

The Preacher's Magazine

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

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YOUR PREACHING - - - -

L. A. Reed

ALL HOMILISTS will say that an illustration is the "window" through which light is shed upon some point in the sermon. Illustrations cover a great area of consideration, for all figurative forms of speech may be classified under illustrations. However, in this editorial we are concerned with the illustrations descriptive of people, places, or incidents, and which are longer and more extended than a mere term or a picturesque phrase. If a statement cannot be increased in value by the use of an illustration, then that illustration should never be used. It "should convey more truth than can be expressed without it." Sometimes a story or an illustration is fine and ornate and we wish to use it because of these characteristics; and we create the situation in order that it may be used. In this way it becomes a decrepit vehicle rather than a clarifier of truth. I am aware that some preachers introduce an illustration in order to inject a bit of color for the moment, but I am also aware that this is hardly permissible. Its use should make truth more ample, more clear, and give it positive dignity, which, of course, truth should always carry.

I quote Dr. Jefferson, hoping that it will impress the readers: "There are two kinds of preachers—men of thoughts and men of thought. The man of thoughts keeps all sorts of books of illustrations, drawers filled with clippings and envelopes stuffed with bright ideas, and when the time comes for the making of a sermon, he places the thoughts in a certain sequence, like so many beads on a string. He brings his beads before his congregation, counts them over, spends thirty minutes in doing it, and the people go home thinking they have been listening to a sermon. But in a deep sense that performance is not a sermon at all. Reciting a string of thoughts is not, strictly speaking, preaching. Preaching is the unfolding of truth. One idea is sufficient to make a powerful sermon. A man who can take a great idea and by sheer force of brain unfold it until it glows and hangs glorious before the eyes of men, and so burns that hard hearts melt and consciences awake and begin to tremble, is a preacher indeed and actually performs the work of the Lord. But the little dabbler in other men's thoughts who fills up his time with

secondhand anecdotes and stale stories and tales intended to make people cry never gets down to the place where the soul lives and does not know either the preacher's agony or his reward."

Of course there are reasons why a preacher should use illustrations in his sermons. Rarely can you find a preacher who can do without them. The greatest danger, however, is not in their use but in their misuse. An overabundance of illustrations creates a hodgepodge. We use them mainly for the sake of creating interest on the part of the hearer. Many truths are more understandable if illustrated, and the person will remember the truth because of the illustration, whereas without it the truth might be forgotten. The modern pulpit demands human interest. The preacher must remember that he is dealing with human personalities. He must make the things of heaven attractive to earthlings. Blackwood, in his recent book *The Preparation of Sermons*, quotes two rules which are frequently followed: "State your truth and define your terms; then discuss the matter and, if need be, illustrate." And again: "Have something in hand or in sight before you illustrate; then you will find that paragraph after paragraph glows with its own inner light." Then he adds his own little word picture by stating, "In our day a vast office building may require few windows, because the light comes largely from within." And we would add that, if that light from within is glowing and burning with an intensity supplied by the dynamic of the message, then that light will be transmitted to the congregation and they too will be warmed and illuminated by the flame.

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

Whether you are of the old or the new school of homiletics, you will discover that there are certain laws which should be followed relative to the use of illustrations. We will consider a number and mix the old with the new and create a composite

which will be a "slide-rule" for the preacher to go by.

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

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

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

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

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

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

7. Finally, seek variety in your illustrations. Do not use all the illustrations in one sermon from one area of life. If you have been involved in a certain dramatic type of activity such as war, do not use all your illustrations from war experiences. They cease to have point when there is constant repetition in one field. Be varied in your sources.

This brings us to the consideration of sources of illustrations. If we are to follow in the footsteps of the Master Preacher, then we will take them from the most common, everyday incidents of life. These are original. If we just keep our eyes open and our ears alert, every day will be packed with incidents as related to our own experiences or those with whom we come in contact which our congregation will understand. Illustrations on the level of their own experiences will be pointed in driving home the truth. This will keep them from becoming "frayed" and recognized as "old chestnuts." When I hear a preacher use the illustrations of "The Boat on the Rapids of Niagara" or "The Pebble Thrown into the Water," then I know he is suffering from mental inertia. Our Saviour used familiar objects. He referred to the lily of the field, the house built on the rock and the one on the sand, the grain of wheat, the hen and her chicks, and a hundred others which all those who heard Him understood. The "canned goods" which we are guilty of "dishing out" to our audiences sometimes gets rather old and unpalatable.

Other suggestions which might be referred to our preacher readers would be to avoid overemphasis on anecdotes; do not allude to persons, if perchance there is a possibility of their being present or being known in the community, especially if the stories have a derogatory emphasis; eliminate yourself from your references; if you use poetry, use it sparingly and use only that poetry which is clear in its meaning and does not need extensive explanation; do not be a parrot.

Finally, do not roam too much in the realm of the imagination or fancy. To use illustrations that are impossible or improbable gives an element of doubt as to the validity of the truth itself. If we do use imaginary situations, let us be sure to inform the congregation that that is the case. Sometimes such concoctions reduce our emphasis to an absurdity. Sometimes it is necessary to invent an illustration. We recognize that the Master did this, but even He was sparing in such a procedure. The

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

vain and foolish speculation, possibly into fanaticism.

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

THE COUNSELOR'S CORNER - - -

Editor

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

The minister should first be aware of the type of disease which has hospitalized the patient or has caused him to be bedfast. Carelessness at this point might become disastrous to both him and all others with whom he comes in contact. A few simple items relative to the identification of certain diseases would be recommended such as might be found in Chapter X in the book entitled *The Art of Ministering to the Sick*, by Cabot and Dicks, The Macmillan Co., N.Y., 1945. Many hospitals require the washing of the hands after visitation. Doctors follow this technique, as do the nurses. It has been shown that sometimes contagion spreads through handshaking. However,

many of the "old wives' fables" about the spreading have been found to be untrue. In cases of serious contagion such as scarlet fever, measles, etc., the minister should fall in line with the various procedures dictated by the physician or hospital. There are other diseases, where the means of spreading is uncertain; and in such cases extra precaution should be taken. We refer to such cases as pneumonia, infantile paralysis, meningitis, and such like. If a ritual of cleansing is being followed, then be just as ritualistic as any physician. Take no chances, for the sake of people whom you will meet, your own family, and yourself.

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

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

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

There are items relative to sick people that a pastor should give his attention, which frequently are missed by him. One is loneliness. This is not quite so evident when the person is in the early serious stages of sickness; but when the person becomes convalescent, then it is liable to occur. Of course, the farther he gets away from a critical illness, the less attention he requires or gets; and so he is liable to feel slighted. Patients are too prone to become introspective and secretive. Even when they fear an operation is imminent, they keep it to themselves rather than confide in another; and some have been known even to keep from their loved ones the fact of approaching death. These all make the patient feel very much alone, and the pastor must battle with this and get the patient out of such a soul-

disturbing complex. An inspirational prayer or the boosting of one's faith are very effective. Also, attentions from others such as flowers or pictures or card showers will give a patient a lift which will be superior to a course of medication.

The pastor should also notice if the surroundings are unsatisfactory, such as the placing of a bed in a dark corner where only blank walls are visible, when a word from him would place it near a window where the patient's attention could be diverted by the scenes of the street or where the country would be visible. Possibly other patients are a disturbing element, and a move into another ward might help tremendously. The lack of reading matter many times is a cause for dismay, which

SPECIAL NOTICE TO PASTORS

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

Address all such correspondence to L. A. Reed, 2923 Troost Ave., $\frac{1}{2}$ PREACHER'S MAGAZINE, and mark it "Confidential."

the preacher can relieve. The pastor must be "all eyes" as well as "all ears" when he visits the sick, for many times he will notice little deficiencies which have slipped the attention of others, but which they would be very happy to rectify were their attention called to them. A physician will co-operate with the thinking pastor and will be happy to have him around when he brings a therapy which will assist medication and nature in the job which should be done. Of course, we know that a preacher's mind might forget; therefore he should carry a memorandum book in which to jot down notations relative to the needs of

patients. Maybe some sick person has a hobby which is holding his attention, but he is poor and needs some raw materials furnished. Here is an opportunity for a preacher to show that he is interested in considerations other than religion. Possibly a phonograph recording of some favorite hymn of the patient or a new religious number will be very acceptable. Keep on the beam, Mr. Preacher, for all of these items may mean new friends for the church and possibly souls for the kingdom of God.

Especially is the pastor involved when an operation approaches. The patient is apprehensive. He must place himself totally in the hands of the physician, but yet his apprehension is still present. He will unburden himself about his fears of recovery, etc., and the pastor should have a word of cheer

and encouragement ready at once—possibly some such statement (be sure it is true), "I have known people with this same malady who are today well and strong after such an operation." Or you might say, "They went through this and are today as well as I am" (provided you are well and look it). Some such statement of encouragement will make the patient feel, "Well, I believe I can make it too." The patient who can go into the operating room with the feeling, "Well, whether I make it or whether I don't, everything is all right anyway," is in the best of psychological conditions and generally the best of spiritual conditions.

Possibly the patient will be emphatic in desiring the presence of a pastor in the

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The Preacher's Use of English: WRITING

Bertha Munro

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

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

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

1. *Letters.* The preacher has to write many. A man is known by the letters he writes and is judged accordingly. A single letter has been known to make or ruin a man. The first letter you write to your desired district superintendent will pigeon-hole you in his mind: Careless, Slipshod, Ossified, Lazy; Alert, Alive, Discriminating, Thoughtful, Efficient; or—the list is not ended. Your letter shows whether you take

the trouble to do your best always. It shows whether you respect the personality you are dealing with. It shows whether you are careful to be right in small details, either words or pennies. Your spirit shines through; your letters are *you*. You can kill your influence with a letter—or boost it high.

Your manuscript shouts the kind of person you are. Cheap paper, soiled and misfolded, not fitting the envelope, and careless typing or illegible, blotted penmanship prejudice the reader against you. It is money well spent to provide yourself with stationery of good quality—plain white type-writing paper for business letters.

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

You have no spelling sense? But you can learn, even now. A few simple suggestions, worked, will take care of most of the words you misspell. First, look at the word. (Your wife, or perhaps your oldest, will tell you what word it is!) See *why* you have misspelled it. Some words are spelled wrong because they are pronounced wrong.

Perhaps you always said "athletics," so you wrote it with an e which does not belong there. Perhaps you have said "reconize," so left out the g of recognize; or "artic," and so omitted the c of arctic. Discover your difficulty, correct the pronunciation, and the spelling will care for itself.

Some words are misspelled because they are not analyzed. Words ending in ly are common offenders. The suffix ly is added to the whole word; as, usual—usual-ly (so two l's); accidental—accidental-ly.

A few, very few practicable spelling rules you can get from any handbook of English usage* (I am sure your Publishing House carries one), telling you how to handle the suffixes: -ed, -ing, -able and -ible, -ous, and the like: hoping vs. hopping, hoped vs. hopped, peaceable, courageous, but reducible, lovable (that final e kept after c and g when they come before a and o). And the old puzzlers ei and ie: ie except after c.

("I before e

Except after c,

Or when sounded like a

As in neighbor and weigh.")

So, "I'm believing and receiving." (Only six or so exceptions, which are easily learned: either, neither, leisure, seize, weird, inveigle, obeisance, height.

Pairs of words are tricky: principle ("rule") vs. principal ("chief") is a snare for the unwary. Distinguish already from all ready. (And there is no word alright.) If you could get a few Latin roots connected with English words, you would spare yourself time and perhaps embarrassment. You would never write privilege, with a d, for you would remember legal; "privilege" is "private law." (Sacriligious too has in it the leg- of legal, and is not connected with religious.)

It will pay you to take a little time out to get the principles; then develop that dictionary habit. Invest in a good dictionary (as *The New American Dictionary—Harpér's, or Webster's Collegiate Dictionary—G. C. Merriam*) and work it for spelling as well as for meanings.

2. BULLETINS. Every wide-awake pastor issues a church bulletin. But a carelessly written bulletin can repel many persons you are trying to attract. Catchy, fresh, interesting, if you will—but free from errors. Write simply, so that the youngest and least educated can understand; but correctly, so that the person who knows will respect the God you are presenting.

*Such as: TOWARD CORRECT ENGLISH, C. Rexford Davis, F. S. Crofts & Co., New York

It is a shame to misspell Christian (yet it has appeared on bulletins as "Christain") or Nazarene (yet careless ministers have let "Nazerene" get by—do they really love their church?) or Pentecost (not "Pentacost.")

The poor apostrophe is bandied about: "Mrs. Brook's sister" (but her name is Mrs. Brooks and should not be chopped in two.) "Mrs. Brooks' or (Brooks's) sister" was the visitor. (Which reminds us: treat proper names with due respect in the bulletin. No one's heart is warmed by the sight of his name manhandled.) It's is the contraction for it is; the apostrophe marks the omission of a letter. Its is possessive: "The board will hold its meeting."

3. REPORTS. The preacher has all sorts of reports to write. As for reports to district assembly, the one desideratum is conciseness. Conciseness differs from brevity. Brevity is saying little; conciseness is saying much in little. It takes a long time to prepare a good two-minute report, but it is worth the labor. No one makes himself look so foolish to his listeners (superintendents, fellow ministers, members, and perhaps future members) as the man who talks too long, rambles, and says nothing.

Reports to the *Herald of Holiness* too should be concise—you have been told that often. They should also be fresh and gripping—or they will be read only by your own members and friends. You want to write something that will make the *Herald* a better paper; that comes as life flows into it, from your life and others'.

Avoid trite expressions; as, "a nice love offering." Really what you mean is a "generous" or "substantial" or perhaps "sacrificial" love offering. Whatever it was, say it. Vary your vocabulary. Do not use "great" in every sentence to describe (1) the meeting, (2) the evangelist, (3) his sermons, (4) his preaching, (5) the singing, (6) the altar services, (7) everything else. You have read that kind of report; it is not effective. It gives the impression that your thought is poverty-stricken, that you are not alive mentally; for words are but the symbols of ideas, and if you have only one word apparently you have only one idea.

"The general superintendent presided in his usual gracious manner." Do not be afraid to use the word dignity when it is appropriate and to value what it stands for. The thing you are afraid of is pomposity or outward display of rank, making up for an inner lack. "Dignity" means "worthiness"; there is a fine adaptation of manner to occasion which is beautiful and which

everyone recognizes and prizes in its proper place. One of these places is the chair of an assembly.

Be careful to use words that really say what you mean. Some very popular fine-sounding words are deceptive. An educated person reading your report might discount the entire denomination if you call a certain evangelist an "unctuous" preacher. Unctuous does not mean "anointed" or "Spirit-filled." It means "oily" and so "insincere." Unction is a very different thing.*

Write your own report the way you feel it. Forget what everyone else has said; above all, do not copy everyone else. Write what happened in your church as you saw and experienced it. Your writing will be more forceful, and you yourself will become a more sincere and direct person.

4. ARTICLES. When a thought has really gripped you, when you have lived it into your personality so that it has become a part of you, try to get it into words—not the first words that come to your pen unless they satisfy you as the right words. Search until you have found the expression that

*See Webster's definition of unctuous: "displaying a sentimental pretense of spirituality in speech or attitude; insincerely suave or gushing."

MUSINGS

Of a Minister's Wife

Mrs. W. M. FRANKLIN

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

Particularly now, I'm thinking of the general superintendent who stayed in our home during a recent assembly. We heard him in the morning, and throughout the day as he found opportunity to be in his room. We heard him at night as he prayed, for he groaned in his spirit as he told his Father of our church, of its needs, and of the lost. Seems that even yet I can hear Dr. Miller as he prayed. His voice has been stilled now, but those burdened cries to our Lord will be heard in my spirit for years to come. May I help to answer those prayers by being more faithful than ever to the task given to me.

I saw another general superintendent publicly beg the pardon of a struggling

seems to fit the thought most clearly. You have lived it and it is yours; so it will be fresh and original to those who read it. Do it with a sermon that God preached to you, then through you. Do it with the scripture that came alive to you last in your devotions. Do it with some rich experiences, some lesson of trust, some victory of faith. Then send it to be printed; it will find readers.

5. PUBLICITY. I recently visited a church which in the past years has tripled its membership and quickened its spirit proportionally. I said, "How did you do it?" "By advertising," was the answer. This is not the place to outline a program of publicity. But two phases at least come within the scope of this paper: news stories and advertising. As for advertising, make sure that no such bad form creeps into your copy as "Ladie's Prayer Meeting" (again chopping a word in two), or any of those misspellings of sacred words which suggest irreverence. As for the news stories, or write-ups of what is going on in your church, while you do not wish to adopt newspaper jargon, you can keep your material from being garbled

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

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

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

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

"MORE THAN A PROPHET"

G. B. Williamson, Gen. Supt.

MORE GLOWING TRIBUTE was never paid a preacher than that ascribed to John the Baptist by Jesus.

"What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

Jesus praised John because he refused to adjust his message to the shifting winds of popular opinion. He did not change his message when the Pharisees and Sadducees from Jerusalem came to his baptism. Repentance had been his theme when those untaught sinners from the regions round about Jordan came confessing their sins. It was not modified when the urban, sophisticated, religious leaders of Jerusalem appeared, boasting of their lineage and traditions. To them he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." John's standard did not accommodate itself to the sins of an adulterous king. Boldly he told Herod it was not lawful for him to have his brother's wife.

Jesus is still pleased with preachers who hold up standards of righteousness uncompromisingly, who do not adapt themselves or their message to the position or practice of those to whom they preach. He is utterly displeased with those who have itching ears for the approval of carnal men, and who turn from the truth of God's Word to the fables of men. He is angered today with men who make the way smooth and dilute the message of the Word of God until it gives no offense to sin, and causes no discomfort to carnality, and draws no issues with popular religion. He is grieved with soft-spoken preachers who never mention the inbred sin of the soul of man, who never use plain language in denouncing the sinful

practices of men, who never call a spade a spade, who never warn the wicked to flee from the wrath to come in a certain judgment and an eternal hell. The Christian's path is rugged. It takes rugged men to travel it. It takes rugged preaching to develop rugged character.

Jesus also commended John for the simplicity of his disciplined life. He lived on the plain diet of a wilderness preacher. He was clothed in the simple garb of a man who had little care for the soft clothing worn by those who live in kings' houses. One would infer that Jesus still places high premium upon those who discipline themselves to habits of plain living. Soft, self-indulgent men who know nothing of a disciplined life of self-denial and sacrifice must be to the Man of the cross strangely misplaced among His followers in the ministry of human redemption. Paul said, "I buffet my body and keep it under, lest when I have preached to others I myself should be a castaway." He therefore could say to Timothy appropriately, "Thou therefore, my son, endure hardness as a good soldier of Jesus Christ." Alexander MacClaren said, "Self-indulgence and love of fleshly comforts eat the heart out of goodness and make the eyes too heavy to see visions." A disciplined life fits the pattern set both by the example and precept of Jesus Christ. He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me."

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

But this word from the Master is added, "Notwithstanding he that is least in the kingdom of heaven is greater than he." Yes, in some respects preachers of the gos-

pel may be like John the Baptist, but even the least of them is greater than he. He was the restorer of all things according to the law and the prophets. He was to prepare the way of the Lord. He was the messenger sent before His face. But the least of gospel preachers in this Kingdom era

is greater than he. He who can declare that Messiah is come, that Jesus is Christ, that as Saviour He died for our sins, rose again for our justification, ascended up on high, and led captivity captive and gave gifts unto men—he is greater than John, who was "a prophet," "and more than a prophet."

What Is Eradicated by Entire Sanctification?

