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# The Preacher's Magazine

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

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## EDITORIALS

### Modern Young Heroes

IN MY TRAVELS this past summer from one coast of America to the other, I became acquainted with some of the finest young pastors it has been my privilege to meet. My heart was thrilled over their many abilities, their well-organized plans, their libraries, their literary sources for information, their study and devotional habits. In nearly every instance these men were the products of our colleges and seminary. But I also found men who had had only the privilege of the four years of study as prescribed by our *Manual* who used all the information available and were becoming outstanding in their work for the Master.

Young men, I don't think you are too fully appreciated, but that should not be your major concern. I heard an illustration a long time ago which no doubt some of you have heard; but for the benefit of those who have not, I repeat it here. It occurred in the great Pennsylvania Railroad Terminal in New York City. Stairs lead down to the trains which leave minutes and sometimes seconds apart, and speed is essential to the smooth-running operations. One great trans-continental limited bound for the West was being loaded, and the crowd was large which was boarding the train; but the rule is that every person must show his ticket. One lady, loaded down with bundles, came to the gate, but the gatekeeper insisted that she relieve herself of her bundles and get her ticket from her purse, which she did, much to the concern of impatient travelers. But the gatekeeper was helpful and finally the little old lady went down the stairs to the train. One of the last to

board the train was a businessman who remarked about the patience of the gatekeeper. Then this "ticket-puncher" pointed to a window on about the seventh floor of the terminal building and said, "The station-master's office is up there. I am not primarily concerned over pleasing the public, although I do my utmost for their comfort, but he is the one whom I am pleasing."

If the Lord, who looks upon us from above, appreciates our efforts, then we can be comforted. There is an inner sensitiveness to His sanction which we can readily recognize and which thrills our hearts when we sense it. We are more liable to please the people when we please God first.

Some of the things our laymen expect our young men and their wives to endure are so unnecessary; but the sad part of it is the laymen will not read this article. However, I want it to be a comfort for the host of young men who are doing such a fine piece of work for the Lord and the Church of the Nazarene. I saw one young man almost crucified because he asked his church board to paper and paint two rooms in the parsonage which needed attention badly, and in the end did not even get the materials so he could do it himself. They had the money which could be used, but had no vision beyond their own personal interests. I met another man who was voted out by a very few votes because he had been successful in getting the community to fill the church. These pious (?) folk did not want their sanctuary invaded by sinners, so they cut down their pastor and possibly ruined an organi-

zation. I saw another church where a nucleus of influential people (very small group) kept the preacher's wife constantly in hot water through their criticism of her dress (and she was modest), how she kept the parsonage, and how she disciplined her children. This good wife was suffering silently under persecution from so-called sanctified people who had either lost the blessing or never had it. These young women haven't learned to allow such things just to pass by and not be bothered by them, but they will learn as they gain poise through experience. Another instance comes to my mind where just this past summer a group of influential people left a prosperous church and traveled each Sunday about thirty miles to another Nazarene church just because the new pastor corrected a practice which they had been doing wrong for a dozen years.

Well, fellows, remember that God has not promised us an easy time. He never said that we would not have the floods of affliction or the fiery trials, but He has promised that the floods would not overflow us nor would we be consumed by the fires. We still have the same considerate protection which was afforded the three Hebrew children.

Ministers are under more pressure today than ever before in the history of our church. It seems as though budgets must be paid, and if you don't pay them, you get a black mark against you. Calls must be made, and if you do not make a certain number of calls they say you are neglecting your congregation. (What folly to determine the value of calls by the number involved!) You must preach two good sermons each Sunday or you will be accused of not being studious. If your visitation is not just according to the practices of your predecessor, or if you do not

have the capacity for mental telepathy so that you do not always know when a parishoner is ill, then you are neglectful. *But don't let it get you down.* "It's a great life if you don't weaken." Do the following things in the order specified and you won't miss your goal or your crown.

1. Be devout. Read the Word daily and have your private devotions as well as family prayers regularly.

2. Spend mornings in study unless providentially hindered. Emergency calls must be attended to. The dead must be buried and youth must be married and the sick must be ministered to; but always come back to your regular morning study after the distractions have passed.

3. Give your family some of your time each week. Take Mondays off and get sufficient relaxation and exercise, so that you will have the physical strength to do your task as God requires it. Spend at least one night each week at home with your family. They are your initial responsibility and must have confidence in you. If you are a stranger to them, this confidence will be lacking. If the only time you see your children is when your wife wishes you to discipline them, then they become your enemy.

4. Be available to your people. Show an interest first in their spiritual welfare. Spend at least three afternoons each week calling. If one of your constituency wants you to call on a new family or on some friend whom they think you might help, ask these folks if they have prepared these people for your call. Have they asked these folk if they would like their pastor to call? If so, then make the call; but the initiative should be taken by the one making the request. Be interested in their problems. If they sense that you can help, they will begin to beat a path to your

door. Do no harm. Be an intelligent listener. Attending to their spiritual life will solve the major portion of their problems.

5. Don't allow the pressure of district and general interests to cause you to lose your poise. Put first things first, and these things will come in their regular course. We all must carry a burden and have a passion for lost souls; so do your best and leave the consequences with God.

6. Don't allow yourself to be high-pressured into anything speedily. Some district superintendent may call you over long distance telephone and want you to make a decision to come to his district within the hour. Have him wait until through prayer you can find the leading of the Lord. The district superintendent cannot define God's will for you. God's will is always pre-eminent in any change made by a young pastor.

I admire the young preachers of our church. They are doing a fine job over the country. They are our mod-

ern young heroes. They are so thoroughly consecrated that no task seems too big for them. I could write pages on the heroism of our young pastors who are entering new fields, practicing real sacrifice, and making a contribution to the advancement of the cause of holiness commensurate with the challenge of the age and the size of our church. Have vision; launch out; plan expansion; be missionary-minded; preach whenever or wherever you have an opportunity; major on the doctrine of holiness; be tolerant of people and intolerant of sin; keep your cup right-side-up, so that the pourings of the Holy Spirit into your own soul can splash over on your constituency.

"Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

## Skeletons Within the Pulpit

I HAVE traveled up and down our country and preached in many churches, especially in our own fellowship, and feel somewhat qualified to write on the subject stated above. It will naturally arouse the interest of every pastor who reads this caption and will cause wonderment in some. But when it is understood that I actually refer to things one sees and finds in the pulpits of our land, no doubt each reader will rush to his sanctuary and take an inventory and then plead guilty or not guilty.

Frequently considerate pastors have asked me to take the seat of honor, which of course is the center chair if there are three. But many

times I find it a dubious honor when a large pulpit hinders me from observing the faces of the congregation, and when I am compelled to observe the chaotic and disorderly arrangement of things which have been left in the pulpit. In many instances this is an accumulation of months if not years. When one considers what is absolutely necessary in the pulpit, then the number of items becomes nil. If a depository is necessary, then attach a door to the back of the pulpit, so that the "mess" can be hidden from view. I thought it might interest our preacher readers if I related some of my experiences or those of which I have heard, as to things we

have found in the pulpits up and down the land.

The one that takes the prize is the pastor who kept a bowl of goldfish on a little table-stand near the pulpit.

One Sunday morning a lady brought in a beautiful basket of colorful flowers. He immediately, without thought, grabbed the goldfish bowl and shoved it into the pulpit, which was not too well secured to the floor, and placed the flowers on the vacated stand. When the guest preacher began to preach, he started to pound the wobbly pulpit; water and goldfish splashed all over his trousers and the carpet of the platform, much to his concern and the amusement of the people.

It takes such a little time and effort to keep a pulpit cleaned up and the items arranged in an orderly manner that one wonders why it is not done. Once while I was preaching in a certain church, an avalanche of cards, papers, and dust poured out of the pulpit all over the platform, just when I was reaching an evangelistic climax. I will always blame that pastor for the embarrassment and for my failure to "catch fish" that night. It would have been a simple matter for him to have placed rubber bands around the bundles of cards and papers, so that they would not have fallen and been scattered. The same happened to me once when several collection plates well filled with money gradually edged their way off a sloping shelf of the inner pulpit and the contents noisily scattered and rolled all over the platform. I didn't stop to pick up the money until I had finished the sermon. I walked on money for thirty minutes, and I knew that some of the "penny-pinchers" cringed when they saw their coins thus desecrated.

It is very strange that sometimes

when churches are kept immaculate, and every inch dusted and cleaned, the pulpit will be the exception. Possibly the caretaker thinks it is the pastor's private receptacle and hence his personal responsibility. Soiled rags, outdated Sunday-school periodicals, evangelistic offering envelopes long out of use, chalk, crayons, wastepaper (generally of many colors), charts, magazines (some inappropriate in a sanctuary), odd hymnbooks, anointing oil, boxes of church offering envelopes, and everything imaginable! If the pastor is a chalk artist or gives illustrated talks, the tools he uses are sometimes found there. I once saw a bottle of raw alcohol, cigarettes, a pipe, a can of smoking tobacco, two eggs, a container of glass laboratory test tubes, all of which might have been very useful in demonstrating an illustration, but they should not have been left in the pulpit.

Our readers might think this editorial is somewhat light, but go over to your church and observe what is in your pulpit. If it is in order, with little or no materials hidden there, you are to be commended. If it is a duplication of some of the descriptions listed above, then have a house-cleaning before next Sunday. This is one of the reasons I have always used, if possible, an unenclosed pulpit. The whole man is in view of the congregation. I have more liberty and freedom of action, and am not tempted to use my spacious pulpit as a leaning stand and, of course, have no place to hide anything which might be embarrassing to me sometime. If I were starting in the ministry again and could afford it, I believe I would purchase a pulpit just right for my height, and carry it with me whenever I changed pastorates. This might involve a problem or two if a

(Continued on page 49)

The Preacher's Magazine

## Has the Pastor Disappeared?

By S. L. Morgan, Sr.

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*This writer observes that many parishioners are estranged from the church today because they do not receive adequate attention from their ministers. The author, a retired Baptist minister, lives in Wake Forest, N.C.*

SEVERAL YEARS AGO I wrote several articles underscoring the need for a better pastoral ministry to individuals. They brought a response from many states. They were, in general, sympathetic with the minister and the church, yet full of grief that the energy of the church spends itself so largely in making the wheels turn, and that so little of it goes into a real ministry to souls in need of pastoral care.

A leading churchman wrote from a distant state: "I have been a deacon and teacher of a large class of men for many years. I speak as one inside and sympathetic toward both the minister and the church. But I'm bewildered. I think you state the situation accurately for the average church. The pastor has about ceased to be a shepherd to his flock; yet he is to be blamed but little. The elaborate program, the intricate organization, the large budget of the modern church have driven him to his present status. How can the pastor be your friend and soul physician? For many years my pastors have been too busy at other things to come and sit down with me and counsel with me as a friend of my soul. And I am hungry for it!"

And that was the tenor of many letters. Not critical, but bewildered

and groping for a way out of the wilderness.

### Cries of Neglected Sheep

Below are given some incidents symptomatic of widespread discontent due to inadequate pastoral ministrations. One with his ear to the ground will often hear rumblings that are sinister. They came to me through many years as a pastor, and more recently through innumerable letters and conversations and books on the pastoral relation.

One woman writes: "My husband had long been a shut-in, and died after a short illness. In all our Gethsemane of loneliness and anxiety our pastor rarely called or showed any interest—until my husband died. Then he called to express his sympathy and offer his services. It came too late! Yet he perhaps wondered why I asked a former pastor to conduct the funeral."

Another says: "My daughter has been a devoted and faithful member of the church for years. When she married she wanted a church wedding. But she decided to be married at home and to have another minister. 'Why have my pastor?' she asked. 'I don't know him.'"

A father writes: "My daughter can't get over it; she went to her pastor to talk about her dream of giving her life to religious work. He treated it jocularly, saying, 'Oh, you'll change your mind a dozen times before you finish college. I did so myself.'"

A man writes: "I lost my business by fire. Other ministers came to see

me and expressed their sympathy and interest. My own pastor never even mentioned it."

One of the truest men, one thoroughly loyal to his church and pastor, writes: "What is one to think or do? My pastor is one of the finest men and one of the best preachers I know. For several years I have attended his church regularly, but he has never been to my home even in sickness. My child was seriously ill in the hospital. One night he saw me there and asked why I was there. I told him my child was very sick. He walked to the door and spoke to my wife, and that was the nearest he has ever come to giving any pastoral attention. He shows attention to some of the prominent members who are valuable as workers, but seems to have no heart for the plain members."

A true and loyal churchman writes: "My pastor is an able preacher, and he teaches a class of women. Several of them in the finest spirit went to him, and said, 'Many of our members are saying you pass them by on the street and are not even friendly. Some of the people you have baptized say you have never been to see them since their baptism, and that they don't know you. Some of our young people marry and get other ministers to marry them, saying they don't know you. Some complain that they have asked you to go to see new prospects that have moved to town, and you don't go.'

"His answer was, 'My call is to preach the gospel. I think they'll forgive me if I neglect to call on them, but they won't forgive me if they hear me preach sorry sermons.'"

One of the truest churchmen writes: "I give you an incredible story about my pastor—believe it or not. I am devoted to him. He is one of the best preachers I know, and I believe him kindhearted and consci-

entious. The tragedy is, my daughter has come to dislike the sight of him.

"Here is the story. From childhood she had been a leader in the church groups for children and young people. Up to college days she sang in the choir.

"Once her pastor saw her on the church premises with a group of teenagers. A glance led him to think her conduct frivolous. He so commented to several persons. Actually she was entertaining the youngsters with a humorous story and pantomime. It reached her ears what he had said, and it hurt her deeply. He apologized: 'Forgive me, I misjudged you.'

"He told me so. 'I'm very sorry. I humbly apologized. What more could I do?'

"The wound rankled and became poisonous. He could have soothed and healed it. Months later I told him she still suffered about it. He said, 'Tell her to come to see me in my office.' I said, 'I will, but in addition I wish you'd drop in at the home and see her. In all the town there is no place where a visit is more needed, or would do more good.'

"Many weeks later he called at the home. He saw her in the flower garden; he could have stepped aside as he came in and spoken to her, but he didn't. He didn't ask for her. By then the poison had worked havoc. She hated the sight of him. As he left, I said, 'I tried to persuade her to go to see you, but she refused.' He said, 'Just as well let it alone.'

"She has continued to go to church—in spite of having to see and hear him. Life habits hold often in spite of everything. And he could have been her 'soul-companion' and her shepherd to comfort and guide and feed her, given a true shepherd heart."

#### Appraisal of Data

In weighing the value of such data three things are to be noted: (1) To

be fair, most of the cases cited are extreme. They are not to blind us to the fact that a host of pastors have true shepherd hearts. (2) I belong to a family containing several ministers, and in the articles that brought so wide a response I tried to elicit sympathy and charity for the overworked modern pastor, while attempting a realistic diagnosis of the present baffling situation. Caustic criticism of pastors has been disregarded. (3) The large volume of such data may not lightly be brushed aside. Sick souls pine for attention that the present ministry falls far short of supplying. It is to be taken seriously to heart. Such an array of data should prod both the church and the pastor awake to the need for an adequate pastoral ministry.

Russell Dicks (in *Pastoral Work and Personal Counseling*, Macmillan Co., 1949) urges that when a pastor thinks he is too busy to make pastoral calls it is usually due to a lack of planning, to "a distorted sense of values," or to too many extra-church activities. He says that it is "just plain poppycock" for a minister to say he cannot show attention to the aged, the shut-ins, the lingering convalescents, the bereaved, and others in distress. If this is strong language, it is a part of the rising protest from devoted churchmen against the present inadequate pastoral ministry, demanding that in some way the church provide a more efficient ministry to individuals. Ministers and the churches alike should rejoice in this prophetic effort to require from the clergy less attention to church routine and more to souls. To do so will require churches in general to make a radical shift of emphasis.

#### Categories of Pastoral Visits

Dicks names eight categories of needs that the church and the pastor dare not neglect. They are named in

the order of their importance: the dying, the bereaved, the sick, the shut-ins, older people, the unevangelized, routine visiting, and the alcoholic and his family.

It is pointed out that many are soured toward the church and religion by pastoral neglect of the chronically ill, the bereaved, the shut-ins. Many never forgive such neglect. Neglect of the suffering and lonely by the pastor tends to loss of faith in God. The pastor is the nearest representative of God; if he does not care, it is easy to feel God does not care either. Calls on the aged, the shut-ins, the lonely are the true test of a pastor's heart and spiritual depth, for he knows these will be able to make little return to the church. To be a ringer of doorbells is a passport to success for a minister. Dicks estimates that a call at one's home is worth three at one's office or place of business.

Henry Sloane Coffin said that the ringing of doorbells built the great Madison Avenue Presbyterian Church in New York City. The minister is wise who resolves that in his next pastorate he will ring doorbells his first year, even if he has to preach old sermons.

Much routine visiting is essential in order to sow seed, and casually to get clues to needed help. A wife or husband will drop a hint that a marriage is not going well, a parent that a son or daughter is drifting into danger; and he will follow it up with a view to becoming a "soul-companion" to the one in need of help. He will discover the lonely and shut-ins who long for companionship, and see that church visitors go to minister sunshine. He will discover those in the hell of unemployment and stand by with friendship at least, and open the way for a job if possible. He will discover signs of a guilty feeling and



go back to probe carefully for the cause. He will discover the promising, aspiring youth and plan to offer constant inspiration and guidance.

That is the daily task of the true shepherd. Lacking such a ministry from the church, thousands are saying: "The church doesn't care about me; why should I care about it! The pastor paid no attention to me in my loneliness and my Gethsemane of sorrow, my failure, my corroding anxiety. Don't talk to me about the church and the sort of religion it parades!"

Jesus is the model for the pastor. He had compassion for everyone in need; He went to people where they were; and He became truly a "soul-companion." To such a Christlike ministry many voices today are challenging the church anew.

"Has the day of the ministering shepherd passed?" asks Jefferson. No, it has just arrived. The rush and the strain of business and pleasure; the fears and frustrations and shattered nerves brought by disaster and war; the daily collapse of marriages and homes; the allurements and sins that bring daily anxiety and heartbreaks to parents and other dear ones—all this makes the need of a constant ministry to individuals greater than ever before.

The demand for a real Christlike ministry to souls begins to rise like a ground swell. The church and the minister may no longer dare to be deaf to it. Russell Dicks says truly that a minister who thinks he is called only to preach had better get another job.

I conclude this article with an incident or two suggesting the rewards for a Christlike ministry. The following is a quotation from an article I wrote for the religious press.

"Yesterday I received a rich letter,

rich because it was a big deferred dividend for a little kindness done—thirty-eight years ago. It was from 'Pearl.' She was a little girl in my Sunday school in Burlington, N.C. Her face and her name had faded out. She said, 'You hardly remember me, but I've thought of you many, many times.' I had conducted her father's funeral and years later her brother's. I couldn't recall either. But I remembered the distressed widow and four children and my visits to the desolate home. Kindness pays big dividends; strange that we don't invest in it more and oftener.

