church"). The dispensation of the Holy Spirit through eternity.

I. The Perspective of His Love

Note: Ephesians 1:4, 5. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

A. The Purpose of the Perspective. (To call a people out for His name.)

Moses, Joshua, Gideon, Samson, Saul, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, the Hebrew worthies, and on and on the roll goes of those God called to himself.

B. The Pleasure of His Will. ("That we should be holy and without blame before him in love.")

The Holy Scriptures teach holiness.

1. Abraham was called to holiness. "Walk before me, and be thou perfect" (Gen. 17:1).
2. Israel was called to holiness. "For thou art an holy people unto the Lord thy God" (Deut. 7:6).

3. The Church is called unto holiness. "Be ye holy; for I am holy" (I Peter 1:15, 16).

As Christ looked across the centuries and beyond the Cross, He saw:

- a) Paul and Silas planting the gospel in Europe.
- b) The Christian martyrs.
- c) Martin Luther, the leader of the Reformation.

- d) John Wesley, the leader of Methodism.
- e) Dr. Phineas Bresee, the founder of the Church of the Nazarene.
- f) The Church of the Nazarene today taking the message of scriptural holiness to the entire world.

II. The Provision of His Love ("Gave himself for it.")

A. Christ's dedication to the Cross (Phil. 2:7, 8).

B. Christ's delight in the Cross. "I delight to do thy will" (Ps. 40:8). ". . . for

the joy that was set before him endured the cross, despising the shame . . ." (Heb. 12:2).

III. The Product of His Love

"That he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

A. The Sanctifying (twofold work)

1. Set apart and made holy

2. More than consecration

B. The Satisfaction

That He might present to himself a glorious Church.

Without spot or blemish, a holy Church.

This is the masterpiece of Christ's love.

—WM. A. READING.

The Answer to Life's Problems

SCRIPTURE—Isaiah 54

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

Introduction:

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

1. The considerations of atheistic Communism:

2. The claims of the social gospel.

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

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

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

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

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

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

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

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

3. Christianity settles the problem of sin right at its center—in the heart. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The anger and pride and envy and fear and impatience, and all those heart evils that bring pain and distress, are gone. This is called the second rest or second benefit, perfect love, sanctification, etc.

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

A. Nothing can enable you to face loss of loved ones as Christ can.

B. Nothing can give you comfort whenever every earthly possession is taken away. (Illustrate.)

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

1. Petty, bothersome things of every day.

2. Depressing things and discouraging things.

a) Work failing

b) Sickness

c) Cares of home and family—disobedience of children, etc.

d) Wearing monotony of hard toil

e) Opposition of others—"No weapon that is formed against thee shall prosper."

3. Personal weakness, fear, doubts, etc. (Holiness the answer.)

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

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

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

A. You are right with God through Jesus Christ.

B. You have staked your all on eternity, and all of your treasures are in heaven.

'Tis best for the living,

'Tis best for the dying,

For all since the dawn of creation.

It drives away doubt and it never gives out; The best thing to have is salvation.

Conclusion:

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

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

—PETER WISEMAN

The Preacher's Magazine

Poetry and Prose

From the files of Caroline Keith, prominent poet and an esteemed member of the First Church.

MEMORIES

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

You always laid a soothing hand
Upon my childish brow;
I turned to you for comfort—
That touch comes to me now.

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

There is no sweeter memory,
Through all my joy or tears,
Than the tender care you gave me
To bless me through the years. (1938)

MOTHER

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

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

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

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

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

scripture. (1) Who is my neighbor in this age? and (2) What is the responsibility of the sanctified life? A wonderful opportunity to emphasize the worthiness of a soul.

III. My Credo! (Text to be determined by emphasis)

A climactic evangelistic message based upon three parts of grammatical construction. (1) God Is. Third person singular, present tense. A challenge to repudiate practical atheism in the Church, that results

May-June, 1949

a passionless, lethargic pseudo-experience. Description of a God of judgment. See Rev. 1:12-20.) (2) We Are. First person plural, present tense. The worthiness of a soul and the dissipation of moral conviction within the Church. (3) We Shall Be. First person plural, future tense. Salvation does not change the fact of eternity. An appeal based on the fact of eternal life in punishment, or with Christ.

—O. F. REED

Series—The Four Prodigals

1. The Prodigal Father—Text: "Where— A TRIBUTE TO MOTHERHOOD

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

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

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

All through life it is a mother's love that guides us on, for the light of her love shines ever on our path to keep us in the right. She encourages us in all things we should do. She excuses our faults, extols our virtues, and points the way; through her own beautiful faith, to Christian living and heights sublime.

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

(189) 53

the joy that was set before him endured the cross, despising the shame . . ." (Heb. 12:2).