(Closing article in series of seven)

By Stephen S. White

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

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

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

Man's human nature is not even transformed into that which is angelic. We do not know much about angels, but we have reason to believe that in some respects they are superior to Adam before the fall. This glorious experience of entire sanctification does not transform man into an angel or give him angelic perfection.

We can go even further and declare that entire sanctification does not eradicate the effects of the fall on the human body and the human mind. This is just another way of saying that fallen man, when he has been sanctified wholly, does not regain the perfection of body and mind that Adam possessed.

This brings us to a more detailed consideration of what is not eradicated. When we are entirely sanctified we do not get rid of our physical infirmities. There will still be sickness. Some of the greatest examples of this experience of holiness that we have ever seen have been housed in bodies which were anything but well. They have suffered excruciating pain for years before God saw fit to take them home. Then, there is weariness, to which even the youngest and healthiest of us are subject. Disease and weariness often hinder us from being at our best for God. Further, there are physical deformities which may handicap the sanctified. Any deviation from the average, with which we may be born or which we may acquire, places us in a much more difficult situation from the standpoint of society; and entire sanctification does not alter this deviation or handicap nor change the attitude of society toward it. Physical infirmities are not eradicated, although they may to some extent be overcome by spiritual development after the crisis of entire sanctification.

This second work of grace does not bring freedom from mental infirmities. Entire

sanctification does not liberate us from the effects of the fall on the mind. The perfection of Adam's mind will never be ours in this life, even though love has been perfected in us. Again, individuality of opinion and perspective are not eliminated. Personal characteristics are not destroyed. Entire sanctification does not regiment us. It does not make us all agree on everything, and neither does it cause us all to be equally congenial. There will still be more natural fear in some than in others; and women will, as a rule, be more subject to modesty than men. There is not only the possibility, but also the probability, that one who has had years in sin before getting saved and sanctified will have more memories to battle with as he lives his Christian life than he who was saved and sanctified early in life. This means that those memories of evil deeds which have accumulated across the years are not eradicated when one enters into this rest which has been prepared for the people of God.

We cannot ignore, then, the fact that after we have been sanctified wholly we are still human and affected by the fall. We have this treasure of perfect love in earthen vessels which are not free from imperfections.

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

"Rev. B. S. Taylor, a good many years ago, wrote a little book on the Gibeonites. He thought these people typify the weaknesses and mistakes which continue with us even in the sanctified life, as carry-overs from our position in a fallen race. They do not represent sins, for which condemnation is the penalty; but they do represent errors that are humiliating and which greatly hinder both our happiness and our usefulness. We are not to think of them as inescapable, but are to be on our guard against their craftiness and deception always."

Another writer of some years ago says of the state after entire sanctification: "But afterwards there are not only the Gibeonites, who must abide with us, hewers of wood and drawers of water, but there are cities and giants which must be totally exterminated." He even goes so far as to identify the giants with acquired depravity, which he claimed was not cleansed away either in regeneration or entire sanctification. For him, one type of acquired depravity is the memories connected with evil deeds—to which we referred above—

which remain after we are sanctified wholly. These giants, he claims, can be exterminated completely as we progress in the sanctified life; but the same cannot be said as to the Gibeonites, which represent our infirmities.

In *Christian Theology*, Volume II, page 501, Dr. H. Orton, Wiley gives us these significant words which have a bearing on the discussion before us: "To argue, therefore, that Christian perfection will destroy or eradicate essential elements of human nature, or that a man or woman may not enjoy perfection of spirit while these elements remain, is to misrepresent entirely the nature of this experience. What Christian experience does is to give grace to regulate these tendencies, affections, and passions and bring them into subjection to the higher laws of human nature." Surely finiteness, human nature, and the infirmities of human nature due to the fall are not extirpated when one is sanctified; but they can and should be gradually improved upon as we grow in grace after entire sanctification. I remember hearing Dr. Chapman preach that mistakes should be fewer in number as we develop in the sanctified life, although we never can get to the place in this life where we can eliminate them altogether.

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

As over against infirmities, let us describe sins. They are voluntary transgressions of the known law of God. They grow out of the moral and spiritual self, and always incur guilt. They break one's communion with God; and not one of them is consistent with the blessing of regeneration—much less with entire sanctification. Sins must be repented of, and the Blood must be trusted for the removal of the condemnation which they entail. Sins can be avoided, even by the regenerate.

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

We close this section with a quotation from Daniel Steele:

"There are old residents of this country who are by no means favorites with me, and I cut their acquaintances as much as possible, such as ignorance, forgetfulness, misjudgment, error, inadvertence, failure, and a large family by the name of infirmity. In fact, I have repeatedly cast my vote for their exclusion, but they insist that they have a right to remain, since no statute lies against them. They say that they are grossly wronged when confounded with an odious foreigner called sin, who slightly resembles them in external appearance, but is wholly different in moral character. I must confess that a close observation, extended through many years, demonstrates the justice of this plea. Hence I live in peace with these old citizens, but do not delight in their society."

There is another field of limitation for the entirely sanctified which we must now consider. This is temptation. Entire sanctification does not place us beyond temptation and the possibility of backsliding. Wesley and the leaders of the holiness movement have emphasized and re-emphasized the fact that entire sanctification does not free us from temptation. This truth has been called to our attention so many times that it is difficult to see how anyone could fail to admit it. Further, if we can be tempted, there can be moral struggle after we get the blessing of holiness. In fact, there is a sense in which the moral struggle may be fiercer after sanctification than before. Entire sanctification lays one liable to peculiarly subtle temptations. Temptation and all moral struggle are within the man, and not outside of him. It is internal, and in the very nature

of the case cannot be external. There has been a lot of misunderstanding at this point because so often we have said that when we are sanctified the battle is on the outside. This is true in one sense, but untrue in another. The fight is on the outside in the sense that one powerful internal factor, the carnal mind, has been eradicated. It is not true in the sense that the moral struggle itself takes place outside of man. The moral struggle has to do with the will and choice of man and is, therefore, decidedly internal.

Another fact which we must always remember is that man can be tempted and still be free from the inclination to sin. The two are not identical. An inclination to sin is the will to sin, and not merely the suggestion to satisfy a desire in an illegitimate way. Before there can be the decision to act (and there must be the decision to act before there can be deliberate action), there must be the suggestion of the act; then there must be the thinking about the act or the giving of attention to it. But first the act must be looked upon as desirable or satisfying before one can be induced to think on it or give attention to it. The psychology of advertising puts it this way: Catch the attention, hold the attention, fix the impression, and then produce the response, or get the signature on the dotted line. This is an excellent description of the nature of temptation: the attention is caught and held; then the impression is fixed, or the decision is made; and finally, there is the response, or overt act. This implies that there can be a definite case of temptation without any decision to act. There can be interest in the act—and even somewhat prolonged consideration of it—without the decision to realize it. Free will, or the capacity to sin, is not eliminated when one is entirely sanctified. Neither are the natural and legitimate appetites or desires destroyed. They are still present and thus provide an avenue through which temptation may arise. There may be normal desire, and there can be a suggestion that this natural desire be satisfied in an illegitimate way. This is temptation; but it does not become sin—although the desire may become very intense and suggestion all but overpowering—until there is the sanction of the suggestion by the will. There must be very careful discrimination at this point.

Let us turn now to the positive side of the question before us. We shall see that it is much more difficult to outline specifically than the negative aspect. It is no longer what is not eradicated, but rather what is eradicated. The *Manual of the Church of the*

Nazarene has this to say about what is done away with when we are baptized with the Holy Spirit:

"We believe that original sin, or depravity, is that corruption of the nature of all of the offspring of Adam by reason of which every one is very far gone from original righteousness or the pure state of our first parents at the time of their creation, is averse to God, is without spiritual life, and is inclined to evil, and that continually; and that it continues to exist with the new life of the regenerate, until eradicated by the baptism with the Holy Spirit" (1948 *Manual of the Church of the Nazarene*, page 27). Here we are told that it is original sin, depravity, that corruption of the nature of all the offspring of Adam which inclines us all to evil, and that continually, that is destroyed when we are sanctified."

Let us next list as many as possible of the names of this something which is eradicated when we are wholly sanctified. Someone may try to tell us they are just words and do not tell us anything; but such is not the case. These names have been applied to that which is eliminated by the second blessing because they do have a certain descriptive value. They indicate to some extent the nature that which is eradicated. It has been called a concupiscence, an incentive to sin, the inclination to sin, the bias toward sin, the bent toward sin, an inborn perversity, the hidden enemy in the heart, a moral perversion, the root of bitterness, a wrongness in human nature, the carnal mind, the old man of sin, "the sin which doth so easily beset us," the racial sin, inbred sin, a lawless wild beast in the heart of man, endemic evil in the heart of man, the Freudian Id, the radical evil in man, a hereditary sinful inclination, the abnormality in the native drives which are found in man—sex, food, etc., the evil state which results from the destruction of the moral or incidental image in man through the fall, a sinful disposition, the ego-urge or unsundered self, the spirit of antichrist in the heart, enmity against God, an innate corruption of the innermost nature of man, an evil root which bears like branches and like fruit, a trio of sinful tendencies—self-will, pride, and idolatry, unbelief and heart-idolatry, a natural propensity to sin, the stony heart, the body of sin, the sin that dwelleth in me, an evil heart of unbelief, lawlessness, a hateful intruder, a sinful power, a sinful master, the law of sin and death, filthiness of the flesh and the spirit, the Adamic nature, a proneness to wander from the path of right.

We shall continue the discussion by presenting several more detailed views as to what is eradicated when a person is made perfect in love. Lowrey outlines what takes place in this case as follows: (1) the darkness of sin is dispelled; (2) the film which sin has put upon the spiritual sight is taken away; (3) the mists of error and perversion of evil which obstruct and weaken the moral perception are dissipated. Notice the strong terms which he uses—dispelled, taken away, dissipated. They certainly would be synonymous with eradication.

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

E. Stanley Jones defines the sin-nature in the terms selfishness, the unsundered self, the ego-urge, and locates it, in the instincts. The chief instincts are self, sex, and herd. They are to be found in the subconscious self, and have been polluted by the stream of racial tendencies which have poured into them for many centuries: When we are saved, the conscious self is converted; and when we are sanctified, the subconscious self is converted. He also describes it thus: the conscious mind is surrendered to God in conversion, while the subconscious mind is surrendered to Him in entire sanctification. He also speaks of the subconscious self being cleansed through the second crisis or sublimated by it. He is not consistent in his statement of what happens when a person is made perfect in love. This is due to the fact that he uses too many terms of different meaning to describe what takes place. He is clear and definite in one thing, however, and that is that there is a second work of grace. Further, as we have already indicated in one article of this series, instinct is not a term which is used in the study of human psychology today. And even if one substitutes the word drive, which is most nearly akin to what instinct was used for in the past, he would find that it describes—as instinct once did—a conscious state and not a subconscious condition. We

know nothing about a drive except as it functions consciously. Nevertheless, whatever one may offer in criticism of Dr. Jones's theory, he must admit that it is an interesting and worth-while attempt to explain what actually occurs when a Christian is entirely sanctified. We certainly need more efforts along this line.

Before leaving Dr. Jones's view, we must take note of the results of the victorious life as he sets them forth. They are as follows: the leisured heart—release from ourselves and our problems; the power to live in spite of—ability to live above our environment; the removal of strain from our lives; power over every sin; inward unity and outward simplicity and straightforwardness; and a spiritually creative life—it is organized around love. Here we see that the self and the environment are eliminated, as far as being the final or determining factors in our lives. Also, the strain is taken out of our lives; acts of sin cease. Here are three negative factors in entire sanctification for him. They would be on the side of eradication, although they are not stated exactly in that form. Of course, he has positive results too; but we are not discussing them in this paper.

According to Olin Alfred Curtis in *The Christian Faith*, we get the motive of loyalty to Christ when we are saved; and when we are sanctified, the motive of loyalty is transformed into the motive of pure love. The holy person acts not from duty but from love. He does what he does because he loves to do it. This love within the heart is so positively active that all wrong motives cease to have any existence—they are exhausted. Now, although Curtis refused to take sides with the suppressionist or the eradicationist, it seems that he is much nearer the latter than the former. Wrong motives, for him, are completely eliminated when a person is entirely sanctified. This means that they are destroyed or eradicated. Still, we must admit that his view of the sin-nature is too negative. He clearly analyzes it as an inorganic state; and the second blessing is undoubtedly for him nothing more than passing from an inorganic, or negative, condition to an organic, or positive, condition. This is certainly not Pauline. Sin, for Paul, is a positive principle or state.

This brings us to the concluding section of this discussion. From the traditional standpoint, we would define depravity, or that which is eradicated by the baptism with the Holy Spirit unto sanctification, as an inherited, positive, psychological-ethical state,

condition, principle, trait, quality, tendency, bent, aptitude, or attitude, of sin which affects the whole racial nature of the transcendental self and manifests itself through or in the empirical self. What is usually discussed as the carnal mind is its activities or revelations in the empirical self. These, of course, disappear when the inbred sin in the transcendental self is extirpated.

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

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

This eradication of the wrong motives is brought about not just by an orientation but by a reorientation of the motive life. This change in the empirical self results from the destruction of the carnal mind, which lies back in the transcendental self. The cause of the complete change is God, or the supernatural; and the effect is produced instantaneously. G. W. Allport, in *Personality, a Psychological Interpretation*, makes room for all of this in his chapter entitled "The Transformation of Motives." Here he begins with the functional autonomy of motives, his special theory of the transformation of motives, and then closes the chapter with a discussion of "Sudden Reorientation: Trauma." This lays the foundation for an approach to the problem before us such as we have indicated. The chief emphasis here is on what is eradicated; and clearly, from the standpoint of this analysis, it would be wrong motives. THE END

JONAH

By Ralph Earle

THERE IT LAY spread before him in all its sprawling greatness. Nineveh! Jonah gazed upon the city with mingled awe and anger. Here was his divinely-appointed destination.

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

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

It was to this heathen people that Jonah had been sent. But the prophet balked at his assignment. He knew God's love well enough to guess that Nineveh's repentance might result in Jehovah's forgiveness. And he did not want this heathen city spared; he wanted it destroyed.

After all, was not Nineveh the great enemy of mankind, the cruel oppressor of God's people? Why should she be permitted to continue longer her cruel conquests?

And so, instead of taking the long trek northward and eastward to Nineveh, the rebellious prophet headed westward. Going down to Joppa, Israel's leading seaport of that day, he boarded a ship for Tarshish. This is evidently Tartessus, in Spain, near the Straits of Gibraltar. He was going to the very western end of the Mediterranean, as far away "from the presence of the Lord" (1:3) as he could get.

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

But soon he awakened out of his "deep sleep" (the same Hebrew word as in Gen. 2:21) to find the captain shaking him roughly and shouting in his ear. "Get up

and pray!" the captain cried. But poor Jonah was trying to hide from God and was in no mood for praying.

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

So Jonah changed from surface ship to submarine. Cast into the raging sea, he found God's prepared fish awaiting him.

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

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

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

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

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

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

The fourth chapter is a strange mixture of humor and pathos. Someone has said that God must have a sense of humor, or He would not have made some of the queer animals we see. Certainly God is not bereft

of one of the most salutary qualities in the human personality.

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

God dealt with him as a wise parent would with a peevish child. He said: "Doest thou well to be angry?" (4:4); or, as the Septuagint (Greek) has it: "Art thou very angry?" Probably we should not say that God was teasing the poor, peevish prophet. But at least He was trying to shame him into seeing how ludicrous his actions and attitudes were.

All the answer God received was sullen silence. Jonah was running true to form. He was all out of sorts, and he showed it plainly. Instead of replying, he walked out of the city and built himself a little booth. In its shade he sat down to see what would happen to the city.

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

Then God took the perverse prophet in hand. Jonah had rejoiced at the appearance of the gourd for his own comfort. Then he had pitied himself and the poor dying gourd. Now God says: "Should I not have pity on Nineveh?" (4:11).

That is the great text of the Book of Jonah. Unfortunately, its force is partly obscured in the King James Version by the change in translation ("spare") from verse 10. The original word is the same in both cases. It may be rendered "care for." The pathetic thing was that Jonah cared more for an insignificant plant than he did for the hundreds of thousands of souls in Nineveh. But that sin is being repeated every day by professing Christians.

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

There are three main interpretations that have been held by Biblical scholars—the mythical, the allegorical, and the historical. Which are we to choose?

The mythical view holds that the Book of Jonah is pure fiction, the figment of someone's imagination. But Raymond Calkins (*The Modern Message of the Minor Prophets*, p. 168) has well pointed out that a short story writer would have given the narrative a different ending. Neither can it be treated as the reflection of pagan myths, as held by some.

The allegorical interpretation finds adherence among the bulk of moderate liberals, such as George Adam Smith. According to this theory, Jonah represents the nation of Israel, and the fish represents the Babylonian captivity. Two outstanding recent writers on the prophets, Raymond Calkins and John Paterson, give a good presentation of this view. Obviously, it has much to commend it. But George L. Robinson (*The Twelve Minor Prophets*, pp. 86 f.) has pointed out two objections to this interpretation. The first is that no other allegory in the Old Testament has a historical person as its hero. The second is the presence of miracle, which Robinson avers is never found in parables and allegories.

The third view is the historical interpretation, which was held almost universally by both Jews and Christians until the last century. Robinson cites in favor of this the narrative form of the book; the testimony of Tobit, *Third Maccabees* and the *Antiquities of Josephus*; and the changed attitude toward the book of Hosea, once widely held as allegorical but now commonly interpreted as actual history.

One of the main arguments for the historicity of Jonah is, of course, the historical reference to the prophet in II Kings 14:25. Critics admit that such a man lived. He prophesied during the reign of Jeroboam II, king of Israel (787-747 B.C.). He came from Gath-hepher in Galilee, about four miles north of Nazareth. It has been well suggested that a later writer would hardly wish to use the prophet Jonah as an example of narrow-minded bigotry if there were no historical foundation for the portrayal given.

Jesus' use of Jonah will bulk large in the thinking of conservatives. He referred to Jonah's experience in the fish as a symbol of His own death and resurrection. He also mentioned Jonah's preaching at Nineveh in the same connection with the Queen of Sheba's visit to Solomon. Certainly the latter was not simply an allegory.

What view, then, are we to accept? Probably a combination of the last two—the story of Jonah as history, and also as an allegory of what was to happen to the

nation in the dark days of the Babylonian Captivity.

One reason for including the allegorical interpretation is the striking coincidence between the language of Jonah's experience and that of Jeremiah 51:34, 44—"Nebuchadnezzar the king of Babylon hath devoured me . . . he hath swallowed me up like a dragon, he hath filled his belly." God answers: "I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up." The same Hebrew word for swallowed (*bala*) is used in both books.

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

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

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

The second miracle that has been criticized is that of the conversion of Ninevah. Many occidental scholars have failed to take into account the volatile nature of orientals. Mass hysteria is easily induced among more primitive peoples. It is not without significance, also, that ancient records describe a one-hundred-day fast ordered by the rulers of Ninevah shortly before its collapse in 612 B.C. Of course, this cannot be identified with the fast mentioned in Jonah, but

it furnishes a striking parallel from a later time.

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

How foreign to the facetious way that Jonah is often treated are these words from C. H. Cornill, the great German scholar (*The Prophets of Israel*, pp. 170-171):

I have read the book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvelous book, nay, nor even speak of it, without tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to every one who approaches it, Take off thy shoes, for the place whereon thou standest is holy ground.

Before coming to our final discussion, on the value of the book, we might suggest a brief outline. The four chapters, as in the case of Ruth, form the four natural divisions of the book. They might be labeled as follows:

Chapter 1—Jonah disobeying: running from God.