"Pearl said, 'You were so kind to us, I wanted to tell you how much the memory of your kindness has helped me all these thirty-eight years, while I reared four children—and now have four grandchildren. Thanks a million!'

"She went on telling of the trials and burdens and sorrows of the thirty-eight years, and concluded—the best of all, 'But God has been wonderful! Count your blessings? I couldn't, couldn't begin to!' And her trials and sorrows included a husband paralyzed, a son wounded in World War II, and another, a pilot, missing in action—but found a month or two later safe in a neutral country. All that, yet here she was telling me that for thirty-eight years the memory of my little kindness has been helping to build in her such a soul as that. What a dividend!"

The article continued: "Next day came an announcement and a note from 'Mary': 'What great news I have for you: our boy Steve has just arrived! We had looked and longed and prayed for him thirteen years.' They wanted me to share their joy in their first child; I had buried her mother

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The Preacher's Magazine

## The Revival of Biblical Preaching

By Ralph Earle

IT IS TIME for a renaissance of Biblical preaching.<sup>1</sup> With this statement Carl S. Patton begins his book on *The Use of the Bible in Preaching*.

Why is such preaching needed? Professor Patton goes on to point out the most obvious reason in the prevalent ignorance of the Bible in our generation. He says:

In the first place, the Bible is little read today. It is no longer read in the home. It is not taught in schools. Such reading of it as is done from the pulpit is not systematic enough to convey any real conception of its content. People are unfamiliar with it. They do not know what is in it. It is still, to most persons, a proper book to have around, but people know little or nothing of it. Time was when an average Christian congregation could catch any ordinary biblical allusion or reference made by the preacher. But not now. . . . We revere the Bible, we defend it, we brag that it is still the best seller. But we do not read it.<sup>2</sup>

Perhaps you are protesting that you belong to a group of people who do read their Bibles. But if the truth were known a small percentage of them read their Bibles carefully and prayerfully each day.

Biblical preaching can do a great deal to stimulate the daily reading of the Bible in the home. People who are fed on God's Word at church will usually develop an appetite for more Bible reading in private.

Another reason we need Biblical preaching is that it gives authority to the one who stands in the pulpit. Your opinion or mine may be of little worth. But the Word of God carries with it a sense of authority that lays

hold of the human heart and demands a decision.

In the July, 1947, issue of *Interpretation* Arthur John Gossip has an article on "The Whole Counsel of God," or "The Place of Biblical Doctrine in Preaching." He declares that what we need is the assurance

that the man who is to preach to us is not about to hand on certain of his notions, for what they may be worth; but is going to try to bring home to us something of the mind of Christ concerning God, and man, and life, and sin, and judgment, and destiny, and the amazing salvation which God has offered us in him.<sup>3</sup>

In an editorial in the same issue Balmer Kelly has called attention to this need for authority. He makes this significant statement:

Any preaching which is to carry weight must rest in an authority greater than that of the preacher himself.<sup>4</sup>

After pointing out the fact the preacher cannot of himself have assets adequate to meet the demands of the ministry, he writes:

An authority, clearly, is needed. But what shall be its source? The prophets spoke with an authority derived from the immediacy of the divine imperative in the heart. The early church had the vivid recollection of a living experience.<sup>5</sup>

The preacher of today, then, must find the source of his authority in the Bible. He is to declare the Word of God, not air his own opinions. Authoritative preaching must be Biblical preaching.

After expressing his concern at "how little real biblical preaching" there is in our times, the editor states his position and that of his journal:

<sup>1</sup>Carl S. Patton, "The Use of the Bible in Preaching" (Chicago: Willett, Clark, 1936), p. 1.  
<sup>2</sup>Ibid.

<sup>3</sup>*Interpretation*, 1 (July, 1947), p. 325.

<sup>4</sup>Ibid., p. 360.

<sup>5</sup>Ibid.

Interpretation believes that the first duty of the preacher is precisely to interpret and proclaim the Word of God, and that therein lies the only authority he has.<sup>6</sup>

Another reason for Biblical preaching is that people need to hear from God. A thousand and one voices clamor for audience. But people need to hear God's voice. When we preach the Word of God we are giving our listeners an opportunity to hear God speak to them.

This is the way Joseph Haroutunian has expressed it in a recent article, "The Bible and the Word of God," or "The Importance of Biblical Theology:"

It has been the perennial conviction of Christians that the Bible is God's Word to man: that the truth concerning God and his will and his "last end" are given in the Bible. The Protestants have cherished the Bible as the primary means of grace, as God's means of imparting to them not only light but also power to live according to his will. Hence, they have read it with an utmost seriousness, with deepest fear and hope, as those concerned with their eternal destiny.

Such an attitude towards the Bible is itself a product of the Book. The biblical writers wrote with a conviction of the sovereignty of God. . . . They confronted the people with good and evil, with life and death, and called upon them to choose in the presence of God. They instructed, they judged, they promised as spokesmen of God. . . . They listened to God for dear life's sake, and spoke or wrote as they heard the word. As they spoke the word, they taught the people to listen. Thus it was that the people learned to inquire, "What doth the Lord our God say?"<sup>7</sup>

"God . . . hath . . . spoken." These words in the first two verses of the Epistle to the Hebrews constitute one of the great statements of Scripture. "God hath spoken." But where and when? Primarily in the Bible, which has come down to us as the great depository of divine revelation.

God is still speaking. But He is speaking usually through His Word.

<sup>6</sup>Ibid., p. 361.

<sup>7</sup>Ibid., p. 291.

If we want people to hear the voice of God, we must preach the Word of God.

Bible preaching will produce Bible Christians. Probably everyone would concede that if people lived according to the teaching of the New Testament this world would be a relative paradise. What more important thing, then, could anyone do than to preach this transforming Word? In a day when men's ideas and schemes are bogging down so badly, the preacher of the gospel has a unique opportunity. He can and should tell what God has to say on matters of social and economic and political relationships. There is a word from God on these matters. It is the preacher's duty to find what this word is and proclaim it.

We have been noticing the "why" of Biblical preaching. Now we want to turn our attention to the "how."

In the foreword to his excellent book, *Preaching from the Bible*, Andrew Blackwood, professor at Princeton, quotes a question which came to him from the chairman of a committee seeking a new pastor. The query was this: "Where can we find a minister who knows how to preach from the Bible?" and the chairman went on to say: "Our people loved our former minister, but they soon grew weary of his sermons. Every year, after the first few weeks in the fall, he seemed to be all preached out."<sup>8</sup>

The minister who devotes himself to Biblical preaching will not find himself all preached out in a few weeks. Here is an unlimited storehouse of sermon material. But *how* to preach the Bible? That is the question. We want, if we can, to give a few practical suggestions that may help to answer that vital question.

<sup>8</sup>Andrew Blackwood, "Preaching from the Bible" (New York: Abingdon-Cokesbury, 1941), p. 7.

The first and most obvious answer is that the prospective preacher should become intimately acquainted with the Bible. While in school he should take all the courses in the Biblical field that he can well fit into his schedule. The preacher should know as much as possible about theology and philosophy and psychology and church history and missions and homiletics and the many practical courses in pastoral work that are now being offered in the seminary curriculum. He can't know too much about these. But, above all else, he *must* know his Bible. Nothing can take the place of this.

Not only should the young minister study the Bible in school, but he should soak himself in it day by day until he is saturated with it. There is no substitute for the daily devotional use of the Bible. Some of the most effective, timely, and helpful sermons you will preach will come out of your own meditation on the Word of God in your morning devotions. In the stillness of the quiet hour God will speak a message that will thrill your soul and fire you to preach a warm, life-giving sermon to your people.

Some years ago I read the quip that too many preachers feed the sheep in the morning and then throw tin cans to the goats in the evening service.

One day I fell to wondering where that goat food came from. It occurred to me that probably the preacher opened some cans of soup, or pork and beans, and warmed them over a little for the sheep in the morning. Then he threw the empty tins to the goats in the evening. No wonder that "the hungry sheep look up, and are not fed." As for the goats—well, the best they can hope for is a bad case of indigestion.

We all enjoy eating a well-prepared meal. In spite of brightly colored and glamorously written magazine ads, we still prefer food that doesn't come ready-cooked out of cans. Vegetables out of tin cans simply do not satisfy as do vegetables fresh from the garden and carefully cooked.

We might as well admit that the analogy holds good for the spiritual meals we serve our congregations. The preacher who habitually finds his sermons ready-made in books or periodicals, and simply lets them simmer a bit before being served on Sunday morning, belongs in the same category with the wife who spends all her afternoons at the show, bridge parties, or the club, and then hastily opens a few tins of food to heat for the evening meal. Her tired husband and hungry children expect something better when they come home at night. And our congregations of bewildered, confused, discouraged, hungry humanity need something better when they come to the sanctuary. We have no right to disappoint them.

The third suggestion, then, that we would give is that the preacher should carry on continually a serious and systematic study of the Bible. One who does so conscientiously will find his resources more than adequate to meet the demands of speaking two or three times a week.

One thing that will help to stimulate this kind of Bible study will be the frequent preaching of series of sermons on Biblical books or topics. The preacher will find great spiritual inspiration and profit for himself as well as for his congregation by so doing.

Perhaps I might be pardoned for relating one of my own experiences. Some years ago I took a pastorate,

knowing that I would probably be there only two years, owing to increasing teaching responsibilities. So I mapped out a two years' preaching program, which seemed to be successful.

Since there are twenty-seven books in the New Testament I decided to take one book for each of the twenty-four months, combining some of the shorter ones. (The three Epistles of John were treated together; Philemon with Colossians, since written at the same time; and Jude with Second Peter, because so much alike.) Each Sunday I preached a sermon on some outstanding text in that book. In the case of the longer books I often took both messages from that book. Then on prayer meeting night I gave a brief Bible study, discussing the general outline and purpose of the book and filling in the gaps between the texts I used for my Sunday messages. Along with all of that I urged everyone to read through—preferably in private devotions—the book we were studying that month.

At the end of the two years many people in that church said they felt an acquaintance with the New Testament such as they never had enjoyed before. It was a richly rewarding experience for me personally. And I really believe that the level of Christian living of that congregation was raised somewhat nearer to the New Testament standard.

Incidentally, this method has some practical benefits for the preacher. The time that might otherwise be spent in trying to decide what text to use the next Sunday morning can all be given to soul-satisfying study of the section already assigned for that day. There is something, too, about systematic preaching that helps to give the people added confidence

in their pastor. They feel that he is carefully planning his work and that he knows where he is going. System isn't altogether out of place in church work.

The pastor will want to vary his sermon series, of course. After a long series such as just described, one might wisely use some very short series the next year. He might then have the courage to tackle a three-year series on the thirty-nine books of the Old Testament. Or he might find it wiser to devote just twelve weeks to the twelve minor prophets. For this he could find stimulation and suggestion in Professor Yates's book, *Preaching from the Prophets* (1942),<sup>9</sup> or Raymond Calkins' more recent work, *The Modern Message of the Minor Prophets* (1947).<sup>10</sup>

One of the problems confronting the pastor is that of relating and applying the Scriptures to the present-day needs of his people. The two books just mentioned will give significant suggestions along that line.

Another book which will fulfill the same purpose is Andrew Blackwood's recent volume, *Preaching from Samuel*. We have already referred to his earlier work, *Preaching from the Bible*. In this later volume Professor Blackwood has given an excellent illustration of the very thing he was teaching in the former one. The principles set forth there are applied here in a very effective way.

A single quotation from the foreword to the later book will serve to point out the relevancy of such preaching to our times. Says Blackwood:

<sup>9</sup>Kyle M. Yates, "Preaching from the Prophets" (New York: Harper, 1942).

<sup>10</sup>Raymond Calkins, "The Modern Message of the Minor Prophets" (New York: Harper, 1947).

Today we all feel concerned about the rebuilding of nations after World War II. As long as any present-day clergyman lives he will have to contend with the aftereffects of that global strife. Without harping on "this war-torn world" or other outworn words, the parish interpreter must deal with the aftermath of blood and tears as it affects his friend in the pew. . . . The twin books of Samuel lend themselves admirably to such use: No other portion of Holy Writ contains such a wealth and variety of preaching materials for days of reconstruction. On almost every page of First and Second Samuel striking characters appear in action. Again and again the clash of mighty personalities creates a feeling of suspense that in turn leads to many an exciting climax. Without appearing theatrical, the narrative often becomes dramatic, even thrilling.<sup>11</sup>

Before the preacher can make the Bible live for his hearers, it must live for him. There are tremendous possibilities in dramatic preaching, which few have ever exploited. I do not mean an affected use of gestures and tone which give an impression of artificiality. Quite the opposite! I mean preaching which comes from a very careful study of a Biblical incident, with its historical and geographical setting and the psychological atmosphere of the characters involved, until the preacher can see the incident clearly and vividly with his mind's eye and can make it re-live before his hearers. Such preaching requires the judicious use of sanctified imagination, but always controlled and directed by a thorough study of the background and a thoughtful rereading of the narrative, until one can really see the action taking place before him. Then, and then only, can the preacher portray the Bible story with true dramatic force. My observation is that people never get tired of such preaching.

We could go on pursuing this subject of Biblical preaching to great

<sup>11</sup>Andrew Blackwood, "Preaching from Samuel" (New York: Abingdon-Cokesbury, 1946), pp. 5, 6.

length. But time and space will not permit. We can do nothing better than to urge the purchase and careful perusal of Blackwood's *Preaching from the Bible*. In our opinion it is a "must" book for every preacher. No one who makes intelligent use of the wealth of practical suggestion and wise counsel given in this book—provided, of course, that he be ordained of God—can make a failure of his ministry. Here, truly, is the "how" of Biblical preaching.

Another book which seeks to stimulate the current revival of Biblical preaching is entitled *Preaching Values in the Bible*,<sup>12</sup> by Corwin C. Roach. It will furnish further suggestions for varied preaching from the Bible.

Just one or two more observations in closing. Only a message which is backed up by personal experience can meet the needs of the people in the pew. The preacher must be an example of what he proclaims, or his words will echo back in hollow mockery. A. M. Hunter has put the matter in a nutshell when he writes: "Before our preaching of the gospel can be with power it must become a personal possession, and so be uttered with a personal signature."<sup>13</sup>

The other observation which we wish to make is that there is no substitute for prayer in the preacher's preparation for facing a needy humanity. Only he who has prayed well can preach well.

Arthur John Gossip, the Scottish preacher, has put it well when he says:

The business of a loyal follower of Christ called to the ministry is to dwell deep and much in the secret of the presence.

(Continued on page 60)

<sup>12</sup>Corwin C. Roach, "Preaching Values in the Bible" (Louisville, Kentucky: The Cloister Press, 1946).

<sup>13</sup>A. M. Hunter, "The Message of the New Testament" (Philadelphia: Westminster Press, 1944), p. 37.



## Holiness, the Paradise of the Soul (Part III)

*By a Fellow Servant of the Master*

### *Painted Pictures of Paradises*

The fantastic fancies of man have pictured glowing paradises in which all possible phantom pleasures are described. They have painted scenes of shadowy brooks, delightful rills interspersed with fragrant flowers, and canopied with star-studded heavens. Towering mountains are fanned with perfume-laden zephyrs, whereon luxurious repose, near streams of crystal clearness, is afforded beneath bowers of roses. Heavenly-hued sunsets, painting the sky with the golden brush of celestial fires, are reflected upon palaces built for kings' daughters, homes of royal gold with amethyst tapestries. Silver lakes mirror in wonderment fleecy clouds drifting lazily across the dome of blue.

Shady vistas of sylvan glory flash with the brilliant plumage of caroling birds, antheming the chorus of life, music as sweet as love. One exults in streams where dance the glittering waves like millions of diamonds. Melody of nightingales sets vibrations aquiver like harp strings struck by the hand of nature. Glimmering stars, lamps of deathless beauty, shine as the beacon flames of the night. The lagging hours of the day flow by as windless clouds o'er tender skies.

Here time in gentle decay drops as burnt-out candles of the gods. Souls are as free as mountain winds, racy and refreshing. The music of nature swells out to harmonies like a full orchestra playing far down under the sea. As bugle calls the night voices ring in glad surprise. The sun, a conquering hero, exults in gold. The music of the spheres sounds as a silver fountain flowing in a golden vessel.

Glorious rainbows flash with fire. The towns are enchanted palaces, and the stars at night seem like diamond dust on the robe of a mighty king. The glimmer of tall flowers stands as pensive worshipers in an ecstasy of prayerless bloom.

In the painted paradises, dawn with silvery sandaled feet creeps softly on resting sleepers; and at eventide the music sweeps as from the sylvan depths of enchanted forests. The dome of the sky is a massive drop of dew, and nature blooms in the golden sunlight as a mosaic of myriad jewels. The sunbeams smile on Mother Earth with sudden glows of divine delight; all voices are sweet with music; and lovers breathe soft vibrations of melody like the peals of golden bells rung far down under the humming waters.

In such chimeric paradisaical glory, hearts irradiate love as stars do light; and heavenly musings spring forth, as rays, like golden arrows, burst from every sunrise. Delights are as pure as wildfire, and lives are polished as the bosoms of the stars. The eternal smiles from God break with divine radiance upon the mind, and every thought becomes pure as a gem decking a monarch's crown.

### *Holiness, the Paradise of the Soul*

Glowing pictures are thus viewed which paint the scented scenes of human paradises, pictures unrealized and intangible.

But there is a soul paradise—an earthly abode of the blessed—an Arcadia of the heart—a land of holy contentment, where saints can pluck amaranthine joys from bowers of bliss. In this land of soul blessedness saints delight in celestial glee, the happiness of heaven, the radiance of the eternal. They dwell in the "time inheritance of the saints in light," the Zion of the human soul. *Holiness is the paradise of the soul, joyous and beatific!*

Let then our imaginations rolic in its scenes of beauty!

### *Glories from the Heights of Holiness*

In this soul paradise of holiness the breath of prayer and praise arises like vapors as sweet incense to heaven, the royal seat of God. Life, like a calm and placid river, flows on in immortal glory. Divine love is a sovereign star ruling the turbulent seas of time. The entire being is wreathed with glory-bliss, for aromatic winds from the heights of holiness bear sweet strains of angelic rejoicings. The soul is as white as pearls and diffuses divine love, cleaner than starlight.