III. The Product of His Love

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You taught me love and laughter;
You kept me close to God.

There is no sweeter memory,
Through all my joy or tears,
Than the tender care you gave me
To bless me through the years. (1938)

MOTHER

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

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

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

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

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

A TRIBUTE TO MOTHERHOOD

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

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

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

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

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

Motherhood is the material and spiritual symbol of the eternity of life, of the continuity and perpetuation of all that is good and beautiful. It is a mother's hand that rules the destinies of men. You recall the great Napoleon said: "The hand that rocks the cradle rules the world," and all we ever need is good mothers. Abraham Lincoln once said something very lovely: "All that I am, all that I ever hope to be, I owe to my angel mother."

There is no love like mother love. It burns in sacrificial devotion upon God's divine altar. It is as steadfast as the stars.

Sermon Subjects and Texts

To Whip the Summer Slump

1. "Dying to Live"—John 12:24.
2. "Songs in the Night"—Acts 16:25.
3. "The Deadly Danger of Drifting"—Hebrews 2:1.
4. "The Incomparable Christ"—John 7:46.
5. "The Glory of Going On"—Exodus 14:15.
6. "The Necessity of Holiness"—Hebrews 12:14.
7. "The Challenge That Finds the Church Behind Closed Doors"—John 20:19.
8. "The Adequacy of the Gospel"—Romans 1:16.
9. "God's Man and His Message"—Matt. 3:1-2.
10. "The Two Baptisms"—Matt. 3:11.
11. "Important Appointments"—Hebrews 9:27.
12. "The Goodness and Severity of God"—Matt. 21:44.

—H. B. WALLIN

Subjects That Meet the Need of the Hour

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

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

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

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

Secure: A Guide to Confident Living, by Norman Vincent Peale, 1948 (Prentice-Hall). This book will provide a rich source of illustrative material, as well as background for sermon building, that is easily transferred into the Wesleyan tradition and terminology. This work will supplement Biblical illustrations and traditional holiness sources and give impetus to treating a great truth in a new way.

1. The Price of Personal Poise (Text: Isa. 26:3)

A discussion of spiritual disciplines that follow the initial experience of sanctification and aid in developing inner poise in the face of pressure and tragedy. See Guide to Confident Living, pp. 64-80. See Liebman's Peace of Mind, pages 1-14, for introductory material.

2. Thinking Makes It So (Texts: Romans 12:2 and Proverbs 23:7a)

Christian joy depends on how we free our minds to work for us. Christ advocates a

which are combining to build inner tensions, fear of the future, and economic chaos. A message on the worthiness of the sanctified life in creating a calm center in the midst of "life's pressures." See Guide to Confident Living, pp. 130 ff.

4. The Secret of Personal Power (Text: John 14:13-14 and similar verses)

A discussion of prayer and faith in meeting the personal problems of an atomic age. A challenge to really believe the Word and act on its promise. This can be a climactic evening with a personal challenge based on the illustration given in Guide to Confident Living, pp. 156 ff.

5. This Spouse o' Mine (Text: Psalms 127:1)

A challenge concerning spiritual disciplines within the Christian home. Emphasize (1) the art of showing appreciation, (2) parental love in relationship to Christian obligation, and (3) personal religion in the home.

6. These Crazy Kids of Ours! (Text: Proverbs 22:6)

A challenging message as to where the guilt actually lies for the breakdown of the American home. Speak of the validity of the "homing instinct," parental authority, parental responsibility and consideration, and parental reward.

7. Are You Ready to Grow Up? (Text: II Peter 3:18)

An appeal for growth toward Christian maturity involving at least three goals: (1) religious independence, (2) emotional stability, and (3) self-realization through self-sacrifice.

8. Grief's Slow Wisdom (Text: John 14:27)

This topic was suggested by Liebman in his Peace of Mind. His discussion can be significant as it relates to (1) the maturing wisdom of grief and experience in the sanctified life, and, negatively, (2) to the tragic wisdom that results by reason of sin.

9. This Neighbor o' Mine! (Text: Luke 10:27)

An important message concerning the relation of the sanctified person to his brother. The message can be divided to answer two questions following the context of the scripture. (1) Who is my neighbor in this age? and (2) What is the responsibility of the sanctified life? A wonderful opportunity to emphasize the worthiness of a soul.

10. My Credo! (Text to be determined by emphasis)

A climactic evangelistic message based upon three parts of grammatical construction. (1) God Is. Third person singular, present tense. A challenge to repudiate practical atheism in the Church, that results

in a passionless, lethargic pseudo-experience. Description of a God of judgment. (See Rev. 1:12-20.) (2) We Are. First person plural, present tense. The worthiness of a soul and the dissipation of moral conviction within the Church. (3) We Shall Be. First person plural, future tense. Salvation does not change the fact of eternity. An appeal based on the fact of eternal life in punishment, or with Christ.