Chapter 2—Jonah praying: running to God.

Chapter 3—Jonah preaching: running with God.

Chapter 4—Jonah complaining: running ahead of God.

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

Salvation was for the Jews. The Gentiles were not included in God's covenant with His people. For them there was no hope. The Book of Jonah was a trumpet blast against this narrow, nationalistic outlook.

George Adam Smith tells how he once asked a cultured layman of the Greek Orthodox Church why God created so many Mohammedans. The quick and fervent re-

ply was: "To fill up hell!" That comes too close to the attitude exhibited by the prophet toward the thousands of people in Ninevah. He would have rejoiced to see the city and its inhabitants buried in ruins.

The Book of Jonah is thus seen to be one of the great foreign missionary books of all time. In common with the little Book of Ruth it shows that Gentiles may be brought within God's covenant. Salvation depends on repentance, not on the race.

Other clear lessons in the book could be mentioned. One cannot run away from God's presence. Disobedience is expensive. God's threats are conditional; if we change, He will change. The path of disobedience always leads downward.

We close with a quotation from F. W. Farrar:

The book of Jonah is a remarkable and beautiful book, full of large lessons of toleration, of pity, of the impossibility of flying from God, of the merciful deliverances of God, of the just retributions of God, of the infinite love of God, of man's little hatreds showed into fatuity, dwarfed into insignificance, by God's abounding tenderness. It teaches us that no man can be to the nations a herald of God's righteousness who is not a herald also of His mercy; that God's righteousness is shown in making men righteous.

In this day of "racial, religious and economic prejudice," when the need of foreign missions is so exceedingly crucial, we might well weigh again the message of the Book of Jonah. God has "other sheep."

JAMES ARMINIUS: Contender for Truth

By Carl Bangs

PART I. A MAN OF INTEGRITY

WHAT IS ARMINIANISM? "An intrusion of human reason," says Lewis Sperry Chafer (*Syst. Theol.*, 1948, III, 182).

"In Arminianism . . . there is wanting even the inwardness of the religious spirit," says J. A. Dorner (*Hist. of Prot. Theol.*, 1871, I, 413).

"The Arminians . . . conceived of faith as a meritorious work of man," says Louis Berkhof. (*Syst. Theol.*, 1946, 497).

Arminius' views on predestination "were very to similar those of the Council of Trent" (Roman Catholic), according to Henry Bettenson (*Documents of the Chr. Ch.*, 1947, 376).

"Arminianism," "Congregationalism," and "Modernism" are placed in the same class by Arnold Brink (*Reformed Evangelism*, 1948, 24).

In the same book Martin Monsma says, "Arminianism without a doubt tends to produce many well-meaning but external and self-deceived believers, whose disillusionment at the hour of death will be fearful."

Arminianism, according to these critics, is an awful heresy, but they can't agree whether it be Catholicism, modernism, rationalism, or something worse! In view of these hostile and conflicting statements and in view of the divergent movements which

have unfortunately shared the Arminian label, the best answer will be a description of the life and teachings of Arminius himself.

WHY THE TERM "ARMINIAN?" Arminianism derived its name from James Arminius (1560-1609), the Dutch theologian who was first among the Reformers to clarify the place of human freedom in the plan of salvation. Arminius, however, is not to be considered the originator of the system which bears his name, but is more properly the one who restated the faith of the New Testament and Early Church.

WHO WAS JAMES ARMINIUS? Arminius was born in Oudewater, South Holland, 1560, the son of rather poor parents. When he was very young his father died. He received his early training from two men: a converted Roman priest, a man of deep piety, who gave Arminius "truly fatherly protection"; and Snellius, the noted mathematician and Christian, who gave Arminius a sound foundation in liberal education. Upon the opening of Leyden University in 1575, Arminius enrolled, remaining there six years. He so distinguished himself for scholarship and piety that the Guild of Amsterdam undertook the financing of his further education on the condition that he would spend his life in the ministry of the church in Amsterdam.

The but recent Reformation in Holland had been mostly in the Calvinistic tradition, and the Dutch ministers often went to Calvinistic Switzerland for their training. Arminius, too, was sent to the land of Calvin. At Geneva he studied under Theodore Beza, Calvin's noted successor, and he also studied at Basle.

Upon completion of his preparation he became the pastor in Amsterdam, where his ministry of nine years was well-attended and fruitful. So great became his reputation that, in 1603, he was invited to become professor of theology at the University of Leyden. He remained there until his death.

During these years he became the target of increasing criticism and persecution. The historical records clearly indicate two reasons for this. One, of course, was his opposition to Calvin's "horrible decrees" of predestination. This "Arminian" emphasis had begun during his pastorate in Amsterdam. The other source of persecution was jealousy incurred by his tremendous popularity both as pastor and professor. His chief antagonist, Francis Gomarus, fought him bitterly and underhandedly. The strain of this continual caviling brought about his early death at the age of forty-nine in 1609.

WAS ARMINIUS A COMPETENT SCHOLAR? Arminius was a master of Greek, Latin, and Hebrew while in his early twenties. He was especially competent in mathematics and philosophy. At Leyden, Geneva, and Basle he was always the outstanding student. So brilliant were his theological studies that the University of Basle offered him the earned degree of Doctor of Divinity while he was only twenty-three. This he declined with characteristic modesty, giving as his reason "that to bestow a Doctor's degree on a person so youthful in appearance as he was, would tend to diminish the dignity and respect which should always attach to that sacred title."

DID ARMINIUS UNDERSTAND CALVINISM? In his formal preparation he was never taught anything else. The Protestant climate in western Europe was decidedly Calvinistic and had not yet been disturbed by the rise of any considerable dissension. Strict Calvinism was the doctrine of each of the three universities where Arminius studied. So well did he master the teaching of Beza that that great Calvinist wrote thus of Arminius: "Be it known to you, that from the time Arminius returned to us from Basle, his life and learning both have so approved themselves to us, that we hope the best of him

in every respect. . . . for, among other endowments, God has gifted him with an apt intellect both as respects the apprehension and the discrimination of things. . . . Such is our opinion of Arminius—a young man, unquestionably, so far as we are able to judge, most worthy of your kindness and liberality."

WHAT CAUSED ARMINIUS TO REJECT CALVINISM? The story of Arminius' doctrinal transition is among the dramatic episodes in the history of Christian thought. Richard Coornhert, an esteemed citizen of Amsterdam, had been advocating views on predestination which were opposed to those of Calvin and Beza. Although he made some unguarded statements on some points, he was careful to teach a universal atonement and a true human freedom. He received enough acclaim to alarm the leaders of the Dutch Reformed Churches, who began looking for someone to silence him. Their choice was Arminius, then the pastor at Amsterdam. Arminius set himself to the task in a thorough and deliberate manner.

The situation became confused when two ministers of Delft impatiently published their own refutation of Coornhert. They had found their task so difficult, however, that they abandoned their strict, supralapsarian (predestination before the fall) Calvinism, and substituted a modified, sublapsarian (predestination after the fall) position. In other words, they admitted that strict Calvinism, or supralapsarianism, made God the author of sin. The Reformed leaders were now doubly aroused and felt that the Delft ministers must be answered before Coornhert could be handled. They immediately called Arminius from his unfinished refutation of Coornhert to the task of handling the sublapsarianism of the ministers of Delft.

Again Arminius started the project of defending Calvin and Beza, not only from Coornhert but also from the milder Calvinists. To his dismay he discovered that there was no essential difference between supra- and sub-lapsarianism, and that both made God the author of sin. He was faced with a most critical test of his intellectual honesty. Should he continue to defend Calvin and thereby win the applause of his colleagues, or should he state his honest sympathies for the persecuted Coornhert?

Arminius did not make a hasty decision. He said nothing openly until he had made a thorough re-examination of the scriptural basis of the doctrines. He then compared the Calvinistic position with the writings

of the principal fathers of the Church, both before and after Augustine. His research confirmed his disturbing conviction that Calvinism was wrong in making predestination to be without respect to man's free will. The whole tenor of Scripture and the consensus of the Early Church, he believed, pointed to a predestination based on God's foreknowledge of man's free choice.

He abandoned his refutations and began to preach from the Amsterdam pulpit the milder views of universal salvation and free

will which characterized his system. This step cost him much, for he thereby aroused the bitter hatred and opposition which ultimately caused his untimely death.

James Arminius was a man of intellectual and moral integrity. We Arminians can be proud to be known by his name.

(The next part of this article will give Arminius' criteria, or principles of judgment, and will describe the scriptural basis on which he built his system.)

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CHRIST'S ANSWER TO THE ATOMIC AGE

Arnold Airhart

WINNER OF THE MADES SENIOR SERMON AWARD

NAZARENE THEOLOGICAL SEMINARY

KANSAS CITY, MISSOURI

THE TEXT is found in the Gospel according to St. Matthew, the twenty-eighth chapter, and the eighteenth, nineteenth, and twentieth verses:

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

These words take us back across the centuries to the closing events of the Life of Jesus. God, who, at various times and in various ways had in times past spoken unto the fathers by the prophets, had at last spoken unto us by His Son. The Word had been made flesh and dwelt among men, and they had beheld His glory, the glory as of the only Begotten of the Father, full of grace and truth.

Now, in a very little while, the sacred chapter of the life of God lived among men was to be closed. That which began at Bethlehem with a prelude by the angel choir was to be concluded soon at Mt. Olivet with an epilogue by two men in shining apparel. Gethsemane, Calvary, and the Resurrection were events of the recent past. The throngs that had hung upon Jesus' words would see Him no more. The sands would soon wash out the footprints of the Stranger of Galilee.

Eternity and infinity had stooped to intervene in the temporal and the finite world of men. Now, the time of that act of condescension was running out because the purpose of it had been fulfilled. But now, just before Jesus ascends to His Father's right hand, just as He lingers and delays His departure to be sure that nothing is left undone, we hear these solemn words to His disciples. What is the last declaration, the last command, the last promise that He will give? "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations . . . and, lo, I am with you always, even unto the end of the age."

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

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

program? Can we find assurance in this hour?"

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

Three elements appear with distinct clarity in Christ's answer:

- (1) There is the proclamation of the divine sovereignty;
- (2) There is the affirmation of human responsibility;
- (3) There is the declaration of the divine-human sufficiency.

The answer of our Lord to our age is

I. THE PROCLAMATION OF THE DIVINE SOVEREIGNTY.

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

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

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

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

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

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

But it remained for John the Revelator to catch a faint glimpse of the King in His beauty and to write it down for us. John says:

And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead, and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Stimulated by such words from Sacred Writ; the imagination soars upward, seeking to comprehend the glories of His exalted estate, only to fall back again amazed and humbled. Well, indeed, may we join the heavenly chorus and sing: "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

I feel now that I want to stand on tiptoe and help them swell that song.

*All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.*

It was Bishop William Quayle who, in preaching, used to hold an imaginary conversation with the old Apostle John: "John Zebedee," he would say, "what's the biggest thing you ever saw?" And John, wiping away the tears, would answer, "Christ." "But, John, what's the most glorious thing you ever saw?" His face beaming with reflected glory, John would reply, "Christ." Once again the question, "John, what fills the entire world?" Shouting now, John answers, "Christ! Christ!" "What's the glory of heaven?" "Christ! Christ!" "What's heaven so vast for?" "Why, to hold Christ." "What's eternity so long for, John?" "Why,

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

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

In the confusion of our muddled world, man, not Christ, has been proclaimed lord. Man's intellect, man's genius, man's cunning force—all these have been exalted, and all have failed. Morality has lagged behind intellect, and genius has outstripped goodness.

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

This tremendous truth must be further narrowed to personal and individual application. The divine sovereignty, wonderful as it is, is only to the end that Christ may be the Sovereign of our hearts. "The Son of man hath power on earth to forgive sins," power to transform the sinner, power to cleanse the polluted spirit, power to straighten the warped and twisted nature, and power to purge away every trace of sin.

Christ is Sovereign of human life and human needs. He has vanquished sin, having died unto sin once and risen undefeated; He has crushed death beneath His feet, and He wears upon His girdle the keys of death and of hell. He now invites His people to share with Him, to reign with Him in victory over sin and death.

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

But there is in Christ's answer to our age not only the proclamation of the divine sovereignty, but more than this there is

II. THE AFFIRMATION OF HUMAN RESPONSIBILITY.

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

In the old teaching on the divine sovereignty there was an essential message, but much of this preaching failed in not giving equal emphasis to the equally important doctrine of human responsibility.

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

Do we ask, "Wherefore?" Can it be that, gazing into the brilliant light of the doctrine of Christ's sovereignty, men may become so blinded by glory that they cannot see their own responsibility? It would almost seem that these words of Jesus anticipated this blind attitude exemplified by the churchman who listened to William Carey's impassioned plea on behalf of the heathen. "Young man," he chided, "when God wants to convert the heathen, He will do it without your help." The modern theological successor to this position seems to be Karl Barth, who, it is reported, stood on the floor of the Amsterdam World Conference assembly where the discussion was centered around "Man's Disorder and God's Design," and sarcastically thundered, "Let us not suffer under the delusion that God needs our puny efforts to carry out His design in the earth."

Jesus has anticipated such a misunderstanding of His sovereignty. "All power is Mine," He proclaims; but then He adds immediately with the force of an explosion against the walls of our dull comprehension, "Therefore [for that very reason], go ye!"

"Grace is flowing from Calvary—grace as fathomless as the sea"—therefore, go ye!

"For whosoever shall call upon the name of the Lord shall be saved"—therefore, go ye!

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

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

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

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

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

"Therefore—therefore—go ye—go ye!"

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

For whosoever shall call upon the name of the Lord shall be saved. How then

shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?

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

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

Go ye where? To all nations. According to the Sudan Interior Mission, only 36 per cent of the world has the Bible in any form. Sixty-four per cent or 1,348,000,000 souls are without the gospel, without Christ. "All power is given unto me," Christ repeats. Power to lift and redeem these seventy million unevangelized Africans, two hundred million Chinese, two hundred million Indians—yes, all are already potentially redeemed through His blood.

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

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

But if this is all that is contained in Christ's answer, we are left with a sense of great wonder, and with the weight of a great burden; but the answer is still incomplete. Thank God, this is not the complete answer. Christ has not finished. There is

III. THE DECLARATION OF THE DIVINE-HUMAN SUFFICIENCY.

"And, lo," Christ goes on, "I am with you always, even unto the end of the world."

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

This great promise of Jesus is, first of all, the guarantee of a sufficient message, a sufficient remedy for the ills of the world. The remedy is no soulless philosophy from the dead past. It is no formal creed or faultless ethic divorced from vitality. The remedy is a throbbing, pulsating, vivid reality—the reality of a living Christ, an indwelling God, who transforms men and nations, not by rules of thumb, but by ruling within hearts.

Hear the testimony of Paul of Tarsus, the Church's greatest missionary, as he tests out the remedy for sin: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." And the heart of this gospel is a Person, "Christ in you, the hope of glory."

On July 16, 1945, in the desert of New Mexico, the first atomic bomb was exploded. With a tremendous, sustained roar and a tornado-like wind a great boiling cloud of many colors surged upward for 40,000 feet. The steel tower vaporized and disappeared. The floor of the desert was pushed straight down, and at the bottom of the crater a floor of glass was formed by the fusion of the sand. And yet only one-tenth of one per cent of the plutonium mass was transformed into energy.

Man has gotten just an inkling of one of the secrets of power which God has locked up within His material universe. But St. Paul had made a greater discovery by far when he declared, "The gospel of Christ is the power of God unto salvation." Not just a power of God, but the power of God. The power of that gospel committed to us is the power of the living and present Christ, to whom is committed all power in heaven and in earth.

July-August, 1949

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

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

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

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

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

Who shall separate us from the love of Christ? shall tribulation, or distress, or

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

H. V. Morton's book, *Atlantic Meeting*, contains a dramatic account of the return of Winston Churchill from the famous wartime ocean meeting with Franklin D. Roosevelt. On Friday, August 16, 1941, the battleship "Prince of Wales" was plowing through the north Atlantic seas on the return voyage to England. Churchill was on board. Because of the submarine menace, all other shipping was carefully avoided. But Churchill longed to see a convoy laden with goods for Britain. On the evening of that day a convoy of seventy-two ships was sighted escorted by eight little corvettes. At Churchill's request the great battleship made straight for the convoy. As it drew up behind, to the utter amazement of the men of the merchant marine, the "Prince of Wales" battleship began to run through the center of the convoy. She was flying all her flags and her signals read, "Good voyage—Churchill." H. V. Morton, on board, declares that the scene which followed was indescribable. When the "Prince of Wales" was recognized, pandemonium broke loose. There were tramps, tankers, liners, whalers, salty old tubs, and cargo boats of every description in the convoy. They were loaded with food, gasoline, munitions—the life line of beleaguered Britain.

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

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

Hear Him again today as He proclaims His divine sovereignty, and revel in His power and grace. Listen carefully as He affirms our human responsibility, and pray that you may discharge yours faithfully. Take heart and rejoice as He declares the divine-human sufficiency and go on in His company.

It is Christ's answer to our age.

THE ZEAL OF THE SECTS

Moody Johnson

INTRODUCTION

No longer can the respectable and powerful denominations ignore or look with disdain on the disinherited "tabernacle" and "store-front" churches. Since the turn of the century 12,000,000 Americans have left the old, established denominations, choosing rather to suffer scorn and reproach with the sects than to enjoy the commendation and respect of the favored for a season. These in turn have won 5,000,000 other adherents

outside the churches, making a total of 17,000,000 converts who have identified themselves with the sects since 1900. And the end is not yet! They continue to stir the hopes, the hearts, and the loyalties of their followers with a zeal reminiscent of Joan of Arc.

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

I. WHY PEOPLE GO TO THE SECTS

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

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

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

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

Bach was confused. No one thought of Fairfield as a revival town. Yet within a few days the "old-time religion" presented in a crude form by an unlearned stranger had filled the gospel tent on a week night, and in the midst of harvest season. Furthermore, this stranger had won the confidence of a leading church member of the town and changed his life.

The revival tent stayed up four weeks instead of two. After that, nine Evangelical families and five Baptist rented a feed-store building and started a "Church of God."

Shortly thereafter a talented leader among the young people married a Catholic boy and was lost to the church. This blow was followed by the announcement from one of his most loyal members, Mrs. Duncan, the banker's widow, that she had experienced a most remarkable healing through Christian Science and now had decided to drive to the city each Sunday morning to attend services at the First Church of Christ Scientist.

Bach's eyes began to open. "Mrs. Duncan had found something better than I had offered from my pulpit. Arnold Lembke found a better product, too. So did Catherine Meyers. This was a day of better products . . ."

Discouraged and disillusioned the young minister left the ministry for several years in order to get an objective view of religion and the ministry. Listening to preachers instead of preaching, he gained a new perspective. His conclusion is expressed thus: "I suddenly saw a weakness in the social gospel I had preached. A man caught in the conflicts of daily life did not want a dissertation on world affairs. Neither would he be satisfied by Langley's theological tirades. What he needed was a definable reality in the Christian life and a usable power to meet his personal, everyday needs."

Another hunger that often finds satisfaction among the sects is the desire for the sensational. This desire is an intrinsic part of almost every personality. Most people, however, seek the outlet for this emotion in sports, the thrill-a-minute movies, or other places of excitement. Considering the total population, comparatively few look for it in religion. Yet among religious people there are many who feel that real religion and sensationalism are synonymous. This was the thing that made the Corinthian church such a burden to the Apostle Paul.

Thousands every Sunday night filled the Angelus Temple in Los Angeles to see Aimee Semple McPherson's sensational services that people said provided "the best entertainment in town."