Here bloom the divine flowers of the soul life—flowers of faith, peace, and meekness—soul flowers divinely fragrant. Here are roses of holy divinity, sweet-scented with the breath of heaven; white lilies of holy godlikeness; aromatic, blushing daisies of purity, as fragrant as holy incense arising from an Abraham's altar. In the vales of this paradise of the soul, the forget-me-nots of holy meekness smile with a beauteous innocence; the gracious asters of patience await the plucking of the Master Hand; the magnificent, elegant chrysanthemums of holy courage, shedding the petals of divine boldness around, inflame the faith to achievements of the impossible; and artistic dahlias of hope, resplendent in their glory, enchant the heart with a divine invigoration.

Jasmines of charity, bluebells and buttercups of happiness, bright-eyed daffodils of praise, spotless snowballs of goodness burst in this soul's paradise with redolent breath of heaven and an incense of adoration. Every gor-

geous flower of wondrous beauty that blooms finds its counterpart in the flowers of the spirit, and makes holiness fragrant as *the paradise of the soul*.

### Holy Emotions of the Blissful Land

In this blissful land of holiness every emotion possible to the soul, strong attachments, divine intensity of holy passions, resolute earnestness, surcharge the inner man. Holy ecstasies and extreme mental delights, soul fervency and fullness of the heart, raise to altitudes of joy unspeakable. The heartstrings are played upon by the elevating influences of divine inspirations and tender feelings of celestial pathos. The soul pulsates with the blessed assurance of being pleasing unto God. Holy tremors of divine emotions aroused by contacts with celestial purity are present to electrify the entire spirit life.

The soul is flushed with holy joys because of the revealed glories of God's Spirit. The heart is aquiver and aglow with incorruptible enchantments as God communes and guides with the fire of His anointings. The man of the spirit life tingles with fervent love as He fills it with all the fullness of His power, and adds eternal weights of grace and inestimable flood tides of glory. In the clouds of holy reveries, the soul flames with touches of the Shekinah of divine presence. As the blazing sky of this paradise pours down torrents of transfiguring glory and light, the affections are absorbed and engrossed, with this foretaste of the heavenlies.

A charming air of holy vigor and vitality makes the soul breathless with its spell, and enraptured with the thrill of Deity. Streams of rhythmic memories of holy voices inflame, intensify, and expand the boundaries of the heart and deepen the soul emotions and the capacity for realizing God. The dazzling gaiety of walking in this paradisaical garden of God, holiness, imbues the inner man with passionate longings for that better, the eternal paradise, heaven.

In this land of glory the heart beats with peace, bursts with unexpressible joy, and is full of tender remembrances of divine mercies. It overflows with the streams of living waters. It throbs with holy passions to see the unreclaimed touched by God, and swells with ocean waves of divine love beating on the shores of the capacities of the heart. Gay exuberance of faith and courage pervade the life with raptures of visions of divine conquests. Ineffable splendors, soul-stirring, of the possibilities of divine empowerment, arouse latent powers and the heart overflowings.

Holiness is a paradise of holy contentment, light-heartedness, and divine satisfactions. A dazzling order

of holy exultations and exhilarations makes the life joyous and jubilant with God, lightsome, without a burden to oppress. The soul rejoices in peace, is vivacious in the sparkling sunshine of heaven, and mirthful in the face of discouragements. The life is clad with triumphs in the wars of the Lord, and the entire man tingles with joyous hilariousness when touched by hosannas of divine praise.

Holy joy and divine wonderment as rivers and rushing torrents, love and mercy as ocean billows and turbulent Niagaras, glory and peace as falling cascades and sweeping cataracts, flood the soul. Heavenly zephyrs of glee raise the heart to the heights of holiness and bliss unexpressible.

### Grace, Glory, and Nightingale Melody

In this paradise, God in the shady cool of the day whispers sweet secrets, which are the divine revelations of His will. Sensations of golden glory make the soul bonny, genial, and bright. Every place of this paradise, whether dwelling in a palace of pearl, a tent or a cottage, is brooded over with the infinite peace and benedictions of holiness. In every state holy contentment possesses the mind. Breathless calms of satisfaction, when the soul is too full to speak for the bursting-forths of the spirit, hang over the being, and alternate with states of boundless breezes from the burning, revealing presence of Deity.

The soul becomes a nightingale winging its flight against the raging storms, but blitheful evermore. Sudden uncontrollable outbursts of divine feelings raise the voice in hosannas of praise and hallelujahs of thanksgiving. Sweet bewilderments of soul ease and divine comfort, too deep to tell and too unfathomable to express, sweep the life until God speaks through the radiant flash of the eye and the burning flush of the countenance.

The soul is contented. It dwells at home under shadows of the Almighty, and is filled with divine unctions of cheerfulness. The mind is serene and unmolested; for the fullness of God in all His ineffable glory abides.

Tumults and cataracts of cheerful feelings from divine harmonies sweep the harp strings of the soul until they vibrate with golden strains. Swiftly unfolding panoramas of God's devious paths through the ages, and of the secrets of the hidden mysteries of the Kingdom, unfold to the spiritual eyes. Regrets and dissatisfactions vanish like the shapes floating upon summer dreams. The soul is agitated with holy rhapsodies and enthralled glories.

Through all the storms the fire of a blameless life burns at white heat. In this paradise of holiness the riches

of God are within one. Dwelling here in the mountains of God's love are found purity, happiness, and soul rest. This paradise is the pearly gate to immortal glory, through which shines the adorable excellence of God.

The life is sweet with the perfume of God's breath, and the heart is delicately sensitive to His presence. The spotless splendor of the Holy City guides, consoles, and raises to lofty heights of holiness. Links of communion and golden chains of prayer bind one to heaven. In the ceaseless exercise of reverence and worship, adoring lips sing holy psalms of praise. In this soul paradise every moment is lofty, when the wings of the Almighty upbear one. Treasuries of golden thoughts are laid bare in the mines of God's unsearchable riches.

### **Bewildering Delights of Holiness**

The soul dwells far up in the everlasting hills of God's own light, where His love eternally beams. Glimpses of the hallowed beauty of God, the glorious outlines of His holiness, and the clear waters of His grace are caught as the soul is illuminated by the indwelling Spirit. The unshadowed depths of holiness are explored. Resplendent glories, celestial melodies, seas of heavenly reflections, life-giving streams of purity sweep the soul with the presence of God.

Mountaintops of holy delight are inhabited. The lofty peaks of wondrous glory are the homes of the redeemed. Above the miasma of evil and the quagmires of sin, the swamps of impurity and the lowlands of moral putridness, the soul lives in the divine sunshine of peace and enchantment from God. It is enswathed in the golden light from the turrets of the City Beautiful.

Not a battle wages, when the winged arrows of hell are dipped in poisonous blood, in which the soul is engaged but it comes out triumphant. Not a flaming furnace of trials but out of them the soul emerges cleaner and more refined, and without even the smell of smoke. Fog banks of destruction, as dark clouds from the sulphurous pit, are dispelled by adoration and communion with God. Not a chain exists that the devil is able to forge in the pit of hell, but drops as we enter this paradise of holiness.

Not a soul desire but in this glorious paradise is abundantly satisfied. Here is perfect health for the emotions—perfect expression for the immeasurable rivers of joy which flood the heart. There are godly communion, divine attachment, holy enthrallment. The soul could be no happier, joy no greater, peace no more inexpressible, and the love of Christ no more boundless. Purity of morals floods the heart with raptures of glory. Here one

discovers visions of things rare and glorious, divine and celestial.

Love reaches to the lowest pits of hell and raises to the highest peaks of divinity—from the gates of hell to the portals of heaven. Sinners may wander far from the paths of home, the roads of virtue, to lands of sensual delights; but this love of Christ finds them. In the beaming sunshine of this love the saint basks.

Every pleasure possible to the sanctified is realized in the paradise of holiness. Here are boundless enjoyments born of godly associations—unfathomable pleasures of holy communion. The soul is vouchsafed visions of heaven, with its endless glories, ceaseless rejoicings, and the eternal hallelujahs of the redeemed!

The higher aspirations are no longer bartered for the allurements of sin. The spirit is beaming with pleasurable anticipations of the day when Jesus will welcome us home. The heart is blithe, with the bliss of rejoicings from the assurance of being a ransomed-one. At will the life browses on the uplands of the hills of Beulah. Hopes once entombed in the ashes of a burnt-out life now rise from their sepulcher and glow under the light of holiness. The heart climbs nearest heaven and catches the tender strains of the voice of God.

### **Visions from the Hilltops of Grace**

In these lofty heights of holiness the boom of heavenly hosannas grows louder like the roar of an advancing storm. Among the sky-piercing peaks sunbeams of love flash on the soul as smilings of divine delight. Then the voice speaks sweet with the thrill of celestial music, and the glow of the smile is that of an angel.

Heaven's eternal springs of joy well up within when one is thus in fellowship with God. The songs of joy lift their paean out of the night of sorrow and soothe the inner man. Like a river, peace runs and sings with the sweetest melodies of heaven, and re-echoes the glad tidings of salvation. In this paradise we find a blissful refuge, a balm for the weary, melodies of triumphant hope, a divine bewilderment, and the purest of holy delights.

Vistas and enthralled trances of the Holy City—painted with the iridescent tints of pearly gates and jeweled foundations and golden streets and thrones of regal splendor—lift the soul with wings of delight almost to those gates of glory. Life becomes the house of God, the home of never-fading bliss.

### **Eye Hath Not Seen**

To tell it is impossible!

Were mine the gift of lucid expressions, replete with

(Continued on page 46)

## \*Answers Wanted!

By Howard M. Hamlin, M.D.

**A**FTER A misspent infancy, I joined the Church of the Nazarene at the age of two. At least, my parents joined then. The setting, a straw-floored revival tent, was typical of much of the dynamic, evangelistic fervor of our denomination's formative years.

Dad was one of those old-fashioned, staunch, sanctified laymen who believed that the responsibility for the success of his beloved church depended largely upon him. His life was devoted to that premise. His coat might wear a bit thin; but he wanted to be sure that his pastor's did not. If there was a period of relative spiritual drought, Dad began cleaning the rocks and debris out of his own well—not his pastor's. In so far as I know, Dad never voted against a pastor or a D.S. in his life. But Dad was no "yes man." He was a rugged Scotsman of strong convictions who fought unflinchingly for what he thought was right. But Dad was "sold" on the ministry of our church. Names like Goodwin, Morrison, Williams, Robinson, and Huff claimed a place in our childlike hall of fame just a trifle less important than God. There were never any post-mortem dissections of the sermon, or preacher, at dinner on Sunday. This would have constituted near blasphemy.

In fact, David's refusal to raise his hand against Saul, "God's anointed," became a basic moral precept in our training. The only member of the family who did not share this attitude was our pet goat. She chased the preacher very irreverently whenever

opportunity presented itself. Only the preacher's agility saved his dignity.

Such a heritage planted within me a deep reverence for our ministry. And through the years those roots have anchored my loyalties to God and the Church of the Nazarene. Is this a healthy mental attitude? I believe it is. At least, any argument against it would be futile, for I have no intention of changing.

Naturally, with maturity, I came to realize that ordination does not insure infallibility of judgment or of interpretation. But such a mental metamorphosis did in no way change my reverence. It did, however, make me cognizant of the fact that even as Christ projected into being the Early Church through the agency of a heterogeneous group of men, so the Church of today is guided by divinely called men of qualitatively and quantitatively dissimilar assets and backgrounds. When I think of one of my early district superintendents, I am reminded of a very proper Bostonian spinster who was of the firm belief that the Charles River separates the intelligentsia from the savages. She decided to brave the regions of the West and one day entrained to Hartford, Connecticut. As her coach pulled away from the Mecca, she noticed a sign near the railroad—"1 M from Boston" (meaning, of course, 1 mile). She misinterpreted it, however; and as she settled back contentedly against the mohair, she murmured, "I'm from Boston; how simple yet how sufficient!"

This particular district superintendent was of the firm conviction that his flock represented nearly the sum

total of the "faithful"; and that 'most everything associated with the general church was tainted with worldliness.

With this provincial armor strapped on, I sallied forth (at the age of twenty) to attend, as a delegate, our 1932 General Assembly in Wichita. It was my first time out in the great wide world of ecclesiastical affiliation, and I strode forth courageously, determined to uphold the great doctrines of our founding fathers, even in the face of probable complete denominational decay.

Alas and alack! I could find no trampled ensigns to snatch from under the feet of compromisers. Instead of riding at the head of the parade to point the direction and rally the hosts from their torpidude, I found myself hobbling along with the cripples.

The scenes of spiritual jubilation which rocked that mammoth hall night after night made me think of descriptions I had read of Joshua and his hosts at Jericho, or of a mighty host around the throne of God singing the song of Moses and the Lamb.

Since that time I have had the privilege of traveling quite extensively over our denomination; and I have yet to find one individual in the general church, or in high authority, who has tried to dilute the cardinal doctrines of our church or adulterate them with foreign contaminants.

The core of our church is sound. We may disagree on minor matters; but we are united in doctrine and purpose around the world.

My position in our church has been a bit unique. Though I am but a layman, I have been invited by gracious pastors and superintendents to share the sacred responsibility of their pulpits. I have had the joy of their intimate friendships and admission to their cloistered parleys. These have been a cherished privilege

which I hope will continue—even after tonight. Many have even entrusted themselves and their families to my scalpel.

My position is somewhat similar to that of the tramp who was asked why he did not work for a living. He replied, "Mam, I'm one of those unhappy mediums—too light for heavy work and too heavy for light work."

My position has had one advantage, however. If I attempt to speak and end up in the brush, the reaction is, "Oh, well, he's only a layman; you can't expect him to preach like a General." If I do have a degree of success, it's a happy surprise, both to me and the audience. I can't lose!

During my travels through the church, I have become aware of certain problems which face us as individuals and as a denomination. These problems are not confined to a small segment of our Zion, but seem to confront us as a whole. In the few minutes allotted to me I should like to present at least two of these for your consideration. I started with six, but the task has been similar to that of cooking rice—it had a tendency to swell.

I shall attempt to employ the same ruse which T. S. Eliot used at Chicago University this winter. He was more interested in problems than in answers. In fact, I should be ridiculously naive to attempt answers in an audience such as this, which is composed of individuals with recognized scholastic achievements. I fear that I would resemble a haberdashery salesman who fired a five-star general. As it is, I feel just like a lion in a den of Daniels.

There is merit, I believe, in the analysis of a problem, even though the answer is not apparent at the conclusion. My method of approach will be:

\*Address delivered at the Annual Banquet of the Nazarene Theological Seminary, May, 1951



1) Experiences of my own which illustrate why each of these situations has assumed a place of importance in my personal attempt to translate my faith into everyday, practical living.

2) Personal observations which result from my imperfect efforts to grapple with these enigmas.

May I reiterate again, the queries tonight are from a layman who is honestly trying to find an answer. They are not philosophical Matter-horns whose lofty tops are shrouded in clouds of abstraction. They are simply boulders which have made the road of practical Christian living a bit bumpy.

### PROBLEM I

Problem Number One is an extramural or intermural one. It involves our relationship as individuals and as a group to other religious bodies. A perplexing question of this sort may remain forever vague and abstract unless some circumstance thrusts it into sharp focus.

Two years ago a baby was abandoned in the hallway of the M.B.I. in Chicago. Automatically it became a ward of the municipal court, whose judge promptly committed it to St. Vincent's Orphanage. Incensed that a Protestant baby should be sentenced to a Catholic orphanage, a prominent Protestant layman visited the judge and upbraided him severely. The judge leaned back and retorted evenly, "All right, name a state-certified Protestant orphanage, and I'll transfer the child."

The man was speechless, for there was none—speechless, but not paralyzed, for he began the process of founding one. A board was formed in an "ex-facto" manner. I was among the twelve who were asked to serve. We were certainly dissimilar, denominationally and professionally. In fact, there were nearly as many religious

groups represented as there were board members. During those early months of struggle to achieve state approval and economic stability, our meetings were often punctuated with periods of intercessory prayer. Never have I worked with a more wholly consecrated group of men.

We have just completed our first year of activity. God has miraculously blessed our humble efforts. We have placed sixty children for foster care or adoption. (There are two hundred more on the waiting list.) Sixty who would have been swept into the hungry maw of pagan St. Vincients! Sixty children now with opportunity of Christian homes!

Waiting for these children are hundreds of childless Christian couples who are begging for youngsters. These homes are largely ignored by secular agencies, which argue that such homes are socially abnormal, since they do not allow the children to dance or attend the theater.

As a group, we are not interested in "nominal" Christians. In fact, the first question asked when screening prospective foster parents is, "Have you been born again?"

The sponsoring agency has been the N.A.E. At the first meeting it was logically suggested that each board member should be a member of the association. I complied, since I was not aware of any denominational mandate which would condemn me for the act, though I knew that we as a group had never affiliated with the association.

To the question, "Why has your church remained apart?" I could give no adequate answer. I interrogated some of our officials and gleaned the following answers:

- 1) Financially it would cost us too much. They wish \$1.00 per member.
- 2) They have nothing to offer us.

Our affiliation would be one of contribution and not of receipt.

3) The dominant voice would be that of a group at variance with our doctrinal position.

The decision in favor of non-affiliation may have been correct; but the reasons I received should be analyzed before acceptance.

1) The supposed tax of \$1.00 per member (\$200,000 for us) was certainly purely a case of misunderstanding. The most that any group has ever contributed to N.A.E. has been \$5,000.

2) Should we withdraw ourselves because we are contributors rather than recipients? Was it not Christ who said, "It is more blessed to give than to receive"?

3) Is it possible that other doctrinal groups have dominated joint efforts because the holiness groups have quitted the field and withdrawn their influence?

Not too long ago I chided severely one of the influential leaders of Youth for Christ. I asked him pointedly, "If Youth for Christ is trying to represent a cross section of evangelical Christianity without special indulgence of any one group, why is it that every major voice heard in Y.F.C. around the world during the last two years has been the voice of Calvin?"

His answer surprised me, for he rejoined: "We must use the talent which we have available. We would like to use some of your outstanding youth leaders like Mendell Taylor; but your desirable men are all tightly bound with stable positions which will not allow them to undertake time-consuming interdenominational commitments. Those we use are, for the most part, men without denominational affiliations whose time schedules are very flexible. They come to us, beg to go, and we send them."

I am sure this is not the entire answer; but I am just quoting them.

I participated in the last large Y.F.C. rally held in Chicago in the Stadium; but I was distressed when I saw that no personal workers except students at M.B.I. were allowed to deal with the seekers. Certainly, there is no excuse for such a betrayal of an intergroup trust. However, if we had had a representative at the council table, perhaps it would never have happened.

Let us return for a moment to the E.W.A. mentioned in introducing this problem. Of the sixty children placed, five are in Nazarene homes, in spite of the fact that the agency's existence has never been announced in any Nazarene service.

Two of the twelve board members are Nazarenes; one of these is vice-president of the board and the other is chairman of the finance committee. Two of the three full-time employees are Nazarenes. In fact, the two major departments of the organization, case-work and promotion, are both headed by Nazarenes.