—O. F. REED

Series—The Four Prodigals

1. The Prodigal Father—Text: "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" (Isa. 55:2).
2. The Prodigal Mother—Text: "For their mother hath played the harlot" (Hosea 2:5).
3. The Prodigal Son—Text: "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living" (Luke 15:13).
4. The Prodigal Daughter—Text: "My daughter is grievously vexed with a devil" (Matt. 15:22).

Series on Book of Jonah

1. The Runaway Prophet—Text: "But Jonah rose up to flee unto Tarshish from the presence of the Lord" (Jonah 1:3).
2. The First Undersea Trip—Text: "Then Jonah prayed unto the Lord his God out of the fish's belly" (Jonah 2:1).
3. A Great City Repents—Text: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah 3:5).
4. Jonah Didn't Like It—Text: "But it displeased Jonah exceedingly, and he was very angry" (Jonah 4:1).

Miscellaneous Topics

1. How to Keep from Falling—Text: "If ye do these things, ye shall never fall" (II Peter 1:10).
2. Living on the Plain of Ono—Text: "Come, let us meet together in some one of the villages in the plain of Ono" (Neh. 6:2).
3. Where Do You Stop Listening?—Text: "They gave him audience unto this word" (Acts 22:22).
4. A Man Who Was Stuck in the Mud—Text: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Ps. 40:2).
5. A Failure Who Made Good—Text: "Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry" (II Tim. 4:11).

—A. MILTON SMITH

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THE PREACHER'S SCRAPBOOK

The Diary of a Bible—Was It Yours?

Jan. 15—Been resting for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

Feb. 2—Clean up. I was dusted with other things and put back in my place.

Feb. 8—Owner used me for a short time after dinner, looking up a few references. Went to Sunday school.

March 7—Clean up. Dusted and in my old place again. Have been down in the lower hall since my trip to Sunday school.

April 2—Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there in its place all the time.

May 5—In Grandma's lap all afternoon. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

May 6—In Grandma's lap again this afternoon. She spent most of her time on I Corinthians 13 and the last four verses of chapter 15.

May 7, 8, 9—In Grandma's lap every afternoon now. It's a comfortable spot. Sometimes she reads to me and sometimes she talks to me.

May 10—Grandma gone. Back in the old place. She kissed me good-by.

June 3—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk, with clothes and other things. Off on a vacation.

July 7—Still in the trunk.

July 10—Still in trunk, though nearly everything else has been taken out.

July 15—Home again and in my old place. Quite a journey, though I do not see why I went.

Aug. 1—Rather stuffy and hot. Have two magazines, a novel, and an old hat on top of me. Wish they would take them off.

Sept. 5—Clean up. Dusted and set right again.

Sept. 10—Used by Mary a few moments. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 20—Clean up again.

Etc., etc., etc., to the close of the year; then a few days of interest.

(Selected)

Food Without Nutrition

In the deserts of Central Australia there grows a strange plant called the nardoo. When food is scarce the natives make use of this plant. Two early English explorers, Burke and Wills, while traveling into the heart of this region followed the example

of the natives; when their food gave out they began to eat the roots and leaves of this plant. The plant seemed to satisfy their cravings for food, but their strength failed and their flesh wasted away until they had no energy to walk and could crawl only a mile or two a day on their journey. At last one of them perished of starvation and the other was rescued in the last extremity. On analysis it was discovered that this plant lacked elements that are essential to the sustenance of a white man. Even though they seemed fed, they were not nourished and were constantly starving.

This is like the fatal results that come 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 volition are destroyed. The soul will eventually die in spiritual starvation unless rescued.

Influence

Had not Susannah Wesley been the mother of John Wesley, it is not likely that John Wesley would have been the founder of Methodism.

Susannah Wesley was the mother of John and Charles and seventeen other children. She was beautiful, energetic, devout. She knew Greek, Latin, French, and theology.

In counsel to John she said, "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

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

—Gospel Bannier

If Paul Were Preaching in a Modern Vein

Dear Brethren:

Doubtless you will remember the invitation you extended to me to come over to Macedonia and help the people in that section There are a number of things I should like to learn before giving my decision. And I would appreciate your dropping me a line, addressed to Trons.

No mention was made of the salary I was to receive. While it is true I am not preach-

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ing for money, there is the certainty that these things must be taken into account. I have been through a long and expensive course of training; in fact, I may say with reasonable pride that I am a Sanhedrin man! The day is past when you can expect a man to rush into a field without some idea of the support he is to receive Kindly get word to the good brethren to get together and see what you can do in the way of support.