Dr. Bach refers to a typical Sunday evening when "Sister" preached on the "The Green Light Is On." "The opening remarks were the deafening roar of a motorcycle speeding down the ramp with cutout open. Mrs. McPherson, riding expertly, sat in the saddle dressed as a speed cop. Driving recklessly down to the front of the auditorium, she slammed on the brakes, blew a screech on the police whistle, raised a white-gloved hand to the congregation, and shouted, "Stop! You're speeding to hell!"

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

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

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

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

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

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

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

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

Lo, a greater than Melchizedek is here! An authority no less than Father God M. J.

Divine himself declares: "I wasn't born. I combusted on the corner of Forty-second Street and Lenox!"

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

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

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

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

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

The founder was "Doctor" Frank B. Robinson of Moscow, Idaho. In 1928 when he became famous, he was a clerk at a local drugstore. But he and his wife had an idea. At all off-hours possible they were working, planning, and typing. We are told that Robinson typed the hunt-and-peck method, until his fingers bled; then he taped them up and typed some more until finally the

lessons were ready for the public. With the financial backing of friends he sent a sensational ad to several of the nation's most widely read magazines. The headline was always "I talked with God—yes, I did, actually and literally." Dr. Braden quotes the ad in part as follows:

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

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

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

solute honesty, and absolute unselfishness—with the dynamic of the Holy Spirit to transform this ideal into a reality!

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

II. DISCIPLINE—THE POINT OF POWER

The most descriptive characterization of the spirit of the twentieth century Church I have found is given by someone in these words, "Once in church we prayed on our knees; later we stood; later we sat; and now we sit on cushions." Another has added, "Next we will furnish couches to lounge on."

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

The question confronting every sincere minister is, How can we achieve that necessary degree of discipline and challenge the church to do the same? Dr. Paul Rees gives a helpful answer in the story of a New York clergyman writing an article to which he had given the title: "Do We Really Want God's Control?"

Into his study came a friend of his, also a minister. Glancing over the shoulder of his host the visitor caught sight of that title, and remarked, "The answer to that question is, No." Then, rather shockingly, he faced his friend with this question: "Don't you really enjoy your sins?" And just as if the answer in his own life were Yes, he began to confess to his friend things he was indulging in his program of living that he felt were far from God's will. They were not vicious things but they were "sapping" sins . . . failing to program his time so as to get the most out of it, too much love of comfort and ease . . . yes, and downright selfishness.

The seated clergyman waited a moment and then began by saying that he had felt the lure and pull of practically all of these temptations and that only through complete abandonment to Christ had he found the way of power.

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

To them, personal pain and hardship is a small matter; the thing that counts is spreading this word around the world before time runs out. Therefore every Witness must covenant with God to publish this truth from house to house. Everyone is expected to devote at least sixty hours a month to the "Cause." Many become full-time publishers, working a minimum of one hundred and fifty hours a month with only a small drawing account for living expenses.

Angelhood in the Kingdom of Father Divine is "not wings but work." The discipline of the "Heavens" means giving up their own time and will and pleasing not themselves but "Father."

The small bands of early Christians were powerful because they counted not their life dear unto themselves. This also is the secret weapon of the Communist. No consideration of his own personal welfare is allowed to interfere with the spread of the Communist gospel. For this cause he feels he came into the world; therefore he will forsake father, mother, home, child, or anything that might prevent his doing the will of Karl Marx.

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

CONCLUSION

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

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DEFINITION MAKES A DIFFERENCE

Fred M. Weatherford

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

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

In truth, man is a deep-dyed sinner with no power within to save himself from it. If he is to be saved, he must go beyond himself and his earthly contemporaries. There is something in every man to which the good may appeal. That good is Jesus Christ and His bestowal of grace. This grace recovers to man the favor of God through His forgiveness of sins. It is such a concept of sin and such a sin-bearer that constitutes

a correct basis for the call of man to repent of his sins. It also makes valid God's promise of pardon from all past sins, and justifies from all guilt, and frees from condemnation.

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

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

No well-versed physician would be required to delve very deeply into the school

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

The Calvinistic interpretation of the fallen state of man lays the foundation for nothing more than positional sanctification, for the impartation of holiness is made impossible by the definition of sin which it proposes. Their conception of sin has given rise to such fantastic theories as counteraction, suppression, and that weird proposal that no one can really know that sin is gone.

The doctrine of sin which we believe as it relates to depravity is as follows: Man is completely fallen from his original state in all his moral and spiritual faculties; he is wanting in all of the good and true virtues; therefore, there is a perversion of his love, knowledge, wisdom, and judgment.

While in the moral sense man is evil, he is not a fiend, because he is redeemable. Man is better than the possible worst, but only a shadow of his Edenic state.

The provision for man's recovery from sin to divine favor is by reason of Christ's intervention in his behalf. It may be said that sin as a defilement, condition, or state is like a poison in the blood stream and not in any way essential to one's life; but is, in fact, a menace to the best functioning of life both as to body and spirit. But this virus need not remain a curse to him. The blood stream can be cleansed from the pollution effected by it. This doctrine of sin lays the foundation for the doctrine of sanctification which is consistent as well as practical.

The truth or error of a doctrine of sin propounded lies in the true or false foundation upon which it is based rather than in the process of logic. Those held to be in error are in error in their premises; those who start with an insufficient definition of sin will point out that we need not concern ourselves about holiness because we do not believe we can be free from sin in this life. Because they hold that sin and man are inseparable, therefore they claim that holiness is impossible in this present world; and their concept of sin being what it is, their definition of holiness, to be consistent, sustains no spiritual evaluation.

Those of this school who differentiate between the baptism with the Holy Ghost and sanctification do so that they may seek the Holy Ghost for power without weakening their position in denying the necessity of heart cleansing. By making this differentiation, they can shy away from sanctification and yet bolster their untenable position by inventing such substitute ideas as suppression, positional holiness, suspension of sin within, counteraction, etc.

The Reverend John Wesley affirms, however, that there was no controversy in the primitive Church relative to the fact that the sin nature remains in the heart after the experience of regeneration.

Just what is the nature of that sin remaining in the heart of the believer after regeneration? It is a "carnal" nature, "sold under sin," (according to St. Paul, Romans 7:14)—a bent to sinning—a proclivity or disposition to sin.

Both the Scriptures and the theology and experiences of men testify that there is a residue of sin left in the moral nature of the regenerated believer, namely, a defilement—an impurity in the stream from which the moral life takes its rise. There is, therefore, little room for debate as to the certainty that this sin does remain in the believer; rather, the debate hinges on the question as to whether this remaining defilement can be separated and removed from the Christian now living in the body.

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

Let us be reminded that it is only the removal of the moral taint that is included in the promise, "The blood of Jesus Christ his Son cleanseth us from all sin." The holiness which is promised and commanded for this life is a wholeness of the spiritual man and not a complete wholeness of the physical. There are infirmities of the physical which will not be completely redeemed until the resurrection of the body. In this life, physical infirmities remain as an emblem of the humiliation; but sin is to be completely destroyed by the process of divine intervention in this life, through faith in the atoning blood of Jesus Christ.

Sin is not in harmony with man's original state. Man was created in the likeness of God. God is holy; therefore man was created a holy being. For this reason the defiled nature of man since the fall is foreign to his primitive holiness. Christ came to repossess man in holiness. God would not have commanded him to be holy if holiness were unobtainable in this life. For this reason native sin, or carnality, in man is deletable and not inalienable during the process of life in this world.

Since man lived without this depravity before assuming it incident to the curse, he can live without it again in this life after it has been eradicated by God's sanctifying, cleansing power. Therefore, man can be born again and subsequently sanctified wholly while living in this life. Because both innate and acquired sin can be completely eliminated from man while living

in this world, therefore the sanctifying grace of God can make man holy in this life.

Jesus said, "Ye must be born again" (John 3:7), "... being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9).

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

"... I send thee, to open their eyes, and to turn them from darkness to light, and

from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:17-18).

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:11). "Follow peace with all men; and holiness, without which no man shall see the Lord" (Hebrews 12:14).

Beatitudes

For Christian Married Couples

BLESSED are the husband and wife who continue to be affectionate, considerate, and loving after the wedding bells have ceased ringing.

Blessed are the husband and wife who are as polite and courteous to each other as they are to their friends.

Blessed are they who have a sense of humor, for this attribute will be a handy shock absorber.

Blessed are the married couples who abstain from the use of alcoholic beverages.

Blessed are they who love their mates more than any other person in the world and who joyfully fulfill their marriage vow of a lifetime of fidelity and mutual helpfulness to each other.

Blessed are they who attain parenthood, for children are a heritage of the Lord.

Blessed are they who remember to thank God for their food before they partake of it, and who set apart some time each day for the reading of the Bible and for prayer.

Blessed are those mates who never speak loudly to each other, and who make their home a place "where seldom is heard a discouraging word."

Blessed are the husband and wife who faithfully attend the worship services of the church and who work together in the church for the advancement of Christ's kingdom.

Blessed are the husband and wife who can work out the problems of adjustments without interference from relatives.

Blessed are the couple who have a complete understanding about financial matters and who have worked out a perfect partnership with all money under the control of both.

Blessed are the husband and wife who humbly dedicate their lives and their home to Christ, and who practice the teachings of Christ in the home by being unselfish, loyal, and loving.

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While I Am On My Knees:

By Paul Z. Hoorstra

I learn something about a preacher's own consecration, and it hurts at first. But the healing balm is very present in this instance.

A preacher can be consecrated to the ministry of Christ. He can be consecrated even if it means a "hard-scrabble" place of labor. He can make this consecration with an unconscious reservation, however, and that reservation can be ever so cunning. He can be consecrated, provided his people recognize that he is having a hard time of it.

There can be consecration to the hardest places of service; he can be perfectly willing to serve there, provided the people there and elsewhere know that this is one of the hardest places to serve.

But consecration can and must go deeper than this. It must be that he is willing to labor with poor support, and at the same time permit his people to think that they are making him quite wealthy. He must be willing to be poor and impoverished, even amidst a people who think they are enabling him to retire in a very short time.

His consecration must be so complete that he can joyfully serve where no other minister wants to serve, in spite of the fact that the laity there are fully persuaded that almost all of the best pastors are just anxious to come to their church.

Unless a preacher's consecration goes that deep, he will find springing up attitudes against his own flock which will cripple his usefulness to them. And that cripples Christ and His kingdom.

Without excusing the congregation that relishes keeping a pastor poor, testing his grace by failing to support him adequately; without overlooking the unchristianity that such a congregation manifests, yet a preacher's consecration must be deep and complete and genuine, not contingent upon support or admiration, or any such thing.

"PROVE IT! BROTHER"

Ross E. Price

THE VERY FACT that our congregation doesn't have the opportunity to ask questions at the conclusion of our sermons, and is too generally good-natured and courteous to "talk back" to the preacher, ought to put every one of us on his honor to speak the truth in love. Since we are never replied to; we should be zealous to give to our listeners adequate proof of the statements we make, and careful guidance in matters of faith. We should be careful not to mislead our hearers.

Mere bombast is not enough for thinking people in this twentieth century; for, no matter how emphatically we may say it, our hearers naturally expect us to furnish the evidence that shall back it up. For Christian people a "thus saith the Lord" is the last court of appeal. For this we should rejoice. But there are so many things in which we do not have it thus.

Perhaps our young people would appreciate some scientific and logical reasons as to why the church takes the stand it does on certain matters. Surely if the thing is right, then there are adequate reasons.

Sometimes we are tempted to become mere debaters and argue for victory rather than for truth. No one ought to maintain a proposition which he does not really believe to be true. His own delicate perceptions of truth and the love for it will inevitably be impaired by a contrary course.

There is, therefore, a legitimate place for wholesome use of argument in the presentation of truth. There are forms of error in our land today which exalt the intellect at the expense of spiritual rectitude. Their exponents come to the unwary of our congregations and seek to lead them astray. The wise shepherd will have at his command logical reasons for the destruction of such errors. And if in a spirit of love he is able to break the strongholds of error with Christlike logic (cf. Mark 3:23-30) his place in the respect of his people is exalted thereby.

Whether our arguments be from testimony, analogy, induction, or deduction, they can become effective weapons against heretical teachings today. Only let us not try to substitute mere "bombast" for these more powerful means against error.

The baptism of sanctified common sense ought to do something for the preacher's logic. Even our handling of the Word of God should be made right thereby. Half-truths may effectively be dispelled by our speaking the full truth in the fear of God, "commending ourselves to every man's conscience in the sight of God." Let us thank God for what the older theologians called "Christian Evidences," and let us employ them to the consternation of Satan and error.

The Counselor's Corner

(Continued from page 7)

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

Homiletical

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

TOPIC: THE REACH OF PRAYER

TEXT: *I give myself unto prayer* (Ps. 109:4).

INTRODUCTION: Impossible to speak extravagantly relative to prayer. It has affected humanity more mightily than we are aware. It is universally present in human experience, thus testifying to its genuineness and reality. It remains dormant even in the life of an unbeliever. (Illustration of one who did not believe in God, when brought suddenly in the presence of danger, prayed.)

Prayer touches life at every point, and few live and die without praying. Would that we could see its value! How little do we value this infinite power God has deliberately placed in our hands! At least, the little we use it belies our profession of its value, in spite of its sweeping promises, in spite of its sweeping records. Prayer can never be overdone, nor can we pull too strenuously on God's resources. God can no more deny the real prayer of faith than He can deny himself. If you pray believably, He can never reply, "You ask too much, etc." I desire today to whet your appetite afresh for prayer, and hence draw your attention to the "Reach of Prayer."

I. PRAYER REACHES UP.

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

II. PRAYER REACHES IN.

The modernist claims that prayer is merely subjective. But it is more than that, for prayer does affect the soul that prays. The soul that prays and finds God also finds itself. Prayer, like a mirror or glass turned upon the sun, calls the heat and brilliance from the heavens; turned upon God, reflects back into the soul of the one who prays. Prayer is the medium of release of God upon the human soul. But more than that, prayer mellows the soul; enriches, enlarges, ripens. The biggest-souled men in the world have been those who prayed most. Like fragrant blossoms, kept beneath a glass,

draw warmth unto themselves, so the soul living beneath prayer. It gives courage, benevolence, patience, fortitude.

We kneel, how weak! We rise, how full of power!

Why, therefore, should we do ourselves this wrong,

*Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,*

And joy and strength and courage are with Thee?

III. PRAYER REACHES OUT.

There is no limit to prayer. It reaches out to the absolute limit of our need. There has never arisen a need which did not find its compass in prayer, whether it be for guidance, material help, or intercession for others. Prayer brings special help for special needs. (Point for illustration.)

Prayer reaches out to the limits of space as well as to the need. You could kneel here in America and this minute touch Dr. Hynd in Africa.

IV. PRAYER REACHES THROUGH.

Thank God, there is power in prayer to penetrate any situation. Dr. Daniel Webster said, "Faith puts God between us and circumstances."

Prayer reaches through darkness—Peter in Prison.

Prayer reaches through obstacles—Daniel. Prayer reaches to victory—"The effectual fervent prayer, etc."

CONCLUSION: Satan can resist our toils, outwit our strategy, wear down our resistance, divert us from our goal; but he is defeated when we pray. There is a reach in prayer entirely encompassing the soul that prays, erecting a wall impregnable to the enemy.

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

TOPIC: THE TRAGEDY OF A WRONG LIFE EMPHASIS

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

I. LOOKING AT LIFE FROM AN ETERNAL PERSPECTIVE.

With this thought in view, cannot conceive of a greater tragedy than a wrong life emphasis—in view of the inevitability of another world. Finally facing a reckoning with God, surely makes tragedy out of any life that neglects these considerations, regardless of how glamorous it may appear to be. When we read the record of the rich farmer in the twelfth chapter of Luke we are looking forth from the perspective of eternal shadows. If we could look upon this same man from the worldly side, we would see a prosperity which might seem appealing indeed. So it is today; we see people living gaily, thoughtlessly, lightly; life appears so harmless, so innocent, so circumscribed! Then eternity seems distant and unreal. But the tragedy yet remains. We cannot avoid the tragedy of a wrong life emphasis.

II. THE GLARING FAILURE OF THIS MAN PERSONIFIES THE FAILURE OF ALL WHO MAKE THE SAME EMPHASIS.

a) Wrong emphasis on life

We hear him saying: my fruits, my barns, my goods, my soul. There is no necessary intimation that this man denied God any more than you tonight simply ignore Him. He did not reckon with the fact that the fruits, the barns, the goods, the soil were all God's. And after all, everything must be eventually accounted for to God.

There is no necessary intimation that he lived an immoral life any more than you do. He simply lived selfishly. He did not reckon with the fact that "he that saveth his life shall lose it." (Illustration of a woman in a railroad wreck. Many hurt and groaning beneath the wreckage. People rushing about, endeavoring to rescue those whom they could. This poor woman sat in the midst of it all with her torn suitcase wide open, repeating over and over, "Oh, my sixteen-dollar pair of shoes," etc.)

b) Wrong emphasis on values

TOPIC: THE GIFT OF THE HOLY SPIRIT SCRIPTURE: Luke 11:1-13

INTRODUCTION: We have sometimes overlooked the vital scriptural emphasis in this passage because we did not read far enough. Same in I Cor. 2:9-10. So in this reference in Luke. Generally stopped with the prayer taught the disciples, but there is no logical break until verse 14. If this is so, then the passage also deals with the gift of the Holy Spirit.

I. THE RECOGNITION OF A NEED

V. 4. The unrecognized cry of the human heart. It is pitiful to listen to men with a philosophy that has no satisfaction. Refer to Paul's words, "Who shall deliver me from the body of this death?" (Rom. 7:24). The evil heart is the chief citadel of Satan. One is never really delivered from evil until sin is removed from the heart. Therefore this

prayer is really never answered until one is filled with the Holy Spirit.

II. THE DESPERATION OF THE QUEST (vv. 5-8).

Why does Satan oppose this experience more than forgiveness?

a) Carnal mind is not subject to the law of God. His (Satan's) last stronghold.

b) Blessed are they who hunger and thirst after righteousness. God is not going to give His precious power and gift until we renounce all ulterior motives. Simon thought he could purchase the gift with gold. Many want power, but you must get purity before the power will be safe.

III. DEFINITENESS IN ASKING (vv. 9-10).

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

IV. CERTAINTY OF THE ANSWER (vv. 11-13).

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

CONCLUSION—A personal application and appeal.

TEXT—*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full* (John 15:11).

I. WORLD IS LOOKING FOR THRILLS.

Thrills come from experience. Hence it is a mistake to experiment for thrills. Christ is the greatest thrill.

II. CHRIST TELLS US HOW TO FIND THE GREATEST THRILL THROUGH EXPERIENCE.

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

III. RESULTS IN JOY.

a) Contents of this joy
Joy of Purity (vv. 2-3)
Joy of Abiding (Trust) (vv. 4-5)
Joy of Fruitfulness (v. 8, also v. 4)
Joy of Divine Love (v. 9)
Joy of Accomplishments (16:24; also v. 5)

b) Nature of this joy
Personal—My joy in you
Plenteous—Might be full
Permanent—Remain in you
Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore (Ps. 16:11).

TOPIC: THE KEYS OF THE KINGDOM

TEXT: *And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven* (Matt. 16:19).

I. Strange are the interpretations of the various scriptures by the Roman Catholic

church. But one must admit that the scriptures upon which they choose to build their system are crucial and far-reaching; e.g., "Upon this rock"; "Whose soever sins ye remit, they are remitted." Same in relation to text.