If there is to be any criticism of a dominant voice in E.W.A., it should surely arise from the N.A.E.; for the balance of power here lies with representatives of a denomination which is not even a member of the Association.

The problem has many facets, but it is of paramount importance. True to my original premise, I wish to propose several questions which should be answered objectively and prayerfully.

1) If our cardinal doctrine of heart holiness is worthy of propagation, can we best convince the evangelical world of its worth by sharing it or by pursuing a course of collective asceticism?

2) Are there world problems today of a political and sociological nature which are met most effectively by

joint effort rather than independently?

It is my firm conviction that the church should become vocal in its denunciation of the corruption and vice which has permeated our political and social structure. Too long we have been fearful that we would be accused of political meddling. Perhaps the accusation would be a compliment to our courage and integrity. At least it would place us in the same group with Amos and John the Baptist.

3) The problem is local as well as general. Should your pastor join the Ministerial Association? Should your local church co-operate with city-wide revivals? . . . world days of prayer?

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Permit me to introduce my second problem by relating four incidents within my own experience.

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tory, perhaps, for some cause that is nobler than that for which we have consciously striven.

Then Tennyson's immortal lines:  
*He fought his doubts and gathered strength.*

*He would not make his judgment blind.*

*He faced the spectres of the mind  
And laid them. Thus he came at length*

*To find a stronger faith his own.*

It is this type of faith which allows me to enter an operating room as a surgeon, after having paused by the bedside of my patient to ask God to give me judgment and skill, to guide my hand as I become a tool of His through which balm can replace suffering.

Those who place healing of the body in the atonement on the same basis as healing of the soul must answer why God allowed Clara Ford to die of cancer. It could not have been a lack of faith. She trusted even unto death. They must further answer why any saint ever dies.

My pastor, Dr. C. B. Strang, did a very heroic thing last Wednesday night in prayer meeting. He was literally "put on the spot" by a direct question from one of those who hold to this extreme position. His answer, to me, was classic. I quote: "I have seen God heal on numerous occasions, but I have also stood beside a thousand graves."

We maintain that there are only two spiritual states, Christian or un-Christian; that there is no halfway ground. The superficial investigator, however, attempts to draw a physical line of demarcation which is just as definite and classify people as either healthy or diseased. This is a fallacy of deduction. The state of health and unhealthiness is purely a matter of degree. We are only relatively healthy or relatively ill.

For example, you look at me tonight and decide that I look healthy. Comparatively I am. But if you could look at a segment of one of my arteries under the microscope, you would see that the process of aging has begun, that they are hardening a bit. In short, it is a scientific fact that we begin to die as soon as we begin to live. The body and mind are under a constant process of deterioration. Arteriosclerosis (hardening of the arteries) is a disease entity just the same as cancer; only its speed of killing is different.

Now this one basic fact alone forever invalidates the argument. Carried to its ultimate conclusion, such a doctrine embodies the achievement of physical immortality by faith.

Secondly, this problem is pertinent because confusion at this point can wreck the faith of a sincere believer. For when calamity strikes, and God does not see fit to answer prayer in the affirmative, then the individual must either lose faith in God or admit the fallacy of his position.

Thirdly, an intelligent approach safeguards Christians from the charlatans and exhibitionists who are bringing shame upon the cause of God today with their quasi-religious circuses.

Recently Chicago and its surrounding cities have been scourged with a rash of so-called "divine healers." To these meetings have flocked huge numbers of people: the curious, the ill, the spectacle-lovers, the neurotics—but among them, many of the more stable Christians; and not a few of them Nazarenes. Some have been patients of mine, some just close friends. The most credulous come back with stories of miracles—of crutches thrown away, of deafness cured, cancers melting away, etc.

To these honest hearts we owe some sort of sane advice. Before we can advise them, we must analyze the situation:

A) Are their methods scriptural? Does God dole out this power of healing to those who make a spectacle of it, to those who use it as an advertising stunt?

B) What place in their program is reserved for preaching of the gospel? Is it included as only a thinly veiled attempt toward religious respectability?

C) Are any cures effected?

There are well-documented examples of blatant fraud with healthy stooges paid to cripple to the platform just to put on their act. But that by no means is the entire story. Again let us dig a bit below the surface.

The relatively new field of psychosomatic investigation has brought into focus the ancient problem of ills without organic basis. The common lay quotation is that 70 per cent of all human ills fall within this category. I believe we could safely place the percentage a bit higher—85 per cent and up. These ills are exemplified by the:

- a) Anxiety states
- b) Psychoneuroses
- c) Hypochondriacal states
- d) True hysterias

These conditions should not be disregarded or shrugged off as unimportant. They are important and can be serious. They are true clinical entities. The true hysterias are worthy of note. While fighting the battle of Galesburg, Illinois, at the Mayo General Hospital I had a sergeant admitted to my ward with completely paralyzed lower extremities. He had been wounded in action by a piece of shrapnel which had struck his back.

The wound instantly paralyzed him from the waist down. Surgery at a field hospital revealed that the shrapnel was pressing on the spinal cord, but had not severed it. Removal of the fragment was done and should have relieved the paralysis, but it didn't.

He was evacuated to our hospital for treatment. After thorough clinical and laboratory evaluation, I became convinced that the man had no organic basis for his paralysis. I was further convinced that he was not malingering. He had an excellent record as a soldier—a medical corps man who had rescued many boys under direct machine gun fire.

Clinically I felt that he was suffering from a residual paralysis called a "hysterical" paralysis. The term has certainly no relationship to the common usage of the word. Medical science has never been able to describe adequately the mechanism by which it arises. We only know that often a very severe shock will cause some sort of physiological or mental block without any organic injury. Blindness may result from an auto accident without any organic basis. However, the patient is completely innocent of any faking or collusion. Cures are effected by hypnotic suggestion, drugs such as sodium Pentathal (truth serum). We decided to use the latter on the sergeant by injection into his veins.

We achieved a state of near unconsciousness, a point where he would protest a bit if stuck with a pin. Then another medical officer and I supported him between us with his arms around our necks. We started down the hall with his feet dragging. We had pressed an available 2nd lieutenant into the task of walking ahead calling "Hut 2, 3, 4." The familiar command penetrated the drugged

sensorium of the sergeant and he began clumsily to try to march. As he tried, his movements became less athetoid and more controlled. Within five minutes he was marching without our aid. He was so excited that he stopped in each ward to tell buddies that he could walk. That evening he celebrated.

I have seen the same thing done with use only of hypnotic suggestion and no drugs. It is undoubtedly within this group that the so-called "faith healers" have a great percentage of their successes.

The other groups of functional disorders are mainly among people who:

- a) have environmental maladjustment
- b) have chronic low motivation of living
- c) are torn with internal tensions
- d) are beset with feelings of guilt

These need spiritual guidance primarily and a rational solution to their problems.

Cures of cancers, t.b., etc. must be evaluated with critical, scientific analysis. Before accepting a claim, we must ask ourselves, "Was the diagnosis established?" It is well to remember that no diagnosis of cancer can be made until a piece of it is examined under a microscope.

A prominent woman in the Church of the Nazarene recently had a cancer diagnosed clinically. Instead of submitting to surgery she drove to a distant city to be anointed by one of these men. She was supposed to have been healed. However, her husband, a devout Christian and staunch Nazarene, insisted that she should proceed with the surgery recommended and leave the result to God. This was done. The surgical specimen was examined by a pathologist and the large cancer was found to be still present. Doubtless, her name will be

added to the healer's private roster of miracles.

In summation, why have I, as a layman, desired to bring to you these problems? You have listened attentively and your reactions may be "SO WHAT!"

First: These are live issues to me. These are related to the responsibility of making my faith operative in the realm of everyday experience. I am convinced that most of my problems are not especially designed for me; instead, they are the problems confronting the ordinary layman.

The longer I practice surgery the more I come to realize the futility of trying to find my answers in textbooks. I go to the current journals or to men of wider clinical experience. This leads me to your probable second query:

"Why present them here?"

To me, the greatest single progressive step taken by our church during the last two decades has been the founding of our Seminary.

It has insured the future against any deviation from our cardinal doctrines. For this I say a fervent, "Thank God."

Furthermore, it has provided a place where our men who desire graduate work can obtain it under the best possible spiritual, doctrinal, and intellectual influence.

Any graduate school has a dual function, to teach and to think. At first, the educational aspects may absorb most of its energies. But this phase has the self-limitation of known experience. No one has ever drawn a more skillful distinction than Cowper in his oft-quoted lines:

*Knowledge and wisdom, far from being one,*

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The Preacher's Magazine

## The Risk of Following the Christ

By Genevieve McMackin\*

*And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me (Mark 8:34).*

To exist involves nothing but biological functionings; to live involves everything; and to live life to the fullest, which is to follow Christ, involves a risk.

Many things have been said about the life of following Christ. Books have been written about it; sermons have been preached about it; laymen have talked about it. It has been described as the most pleasing way, the most satisfying way, the most comforting way. It is said that it is the way that brings joy and peace and happiness. It offers rest and beauty and health. It has been termed the best philosophy of life. Christ himself said, "I am the way, the truth, and the life"; and we are supposed to walk therein. The life of following Christ is the only life that offers harmony to the delicate intricacies of our everyday living. All things being equal, it is the way, and the only way.

I do not wish to tell you that those things are not true. Rather, I would affirm them. They are true, in the fullest sense of the word. But there is more to this life of following Christ than just that. There is another aspect. That is the aspect which I have chosen for my topic—the risk of following the Christ.

\*Second place winner, Malteser Sermon Award, Nazarene Theological Seminary. Because of our inability to obtain the manuscript, the sermon which won first place will not be published until the January-February issue of "The Preacher's Magazine."

### I. THE RISK OF LOSING YOUR LIFE

#### A. The Demands of the Master

The first risk that I would call to your attention is the risk of losing your life to find it again. The rich young ruler saw that risk one day. He had heard about a strange Preacher preaching a strange doctrine. He had heard that He could cure all manner of diseases such as leprosy, blindness, lameness, deafness; and it had even been rumored that He could give the mind back to the insane. But that was carrying it too far. The people were excited and worked into a frenzy and just thought that He could do some of those things. He had heard about some peculiar doctrines, too. One of the most puzzling ones was something about losing one's life and finding it again. Strange, wasn't it? It seemed contradictory to very life itself. But, nevertheless, he would go and hear Him; for he heard that the Master was to pass that way that day.

And he went, and heard Him, and liked it. The Teacher was talking about eternal life, and the young man wanted it. He could get it. He had always gotten anything he wanted. But he would ask the Man how to obtain it. And Christ said, "Keep the commandments." "Oh, but I've kept those from my youth up." "Then, there is one other thing you lack." One other thing? What could it be? He had money; money wouldn't keep him out of the Kingdom. He had authority; authority wouldn't keep him out of the Kingdom. He had morality; morality wouldn't keep him out of the Kingdom. What was this one other thing? And in the midst of his questionings he heard the voice of Jesus

say, "Go, sell all that thou hast and give to the poor; and come, take up thy cross and follow Me." "Sell all that I have, Master?" "All." "Give it to the poor?" "Yes, give it to the poor."

That was a strange request. Why should he sell his possessions and give the money to the poor? What would the poor do with it? Squander it? Perhaps. And some, if they got enough, would get with it the disease of pride. That was what was wrong with the poor. If they got enough of anything like that, they became so proud that they forgot what they used to be. But if there were any good in any of them, they might share with their less fortunate friends. But why should he give his money away? Why sell his possessions? Why lose his life? (For life to this man was his possessions, you know.) There it was again—that strange doctrine of losing your life and finding it again. How did he know he would find it? And if he did, where would it be? What if something were to happen to this Man? Suppose He should lose His enthusiasm? Or worse still, suppose He should be killed? He might, the way He was teaching; for His teaching was dangerous. It was unreasonable for the Master to ask it of him. There had always been rich people in the world and there always would be. That's the way life was. And why should this Christ single him out and tell him to sell his possessions and give his money to the poor? What right had He to do it? What authority?

And besides all that—look at that little group of followers who hovered close about Him, as though they were afraid of losing Him. Who were they? Poor men—unlearned fishermen, the most of them. Oh, there was one tax collector in the group. But he was a scoundrel—any man who would sell

out his own race to a foreign nation was a scoundrel. This Christ had probably found Levi at an exasperated moment when he was tired of haranguing with the Jews and being harassed by their grumblings and guttural threatenings; and the publican had probably thrown his quill to the winds when the Master had walked by and said, "Follow Me." But they were mostly poor men. And let me ask you something else. Just what were they looking for? They were looking for a kingdom—and the highest positions in it. Do you see? There was only one difference between him and them, and that was that he had the money now and they were looking for it. Sell his possessions and give the money to the poor? Nonsense. Take up a cross—he who had never had to pick up a stick? Why should he?

But that wasn't all. You might be able to disentangle yourself from this Man's teachings by rationalization and prejudice; but you had to reckon with something else. You had to reckon with the Man. Down deep inside you knew that He was right. If He said, "Sell your possessions and give to the poor," you had better sell your possessions and give to the poor, or else. If He said, "Take up a cross," you had better take up a cross, or else. If He said, "Follow Me," you had better follow Him, or else.

And there was another thing. It was His bearing and poise. There was something about the Master that made you think that maybe He had known better days. But rumor had it that He was just the son of a carpenter in Nazareth. And there was something about Him that made you feel that He would bear a cross if He had to. But He wasn't made for a cross. A cross wouldn't fit those shoulders. It would be a clumsy, cumbersome load. Crosses were made for big,

black, swarthy men—not for men with gentle natures. And His hands—with those long, tapering fingers—the fingers of an artist, the fingers of a physician, the fingers of a shepherd—they weren't made to clutch a cross. They were hands that ought to take a withered rose and make it blush again; that ought to take a wounded bird and make it fly again; that ought to take a broken reed and make it whole again. They weren't made for a cross. But His eyes told a different story. His eyes said, "Once I had more than you ever expect to accumulate; but I left all of it." And they said, "Furthermore, I can carry a cross, too." And the young man was sorrowful. This Christ was majestic—but He was alone in His majesty as far as the young ruler was concerned. He couldn't sell his possessions. He couldn't lose his life. There was too big a risk in it. For the first time he had come face to face with reality, stripped to the risk, and he wouldn't accept it.

#### B. Our Attitude Toward His Demands

What about you? I think that I could speak for most of us and say that our lives wouldn't consist in wealth or possessions. But it might be in something else. What about those future plans? I remember some plans I had once. I was a Senior in high school and about to graduate. I had made plans, beautiful plans, legal plans; and I had the means to materialize those plans. But I went to an altar one night. And I said yes. That yes was peace and joy and strength. But it was more than that. It was a pin prick that burst my beautiful bubbles. It was a breath that blew away my air castles. It was a hand that crushed my plans. Maybe that was what that yes meant to you, too. I don't know.

There is a philosophy, prevalent among preachers, that I do not like. It is that one which says, "I left nothing to follow Christ." I realize that most of these people mean to say that, in comparison to what I gained, I left nothing; but there are some who mean exactly what they say. I believe, and firmly believe, that a life worth having is a life worth living. I am not saying that life without Christ would be as meaningful and valuable as it would be otherwise; but I am saying that life can be useful. You, nor I, nor anyone else would dare stand up and say that the lives of the founders of our great manufacturing plants were useless. It wouldn't be true; for they have been useful. Yet we cannot say that all of them were Christians. And I would contend any day that you could be a sinner and lead a useful life. However, I would not advocate it; and neither would I proclaim it to the general public.

Neither do I like to hear a preacher say, "I left a big law office to follow Christ." But if I had to listen to either of the two, I would take the lawyer. At least, he had aspirations, and ambitions, and goals.

We make plans, too. Then we meet Christ, and sometimes He changes those plans. You've got to risk changing your plans, or may I say, losing your life. You don't know where you will find it. Perhaps this is a different way of treating this scripture. Usually it is interpreted as meaning that we are to lose sight of ourselves in service to our fellow man and in so doing find our life in Christ again. But sometimes I like to think of it in this other way. There's a risk in it, you know. Are you willing to run that risk? Remember, you don't know what kind of life this Christ is going to give you in return for yours.

## II. THE RISK OF UNANSWERED PRAYER

### A. Paul Prayed—"But"—

Then there's another risk that I would mention. That is the risk of unanswered prayers. Do you remember the man named Paul, and how he prayed about a thorn in the flesh? Would you like to picture Paul in a different setting—oh, say, perhaps a twentieth century type of professing Christian? Pull back the curtains and watch him. Do you see him? There he is—praying. "O Lord, remove this thorn from my flesh, so that I can be all out for souls and throw my whole self into Thy service. There are many who need me, O God; but this thorn hinders me." But God seemingly didn't answer that prayer—or at least, He didn't answer it the way Paul intended for Him to answer it. And that's the way it is with us sometimes. We pray, and pray earnestly, and seemingly God doesn't answer. And we get up and go about and say that God doesn't hear and answer prayer any more, when the fact remains that God didn't answer our prayers like we wanted Him to do it.

So Paul was discouraged. And discouragement, when allowed to remain in the mind too long, soon is spelled D-E-F-E-A-T. So Paul quit and went back to his tents; for he could make money that way. At first he was restless and discontented. But as the weeks wore into months and the months into years, each in its own monotonous way, he became more passive and submissive. And on sunny summer mornings one could see him sitting on his front porch nodding neighborly to all the passers-by. He was a kind old gentleman and loved children. But some of the old-timers in the town sometimes told of a time when Paul was of a fiery nature and aspired to be a preacher. But something happened—no one ever knew

just what—and Paul had gone back to his tents.

Then one day Paul lay dying. Friends gathered around heard him saying something about a thorn. "If it hadn't been for the thorn, I could have done better. But the thorn. . . ." And that was all. He was dead. He was buried in the presence of a few rich merchantmen and lawyers (for he had a philosophical turn of mind); and when they opened his will they found that he had divided his money equally between the School of Philosophy at Tarsus, and the Altar Cult of the Unknown God in Athens. That was the end. Life went on its way as if Paul had never lived. That's the way it could have been. But go back, now, and see how God finished the story.

### B. God Can Say No!

Do you see him? There he is—praying. "O God, remove this thorn from my flesh. There are Jews who need Thy gospel; there are Gentiles who know not Thee; there are kings whose souls are priceless." But God seemingly didn't answer that prayer. Paul had every reason to expect that prayer to be answered. There were the words of Jesus standing up like four walls of guarantors—"Ask, and ye shall receive"—"Knock, and it shall be opened"—"Seek, and ye shall find"—"Whatever ye shall ask in my name. . . ." Could it be that God didn't care about those words? No, it wasn't that. It was something else. God had other plans. "O God, remove this thorn." "No, Paul, no, but. . . ." And in all other similar cases in history where this simple, little conjunction is used there follows it a disappointment, a letdown. But not so here! Paul isn't complaining; he is boasting! "But what, Lord?" "But I have something else." And Paul caught his breath and his heart

skipped a beat or two as he set those words down: "My grace is sufficient for thee." And it's time for you to catch your breath and let your heart skip a beat or two when God answers one of your prayers with "No, but. . . ." For it is His way of saying that He is going to gather up your whims, your wishes, and outrun them! And He will do it in such a way that you will wonder how you ever prayed the way you did.

