

The Preacher's Magazine

Volume 34

January, 1959

Number 1

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Published monthly by the NAZARENE PUBLISHING HOUSE, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri. Subscription Price: \$1.50 a Year. Entered as second-class matter at the post office at Kansas City, Mo. Printed in U.S.A.

GUEST EDITORIAL

Why Did He Leave?

By Norman Oke*

A VERY wonderful friend of mine left the Church of the Nazarene a while ago and joined another denomination. It was a personal loss and also somewhat of a shock, for I realized that there would be scarcely an opportunity in the future for the fellowship with him that I had deeply enjoyed through the years.

So I grieved in my heart. But in thinking and probing a bit deeper for the reasons for his departure to other denominational pastures I have been taken back in my mind to experiences of boyhood. So join me in a trip back down memory lane.

Back to the farm: on our farm we ran substantial herds of cattle besides having broad wheat acreages. But it is the cattle and the pastures I want you to revisit with me.

We tried to keep our pasture fences intact. But it was still not always possible to avoid having some cattle crawling through the fence in the search for other pasturage. And our problem was a problem common to all cattlemen, both then and now. The question simmered down to this simple consideration, "Why did the cow crawl through the fence?" Not until that question was answered did we know how to cope with the issue. Get back to the critter's motive; then begin to work out a solution.

We discovered that there were usually three distinct reasons for fence-breaking cattle.

First, a deeply ingrained wanderlust was the most difficult reason to explain. Some cattle had "itchy feet" and despised fences because wire and posts meant for them an infringement of liberty. They forgot that the acres just beyond our fence were largely identical with the acres inside the enclosure. They forgot that we gladly provided water, protection from infection, and general animal husbandry for all cattle bearing our brand. But to the "itchyfooted" steer along the fence there was just one goal—get beyond that fence. Hungry? No! Thirsty? No! Plain, unexplained wanderlust. So that was why some broke fence.

Then others had had grass-perspective. Regardless of how ample the grass was inside our pasture, the grass outside was lusher and greener—or so they thought. Beyond the fence the vitamin-rich prairie grass was unmixed with weeds or brush—of this they were sure. Inside they were tired of mouthing over foxtail, buckbrush, and prairie sage, which were part of every pasture. So with a hasty glance around they decided there was only one thing to do. Get that better-looking grass though it meant broken wire, broken posts, fence openings to tempt more home-loving cattle astray. It is surprising

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how the "greener-grass-beyond" philosophy blinded them to the folly of their ways. It is ever thus!

But there was one other reason why our cattle broke fence. And this is the one that always was the hardest to solve and the most embarrassing—*our pasture was too bare.* "No apologies for drought satisfied the cattle. No explanations about all other cattle facing the same grass shortage solved our problem. The stark fact remained: there was not enough grass to adequately feed their God-given hunger. So through the heat and the searing drought we battled the exhausting, frustrating problem of fence breakers.

Now back to my friend who departed from our Nazarene church for another denomination. Why? Which of these three reasons applied in his case?

If it is reason number one, then he alone can find the solution. He will have to find a cure for the wanderlust. And believe me, I know of no drug-stores who have a tranquilizer or a medication for that. And sad to say, he will not stay long where he went, because the same disease will soon take hold again.

But if it is because of the "greener-grass-beyond" philosophy then my sincere prayer is that he found it. But this I know—the spiritual care he will receive will not likely be as personal or as thorough as the care he abandoned when he left our Naza-

rene fold. His evaluation of greener grass was made through tinted glasses. Now that he goes back to working lenses, I sincerely hope he has not found that the grass is identical and the fellowship and spiritual care inferior. That is my prayer. But if he found no full cup of satisfaction, in decency he is obligated to return and say so.

Now to reason number three. Is it possible that our pasture, in his case, had become bare? Had the longings in his heart for spiritual depth-treatment been violated by two easy approaches to the cure of souls? (Quantity can never substitute for quality in soul culture.)

Was our fellowship with him too casual? Did he feel that we ministers were quick to befriend each other professionally, and equally quick to dismember each other personally?

Is it possible that we have been too busy planning for fence expansion and larger acres, while failing to water the grass on which he was forced to feed for his own soul's good and the spiritual welfare of his people?

I have no answers. Who does? But I cannot avoid asking myself these questions, and I invite you to join in that kind of soul scrutiny that we call self-evaluation. It is one mark of true spiritual maturity.

Perhaps, after all, better grass is a safer solution than higher or tighter fences. With this let me re-evaluate my own ministry in the Church of the Nazarene.

BIBLE—MISUSE OF

In Haiti there has been found a strange combination of voodoo and Christianity. The natives take a portion of scripture which speaks of Jesus healing blindness—tear out that page and bind it over afflicted eyes. Or they brew tea from shredded pages of the Scriptures and drink the potion for a stomach-ache.

FROM the EDITOR

What Makes the Critic Tick?

ONE OF the very interesting outgrowths of the upsurge the past several years in community-wide evangelism has been the parallel wave of criticism of the men, methods, and message which have been at the center of the movement. Interesting, that is, because of who the critics are, amusing because of some of the things that they have said.

It is to be expected that anyone who moves into the public eye with a message as rugged as the gospel of our Lord will meet with opposition. Every preacher can expect that the world will object to his message because that message disturbs and calls for a change. The more publicity, of course, that is given to a minister and the more widely his voice is heard, the more loudly will the carnal world object. This is pretty much the pattern which has resulted throughout the history of Christian evangelism. Paul the Apostle faced it just as do the faithful prophet-preachers of our own day.

But in the type of evangelism which has been making the headlines the past few years there has been another type of opposition. This has come from within the church family. It has been a criticism from the margin, from the extremes, from those who are not in step with what is going on. And while the "world," as represented by the common person and by the press, has acclaimed the presentation of the gospel by these evangelistic teams, acclaimed it with an enthusi-

asm unmatched perhaps in the history of evangelism, there has been the sour note in the symphony of praise, and that note has come from "disgruntals" inside.

Robert O. Ferm in his recent book *Cooperative Evangelism*¹ points out that this criticism, particularly in the case of the Billy Graham Crusades, has come from the two extremes of Protestantism, the extreme modernists on one hand and the extreme fundamentalists on the other. It is an unanswerable paradox why such extremes should be bedfellows over any issue related to the Christian faith. But Ferm traces this pattern and shows that it has been the same in similar situations in the generations past. He shows that the same categories of critics opposed the evangelism of Jonathan Edwards, George Whitefield, John Wesley, Charles G. Finney, Dwight L. Moody, and Billy Sunday. He does not go into detail to say why he thinks this pattern is so uniform; enough to see that it is true.

It is not our purpose here to attempt to evaluate the work of those who are engaged in current community evangelism. That is being ably done in publications closer to the scene than we can hope to be. Suffice it to say that one may judge the worth of any enterprise simply by seeing who are the enemies and critics of it.

¹Robert O. Ferm, "Cooperative Evangelism," Zondervan Publishing House, Grand Rapids, Michigan, 1958.

When we call the names of the critics in the church world of the Billy Graham campaigns, for example, we cannot help but conclude that he and his team are making an unequalled contribution to vital Christianity in America and in every area of the world.

Rather, it is our purpose to look more generally at the principle of criticism from those within the ranks, criticism directed at others who in their way are doing the work of God, building His kingdom.

We see this in bold relief when it arises close to home within the family of a denomination or among the kinsfolk of sister churches or in the neighborhood of churches within a given community. What makes the critic of the cloth tick anyway?

Of course we can only guess. And in so doing we shall probably be guilty of just the sort of criticism about which we wish to speak. Perhaps we should look first to the suggestion that some would want their type of criticism to be called evaluation. They are the ones who, through either real or self appointment, feel it their duty to pass a sort of judgment on everything that is done in the church world. Out of this group are the ones who feed the press regularly and who (in the case of an editor) must find copy for publication. And of course, that which is controversial is good copy. And so, with senatorial profundity and professed objectivity, these persons discuss the pros and cons of the doings of the brethren. Most of us do not take such comments too seriously, which is probably a good thing for the good of the Kingdom.

It seems there are some who believe, no doubt sincerely, that loyalty to truth as they see it means attacking someone. They feel that they must not countenance anything that appears to be heresy. They are sure

above all else that they do not want to get burned as compromisers. Hence they lean over backwards to stay away from anything which might taint them, and they boldly cry out against what appears to them to be any deviation from the truth on the part of others. "Defenders of the faith," they feel themselves to be. But too frequently their defense is not set against sin and the pagan, immoral world outside but against the household of faith itself. And more frequently than not the spirit of the critic is as far removed from the essence of the Christian message as the principle that he is attacking. Actually, the faith does not need so much defending as it needs declaring. Perhaps the positive preaching of the faith will be its best defense.

Others appear to be critical because they are provincial. That is, they are able to see only the phases of Christianity in which they have been raised and, not having been away from home far enough to see that the religion of Jesus Christ is big and inclusive and made to fit men everywhere, they set about to call in question everyone who does not work according to their pattern. Sometimes this provincialism is fenced by national boundaries, so it cries out, "Can there any good thing come out of Nazareth?" or Britain or America or Canada. More frequently, however, it shows in closer-knit circles, in a section of a nation or in an area or in a local church or even within a family. These persons feel that because a certain pattern has seemed right to their ancestors it is the only right way to do the work of God, and they fail or refuse to broaden their vision to see that there are other Christians in the world and that others may have some patterns of operation and some convictions too.

It seems that there are some who are highly sensitive to what others

say or do because it goes counter to what they have preached in the past as being the gospel and they must protest, both to their own thinking and before their individual congregations, or else their message will be undone. This is seen, for example, in the case of those who are critical of certain types of evangelism. Those who have a philosophy of Christianity that allows for salvation by growth and nurture and who teach their people that there is no such thing as crisis experience must of course defend that stand when a "Ye must be born again" message is preached in the community. This principle might operate also in the case of those who have magnified certain of the marginal principles of the Christian religion until they have become large and central in their preaching. They must, of course, attack anyone who would try to keep such marginal issues in their proper relationship to other Christian concepts or modes of conduct.

This should alert all of us to be sure that we preach the essentials of the gospel and do not let our notions get mixed up with the "musts" of salvation. There are some truths without which there would be no Christian religion. There are other areas of truth in which there can be flexibility. Wise is the minister who can see the difference and who keeps each in its place in his preaching.

It would appear that there are others who are critical of everybody and everything within the church because they are critical by nature or rather critical by habit. Sometimes we have credited all of this to the older men, those who have become sour and disgruntled. And of course there is a tendency for age to ferment, both cabbage and men. However, if such develops, it had its start back when those men were younger. In fact, the habits of censoriousness and

criticism seem to be attaching themselves more and more to younger men. Sometimes this attitude begins through a quest to know how best to do a job, but if it is not guarded it soon can develop into a spirit of "know it all" until no one else can do anything quite so well. And of course, this superhuman ability, this superior knowledge, and this unique spirit of discernment the individual must attest to the world. This spirit of criticism can become a habit and that without too much effort, and habits of the spirit have a vicious way of becoming an integral part of one's disposition. It would be well for all of us to realize that we do not particularly enhance our own position or raise our own stock by depreciating the efforts of those around us.

It might well be that criticism at times is a sort of a defense mechanism set to defend one's self in the face of his own not too great success. That is, it is quite apparent on occasions that one who is immediately critical of another who is seeming to get the job done in the work of the church is simply trying to excuse his own failures. And of course it is easier to declare another's methods as being "non-Christian" or "unorthodox" than to explain why one's own methods have failed. This is related to the matter of hard work also. When one sees another succeed through sweat and tears and work, it is easy for him to attack the methods, the message, and the all-round program of the latter. In that way he may be saved from having to resort to hard work himself. Perhaps we are only guessing at this point; perhaps such a motive is only a dream. We shall hope so. In any event, let none of us ever be guilty of utilizing criticism of others as a defense for failures of our own.

There may be other motives. No doubt there are. Probably the reader can spot some of which he may feel the writer has been guilty. It must be kept in mind, however, that in all of this we must remember that there are some basic truths to the gospel and some basic convictions to which each of us must subscribe. There is a tendency in some circles to avoid criticism to the extent that no one stands for anything. Tolerance is lifted up as such a high virtue that no one is to have any personal convictions of his own. This, of course, cannot be. And we recognize that it should not be. We do not mean this when we are speaking of the danger of criticism. We are simply trying to appeal to the basic Christian virtues of love and good will, of understand-

ing and kindness, which will enable us to live together as brethren. We must understand that none of us alone can do the whole work that God must have done in this day and generation. While God may have a particular work cut out for each of us, He expects us to recognize the work that others within the Christian family are doing also.

It is rather interesting that those who are speaking so much of the ecumenical movement these days and those who are tolerant of others almost to the point of nausea are the least tolerant when it comes to certain other voices within the Christian group. The current successes of community revivalism have brought this issue into sharp focus. But that is a line of thought for another time.

Break Thou the Bread

By H. B. Garvin

*Break Thou the Bread of Life, O Christ,
As Thou didst break in Galilee;
The Bread, the Living Bread of Life,
As Thou didst give, give now to me.*

*The bread that Thou didst give to them,
They gave to those who hungered there;
And as they gave, it multiplied,
That others, too, that bread might share.*

*So, Lord, let me receive from thee
The Bread, the Living Bread today
For starving souls and minds of men,
That I may "send them not away."*

*And break to me that living truth,
Fresh and warm with inspiration,
That I may tell to men of earth
Marvels of Thy great salvation.*

*Augusta, Georgia.

The Preaching of George W. Truett

By James McGraw*

BE NOT AFRAID. You are My man from now on."

These were the words heard that lonely night by a heartbroken young preacher. The words were from the lips of Jesus, and the occasion was a dream—a dream repeated three times. The young preacher was George W. Truett, who had accidentally fired his shotgun while hunting with one of his members and warm friends, and the shot had proved fatal. He had said to his wife, Josephine, he could never preach again; but on Saturday night after reading his Bible and praying until the wee hours, he had fallen asleep and had this fateful dream.