But if the Roman church has the correct interpretation, then how great a responsibility is incumbent upon them! They are, however, indicted by the evidence of their own interpretation, for this is the glaring fault of their church. It can be said of them, as of the lawyers of old, "Woe unto you, lawyers; for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

The disciples knew immediately what Jesus meant. The text involves a figure which might be strange to us, but it was not strange to them. (When the Jews made a man an L.D. he was given the keys to the archives of the sacred writings, which signified the authority to teach and explain to the people.) And so it was. Jesus took the keys out of their hands and placed them in the hands of the apostles: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43).

So Christ has wrested the keys from the hands of every fallen religious hierarchy in ages past and given them to a Luther, a Wycliffe, a Knox, etc., who would once more unlock the doors of the kingdom of God to common folk. And so it is from generation to generation; when one church has failed, God raises up another.

II. *But even now some might think this matter irrelevant, save for the matter of history; but not so when we recall the question of Peter to this point when Jesus was talking of stewardship.* "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" (Luke 12:41, 42). This clearly shows that Jesus did not limit this responsibility to Peter and the apostles, but makes sweeping application to all who accept the stewardship of Christ. (The steward carried the keys to the house on his belt and had at his disposal all the resources of the master's household.) The keys did not signify power and privilege, as the Pope would teach, but duty and responsibility. "It is required in stewards, that a man be found faithful." Keys were to get people into the Kingdom, and not to keep them out. Men do not need to be locked out of the Kingdom, for they are already out. If a man does not obtain release from the bondage of sin, then he is left bound by sin. Herein lies your responsibility and mine.

III. *How tremendous then are the words of the Master: "Whatsoever thou shalt bind on earth . . . What would have been our lot today had Paul, Peter, and other apostles failed to use the keys entrusted to them? What an overwhelming responsibility is ours who follow in their steps! Any man who has the same confession as Peter, "Thou art the Christ," (for "no man can say, etc.") is responsible to Christ for the proper discharge of this glorious privilege of stewardship.*

IV. *In our hands today are the keys.*

a) *Key of Knowledge*

"How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" etc. (Rom. 10:14-15).

b) *Key of Love* (Matt. 18:15, 21-22)

True love never gets through with people. If we cease using the key of love, the Kingdom often becomes locked to someone. Respect of persons must not keep us from using this key. Some folks profess to use the keys but discriminate. For centuries the Kingdom was locked to the heathen, until Carey took the keys and opened the Kingdom to those across the seas.

c) *Key of Faith*

Faith is a gift of God. Faith is the key that has opened wonderful doors to the worthies of the past. Jesus is "the author and finisher of our faith." Christ is depending upon us to use this key, and we are to exercise faith to accomplish the task entrusted to us. Paul and Barnabas on first missionary journey; "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). We must use the key of faith.

d) *Key of Prayer*

Christ has put a key into our hands for the unlocking of the kingdom of God to men and women everywhere. In respect to men's souls, whatsoever Christians agree to on earth will be sanctioned in heaven. "Again I say unto you, That if two of you shall agree . . ." When we turn the key of prayer, it releases the power of God. When we fail, then we bind. Significant are the words of John the Revelator in Revelation 8:3. (Emphasize—"Prayers of all saints").

V. *What a tragedy it would be, after all our light, and with the warnings of the past, for us to fail as they failed!* "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men . . ." "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

(TO BE CONTINUED IN NEXT ISSUE)

PREACHER'S SCRAPBOOK

I'm Glad I Live in America

I'm glad I live in America where the Flag of Freedom waves,
Instead of a land where fear is rife and the slave in the salt-mine raves.
He never tells in a voice that's heard of the ravings of his heart;
But the dogged look in the poor man's eyes tells his hatred for the part
That he must play in the world's unrest;
Tells the hunger of his soul;
Tells of hope for release from the life he lives that's as dark as the life of a mole.
I'm glad I live in a land where Christ is recognized, as yet,
As the world's Redeemer, Lord, and King.
And this Christ I'm glad I've met.

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

Here we tell to others the love of Christ; of the joy that He bestows;
Here we shout and sing and praise in peace the love of Sharon's Rose.

Ah, friend, if you have not learned to care for this country, great and grand,
I bid you think of the close-barred door of the church in some other land.
Then stop to pray and praise your God for the blessings of His care.
For those who live in America. Then for others say a prayer.

—MRS. W. M. FRANKLIN

1949 Evangelism

10 little Christians, standing in a line.
1 disliked the preacher; then there 9.
9 little Christians stayed up very late.
1 slept on Sunday morning; then there were 8.
8 little Christians on the road to heaven.
1 took the lower road; then there were 7.
7 little Christians got into a fix.
1 disliked the music; then there were 6.
6 little Christians very much alive,
But 1 lost her interest; then there 5.
5 little Christians wishing there were more,
But they quarreled; then there were 4.
4 little Christians, cheerful as could be,
But 1 lost his temper; then there were 3.
3 little Christians knew not what to do.
1 joined a sporty crowd; then there were 2.
2 little Christians—our rhyme is nearly done—

July-August, 1949

Differed with each other; then there was 1
1 lone Christian won his neighbor true,
Brought him with him to the church; then there were 2.
2 earnest Christians, each won 1 more;
That doubled their number; then there were 4.
4 sincere Christians worked very late,
But each won another; then there were 8.
8 splendid Christians, but nothing rhymes with 16;
So we simply note that in 5 more rhymes there would be 1,042, which would be quite a churchful.
—SELECTED

Important Changes in World Happenings

Gen. Dwight Eisenhower said: "Without a moral regeneration throughout the world, there is no hope for us, as we are going to disappear one day in the dust of an atomic explosion."

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

Dr. Raymond B. Fosdick, president of the Rockefeller Foundation, said: "To many ears comes the sound of the tramp of doom. Time is short."

Dr. Nicholas Murray Butler, ex-president of Columbia University, declared: "The end cannot be far distant."

H. G. Wells declared: "This world is at the end of its tether. The end of everything we call life is close at hand."

General Douglas MacArthur said: "We have had our last chance."

Ex-Governor Earle, of Pennsylvania, said: "At least 90 per cent of all Americans now living will be killed by atom bombs within five years."

Saloonkeeper Says He Will Ruin Everybody

Friends and Neighbors: Having just opened a commodious shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making drunkards, paupers, and beggars for the sober, industrious, and respectable portion of this community, to support. I shall deal in family spirits, which will incite men to deeds of riot, robbery, and blood, and by so doing diminish the comfort, augment the expenses, and endanger the welfare of the community.
I will undertake—on short notice for a small sum and with great expectations—to prepare victims for the asylum, poor farm, prison, and gallows.

I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable.

I will deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause fathers to become fiends, wives widows, children orphans, and all mendicants.

I will cause many of the rising generation to grow up in ignorance and prove a burden and nuisance to the nation.

I will cause mothers to forget their offspring and cruelty to take the place of love.

I will sometimes even corrupt the ministers of religion, defile the purity of the church, and cause temporal, spiritual, and eternal death; and if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon the people, my honest reply is "money." The spirit trade is lucrative, and some professing Christians give it their cheerful countenance.

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

—The National Voice.

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

—Christian Observer

A new god has come to you, people. His fiery eyes do not flash thru clouds of incense or from altar candles. This new god is not a stone statue worn smooth by the kisses of the faithful . . . He is not far away, nor is he hidden from us. The new god is born from earth and blood . . . He strides ahead, and under the thunder of his steps the globe trembles from East to West . . . This is the red god. The Seine shudders at his impact and tries to break its banks. Westminster trembles before him like Jericho. Across the green ocean his red shadow falls on the walls of the White House. Hosanna, "new god."—Nepszava (Hungarian Communist Daily).

What Makes a Church Great?

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

"Still, a minister, wherever he is, is a minister, and should recollect that he is on

duty. A policeman or a soldier may be off duty, but a minister never is. Even in our recreations we should still pursue the great object of our lives; for we are called to be diligent in season and out of season. There is no position in which we may be placed but the Lord may come with the question, "What doest thou here, Elijah?" and we ought to be able to answer at once, "I have something to do for Thee even here, and I am trying to do it." The bow, of course, must be at times unstrung or else it will lose its elasticity; but there is no need to cut the string . . . A minister should be like a certain chamber which I saw at Beaulieu, in the New Forest, in which a cobweb is never seen. It is a large lumber-room, and is never swept; yet no spider ever defiles it with the emblems of neglect. It is roofed with chestnut, and for some reason, I know not what, spiders will not come near that wood, by the year together. The same thing was mentioned to me in the corridors of Winchester School: I was told, "No spiders ever come here." Our minds should be equally clear of idle habits."—Lectures to My Students, I, pp. 181-2 by Charles Haddon Spurgeon.

Our friends may either encourage or discourage us with their words. Or they may discourage us for lack of words. God encouraged Joshua by directing his life in the pathway of action. He said to Joshua: "Now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." God's people will have no time for discouragement if they follow God's direction for active service. Sitdown strikes in the kingdom of God are very dangerous. God has some definite task for all of His people. For Joshua it was to go over the Jordan. There is some Jordan for all of us to pass over.—Pentecostal Herald.

The Preacher's Use of English

(Continued from page 9)

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

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

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

*Suggestion: SUCCESSFUL CHURCH PUBLICITY, Carl S. H. Henry, Zondervan Publishing House, Grand Rapids 2, Michigan

The Preacher's Magazine

Hints to Pastors Only

Anonymous

BELIEVING that pastors might use any plausible suggestions relative to their success, and with a sincere desire to do just that, I submit the following from a layman's viewpoint.

It is my firm conviction that the prayer meeting is a PEOPLE'S meeting, primarily a prayer meeting, but for prayer and praise. I can't figure out why just about all of our pastors seem to feel it is their duty to preach a sermon, unless it is a trick of the enemy through unconcious influence of the old-line churches, in which the ministers do about all of the public speaking. But it was not so in the beginning of our church. There was a freedom in all the services but an informality and especial freedom in the midweek service in which the people, young and old, new converts as well as older Christians, took an active public part. Prayer and praise, but especially testimony, are spiritual exercises and are very necessary to spiritual life, growth, and development and to victory over the enemy of our souls. To be deprived of that has a very devastating effect toward a repressed and stultified spiritual vitality, with resultant stagnation and finally death.

A goodly number of laymen come to the midweek service from long days of wearisome toil and frequent struggles, wrestling "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, etc." (Eph. 6:12). But after a few good, worshipful hymns and a prayer or so, they usually get into the spirit of worship. If then there were a reading of some good devotional scripture, perhaps more prayer, a chorus or two (the point being, allowing room for the Spirit to operate through "making melody in your heart to the Lord"), then they would be free, or freer, to testify "in the spirit" in spontaneous praise and bits of choruses—in short, a freedom such as is spoken of in the life and works of Dr. Bresee. Instead, usually after about two songs and a prayer, and maybe a special song, the pastor makes announcements—perhaps has to talk a while on some promotional project—then reads the scripture and proceeds to preach a sermon or sermonette, after which he opens the meeting for a few testimonies. But they are "out of the spirit" of testifying. If they do anyway, it is dry and very much in the human.

I know the preachers' arguments and objections, i.e., that some old and doty or long-winded sister or brother will monopo-

lize the meeting and drive the folks away, etc., etc. I also know that that and other things such as sometimes and in some places the people are slow to "let the Spirit move them" or are backward in taking a part, and many other such problems have contributed to the pastor's taking over and doing it himself. But that doesn't solve the situation. For people just quit coming to the midweek meeting if they don't get special help in their souls, and if they have to just sit through another regular service.

I really believe a versatile and Spirit-led pastor will vary the services somewhat, but not in the sense of programizing them or getting out of the Spirit and into too much human, but always with the thought uppermost of hearing "what God the Lord will speak."

A very good idea is to get as many individuals to take part as possible, such as quoting scriptures, and once in a great while have a few experience meetings—old-fashioned class-meeting style. But details would be a separate article. That's your problem, Brother Pastor. But our God is equal to that and every problem, surely, surely, if Matthew 17:20 is true. O brethren, brethren, we have no right to exist if we are just going to be another nominal church, without Pentecost, and some at least of the Pentecostal victory and freedom.

Just this week in the midweek service, after the pastor had taken most of the time in a talk, and while the very tolerant laymen were giving short testimonies, a young Christian, a young man, very innocently expressed himself, saying, "Seems like I don't get much out of the service unless I testify and take a part." So the burden of my little message is, Make it a PEOPLE'S meeting. Give them time and freedom to sing and pray and testify. They need direction, of course, and some supervision and leadership; but they need the strength that participation in a public church service gives.

Effectual Prayer

*Over the sea, in a hot, dry land,
A sower sowed with a faltering hand—
But, lo, in that hour refreshing came;
God's servant spoke with a tongue of flame;
And souls, long steeped in a land of night,
Passed from gloom to marvelous light:
Away from idols they turned to God,
Finding their peace in Jesus' blood.*

—EVANGELICAL CHRISTIAN

POEMS by Kathryn Blackburn Peck

DON'T QUIT

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

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

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

BE STRONG

Be strong! Lean not upon another's arm,
But learn to carry lightly all the weight
Of burdens—thine and others'—and to warm
With cheering friendliness one chilled by
hate.

Be strong! Learn well the lesson, line by
line,
Of loyalty and willing sacrifice;
Learn how to suffer much—nor give a sign
That thou hast paid with tears a bitter
price.

Be strong! A weaker soul comes after thee,
Who in bewilderment may stray aside
If thou thy footsteps halt, or if he see
In thee a trace of weakness, lust, or pride.

Be strong! That which thy soul hath long
desired,
Above all else hath been withheld from
thee
Because an Eye which never groweth tired
Hath seen the end, and deemed it best
for thee.

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Be strong! And wait God's closely folded
plan
To be revealed; and thou shalt surely
know
That He whose wisdom measured out the
span
Of thy brief life hath planned and willed
it so.

Be strong! The blessed morning soon shall
break
When thou, with shining eyes and triumph
song,
From His own hands thy star-gemmed
crown shall take,
And all shall seem as naught. My soul,
be strong!

SO MAY I GROW

I marvel daily at the miracle:
This beauty in the midst of ugliness;
A tall, blue larkspur growing quite alone
Within this alley way, hedged in by stone,
And all around, weeds, filth, and sordid-
ness;

Planted by some chance wind in vagrant
mood,
Filling a mission planned—I do not know,
But something stirs my heart to earnest
prayer.
When I pass by and see it growing there,
Serene, amid surroundings vile and low.

Oh, let me, too, within an ugly world,
Lift up my face toward the clean, blue sky;
Growing above the murk and filth of sin—
Taller than weeds of earth that hedge
me in—
Cheering with gentle touch the passers-
by.

SOMETIMES A SONG REMAINS

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

The Preacher's Magazine

Despite the cares that hinder as we go,
And when the right seems quite out-
weighed by wrong,
We lift our shoulders and new courage know
If we can capture just a scrap of song.

Then never need we grope in dull despair,
When sorrow-clouds pour down their
chilling rains,
Remembering that joy lurks hidden there,
And sometimes in the heart a song re-
mains.

THIS IS MY CHURCH

THIS IS MY CHURCH!
These friendly, open doors; these shelter-
ing walls;
This patch of golden sunlight on the floor;
That joyous music floating through the door;
These are my own, and infinitely more
Than meets the eye and ear within these
halls!

THIS IS MY CHURCH!
What peace of soul I here so often find!
What sweet release from chafing, worldly
care!
Here, with true friends, what fellowship we
share!
Our burdens flee away on wings of prayer,
And there is blessed rest for heart and
mind.

THIS IS MY CHURCH!
Here stands the pulpit desk, where,
through the years,
True men of God have spoken words of light
And, Spirit-filled, have pointed men aright—
Up the straight road that leads from paths
of night
Into the light of heaven—past the veil of
tears.

THIS IS MY CHURCH!
This tear-stained altar is my sacred shrine;
Here often have I knelt in earnest prayer,
Owning my weakness and the Father's
strength,
And, rising from my knees, refreshed at
length,
Have borne with joy the burden that is
mine.

THIS IS MY CHURCH!
God's sanctuary; God's and yours and
mine!
And countless multitudes through years to
come
Shall meet to worship 'neath its humble
dome,
And it shall be to them a guidepost home—
A shelter by the way—a light divine!

July-August, 1949

GRANDMA SAYS

When the folks next to you act like those
in the zoo,
A grumblin', growlin', and spittin',
It's a pretty good plan
To be calm as you can,
And do somethin' useful—like knittin'.

When a gossiping Susan, with poison-
barbed tongue
Comes into the room where you're sittin'
And starts to defame
Some neighbor's good name,
Count stitches out loud—and keep knittin'.

When there's been a slight misunderstanding
at church,
And others hint broadly of quittin',
Why, the very best thing
You can do is to sing—
And stay at your post—and keep knittin'.

When Satan moves in with his cohorts of sin,
Say, "You'll never find me submittin'.
You irk me, I find,
So, get thee behind,
And please don't disturb me—I'm 'knit-
tin'!"

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

AUGUST SUNRISE

The sun breaks through the city's smoke,
and glows
Fire-red and molten-hot on high stone
walls
That tower above the streets in crowded
rows,
To house humanity that never knows
An hour of peace beyond its steel-bound
halls.
So—wearily is born another day,
And men return to office, mill, and mart,
While children throng the teeming parks to
play,
And women sigh, or brush a tear away,
And wonder why the tugging at the heart.

Yet, somewhere dawn breaks through a
rose-hued sky,
Where breezes call a thousand birds awake
To sing their morning hymns, while dew-
drops lie
Like pearls upon the meadow blossoms shy
That crowd the borders of a woodland
lake,
And silver birches, branches intertwined,
Stand whispering their early morning
prayer.
The magic place again I may not find,
But in a sunrise hour long left behind
I knew the spot—and it is waiting there.

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Moments of Quiet Strength

Churches once built by the prayer and sacrifices of Christian parents are rooting out the faith of their children. Entire denominations which fifty years ago stood fast and firm on the fundamentals of Bible truth are now wavering. Sunday after Sunday millions of American churches hear no warning against sin and no promise of Christ's blood-bought grace. Week after week we see the studied denial of the divine inspiration of the Bible, our Lord and Saviour's deity, His blessed atonement and his resurrection on the third day, His return to judge the quick and the dead! We ask, as unbelief waxes bolder, "Have the churches of Christ lost courage? Why is the voice of protest subdued, the indictment of disloyalty and treachery so gentle and muted?"—*Dr. Walter A. Maier.*

Nothing on earth can smile but man. Gems may flash reflected light, but what is a diamond flash compared to an eye-flash? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy—these three. It is a light in the window of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between them both.—*HENRY WARD BEECHER.*

Think naught a trifle, though it small appear; small sands make the mountain, moments make the year, and trifles make life.—*EDWARD YOUNG.*

The price of greatness is responsibility. If the people of the United States had remained in a mediocre station, struggling with the wilderness, absorbed in their own affairs and a factor of no consequence in the movement of the world, they might have remained forgotten and undisturbed beyond their protecting oceans. But one cannot rise to be in many ways the leading community in the civilized world without being involved in its problems, without being convulsed by its agonies and inspired by its causes. If this has been proved in the past, as it has been, it will become indisputable in the future. The people of the United States cannot escape world responsibility.—*WINSTON CHURCHILL.*

(How true this last statement as regards religion and missions!)