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

I will say I am a first-class mixer, and especially strong in argumentative preaching.

If I accept the call, I must stipulate for two months' vacation and the privilege of taking an occasional lecture tour. My lecture on "Over the Wall in a Basket" is worth two drachmas of any man's money.

Sincerely yours,

PAUL

(Moody Monthly)

He Paid the Fare

Jonah paid the fare to Tarshish, but he never got there. He was thrown overboard on the way, and we have no account of his fare being refunded. It looks like a raw deal for Jonah. But the person who becomes a servant of the adversary always gets a raw deal. He need not look for anything else. He pays the fare to some inviting destination which he expects to reach by a short cut, only to be shipwrecked or thrown overboard en route. The fare is not returned, for the adversary of souls has no means of restoring that which he has marred or destroyed. He is a destroyer, never a builder or rebuilder. He promises what he cannot deliver and lays claim to that which he does not possess. Jesus discerned that treachery when the devil promised all the kingdoms of the world in return for his homage. A false promise, for the kingdoms of the world do not belong to the devil and he could not deliver them if he would. "The earth is the Lord's, and the fulness thereof." Beware of the devil's promises. There is only shipwreck in the course that he marks out. But he invariably collects the fare in some form.

The Test of True Education

A CHICAGO PROFESSOR is reported to have given the following test to his pupils. He told them they were not really educated unless they could say Yes to all these questions:

1. Has your education given you sympathy with all good causes and made you espouse them?

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2. Has your education made you public-spirited?

3. Has your education made you a brother to the weak?

4. Have you learned how to make friends and to keep them?

5. Do you know what it is to be a friend yourself?

6. Can you look an honest man or a pure woman straight in the eyes? Do you see anything to love in a little child?

7. Will a lonely dog follow you down the street?

8. Can you be high-minded and happy in the meager drudgeries of life?

9. Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

10. Are you good for anything to yourself? Can you be happy alone?

11. Can you look out on the world and see anything but dollars and cents?

12. Can you look into the sky at night and see beyond the stars?

13. Can your soul claim relationship with the Creator?

(From Fowler, Calif., Church Bulletin)

Initiative

A seventeen-year-old applied for a job with a road construction gang. He was slightly built and the boss eyed him critically. "Afraid you won't do, Son," he said. "This is heavy work and you can't keep up with the heavier, older men."

The youngster glanced at the crew leaning on their shovels. "Perhaps I can't do as much as these men can do," he replied, "but I certainly can do as much as they will do." He got the job.—Executives' Digest.

Truth

One of the witnesses in a recent court action on Long Island was an eight-year-old boy. The judge tested his understanding of the seriousness of the occasion by inquiring, "If you should promise to tell the truth, and then lie, what would happen to you?"

The boy considered the matter for a moment and then replied solemnly, "I'd be thrown out of the cub scouts."

"Swear him in," said the judge.—New Yorker.

Race Prejudice

I am prejudiced:

If I believe that any race is born with more ability, more brains and character than any other race.

If I think that members of my church are good and most others are queer or bad.

If I ever accuse a whole group of people of anything.

If I repeat rumors or gossip about other groups.

If I believe members of some groups should be restricted in their opportunities in employment and education.

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If I keep my children or friends from associating with members of other races or creeds.—Corinne V. Loomis.

THE MERCHANT AND THE TEN-CENT POCKETKNIFE

Once a man walked into a store. Business was bad. The proprietor was cross. He attacked the man with his attitude. The man did not buy. This made the merchant's business worse. Other people came into the store and the same thing happened. Neither did they buy. Soon the merchant was "out of business." A failure.

Why?

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

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

THE IDEAL MIDWEEK SERVICE

Asa H. Sparks

THE importance of the midweek prayer service cannot be overestimated. Someone has said, "The Sunday morning service reveals the popularity of the church; the evening service reveals the popularity of the pastor; and the prayer meeting reveals the popularity of the Lord." Next to the preaching of the Word, the midweek prayer service is the most important one of the church. God has chosen to save the world by the foolishness of preaching, and no service can take the place of this one. However, the midweek service is a close second. The prayer meeting has been well called the powerhouse of the church. Someone else has said that the "strength of the church can be measured by the attendance at prayer meetings." Little or no preparation for this service is not all right. The pastor should have time to collect his thoughts and refresh his soul with the dew of heaven before going into this very important service. Just routine and threshing over old straw will not build a prayer meeting. If the prayer meeting is spiritual and

Somehow a sign was hung up in his heart—DEFEATED. He looked within himself without knowing he did it, saw the sign, and unconsciously hung it on his face. His customers, the rest of the world, saw it and, though they did not know what it was, took it and hung it on the door of his establishment.—C. B. McCaull.