But, nevertheless, I tell you, there is a risk in it all. That prayer of yours may be for the life of a loved one; it may be for financial aid; it may be for a number of things that are legal and lawful and needful. But God says no, and you've got to risk His something else. Are you willing to run that risk? Remember, it may mean that you'll walk where you could have ridden. It may mean that your cupboard will be bare. It may mean the death of that little pink bundle of humanity that you hold in your arms. It may mean the death of the wife of your bosom. You don't know what God's something else is. You've got to risk that. Will you do it?

## III. THE RISK OF THE JOURNEY

### A. The Way He Leads

And there's a third risk; and sometimes I think that it is the greatest of them all. That is the risk of a journey over mountain or plain or sea. You don't know where you'll wind up when you start out to follow this Christ. You may find yourself on the hot coasts of India, or in the tumbled jungles of Africa, or in the ruins of Germany. Or worse still, you may find yourself in the slums of a city, seeking out dirty little urchins, and older ones too, for that matter, telling them of a Christ who can save to the uttermost—telling them that they don't have to be victims of the environment, they don't have to be

slaves to their surroundings; they can rise above it all. Life hasn't been good to them; they know it. And you'll know it, too; for they will tell you about it. They'll fling their sarcasm in your face and want to know what right you have to come down and tell them how to live. You have never been in their position. You haven't even done anything to alleviate their suffering. Then you'll have to do something. You'll have to go to their homes—nasty, wretched hovels. You'll have to shake their hands—dirty, grimy hands. You may have to kiss their babies—filthy little children who have been out playing on the trash heaps.

I went to one of those places once. I had to give a report in economics on sanitation, and I figured the best way to find out how people in the slums lived was to go and see for myself. My mother went with me. She knew where to go; for some of her Sunday-school girls came from the slums. We went to a place I dare say that one-half of the population in the city does not even know is in existence. It is a place down on the banks of the river called Tin City. It was given that name because its inhabitants are too poor to buy wood to build frame houses. Most of the houses are just made of old, discarded signboards. There isn't much light in them; for the windows are just little holes cut in the tin up close to the eaves of the roof. And not very many rays of sun are going to slide through those slits of tin. In the winter there is no sunlight at all, for most of the windows have no glass panes, but have to be boarded up. I stepped over mud puddles, and walked around them when they were too large to step over. I saw the women in the back yards bending over washboards. I saw the big, black iron kettles suspended over an open fire, which was their only



means of obtaining hot water. I saw the little children playing on the trash heaps; for the city dump was the only front yard they knew. And the chickens and the geese and cats and the dogs all lived in the house with the people. It wasn't years and years ago, and it wasn't in the country. But it was in the midst of a fairly large city, and our own modern day with our own modern conveniences, I listened as, when my mother spoke to the women, they poured their troubles and sorrows into her ears. It was sordid and unsightly. I was glad to get out. I've never been back since. And furthermore, I don't want to go back. I saw all that I wanted to see and more. But I had constant reminders of those scenes in the little children who came to Sunday school. I have seen them walk three miles to Sunday school, wading in snow up to their ankles. There were no warm galoshes on their feet, and their shoes were such that we would be ashamed to be seen in public with them on. Their stockings were not nice woolen ones that came to their knees, but just little anklets with holes in them. There were no mittens on their hands, no kerchiefs on their heads, no scarves around their necks. Their coats were old discarded ones, practically worn out. Some were too long, some were too short, and very few fitted just right. And their dresses were just little print dresses that ought to be worn in the summertime. And yet they smiled. And I knew that some had been beaten for coming; and if they hadn't been beaten, they had been laughed at; and if they hadn't been laughed at, their parents had been indifferent and didn't care whether they came or not. And I knew for a certainty that some of them had come those cold winter mornings without any breakfast; for their mothers would not get up early enough on Sunday mornings to fix

breakfast. And the children were too young to know how.

### B. Will We Go?

It wasn't right. I knew it wasn't right. But I wouldn't cry out against it for fear someone would say, "Why don't you do something about it?" I'm a coward, I guess. I hate to admit it. But I wouldn't want to work in the slums. I wouldn't want to lay myself open to all kinds of disease. I wouldn't want to see the havoc that sin has wrought. I wouldn't want to risk foul play just around the corner. Would you? Of course, someone has to, you know. Those people have just as much right to hear the gospel as we have, and someone will have to take it to them, for they certainly don't have enough initiative of their own to get up and come to Sunday school and church on Sunday mornings. They'll hardly come with much persuasion. But most of us want any church except a mission. We want a position on a school staff somewhere. We want anything but the slums. Personally, I had rather be a missionary in black Africa than a worker in the slums. But someone has to be. It may be you. It may be me.

There's a risk in following this Galilean. You don't know where He will lead you. You can see only one footprint at a time. And sometimes He leads in peculiar places. Are you willing to take the risk? Are you willing to go anywhere that He may lead? Remember, He may take you to the slums.

There is a risk in following Christ. Now that you have seen these things and that some things are not what they seem at first sight, what are you going to do about them? Don't let anyone try to fool you and tell you that following Christ is an easy way. It isn't. Quite often it's hard, and

(Continued on page 40)

The Preacher's Magazine

## Sermonic Literature

By Ward B. Chandler

**I**NSCRIBED on the archway to a Southern educational institution are these words, "The half of knowledge is to know where to find knowledge." The preacher cannot prepare to preach without study. The preacher cannot study without books.

Barren walls in the preacher's study indicate that he is dead mentally. He may have a good church (?), and consider himself a tremendous success, but nearly everybody will know that he is only coasting; preaching "out of the barrel"—if he ever had a barrel—most of these fellows had nothing but a keg to start with.

"Some preachers talk as if they owned half interest in the city library, and spent six hours per day there doing research work for Sunday's sermons. But I must confess that most religious sections of city libraries I have visited were loaded down with the works of the modernists. There are exceptions, to be sure, but there are all too many volumes of the border-line men on the shelves. The gospel preacher will find valuable reference work there; but most ministers give out on Sunday morning only what they have soaked up within the quiet confines of four study walls on the six days preceding.

A desire for knowledge will carry with it a love for books. The man of God who reads books will acquire a library—perhaps slowly, but surely, nonetheless.

The minister who desires to keep fresh will be constantly searching for books. He will browse the bookstores like the bird dog hunted for birds in Dr. J. G. Morrison's "Bird Dog Illustration."

The now-sainted Doctor told of go-

ing out on a farm to visit a brother who was wealthy, with the hope of obtaining a gift for foreign missions. The man happened to be a bird-hunting enthusiast, and proceeded to show off his dog to our foreign missions secretary.

After driving out into a field, flat, treeless—and birdless—the man put down his beloved dog. Doctor Morrison said he had never seen such action in his life. Within five minutes the dog had smelled every prairie dog hole within a hundred yards. Whereupon the Doctor addressed his host in exasperation, "Man, what's the matter with that fool dog? There isn't a bird within miles of this field." The host turned to Doctor Morrison with a look of disappointment on his countenance and said, "Man, can't you see! Can't you see! It's in his blood; it's in his blood!"

One visit to the bookstore with a preacher brother will reveal whether it is in his blood, or whether he buys a volume or two a year out of deep curiosity for an intriguing title.

The wide-awake preacher will always be like the bird dog, constantly on the "jump" for a new book, a new thought, or a new idea.

I am reminded of the brother who was trying hard to preach with an empty mind. He had nothing but a text—no outline, no plan, no introduction, and no conclusion. Endeavoring to cover up with noise, he yelled loudly, "Oh, for words! Oh, for words!" A bored parishoner replied, "Brother, it isn't words you need; it's 'ideas.'"

Sermons are ideas.

If the attorney reads the fathers to learn how they approached various

cases in the court of law, surely every enlightened preacher of the gospel will want to know how the church fathers dealt with great soul-saving themes and texts from the Word of God in their day.

The text may drop into the preacher's heart from God, but his superstructure, the flesh and blood upon the framework, may come from numerous sources. Only the lazy preacher will approach his text on the Sabbath day without first reading what Charles H. Spurgeon, Phillips Brooks, Alexander McLaren, and other pulpit masters of another generation had to say on the subject.

Dr. James B. Chapman used to urge the preachers to read at least one volume of sermons weekly. Educational standards of the day will demand that we ministers know something of all literature. The giant minds of antiquity will beckon us to sit at their feet; but what the medical book is to the physician, and what the lawbook is to the attorney, "sermonic literature" will be to the preacher. It is a must in his reading course if he would bring forth things new and old to the people.

How can the preacher become a master in his work if he has never read Horace Bushnell's sermon on "The Power of an Endless Life," or Frederick W. Robertson's sermon on "The Illusiveness of Life," or T. DeWitt Talmage's sermon on "The Dying Need of the Church," or Phillips Brooks's sermon on "The Candle of the Lord," or William Elbert Munsey's sermon on "Eternity," or George Truett's sermon on "A Quest for Souls," or John McNeill's sermon on "The Prophet's Mantle," or Charles H. Spurgeon's sermon on "Plain Directions to Those Who Would Be Delivered from Sin," or Gypsy Smith's sermon on "As Jesus Passed By," or Alexander McLaren's sermon on

"The Secret of Power," or James S. Stewart's sermon on "Why Be a Christian?" or Maitland Alexander's sermon on "The Burning Heart," or George H. Morrison's (of Scotland) sermon on "The Return of the Angels"—I repeat, how is one to become a master of an art that he has never studied?

The reading of other men's sermons generates thought. It stimulates one's organizational arrangement of ideas and texts. One sentence or paragraph in another man's sermon may serve as a starter, and open up an entirely new field of thought for you.

Clovis Chappell's sermon on "The Nameless Hero," in his book *Faces About the Cross*, had a sentence about the treatment of Lazarus by the rich man in the parable of our Lord. His statement about "crumbs" finally killing Lazarus, started me building a message on "Feeding God the Crumbs of Life."

Since reading Emmett Fox's book on the *Beatitudes*, I no longer preach the rich young ruler character sermon like everyone else: "He came running, kneeling, inquiring, etc." Fox hinted that his great possession of carnal dispositions were at the root of his trouble, and I got a brand-new idea around which to build a fresh approach to a great old subject.

If I get one new thought, or one new idea from a book, I feel well repaid for the purchase price. Sermons are ideas.

I read Spurgeon because of his multitude of "positive" evangelistic texts. My nature is to preach negative, and Spurgeon helps to keep me out of the rut on the negative.

T. DeWitt Talmage, the great Brooklyn preacher of another generation, helps me with his beautiful language. One cannot read through a volume of his sermons without creating a desire

for the glory of the heights and the mountain peaks of Christian living.

Horace Bushnell and Phillips Brooks fascinate me with their mighty vision of spiritual truths. Both these great pulpiteers of early-day America approach most any text differently. This makes their sermons refreshing, and pays big dividends to the preacher who is willing to study them.

It seems incredible, but occasionally I talk to a preacher who never even heard of Frederick W. Robertson (of Brighton), and I am made to wonder if he has read anything on preaching. I read him for sheer soul help, and because he has been lifted up as an ideal to imitate in reaching men's hearts with the gospel. He dealt with truth fearlessly, and his expositions of the Word are masterpieces that should be in every preacher's library.

Alexander McLaren and G. Campbell Morgan should be read for content, and for Biblical interpretation.

I buy all the books from the pen of Doctor George W. Truett, because of his magnifying the name of Jesus in all his messages.

The works of Dr. H. B. Carrol, founding father of Baylor University, are great because of his pungent manner of dealing with evangelistic texts.

When my ministry becomes sluggish, and I feel in need of a hypo, I read Bishop Quayle for the sheer romance he got out of the ministry and of life itself.

George H. Morrison (deceased), of Glasgow, Scotland, has won my heart through his "pastoral" approach to the great texts of the Bible. He was the people's preacher, and they heard him gladly because of his simplicity.

Alexander Whyte's six volumes on Bible characters are unsurpassed for their unique freshness and depth of truth portrayed. His prolific pen has brought men and women of the Bible

to life as few others before him or since.

The sermons of Lewis Albert Banks furnish a wealth of illustrative material, and possess a definite evangelistic appeal that most preachers find inspiring and invigorating.

There is an abundance of holiness literature such as doctrine and theory; but when we begin to search for sermonic literature from the pens of the founding fathers, the field narrows down to a painfully small select few.

L. Milton Williams left some four volumes that will pay off for their fearless indictment of carnality. They are: *Jacob the Heel Grasper, Where Art Thou?, Uncircumcised Lips, and War of the Ages.*

Daniel Steele is the author of some half dozen volumes that are unsurpassed on holiness, *The Gospel of the Comforter* and *Love Enthroned* being the best from his pen.

Beverly Carradine left us some great holiness sermonizing in his *The Second Blessing in Symbol, The Old Man, Revival Sermons*, and others.

Two of the great volumes of holiness sermons are from the pen of A. B. Simpson, *The Holy Spirit and Power from on High*, on both the Old and New Testament texts.

Martin Wells Knapp is the author of several volumes, published by God's Revivalist and the Christian Witness, that are good examples of early-day holiness preaching.

The greatest thing from the pen of Doctor P. F. Bresee is a small volume of holiness sermons published by him when pastor of Los Angeles First Church in 1903. This book is out of print, but an abbreviated reprint may be had from our publishing house. The new title is *Sayings of Our Founder.*

Among Nazarene authors of note are J. B. Chapman (*Holiness Triumphant*), C. W. Ruth (*The Second*

*Crisis in Christian Experience*), A. M. Hills (*The Uttermost Salvation*), John W. Goodwin (*The Living Flame*), T. M. Anderson (*After Holiness*), D. Shelby Corlett (*Sanctified Wholly*), Bud Robinson (*Honey in the Rock*), R. T. Williams (*Sanctification—The Experience and the Ethics*).

Other great authors every holiness preacher will want to get acquainted with are: George D. Watson, Henry Clay Morrison, Samuel L. Brengle, and William Booth.

Holiness books on the must list include: "Holiness Classics" series, *Tongue of Fire, Holiness and Power, Saints' Everlasting Rest, Scriptural Sanctification, The Terminology of Holiness, Perfect Love, The Indwelling Spirit, The Theology of Holiness, The Nativity of the Holy Spirit*, and many others.

While not straight on the doctrine of "eradication," Andrew Murray and F. B. Meyers were great expositional preachers on holiness subjects, and left us with many volumes that will profit the preacher who reads them.

No treatise on sermonic literature would be complete without mentioning the flood of new sermon books coming from the Baptist and Calvinistic presses today.

Such men as R. G. Lee, R. C. Campbell, Carter Helm Jones, Oscar R. Mangum, Vance Havner, Hyman Appleman, Millard Jenkins, and a hundred others are producing at least half of the sermon volumes coming from the presses today.

Clovis Chappel's twenty volumes entitles him to a place among the great, whether you like him or not. His character sermons will prove a great blessing to any preacher who will take the time to read them.

Every aggressive man of God will seek to possess for his library Adam

Clarke, Matthew Henry, Alexander Maclaren's *Expositions of Scripture*, *The Pulpit Commentary*, *The Preacher's Homiletic Commentary*, Parker's *People's Bible*, and *The Sermon Bible*, Hasting's *Great Texts of the Bible*, *The World's Great Sermons*, and many, many others too numerous to mention.

A college degree may have been impossible for you, but a good library is not. If you, my brethren, are alive mentally and want to remain that way, a small salary, an economical wife, a run-down automobile, church offerings, and shabby babies will not keep you from purchasing books—books in your library, books lining your study walls, books with your name on the flyleaf—books, friends, companions, tools, that will enable you to "shew thyself approved."

#### The Risk of Following the Christ

(Continued from page 36)

sometimes it seems friendless, except for the One who called you. I know that we can exercise faith and trust, and in one sense of the word be content. But I have not been speaking in that sense. One cannot ride a horse in all directions at once; neither can he preach every phase of a sermon at one time. There's a risk in following Christ. Are you willing to run that risk? Are you willing to lose your life and risk finding it somewhere else, no matter where Christ may have placed it? Are you willing to risk those unanswered prayers, no matter what God's something else may be? Are you willing to risk that journey over mountain or plain or sea, no matter where Jesus may lead? You'd better be sure you mean it when you pray and ask God to make you more like the Master and help you to follow Him more closely; for, you see, God may answer that prayer.

## The Church at War

By John W. May

(A Sermon)

TEXT: *Of Zebulun, such as went forth to battle, expert in war, with all instruments of war, fifty thousand, which could keep rank: they were not of double heart.*

When the Church lays down the shield and sword, she loses her effectiveness. She must not be an entertainment society, a drama guild, a supper club, or a mutual admiration society; she is an organization prepared for war. There is no World War I, II, or III with her; she must fight continually until Armageddon is past. Through the similitude of the Zebulunites I would direct your attention to the Church at war. By alliteration we see in the text the formidable fighters, their facility, fighting instruments, force, fellowship, and fervor.

#### FORMIDABLE FIGHTERS

No cowardice or playing here! Earnestly they went forth to the battle. He who joins the spiritual Church of Christ with the idea of ease in mind will soon be disappointed. The Church must always be a group organized for war against sin and Satan. Every inch we gain of the devil's territory must be taken; it will not be given us. The army of the Lord is formidable but beautiful. Arrayed in the robe of righteousness, each soldier is part of an army which is thrilling to behold. These are the effective witnesses who are overcoming by the blood of the Lamb and the word of their testimony. Their banner is the Cross; their battle cry is, "The Blood!" their sword, the Word; their Captain, the Christ.

#### FACILITY

The Church at war is also known by her facility. She is "expert in war." Expertness is not an accident; skill is, not chance. Expertness must come by experience. There is no teacher like experience, and there is no better way to gain experience than by doing.

I have much confidence in a certain mechanic who has worked many times on my car. For the type of work that he does, other mechanics are sent to the factory school. But he has learned by experience and has saved me money many times by use of his fifteen years' experience with the type of car I drive. This is much more so in the work of the kingdom of God. Supplementing theory must be practical experience. The only certain way to know what it means to pray through is to pray through, to realize the joy of having your burdens carried by Christ by casting all your care upon Him. There is no perfection without practice. The Zebulunites practiced warfare. We must practice the presence of God if we are to be godly.