That great mystery of TIME, were there no other; the illimitable, silent, never-resting thing called TIME, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim

like exhalations, like apparitions which are, and then are not; this is forever very literally a miracle; a thing to strike us dumb—for we have no word to speak about it.—*THOMAS CARLYLE.*

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

Of all things in this world below, what thinkest thou, will be the most useful in the world above? I will tell thee—it is thine hours of sacrifice, thy moments of loss. There is only one influence that will speak to all ages; it is sacrifice—the giving up of something in the cause of right.—*GEORGE MATHESON.*

We cannot be reminded too often of the importance of religion in the home. There is no way for parents to escape the responsibility implied in the words of Dr. Harry C. Munro: "All parents are teachers, all homes are schools." If religion is absent from the home, irreligion is being taught. If Christ is not honored, the child is learning a pagan way of life. The Christian homes of today are a chief source of a more Christian tomorrow.—*Wm. T. McElroy.*

*I'm but a cog in life's vast wheel,
That daily makes the same old trip.
Yet what a joy it is to feel
That but for me the world might slip!
'Tis something, after all, to jog
Along and be a first-class cog.*

Whether our democracy stands or falls depends upon the youth who follow after us. They must be prepared by us. Scholastic and technical training is not enough. Education without religion is not the foundation of American life. I am certain if we do not fall in religious education that in the months and years ahead our youth will have those abiding traits of character that enabled our fathers to build these United States.—*HERBERT HOOVER.*

"IT IS WRITTEN AGAIN"

The commitment of verses to memory is important, but it is also important that we have a general knowledge of the Scriptures and a well-distributed grasp of their meaning. One may be able to recite the Book from Genesis to Revelation and yet not understand God's message to the world.

When tempting Jesus, the devil quoted from the Book of Psalms: "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."

Many mortals have fallen into the same snare, establishing doctrines and denominations upon single verses, and thereby hurling themselves and their followers down

from the pinnacle the tempter has set them upon.

But the Nazarene took the verse from the Psalms and balanced it with a portion of Deuteronomy: "Thou shalt not tempt the Lord thy God."

Beatitudes for Preachers

Ward B. Chandler

1. Blessed is the preacher who has learned in the school of experience to be himself; in his work, in the pulpit, and on the street.
2. Blessed is the preacher who has learned that the grass is not always greener "on the other side [district]."
3. Blessed is the preacher who has learned to preach encouraging messages to his people who live in a troubled world.
4. Blessed is the preacher who has learned that there are some churches where his ministry would not fit.
5. Blessed is the preacher who really loves his people with a pure heart, fervently.
6. Blessed is the preacher who has a church board, department heads, and laity who respect leadership.
7. Blessed is the preacher who can adjust himself to this age of speed, and preach a sermon while others are getting warmed up.
8. Blessed is the preacher who has sense enough to allow his people to participate in the service, by singing, testifying, and giving.
9. Blessed is the preacher who knows when and how much discipline to administer.
10. Blessed is the preacher who can keep his congregation in the middle of the road, so they will have freedom and liberty without rant.
11. Blessed is the preacher who learns early in life to co-operate with district and general program.
12. Blessed is the preacher who discovers that he will probably have only three or four pastorates where he really fits in and is properly mated to his church.
13. Blessed is the preacher who strives to be a soul winner, and expects God to co-operate with him.
14. Blessed is the preacher who can be a friend to other young ministers, and to youth in general.
15. Blessed is the preacher who can by God's help choose an appropriate text for his Sabbath day messages.
16. Blessed is the preacher who can preach a sermon without rambling.

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

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

19. Blessed is the preacher who possesses and guards a pure heart.

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

HEARD BY THE WAYSIDE

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

This story has filtered back from Eastern Europe:

"How many people are against the regime?" asked the inquiring visitor.

"Six," came the reply.

"What, only six?"

"Yes. You, I, he, she, we, and they."—*Pittsburgh Daily Telegraph, London.*

The mother of a four-year-old girl, who had recently taught the child some prayers, was preparing a sandwich for her the other day and asked, "Would you like this on white bread or on rye bread?" The girl pondered for a moment, then said: "I think I'll have some of that daily bread."—*Milwaukee Journal.*

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

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

The partner with whom King Gustav of Sweden was playing tennis kept saying to him: "Keep on your left, Your Majesty!"

At last the king, losing patience, replied: "You talk to me like my cabinet minister."—*Curious, Geneva, Switzerland.*

The teen-ager, told by his teacher that if he cheated he would have difficulty living with himself, returned his report with the earnest comment that he could cheat and live with himself much better than he could fail and live with his mother.—*N.E.A. Journal.*

HOW MAY WE REACH THE UNCHURCHED?

J. Lester Seel

WE WOULD NOT BE MEASURING UP to the implication of our heritage if we did not quickly agree that our strongest drawing card is still the preaching and exemplification of the gospel of our Lord and Saviour Jesus Christ, which is yet "the power of God unto salvation, to every one that believeth." The pure, unadulterated gospel, preached with unction and power, will still attract people, both from the inside and from the outside. There is a dearth of such Spirit-filled preaching today, and the world is hungry for that pure, passionately delivered gospel message. I have repeatedly told our people that when God comes on the scene in our church more advertising good is done than from many columns of newspaper display.

Some years ago a questionnaire, directed only to ministers, was sent out by a great church movement, offering a gift for the best answer to the question, "What is the secret of the drawing power of the Early Church?" I talked with one minister who sent in his interpretation of the secret of that power to draw crowds, and he said to me, "It stands to reason that the crowds came to hear Jesus, and later His disciples, simply because they ministered to the natural man as well as to the spiritual. That is, they healed people of their sicknesses, they cast out unclean spirits, and miracles were performed in their physical behalf." He continued, "If the Church today will seek that power again, to pray the prayer of faith that will minister to sick bodies, as well as sin-sick souls, the crowds will be attracted, and empty pews will be filled. Sinners will soon be crowding our altars, and membership will soar."

A great deal of what this man said was quite true. We should pray for the physical needs of men, and there are times when general healing services are in order in our church. But most of us would agree that more than miracles were needed to give the Early Church the astounding power it possessed. Men were healed before the Day of Pentecost, and devils were cast out. But the disciples were so endowed with Holy Ghost power on the Day of Pentecost that their unctionized preaching caused sinners to cry out, "Men and brethren, what shall we do?"

So I would say that a Spirit-filled ministry, and a Spirit-filled congregation of believers, would be the first prerequisite for reaching the outside. While there is destructive fire as well as constructive, it still is true that people are attracted by the fire of the Holy Ghost, and nothing can take the place of a spiritually impassioned pastor and people.

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

Many churches use almost no newspaper advertising except that which is given free of charge. It is a fact that many editors resent the many comings of ministers who can think only in terms of how much space they can get on the front page without charge.

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

Occasionally a pastor has gone into the editor's office with a revival notice in his hand, which seems tremendously important to him, and it is important to that local church. But to demand front-page display when the editor senses that the revival is segregated to a relative few in news importance will incur his ill will and make him resentful. Pastors have been known indignantly to call the editor on the phone the next day after a free write-up, and ask an explanation concerning a change in copy. "Why, it didn't say anything like I had it written," he cries.

I have found it wise to suggest to the editor immediately, when I take the copy in, that he use it wherever in his paper he can do so to his best advantage, as well as ours, and to feel free to edit it however he pleases. After all, advertising is his field; and this attitude will almost invariably make him generous, and a good spot may result, with an unedited copy. Or, if he does find it necessary to rearrange it, he is more apt to do it to our satisfaction.

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

The first line should catch the attention, and compel enough interest to force the reading of the rest of the copy. Jesus used this method exactly in the winning of the Samaritan woman. His first words were, "Woman, give Me to drink." The very ideal! A Jew asking a favor of a Samaritan! Jesus took her through progressive stages, leading to her conversion, starting with attention, then curiosity, then interest, then desire, then experience, then service. But He was careful about that opening statement!

Then, advertising should be accurate, which is another word for truthful. It would seem that no word need be spoken here. Yet, one should be careful of extravagant phrases. I recently saw a large revival poster on which the singer was said to be "one of the greatest gospel singers in America." Many people are not gullible enough to accept such expressions, especially after hearing the program, and the work suffers. We were recently asked to visit another church to hear the man who had invented the atomic bomb. Even the phrase we mentioned above, "Old-Fashioned Revival," should be used carefully, unless one is quite sure he and his people are willing actually to pray such an awakening to pass. When one considers that most of the younger generation have never seen an absolutely old-fashioned revival, he understands that the expression should

be used with extreme care if truthful advertising is to prevail.

One other thing the business world has learned: Deliver the goods you advertise. For that reason, as well as other good ones, our Church of the Nazarene has not considered it wise to deal in speculative and sensational preaching, for it is very difficult to deliver the truth we promise in such advertising. A lecturer has been speaking in our city recently on such subjects as, "The Antichrist: Is He Alive Today?" "What Is the Mark of the Beast That YOU Will Need to Buy Bread?" "Where Will the Battle of Armageddon Be Fought and WHEN?" Intelligent people look askance at such publicizing. Here is a little advertising rule:

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

Now, the regular order for our Sunday night service is strictly evangelistic. So far as I know, that is our custom everywhere in the Church of the Nazarene. The service is simple: congregational singing, perhaps special singing, prayer, offering, announcements, an urgent evangelistic message, and an altar call. That type of service has made us what we are, the world over, and surely no one would think seriously of substitution. If such were done often, and too generally, our evangelistic force would wane, and our churches would become cold and lifeless, with only a form of godliness remaining. However, there are exceptions to all rules, and there are times when the pastor may want to have a special evening service, done with the idea in mind of attracting new people. To say that these services should be rare and very occasional is to put my thought mildly. Such programs must not be overdone. But I have found that these unusual services, such as a candlelight service, heavily advertised—spending as much as thirty or forty dollars on this one item alone, for a one-night gathering—bring in many who are not in the habit of attending our church; and some have been caught on the hook, and have returned, to find God, finally, and become a part of the church.

One could have Bible night, for instance, in which the whole service would be built around the Bible. Songs having to do with the grand old Book, such as "Wonderful Words of Life," "My Mother's Bible," perhaps used as a special number, would be employed exclusively. Every person attending would be asked to carry a Bible.

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

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

During the War, we publicized heavily that we were about to conduct a candle-light service in honor of our boys who were struggling to give us victory. All lights were extinguished in the auditorium, except for those on the organ, and one large candle resting on the communion table before the altar. During the service, the congregation participated, one coming forward to light a smaller candle from the large one, in honor of his or her boy or girl, somewhere in the throes of war. The name of the soldier or sailor was spoken, and the pastor made an individual prayer, though short, for that person, using the actual name. The circular altar was completely lined with burning candles when the service was finished. The organ had been playing softly during the entire time. Many a tear was shed that evening, and a congregation that had filled the room filed out softly, feeling that in some way God would be near their loved ones. The main lights were never used that night, the congregation leaving merely by the light of the candles. Many a friend was made for the church that evening!

For a Christmas service at our church, we used a "singing" program, in which the choir sang the entire story of the birth of Jesus, interspersed once in a while with reading by a narrator. All the characters—the shepherds, the wise men, the angels, and Joseph and Mary—were dressed in authentic costume, rented for the night from a large company in Cincinnati which specialized in that sort of thing. The shepherds were dressed exactly as they do to this day in Palestine, even carrying real crooks in their hands. The kings' costumes were bright-colored velvet, trimmed in gold brocade. Mary was clothed in absolutely authentic costume. We used a crib with a small bulb shining through the straw. Candles were everywhere.

No other lights were used. A large, illuminated cross, six feet in length, hung high up in the auditorium, and burst suddenly into light at the close of the service. We invested heavily in display advertising, and our auditorium was full that night to see this service.

A valuable book of suggestions that is available to pastors who are interested in special services of this type is one entitled *Winning Ways for Working Churches*, by Dr. Roy L. Smith, recently named as one of the seven most representative American Methodist preachers, and the present editor of the *Christian Advocate*, the official organ of united Methodism. This book is published by the Abingdon-Cokesbury Press, and the material I am using is by permission. Those who are interested may secure the book from our Nazarene Publishing House. Here are some of the special, unique, crowd-pulling services suggested:

1) One church holds a memorial service each year for all persons in the community who have died during the year. By remembering the sorrow of the unchurched, an approach is made to the home that cannot be equaled in any other way.

2) A church in Chicago holds an annual service for nurses who come to the hospitals near by to take up training. This might appeal to those of us who have hospitals near our churches.

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

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

Doctor Smith also gives these suggestions for making friends outside the church, some of which are very adaptable to our use:

1) Near the front door of a small-town church hangs a slate bearing the words, "I was sick, and ye visited me." A piece of chalk hangs near by, and those who come to church write on the slate the names of those who are sick. This encourages friendly visitation on the part of the pastor and people. A man is more easily accessible when he is sick. Hospital work is invaluable in making friends for the church.

2) There is a pastor in New Jersey who has a variation of the above method. Incoming people write the names of sick folk on a pad attached to the bulletin board in

the hall. The sick-committee makes a list, giving a carbon copy to the pastor, and calls are quickly made.

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

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

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

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

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

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

9) In one church, a Sunday-school class of boys has taken it upon themselves to "brother" other boys of like age who get into legal trouble. Many a boy has thus been saved from a life of sin.

10) A mixed class of men and women in a town of 10,000 goes to the city jail every Sunday afternoon to conduct services.

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

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

13) The pastor of the great Wesley Church in Minneapolis, where some of the conventions were held at our General Assembly in 1944, uses the "100 Club" to great advantage. The first 100 members received by the pastor into church membership during his pastorate were given a reception by the church board. The next 100 were given a reception by the first 100, etc. Why not modify the plan to our stride, and work it out in multiples of 10 or 25?

14) A Michigan church practices what they call Appreciation Day. Each person, as he leaves the church, is given two envelopes. He is to write two letters: one to a friend in the church, a letter of appreciation for his or her faithfulness; the other is to go outside the membership, and is to include a warm invitation to attend services the following Sunday.

15) A Lutheran church has divided its city into small districts, and assigned a captain in each district, to report any newcomers. It is seldom a family moves into that town that the pastor does not know it within a few hours.

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

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

18) In advertising a Mother's Day service, use a photograph of the oldest mother in the church in wide publicity. It will click with many people, who will be attracted to the service.

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

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

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

22) Our Nazarene headquarters can furnish us with nicely made signs to erect on the highways leading into our towns and cities. These have been mentioned in several issues of THE PREACHER'S MAGAZINE.

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

24) A prominent judge has declared that less than two-tenths of 1 per cent of the children who come into his court are churchgoing attendants. Get your local judge to give you some such statement, and use his name freely—of course, with his consent—in your advertising along this line.

25) One pastor had a supply of government post cards on hand one Sunday morning. He passed these out to his entire congregation, and asked them to write this message, addressed to a friend not in church that morning: "I am at the Church of the Nazarene this morning, and find the service helpful and inspiring. I believe you would like it next Sunday." The church secretary gathered the cards, made a list of the names, mailed the cards, and followed up by personal calls, letters, phone calls, etc., for the three following Sundays.

26) One Ohio pastor printed several thousand handbills, inviting folks to church, and hired an airplane to fly over the city, dropping the bills. The cost was a trifle over \$5.00 for the plane service. However, some towns have ordinances concerning handbill distribution, and this should always be checked before starting.

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

PERSONAL EVANGELISM

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

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

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

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

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

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

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

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

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

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

1) Don't ask for volunteers. Draft them.

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

A one-week campaign is advisable. The workers meet at the church, at 6:15. The pastor gives them a pep-talk, calls for reports, gives an impassioned exhortation, prays and lets them go. The pastor must himself train these workers, after careful study himself, and actual contacts in the field. Obviously, training is necessary for efficient work, for Jesus said to Peter and Andrew, "Come ye after me, and I will make you to become fishers of men."

These visitors or workers must also observe these rules:

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

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

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

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

We are all aware that our church is now engaged in a great *Mid-Century Crusade for Souls*. Much emphasis is being attached to personal evangelism.

Our General Church has informed us as to the chaotic conditions which exist in our country today: one-third of all marriages end in divorce; one-half of the people indulge in alcoholic liquors; three-fifths of all divorces granted in 1946 were caused by liquor; one-third of all crimes committed were by youth under twenty-one years of

age; one-half of the population of the United States is unchurched; one-half of all church members do not attend church; one-fourth of the population at best is actively connected with the church; and three-fourths of the youth of America between the ages of five and seventeen are not in Sunday school.

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

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

1) Visitation Evangelism is New Testament evangelism.

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

3) Visitation Evangelism reaches people where they are.

4) Visitation Evangelism sets laymen to work.

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

AN AWAKENED PRAYER MEETING

Someone has said that the prayer meeting is the powerhouse of the church. Do we believe that? If it is true, then isn't it just possible that we are not making as much of our opportunity as we should? In the church where I was brought to God, in 1926, the prayer meetings were so spiritual that I have seen every seat occupied and, literally, people standing around the walls. A planned, Spirit-anointed prayer meeting will still attract people to the house of God.

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

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

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

3) Mimeographed copies of the Bible lesson to be studied are handed out by the ushers as the people enter the auditorium on Wednesday night. By the way, Dr. Huss uses his main auditorium for this service, on the basis that the faith of the people is stimulated by his vision, which would not result if one of the Sunday-school rooms were used, or a lesser auditorium. He even used his main auditorium when his attendance was still relatively small! There is certainly a tip for us there! Where, oh, where, is our faith!

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

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

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

7) A theme song is sung at the beginning of each prayer meeting. I shall quote briefly from his book, to show you the magnetic personality of Dr. Huss, concerning the choice of their theme song: "NEVER ALONE became the song of the HOUR OF POWER. This song has a lift in it. And what a message! We just could not have the HOUR OF POWER without singing page 400. All this may sound like gross exaggeration—a musical hyperbole—but it is a fact. Never have I seen a people more in love with a song than our people are

with NEVER ALONE. By popular enthusiastic approval it is our theme song." But isn't it true that our people are only as enthusiastic as we train them to be? I wonder how many of us have come to prayer meeting with no plan in mind, and stood at the pulpit desk leafing through the hymnal, trying forlornly to find a song, any song, with which to open "the power-house service of the church!"

8) The names of those who attend every regular service of the church for one month are published in the bulletin! On the closing service night of the month, Dr. Huss has all to stand who have not missed a regular service for that period. The ushers quickly hand out small cards, and names are filled in. The list is collected with a minimum of effort and time, and what time is consumed is most profitably spent, for those people will soon see their names in print, when the bulletin comes off the press.

9) Once, in preparing to study the Book of Mark, he ordered 1,000 of the little penny Gospels of Mark, had them imprinted on the back concerning the HOUR OF POWER, and the fact that this little book would be

studied next, and saw that they were well distributed.

Surely, if the prayer meeting is the power source of the church, then a planned service that would perhaps double our number would be in order. Spiritual, high-tide services attract the people yet!

There is no reason why we cannot reach the unchurched! We have ample churches, for the most part, with adequate equipment; we have a co-operative and anxious-to-reach-out constituency; we have a gospel, the only gospel, which is still the power of God unto salvation; we have a God-called, Spirit-filled ministry, with hearts aflame to reach the lost; we have a great church movement to back us, our beloved Church of the Nazarene, with its godly leaders, who want us and expect us to be aggressive and wide-awake; we have an omnipotent God, who said, "Go ye into all the world, and preach the gospel to every creature," and, "Lo, I am with you alway, even unto the end of the world." We must take a position with Paul, to be made "all things to all men, that I might by all means save some."

Ministerial Integrity

Nelson G. Mink

WHATLEY said, "Honesty is the best policy." But to the Christian man, honesty is more than a policy; with him it is a principle. We want to practice honesty just as we do tithing—not because it pays, but because it is right. Speaking of honesty in business matters Adam Clarke has this to say, "Never go in debt for food, clothes, or anything else. It is no sin to die in a ditch through hunger or cold, but it is a crime to go in debt when there is not the fullest prospect of being able to pay."