Behavior

It is an art to say the right thing at the right time, but far more difficult to leave unsaid the wrong things at the tempting moment.—Wesleyan Christian Advocate.

Let Me Hold Lightly

Let me hold lightly things of this earth;
Transient treasures, what are they worth?
Moths can corrupt them, rust can decay—
All their bright beauty gone in a day.
Let me hold lightly temporal things;
I, who am deathless, I who have wings.

Let me hold fast, Lord, things of the skies;
Quicken my vision, open my eyes!
Show me Thy riches, glory, and grace,
Boundless as time is, endless as space!
Let me hold lightly things that are mine—
Lord, Thou hast given me all that is Thine!
—MARTHA SNELL NICHOLSON

interesting, the people will want to come; but if it is not spiritual and interesting and lively, they will be indifferent. That which is inside the pastor and the people is apt to shine through to the outer surface. What do you suppose would happen if those who could attend the midweek service should become as interested in this service as they are in Sunday school and preaching?

The midweek service affords opportunities not given in other services as a rule. Many will learn to pray in public here; the joy of testimony for the Lord will be found here; many problems of public notice which arise in the church can be settled here, in the service where the "home folks" meet.

For reasons of simplification we bring our thoughts under three main headings.

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

Dr. James B. Chapman once said that a preacher should be a "preaching preacher"

and should make every preparation and preach a full-sized sermon to the people on prayer meeting night at least once every year. He also believed that it would be all right to give an altar call at the close and pray seekers through.

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

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

Theodore L. Cuyler said, "We ministers too often transgress in monopolizing time at our devotional meetings. It is their meeting. We have ample opportunity for Bible exposition on the Sabbath. A timely word from the pastor may help a prayer meeting; but it is the people's service, not his."

In closing our discussion of theory we would like to say that the service should not be overled or underled. A middle-of-the-road ground is the best, we believe. The service does not belong to the preacher alone or to the people alone. It belongs to all of them and to God. Let us proceed with the services under His guiding hand.

Second, let us think briefly of the *Practical*. So many times we are long on theory and short on practice, but in this most important service this must not be the case.

First, we remind you that what will actually work depends to a great extent upon the man himself. The prayer meeting is not a public-speaking service. No individual in the service should spoil the meeting by taking a lot of time to talk about nothing in particular but everything in general.

The midweek prayer meetings should be Spirit-led. The Holy Spirit should be honored in every part of the service. The pastor and people should invite the Holy Spirit to be in their midst and that to bless. So many times prayer is neglected in the prayer meetings. Take time to pray; "take time to be holy."

Prayer meetings in the Church of the Nazarene should be holiness meetings. Much teaching on the Biblical background for the doctrine should be done in the prayer meeting. The expository preacher can shine here by putting the truth down on a level where the lambs can get it.

It might be well to end the service early once in a while. Don't rush, but don't hold on too long unless God is very present and leading on.

Third, we bring you to the *Ideal midweek service*. To be ideal the service must begin on time—not a minute early, not a minute late, but on the dot. The pastor should not have to rush in, jerk off his coat, and run to the platform. He should be there, in his place and ready to start at the appointed hour. Others might be late, but he must not.

It usually takes the presence of several sensible people to have a good prayer meeting. Just one troublesome one can mar the whole service. A person of this type should be dealt with kindly but firmly after the service before he gets a chance to ruin another meeting.

To be ideal, the prayer service in the middle of the week should be like an oasis in the middle of the desert. It should be refreshing and have a warmth about it. The service should be so profitable that no one could go away feeling that the time spent in service was lost.

Special singing is in order in the ideal midweek service. Indeed, this is a real opportunity to use your young people in active service for the Lord. The people will enjoy it, and this will be an avenue of spiritual activity for many who need to be doing something; for about all the people we can keep are those whom we can keep busy doing something for Christ.

Readings given by some capable person will be a blessing once in a while in the ideal prayer meeting. Special passages of scripture which have been recently memor-

ized or a good poem can be used effectively. Just after the revival the testimonies of young converts will put new life in the prayer meeting. When special prayer requests are made, stop and have prayer immediately. Watch for any sign of the workings of the Holy Spirit; if He moves on anyone in the service, try to get that one to pray. If in a testimony someone says, "I want to be sanctified soon," invite him to come now to the altar for prayer. Some-

times the service can turn into a great time of salvation for those who are in need of spiritual help.

The ideal midweek service should be always kept on as high a spiritual plain as possible.