#### FIGHTING INSTRUMENTS

They are unique by their fighting instruments. The Zebulunites, as does the Church, had "all instruments of war." There is no need to limit our efforts for God by complaining of a poor building, small numbers, or poor physical equipment. Christ has provided for His Church the power of a thousand Niagaras for success. All we have to do is use it. He has promised

to be with us, to give us His Spirit, provide for us, supplying our need, and give us the kingdom. The bombs of modern warfare cannot equal this power which will change hearts, souls, lives, and upbuild the kingdom of Christ through the power of His blood. Through Christ we will conquer; we will find compassion through the Cross, power through prayer, success through the Spirit, grace and glory through God. We may be physically weak but spiritual giants going forth to war.

#### FORCE

Judged by modern standards they were few in number; they could not be called a mighty force. But God's plan through the ages has not been measured on the yardstick of man. In the instance of Gideon, he decreased his army rather than increase it to go out to battle. With only 300 of the original 32,000 he successfully waged war. God has never been limited by numbers. Bible history reveals one boy who killed a giant, one man who killed a thousand, one rod that ate its enemies, one man who threw himself upon his face before God and saved a nation. We may be few but full of power; small but successful.

#### FELLOWSHIP

Their ability to keep rank was noteworthy. This was not a tattered, ragged army out of step with the world and one another. They presented a solid front against the enemy. Members divided shows in a clear light a failing church. It must be said of that church which would be successful, "Behold, how they love one another!" Concerning methods and means we may not see eye to eye, but we must work shoulder to shoulder to accomplish the end. Problems must not be allowed to divide the church into factions.

Nothing travels so fast in a neigh-

borhood as a church problem, but the sad fact is that in too many instances its mode of travel is the tongue of a member out of fellowship with the church.

The important factor in building the Kingdom is not my plan, my mode, my method, or my way, but God's plan, His mode, method, and way.

#### FERVOR

The crux of the matter is here. What a lack of fervor is seen around us! The need is not for a surface feeling of bearing with one another but the united hearts on fire for a single purpose. The Zebulunites were not "of double heart" (margin: "heart and a heart"). The problems, slights, hurts, difficulties, and burdens that come with men's living together will be relegated to their proper relationship to life in the heart that is on fire for God. We are not working primarily for persons or to propogate a favorite theory; we are working for God. Our work in a church may be thankless but it is not reward-less. We are not rewarded according to a big-sounding office but according to the effort we put into what we have to do.

May the spiritual Church of our blessed Lord present with the Zebulunites a solid front against sin and ungodliness in a world that needs the Saviour.

#### NOTICE

Do not forget! The subscription price of *The Preacher's Magazine* is now one dollar and twenty-five cents (\$1.25). In renewing or subscribing please do not forget. It is no longer one dollar. Don't forget the extra twenty-five cents when you renew.—*The Editor.*

## If You Have a Message, Preach It!

By A. S. London

**P**REACHING has always been God's method of getting His message to mankind. The Bible was first spoken orally; and later written down by the flaming pens of inspired men. Hear the words of Noah, as he preached for 120 years, calling men to repentance. Hosea preached with a broken heart, as he tried to call the people back to God. Amos thundered truths as he spoke on the sins of a nation. Jeremiah preached with tears, as he sought to stand in the breach and save his people. John the Baptist was "a man sent from God." He had a message; he preached it!

Phillips Brooks said: "Preaching is the communication of truth by men to men." It is a communication of divine truth through human beings. Preaching is for a verdict. It is for the converting of the soul, the purifying of the heart, and the building of Christian character. It is big business.

We stand in need of great, God-given preaching. Someone long ago said that "preaching has become a byword for long and dull conversation of any kind; and whoever wishes to imply, in any piece of writing, the absence of everything agreeable and inviting, calls it a sermon." Too often preaching carries with it the idea of an unpleasant flavor of dull moralizing, or piety put over on others. It is no wonder that a certain gentleman of an Eastern state proposed a moratorium on preaching for a period of two years.

Too much preaching is like Ephraim, "a cake not burned." It is a lamentable case that with a message sent from the God of heaven, and of everlasting moment to the souls of

dying men, we should allow our preaching to become weakly, and given out in such a haphazard manner. Dr. Henry Coffin once said that "the recipe for compounding many sermons would be, 'Take a teaspoonful of weak thought, add water, and serve.'" It is said by a noted divine that "many sermons are like soup—they have a little bit of everything in them, but not much of anything; it does not take long to get enough of it, and it does not stay with you long after you get it."

Henry Ward Beecher said that "A sermon is not like a Chinese firecracker, to be fired off for the noise it makes. It is the hunter's gun, and at every discharge he should look to see his game fall."

A preacher said recently that often he went into the pulpit Sunday morning simply because the eleven o'clock hour had arrived. Deep preaching has been likened to a volcano. It surges within him, as he has a message from God and is anxious to deliver it. It is lava from his soul.

A preacher said that he often went to the pulpit not knowing what he would say, and a man spoke up and said: "Yes, and you often come out of the pulpit not knowing what you have said."

Richard Baxter said, "I preach as never sure to preach again; and as a dying man to dying men." That is quite different from the preacher who asked an actor how it was that he as an actor drew full houses, while he as a preacher was preaching to empty pews. The actor said that he acted as if it were true, and the preacher preached as though he were but acting.



## Ethical Relativism

By J. M. Mayfield

THE WRITER of the Epistle to the Hebrews warned his readers that they ought not to drift away from that which they had heard, that is, the message which God had spoken through His Son (2:1; 1:1, 2). His positive exhortation was that they should "give the more earnest heed to the things" which they had heard. Here is portrayed the danger of drifting, the danger of losing one's moral bearings. Just as the meaning and significance of navigation are based on the difference between drifting with wind or current and steering a course, likewise the achievement of a real morality is dependent on giving heed to and living by a well-founded moral standard rather than by drifting with the customs of society, living by experimentation, or taking the line of least resistance. To ignore or deny an eternal and immutable standard for moral conduct is to commit one's self to the dangers of relativistic ethics.

Relativism in ethics is a denial of the existence of a universal right, a right that is for all men of all time. This theory has its roots deep in the history of man's thinking. The Sophists, a pre-Socratic Greek school of philosophy, claimed to have unusual and expert knowledge. Their aim as teachers was not to give consistent and standard instruction to their hearers, but to teach their students to get along well in the world of things. Each man must discover and determine for himself what is the nature of life and the world, for it is impossible to know the ultimate nature of things. This is probably best summed up in the statement of Protagoras, one of the most famous of the Sophists, "Man is the measure of all things—of what is, that it is, and

of what is not, that it is not." The obvious consequence of any such theory was as many standards for conduct as there were individuals, and with no provision for settling differences. So Plato, in his *Republic*, reports the Sophist Thrasymachus as saying, "Might makes right." On such a theory strength is justice. It may be well to observe here that this issue of relativism is the factor that makes it such a good bedfellow with naturalistic philosophy, where survival value based on "natural selection" and "survival of the fittest" is the sole criterion for the good.

Thomas Hobbes (1588-1679) saw in man an inherent selfishness that opposed the interests of everyone else. Therefore, for any to have security all must surrender their individual rights to a sovereign state, which was to insure justice. But this was still a relativism, for sovereigns change, and each represents a different scale of values. States existing side by side could make contradictory decrees; yet, according to Hobbes, both would be right because they were decrees of the state. This is the philosophy of "When in Rome do as the Romans do." Men see nations equating the expedient with the right and immediately put the same theory into practice in their personal affairs.

Another form of relativism had its beginning in the teachings of the Darwinian school. For these the right is that which has survival value. Anything may be called good that promotes the "highest" forms of biological life; and on the same ground, the only evil is that which hinders or destroys life. Hence, what is meat for one form of life is poison for an-

If you have a message, Mr. Preacher, for God's sake stand up and preach it! You are sent from God to preach a saving gospel. You are to declare "all the counsel of God."

A layman was talking relative to his pastor and said that he should put more fire into his sermons and more sermons in the fire. How many preachers are preaching as though they were ashamed of their message, or they had but little to say! It is heartening to listen to a preacher who speaks with authority, and with a voice that carries conviction with it.

It is the business of a preacher to be a steward of the gospel of Christ. He has the assurance that, "my word shall not return unto me void." The God-called preacher is assured of ultimate victory. It makes no difference about the treachery, the seeming defeat, the backsliding, the lukewarmness. Everything sinks into insignificance before the preaching of a gospel that saves from all sin.

Peter stood up on the Day of Pente-

cost, and his sermon blazed and burned, as he declared God's message. When Paul stood before Felix, "he reasoned of righteousness, temperance, and judgment to come." It is no wonder that Felix trembled! There are not many people trembling today under the average preaching:

John Bunyan, when told that he could have his liberty if he would stop preaching, said, "I will stay in this jail until the cobwebs grow from my eyebrows, before I will make a butcher shop of my conscience." He had a message. He preached it! Thunderclouds are as black as midnight over us. Things are happening that almost curdle the blood. The ravages of the liquor traffic, dirty literature, Communism, the decline of morality—all are rampant in our day. Hell is turned loose. Paul would say, "There are many adversaries. We also believe, and therefore speak." It is time now for every preacher to quit pussyfooting and, if he has a message, preach it!

### Holiness, the Paradise of the Soul (Part III)

(Continued from page 21)

literary charm—could I form happy phrases, with an adroit felicity of speech—could I fashion language with a picturesque wealth of description as a prince of literature—did I possess a crystalline clearness of style and fluency, with an ability to create new beauties of verbal effects, thoughts that cling and words that burn—were I a wielder of a facile pen, a master of virile diction—then I would have hope of describing, yes, transporting one into those glories, the grandeurs, and wonders of this paradise of the soul, of these heights of holiness.

But failing in this power, I can only say, "O taste and see that the Lord is good." "Plunge into His glories, and experience these wonders."

For "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

other. In morals, what is good for one is evil for another.

Our present-day culture in America is saturated with a deadly relativism in ethics. For many, sin is only error in thought, not disobedience to God. Success is measured in terms of accumulation of things rather than by integrity of the man. The expedient is the right, and that which has utility is good. Truth is something that is made by experience, rather than an eternal and immutable truth discoverable for all men who will come to Him who is the Way, the Truth, and the Life.

According to the foregoing historical survey of ethical relativism, the right may be measured by four things. Protagoras found the standard in man himself. Thrasymachus saw power as the only sufficient criterion. Hobbes would leave the determination of right and wrong to the state. Naturalists call anything good that has survival value. All these have their counterparts in ethical theory and practice today.

"Man is the measure of all things." This kind of ethics is typical of the man who says, "My motives are good," while at the same time the consequences of his action may work harm to his neighbor. Or it may be the person who says, "All the other people do this and so can I." Man—either one's self or his neighbor is the measure. Actions are called good purely on the basis of the nature of man. Now there is no doubt that a good motive is requisite if the consequent action is to be good; but it must be remembered that one must consider not only the spring of action but also the means of its performance and the consequence. We would hardly approve of a man who for the love of his hungry family (good motive) used firearms (potentially harmful means)

to rob a bank, and in the fray killed a teller (harmful consequence). It takes more than good motives to make an action good. "Love worketh no ill to his neighbour" (Romans 13:10).

It is a rather curious thing that men are willing to accept good intentions as a sufficient rule for conduct, while in mathematics or the physical sciences a correct calculation or an accurate description must be according to the principles of the science in question. The reason mathematics is a meaningful and significant branch of knowledge is that a calculation that is correct for one man is correct for all men. A scientific description that is accurate for one is accurate for all; else there would be no basis for the communication of scientific knowledge. Accordingly, if human behavior is to have any meaning and significance whatsoever, it must be because it is right or wrong in the light of a universal, eternal, and immutable standard. The Christian answer to the modern-day heresy that man is the measure of all things is clear-cut—God has spoken by His Son. The written and the living Word are the measure.

Thrasymachus has not died. His spirit is still with us in high places and in low. We are being told, and too often made to believe, that security lies in material might. This is a flouting of the principle of love to God and love to man. It is an ignoring of the axiom that "love never fails."

The danger of the might-makes-right ethic is that the person who finds himself with an advantage over his fellow is immediately open to the temptation to use his advantage for his own selfish desires and purposes. The employer who takes advantage of his employees, the majority that oppresses the minority, the landlord who

charges excessive rents—all have fallen prey to the might-makes-right ethic. The inversion of this statement, however, is the antidote to the danger. A right-makes-might ethic never fails. Lord Tennyson has Sir Lancelot to say, "His strength is as the strength of ten because his heart is pure."

Another present-day danger in ethical relativism is rooted in Hobbes's conception that the decrees of the state are the standard for conduct within that state. Instead of depending on decrees the modern state uses propaganda, and many people are led into attitudes that are absolutely contrary to the teachings of Christ. How is it that in two decades we can have feelings of hatred and friendship toward the same nation? Ten years ago the Japanese were our enemies; now they are potential allies. Ten years ago the Russians were our allies, and now they are our enemies. Do the standards for our allegiance change with the decades? If we form our attitudes on the basis of propaganda (state decrees), our moral conduct is measured by a relativistic standard. The Christian ethic is no such wavering thing. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you" (Matt. 5:44).

A fourth present-day danger in ethical relativism grows out of a strong tendency to call *anything* good that has survival value. This is the philosophy that a man must live at any cost. The true is that which works for more life. It may be that the acceptance of this subtle and yet deadly philosophy as a basis for conduct is what has robbed present-day Christianity of its original power. Jesus taught that to rule, one must serve. If one would live, he must die. The life that He would give is more than

survival; it is everlasting life. So a Christian does not determine an act to be right because it prolongs biological life—an act is right for him only when it is in line with Him who is the Life. This might mean that to lose biological life would be good. He gave His life, didn't He?

"A MAN MUST LIVE"

"A man must live!" We justify  
Low shift and trick to treason high;  
A little vote for a little gold,  
Or a whole Senate bought and sold,  
With this self-evident reply—  
"A man must live!"

But is it so? Pray tell me why  
Life at such cost you have to buy.  
In what religion were you told  
A man must live?  
There are times when a man must die!  
There are times when a man will die!  
Imagine for a battle-cry  
From soldiers with a sword to hold,  
From soldiers with a flag unfurled,  
This coward's whine, this liar's lie,  
"A man must live!"

The Saviour did not live!  
He died!  
But in His death was life—  
Life for Himself and all mankind!  
He found His life by losing it!  
And we, being crucified  
Afresh, with Him, may find  
Life in the cup of death,  
And, drinking it,  
Win life forevermore.<sup>1</sup>

<sup>1</sup>Charlotte Gilman, in "Christ and the Fine Arts," Cynthia Pearl Maus (New York: Harper and Brothers), p. 722.

### Skeletons Within the Pulpit

(Continued from page 6)

beautifully carved pulpit was in some church, of which the congregation was very proud; but when an explanation was given, I think the people would acquiesce and allow the pastor to enjoy this piece of private furniture in his sanctum sanctorum.

# Sin and Psychology

By V. T. Groves

(From the *Christian Scholar*)

**WHAT IS SIN?** In order to deal with the subject "Sin and Psychology" a definition of terms is essential. According to the Bible, "sin is the transgression of the law" (I John 3:4) and "all unrighteousness is sin" (I John 5:17). One large group of the Christian Church believes that transgression must be willful in order to be a sin, whereas another large group believes that all offenses against God's law, including involuntary transgressions and mistakes, are sins. A harmony between these two positions may be attained by classifying sins into two types: (1) willful sins and (2) sins of ignorance. Willful sins are the more serious because:

- 1) they separate one from the fellowship with God;
- 2) being both intentional and more intense, they produce more lasting effects upon the personality; and
- 3) guilt feelings and conflicts associated with them produce more damaging effects upon the personality.

Though involuntary transgressions or mistakes do not separate from fellowship with God, they are nevertheless serious because:

- 1) acts against God's statutes (which are for our "good always"—Deuteronomy 6:24) are by their nature damaging to the individual;
- 2) they may have social implications; and,
- 3) even though not intentionally wrong, they are still leaving marks upon the individual in the direction of building habit patterns which may sometime have to be corrected.

In this article sin will be discussed as an act rather than as a state or principle. We shall consider sins to

be any acts against God's will, whether known to be such or not.

*What Is Psychology?* Psychology is a study of human nature and activity, including both those outer activities or behavior which can be observed by other people and those inner activities or experiences which can be reported upon only by the individual himself. The type of study characterized by objective psychology involves systematic observation and experimentation, the recording of data, and the analysis of the same by means of statistical refinements.

The study of sin properly belongs in the fields of philosophy, theology, and religion. However, since psychology is a study of human activity, it would seem legitimate to apply some of the principles of psychology to those acts which are known from the religious point of view as sins. Such is the purpose of this article.

*The Permanence of the Effects of Sin.* When one sins, he does something to himself which two works of grace will not completely rectify; conversion and filling with the Holy Spirit do not abolish the memory of sinful acts. This is especially true of willful sins. It is well known that intention and purpose make learning more effective. It is therefore logical that intention and purpose in sinning may produce an experience of such intensity as to be well-nigh unforgettable. Memories remain to tempt, torture, and discourage. Indeed, there is some question as to whether we ever completely forget anything which happens to us. The relearning of forgotten materials or skills is generally accomplished with greater

ease than was the original learning. This indicates that, though experiences may seem to be forgotten, there is a residue of their effects remaining. Also under certain conditions, such as hypnosis, experiences seemingly long since forgotten can be recalled in great detail.

Memory is not alone among the permanent effects of sin. When any act is once committed it is usually easier to perform that act again. When an act is engaged in a number of times, it may be at least on its way to becoming a habit, especially when it is accompanied by any degree of pleasure. Tendencies to act and habit patterns are not necessarily removed by salvation and cleansing from sin. Though in a spiritual sense one is a new creature, the habit pattern previously formed may still be ready to be revived and put into operation. This explains why a person tends to fall as deep as "the pit from whence he was digged" when he backslides.

*The Physical Effects of Sin.* That some sins, such as social sins, drunkenness, and other excesses, leave marks upon one's physical body which may persist after one is converted is well recognized, but the startling fact that any sin may leave physical effects is not so well known. The physical effects referred to here are in the form of marks or traces upon the nervous system. The presence of these neural traces explains why memories and ready-to-act habit patterns are not removed when a person is saved and cleansed from sin. Our souls are saved in the present, but we must await the redemption of the body. Sin, like leprosy, may be cleansed, but its scars remain.

*The Effects of Sin on Personality.* The guilt, inferiority feelings, and conflicts produced by sin may result in various personality disturbances in-

volving faulty mechanisms of adjustment, neurotic trends including compulsions and psychosomatic illness, and even psychosis or insanity. It would seem that some of these personality disturbances may persist after a person is saved in the same manner that a physical illness may persist. Neither is the experience of holiness a cure-all for personality maladjustments resulting from faulty experiences.