Although George W. Truett rarely ever smiled or used humor in the pulpit after his friend, J. C. Arnold, died, this tragedy seemed to bring him to a more vital experience of dependence upon Christ, for his preaching carried more power than ever before from that time on.

"You are My man from now on" turned out to mean a fruitful forty-seven years as pastor of the First Baptist Church in Dallas, Texas. It meant building a congregation that was to be the largest of his denomination in members and in gifts. It meant training a congregation in lessons of Christian stewardship so that for years they gave more to missions and denominational causes than for local

expenses. It meant that George W. Truett was to become an example as one of the great pastoral preachers that America has produced in her brief but rich ecclesiastical history.

Born the seventh child in a happy family of eight children in the home of Charles Levi and Mary Kimsey Truett near Hayesville, Clay County, North Carolina, George inherited a background of religious tradition. His Grandfather Kimsey was a notable preacher before him, and his grandfather's younger brother had also distinguished himself as an outstanding pulpiteer. The latter, Elijah Kimsey, with his strong and powerful frame, golden voice, and majestic bearing, had great influence upon George in his formative years.

Powhatan W. James, in his biography of Truett, tells of a definite crisis experience of conversion when George was nineteen. It followed what Truett described as an increasing awareness of his need for salvation that had begun when he had heard a country evangelist preach as a child of six years, and which was climaxed by his acceptance of Christ when nineteen. It was in the Baptist country church house, as Truett describes it, "where I attended Sunday School and preaching services during all my childhood years." At the time of the conversion, a revival was being held by the pastor of the church, a Rev. J. G. Washburn, who was assisted by a young preacher named Pul-

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liam. Something happened that night in the soul of George Truett when he went forward with the others who sought Christ; on the next Wednesday evening young Truett was called upon by his pastor to "exhort these hesitating people to turn to Christ for His great salvation and service." This he did, with such passion and concern that men and women came from throughout the audience to confess Christ, and from that time on George Truett began to think about the possibility of his being called to preach.

It was when Truett was twenty-two that his family moved to Whitewright, Texas, and it was soon afterward that he received his call to the ministry. His call came through the constant and repeated questions of friends, "Don't you think you ought to preach?" God has many ways of suggesting His will to an individual, and this seemed to be His way of causing young Truett to turn his thoughts toward the call to preach. This series of events came to the point where the oldest deacon in the Whitewright Baptist church made a motion, after some earnest remarks concerning the duty of individuals and of churches to do what they saw needed to be done, "to call a presbytery to ordain Brother George W. Truett to the full work of the gospel ministry."

The motion was carried, and George Truett was faced with the pressure of the whole church, profoundly moved, expressing their convictions. Needless to say, it was not many hours before his own soul was gripped with the same conviction, and he was ordained a minister.

His entry into the pastorate at Dallas is a similar story—a story of a church being moved with strong convictions as to what they believed God's will to be, and a man reluctantly coming to the same conviction after much soul searching and prayer.

What of his preaching? How did he prepare his sermons, what type sermons did he deliver, what was his style of delivery, and what was there about his preaching that distinguishes him from other men? These are some of the questions that concern our interest.

Joe Burton, in his biography of Truett, *Prince of the Pulpit*, outlines a typical daily schedule of the man while he was pastor in Dallas. It is as follows:

8:00 a.m.—breakfast.

8:30-12:30—at home, reading mail, answering correspondence, studying.

12:30—to town, usually by taxicab, since Dr. Truett did not drive and the family car was used more often by Mrs. Truett.

1:00-2:30—lunch in town, usually in conference with some church or denominational worker. This was the heavy meal of the day, which usually included steak, well done, lettuce without dressing, apple pie or cobbler.

3:00-4:00—conferences in church offices, sometimes continuing longer.

6:00—light supper at home; no meal at all if he was to speak.

7:00-12:00 midnight—studying at home.

Clifford H. Tazelaar, in an unpublished thesis at Nazarene Theological Seminary, observes that one of the reasons Truett spoke with such clarity in spite of the rapid rate of his speech, was that he had a deaf brother at home to whom he had to speak clearly enough so that he could read his lips. The training in clear enunciation proved of great value to Dr. Truett in his later ministry. His voice was pleasing and rich in quality, had the power necessary to be heard easily by large audiences, and his enunciation was superior. These qualities proved to be assets in his preaching ability.

George W. Truett went into the pulpit well prepared. Burton's sched-

ule suggests nine hours a day in his study. Part of this time was used in answering mail and in administrative details, to be sure, but the major part of it was spent in the study of the Bible and good books, and in prayer. Few people have loved books as did this man, who had no other hobby than books. He read books of all kinds, on all subjects. He gave the major part of his extensive personal library of some ten thousand volumes to the Baptist Seminary in Fort Worth after his retirement.

As to his practice of answering correspondence and reading mail, more needs to be said. James, in his book *George W. Truett*, declares that at least two mornings each week were spent in writing letters to unsaved persons to win them to Christ. This he did for forty-four years, and he won thousands to Christ through this medium. Truett himself said in an interview, "I could not quit this holy task if I wanted to, and when I know how many I have been able to lead to Christ by it and see the constant appeals pouring in upon me, I would not quit it, if I could."

All this places the accent upon the passion for souls that this man carried in his great heart, and it helps us understand how it was that his influence was as large as it was.

Truett's delivery was definitely extemporaneous. He used notes sparsely, and seldom wrote out a sermon in full. The sixty or more of his sermons which are published were all taken in shorthand while he preached them, and later revised and edited by him. His final preparation often came late in the week, sometimes Saturday night, but it must be remembered that his constant reading and study laid a rich background for those final hours of preparation on a particular sermon.

George W. Truett did not stray from behind the pulpit as he preached, and

used few gestures. Those he did use were meaningful, and there were no annoying mannerisms to detract from the force of his words.

His words and sentences were simple, but they carried the power of clear, logical, convincing, and persuasive meaning. He did not indulge in cheap emotionalism; yet a study of his published sermons reveals frequent use of appeals to the feelings of his hearers. In his sermon on "The Conquest of Fear," for example, from the text Revelation 1:17-18, "Fear not; for I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death," he uses illustrations that tug at the emotions. He refers to an individual contemplating suicide, an encounter with a group of students, a talk with a dying mother. Two things may be said concerning his appeals to emotions: he did not carry them to such an extreme as to make them cheap and sentimental, and he used enough intellectual and logical proofs as to keep them in proper balance in his sermons. Many of his illustrations were taken from the Bible, and perhaps one of the major sources of this type of material was found in history and biography.

His outlines were simple and clear, sometimes only two divisions, sometimes three or four. The sermon mentioned above had three divisions, which were:

- I. Jesus bids us be unafraid of life.
- II. Jesus bids us be unafraid of death.
- III. Jesus bids us be unafraid of eternity.

It will be seen that these three divisions are taken directly from the text.

"The Secret of Contentment" is an excellent example of his shorter out-

line. From the text in Philippians 4:11, "I have learned, in whatsoever state I am, therewith to be content," he uses only two divisions:

- I. The victory of contentment
- II. The spirit of contentment.

Truett used hymns and poems frequently in his preaching. In "The Land Beyond," from the text John 14:2, he quotes poetry four times. Seldom did he preach a sermon without quoting poetry or a stanza of a hymn. His selection of poetry being as skillful as it was, and his quoting of it being flawless, this quality in his preaching proved an asset.

George W. Truett knew how to capture the attention of his hearers in his opening sentence. He begins one sermon with the question: "If you were asked the chief danger to us all, what would you say?" Another sermon begins, "If you were asked this morning to name the most important comforting passage in the Bible, what would your answer be?"

E. STANLEY JONES: "Nothing can kill our experience of God so decisively as prayerlessness. And again we may add: Nothing can unbind you and let you go so wonderfully as a daily time spent in prayer. . . . I established the habit in college of setting aside an hour and a half—a half-hour in the morning, another at noon, and another at eventide. I've telescoped the last two and spent an hour at eventide. If I see I will not be able to do it at eventide, I push it up onto the day. But it must be preserved. For I find without it I'm a bulb pulled out of its socket; with it I'm that bulb attached to the source

Paul Hagemeyer, in a study of Truett's preaching, suggests a combination of "simplicity of language, singleness of purpose, and force of delivery" as the essentials in the preaching power of this great pastor.

To these must be added his deep soul passion and his evangelistic emphasis. Most of his sermons have an evangelistic appeal, and few people ever heard him without being moved by his deep concern in the care of souls. Only three times in his forty-seven years as a pastor did he engage some other man to conduct the evangelistic meetings. He did the preaching in every other revival conducted in his church.

"You are My man from now on!" The thousands who sat under the ministry of George W. Truett may be thankful he heard those comforting words in the hour of his deepest need. And they must be quick to agree that the later years proved this pastor's preaching was indeed owned and honored of the Lord.

of power. . . . full of light and power. I find I'm better or worse as I pray more or less. Little prayer, little victory; much prayer, much victory; no prayer no victory. . . . I sat one day in meditation and the question came if God would offer to give you one thing—and only one thing—what would you ask? After a moment's thought I replied: Give me a prayerful heart. I have thought about it a good deal since then, and I've come to the conclusion that I could ask nothing better. For if I have the prayerful heart, all else follows."

(*The Way to Power and Poise*, p. 325).

SERMON of the MONTH

The Goal of Our Striving

By Reuben R. Welch*

LESSON: Ephesians 4:11-16

TEXT: *Let us go on unto perfection* (Hebrews 6:1).

INTRODUCTION:

I want to talk to you about a word we use every day. It is the word perfect. We have seen and talked about perfect days, perfect flowers, perfect sunsets, and perfect meals; and though each of these is different and encompasses infinite variety, in each instance we understand ourselves completely.

But when we come to religion we are suddenly reticent and fearful about the use of the word. Though it is used continually through the Scriptures, we almost instinctively shy away from it. I wonder why.

Well, for one thing, we've never seen anyone who is perfect. The most wonderful person we know has a dozen things wrong with him. And we say that no one is perfect. Too, we are conscious of our own imperfections—sometimes painfully conscious—and we don't like to give someone else credit for something we don't have ourselves. And then, in most of us there is a lurking fear that God wants us to be more perfect than we are or than we know we ever can be. Instead of facing the revealing light of divine scrutiny we pass it off with "No one is perfect," and go on un-

embarrassed and unrebuked in our shortcomings.

I. But still the word persists. And the plain teaching of the Bible is that God has for His people the gift of heart perfection, given in response to their total surrender and faith. It is the perfection of a heart in harmony, in joint, set in right relations.

However, in the main we are right in our feelings about perfection. For the very meaning of the word implies unreachability, unattainability. In this common sense, no one but God is perfect. Perfection means completeness, maturity, bringing a thing to an end, filling up completely. A sick child brought to health is perfectly well, but a long way from perfection. An orchestra may be perfectly in tune and yet need years of practice before perfection.

Christian perfection is something like this. God can and does give to His children hearts made perfect in motive and purpose and love. But there is not a soul of us but has a million miles to go to reach perfection of life and action and character.

II. There must be burned into our minds the fact that at the throbbing heart of the Bible there is a desire, a longing, a striving, and a seeking after this unreachable perfection! Not only is there a heart perfection attainable as an experience of divine grace but there must follow an ear-

*Pastor, Long Beach, California.

nest, persistent, continuous striving after the perfection of life and character. There is that perfection of heart which is the gift of God through the sanctifying influences of the Holy Spirit, but there is also that goal of perfection as maturity and completeness which we shall never reach in this life but toward which we must strive and work and yearn! It is this groaning, seeking aspect of perfection which we need deliberately to encourage.

This cry is central in the Scriptures. The ringing challenge of the wonderful Book of Hebrews is, "On to perfection!" The clear call of our Lord is, "Be perfect." Paul urges us to strive for maturity, stretch for the goal of the fullness of the measure of the stature of Christ. These words of Paul to the Philippians are immediately understood and deeply shared by those of the seeking heart: "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13-14). What is the goal? Perfection!

Ask the artist, "Where do your aspirations end?"

Ask the sculptor, "What is your aim?"

Ask the scientist, "What is your goal?"

Perfection! Perfection! Perfection! Come near to the saints of days gone by and you will feel the heat of their hunger for God. And having Him, they needed nothing else!

III. But ask the average church member, "What is your goal—what are your deepest longings?" How far would his answer be from the deep, longing hunger after the things of God! Our dangerous and false logic says, "Believe on the Lord Jesus Christ, get active in the church, say

a prayer to the 'Man' upstairs." But there is no love created for Jesus, no deep desire for the things of God, no jar to the moral life, no embarrassment over the sins of the past, and no dread over the sins of today.

This is the gospel of externalism—and it leaves us void of the very heart of the gospel of the New Testament. This heart is a deep heart relationship with the Saviour through His Holy Spirit. And it is being starved out of existence for some of us!

And so religion becomes identified with activity. The more active in the church, the more Christian. But this vital relationship with the Saviour is not mere activity. It is a burning, real fellowship.

Perhaps what is worse is that our lack of holy desire has left us with a vague, haunting sense of unreality which overshadows our acts of devotion and worship. An undefinable sense of disappointment hovers over so many today in their Godward movements. How many are filled with a hundred little fears not cured by the popular gospel of relax and live confidently!

Another tragic by-product of our lack of hunger for God is the dulling of the keen edge of moral integrity. We should be troubled by those who can go for long periods of time without prayer and can go places and do things which are questionable—seemingly without the slightest twinges of conscience. But people like that are never truly sensitive to the Spirit's presence. God is never close enough to them for them to know whether He is frowning or smiling. They do not live with a desire and a love for Jesus. To please Him is not a part of their lives. To revel in His holy presence is not a part of their thought or experience. There can thus be wide moral margins and no particular sensitivity of conscience. The dis-

ciplines of the deeper life to them seem narrow and arbitrary.