A local church might survive for a time without a pastor, but it cannot long survive without a prayer meeting. Churches without prayer meetings are dead.

What Can a Church Expect of Its Pastor?

Buford Battin

THE word *pastor* has a significant meaning. It is a pure Latin word and comes into our language without any change in spelling. Its original meaning is shepherd. The close relationship of the oriental shepherd to his sheep is a good illustration of the relationship that should exist between a pastor and the people of his congregation.

Ezekiel charged the spiritual shepherds of Israel with unfaithful service. They killed the fat animals to feed and clothe themselves but they did not feed the flock; the sick and diseased were not ministered to; they did not search for the lost sheep to restore them to the flock. The shepherds ruled with force and cruelty and as a consequence the sheep were scattered and devoured by beasts of the field. The Lord said of these shepherds of Israel, "I will require my flock at their hand."

A flock of sheep must depend upon the shepherd for food, shelter and protection; likewise a church is dependent upon its pastor for spiritual food, encouragement, advice, leadership and protection against heresy and the beasts of sin. Let us note some things a church can rightfully expect of its pastor.

A CHRISTIAN GENTLEMAN

A church can expect its pastor to be a Christian gentleman. He should be an example for every member of the congregation and should not do things that any layman could not do conscientiously. The best Christian example in the community should be the pastor. If his life, attitudes and conduct are not such as would be a pattern for every layman to follow he is not worthy of his sacred position in the church. A pastor preaches no greater sermon than that which he preaches silently through the life he lives in his community.

A PROPHET

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

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

A PRIEST

A church can expect its pastor to be a priest. Jesus became our High Priest and through the provisions of the cross we are redeemed and ordained to be priests of our own souls. We may come directly to Christ, our High Priest. There are many priestly duties assigned to the ministry. A church should be able to look to its pastor

as one who stands between them and God to intercede for them. When sickness, sorrow or trouble comes to people they should be able to look to their pastor as one who can stand between them and God to pray for them and offer encouragement. When death comes, the people should be able to look to the pastor as one through whom God can speak words of comfort and consolation to their bereaved hearts. The church can look to its pastor as one in a priestly office to dedicate their infants to God, baptize the converts, and to pronounce the blessings of God and the church upon those united in marriage.

A FRIEND

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

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

A SPIRITUAL LEADER

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

CAPABLE IN BUSINESS OF THE CHURCH

Finally, the church can expect its pastor to be one who is capable in business matters pertaining to the church. The pastor is not to serve as a business manager or a boss, neither is the church to turn all business matters over to him. It is the duty of the officers making up the church board to transact the business of the church. The pastor should be one the church may look to for suggestions and advice concerning church business, and feel assured that his ideas are sane and his judgment sound.

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

We have discussed things that a church can expect of its pastor. We have presented the pastor as a source of help for the church. There must be a source of help for the pastor. No man has a greater responsibility attached to his profession than the minister of the gospel. It is said that if a lawyer fails one may lose his liberty. If a physician fails one may lose his health. If a banker fails people may lose their possessions. If a preacher fails souls are lost. The pastor is not infallible. He is human and subject to temptations, trials and discouragements. He has little legal

authority in the church. He can merely offer suggestions and advice. The minister can find his congregation to be a source of help. A pastor may receive valuable help from a good layman who will counsel with him and offer suggestions as to how his ministry might be improved. A good source of help is found from reading books, and from other ministers. But the pastor's

greatest source of help is from the Chief Shepherd. The pastor is the undershepherd and Christ is the Chief Shepherd. The pastor will find the right pattern for his ministry, and grace to carry on his duties by listening to the voice of the Chief Shepherd as he hears Him speak through the Bible and in moments of prayer and meditation.

CONDITIONING THE AUDIENCE

Roy F. Smee

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

The incoming of a new pastor is made difficult or easy by the conditioning the audience has received prior to that first service. The leaders of the church board and the district superintendent, if they can conscientiously do so, should "sell" the new pastor to his new congregation before he arrives. First impressions are important, and an incoming pastor has the right to expect a good beginning. Many a pastor has failed because his audience has not been conditioned to receive him, or because some thoughtless talebearer has conditioned the audience against him. Every right-thinking pastor can lay a good groundwork for his successor, and it is a mark of thoughtless smallness for him not to do so.

If you are calling an evangelist, you will do well to build him up in the thinking of your people before he comes. If you cannot consistently do this, don't call him. If your congregation underrates the evangelist, you are wasting time and money to try to have a revival under his leadership. People must have a high respect for the man of God who ministers unto them. Condition the audience to receive the man and his message.