*Sin Distorts Judgment.* The necessity for obedience in order to act with the greatest wisdom or to receive guidance is a great principle of Christian experience. It has a scriptural basis in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It seems to be backed up also by psychological facts. It has been noted in connection with administering the Wechsler-Bellevue intelligence test, the best scale for measuring adult intelligence, that people who do well on the part of the test involving judgment (comprehension), as compared with other parts of the test, are often from religious homes with definite moral training. This indicates that this type of background is helpful to good judgment.

*Summary and Conclusions.* In this article the Biblical definition of sin as a transgression of God's law has been accepted with a distinction being made between willful sins and sins of ignorance. Some facts from the field of objective psychology, the study of human activities and conscious experience, have been applied to those acts known as sins from the religious point of view. From this partial review of its psychological implications, it is evident that sin has serious and permanent physical, personality, and mental effects. The persistence of some of these effects even after one is converted and cleansed emphasizes

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volving faulty mechanisms of adjustment, neurotic trends including compulsions and psychosomatic illness, and even psychosis or insanity. It would seem that some of these personality disturbances may persist after a person is saved in the same manner that a physical illness may persist. Neither is the experience of holiness a cure-all for personality maladjustments resulting from faulty experiences.

*Sin Distorts Judgment.* The necessity for obedience in order to act with the greatest wisdom or to receive guidance is a great principle of Christian experience. It has a scriptural basis in John 7:17: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It seems to be backed up also by psychological facts. It has been noted in connection with administering the Wechsler-Bellevue intelligence test, the best scale for measuring adult intelligence, that people who do well on the part of the test involving judgment (comprehension), as compared with other parts of the test, are often from religious homes with definite moral training. This indicates that this type of background is helpful to good judgment.

*Summary and Conclusions.* In this article the Biblical definition of sin as a transgression of God's law has been accepted with a distinction being made between willful sins and sins of ignorance. Some facts from the field of objective psychology, the study of human activities and conscious experience, have been applied to those acts known as sins from the religious point of view. From this partial review of its psychological implications, it is evident that sin has serious and permanent physical, personality, and mental effects. The persistence of some of these effects even after one is converted and cleansed emphasizes



the fact that every effort through wholesome activities, proper training, and otherwise ought to be made to keep people out of sin before they get into it. Sowing one's wild oats is as contrary to good psychology as it is to good religion.

Besides all other good reasons which might be mentioned for early conversions and surrender to God, these experiences are important in order to prevent the continuing fixation of detrimental habit and thought patterns, and through a new orientation to enlist the laws of psychology toward the building of wholesome mental content and organization. It is imperative that undesirable memories and habit patterns accumulated in one's being as a result of sin be counteracted as early and as much as possible. Fortunately, the experience of conversion and baptism with the Holy Spirit, because of their intensity and emotional content, may do much to crowd out and break up these unfortunate patterns. God at times appears to render a wonderful and immediate deliverance from them; but often the individual has to put up a dogged, determined resistance to these memories and patterns which are not sins unless put into operation. Memories and habit patterns may be dispelled though perhaps not totally obliterated by new experiences and the building of new habits. One should not dwell upon the sins which he has left at the foot of the Cross, for thinking about them is equivalent to rehearsing them. Rather "forgetting those things which are behind, and reaching forth unto those things which are before," one should "press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14), and the "whatsoever things are true. . . honest . . . just. . . pure. . . lovely,"

and "of good report" should occupy his thoughts. New habit patterns can be built by throwing oneself constantly and consistently into the work of the Kingdom. Perhaps this is a part of what is meant by "working out your own salvation with fear and trembling," and likely it is a part of what is involved in growth in grace and Christian character.

#### Answers Wanted!

(Continued from page 30)

*Have oft-times no connexion. Knowledge*

*Dwells in heads replete with thoughts of other men;*

*Wisdom, in minds attentive to their own.*

*Knowledge is proud that he has learned so much.*

*Wisdom is humble that he knows no more.*

The second function, to think, enlarges the boundaries of existing human knowledge. Too often the road to truth is made impassible by ruts of prejudice. Objective thinking within itself is a worthy goal.

Now to answer the question, "Why bring them here?"

I know of no other group where I would have risked so frank a discussion. I know very few of you personally; but I know your faculty. You could not sit for three years at the feet of such masters as you have here and not have developed within yourselves an unprejudiced search for truth.

Gentlemen of the faculty, *Noblesse, Oblige!* I salute you.

To the graduating class, may your testimony be:

*I have loved no darkness,*

*Sophisticated no truth,*

*Nursed no delusion,*

*Allowed no fear.*

## A Discussion of Ten Theological Aphorisms Part II

By B. F. Neeley

### V

#### REGENERATION, A MIRACLE

1. We believe that regeneration is a miracle of grace wrought, by divine power, in the spiritual nature of a repenting sinner who feels the justness of his condemnation, and renounces his sins and confesses his guilt, and at the instance of which by faith he accepts the Lord Jesus Christ as his personal Saviour.

Therefore this miracle of grace, when taken as a whole, has both a human and a divine aspect. The human aspect includes repentance, confession, and faith. The divine aspect includes forgiveness, or justification, and regeneration. The divine aspect is consequent upon the genuineness and completion of the human aspect. When the divine aspect of this miracle of grace has not been realized, it is the very best evidence that the human side of the proposition is not complete. For completion of the divine requirements on the part of the human puts one in touch with the life-giving sources; and thus he is renewed by His Spirit in the inner man.

2. Now the position that stands out against the one herein set forth is that regeneration is merely a mental change, a change in one's attitude toward sin; and that the new birth is merely a change in attitude toward God. It does not include a miraculous, wrought work that essentially changes the spiritual nature. It does not impart a new spiritual essence which the individual never had before.

Now in comparing the two positions it is easy to note that insisting on a

spiritual birth as a basic principle in a life of righteousness cannot, from the nature of things, interfere with the essentials of the other position. For our position includes both a change of mind and attitude as a necessary antecedent of the new birth. Then since our position includes all the essentials of the other position, and nothing detrimental to it, if the other position is correct we get as much out of it as those who believe it. But on the other hand, since the other position does not include a definite infusion of divine nature, as our position does; and this new nature included by our position, and left out by the other, is fundamental to the success of the scheme; therefore if we are right he is fatally wrong. While if he is right, we are harmlessly wrong.

In other words, our position with reference to the prerequisites of salvation includes the whole and, therefore, every part. While the other position includes only a part and, therefore, not the whole. Now if the part is correct, then the whole must be correct. For it includes every part. But if it requires the whole to be correct, then that which is only a part cannot be correct. Therefore if "Safety First," then what?

### VI

#### CONDITIONAL SALVATION VS. UNIVERSALISM

From the most authentic accounts, man was God's creative masterpiece. For no other one of His creatures had such a monumental pattern after which to be imitated in its being

brought-forth. One of the chief endowments by which the Creator exalted man above all other animal creation was the bestowing upon him the power of volition, to be exercised in moral choices, by the use of which man could make his own decisions in every realm where he was operative.

The fact that God made visits with him in his garden home in the cool of the day is evidence sufficient that man's moral and spiritual nature was on a par with that of his Maker. "Can two walk together, except they be agreed?" Therefore a desire for companionship, on the part of the Most High, must have been one of the moving factors that resulted in man's creation. And in order for God fully to enjoy companionship and association with His creatures, then they must also be endowed with free will. For if God had made him inalienably good, man would have been robbed of the virtue of being holy by choice, which would have subtracted from the final nobility of his character. For a character established in holiness is the reward of consistently choosing that which is right in preference to that which is wrong. Therefore, in the development and orderly consummation of the divine plan, it became necessary to establish a probationary period for man in which to exercise the power of his free choices between good and evil.

Man's desire for food was based upon his physical needs, while his desire for wisdom and knowledge was based upon his intellectual needs. Provisions for the former were made by the fruits of his garden home, while provisions were made for the latter by the visits of and his association with his Creator.

That man was capable of being influenced in his choices by his natural desires and appetites is self-evident; and it was through this avenue that

Satan made his infernal approach to imperial man, and secured his cooperation, which resulted in the "great transgression," and consequently the fall of man from his high and holy estate, resulting in his separation from his Creator and his being degraded to the servitude of sin. Not only that, but he became a partaker of the nature of his diabolical seducer, and was dead to spiritual life—all as the result of the wrong choice.

But this was no surprise to God. For in the council chambers of eternity, where the pattern for man was blueprinted before any of his members were actually made (Ps. 139:14-16), God's foreknowledge comprehended the possibility of the success of His envious enemy in distracting man from the fellowship of his Maker by alienating him from God through the sin of rebellion. Therefore the scheme for the redemption of lost man in the thought of God antedated man's creation (Rev. 13:8). And it culminated in the death of Jesus Christ on the cross for the potential salvation of Adam and all of his lost sons and daughters.

But it was through the exercise of man's free will that the choice of the forbidden fruit was eaten, and his face was turned away from God. Hence, in the very nature of things, provisions for man's return to God must be placed before him for his own choosing. For a scheme of salvation which makes no provision for an independent choice violates the fundamental constitution of man's individual personality.

1. Therefore we believe: That salvation is provided for and made available to all through the merits of the shed blood of Jesus Christ on the cross; but only on the conditions of repentance toward God, resulting from a broken and contrite heart, confession of sins committed, and faith

in the Lord Jesus Christ as our only Saviour and Lord.

2. In opposition to our position: The Universalist Theory is that Christ's death on the cross for the sins of the world met every condition requisite for the salvation of all people. Therefore all will be ultimately saved, without respect to any conditions whatsoever. Therefore there is no reason for anxiety on the part of anyone, of any grade of character, about the final outcome of the future.

Now for the comparison:

1. If the universalist is right in his views, we are certainly wrong in ours. But we are harmlessly wrong. For universal unconditional salvation, if true, will be just as potent for those who do not believe it as it will for those who do believe it. Otherwise it could not be unconditional; and unconditional salvation is germane to the theory of universalism. Hence, if the theory of universalism is correct, those who believe that salvation is offered only on conditions, as herein set forth, will have lost nothing by being in error. For it is a self-evident fact that believing in and meeting conditions conceived to be necessary cannot interfere with that which is bestowed unconditionally.

2. But on the other hand: If salvation through Christ is placed before us, and the final outcome is determined by our choices in meeting conditions requisite to salvation, then the universalist is wrong. But he is not harmlessly wrong. For if he does not believe that salvation is conditional, he will not meet conditions. Yet the facts in the case cannot overlook his error. For he will have lost everything that meeting the conditions of salvation could bring to him.

Consequently, the best that universalism has to offer, if true, is exact-

ly the same as the worst that can result from our position, if untrue. While on the other hand, if our position is true, the expanse of eternity would be required to measure the advantages it has over universalism.

Hence, the verdict of rational reasoning must be; "Climb to the limb on the tree of 'Safety First' marked, 'Salvation is conditional.'" It is the highest limb on the tree. If it breaks because of a flaw in its structure, you will land on the limb just below it, marked, "Universalism." But if you rest on the last-mentioned limb, and it breaks because of a flaw in its structure, you will be lost forever.

## VII

### FREE WILL VS. PREDESTINATION

1. The fatalist, or the old "two-seeders," believe that from all eternity the final destiny of every rational being was unconditionally fixed by the sovereign will of the Creator, that it was altogether independent of the will or desire, the merits or demerits of the individual. They teach that, according to His own will and planning, God foreordained, predestined, and consigned every person to the final destiny that he will come to. They call it the "unchangeable decrees." This means if a man is finally damned it is not because he is a wicked man, but because it was foreordained from before the foundation of the world, and that by his Maker, that he should come to such an infernal fate. They who are saved ultimately in heaven are not saved because they have been good or done good, or wanted to be good or do good; but they are saved because they are of the "elect of God" and that according to His prearranged and unchangeable plan.

In the tender years of the writer's life he had the misfortune to inherit

a step, stepfather (he married my stepmother) who was of this pernicious persuasion. He taught us that there was absolutely no reason for our being alarmed about our eternal fate! That was all fixed by the unchangeable decrees of God. If we were of the elect, no crime we could commit could in any way subtract from the certainty of our being saved in the end. But on the other hand, if we were "vessels of wrath," there was nothing that we could do that would in any way change our consignment to eternal misery and woe.

II. We believe that man was created in the image and after the likeness of his Creator—thus he was holy and good; and that the make-up of man included the power of free choice between good and evil, that no other power could force a decision from man contrary to his own free will. For man is a sovereign in respect to the exercise of his choices.

But Adam, our federal head, yielded to the solicitation of a deluded wife and his natural desires for food, wisdom, and knowledge, and sinned against his Maker. And in this wrong choice he became a slave to sin, therefore losing his moral sovereignty.

But his Creator, being the Originator and Source of all genuine love, still loved the masterpiece of His creative work. Therefore He arbitrarily paid the price for the sinner's redemption, and in His mercy has sent the Holy Spirit into the world to contact all rational beings and to restore to them the power of choice between Christ and His service and the devil and his service. In resisting the devil, we renounce sin. In choosing Christ, by faith we choose good. Thus all that bid for the service and companionship of man must wait for his own free will to choose whom he will serve.

III. Now for the final comparison:

1. If the predestinarian is correct in his interpretation of the status of man, we are wrong in our belief to the contrary. But we are harmlessly wrong. For if he is right, we cannot lose anything by opposing the doctrine of an arbitrarily fixed fate. For if it is right, the one who does not believe it will get just the same out of it as the one who does believe it. But if it is wrong, it may damn you to believe it. For if you believe that God will draw the elect, unconditionally by irresistible force, you may wait to be thus overcome, and fail to make the good choice, and be lost as a result. For, according to their position, this all-powerful drawing is the only sure sign of election.

2. Therefore the final and unavoidable conclusion is that, if the predestinarian view is true, the best that can come from it is exactly the same as the worst that can come from our view if it is false. But if ours is true, the difference is as far apart as the east and west. Hence, if "Safety First," make the right choice and climb to the top limb. If it breaks, you will catch on the predestination limb.

Legitimate conclusion: Who could love such a God as the predestinarian presents? And who could have a Christian heart and be willing to be one of the "elect," when other creatures just as good and many of them better had been sent off to hell? And how could the presence of such a wicked God keep the heaven where He abides from being a hell? Finally, if like begets like, then how could such a God create a heaven of happiness? How could He be happy himself after such a monstrous act of injustice and respect of persons? He is not the God I love and serve!

## Sermon Outlines

### A Scriptural Study of Carnality

TEXT: Romans 8:6-7

INTRODUCTION: Carnality is a vicious enemy of man and God.

I. All Bad and No Good (all have carnality).

A. By nature from birth. Psalms 51:5

B. Exceedingly wicked. Isaiah 1:5-6

C. Universally sinful. Romans 3:9, 18, 23; Ephesians 2:3

II. Part Bad and Part Good (carnality is still present).

A. The disciples.

1. Had their names written in heaven. Luke 10:20

2. They were believers. John 2:11

a. A believer is born of God. John 1:12-13

b. A believer has no condemnation. John 3:18

1. To have no condemnation is to be in Christ. Romans 8:1

2. To be in Christ is to be a new creature. II Corinthians 5:17

3. They were not of the world. John 17:14

4. But they were called evil. Luke 11:13

a. Hit-back nature. Luke 9:54

b. Retaliation. Matthew 26:51-52

5. They were not sanctified. John 17:17

B. Other Christians

1. Carnal babes. I Corinthians 3:1-6

2. A more excellent way is shown. I Cor. 12:31; I Cor. 13

3. Fruitless are taken away and the fruitful are purged

to sanctify them. John 15:1-2

III. All Good and No Bad (carnality is gone).

A. All clean. John 15:3

B. Paul's prayer. I Thessalonians 5:23

C. Christ gave self for it. Eph. 5:25-27; John 17-19

D. Jude wrote to sanctified people. Jude 1

E. The life exemplified. Luke 1:5-6; Acts 11:24

F. The experience commanded. I Peter 1:16

G. An essential experience. Hebrews 12:14

CONCLUSION: You can have the victory over carnality and be sanctified.

—ARTHUR GREEN

### Forward or Backward

TEXT: *The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. (Ps. 78:9).*

INTRODUCTION:

A. There are only two directions to go.

1. One is to turn back.

a. Be a coward.

b. Fearful of heart.

c. Defeated.

2. The other direction is to pick up the armor and go forward to the battle.

B. We can go either way we choose. (It is strictly our own choice.)

I. *The Children of Ephraim:*

A. They were one of the tribes of Israel.

1. They were famed for their record at war.

2. Many valiant men were among them.

3. They were well-armed, as usual.

4. But they were shameful cowards—they turned back in the face of the enemy.

**B. Why did they turn back?**

1. Sin dispirits men and takes away their hearts.
  - a. Shameful violation of God's law had been their practice.

b. They violated their covenant with God.

c. They were basely treacherous and perfidious.

d. They refused to walk in God's law.

e. They declared they would not be ruled by Jehovah.

2. Their shameful ingratitude made them cowards.

a. They forgot His works and wonders.

b. As their fathers forgot God, so did they.

1. The Lord made a path in the Red Sea, then gave them courage to cross with water on either side.

2. He provided a guide for them through the wilderness.

3. He furnished them with rivers of fresh water out of the rock.

4. He fed them manna from heaven.

5. He sent quail in abundance among them.

6. The more God did for them, the more they murmured. (They murmured more against Moses

and Joshua than they did against their Egyptian taskmasters.)

**C. They turned back in the day of battle, in spite of all at their command.**

1. In spite of bows and arrows and their ability to use them.

2. In spite of their great number.

3. In spite of their armor.

4. In spite of the promised help of God.

5. In spite of past victories.

**II. This Lesson Applies to Us Today!**

**A. We are faced with battles:**

1. Practically every day is a battle for the Christian.

"We wrestle not against flesh and blood."

2. Sometimes we go even against our own people.

3. We all have trials, temptations, losses, disappointments, etc.

**B. But we have the armor at hand.**

1. Shield of faith.

2. Breastplate of righteousness.

3. Sword of the Spirit (Bible).

4. Feet shod with the sandals of preparation of the gospel.

5. Helmet of salvation.

6. Bow and arrow of aggressive warfare.

a. Bow to drive home the truth (mighty arm of God).

b. Arrow of conviction and truth.

**C. We have the battlefield out before us.**

1. Thousands unsaved.

a. They are lost.

b. They are hungry for what we have to offer.

c. Yet they are our spiritual enemies.

2. Much work to be done.

a. Children to bring to Sunday school and rescue them out of the clutches of the world and Satan.

b. Bring all to saving knowledge of the Bible.