IV. Oh, give to us again that heart of longing after God! Give us again the resurgence of the spirit of David, who cried: "As the hart panteth after the water brooks, so panteth my soul after thee, O God. . . . early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is" (Psalms 42:1; 63:1).

Where, oh, where is the voice of yearning? Where is the heart who is hungry for God? Oh, give us again that hunger for piety, that longing for perfection, which puts the sweet consciousness of Jesus at the very center

of life! Give us again the hour of prayer and the joy of the Word of God. Let this be every man's desire, to be like Jesus!

V. But even in our labor and our seeking as we work out our own salvation, "it is God which worketh in you both to will and to do of his good pleasure." It is not our own straining which brings our progress. It is rather our releasing, our letting go, our surrender to the ministry of the blessed Holy Spirit within our lives.

What is the goal of our striving? What is the deep hunger of your life? Oh, let us set to this holy business, perfecting holiness in the fear of the Lord!

The Minister and the Psychiatrist

I. A Basis for Co-operation**

By Edwin Fair, M.D.*

We are delighted to bring to our readers this series of articles on the relationship of the work of the ministry and that of psychiatry. These are the basis of a series of lectures given by the author at Nazarene Theological Seminary in the spring of 1958. We are seeing history made in our day as the medical profession pioneers with the treatment of the mentally ill. At no point does science come closer to religion than here. Just what will be the generally recognized relationship between medicine and religious faith and experience has yet to be determined. In a sense a working philosophy is being constructed today as the psychiatrist and the clergyman work side by side. What

emerges will largely depend upon the understanding of the psychiatrist as to just what is the minister's principal task and an understanding by the minister as to just what the psychiatrist is doing. In your editor's opinion Dr. Edwin Fair, Methodist layman, to whom his own religious faith is strong and vital, has found the answer. He recognizes the work that the minister, the messenger of vital religion, can do in assisting the mentally ill to find themselves. He is sure that the psychiatrist with his scientific knowledge of the causes of mental illness and with his methods of corrective treatment can do for many what the church cannot do. He sees the working answer as the two work together as a team, communicating their respective disciplines to each other, each recognizing the important place that the other fills, yet each maintaining his own identity through it all.

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**From lecture series, Nazarene Theological Seminary.

We commend Dr. Fair's articles to you. While they are written in a little different vein from other material with which the minister is familiar, we are sure they will be helpful to each reader as he attempts to work out his own relationship with the general practitioner and the psychiatrist in his own community, as he faces problems of mental illness in his own church.

—EDITOR

DURING THE PAST decade there has been a wide expansion in the various training programs in pastoral care and for hospital chaplains. While more ministers are being trained to serve as chaplains in general hospitals, most of the training programs in hospitals and in schools of theology are concerned primarily with the emotional and personality problems of the individual. Consequently the minister is not only becoming more aware of the emotional needs of his parishioners but is looking for knowledge and assistance from the psychiatrist in meeting these needs. Likewise, medicine has begun to give recognition to the importance of religious beliefs in the life of man. A few schools of medicine are adding ministers to their faculties in order to help medical students gain orientation in this discipline as they attempt to meet the total needs of their patients. And some schools of theology are adding psychiatrists to their faculties for a similar purpose.

As these two disciplines, concerned with the welfare of man, work more closely in a co-operative effort, there must be basic understandings of the role each plays. This consideration is an attempt to evaluate these roles as they apply to the minister who serves a parish and to the psychiatrist in private practice. In many mental

hospitals in the United States the hospital chaplain and the staff psychiatrist work in close association. However, the greater number of people with emotional difficulties are not hospital patients, and many of them consult the minister as well as the psychiatrist. As increasing numbers of people seek help for their emotional disorders, many of them consult the minister first. There is a growing awareness by the minister that psychological medicine has something to offer such people. There is also an increasing realization on the part of psychiatrists that a satisfying faith is of therapeutic value. It behooves us in these two disciplines to consider how we can work together as we both serve humanity. As the members of these separate disciplines look to each other, their roles are often ill defined and confused. In some instances there is mutual distrust. The psychiatrist may consider the minister as purely a moralist while the latter may look upon the psychiatrist as one with no system of values. We shall examine these respective roles and consider how the two may work together.

Psychiatry, the medical specialty dealing with mental disorders, has been rather slow in developing when compared with other medical specialties. We should take a quick look at medical history in order to understand the present state of psychological medicine. In the history of science man has sought to find true generalizations, the laws of nature, and with these explain particular happenings.¹ This is done by the scientific method of inductive reasoning. However, one cannot consider this a hard and fast method of inquiry because there are always variables, some relevant and

¹John Turner, "Is There a Scientific Method?" "Science," 126: 431, September 6, 1957.

some irrelevant, the use of which requires insight. While scientists agree on scientific method based on observation and experiment they may, at the same time, disagree in the interpretation or the meaning of a particular finding.² In scientific fields where exact observations and measurements with experiment are easy to do, progress seems to be more rapid. Hence the sciences such as physics and mechanics, in which measurements and observations with relatively few variables are found, progressed rapidly.

In psychological investigation we have innumerable variables which are often difficult to observe and may be even more difficult to measure and to subject to experimentation. In addition, progress is further impeded because we have no clear-cut understanding of the nature of the psyche and its relationship to the brain. The fact that there can be agreement in the scientific method but disagreement in belief is strikingly exemplified in psychological medicine. At the present time there exist two main schools of thought, which meet in many respects but in others are seemingly irreconcilable.³ One is the psychobiological, as advanced by Adolph Meyer, which considers psychology as an integral part of contemporary biology. The other, based on the theories of Sigmund Freud, is the psychanalytical with emphasis on the unconscious, psychosexual development and the utilization of transference phenomena in therapy. Many people engaged in the practice of psychological medicine combine the knowledge from the two main schools with an awareness of the cultural influence as they seek to understand the nature of man and treat and pre-

²Ibid., 481.

³Humphrey Osmond and J. R. Smythies, "The Present State of Psychological Medicine," the "Hilbert Journal," 51:133-42, January, 1953.

vent the emotional illness man develops as he lives in his particular culture.

The present state came into existence by the work of such pioneers as Cajal, Pavlov, Sherrington, Kraepelin, Bleuler, Charcot, Janet, Adler, and Jung in addition to Freud and Meyer. And in very recent years, with the advent of new drugs, psychochemistry and psychopharmacology have gained increasing recognition. The patient is considered as a human being living a painful way of life. Psychiatry has reintegrated the psyche (mind) and the soma (body) into a holistic approach and the total personality, social and historical, of the patient is studied. Calling this reintegration indicates that medicine previously had a holistic approach. But that approach was no way as well developed as is our present understanding, for unity was achieved at the cost of ignoring diversity.

While most primitive people related psyche and soma on a primitive conceptual level with superstition, mysticism, and magic, the Egyptians had a well-developed concept of mind, body, and soul.⁴ Hippocrates and Aristotle taught that the psyche and soma are unity. The humoral theory of disease taught by Galen was also holistic. During the Renaissance there was a marked advance in natural sciences. The anatomical work of Vesalius, at the beginning of the sixteenth century, dealt a blow to the humoral theory as it revealed evidence of the seat of disease. Philosophers debated whether the mind and body were related in their function. Descartes, perhaps the most influential thinker of the sixteenth century, believed the mind and body were

⁴Harold and Helen Kaplan, "An Historical Survey of Psychosomatic Medicine," "J. Nerv. and Mental Disease," 12:546-68, 1956.

separate, distinct units. He believed in the dualism of mind and body. While some physicians, among them Paracelsus, recognized the relationship between psyche and soma, their ideas were disregarded since they were not considered to be in the realm of the physician. In the eighteenth and nineteenth centuries medical science concentrated on isolated local disease instead of the person who had the disease. With the development of the microscope, Virchow demonstrated that disease was located in the cells and organs of the body and Pasteur, in bacteriology, studied causative organisms. The laboratory became the center of medical interest and the interrelationship of mind and body continued to be in a remote realm, instead of the field of scientific laboratory medicine.

During the past fifty years the present holistic approach has developed. Freud, Jackson, Meyer, Jelliffe, Gradock, Frenezi, Garma, Dunbar, Cannon, Deutsch, Seeyle, and Alexander have contributed to our modern concept of the interrelationship of mind and body. While Wolff, Wolf, and Mahl have correlated laboratory findings of mind and body, Ruesch, Horney, Halliday, and Mead have emphasized the relationship to culture and the total personality function. So today the whole man is treated; the person, not just the disease; the interaction of mind and body of one living in his culture. Generally speaking, psychiatry has left the concept of the soul or spirit to the religionist and in treatment this concept is not utilized as a scientific method of therapy. However, in the developments of recent years psychological medicine has had those who have manifested interest in the soul.

Among those who have given recognition to the soul is Jung, who recognized a person's faith as a re-

source in mental healing. Rank⁵ considered St. Paul's new-found life "in Christ" a life principle, the foundation of "a new psychological type of man." Blake⁶, a clinical psychologist, has written on a personality need which he designates as the spiritual. Karl Menninger⁷ in commenting on Blake's article said, "Some time ago I submitted a paper to the Topeka Psychoanalytical Society on the general problem of recovery. In it I developed the idea that medical, social, psychological, and subjective criteria were involved in the determination of what is health or lack of health. I suggested that there might be a fifth category, something for which I didn't have a very good name because of the taboos in scientific circles on such terms as spiritual."

Recently Frankl,⁸ of Vienna, has combined psychotherapy with what he calls logotherapy, which emphasizes the importance of human responsibility. Among the principles he recognizes is the will-to-meaning which lies outside psychotherapy as it is generally understood, in the spiritual realm. He considers logotherapy as psychotherapy that not only recognizes the spiritual but starts from the spiritual. It is not advocated as a substitute for psychotherapy but to complement it for some people in some situations. He advocates the use of logotherapy where the patient looks to the doctor for help when there is spiritual distress. With some people it is used as specific therapy while in others it is used as non-specific therapy. In his concept of the wholeness of man the spiritual dimension is included. This therapy

⁵John A. McNeill, "A History of the Cure of Souls," Harper & Brothers, New York, 1951.
⁶John Blake, "The Fourth Category of Personality Needs," "Mental Hygiene," 37:177-383, July, 1953.
⁷Karl Menninger, "Dr. Karl's Notes on Current Reading," May 27, 1956, Menninger Clinic Library.
⁸Viktor Frankl, "The Doctor and the Soul," Alfred A. Knopf, New York, 1955.

lies in the spiritual realm, not in the scientific, but it exemplifies the trend of thinking of a prominent European psychiatrist.

There is other evidence that attention is given to the spirit in psychological circles internationally. Roger⁹ in writing on the present state of European and British psychiatry considers the relationship between ethology and psychoanalysis as the most significant development. Gladston¹⁰ describes international psychiatry where one encounters schools that accent "the instinctual man" or "the neurological man" or "the spiritual man" and so on. He continues, "The over-riding evidence, however, is that man is none of these, singly, but all of them collectively. Man is instinctual, economic, neurologic, spiritual and much more besides."

Psychological medicine has among its members those who add the spirit to the mind and body as they consider the whole man. As this movement progresses the religionist within his discipline can be of great benefit to the psychiatrist in his interpretations.

As we consider the wholeness of man from the religious point of view, we may once again go back to primitive man, who thought the evil spirit enters the body and makes it ill. He used primitive religion along with magic rituals, incantations, and exorcism to rid the body of the evil spirit. The Egyptians held the concept of mind, body, and soul and developed a religious system for treatment of disease. Likewise the Sumerians, Babylonians, and Assyrians used a religious system for curing disease. The diseased person suffered because he had sinned and was exhorted to search his soul. The Psalmist David

said,¹¹ "Relieve the trouble of my heart, and bring me out of my distresses. Consider my affliction and my trouble, and forgive all my sins." To the Jews disease was punishment for not having followed Jehovah; therefore cure and prevention of disease were accomplished by living a life of piety and following God's wishes.

The Greeks and Romans considered most diseases as a result of natural disorders of body fluids or "humors" and not as being caused by evil spirits. The knowledge of medicine they developed was preserved during the early Middle Ages, when Europe was under the barbarians; by the Church. During this time Christian doctrine had a marked influence on medicine. Disease was associated with sin, and when one was ill he had an improper relationship to the religious and moral precepts of that time.

Today as the religionist views the whole man the emphasis is placed on the spiritual. Sin is considered as an obstacle in the search for wholeness. McNeill¹² in writing on the religious viewpoint of the wholeness of man states: "For the attainment of full health of personality man must find a harmonious relationship in the realm of spiritual values. The primary obstacle to his entrance into this realm is what the Bible calls sin. When all has been done that science can do to relieve a man's distress, the pride that protects his other sins may withhold him from true deliverance." The religionist shares the holistic concept of mind and body and their interaction, but in addition the "whole man" must have wholeness of spirit. Beyond this, he believes that the spirit is utilized in attaining wholeness. In his view of man he considers him as a product

⁹Ferguson T. Roger, "European and British Psychiatry," "Amer. J. Psychiatry," 114:97-102, August, 1957.
¹⁰Iago Gladston, "International Psychiatry," "Amer. J. Psychiat.," 114:103-8, August, 1957.

¹¹Holy Bible, Revised Standard Version, Thomas Nelson and Sons, New York, 1952, Psalms 25:17-18, p. 577.
¹²John A. McNeill, op. cit.

of God's creativeness as well as an individual who lives in particular culture with his fellow man. Clergymen such as Hiltner, Oates, Wise, Johnson, Bruder, Muelder, and Tillich have given their interest to the relationship of religion and psychological

medicine.¹³ The wholeness the religionist speaks of is wholeness in body, mind, and spirit, which may be attained through science, faith, and prayer.

¹³Simon Doniger, "Healing: Human and Divine," Association Press, New York, 1957.