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

EXAGGERATION—The first temptation of this kind we would mention is that of exaggeration. I believe all of us like to suc-

ceed. We like for our fellow ministers to know that we are getting ahead. But this very thing opens the floodgate to many temptations to cause people to have the impression that we are getting more done than we actually are. It is interesting how people's estimate of a crowd varies. I have been in congregations where one would suggest, "We must have 200 people present." But by actual count there would be only ninety-five. We've heard of two drunk men who wanted to go home without their conduct being known. One of them suggested that he take a walk before his companion to see if he could walk straight. When he did this his friend replied, "You walk all right, but who is that guy with you?" We remember the Lord said unto Gideon, "The people are yet too many." We are all quite familiar with the boy who said, "There's a thousand dogs in the yard." His mother thought that was too many dogs and suggested that he revise his number.

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

GIVING REPORTS—Giving reports of our meetings calls for a play of words. Expressions such as "altar lined—record crowds—whole town stirred—and greatest revival in the history of the church" should be used only when a man doesn't have to strain his conscience to do so. We knew one pastor who could give such glowing reports of his prayer meetings that it sounded as though the people were actually sitting in the windows. Practically everything he spoke of along this line had the high-pressure salesmanship idea about it. I remember a salesman selling a sixty-five-dollar sweeper to a member of mine when she didn't have a rug to sweep, times were hard, the depression was on. What did it? Exaggerated talk. It might be good to refrain from too much exaggeration also when we introduce a preacher to our people. In his book entitled *The Raven and the Chariot*, Elijah P. Brown says, "When some folks introduce a lion to a lamb, they think it necessary to call attention to mane and tail, but the Bible makes no mistakes of that kind. The sublime brevity of the Bible about some things is most remarkable. Not many words are used in introducing a man, but chapters are devoted to telling what he does. God shows plainly what is important by where He puts the italics." It is possible to exaggerate circumstances about us as to why we did not get our work done, when at the same time we may take plenty of time out for our pet hobbies. It is quite easy to get one's logic to support one's desires.

SELF-EXALTATION—Another temptation comes to us when we are urged to think more highly of ourselves than we ought to think. A man with the superiority complex will endeavor to leave the impression that his talents are greater than you think. One can, if he chooses his words carefully, leave wrong impressions with another. Some preachers are wont to tell of the outstanding ministers they have worked with, as though they ranked with them. Well, the writer of this paper has worked with such men as J. B. Chapman and H. C. Morrison, but I worked with the seekers they got to the altar. Really I've had the privilege

of singing with Homer Rodeheaver—that is, while he led the singing, I sang out in the congregation. The honesty comes in here as to what impression I allow another to have of me. Whether we bring goat's hair or fine-twined linen to the tabernacle, let's be honest about it.

PLAGIARISM—We now reluctantly invade the field of plagiarism. We do well to refresh our memory as to the meaning of this term. Mr. Webster says, "A plagiarist is one who steals from the writings of another and passes them off as his own production; or literary theft." It is said if you take the writings of one and use them you are a plagiarist; if you take the writings of many, you are doing research work. We have heard of a minister in a new charge who, at the beginning of his sermon, would raise both hands high above his head and, holding them over to the right of his body, he would twiddle his fingers; at the close of his discourse he would hold the hands in a similar manner, but to his left. These strange antics prompted the congregation to send a committee to wait on the good brother, to see if they might at least understand the meaning of the strange signals, if they could not discourage the action. His reply was as follows: "Gentlemen, this is a very busy parish, and does not admit a lot of pulpit preparation. Therefore, I am using mostly the sermons of others, and these are my quotation marks."

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

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

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

IMPRESSION OF POVERTY—A minister cheapens the calling of the Christian ministry, and is later found out, when he dishonestly assumes a poverty-stricken attitude. To be "greedy of filthy lucre" and mercenary in spirit is to stand condemned at the bar of sacred Scripture. It is possible to play upon the good nature of people, and thus receive much more material aid than otherwise; but God has promised to supply all our need, if we will do His will. It is very easy here to be misleading, and allow people to have the impression that we are in great need, when it may not be true at all. I could make a statement like this if I dared, that I was one time in a helpless condition, that I did not have a cent in the world, did not even know where the next meal was coming from, and my bodily condition was such that I was unable to tie my own shoes. But this, of course, was when I was a little baby. A man can tell the truth in a case like this but place it in such a setting as to mislead sincere people. I heard of one man who could not

find a place to rent because of his five children. He finally did this: he left them off at the cemetery to play while he sought for a house. When he was asked the usual question if he had children, he bowed his head and slowly said, "Yes, I have five, but they are all in the cemetery." The tender-hearted lady rented the house to him. Did the man tell the truth? Technically he did, but by the impression he left, no. Mr. Moody said that "the Bible people read today is about six feet high, and walks around on two legs, and in most cases we need a revised version too." If at the judgment we are to give account of the idle words we speak, we will also surely be weighed in the balance for the impressions we cause others to have of us.

HYPOCRISY—In ministering publicly, a man will have many temptations to act in a hypocritical manner. When under the pressure of a service, a man will often make statements that sound altogether different if spoken at another time. I remember saying myself one time, when preaching against the dance, "If you want to dance, dance at home with your own wife; that kind of dancing is all right." I was emphasizing the wrong of dancing with another man's wife, of course. But when I got home, my wife turned on the radio to some appropriate music and said, "Come on; let's dance." I looked at her puzzled, but she laughingly said, "You said tonight it was all right. Do you mean it?"

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

If a man says he believes someone is getting his last call tonight, he should say it in the light of the judgment where he will meet it again. Is there not a temptation to say, "I have the strangest feeling about this service" when it may not be any more than a normal burdened heart for the lost? But we have the advantage of the people. They are here to hear us, and most of them accept what we say as a message from God. I heard one layman complain that their preacher cried only out of one eye. We do not say this was physically impossible, but

this listener seemed to be a little in doubt about the weeping being natural. God help us to mean it when we bury our face in our handkerchief publicly. If there are no tears coming to the surface, it is not good to assume that there are.

FEIGNED UNCTION—It is easy to believe that this writer may even now, as Pope said, be "rushing in where angels fear to tread." But the matter of unction, or rather the lack of it, often urges one to leave the wrong impression. Let us hear once more from A. M. Hills when he said, "It is as easy as it is foolish to counterfeit unction as some do who use expressions which are meant to betoken fervent love, but more often indicate sickly sentimentalism, or mere cant. Some have tried to imitate unction by unnatural tones and whines, by turning up the white of the eyes and lifting the hands in a ridiculous manner. Others," he says, "gesticulate wildly and drive their fingernails in their palms as if they were in convulsions of celestial ardor . . . The getting up of fervor in the hearts by the simulation of it in the preacher is a loathsome deceit to be scorned by honest men." Yes, we have these peculiar temptations. As Adam Clarke says, "We are tempted to levity on one hand, and sour godliness on the other," and urges us to avoid them both. Again we say that we are to be sincere and honest because it is right, whether we get certain visible results or not. After all, visible results do not prove a man to be right. We have sometimes heard, to our sorrow, of some man who was not really right, yet had results. This may have become a snare to some, in thinking that there was a way to get by. But a serious man's heart, in view of the coming judgment, will urge him to do his honest best as he goes along. And even if some do seem to get "effects" without, as Dr. Chapman used to say, "giving attention to adequate causes," the good man will put his ear to the ground and hear the distant sounds of the chariot wheels of the One who will try the hearts of men.

CONCLUSION—In conclusion, let us say that ours is a great and holy calling. G. Campbell Morgan said: "The sob and sigh of a groaning creation is still to be heard. If we would get them ready for the age-abiding habitations where there is no gate to exclude them and no flaming sword to bar the way, then we must first go and stand on the holy fount in the white light of holy character, unafraid of heaven's glory because participating in its nature"; for, as Mr. Morgan continues, "only the man who lives

above the snow line can dare lay his hand upon the leprosy of sin."

We shall now bring this paper to a close by quoting the saintly Richard Baxter when he said: "If you would prepare for a comfortable death and a great and glorious reward, gird up the loins of your minds, quit yourselves like men that you may end your days with these triumphant words: 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day!'" He closes with these words, "If you would be blest with those that die in the Lord, labor now that you may rest from your labors then and do such works as you wish should follow you."

Misplaced Emphasis

IT IS RECOMMENDED THAT PASTORS READ THIS ARTICLE

Hadley A. Hall

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

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

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

I sat on the platform anxiously waiting and praying as the service progressed and the good-meaning, sincere pastor engaged in the misplaced emphasis.

He told the people what they had missed by not being present the past week and brought them up to date, had a few testimonies, two special songs, took the evangelist's offering, received members into the church, outlined in detail the activities of the church for the next six months, and spent some time on wholly irrelevant matters.

Finally, at 11:45 (on the other occasion referred to when three hundred were present it was 11:50); the service was turned to me. Some folks got up and left before I preached. Others were restless. I hurriedly tried in ten minutes to get the message over, but failed. The altar service started after twelve. More people left. The Spirit was not working as He might have. The pull was hard; four or five came to the altar.

I went home sad, feeling the service was almost a failure. Not that I felt I should have had more time to preach a great sermon or to make a show of my ability; but that I might get the message of my heart across to the people and have ample time to draw the net. In order to do this the most effectively I think I should have been through the message and ready to begin the invitation at the very time the service was turned to me. This, I think, could have been done had the emphasis been properly placed.

I am not condemning the good pastor who made the mistake. I can look back and see where I have been guilty along this line. My plea is that we might put first things first, rule out any and all irrelevant matters, do and say nothing that can wait, and give the evangelist the service at 11:15 a.m., or, at the very latest, by 11:20 a.m. Take the offering for the evangelist before the meeting begins; have the service so well planned that not one minute is lost; and give the evangelist a chance to unburden his heart, get his message over, and draw the net.

Relationship of the Pastor To the Church Music Program

LESTER L. DUNN*

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

Music further demonstrates its forcefulness by influencing church attendance. The best method of obtaining church attendance is undoubtedly visitation, but the ordering of the service after the people are assembled has much to do with subsequent attendance. One authority has said that three human

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factors decide the success of the service—the pastor, the people, and the music. But all too few pastors realize the power of inspired and Spirit-anointed music to hold the interest of the newcomer and to cause him to return.

As an avenue of worship music opens to millions the paths which lead to God. Martin Luther, outstanding pastor of recent centuries, said, "I am strongly persuaded that after theology, there is no art that can be placed on the level with music; for besides theology, music is the only art capable of affording peace and joy to the heart."

Music is, fundamentally, an expression of human emotions. Any emotion that is in the human heart can find expression in music. Christians cannot repress a triumphant song of praise and adoration.

As music is the expression of human emotions, so also is it capable of stirring or generating emotions. Outside the Word of

God, there exists no more potent force for creating a longing for God and to be more like Him.

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

Certainly he should be the head of any music committee or board established for the purpose of directing or providing the music program. Beyond these, his leadership may take the form of selecting, and perhaps developing, a specialist to assume direct leadership of the program.

Frequently the pastor becomes the leader of congregational singing because there is no other available. Four out of every five pastors serve churches in small towns where leaders with ability are likely to be scarce. The pastor finds no one on whom he can depend for regular attention to important work.

In the town, of all places, the pastor must recognize himself as one chosen of God to lead the devotions of his people. Often he must be his own chorister, select his own hymns, lead the congregational singing, and give direction to the efforts of a volunteer choir. In spite of this, he must not surrender his ideals for the church music program because of a lack of such ideals in his congregation; for "if the blind lead the blind," the church remains in the ditch.

In the most important phase of the church music program, congregational singing, by his example the pastor must be a leader. If the pastor fails to appear until after the song service; if, when there, he leafs through Bible or notebook, obviously adding delayed finishing touches to his sermon; if he engages in conversation with the evangelist or a visiting minister—in fact, if he does anything other than entering wholeheartedly into the singing, he is openly admitting to his people that, in his opinion, worshipping God through congregational singing is of minor importance. He is likely very soon to

find his congregation taking a similar attitude. There is grave danger, however, that in the congregation such an attitude will carry through into other phases of the worship service, resulting in inattention and, eventually, nonattendance.

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

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

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

The pastor should become acquainted with the Nazarene Hymnal and especially give attention to the divisions made according to the message of the songs. For the Sunday morning service, hymns should be selected from the section entitled "Worship and Praise" or "Devotional." "Come, Thou Almighty King," "Holy, Holy, Holy," and "All Hail the Power of Jesus Name" would be suggested songs. It is imperative that the audience stand when singing "All Hail the Power of Jesus Name."

There are other sections in the Nazarene Hymnal which will satisfy the requirements of any service. The section on "Testimony and Praise" is good for evangelistic services. Here I would like to suggest that the song be sung in the tempo suitable to its message. If the song selected should be "I Feel Like Traveling On," sing it with an aggressiveness that will convince others that you mean what you sing. Perhaps the song is of a devotional nature, such as "Draw Me Nearer." It should be sung as devotion to God and not with fast rhythm and evangelistic vigor. Some pastors feel that unless a song is sung in a fast and furious rhythm, it is worthless as a song. Remember that the basic fundamental of singing is the message of the song and not the rhythm. To have beautiful music, we must have rhythm, melody, and harmony combined into a forceful message that will inspire the people to a greater service to God.

The pastor should encourage his song director to read books on conducting in an endeavor better to prepare himself to lead the congregation in Spirit-filled music. This goal is reached only through correct methods of conducting and not arm waving accompanied with a lot of noise. We must know how to drive an automobile before we take the wheel, and the same principle applies to congregational song directing.

The playing of an offertory on Sunday morning or in any other service should be used as an avenue of worship. Through respect for the organist or pianist and congregation, the minister should remain seated until the music is finished. This offertory is not a fill-in; it is a very important part of worship. I have heard several "amens" from the audience in praise and thanks to God while an offertory number was being played.

Just a word about the singing of children in church. So many of our churches demand that the children sing loudly, even to the point of screaming! These voices are young and easily strained. They should be taught to sing beautifully by singing softly. Twenty children cannot sing with the volume of a male choir.

The church is looking to the pastor for support and encouragement of a solid, Spirit-filled musical program. The preaching in our church is wonderful, but the music is far below what it should be. Let us, by the help of God, learn to worship through music as well as sermon.

It is true that "there is no substitute for the quality of inspired enthusiasm in a pastor." But it is none the less true that "zeal will never take the place of thorough training and wide experience."

Dream Lady of the Parsonage

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

When God made Adam's helpmeet sweet,
His searching eye looked down the years
And saw within the parsonage
The pastor's helpmeet, who would greet
Their mutual burdens with a smile—
And somehow find a way to laugh
(When easier far 'twould be to cry)—
And duty's ever growing pile.

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

God chose for her a gift most rare:
The skill with which she must combine
The multicolored threads that shape
The pattern of her life—to care
For pastor-husband, child, and friend,
For member, neighbor, young and old—
In honored place or humble task
Her willing services to blend.

Dear lady of the parsonage,
Unwearying service seems thy lot;
The scant applause that faintly comes
To praise thy role—thine only wage.
Yet God has honored thee with grace
A little Paradise to build—
Thou art His choice this task to do,
And only thou canst fill the place!

EMMA M. SOMMERFELD
Courtesy of Church Management

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

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

Thank you,

L. A. Reed—Editor

The Preacher's Magazine

Some Prayer Victories of Early Methodists

William Brownell

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

Elder Coleman also gave great emphasis to the work and labor of prayer throughout his great district. He insisted that intercessory prayer was the battleground of the Church. He also gave much emphasis to the prayer promises, especially, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24); also, "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). So to this end he organized praying bands in every church wherever possible. A leader was appointed for each band, and they came together at the call of the pastor to meet any emergency which called for united intercessory prayer.

In one church community a man was working several miles from home in the timber. He was struck by a limb from a

falling tree and seriously injured. A messenger came to notify the family and friends and to get a doctor. The doctor returned word that his skull was fractured and gave little hope of his recovery, but remained with the injured man. The praying band was called together and were soon encouraged with a burden of prayer. They prayed round and round, but no relief. They prayed until ten, eleven, twelve, and one o'clock; and still no relief. The only encouragement was the prayer pull. They prayed on until 2:00 a.m., and suddenly the burden lifted. They could only praise the Lord and rejoice. During all these hours the doctor was sitting by the injured man, just waiting for him to die, when suddenly at two o'clock he opened his eyes and returned to consciousness. He returned home, recovered, and was later saved. Could we not learn a lesson from these precious saints of bygone days in organized effort for intercessory prayer?

These praying band experiences developed character for leadership in future years. A boy preacher, who had been trained in a praying band, went to his first circuit. His first service was in a schoolhouse at one of his preaching points. It was a rainy night and few came out. Several youths were in the small crowd and a spirit of levity was on the boys, which threatened the success of the service. The boy preacher doubtless got the mind of the Spirit and said, "Let us go to prayer until God comes." They prayed several times around, and suddenly the fire fell. The boys ran from fright; but soon some of them came back, weeping, and were saved. It was the beginning of a gracious revival. He may not have had the best literary training, but as one dear old saint used to put it, "He was good on the main spring." And who can say he was not a successful pastor?

One elect lady who was a leader of a praying band was known throughout Elder Coleman's great district as Praying Hannah. They felt that the success of the district camp meeting was assured if she was there to pray it through.

Another leader of a praying band was a maiden lady, and outstanding in her leader-

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

After they returned to the home of their host they said to him, "We have been laboring in prayer for these months for revivals on our circuit, but so far they have not come. We have been pleading together Matthew 18:19. We now feel led to get a third person to join with us in this covenant of prayer. We want you to join us in a covenant to go together, on our knees, to pray for a general revival on our circuit and stay there until we get an answer from heaven." The farmer was rather perplexed at such a proposition, but he was afraid not to join them, as they seemed so sure the Lord had sent them to him for this special help. They went up on their knees with the definite purpose of praying through to victory. It was a hard-fought battle. They prayed round and round. Finally the preacher's wife got hold of the promises with a spirit of desperation that would not take no for an answer. She fell over in a light swoon, but soon arose with a note of victory. "We can go to rest now and sleep. I see salvation from Pendell hollow to Conklinville," naming the two extremes of the circuit, which was thirty-five miles long. They went back to their circuit and saw their prayers answered with one continuous revival just as fast as they could get from one point on the circuit to another.

"Prayer changes things." He answers prayer today in the same old-fashioned way, if we truly pray.

The farmer referred to in the above as the leader of a praying band was my wife's uncle and related to me these incidents. He afterward moved to western Illinois and

lived in a country community. He attended a Methodist class and prayer meeting each Sunday in a near-by schoolhouse. The service was in charge of the class leader, as they had no pastor. At the close of the service one Sunday he asked if anyone wished to make request for prayer. A boy about sixteen arose and requested that they pray that his father would come to class meeting next Sunday and bring his mother. She was an invalid and a devoted Christian, as was also the boy. The father was a drunkard and a gambler. They had come from a state farther east, hoping he would get away from his old drunken associates and reform; but he had found the same kind of companions he had left behind, and was keeping up the same old life. His common practice was to go to town on Saturday afternoon, take a sack of wheat if they needed flour; get his grist for flour, buy his supplies for the week, then get with his pals and drink and gamble until late Saturday night or early Sunday morning, and then come home.