**III. What Are We Going to Do?**

**A. Shall we call upon God and go forward in the battle?**

1. We have God's promises of help.

2. We have the help of the Holy Spirit.

3. We have the help of the brethren who are with us in the battle.

4. We have the grace of God, the love of God, and power of God.

**B. Though many in the past may have failed (even we may have, the only direction for us is forward, onward, upward!**

1. On to the battle in the name of our King!

2. On for the cause of righteousness!

3. On for the sake of lost souls!

4. On for the sake of our own souls! (For to tarry is to die.)

**CONCLUSION:**

**A. There is victory for all of us.**

**B. We can each one win the race.**

**C. As God's people in the past have won the victory despite trial, handicap, priva-**

**tion, hardship, and opposition—so can we!**

**D. Let us go forward instead of backward.**

—L. P. DURHAM

**There Are No Moral Blanks!**

**INTRODUCTION:** Car industry stamping out bodies with heavy presses. Spiritually: 1. There is no one not influenced; 2. There is no one not influencing.

**I. The Fact of Influence**

**Illustrations:** radium, ripples, radio waves, gravity.

**II. The Two Types of Influence**

**A. Conscious:** like airplane radio beam.

**B. Unconscious:** probably most powerful.

**Illustration:** Thorwaldson, Danish sculptor, unwittingly brings flowers of Rome to Denmark.

**III. The Abuse of Influence**

**A. Not clean within, will wreck your life: broken knife-point, compass, ship on rocks.**

**B. Crooked tracks will wreck others: Father on way to saloon, son follows: "Go on, Daddy—I'se comin' right in your tracks!"**

**IV. The Right Use of Influence**

**A. Changes lives: Simon becomes Peter, Saul—Paul, etc.**

**B. Changes environment: Wesley, village, no drink 100 years.**

**C. Changes destinies: Moody and the lad Gypsy Smith.**

**D. Changes eternity: "Once I was blind; now I can see."**

**V. The Strengthening of Influence**

**A. Acts 5:15—Peter's shadow strongest in brightest light; ditto we spiritually.**



- B. "I will make you fishers of men"; "Without me ye can do nothing."  
 C. "Ye shall receive power, after that the Holy Ghost . . ."

CONCLUSION: Our influence must be such as to hasten His return.

### The Religion for 1951

INTRODUCTION: "Religion" not too happy choice of word; pertains more to outward; Greek: "fear of the gods." "Faith" better; Christians known as "believers." Better title for this sermon: "The Faith for '51."

Faith common in natural realm;  
 Faith in business relations;  
 Faith a *must* in Christianity—  
 "He that cometh . . . must believe that he is . . ."

I. A Religion of Demarcation:  
 "Come ye out from among them. . . ." (II Cor. 6:17).  
 Two reasons for separation:

- A. Only thus create hunger in unsaved.  
 B. Self-preservation.  
 Illustration: Grounded birds vs. man touching electric wire.

II. A Religion That Makes A Difference:

- A. Blots out past.  
 B. Puts "spice" into present.  
 C. Makes a difference to the other fellow.  
 Someone has said 85 per cent of church members could die without making any difference in results.  
 D. Takes care of fear of future: atomic era.

III. A Religion of Conviction:

- A. Is your religion a convenience or a conviction?  
 B. Crystallize your ideals.  
 Profess to believe in holiness?

Then so live.  
 Purity  
 Purpose  
 Power

CONCLUSION: We need the religion of the broken alabaster box.

Not a sickly sentimentality,  
 But a pungent personality.

—C. O. CHRISTENSEN

### The Revival of Biblical Preaching

(Continued from page 15)

Listening for the voice of God, heard in that quiet place more easily than in the press and din outside; to ask earnestly for the Holy Spirit's guidance, and to take it; to keep learning to know the real Christ as he really is; and then to come out and share with others the revelations that have been vouchsafed to him.<sup>14</sup>

The challenge of the ministry is too great to be taken lightly. Often do we need to be reminded of our high calling. And so we close with these gripping words from the pen of the same writer:

Always the great preachers have been great because they preached a mighty gospel. As they declared it, it is no shallow pond, round which one can stroll in half an hour or so, but an illimitable ocean with the surgings of eternity in it, and deep calling unto deep. The tendency to substitute mere attractiveness, and "brief, bright, brotherly" services, for the awed worship of God; the inclination of the church to which has been committed the ministry of reconciliation, to stoop, as George Jackson put it none too savagely, to "forsake its high calling in order to peddle in the small wares of the politician and social reformer,"—these spell certain failure. This non-doctrinal Christianity is not big enough to attract men, to hold men, to inspire men, to redeem men. Why should it? And how can it?<sup>15</sup>

These are great days which call for great preaching. The prayer of everyone in the ministry should be: "Lord, make me a good and godly man and a great preacher of Thy great gospel." And may that prayer be answered.

<sup>14</sup>Interpretation, 1 (July, 1947), 326.

<sup>15</sup>Ibid., pp. 328, 329.

## Musings of a Minister's Wife

By Mrs. W. M. Franklin

WHO WAS IT that said, "Necessity is the mother of invention"? It did not work out that way for me. The need was there, all right, but I did not invent a way of getting the job done. I just went at it like my great-grandmother would have done, for even my grandmother had a sewing machine.

Last fall, for my birthday, I was given a piece of material for a new dress. The old machine I had at that time was called "my tractor," and I'm sure you can guess why. That's right; it was so old and noisy we did not think we should pay for moving it to this place. I asked about seamstresses here when we first came to this little town and could not seem to locate any. Then one of the church ladies said she would help me, but her eighty-year-old mother fell and broke her hip, so the daughter has cared for her for months. I was promised the use of a portable electric machine belonging to one of our ladies, but it broke the very week I wanted to use it. Another lady let me take her portable machine. But I found it was breaking stitches, and I felt I should not tinker with such a valuable piece of property; so I returned the machine. One lady said, "Come down to my house and sew any time you wish." I appreciated that, but that was the week I did not feel like going anywhere because of a spell of flu. I could sit in the house by the fire and sew by hand, and that is just what I did. Yes, every stitch in that dress was made by hand. So you see my necessity did not prove to be the mother of invention.

Have you ever tried to make a dress for an adult woman, by hand? Well, let me tell you—if you are

short on patience, that job will help you. And then when the task is completed you'll really feel like saying, "Praise the Lord!" But the hours I spent sewing were precious hours of prayer and meditation on the Word of God. I feel that I grew spiritually while accomplishing a long, tedious task.

I did a lot of "musing" too, for thoughts were flying around the world while I sat at home and sewed. Perhaps another time a necessity will bring up an invention, who knows?

\* \* \*

These words are a testimony to the grace of the Lord in my life. . . . For never in years of service has He failed this preacher's wife. . . . The larder has never been empty, and strength is provided each day. . . . for tasks, assorted and many. What more should this preacher's wife say?

The showers of blessing abundant have come though drought threatened the soul. . . . "Just in time" has the grace been provided as Jesus took perfect control. . . . Situations arising before me have called for the best I could be. . . . But, "My grace is sufficient," says Jesus, and that fully satisfies me. . . .

\* \* \*

I have a goodly heritage, for in our home was prayer. My childhood memories linger of the family altar there. I have a goodly heritage in a land where I safely may read the Word of God in its fullness and His admonitions heed. I have a goodly heritage in a church where holiness is preached; where we tarry—then go with the gospel, that earth's millions might be reached. I have a goodly heritage and a responsibility

great. Shall I accept these blessings while others in sin still wait? No! I'll do my best for my Saviour, for generations-to-be, that their heritage may be goodly in this land of the brave and free. Then when we all get to heaven and sing, "Holiness unto the Lord," we'll praise God for the heritage that gave us His precious Word.

\* \* \*

Just received another credit card toward Certificate Number Four in Christian Service Training work. How I enjoy these studies, even though a number of them have been taken at home! They are such an inspiration to even a busy minister's wife, for they are helping us to be better helpmeets in the parsonage homes where we live. This book was on the life of Paul. What a worker he was! Will I ever be able to accomplish one-tenth of what he did for Jesus? No, I suppose that will not be; but I am determined to be a good Lydia, or Dorcas, or Priscilla, or just plain Ruby. God helping me, I'll do my best. . . . "do what He bids me, whatever the cost. . . . be a true soldier if I must even die at my post."

\* \* \*

I think we are all mixed up. Concerning every appointment or plan the question is, "Is it fast time or slow time?" We are in the section of Indiana where some towns are on Daylight Saving Time and some towns are on Standard Time. Some neighboring churches are having revivals, and if we wish to visit those meetings we have to be there by six-thirty our time, which seems pretty early to us. But if a special service is announced at our church, visitors say it is too late to start a meeting at eight-thirty their time. So you see, we are all mixed up as far as time is concerned.

I am enjoying the thought that one of these days time will be no more.

There will be no such thing in heaven as Daylight Saving Time, Mountain, Central, Eastern, or Pacific Time. It will always be Standard Time there, for the Sun (God's Son) who is the Light of that city will never change. There will be no jangling alarm clocks, no musical alarm clocks, nor radios that are set to awaken you at a certain time. The sounds of heaven will be sweet to our ears, and such a rest after the discordant sounds of earth!

The important thing to me is that I am ready for that glorious day when we shall all be gathered home. And though appointments and services may all be mixed up here as to time, there will not be a mixup in eternity.

We have one clock at our home set for fast time with a sign on the clock saying so, while the other clocks are set for Standard Time. Supposing I look at the wrong clock and am late by one hour to something very important, how will I feel? For there is no excuse for me to be careless about the matter. I wonder how some will feel at the coming of Jesus who will miss that appointment. Carelessness, love of the world, wrong vision (failure to see the importance of getting right, now) will be their excuses before others. Those excuses will not work when they stand before God.

Oh, I pray that we may help many spiritually to be fixed-up instead of mixed-up. That's why we have churches and revivals. . . . but then another musing will have to be used in considering revivals.

\* \* \*

Thinking about revivals, and how shall I say what I want to say? My husband and I fasted a number of meals and spent a lot of time in prayer. We covered the town with announcements about the meetings.

We asked for pledges for the finances before the evangelists came, so there would not be a lot of "begging" before the visitors. We set the hour for a pre-prayer service at the church. The evangelists were good; they sang well and with the Spirit of God blessing in their songs. The sermons were straight Bible messages on salvation, forsaking sin, restitution, consecration and holiness, the Second Coming, the beauties of heaven and the awfulness of hell. Everything should have climaxed in a great revival.

Wherein did we fail, for we know it was not God who failed? Or perhaps I should say, "Did we fail?" To some it might have looked like failure because people did not crowd into the church with some being turned away. The altar was not lined with seekers; as many report who say they had a good revival. The offerings were not large, as some measure the successfulness of a revival. There was not an uproarious spirit in any special service. "Amens" that were expressed came from the heart, and tears that

were shed were in response to an inner feeling of praise or penitence.

Did we have a revival? Let us see. There were seven children at the altar and two adults. Yes, that was a revival. Two little girls went to the altar one Sunday morning, and their parents came forward that night. God did something for that home. Children from other homes were seekers; thus carrying the revival to other homes. Only eternity and heaven can make clear to us, through the mercies and love and grace of God, just how much this revival will mean.

I'm glad this revival meeting came to our town. One lady asked for prayer, and others hinted that they needed prayer who had never admitted it before. The opportunity to be saved was brought to a community full of people. And from here on people will be responsible for the light they received or could have received.

Maybe another special crusade for souls will bring into the Kingdom those who were touched by this revival. God grant that it may be so.

## "Forty Years on the Firing Line"



A book always becomes more interesting when you know the author. The above caption catches the eye, being meaningful and representing a full life, well spent for the Master. Dr. E. O. Chalfant, who is known throughout the Church of the Nazarene as the district superintendent of the Chicago Central District for over twenty years, and also known in many other fellowships, has not only given us an interesting autobiography, but some important side lights which it would be well for the young ministers of our church to read. We all know Dr. Chalfant to be an indefatigable worker. We also know him to be a devout man of God. And this little volume will show the reasons for these outstanding characteristics of his life. We commend it to you for your personal reading, and then pass it on to some of your laymen, so they can get the benefit of an inspired life.

—L. A. Reed

## The Kind of Preacher I Want to Be

By Lawrence N. Gilbert

**T**HE HIGH and holy privileges of being a messenger of grace to guilty men are unequaled anywhere in the world. It is an honor and a privilege to be called to minister the gospel of Christ to a needy world.

But there are all kinds of preachers. A friend once said: "Some preachers are attired, some preachers are retired, and some preachers make me tired." The higher the calling, the deeper the shame when one dissipates the privileges and degrades the office. Just what kind of preacher do I want to be?

**A Holiness Preacher.** Yes, I want to be a holiness preacher. By that I mean that it is my desire to be a member of a holiness church. I want a church with a high ethical standard. I want to be a minister in a church that asks largely, believes largely, and receives largely. Those churches that have no great faith in God do not appeal to me. I want to be a member of a church that believes that the mighty power of the baptism of the Holy Spirit can be harnessed to the human personality in a cleansing, filling, empowering blessing. I have no time for those who deny the power of Christ, who deny the power of the Holy Spirit, and who deny the power of the omnipotent God.

**A Preacher of Holiness.** But I can be a member of a holiness church and not be a preacher of holiness. I want my ministry to be permeated with the high, lofty ideals of holiness. I want nothing to do with a gospel that does not save to the uttermost. I want to be known as a preacher of righteousness. I want to emphasize what God can do. I want to hold out nothing less than God's best for His people. I never want to be guilty of

compromising with the world or making excuse for missing the mark and falling short of the glory of God. Let all of my sermons breathe and partake of the atmosphere of the throne of grace, and let my messages be definitely along lines that urge and invite, and press "toward the mark for the prize of the high calling of God in Christ Jesus."

**A Holy Preacher.** But I can be a holiness preacher and a preacher of holiness without being also a holy preacher. Let my sermons be such that they will challenge me to a deeper devotion. Let me learn more and more the "holy obedience of love made perfect." Let me follow more and more the pattern of a holy life. Let my life, my soul, my heart all be a living or continual sacrifice upon the altar of God, knowing that it is all but a reasonable service. Let my prayer be in the words of David, Let "all that is within me, bless his holy name." I want my life to be a holy life. Thus when I stand and preach there will be the double impact of words and deeds. There will continually be the witness that is borne, not alone by my sermons, but by my actions. There will continually be the holy anointing from on high that testifies to a "fulness of the blessing of the gospel of Christ." There will be the unction from the Holy One that will make my sermons live and breathe, and my influence to be felt and known wherever I go. Let me be a holiness preacher in a holiness denomination. Let me be a preacher of holiness, to aid in the propagation of scriptural holiness. But above all, let me be a holy preacher, so that my actions insofar as is humanly possible will not belie my words.

## Why I Lost a Blessing

By John Minkler

**M**Y SOUL lost a blessing in that service. Somehow I could not consider that small piece of bread which I held in my hand a true symbol of the broken body of my Lord. It was leavened bread, bread baked with yeast. Yet our *Manual* specifically states that only unleavened bread and unfermented wine are to be used in the Communion service. We never use fermented wine in this holy memorial. Then why do we so often have regular baker's bread as the symbol of our Lord's broken body? In I Corinthians 5:7, 8 Paul admonished, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." In the light of this scripture it is not proper to use leaven in the Lord's Supper. How can that which is a type of evil and sin be a symbol of Christ as the Bread of Life!

But someone offers as an excuse for using leavened bread that, after it has been baked, the heat has destroyed the leaven. Such bread might represent a Christian in whose heart sin has been destroyed by the fire of the Holy Ghost, but it could never be a proper symbol of the sinless Son of God. Another excuse offered is that they do not know how to bake unleavened bread. In our fourteen years as pastor we always used unleavened bread. It can be baked according to this recipe: Take one part butter to three parts flour. Add enough milk to make it of such tex-

ture that it can be rolled out to the thickness of pie crust. Cut this into inch strips. Pierce each strip with a fork every half inch, so that it will bake without heaving. Bake in an oven preheated to 375 degrees, till it turns lightly brown. Allow it to cool, and then break it into small pieces for the Communion service.

In the Old Testament Passover feast, which was a type of Christ, as our Passover, God made this strict requirement of His people: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh, that soul shall be cut off from Israel" (Exod. 12:15). If God was that careful in regard to the Old Testament symbol, dare we be so careless concerning the New Testament type, especially when Jesus in Luke 12:1 uses leaven as a figure or symbol of hypocrisy, and in Luke 13:21 as a symbol of the mystery of iniquity working in the Church? In addition to this, it is used by Paul in Galatians 5:9 as a type of that which causes people to backslide. Let us in love and reverence for our Lord be more careful in this matter, lest we fall into condemnation mentioned in I Corinthians 11:29, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." How can one properly discern the Lord's body when he holds in his hand bread, which is supposed to symbolize Christ as the Bread of Life, yet which in the Bible is always used as a type of evil and wickedness?

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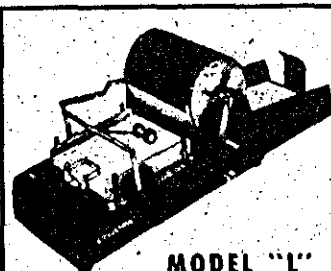
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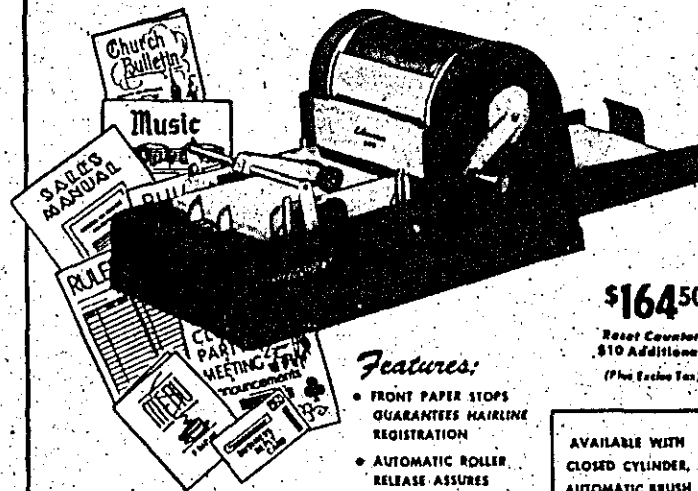
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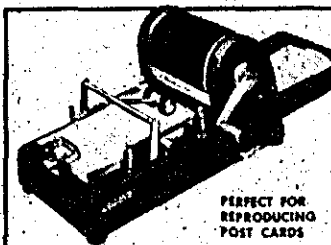
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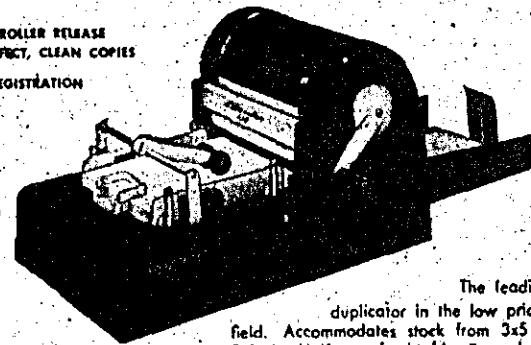
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