Preaching Scriptural Holiness

IV. Keep Men on Their Feet

By D. Shelby Corlett*

ONE OF JOB'S friends said to Job, "Your words have kept men on their feet" (Job 4:4, Moffatt's version). What higher calling could a person have than that of putting faltering, stumbling, sinful men and women on their feet? Yet this is the calling of every holiness preacher. He is called by his words to put men on their feet by bringing to them the gospel and leading them into a vital experience of God in the new birth and in the further work of the establishing grace of holiness.

The purpose of preaching the saving gospel of Christ is to bring people to a decision to become saved and sanctified. In this he will be following the exhortation of St. Paul to his helper Timothy, "Do the work of an evangelist, make full proof of thy ministry" (II Timothy 4:5).

The holiness preacher must do just

that—the work of an evangelist. He must study, pray, preach, and work with a feeling of deep concern to bring sinners to Christ for salvation and to lead believers into the experience of entire sanctification. Nothing will keep men on their feet more substantially than bringing them into the wonderful experience of heart purity, or as St. Paul said, to be established in holiness, unblamable before God (I Thessalonians 3:13).

How is the preacher to preach to win men? He must preach from a heart filled with love for people. Unless a preacher loves people, he can never win them to Christ. He must love them, not en masse or as mankind in general; he must love them as individuals. If a preacher loves people he has faith in them, especially in what they may become through the grace of God. Jesus had such love and faith for people—He saw them as they could become through His grace. When the minister has such faith, it

is recognized to some extent by his hearers.

The preacher must preach to people's needs. He must depend upon the Holy Spirit to reveal to them their needs. He must stress that Jesus alone can meet these needs, that He can do it now, do it so completely as to bring full satisfaction to their hearts.

He must preach with a sense of urgency. It is most important that believers be led into the experience of entire sanctification. No Christian can truly find himself until he has consecrated himself to a purpose that is worth living for, yea, worth dying for—such a purpose is found in Christ Jesus. Christians are exhorted to present their bodies as living sacrifices, holy, acceptable to God (Romans 12:1). This is what Jesus meant when He said: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8:35).

No Christian is equipped to render full and acceptable service to Christ until he has been baptized or filled with the Holy Spirit. He needs the power that comes from the fullness of the Holy Spirit to live victoriously, to be poised under trying circumstances, and to be empowered for witnessing for Christ.

The statements of Jesus, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8), and of the writer to the Hebrews: "Follow . . . holiness, without which no man shall see the Lord" (Hebrews 12:14), indicate the importance of being pure in heart. Holiness is necessary for life, for death, for heaven.

The tragic results of neglecting this truth give a sense of urgency to preach the message of holiness clearly and convincingly, and to press upon the people the necessity of entering into the experience of entire sanctification.

What pastor's heart has not been grieved over people within his church who are but nominal Christians who once were joyful, useful Christians? But they came to face the light on entire sanctification, and while they did not oppose it, they passively approved it, they neglected it, they did not bring its acceptance to a point of issue, and hence did not enter into the experience. As a result they lost interest, they were negligent about walking in the light, they drifted into a state of spiritual apathy; and although they still keep up the habits of religion they have no manifestations of real spiritual life. They are without joy, victory, warmth of spirit, and power. Not infrequently do these who thus neglect the call to holiness fall back into the old paths of sin.

The glories of holiness should be proclaimed clearly. Entire sanctification not only cleanses the heart from all sin; it also brings the believer into "a state of entire devotion to God, and the holy obedience of love made perfect." In this life of holiness there are fullness of joy, abundance of life, a united heart to do God's will, a spiritual mindedness which brings life and peace, the whole armor of God, which causes the Christian to stand (to keep on his feet) the increasing yield of the fruit of the Spirit, a consciousness of adequacy and power which enables one to say, "I can do all things through Christ which strengtheneth me" (Philippians 4:13), the blessedness of fellowship or communion with Christ and with His children which is most satisfying, and the glories of heaven with Christ for ever and ever. Certainly if these are stressed as they should be, many people will desire to know such a life of holiness.

A few suggestions for sermons on the experience of entire sanctification are given in the following outlines.

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The High Calling of God

TEXT: *For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit (I Thessalonians 4:7-8).*

- I. Called to holiness—not to uncleanness.
 - A. Not to uncleanness. This is the age-old conflict between Christ and the world: uncleanness (moral and spiritual) and holiness.
 1. God is not on the side of uncleanness.
 2. These people were children of light (5:5), not of uncleanness of the day.
 - B. Called to holiness. (See also I Peter 1:15-16.)
 1. The very opposite to uncleanness. God not only calls away from or out from uncleanness; He calls His people to go all the way into holiness.
 2. Holiness is purity—purity in heart and in life.
 - a. Removal of inner uncleanness or pollution of their hearts, upon which strong temptation would be based.
 - b. Purity as an inner fortification against their weakness caused by their former indulgences in sin and uncleanness.
 3. Holiness as spiritual wholeness.
 - a. Inner healing from the disease of sin—its weakening effects—its depriving influences.
 - b. Holiness as soul health or inner soundness.
 4. Holiness as devotedness to God.

- a. Deliverance from the double-minded state (James 1:8).
- b. Removal of inner antagonism to the will of God, the carnal mind, which is enmity to God (Romans 8:7).
- c. A full devotedness to God—ready obedience to His will—a singleness of purpose—a united heart.

II. The provision or source of holiness, the Holy Spirit given unto us:

- A. God not only calls to holiness; He also gives His Holy Spirit to us to make us holy. His presence and power are the source of man's holiness.
- B. Holiness is thus the work of God, "His holy Spirit."
 1. We know our weaknesses, our impurities, our divided hearts, our fruitless struggles at holiness.
 2. We may likewise know the glorious power of the Holy Spirit given to us to overcome all of these, and to make and keep us holy.

III. The attitude, an alternative—despising or rejecting, not man, but God.

- A. Which shall it be? Uncleanness or holiness? The low level of this age or the high calling of God? Man's standards or God's?
- B. An alternative. It is one or the other.
 1. Go on to holiness or drift back to uncleanness.
 2. To maintain their present relationship with God they must accept His call to holiness.
 3. Accept or reject.

God, the Sanctifier

TEXT: *The very God of peace sanctify you wholly; . . . Faithful is he that calleth you; who also will do it (I Thessalonians 5:23-24).*

- I. Whatever sanctification is, it is the work of God, "The very God of peace sanctify you wholly."
- II. It is a work done in Christians, "sanctify you wholly." The immediate context, also the message of the whole letter, especially chapters one and three, indicate that Paul was praying for Christian people.
- III. It is a complete work—"sanctify you wholly."
 - A. They were to be sanctified

wholly—body, soul, and spirit, the whole personality. Cleansed and integrated around the will of God.

- B. They were to be sanctified wholly before the coming of Christ. Hence it is to be done in this life.
- C. It is an instantaneous work—the tense of the verb "sanctify" used here indicates instantaneous or completed action, something fully accomplished, not demanding a long process or time.
- IV. They were to be kept, by God, sanctified until the coming of Christ.

The Lie That Laughed at the Cross

By Fletcher Spruce*

If he be the King of Israel, let him now come down from the cross, and we will believe him (Matt. 27:42).

This false pledge of the religious officials was made in the form of mockery, thus laughing at the idea of destroying the Man of Galilee, who had caused them endless trouble. After they had securely nailed the flesh of His hands and feet to the cross, they dared Him to perform just one more miracle, and come down from the cross. Then they would believe.

Such a miracle would have been a small matter for our suffering Saviour. But He refused. Not because of His weakness did He refuse, but because of His strength. He came to

die, and it was time to do it, regardless of the false promises to the contrary.

If the chief priests and scribes and elders could have convinced Him that His saving himself from the cross would have converted them, Jesus would have died on the cross in any case. But they did not convince Him. Nor do men thus convince Him today.

Would anyone believe in a Christ of limited atonement? Would anyone be content to worship a Saviour who employed His own miracles to save himself? Could God be the God He claims to be if He had stooped to answer the taunts flung into His face by sinful men? Jesus was not a death-dodger. He was a Death-Destroyer. This is the only Saviour who is able to cleanse our deepest sin stains.

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The Arminian View of Inspiration

By Ralph Earle*

I. Introduction

God . . . hath . . . spoken"—with these sublime words the majestic Matterhorn of divine revelation opens its message. The only basis for certainty in human life and thought is to be found in this: God has spoken.

We live in an age that flaunts authority. Relativity has not only enthroned itself in the realm of science; it has sought also to extend its sway to the fields of ethics and religion. It has become popular to assert that one cannot be certain of anything except that he really knows nothing.

Is there any way out of this morass with its murky overhead? We believe there is. Final authority is to be found in the fact that God has spoken. In any true universe there must be a creative intelligence. To Christian faith this eternal, infinite Creator—the philosopher's uncaused First Cause—is the God and Father of our Lord Jesus Christ.

But how has God spoken? The writer of Hebrews tells us that in olden times God spoke "bit by bit and in many different ways" (Williams). But now He has spoken "in a Son." For centuries God had spoken in dreams and visions, in type and symbol. But an impersonal revelation of a person must necessarily be imperfect. So God sent His Son. The New Testament is the inspired record of that revelation of God in Christ.

The Bible is a divine-human Book. For years we sought the code that

would open this combination lock. Then one day it came—like a light from heaven. Christ is the combination! He is the divine-human, living Word and the Bible is the divine-human, written Word. Here is the twofold foundation of our faith.

God could have sent His Son in adult human form without a human birth. Jesus' body would then have been simply a shell in which was encased the divine nature.

But God in His wisdom did not choose to do it that way. Rather, He caused His Son to be born of a woman. Jesus thus partook of the personality characteristics of His mother—psychologically as well as physically. He not only bore resemblance to her in His facial features but He was influenced by the intellectual and social atmosphere of the home. He was the Son of Mary as well as the Son of God.

So it was with the Bible. God could have sent down the Book all inscribed with the complete revelation, bound in black leather, divinity circuit, gold-edged, silk-sewn, India paper—even dedicated to King James! But He did not choose to do so. Instead the light of divine revelation broke in on the soul of Moses, of Samuel, of David, of John. The result is a divinely inspired, humanly written revelation of God's truth for man.

They wrote on sheepskin and goatskin, on papyrus and parchment. They wrote the thoughts of God as best they could understand them by the help of the Holy Spirit.

Just as sunlight when conducted through a prism is broken down into its various rays, so the light of God's truth when filtered through the prisms of human personalities took on the varying slants and interests of those personalities. That is shown not only in the language used—both vocabulary and style—but also in actual thought-forms, in ways of approach, in diversity of emphasis. The Holy Spirit used these varying interests and emphases of the different writers to convey the total of divine revelation in the Bible.

It is unfortunate that too often we see only one side of a truth, and so we actually have only a half-truth. Ask a conservative, "Was Jesus divine or human?" and he will answer emphatically, "Divine!" Ask many liberals the same question and the reply will be, "Human." Both are right and both are wrong. The opposition between Jesus' deity and humanity exists only in false theological thinking. Jesus was, and is, both human and divine.

The same situation obtains in relation to the Scriptures. Conservatives emphasize the divine source of the Bible until they sometimes neglect the human origin. Liberals stress the latter and forget—if not actually deny—the former. The Bible did have a human origin; it came from the hands of the men who wrote it. But its ultimate source was divine; the Holy Spirit inspired the men who wrote it. It is this which gives it its unique authority as the Word of God.

One man sees only the scribe sitting at a desk, pen in hand, writing the words of scripture, and he declares, "The Bible is a human book." Another sees only the inspiring Spirit hovering overhead; and he cries, "It is divine!" What we need is to see the whole picture, not just one part of it.

Without an authoritative Bible we shall only bog down in the quagmire of confused human opinions. Unless a "Thus saith the Lord" sounds in our souls we shall be lost in the maze of the multiplicity of modern literature. The doctrine of assurance bulks large in the Bible. God wants His children to be certain.

But how do we know that God gave His Son to save a lost world? How do we know that Christ died to save sinners? How do we know that a full and free salvation is offered us in Him? There is only one answer: The Bible says so. If the Bible is not of divine authority then we have no certain knowledge of a way of salvation, we have no gospel to preach, we have no honest basis for telling men that they can be saved by accepting Jesus Christ, the Lord. Take away the divine authority of the Bible and there is no firm foundation left for our Christian faith. There is no more crucial subject that we could consider than that of inspiration.

After this brief introduction we must proceed to the body of our material. In four articles we should like to discuss four views of inspiration, historically speaking. The first is that of the Early Church. Strictly, this refers not to a single school of thought but to a period of time—the pre-Reformation period. The second will be devoted to the Reformation and Reformed views. Again we must pluralize, for there are the views of Luther, of Calvin, and of the so-called Reformed theology of our day. The third study will deal with the very significant contemporary school of thought known as neo-orthodoxy. Lastly, we wish to formulate—only tentatively, be it said humbly and emphatically!—some suggestions as to the Arminian view of inspiration.

(To be continued)

*Professor, New Testament, Nazarene Theological Seminary.