From the time his son had made request for prayer for him, he and his mother had been faithfully praying for him, and some of the class meeting group had united in dead earnest on Matthew 18:19. He started for town on the next Saturday afternoon as usual, but had not gone far when a strange feeling came over him. He was troubled. He afterward said he was afraid he was going to die and would have turned back home, but was afraid it would alarm his wife. He went to the mill, got his flour, did his trading, and started for home. His pals hailed him, but he paid no attention to them, but went home as fast as he could. He drove into the barn lot, unhitched his team, and started to lead them into the barn. As he entered he heard a voice in the hayloft. He listened, and it was his son praying for him. He was so moved that he turned around, tied his horses to the wagon, went into the house, and said to his wife, "Wife, do you want me to take you to class meeting tomorrow?" She answered, "Oh, you know I do!" The next day he and his wife and son were the first to arrive at the service. When the others came, his team was standing at the rack; and he was walking back and forth from his wagon to the house. He spoke up at once and said, "Get in here quick and pray for my soul. I am sinking down to hell." They lost no time, and he was soon saved.

Other requests for prayer were then made, and a prayer meeting revival started which lasted for two weeks. Twenty-eight re-

quests were made, and every one of them was saved except the last man, and he ran off to Canada. While the revival was in full swing, one man asked for prayer for a friend who was present in the meeting. The man for whom request was made became very angry and said, "When I want anyone to pray for me, I will let you know." It seemed to bring confusion into the service. A young farm hand who was full of the Spirit spoke right out and said, "We must not let the devil beat us this way." He went down on his knees and prayed for the angry man until he was all broken up. He went home without being saved, but could not sleep. A two o'clock his faithful wife went across the road and got a brother-in-law to get on a horse and go two miles for the man who had made the request for prayer for him, to come and pray for him. He was saved about sunup.

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

What a privilege each intercessor has of laying up treasures in heaven! What a re-

sponsibility. Oh! What a woe on those who are at ease in Zion—too indifferent to labor in prayer for the lost!

This same praying band leader later entered the ministry of the Methodist church, as Rev. Randall James Kenyon of the Iowa Conference, during the early days of the development of the state of Iowa. As a pastor he gave special emphasis to the importance of prayer. He taught that laboring in prayer both in public and private was a part of their responsibility. With few exceptions he was his own evangelist. He did not set a date for closing his revival campaigns, but expected to continue until victory came. He seldom if ever opened a revival campaign without a covenant with at least one man or one woman to join with him on the promise in Matthew 18:19. "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven."

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

The Supreme Purpose of Life

Brigadier Henry Newby

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

Without doubt, one of the finest interpretations of life ever given was the inspired declaration of the Apostle Paul, "For to me to live is Christ." The man who held up this motto was no novice or dreamer. He had tested the saving and sustaining benefits and advantages of being a follower of Christ. For himself this had been the key to his life's strength and purpose.

This purpose not only accounts for Paul's marvelous contribution to mankind, but it explains the happiness, hopefulness and

helpfulness of his own life; for in such a worthy ideal there is uplifting power.

Nothing but lofty ideals will constrain us to walk the highway to heaven.

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

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

If, however, you live for Christ, you will know the secret of the abounding life.

Soul-hunger cannot be satisfied with husks; nor soul-thirst, with alcohol. Only spiritual blessings can satisfy the soul's deep longings.

—The War Cry.

The Master and the Family

Peter Wiseman

THE MASTER had a special regard for the family. It has been said that the Master's entire theology may be described as a transfiguration of the family. "God is a Father; man is child; and from the Father to the child there is conveyed the precious message of paternal love." His concern for the family may be traced throughout His earthly ministry. He raised a daughter from the dead, thus gladdened a home (Luke 8:55, 56). He rebuked the unclean spirits that possessed a child, healed him, and delivered him to his father (Luke 9:42). Having compassion on a weeping widow, He dried her tears, raised her son from the dead, thus gladdened the heart of a sorrowing mother (Luke 7:12-15). Among His acts during the last hours on the Cross was to make provision for His mother (John 19:27; 20:10). He grew up in an ideal Jewish home, and knew the affections of a true home life (Matt. 13:55; John 7:48-52; 1:46).

The Lord Jesus showed a tenderness and kindness to women. He "raised woman to her rightful place as man's equal, not by decreeing that her subjection should cease, but by declaring God to men in His true character; and by making our relation to God one of affection as well as of love." In His dealing with two questionable characters, He showed the greatest compassion and consideration (John 4:6-26). His conversations with and attitudes towards women are revealing (Luke 10:39-42). His questions and answers (John 4), His sympathy (Luke 23:28), His commendation (Matt. 15:28). Look up others. He evidently regarded woman as under the same code of morals as man.

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

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

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

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

WHAT IS TRUE RELIGION?

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

True religion will make our temperaments, our personalities, beautiful and attractive, because of the sweetness of the almighty infilling and indwelling Holy Spirit; and thus will be evidenced by the devotion of our hearts and the character of our conduct. "Ye must be born again!"—H. P.

—The War Cry

The Preacher's Magazine

ILLUSTRATIONS

Supplied by Buford Battin

Vision

The story is told of a loaf of bread that fell from a baker's basket. When it hit the pavement a crumb broke off and lay beside it. Almost instantly three sparrows made a swoop for the crumb, and when the contest was over, two of the birds flew away without a bite while the other carried off a meager breakfast.

The loaf was untouched in the frenzy. Only the crumb had seemed a worth-while prize to the birds.

Just a little wider range of vision, and a little less greed, and each bird could have been more than satisfied.

The moral is plain. Men, like birds, quarrel over trivialities, and in the heat of doing so let life's bigger, more lucrative prizes escape them unnoticed.—*Mutual Moments.*

The Broken Window

In an old school reader there is the story of a boy named George who was given a new silver dollar by his father as a New Year's gift. George was very happy and he began to think of the things he could buy with his dollar. He started off to town to make some purchases. The ground was covered with snow, but the sun was shining brightly and everything looked beautiful. As he went along he came to some boys throwing snowballs. George soon engaged in the sport. He sent a ball at a boy, but it missed him and broke a window on the other side of the street. George feared someone would come out of the house and find him, so he ran off as fast as he could. As soon as he got around the next corner, he became sorry and began to feel very bad for the thing he had done. He became more sad as he went on down the street.

He decided to go and tell the man about breaking the window and pay for it, if it took all his money. As soon as he started he began to feel better for having made up his mind to do what was right. He rang the doorbell. When the man came out George said, "Sir, I threw a snowball through your window but I did not intend to do it. I am very sorry and wish to pay you. Here is the dollar my father gave me as a New Year's gift." The gentleman took the dollar

and asked George if that was all the money he had. When George informed him that he had no more money, the man said that would do. He asked the boy his name and address, called him an honest boy, and shut the door.

George went home feeling good because he had made the wrong right. At dinner his father asked him what he had bought with his money. George very honestly told his father all about the broken window and that he felt better to pay the man than to have the money to spend. When dinner was over his father told him to go and look in his cap. He did so and found two silver dollars there. The man whose window had been broken had been there and told George's father about it. He gave back George's dollar and another besides. A short time later the man came and asked George to work in his store. As soon as George left school he went to work for this man, who was a rich merchant. In a few years he became the merchant's partner.

One Touch of God

At one time a group was attempting to raise an obelisk in Egypt to its base, and the work was under the supervision of a very exact and careful engineer. They had raised the great mass of granite to within a few inches of the level of the base, and then were unable to raise it farther. They could not get it up to the level of the pedestal by their utmost efforts.

There was a force in nature unknown to them, but which a sailor standing by did know. He shouted to the workers, "Wet the ropes!" They did so, and the ropes began to groan and strain and shorten up, and the great mass rose and rose until it came to the level of the base and they could push it over and establish it firmly on its pedestal.

It was a little secret, but it was an effectual one. The men had pulled at the cordage and strained away at it, but the obelisk was in mid-air, and there it hung till the cry came to wet the ropes. The instant we let the Holy Ghost wet the ropes and saturate the soul, the Lord Jesus Christ brings into it all His infinite forces of love and power. One touch of God will do all that our tugging and struggling could not do.—A. B. STAMPSON.

A Bad Neighbor

Someone tells the story of a farmer who came into a new community to look over a farm that he was thinking of buying. As he looked it over, one living on an adjoining farm came over and said, "Sir, if you buy this farm, you can't live on it. Your adjoining neighbor will make life miserable for you." The prospector replied that, if he bought the farm, he would move on it, and, if his neighbor bothered him, he would kill him. This man, wishing to make peace between neighbors, went and told the bad neighbor what the prospective buyer had said. His reply, with a snarl, was, "We'll see who gets killed first."

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

This went on for some time. One day in the spring, as the bad neighbor hauled his fertilizer home from town, he was passing his new neighbor's house when a wheel crushed under the heavy load. There he was, most embarrassed, unable to get away from the man who had been most gracious to him. Soon he saw his new neighbor approach. He said, "Friend, I have a wheel here that I will never use, and you must have it." He got his old wagon wheel and helped him put it on. Just before the bad neighbor crawled into his wagon he said, "When you came here, I heard that you said if I bothered you, you intended to kill me. I want to say that you have nearly done it with kindness."

Exceeding Abundantly

A lady in London once called upon Dr. Boardman and complained to him that she had no spiritual feeling. The good doctor turned to *Ephesians 3:20*: "Now unto him that is able to do exceeding abundantly above all that we ask or think," and told her to go home and pray over that one

verse until God made it fully real to her, and then come back when her experience measured up to it and tell him about it.

She went away and continued for many days to pray that one prayer, not expecting much from it at first. But one day she came back to see the good minister. With eyes moist with tears and lips trembling with holy gladness, she told him that no language could describe, no prayer could express, no thought could compass the unutterable fullness of joy which the Holy Spirit had poured into her heart. God had revealed even this unto her.—A. B. S.

Serve Where You Are

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds and sin among which he worked that for a long time he and his wife prayed:

"Lord, take me out of the police service. Give me some other work."

Still no answer came and no other work was opened for him. At last he said to his wife: "I think we have been making a great mistake. We have been praying that I may be taken out of the force, and I begin to think that He has put me there to work. Now I am just going to pray that He will help me serve Him where I am."

This was the beginning of a life of marvelous usefulness. His influence over the men was so great that he was promoted to be the head of detectives. He was instrumental in the salvation of many criminals. The place where God has put you is the place where you can do the best service for Him.—W. A. BURCH.

The Fatal Sleep

D. L. Moody told the story of a ship that had gone off on a sailing voyage and had been gone about three years. The father of one of the sailors had charge of the lighthouse and he was expecting his boy to come home.

One night there came up a terrible gale and, while the father was sleeping, the light went out. When he awoke he looked toward the shore and saw a ship that had been wrecked. He went to see if he could not save someone who might still be alive. The first body that came floating toward the shore was, to his great surprise, the body of his own son. He had been watching for the boy for many days. Now his boy had at last come in sight of home but had perished because his father had let his light go out.

How many fathers and mothers there are today who have let their lights go out! Children have no foundation for faith in God.

A Gripping Illustration

The foreign mission fields demand sacrifice, loss, self-denial. I would like to repeat here an incident which occurred some few years ago in India. A native Indian suddenly arose on the horizon of his land and founded a new sect, proclaiming himself to be a mighty prophet from God. And strange to say within a very short time he succeeded in gathering around him a huge company of converts, thousands of them. Then, as quickly as the movement had sprung up, it began to wane. People lost their interest. No more new converts were added and the old ones became indifferent.

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

He stood before the hut in the presence of his throng of followers and said something like this: "My beloved people, our faith is dying out; our holy religion is waning. Today I'm asking, is there a young man in our company who would be willing to give his life in sacrifice for our holy religion, that it might live?" After a little pause, a young man came forward and bowed before his master and said, "Master, I will give my life." Whereupon the Master promptly opened the door of the little hut behind him and they two stepped inside and closed the door. Outside the people heard the ugly sound of a heavy knife hacking on live flesh and bones, and simultaneously saw a stream of blood flow from beneath the side of the hut.

The Master then emerged, holding in his hand a great long knife dripping with blood. He cried out, "One is not enough! We must have another young man willing to give his life for our holy religion." After only a slight pause, another stepped forward and said, "Master, I too am willing to give my life." Again they withdrew into the tiny hut and outside the people heard again the sound of that knife hacking and cutting on flesh and bones, and more blood flowed from beneath.

Once more the Master appeared, now his hands themselves dripping with blood, his garments spattered with blood, blood running from that nasty blade, and speaking with a deal of passion, he declared, "Two are not enough! There must be three! If three young men are willing to sacrifice their lives for our religion, all will then be well." This time a little longer pause, then another young man presented himself to

the front. "Master," he said, "I don't understand all this. I don't know why we must die, but, if it is necessary, I too am ready to give my life." Once again they disappeared into the hut and outside the multitude heard again the same horrible sound of that knife chopping live flesh and bones and saw more blood flow.

The Master reappeared. This time he seemed to be triumphant, satisfied. Standing there, stained with crimson blood from head to foot, but with a triumphant countenance, he cried, "Now our religion will live! When young men are willing to die for their religion, that religion will never die!"

Then he turned and opened the door of the little hut and out stepped the three young men. "Did you think," queried the Master, "that I would be so foolish as to kill young men like these, who are so loyal to their faith? These are the ones who alone are worthy to live. I was sacrificing goats!"

That story made a tremendous impression upon me. Remember, dear people, it is a true story, something that actually happened. People in heathen lands are frequently willing, as these young men were, to give their lives for their pagan religions. Oh, then, should there not be in this Christian land, not three alone, but hundreds of young men who would be willing to give their lives for Jesus Christ and for the salvation of others? If you save others you cannot save yourself.

I wish to add one more comment to the story: Only those who are willing to die for Christ are really fit to live for Christ. What about you today? Is it yourself, or is it others? "He saved others; himself he cannot save." I stood over the grave of David Livingstone in Westminster Abbey in London; I might have said as I stood there deeply stirred: "He saved others; himself he could not save." Would you be willing to lose yourself for the salvation of others? Would you be willing to give your life, your time, your talents, your money, your very all to reach lost and dying souls? —The Gospel Message.

Dream of William Booth

While William Booth was a pastor of a conventional church in London he experienced a dream or vision which changed his whole course of life. In his vision he found himself in heaven. At first he was gloriously happy with the thought that he was saved forever and that heaven was his eternal home. Soon there came a mother who inquired about the salvation of her daughter, who had been a member of Booth's congregation on earth. He remembered the girl,

but could give no information about her spiritual condition, for he had never troubled himself to ask about that. A father came asking about his son. Others came, each with anxious inquiry about souls for whom Booth was responsible. But no information or help could be given, for he had not even tried to be a soul winner. He had just looked after the interests of the church passingly and tried to be an acceptable minister. Now he found himself miserable and unhappy in heaven, for each of his inquirers turned away with a look of disappointment on his glorified face, and Booth commenced to feel that he was out of place in heaven.

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

The Noblest Deed of All

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

At the end of the year they came together and the sons one by one recited what each considered his noblest deed of the year. One told how he had leaped into the water, at the risk of his life, to save the life of a drowning child. At the conclusion of the story the father said, "My son, you have done well, but not nobly." The next told how he had found a friend in hunger and nakedness and had given his own rations and clothes for the sustaining of the life of his friend, even when the articles were given at the risk of his own starvation and

exposure. To this, too, the father responded, "My son, you have done well, but not nobly." The third son told of finding a mortal enemy at whose hand he had once narrowly escaped death. This enemy was found asleep on the edge of a precipice over which he could have easily been pushed, and into which he would probably have fallen from the effect of the slightest stir in his sleep. To the side of his sleeping enemy the son had crept noiselessly that the enemy might not be awakened and endangered. With gentle care he had drawn the enemy from the edge of the cliff, had awakened him to tell him of his danger, and had gone his way, expecting still that he would be repaid with continued curse and injury from his enemy. Scarcely had the story ended, when the father exclaimed, "The gem is yours, my son, for yours is the noblest deed of all."

Victory Indeed

A young Christian was visiting a mining village when a friend of his stopped in front of a house and said: "I wish you would come in here, to comfort a person in this cottage. She has lost both her sons in the terrible explosion yesterday, and their maimed bodies are lying near the pithead. It is less than a year since her husband was killed in the pit, so now she is left bereaved, sorrowful, and alone; the shadow of death is upon her, for all she loved has gone in death." The young man found her sitting with her head resting upon her hands, and looking upon an open Bible. He endeavored to say words of comfort, but in the presence of such overwhelming sorrow they seemed to have little power. After a few moments, however, she looked up with a smile through her tears, and without a word put her hand upon the page of Holy Scriptures she was reading. The Christian read the words to which she pointed:

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:37-39).

God had dispelled the shadow of death from her heart, and filled it with a sense of His love, which is in Christ Jesus our Lord.—SELECTED.

This is an old story about the elder Beecher, when pastor of Park Street Church, Boston. When someone asked him the secret of his success, his answer was, "I preach on Sunday, but I have 450 members who take my message on Monday and preach it wherever they go."

—ARCHIBALD, *New Testament Evangelism*

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 for food. To 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. At first they experienced a sense of comfort. 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.

Contented Through Trial

A bishop who was contented and cheerful through a long period of trial, and was asked the secret of his contentment, said:

"I will tell you. I made a right use of my eyes."

"Please explain."

"Most willingly," was the answer. "First I look up to heaven and remember that my principal business is to get there."

"Then I look down upon the dark earth and think how small a space I shall occupy when I am dead and buried."

"Then I look around and see the many who are in all respects much worse off than I am."

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

Bible Preaching

John W. May

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

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

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

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

1. "The Preaching Ministry," page 13.

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

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

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

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

He read the Journal and the News,
The Green Book and the Red,
He kept the serials of the month,
Securely in his head.
He read the sporting page; he knew
Each athlete by his name,
He read of baseball, football, golf,
Familiar with each game.

2. "The Preaching Ministry," page 86.
3. Ibid., page 77.

He looked the funny pages through.
He watched the mails to seize
The magazine he liked the best,
Whose columns most did please.
But—in his house there was a Book
With pages never turned,
Whose messages of hope and truth
Were still by him unlearned.
And still he reads! and laughs and cries
O'er stories of the hour,
And lets the Book, dust-covered, lie,
Unopened in its power.
True Bible preaching is practical, Bible-centered, clear, natural, and powerful. Thus will preaching be that is effective, gaining the favor of God and the salvation of souls.

Launch Out into the Deep

"Launch out into the deep," said Christ
On that eventful day.
The multitudes upon Him pressed
To hear the living way.

"Launch out into the deep," He said
To that impulsive one,
Who quickly heeded the behest
Of God's own blessed Son.

Launch out into the deep today;
Oh! disengage the shore.
Into His blessed fullness launch—
Launch out forevermore.

O troubled one, incline thine ear;
With Him thy vigil keep.
Then hear the Master's words once more:
"Launch out into the deep."
—EARL F. MCGRAW

Fortitude Till He Come

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

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

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

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



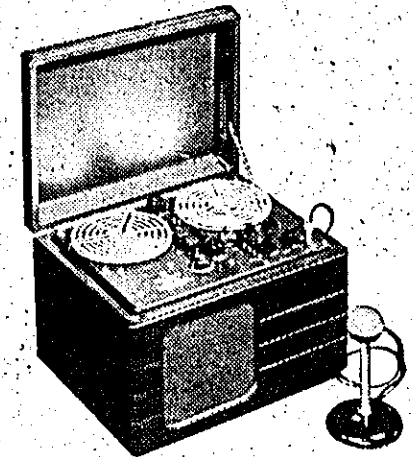
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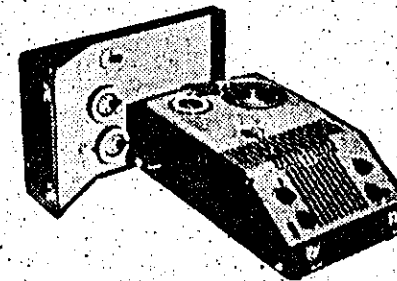
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