The pastor should feel a responsibility for generating confidence among his people in his district and general superintendent. There will be times when you will need the help of your superintendent. If you have led your people to feel that your superin-

tendent is a sort of necessary evil, or one who makes a good "trouble-shooter" but otherwise you can get along well without him, you will find that when you do need him, or he comes to your church board to give you assistance, his voice will fall on deaf ears and his hands will be tied with the cord you have provided.

Possibly there is no place where the pastor has more influence than in the matter of conditioning an audience for or against any promotional program of church interest. This is especially true when an offering is involved. We have a few pastors—and, thank God, their number is diminishing—who seem to feel that an offering for the general interests of the church, the college or seminary, or home missions, is just so much money taken from them which, if they can defeat or hold to a minimum, will give them more money with which to promote their own local ambitions.

In the first place, this is a vicious fallacy. The giving of our people does not depend so much upon the amount of money they have to give as it does on the spirit in which they give it. Many, many times I have had a pastor express honest fear lest I be disappointed in the offering because of financial stringencies such as a strike, a drought, or some other disaster, only to find that the pastor had conditioned the audience for my coming and out of their hearts they gave liberally and joyfully. The service became a great spiritual blessing. And because of this generation of the spirit of benevolence, the audience sensed the joy of giving and their liberality carried over into the entire church program, even to the voluntary increasing of the pastor's salary.

On the other hand, there are a few little souls here and there who condition the audience against the program of the district or general church. They feel it is their duty to warn their people against giving too much to this or that. They remind them to re-

member the local church, or call attention to how hard it has been "even to secure the pastor's salary." I have had them time offerings for local interests a week or two ahead of the time appointed for the district or general appeal and then rather enjoy the fact that money came hard for the outside interest.

This sort of thing is little short of despicable. The whole structure of our church program rests upon a consecrated, whole-hearted co-operation of everyone—preacher and laymen alike. God has not called any of us to build a little kingdom about himself. And he who does soon finds himself standing alone. The great mass of our churches and people want to co-operate. He who advances a restrictive program will soon find that the restriction has reached his own place of service and he is the loser. Spiritual churches don't want a non-co-

operating pastor. District superintendents cannot consistently recommend the ego-centric pastor or evangelist.

And to blame the church board is not a valid excuse. I know there are some of our dear laymen who have lost the vision and enjoy the type of program that does not stir them out of their spiritual stupor. But we do not have to succumb to the subtlety of their malady. To excuse oneself behind the apathy of lukewarm church board members is to admit that we have failed in our great task of leadership.

Our need is a more passionate devotion to the call of God. We need a new sense of urgency for the salvation of a needy world. If this light burns in our own hearts, we will be glad if our congregations respond in a great way to the various appeals that must be made if the Church of the Nazarene is to fill her mission in our day.

Implications in Ordination*

Rev. Fred W. Fetters

THE WORD "IMPLY," says Webster, means "to infold or involve; to contain in substance, or by fair inference, or by construction of law."

When a man employs a laborer to work for him, the act of employing implies an obligation on the part of the employee as well as that of the employer.

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

Charles G. Finney, in speaking of the importance and responsibilities of the minister, said, "If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the Church is degenerated and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of our nation."

* Paper presented at a district preachers' convention.

There are many things implied in ordination, but we shall confine our remarks to what we feel to be those of most importance.

I

To be ordained implies that one is called of God to this special work of the ministry. In all ages there have appeared the self-called, the daubers with untempered mortar, those who would burn incense on the altar of their own imaginary greatness. God's Word declares that no man shall take the office of priesthood, but he that is called of God as was Aaron. If it was necessary that one be called of God to fill the place of a priest, surely the call to the office of the ministry requires the same. Man-made and man-called preachers are a misfit, and a hindrance to the cause of Christ and the Church.

The writer once heard a minister say, "I have a son whom I would love to see become a minister of the gospel, but I shall not call him; if he is ever called, God will have to call him. He is an excellent salesman, and I would not wish to spall a good salesman, to make a poor preacher."

Dr. R. T. Williams, in addressing a group of candidates for ordination, said to them, "If you can get to heaven without preaching, don't preach." To some, this may sound like an unweighed statement, but we feel certain that our late General Superintendent meant to impress upon his hearers the

all-importance of a definite, divine call to the ministry. As a guard against the "uncalled" entering the ministry, the Church of the Nazarene requires that before one can be ordained, he must have that inward urge and constant conviction or persuasion, that this is his life's calling. He must feel as did the Apostle Paul, "Woe is unto me, if I preach not the gospel."