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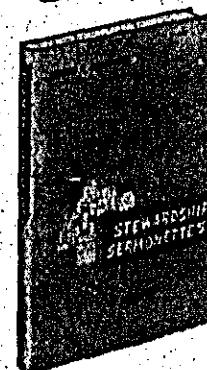
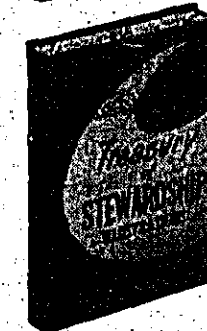
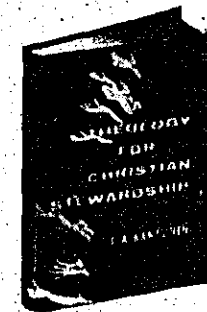
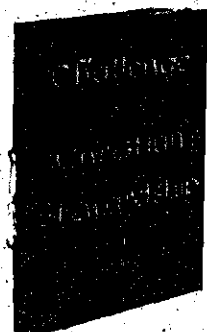
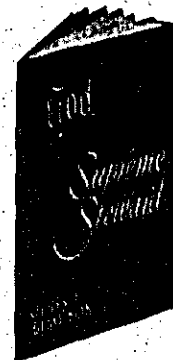
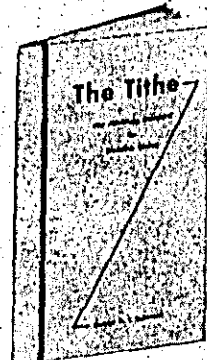
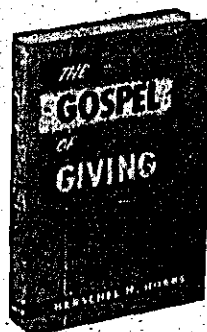
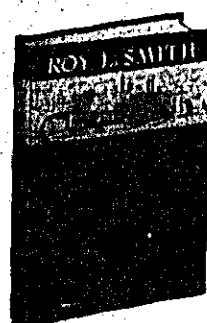
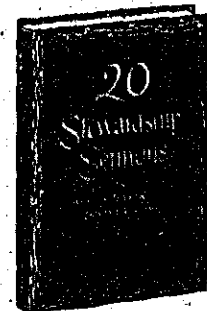
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January, 1959

I. A Comparison of Ministerial Offices

By Clayton Bailey*

THE PLACE OF the evangelist in the Church of the Nazarene is not a "human invention" but a "divine intention." In the listing of the special offices of the ministry in Ephesians 4:11 we find the expression, "and some evangelists." The subject, "The Evangelist Called of God," reveals a special category and the source of the calling. Neither the category nor the calling are strange claims in evangelical circles.

The place of the evangelist in the church is not to be placed upon a superficial level of importance, nor lowered to the position of being a necessary burden placed upon the churches because of traditional procedures of revivalism.

Though there is definitely a separation of the various offices of the ministry, there is a clearly defined overlapping and interlocking of the task of all. Paul spoke of the gifts of the Spirit in the twelfth chapter of the first letter to the church in Corinth. He described the gifts as being like a body . . . individual members, and yet interdependent. So the offices of the ministry are individual, and yet greatly interdependent.

Paul progressing in his discussion of the gifts of the Spirit, as resembling in relationship the members of a body, declared: "But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where

were the body? And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (I Corinthians 12:18-19, 21).

Here we find a parallelism with regard to the parts played by the various offices of the ministry. Paraphrasing the comparison, the thought reads as follows: "But God hath set each office of the ministry into one common task, as it hath pleased Him. And if there is but one position, where is the well-rounded ministry of the Church? But now are there several offices, yet but one task. And thus it is impossible for the pastor to say to the evangelist, 'I have no need of you'; nor again the evangelist to the pastor, 'I have no need of you.'" There is definitely an interlocking and an overlapping and a real sense of interdependency in the various offices of the ministry listed in Ephesians 4:11.

The New Testament procedure for preaching is foreshadowed in the Old Testament. The counterparts to the Old Testament prophet-priest relationship are to be found in the New Testament pastor-evangelist relationship. The prophet generally represented God's cause to man, and the priest represented the people's needs before God.

Schools were established in the Old Testament times to train prophets. Priests were chosen primarily from the hereditary qualifications from the line of Aaron. Before the Mosaic institution, under God, of the priestly

line, the individual acted as his own priest. This can be seen in the sacrificial offering by Abel. Specialization of religious leadership became more needful as the nation increased.

Ministers in our dispensation play similar roles. The evangelist with prophetic utterances offers more "forthtelling" than "foretelling." The pastor calls for sacrifices from the people to be made to God, but they are living sacrifices . . . the individual life given completely over to God.

However, there is not as great a separation of the pastor and evangelist today as there was in the relationship of prophet and priest in the Old Testament. We do not have separate schools for the different calls of the ministry. A general knowledge of both offices of the ministry is profitable to all divinely called men and women. Pastors and evangelists alike must represent God's cause to the people and take the needs of the people before God.

The gradual swing from the prophet-priest relationship shows up in the Gospels. Jesus spoke of His ministry in the Old Testament concept of the prophet's lot: "And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house" (Matthew 13:57). Gradually the Master began to speak of the shepherds of the flocks. He also sent out the disciples in pairs as evangelists.

After the birth of the Church on the Day of Pentecost we see the shaping of the organizational side of the Church and the separating of the offices of the ministry. Before this the disciples were called individually to be ministerial Jack-of-all-trades. They were apostles, prophets, evangelists, teachers, and sometimes pastors.

The few uses of the term, however, does not lessen the importance of the

office. The title "evangelist" is used only three times in the New Testament. In Acts 21:8 we find the only one in the Bible who was called an evangelist. Paul entered "the house of Philip the evangelist." Timothy was exhorted by Paul to "do the work of an evangelist" (II Timothy 4:5). The other reference is the listing of the offices of the ministry in Ephesians 4:11.

The concept "pastor" is found only once in the New Testament, in the Ephesian 4:11 passage. A more common title covering all of the offices of the ministry is the title "preacher." This concept is used in both the Old and New Testaments. Other phrases are used in the Gospels and Epistles to describe the functional importance of both pastor and evangelist. This should show us that the strength of any office of the ministry is not particularly strengthened or weakened by the use of the title in the Bible.

All phases of the ministry have a threefold job, namely, sowing the seed, watering the seed, and helping in the harvest; but it is God that gives the increase. The sowing and watering of the seed may appear to be less glamorous than the harvesting, but without them the harvest would be impossible. The evangelist hires out to help in the harvest. The pastor offers his field of endeavor to be worked. The people make up the harvest hands that round out the crew to be used to bring in the greatest crop of souls that can be reached in a given revival season.

Some of the depth of compassion and perseverance of the pastor ought to be found in every evangelist, and some of the drive and sense of urgency of the evangelist ought to be found in each pastor. Sharing the pastor's heart cry for his people will safeguard the evangelist from being too stern and sitting in judgment on

*Pastor, Cedar Rapids, Iowa.

the people; and the pastor's feeling in his preaching the fervent spirit of the evangelist will save him from letting sentiment overpower his responsibility to denounce the sins of his people. Both pastor and evangelist ought to possess the combination of ruggedness and tenderness, that is, the ability of preaching from a heart of love, yet without fear or favor, the message that is needed.

It would be well to notice that each of the four phases of the ministry listed in Ephesians has both a general and a particular meaning:

APOSTLES: In the wider sense, "those sent to preach."

APOSTLES: In the more narrow meaning, "those who heard and saw Christ while He was on earth."

PROPHETS: In the broader meaning, "forthtelling."

PROPHETS: In the restricted sense, "foretelling."

EVANGELIST: In the general usage, "a preacher of the gospel."

EVANGELIST: In the confined meaning, "a preacher of the gospel moving from place to place."

TEACHER: In the general meaning, "the offering of the word of wisdom; teaching the ethics of the Christian life."

TEACHER: In the particular usage, "the offering of the word of knowledge; the teaching of theology and the doctrine of the church."

The title "pastor" is the only office that does not divide into a narrow and wider meaning. A pastor is a "minister or clergyman with reference to his flock. One having spiritual care of a number of people" (dictionary definition).

We do not have here a quintet of functions to be performed by a man in one office of the ministry alone.

We have five offices to be filled by God-called men and women. Each minister has a touch of each positional responsibility wrapped up in his special calling.

As the church has grown it has seen the development of specialization in the offices of the ministry. A smaller church pastor is assisted, to whatever degree of efficiency that may be offered, by department leaders. The larger the individual church becomes, the greater becomes the necessity of specializing more and more the positions of the various leaders in the church. Thus we have today the hiring of men and women into full-time work in the organizational structure of the church. Consecrated effort must also become concentrated effort. What can be said on the local level can be said on the general level of the church's organizational and functional activities in promoting the building of the kingdom of God. What God has done for the Church in its organizational structure has been divinely intended.

We believe that the various offices of the ministry are ordained of God. The apostles in the early beginnings of the Church probably faced this problem of the need of specializing in the offices of the ministry. Today several other questions are asked. When a man enters a certain field of endeavor is he die-cast? If one is once an evangelist is he always to be an evangelist? If one is once a pastor is he always to be a pastor? Or likewise with a teacher? In the Early Church the disciples had a little of each form of ministry wrapped up in their everyday ministry. When churches were established, often the missionary evangelist became the pastor. As areas became more settled for the preaching of the gospel, the separation of the offices became more apparent.

Some men in the church have abilities too great to be confined to one field of endeavor. Philip was chosen in the Book of Acts to help with tending the tables, but on several occasions he was directed by the Spirit to do evangelistic work. His life and spirit could take in the organizational responsibility and evangelistic endeavor as well.

And yet there is today a specific place and task for the evangelist. We can see this in the meaning of the term.

The evangelist is a transformed person experientially, transplanted into various settings vocationally, transacting business compassionately, soul-saving in nature, for God and the Church.

The concept "evangelist" comes from the same root word that is translated "gospel," and from the word translated "to preach." With this broad meaning before us we can see that all ministers and teachers are to be evangelists.

Paul in the letter to the church at Ephesus brings out more clearly the special offices of the ministry. The meaning we have been discussing is only the functional meaning, but now we see there is a vocational meaning. All engaged in the ministry of the church are functionally evangelists at the heart of their preaching and teaching, but some are vocationally evangelists as well, ministers called of God to the specific task of evangelism.

This task becomes clear as we see the specific message of the evangelist. One of the basic reasons for divinely called evangelists can be seen in the type of message they are called to deliver. The first evangelists were world-wide missionary evangelists. The preaching of the first evangelists

was more of an all-inclusive ministry. Today with churches established as they are the evangelist has a more concentrated type ministry.

The evangelist is neither to be glamorized nor ostracized. He is not to be thought of as a "supernatural rain maker" with the thunder and lightning of his declarations, nor is he to be just put up with because he is pushed on churches through the traditional procedures of evangelism.

The message of the evangelist ought to do some teaching but his messages in the main are geared to bring decisions for Christ in a short period of time.

One of the chief mistakes in the pastor-evangelist relationship is the idea that the evangelist can say things the pastor cannot say. This idea can lead to a false conclusion that the evangelist is a "cure-all" or a "crutch" in the program of evangelism. The truth of the matter is that the evangelist can say what has already been said in a different way. What the evangelist says should be a re-emphasis and not a new emphasis.

The early evangelists were more like spiritual contractors building a habitation for God out of living stones, the souls of men, but today the evangelist is finding that he is more like a spiritual veterinarian giving shots to the flocks in various places. In reality he should be but another channel through whom the Holy Spirit can work to capitalize on efforts already used by pastor and people in a local setting for winning souls.

The message of the evangelist is a concentrated thrust on the part of God and man to bring men and women into a saving knowledge of Christ.

(To be continued)

Paul's Concept of the Pastorate

I. The Call to the Ministry

By Roscoe Pershall*

FOREWORD

The Apostle Paul is thought of as a missionary evangelist, and rightly so. He marched at the head of the armies of Christ in their first sweeping conquest of the known world. Never was there such an evangelist as he and probably there will never be another.

But though he excelled as missionary evangelist, he was not that alone. We miss a great heritage if we do not recognize in him a mighty example and teacher to pastors. Sir Winston Churchill is, without doubt, the greatest statesman of our time and has secured himself an enviable place in history as a noble leader of men, but he also is a historian and painter of ability. So Paul had excellences that, found in lesser men, would have made them stand out as pastors and teachers of pastors.

All of Paul's Epistles were pastoral in character, though the three only are called Pastoral Epistles. They were conceived in a pastor's heart and born of a burning desire to see the saints persevere. "The care of all the churches" was a big part of his interest.

One of the essential qualities of pastoring is the nurture of believers, as well as winning the lost. The theme of most of Paul's writings can be found in Ephesians 4:13-16. He

had never seen the Roman Christians, yet he wrote them a letter of pastoral instruction in doctrine. He heard of the partisanism and the immorality in the Corinthian church and wrote to correct these things. And again he wrote to reassure them of his love, though he wrote sharply in the first letter.

As a pastor he challenged the Galatians² return to Judaism and pointed out the exclusiveness of the Jewish Christians at Ephesus. In writing a letter of gratitude to the Philippians he allowed the letter to overflow with his love for his people. He wrote to edify the Colossians and to correct doctrinal errors, and rejoiced with the Thessalonians in his first letter to them. True to his shepherd instinct, he wrote again to the Thessalonians to correct a misunderstanding concerning his reference to the second coming of Jesus.

In his letters to Timothy and Titus he expresses his concept of the pastoral ministry and gives invaluable instruction to these young preachers.

His devotion to the interests of the redeemed is demonstrated in classic fashion when he takes time to write a personal letter to a friend in the interest of a runaway slave who has been saved.

In Paul's writings we have the bulk of our pastoral instruction as given us by the Bible. There are doctrine, in-

spiration, warning, exhortation, comfort, commendation, joy, hope. If we had no other pastoral instruction his would be sufficient. Add to his demonstrated concept of the pastorate his expressed vision of this work, and you find a sparkling reservoir of instruction and example.

The articles which follow are an effort to draw from that reservoir some of the inspired wisdom and logic therein, that we may be just a little better shepherds of the flock.

Paul's Personal Call

The call of God was indelibly impressed upon the consciousness of the mighty apostle. It was concomitant with the bright light of conversion, for as he told Agrippa of his great crisis experience he declared this to be part of the message of God: "But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes; and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:16-18). The Lord confirmed it when He reassured the fearful messenger, Ananias, thus: "... Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15).

At the same time that the white light of revelation exposed his sin and his need of salvation, it also raised before him a divine imperative to preach the gospel; at the time he was separated from sin, he was separated to holy service as a mighty witness of the kingdom of God.

When he wrote to the Galatian Christians he identified himself at the beginning of the letter by writing, "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)" (Galatians 1:1), and further establishes his authority to speak on spiritual things by declaring, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen" (Galatians 1:15-16a).

In most of his salutations in his Epistles he acknowledges his call. When he wrote to the Romans he declared that he was called to be an apostle and that he was separated unto the gospel (Romans 1:1). To the Corinthians he declares it the will of God that he be an apostle, as he does also to the Ephesians, Colossians, and to Timothy in the second letter. He makes it still stronger in his First Epistle to Timothy by declaring it the commandment of God.

The Epistles of Paul bristle with "I know," but there is no verity that he holds that is more sure than his conviction that he was called of God to minister the grace of God. It took that established persuasion to send him out against the overwhelming odds that he faced. Rejected by his Jewish friends, doubted by the Christians, opposed by authority, persecuted by the wicked, buffeted by the elements, confronted by a wall of heathen darkness almost alone, he needed the prod that made him declare: "Woe is unto me, if I preach not the gospel!" (I Corinthians 9:16b) Nothing less would have sufficed.

All Ministers to Be God-called

Paul taught that a call of God was common to all those who are to min-

*Director of Evangelism, Oregon Pacific District.

ister the Word. To forestall misunderstanding of church relationships and thus to insure unity, he pointed out to the Ephesians that there is a called ministry, whose work is to build the church up in holy things. Notice what he said: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Ephesians 4:11-12). At Ephesus he met the elders of the church and recognized their call in his parting instruction to them: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The Holy Ghost had laid His hand upon these elders to draw them out to a place of service to God and the Church. They were a God-chosen group to look after the people of God.

In Romans 10:14-15 the apostle gave a beautiful tribute to the ministry while he made plain the fact of a called ministry: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

The Corinthians appropriated to themselves the prerogatives of the ministry promiseously. He corrected them by saying, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all

prophets? are all teachers? are all workers of miracles?" (I Corinthians 12:28-29) He seemed to be saying, "As it is true of the priest, so it is true of the minister, 'And no man taketh this honour unto himself,' but he that is called of God, as was Aaron" (Hebrews 5:4). All are to witness; all are to be filled with the Spirit; all are to seek the full will of God; but there are some positions and some activities that belong only to a called ministry.

He gathered the ministers of God around him and spoke for them all when he said: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Corinthians 5:20). Ambassadors for Christ. Sent from the throne of God. Representatives of His government. The mouthpiece of God. The ministers of the Kingdom are God-called ministers. "A dispensation of the gospel is committed unto me" (I Corinthians 9:17b).

Influence

*I spoke a word,
and no one heard.
I wrote a word,
And no one cared,
Or seemed to heed.
But after half a score of years
It blossomed in a fragrant deed.*

*Preachers and teachers all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken,
Yet all we give way come again
With usury of joy and pain;
We never know
To what one little word may grow.
See to it, then, that all your seeds
Be such as bring forth noble deeds.*

—in Watchman Examiner

The Preacher's Magazine

"QUEEN of the PARSONAGE"

A Minister's Wife Prays

By Ruth Vaughn*

DEAR GOD:

I'm home again—but I'm not the same. I look about me and see Bill's theology books piled about, the baby's toys, all unchanged, but me—I am different.

We have just returned from the Preachers' Conclave, Lord. It was my first. It was a problem finding someone to keep the baby. He had a cold. That worried me and I thought perhaps I should just stay at home. But I did not.

You know the problems that have loomed so large, Lord. You know the heartaches that have come. You know the dark, dismal picture the devil painted. My heart felt almost as bleak and cold. It seemed I could not pray.

The first morning at Conclave, we preachers' wives all met together. I was the youngest of the group. But they did not make me feel young and inexperienced. They made me feel warm and happy—a part of a great whole!

Throughout the gaiety and laughter, the icy problems hung onto my heart like a weight. Then another pastor's wife began to talk. She has lived in a parsonage much longer than I. She is the kind of person I would like to be.

As she talked, I began to realize that these tearing hurts of mine weren't just mine alone. All of these women faced them. All of these wives had cried and ached over the same perplexities. As I looked about me

and observed the other women, Lord, some were still young and fresh; others wore the marks of time and tears—but I could see Christ shining from each of their faces.

Suddenly the aching weight that was my heart dissolved. And I knew the hot sting of tears as I felt Thee at my side and felt the touch of Thy hand on mine. In that instant I knew that Thou wast with me just as Thou hadst been with these others. They had found in Thee the strength and courage to go on and keep trying in spite of cuts and bruises. I knew in that moment that I could find that same reservoir of power too.

Oh, I'm glad I went to Conclave, Lord; I made new friends, renewed some old acquaintances. But most of all, the icy fear in my heart was melted by the rekindling of Thy love. In the face of mutual complexities and mutual understanding, I learned to look beyond the pain into Thy dear face, and the problems slipped away like a weight I had grown tired of carrying.

Now I am home again. The floor in the bedroom is still warped; the closet door still won't shut; Grandma Duffey still called again this morning to report her aches and ills. But I am not the same. My vision has been broadened, my heart has become greater, my faith made stronger, my understanding drilled deeper; for I have just returned from Conclave, where I mingled with friends, but most of all, where I communed with Thee.

*Ranger, Texas.

January, 1959

SERMON WORKSHOP

Contributed by Nelson G. Mink*

SIX THINGS NECESSARY TO CREATE A HAPPY HOME. Text, Mark 5: 19.

1. Integrity must be the architect.
2. Tidiness must be the upholsterer.
3. Affection must be the heating system.
4. Cheerfulness must be the electric power.
5. Industry must be the ventilator.
6. God must be the insurance and the assurance policy.

—REV. BUD ATTICK

SENTENCE SERMONS

"The straightest man in the Bible was Joseph, because Pharaoh made a ruler of him.

"Just when you get even with the Joneses, they refinance.

"It has been suggested that the trouble with each generation is that it hasn't read the minutes of the last meeting" (The Crusader).

Bore: a person who knows the same stories you do.

"They probably call it 'take-home pay' because it's not big enough to get there by itself." (Gordon Thatcher).

"Some of the footprints in the sands of time were left there by 'heels'!

"Most of the knocking is done by people who don't know how to ring the bell."—Selected.

READY TO GO!

An earnest Christian colored man, who was asked what value his belief had in the imminent return of Christ, replied: "I'm sitting with my feet untangled."

—Raymondville, Texas,
Nazarene Bulletin

*Pastor, Waco, Texas.

YOU WILL HAVE TO:

- Do more than read—absorb.
- Do more than hear—listen.
- Do more than listen—Understand.
- Do more than look—observe.
- Do more than touch—feel.
- Do more than plan—act.
- Do more than talk—say something.
- Do more than exist—live.

—Nacogdoches, Texas
Calvary Church Bulletin

"I CAN'T KICK"

"How are you today?" I greeted my next-door neighbor the other morning. "I can't kick," he answered cheerily.

That was literally true, for Martin is crippled up with arthritis. He does not walk, but sort of crawls along by the aid of two canes. Only one leg bends a little at the knee. The other one is stiff from the hip down.

So, he "can't kick."

—ANONYMOUS

RECIPE FOR GETTING TO SUNDAY SCHOOL ON TIME

Set that clock
Iron that frock,
Saturday night.

Shine those boots
Brush those suits
Saturday night.

Sew that button
Roast that mutton
Saturday night.

Lesson read,
Early to bed,
Saturday night.

—Corpus Christi, Texas,
First Bulletin

PREACHING PROGRAM

Be Not Deceived

SCRIPTURE: Galatians 6: 7

INTRODUCTION: The Word of God is filled with warnings against being deceived about our spiritual life and our relationship with God. But no warning is more emphatic than the words of the text. When is man deceived?

I. MAN IS DECEIVED WHEN HE THINKS HE CAN GET BY ON LESS THAN GOD REQUIRES. And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8)

A. Do justly—start living right.

1. This implies quit living wrong.
2. Quit the sin business.

B. Love mercy.

1. Have a heart full of love.
2. Be cleansed from all sin.
3. Be filled with the Spirit.

C. Walk humbly with thy God.

1. Walk in the light.
2. Keep humble before God.
3. Live at peace with all men.

II. MAN IS DECEIVED WHEN HE THINKS HE CAN MOCK GOD AND GET BY.

A. You mock God by professing to serve Him while still living in sin.

1. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I John 1:6).
2. "Know ye not that the fellowship of the world is enmity with God?" (James 4:4).

B. You mock God by professing to serve Him while never working for Him.

1. "If ye love me, keep my commandments" (John 14:15). The last thing He said to His disciples was, "Ye shall be witnesses unto me . . ." (Acts 1:8).

2. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father" (Matthew 7:21).

3. "Woe to them that are at ease in Zion" (Amos 5:21-24; 6:1).

III. MAN IS DECEIVED WHEN HE THINKS HE CAN SOW WITHOUT REAPING:

A. The harvest comes as a necessary consequence of sowing.

1. There is no escape from this law.
2. Others may have to reap with you, but no one can reap for you.

B. Because the sentence against evil is not executed speedily, people think they will not have to reap.

1. God commanded the children of Israel to give the land rest every seventh year, but from the time of Saul they did not. It was 490 years before they reaped. They were carried into captivity 70 years to let the land rest. They reaped long after they had sown.

2. Though some may seem to get by, "be not deceived."

C. You always reap more than you sow.

1. Jacob told one lie, and reaped it tenfold in his sons. He mourned twenty years for a son who was not dead.
2. David reaped four harvests for his sin.

a. Amnon, David's son, defiled his sister.

b. Absalom murdered Amnon.

c. Absalom tried to wrest the kingdom from his father and committed a terrible sin in the king's house.

d. Absalom slain with the sword. "O my son Absalom, my son, my son Absalom! would God I had died for thee!"

3. If God did not spare David, think you He would spare you and me?

CONCLUSION: Man is deceived when he thinks he can get by on less than God requires, when he thinks he can mock God and get by, when he thinks he can sow without reaping. Are you one of those who is being deceived? Don't let the devil longer deceive you. Get right with God now!

—DARRELL MOORE
Pastor, Abilene, Texas

Does the Christian Religion Permit Sinning?

SCRIPTURE: Romans 6:1-6

TEXT: *For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world (Titus 2:11-12).*

INTRODUCTION:

- A. There is a popular trend toward the idea that we have to sin every day in word, thought, and deed.
- B. An evangelist in Lamesa, Texas, asserted, "About the only way you can live above sin is to get an apartment over a honky-tonk."
- C. This assumption is dangerous and ridiculous.

I. BECAUSE OF GOD'S WORD

- A. God has said:
 - 1. "He that committeth sin is of the devil" (I John 3:8).
 - 2. "Whoever is born of God doth not commit sin" (I John 3:9).
 - 3. "No man can serve two masters" (Matthew 6:24).
 - 4. "Awake to righteousness, and

sin not" (I Corinthians 15:34)

- B. Will God close His eyes to the truth of His Word in the judgment?
- C. Can He permit sin on the part of His followers and then say, "Well done, thou good and faithful"?

II. BECAUSE OF GOD'S NATURE.

- A. To permit sin would encourage its practice. Consider the results of:
 - 1. State patrols permitting speeding.
 - 2. Schools permitting hooky.
 - 3. Parents permitting late hours.
 - 4. Armed services permitting AWOL.
- B. God could neither permit nor encourage rebellion to himself.
- C. The Author of salvation is a Partner in all He permits.
 - 1. God is no Partner in any sin.
 - 2. God turned His head from His Son when He was made sin for us on the Cross.

III. BECAUSE OF THE WORDS INVOLVED

- A. Righteousness and sin are opposites.
 - 1. For example, have you seen a drunken sober man?
 - 2. A truthful liar?
 - 3. An honest thief?
 - 4. A clean dirty man?
- B. These concepts must be made what they ought to be and kept!
- C. Sin necessitates salvation.
 - 1. Man needs a cure for sin.
 - 2. To permit sin would be a breakdown where salvation is most needed.
 - 3. A sinner can be cured from sin and kept from sin (Hebrews 9:22).

IV. BECAUSE OF THE NATURE OF MAN

- A. Deep within each of us, we possess a desire to live right and be clean.
- B. Are we to possess the inclination and be without the ability?

CONCLUSION: No man has the right to deny the purpose or the power of God to save from sin unless he has met the conditions and through prayer and faith proved that it is an impossibility. The New Testament Christian is not unable to sin, but is able not to sin.

—HAROLD J. GLAZE
Evangelist, South Arkansas District

Too Late

TEXT: *And he cried and said, Father Abraham, have mercy on me . . . Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren . . . (Luke 16:24, 27-28).*

INTRODUCTION: There is an urgency about the gospel that only the Spirit-enlightened and sanctified Christian knows. He knows: the brevity of life; the worthlessness of life without Christ; the sensitivity of opportunity; that the Holy Spirit may be grieved; that Christ can be had in victory over sin.

Here is a man who could have had this victory, but forgot about it until it was too late. But there are two men in the picture.

I. THE TWO MEN

- A. Lazarus
 - 1. Wretchedness—picture.
 - 2. As Christ saw him.
 - a. Knew God. Was ready for heaven.
 - b. What he might have been had he had the chance Dives had.
 - 3. Died and went to Abraham's bosom.
 - a. Christ is worth it all, even if we have to take the worst in this life.
 - b. "For our light affliction . . ." (II Corinthians 4:17).
 - 4. A picture of death without fear.
- B. The rich man.
 - 1. "Purple." "Fared sumptuously." Meaning of these:

- 2. In the sight of Lazarus and his needs, yet refused to be moved.
- 3. Undoubtedly thought himself a good man.
- 4. But "the rich man also died."
 - a. No immunity here for any man.
 - b. Reminds one of how death came to the rich fool. Little warning. Sometimes none.

II. AS DEATH FINDS THEM

- A. Jesus knows nothing of a purgatory or second chance.
- B. The Book of Revelation, "He that is unjust, let him be unjust still . . ." (Revelation 22:11). But let us look again at the rich man.