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

II

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

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

A preacher is a messenger of the cross. He is expected to be an example to those to whom he ministers. Paul's exhortation to Timothy, a young minister, was, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." God requires that every man shall practice what he preaches. If he is an example in word, he will not tell stories that need disinfecting; if he is to be an example in conversation, he will order his conversation aright. If he is to be an example in spirit, he will not be of a worldly spirit. A worldly minister is a contradiction in terms, a misfit in the moral and spiritual realm. The spirit of the world is enmity to God, and as preachers become intoxicated with it, they are disqualified for the ministry. As ministers of Jesus Christ we dare not give place to a false charity that allows looseness and worldliness and pride to go unreproved and unrebuked in our churches. A minister may not be able to keep some of his parishioners from following the ways of the world, but if he sets the wrong example for them, he is not the kind of minister as were James, Peter, and John, for Jesus said of them,

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

III

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

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

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

IV

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

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

they tell us that we need a "new gospel" for the "new age"! But the truth of the matter is, we need the "old gospel" for the "new age." Paul's prophecy to Timothy regarding the time "when they will not endure sound doctrine" is now being fulfilled. There are those now who have "itching ears," and have turned "away their ears from the truth." We are not called to preach the traditions of men on the one hand, or their mysterious speculations on the other; but to proclaim the revealed Word of the living God.

Preaching the Word involves the declaration of the Blood Atonement as the propitiation for sin. These are days when, in many pulpits the Atonement is not being preached. Preaching the Word includes the declaration of the fall of Adam; the depravity of the human heart; the necessity of repentance, restitution, the new birth, holiness as a second definite work of grace in the heart of a believer subsequent to regeneration, not by works, or growth, or a gradual process, but by an instantaneous act of the Holy Spirit.

V

Ordination implies that one should be a student. If possible, the library of the minister should be stocked with the best and most spiritual literature on every phase of ministerial qualifications. It is not sufficient that one has passed the prescribed course of study for ordination, or that he has an A.B. or Th.B., or B.D., or an M.A., or D.D. degree, or all of these combined. These are good and every man should get the best training possible; but with all of these, study is still necessary. Paul's instruction to Timothy was, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There may be some callings in life where one may study to show himself, or to show himself approved, but in the ministry, one must study that he might show himself "approved unto God," and be able to rightly divide the word of truth, which is the Word of God.

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

necessities of his hearers, and preaching so as to meet those necessities."

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

To study requires industry, determination, and time. Mind development, like muscular development, requires exercise. Failure is just ahead for the minister who does not keep alive both spiritually and intellectually.

VI

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

There are congregations which have been hindered in growth and influence, because of preachers who have left the community with unpaid bills, and as a result the entire church suffered because of the action of their leader. A minister may, because of circumstances over which he has no control, be unable to pay his obligations when due, but in this case, if he is ethical, he will go to his creditor and explain the reason for his inability to pay; but if he fails to do this and ignores his account, it savors of plain dishonesty. The same Bible that says, "Be fervent in spirit, serving the Lord," also says, "Be not slothful in business." If one cannot successfully finance his own program, how can we expect him to finance the program of the church?

VII

Ordination implies that the minister be ethical in his church relations. If he is an evangelist, he will not be telling the members of the church where he is conducting a revival how he would conduct the affairs of the church if he were their pastor. Neither will he, if he is ethical, write to various members of the church who serve in no official capacity, and tell them that

he would like to hold a revival meeting in their church, if their pastor would give him a call—thus putting the pastor on the spot. Perhaps he is a splendid evangelist, but the pastor may know that his type of ministry is not what the church needs just then.

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

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

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

VIII

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

Familiarity with the opposite sex must be avoided. The minister who would be wise along this line will not habitually be transporting women in his automobile, unless his wife or some elderly lady is also present; neither will he be holding special conferences with the opposite sex in the absence of his wife. He needs to be on guard, especially in the evangelistic field, when one may invite him to her home in the absence of her companion, to talk over her spiritual (?) problems. The work of both the evangelist and pastor requires that he must give his services to others, both as a minister and a friend, but this association must be kept within the bounds of scriptural and honorable relationship. He must never allow anything to develop into a situation which would cause grounded doubt or suspicion of unchristian conduct.

The advice given in God's Word is, "Be as wise as serpents and harmless as doves."

IX

Ordination implies faithfulness to our task. There are many who have started out with enthusiasm, but when the way became difficult, they have fallen by the wayside; they have turned to some form of secular work. A call to the ministry is a call for life. There may be times when one may have to give a part of his time to other work, to supplement his salary; but our conviction is that in practically any field, faithfulness to the task and hard work will soon make side lines unnecessary.

Ordination calls for faithfulness to the standards and doctrines of the church, faithfulness to the call to preach the Word, a prayerful ministry, diligent study, a definite experience in grace, business ability, Christian ethics in our church relations, and carefulness in our associations.

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

Discrimination

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

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

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