III. BEGAN TO THINK OF ETERNAL THINGS BUT TOO LATE

- A. Thought of his soul too late—"Have mercy on me."
 - B. Thought of others too late.
 - 1. "For I have five brethren."
 - 2. "God forbid that I should sin . . . in ceasing to pray for you."
 - C. Thought of prayer too late.
 - 1. What a wonderful thing to know we can still pray!
 - 2. Our prayers can be answered now; his will never be.
- GEORGE GRAWBURG
Pastor, Corning, California

The Uplifted Christ

SCRIPTURE: John 3:14-21; Numbers 21:4-9

TEXT: *And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life (John 3:14-15).*

I. REMARKS.

- A. Moses was God's wilderness prophet and leader.
- B. Brazen serpent is a symbol of God's power over sin.
- C. God hates sin and will punish unforgiven sin.

- D. Moses became an intercessor for a sinning nation.
- E. Christ "lifted up" means Christ crucified.
- F. The crucified Christ is God's only cure for sin.

II. THE PROBLEM OF SIN AND DIVINE FORGIVENESS.

- A. All men without the grace of God are sinners.
- B. The hopelessness of human remedy for sin.
- C. God tells man to "look" at the uplifted Christ.
- D. Conditions of divine forgiveness of sin: godly sorrow, repentance, faith, and obedience.
- E. Christ, the sinner's Friend, Hope, and Salvation.

III. AN UPLIFTED CHRIST OFFERS SALVATION TO ALL.

- A. Whosoever will look to the Christ of the Cross.
- B. Whosoever will confess and forsake sin.
- C. Whosoever will repent of sin toward God and man.
- D. Whosoever will believe and obey God.
- E. Whosoever will partake of the water of life.

IV. THE NATURE OF GOD'S REDEMPTION FOR FALLEN MAN.

- A. Was purchased for all and is forced upon none.
- B. It is the gift of God and unmerited by the sinner.
- C. For the "whosoever" without personal favoritism.

V. RESULTS OF "LOOKING" AT THE UPLIFTED CHRIST.

- A. It brings a godly sorrow for sin.
- B. Godly sorrow worketh repentance.
- C. True repentance brings divine forgiveness.
- D. Divine forgiveness brings us deliverance from sin.
- E. These steps bring us into the family of God.

—H. B. GARVIN
Pastor, Augusta, Kentucky

God's Unspeakable Gift

SCRIPTURE: II Corinthians 9:15

INTRODUCTION: Earthly gifts to Christian brethren are to be received with thankfulness and appreciation. It was true at the time of the writing of this text. Earthly gifts to brethren in Judaea were welcomed, acknowledged, and approved, but all gifts in the apostle's mind pointed to Christ.

I. HIS GIFT IS UNSPEAKABLE BECAUSE OF THE DEPTH OF LOVE WHICH PROMPTED IT.

- A. "God is love" (I John 4:8, 16).
- B. The value of that gift was the love which is expressed, incarnated, and diffused. The gift of love is the highest gift.
- C. The greatest thing in the universe is mind, the greatest thing in mind is love, and the greatest element in love is sacrificial giving—God "gave" His Son (John 3:16).

II. HIS GIFT IS UNSPEAKABLE BECAUSE IT SAVES FROM SIN AND DEATH.

- A. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).
- B. "We were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:10).
- C. "He that believeth on him is not condemned" (John 3:18).
- D. He is the Bread of Life (John 6:35); He is the Water of Life (John 7:37); He is the Light of Life (John 8:12).

III. IT IS UNSPEAKABLE BECAUSE IT PREPARES US FOR IMMORTALITY.

- A. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).
- B. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they

may rest from their labours; and their works do follow them" (Revelation 14:13).

CONCLUSION: Let us offer thanks to God for the issues of grace! Let us look to the fountainhead of all grace as summed up in John 3:16 and be thankful through all our days for the gift of life through Christ Jesus. All things are ours through God's unspeakable Gift!

—RUPERT CRAVENS,
Pastor, Lawrenceburg, Tenn.

The Greatest Story of Them All

TEXT: For this my son was dead, and is alive again; he was lost, and is found (Luke 15:24).

INTRODUCTION: The story of the prodigal son surpasses all great stories and lives in our hearts as no other. Its vivid strokes have caught human history. Has to do with eternal issues. Shows us what God is like. Jesus told it.

I. A BOY WANTS TO GET THE MOST OUT OF LIFE—PICTURE HIM LEAVING.

- A. Things he didn't have in mind when he left.
 - 1. Debauchery.
 - 2. Losing all his possessions.
 - 3. Slavery and hunger.
- B. Wanted to find life in:
 - 1. Clothes, jewelry, and trinkets.
 - 2. Plenty to eat and drink.
 - 3. A good time in the world's sense.

C. What he did get and what we all get on the same road.

- 1. A godless life and wasted talents.
- 2. A slave of Satan. "Joined himself unto a citizen of that country . . . no man gave . . ."
- 3. Starves body and soul. A picture he never dreamed he would see.

II. HE AWAKENED TO HIS TRUE CONDITION—WAS SOMEONE PRAYING FOR HIM?

- A. The steps in his spiritual progress.

- 1. He thought on his ways.
- 2. He determined to do something about it.
- 3. Makes true confession. Contrast with Pharaoh, Saul, and Judas.
- 4. Genuine repentance. "Make me as one of thy hired servants."

B. The results.

- 1. Started back home to the father—faith.
- 2. Never got to say his speech, undoubtedly composed carefully on the way home.
- 3. Father saw him a great way off. Why?
 - a. Watched for him daily.
 - b. "Recognized him even in his rags" (Buttrick, Parables of Jesus, p. 193).

III. ALL HE LOOKED FOR HE FOUND WHEN HE GOT HOME.

- A. A picture of the human race.
- B. He now had all the good things of life, but in the father's house.

CONCLUSION: What a wonderful word, home! But how wonderful to be home in the father's house!

—GEORGE CRAWBURG
Pastor, Corning, California

Is There an Escape?

SCRIPTURE: Hebrews 2:1-13

TEXT: How shall we escape? (Hebrews 2:3a)

INTRODUCTION: President Eisenhower seen escaping in a mock raid on our nation's capital. He was seeking a place of escape. Many millions of dollars spent in preparing a place of escape in case of an attack.

People all about us are looking for a way of escape. It has been so since the fall of humanity. But, in the words of our text, is there an escape?

I. IS THERE AN ESCAPE FROM GOD?

- A. God of creation.
- B. God of preservation.
- C. God of salvation.
- D. David said, "If I ascend up into

heaven, thou art there; if I make my bed in hell, behold, thou art there."

1. Adam and Eve tried to escape God.
2. Jonah tried to escape God.

II. IS THERE AN ESCAPE FROM CHRIST?

- A. Christ and His love for humanity.
- B. Christ and His suffering and humiliation. (Pilate is still trying to escape the Christ.)

III. IS THERE AN ESCAPE FROM THE FACT OF SIN?

- A. By denying its existence.
- B. By covering of sin. (Achan—David—Ananias and Sapphira)
- C. By ceasing from sin. (Good resolutions, etc.)
- D. By calling sin something else. "The soul that sinneth, it shall die."

IV. IS THERE AN ESCAPE FROM DEATH?

- A. Historically has any escaped death? (Only Enoch and Elijah)
- B. Prophetically, is an escape promised? "It is appointed unto men once to die."
- C. Experientially, is there an escape? (Even youth and children die—no escape from the monster death.)

V. IS THERE AN ESCAPE FROM THE JUDGMENT?

- A. Shall righteous escape?
- B. Shall unrighteous escape?
- C. Shall the indifferent escape?

VI. IS THERE AN ESCAPE FROM ETERNAL DAMNATION?

- A. Historically—have any escaped? (Lazarus—thief on the cross, etc.)
- B. Prophetically—is there an escape? Yes, through the shedding of Jesus' blood there is an escape. Men accept escapes from physical danger, but here is an escape for the soul of man. It is up to you to accept it or reject it.

—LAWRENCE ABLA
Pastor, La Grande, Oregon

The Seeking Saviour

SCRIPTURE: Luke 19:1-10

INTRODUCTION:

- A. He wanted to see Jesus—that accounted for his being in the crowd.
- B. Zaccheus willed to see Jesus—that accounted for his being in the tree.
- C. He walked with Jesus—he wanted to see Him bad enough to do something about it. If you want to know Jesus that much, you too can walk with Him.

I. THE PLIGHT OF THE SINNER

- A. Lost the pleasure of God.
 1. Lost His smile of approval.
 2. Was turned out of the garden.
- B. Lost the power of God.
 1. No longer masters of themselves.
 2. Sin had dominion over them.
- C. Lost the purity of God.
 1. They willfully transgressed God's law.
 2. They defiled what God intended should be holy.

II. THE PROVISION OF SALVATION

- A. The authority of the provision.
 1. Provided by the Father in that He gave heaven's Treasure to redeem us.
 2. Provided by the Son in that He gave himself freely as our Ransom.
 3. Provided by the Holy Spirit in that He came on the Day of Pentecost to convict and to guide.
- B. The extent of the provision.
 1. It excludes no one. Christ died for all.
 2. God knows nothing of a limited atonement. The Scriptures say, "Whosoever will, let him" come.
- C. The fullness of the provision.
 1. Christ came not only to take us out of sin, but take sin out of us (I John 3:5, 8).
 2. Not only to save us from sin, but also to keep us from sin (I John 1:7).

III. THE PRESENCE OF THE SAVIOUR

- A. He is the only Foundation upon which we can safely build (I Corinthians 3:11).
- B. He is the only Remedy for sin (John 3:15).
- C. He is the only One who can plead your cause before the Father (Isaiah 59:16).
- D. He is the only Saviour (Acts 3:12).

CONCLUSION: Man without God is in a terrible plight. But, thank God, he does not have to stay there. There is a fountain open in the house of David for sin and uncleanness. Come and be made whole.

—DARRELL MOORE
Pastor, Abilene, Texas

Bible Examples of Righteousness

SCRIPTURE: I Thessalonians 1:1-7

TEXT: Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (I Timothy 4:12).

I. REMARKS.

- A. God has not left us without examples of righteousness.
- B. No greater proof than examples of holy living.
- C. Bible records abound in examples of holy character.
- D. Christianity transforms lives into victorious personalities.
- E. Christian virtues can be traced in lives of Bible characters.

II. MOSES WAS AN EXAMPLE OF HUMILITY AND MEEKNESS (Numbers 12:3).

- A. Humility will bring men into favor with God.
- B. Quality of meekness is a fundamental Christian virtue.
- C. "God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).
- D. Moses was a type of Christ in humility and meekness.

III. ABRAHAM WAS AN EXAMPLE OF FAITH AND OBEDIENCE.

- A. Faith and obedience march hand in hand in God's work.
- B. Unbelief and disobedience are copartners against God.
- C. Faith pleases God and obedience follows Him.
- D. Faith in God penetrates the invisible future.
- E. Obedience follows faith in all that God commands.

IV. JOSEPH WAS AN EXAMPLE OF PURITY AND STEADFASTNESS.

- A. Purity will never take refuge in unclean shadows.
- B. Joseph in youth proved steadfast in purity.
- C. Life of Joseph was a model example for youth of our day.
- D. Steadfast purity outlives the gaudy pretense of evil.

V. DANIEL WAS AN EXAMPLE OF COURAGE AND FIDELITY.

- A. Daniel from youth was known for deep and steady piety.
- B. Fidelity to God was the source of Daniel's great courage.
- C. He remains an example of Christian courage to the end of time.
- D. He is an everlasting pattern of fidelity to God.

—H. B. GARVIN
Pastor, Augusta, Kentucky

The Center of Religious Worship

TEXT: And Elijah said unto all the people, Come near unto me (I Kings 18:30).

INTRODUCTION: There is a right time, a right place to go, a right manner in which to go, and a right person to whom to draw near.

The age-old contribution, the place of worship.

I. WHERE?

- A. To the tomb of some sage or self-styled sacred man? No.
- B. Where? Wherever the individual or crowd is situated who seek God with all their hearts.

In the sanctuary or anywhere available.

II. WHOM?

- A. To swaying personalities? No.
- B. To persons claiming to be supermen? No.
- C. Only One can be worshiped—God. The scripture command is: "Worship and serve the Lord thy God."

III. WHEN?

- A. When the throngs of humanity are moved to worship? Yes.
- B. When the shout of victory rings out? Yes.
- C. When right seems to prevail? Yes.
- D. When the days are bright and delight is everywhere? Yes.
- E. When it is dark and storms are raging? Yes.
- F. When all evil opposes? Yes.
- G. Worship God always.

IV. How?

- A. Supremely.
- B. In the beauty of holiness.
- C. With love and adoration.
- D. With all one's being.

CONCLUSION: Like Elijah, let us live so close to God that we can call the people to us and lead them to the worship of God.

—J. W. PETERS
Pastor, Virden, Illinois

The Word

INTRODUCTION: The Word identified with Christ

I. THE NATURE OF THE WORD

- A. Pure (Proverbs 30:5)
- B. Powerful (Hebrews 4:12)
- C. Everlasting (I Peter 1:23)
- D. Life-giving (John 6:63)

II. WHAT THE WORD DOES FOR MAN

- A. Sanctifies (John 17:17)
- B. Sets man free (John 8:32)
- C. Sustains life (Deuteronomy 8:3)
- D. Brings healing (Psalms 107:20; Matthew 8:8)
- E. Promotes growth (I Peter 2:1-2)

—Mrs. SADIE WRIGHT
Shreveport, Louisiana

The Etiquette of Prayer

TEXT: "When ye pray" (Mark 11:24).

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Timothy 3:15).

INTRODUCTION: I want to talk to you about how to behave at church. One of the important things for young people, and all of us in fact, to know is what we call etiquette. There are certain rules, certain ways of doing things, that we must observe if we wish to keep the highest respect of others.

The text does not concern itself with etiquette in the church services but with an etiquette that is higher than this. The true essence of worship is to come into the presence of God, and all centers in prayer. And in the prayer life there are some conditions, some attitudes, some considerations that must be observed if we would get an audience with the King of Kings.

I. "WHEN THOU PRAYEST . . . SHUT THY DOOR" (Matthew 6:6).

A. This is a command to pray. How much do we pray? Prayer is not only a privilege, but an obligation. "Men ought always to pray."

B. "Shut thy door." That closet may not be a room—it is your heart. A thousand things will try to break in on your prayer—outside distractions, the disturbing cares of life. God says, "Be still, and know that I am God."

II. WHEN YOU PRAY, BE SURE THAT YOU ARE LIVING RIGHT. "If I regard iniquity in my heart, the Lord will not hear me" (Psalms 66:18).

A. Just one sin, just one disobedience, cuts the line of communication. Things undone, vows unkept, unpaid tithes.

B. Unfaithfulness to God's cause—neglect of prayer and Bible reading or of church attendance—will hinder prayer. To stay at home from Sunday night service to listen to TV will block every prayer.

C. Wrong relationships to others. Forgiveness of others an inexorable condition to answered prayer (Matthew 5:24). This includes all resentment and needed adjustments.

III. WHEN YOU PRAY, PERSIST.

A. There is the well-known parable of the unjust judge (Luke 18:1-7). And Elijah praying for rain (I Kings 18:42-44).

B. The purpose of true prayer is not to change God's mind, but to join forces with Him to accomplish His purposes. And sometimes God has to take time to do this (Daniel 10:12-13).

IV. WHEN YOU PRAY, BELIEVE.

A. It is not the fact that you are presenting your petition to God, nor how much noise you make when you pray. It took a prayer of only sixty-three words to bring fire from heaven in Elijah's prayer.

B. Real "praying through" does not consist in some great feeling coming to our hearts, but believing God. When we believe, we are sure of the answer, regardless of any human emotion or ecstasy.

C. **Conclusion:** Do not be discouraged if prayer is not immediately answered. Examine your motive, your attitude to God and to fellow men to see if any hindrance is there. Let there be an earnest submission to the will of God, so that you want His will more than your own desire. Dare to believe God for the impossible. Give instance of answered prayer.

—W. W. CLAY

Prerequisites to Accomplishment

SCRIPTURE: John 4:31-36

TEXT: John 4:35-36 "... Lift up your eyes, and look on the fields; for they are white already to harvest."

INTRODUCTION: What is the real purpose of the Church? To build the kingdom of God. Not just to save ourselves or our own—not just to have a place of

worship, vital and as necessary as these are.

Three things are needed if the church is to accomplish the work Christ intended.

I. VISION TO SEE (To be able to see is wonderful—blindness is terrible.)

A. The fields "white already to harvest."

1. The field is our loved ones, friends, neighbors. They are lost unless won to Christ and salvation. Need vision of them in hell unless won.

2. Need vision of revival—possible.

B. God has other things to say about vision. "Where there is no vision, the people perish" (Proverbs 29:18).

C. No church can live without a vision of souls that are needy—of winning them—of growing in membership. If we see the needy world and do nothing about it, we are failing in Christian stewardship no matter how much we may give or how faithful we may otherwise be.

II. FAITH TO BELIEVE

A. Jesus said, "Have faith in God." God's Word declares, "Without faith it is impossible to please God."

B. Any church must come to the end of itself—its ability to meet the challenge and task of our day (human ability)—must recognize that God can do what we (humanly) cannot do.

C. Real faith makes all things possible.

- 1. Jesus said, "If ye have faith as a grain of mustard seed . . ."
- 2. "All things are possible to him that believeth."

III. COURAGE TO DO—AT LEAST TO ATTEMPT!

A. Christ closed His mission on earth with a commission and a promise—relate the events of the Ascension scene.

B. The Great Commission is the real purpose of the Church.

C. It takes courage to do anything, especially in the field building the Kingdom—winning souls!

1. The disciples faced a tremendous task—opposition—prejudice—etc.
2. Jesus said, "Lo, I am with you always, even unto the end of the world."

CONCLUSION: Vision—faith—courage—prerequisites to accomplishment!

—HENRY HARTBERG, Pastor
Torrington, Wyoming

The Christian's Secret of a Happy Life

TEXT: "God, whose I am, and whom I serve. . . I believe God" (Acts 27: 23-25).

INTRODUCTION: Many years ago a wonderful Christian woman wrote a book that has been through the years one of the most helpful ever written to enable people to understand and appropriate the great truths of holiness in both heart and life. She called it *The Christian's Secret of a Happy Life*. And in the words of our text Paul has given us in three short phrases everything that is involved in such a life.

- A. Paul had planned to visit Rome. It was not so much his plan as God's. But God had breathed it into Paul's heart till it had become Paul's passionate desire. But because it was God's plan, God carried it out in His own way. Not on foot, with dangers of robbers and at his own expense, but given a free trip, with a cordon of soldiers to protect him. And despite the dangers of storm and other hazards, God's protective care was over Paul.
- B. Tell the story of the voyage and its danger. Then Paul heard from heaven, and the next morning appeared on the scene, radiant with good cheer. Doubtless they thought, Why should this prisoner be so cheerful? For with seas roll-

ing and all sense of direction gone, with every moment looking as if it might be their last, Paul stood before them, the only calm, confident man on board, unless it were his other Christian companions. Paul felt that an explanation of his optimism was due them and so he spoke: "It is because I belong to God, I serve God, and I believe God." And this must be the threefold secret of every victorious Christian life.

I. "WHOSE I AM." A wonderful thing to realize that we are God's property, His possession.

A. I am His because God chose me. I am not His just because I accepted Him and gave Him my loyalty. That is necessary and is good as far as it goes. But beyond that, God has chosen us. He evidenced it by calling us to serve Him. He calls His choice of us "adoption."

B. I am His because He bought me (I Corinthians 6:20).

C. I am His because of His gift and impartation of His own life, that life that is called eternal life, the gift of life from the eternal God.

D. Because I am His, He is interested in me and cares for me. He will put a charmed circle around me that Satan cannot break through without God's permission and protection. That beautiful chorus "Safe Am I" is absolutely true.

II. "WHOM I SERVE."

A. The second bond in the Christians' relation to God is that we have deliberately chosen Him. "As many as received him"—that means far more than accepting Him.

1. That means that I choose to be what He would have me to be. My outward life? Yes, but beyond and above all that, my innermost heart life and character.
2. It means also that I am ready to do His bidding always.
3. A third element of service is

open acknowledgment. All the world shall know of my absolute loyalty to Him and His will.

4. A fourth element of my serving of God is worship. When David asked, "What shall I render unto the Lord for all his benefits toward me?" He gives us the answer: "I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people."

III. "I BELIEVE GOD."

A. Added to the two strong anchors of divine possession, and our own utter devotement and choice of God, is the deliberate act of trusting God. Not an indefinite intellectual act, but a power line that connects us with God's resources.

B. We must believe:

1. That He loves us too well to let anything come into our lives that will not be for our good and His glory (Romans 8:28).
2. That He still hears and answers prayer.
3. That He is still on the throne.
4. That His promises still are true.

IV. CONCLUSION: PAUL'S FORMULA—"God, whose I am, and whom I serve," and whom I trust—brought not only peace and joy to him, but deliverance as well. So will it always. Give some concrete illustrations.

—W. W. CLAY

Essentials of Pentecost

By Allie Irick

TEXT: Acts 2:1-4

INTRODUCTION: The highway of the Christian system is marked by mountain peaks of immortal and eternal significance, namely, Mount Sinai, Mount Calvary, and Mount Zion.

I. The Advent of Pentecost. All through

the Holy Scriptures this day has been symbolized, illustrated, and sealed.

II. The All-inclusive Event of Pentecost. Mark the surrounding history, circumstances, incidents, and approach.

III. Some Nonessentials Which Passed Away—Not Needed Now. Because of our intelligence, knowledge, and inner experiences. No sound, wind, literal fire, etc.

IV. The Intent and Extent of Pentecost. Fundamentals are needed, provided, and extended to all men, in all time, and everywhere. What was needed then is needed now. The promise to all.

V. The Supreme Provisions of Pentecost. Heart purity, Christian unity, holy activity, deep spirituality, aggressiveness, simplicity of life, liberality of success and achievement.

The Powerless Church

TEXT: A certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple (Acts 3:2).

INTRODUCTION:

A. Many great events in Jerusalem in preceding months.

1. Crucifixion, Resurrection, Ascension; now the Day of Pentecost fully come.
2. Things happening all around, souls saved, believers endowed with power.
3. Pentecostal power came to those in the Upper Room—not in Temple.

B. Underlying the glory of the miracle we see a tragic picture of many churches of today.

I. IT WAS A PROFESSING CHURCH.

- A. Had a definite time to pray.
- B. It was an attractive church, throngs attended, pleasing to man.
- C. It was a beautiful church. Iron

bars do not a prison make; neither do stone walls, stained windows, robed choirs make a church.

II. IT WAS NOT A POSSESSING CHURCH.

- A. No power—no miracles performed within its walls, no conversions.
- B. No concern—lame man laid daily at gate, never taken inside. Why? People too proud and refined? Too holy? Too busy?
- C. No burden—"Is it nothing to you, all ye that pass by?" (Lamentations 1:12). There was calloused indifference, for responsibility ended at the gate.

III. IT WAS A POPULAR CHURCH.

- A. Many attended.
- B. Peter and John were about to enter also—he asked alms of them.
 1. They fastened their eyes to his and said, "Look on us."
 2. How long since you could say, "Look on me"?
- C. World is watching—what do they think of our profession?

IV. IT LACKED THE PRESENCE OF THE POWER GIVER.

- A. The seeming absurdity of pretense.
 1. Was the beggar doomed to defeat after having his expectations aroused?
 2. Are we guilty of raising people's hopes and having nothing to give?
 3. They opened to this man the great door of faith and hope.
- B. Given the greatest of all gifts.
 1. Wonderful Saviour—He who scatters the darkness of discouragement and despair, calms the storms of doubts and fears, brings peace to troubled souls and joy to burdened hearts.
 2. Men today are asking for someone with something to satisfy their needs. Can we do less than point them to Jesus?

V. WHEN THE GIVER OF POWER CAME, THEIR EYES WERE OPENED.

- A. Peter and John took him by the right hand and lifted him up.
- B. He was given an unmistakable testimony. "Immediately his feet and ankle bones received strength."
- C. God expects something from us today.

CONCLUSION: Where do we stand as a local church and as individuals?

—E. H. BREWER
Pastor, Trenton, N.S., Canada

We Are His Witnesses

TEXT: Acts 5:32

INTRODUCTION:

- A. The declaration, "We are His witnesses," is one of the greatest of the Christian faith.
- B. They were not a special kind of men. There was that about them which we too can be.

I. THEY WERE ENTHUSIASTIC RECIPIENTS OF CHRIST'S BAPTISM (Acts 1:8).

- A. Baptism of cleansing.
- B. Baptism of christening (as witnesses).
- C. Baptism of endowment, "power," "strength," "enabling," "authority."

II. THEY WERE RECKLESSLY IDENTIFIED AS CHRIST'S WITNESSES.

- A. They gladly accepted the title "witness."
- B. They took their task seriously.
- C. They would not be silenced. To silence a witness is to destroy his chief end for existence.

III. THEY WERE IRREVOCABLY COMMITTED TO CHRIST'S CAUSE.

- A. Christ needs dependable and trustworthy witnesses.
- B. Today the cause of Christ cannot be separated from His Church.
- C. We need to commit ourselves just as irrevocably today. "Every bridge is burned behind me."

—L. J. DU BOIS, Editor
Nazarene Theological Seminary

BOOK BRIEFS

Book of the Month Selection, November, 1958.

THE GREATEST OF THESE IS LOVE

A. A. van Ruler (Eerdmans, \$2.00)

Your book man is including this book as a selection based on this simple premise: no one has yet ever become too thoroughly acquainted with I Corinthians 13. It is true that many writers cover this particular bit of scripture, but not too many writers have gone far beneath the surface. Perhaps the classic book written was Drummond's book, *The Greatest Thing in the World*.

In *The Greatest of These Is Love*, we bring a contribution written by a university professor from Europe. The work has been translated into English, and I assure you several hours of thoughtful, stimulating reading. The author is certainly provocative and original. You may take exceptions to some of his conclusions, but never can you say that the book is smothered in ordinariness. His thought patterns are concise and thorough, and there will be times you will be drawn up short, as the author opens up vistas of truth that perhaps have never been seen before.

This deserves a place on the shelf along with the very best books that were ever written covering Paul's famous "Hymn of Love."

ALL THE MEN OF THE BIBLE

Herbert Lockyer (Zondervan, \$4.95)

Some months ago we recommended *All the Women of the Bible*. It is quite a classic in the inclusiveness and thorough coverage. *All the Men of the Bible* is a worthy companion to this book. You might be surprised to realize that there are more than three thousand men mentioned in the Bible. One reason the Bible is a never-dying Book is that it is studded with names of people and characteristics of their lives.

In *All the Men of the Bible* coverage is given in proportion to the importance of the persons being listed. Men are listed alphabetically and the material describing each man is simple enough, clear enough, and well enough outlined that it gives background material for good preaching. Sermons which would carry character study will be remembered longer.

WHERE ARE THE CONVERTS?

Sidney W. Powell (Broadman Press, \$3.00)

Here is a book that has a wealth of practical help in the tremendously important task of weaving the new convert into the warmth and love of Christian church fellowship.

The author speaks from a wide background of experience in the Baptist church. His concept of a working church membership is very wholesome and his basic concept is that everyone trains for some type of service in the church.

However, his strong doctrinal position on eternal security can be seen throughout the book, and sanctification is not a crisis, but a gradual development. Any pastor reading this book, considering its doctrinal weaknesses, will yet gain a wealth of practical help for his local church.

THE GOSPEL ACCORDING TO JESUS

Ted Hightower (Revell, \$2.50)

Dr. Hightower is primarily concerned with presenting Jesus Christ in the workable terms of our day. He seeks out the gospel kernels as he recognizes them.

For the most part it has a strong evangelical emphasis with present-day application. The book has merit and is stimulating. The preacher will discover some new areas of thought and find it profitable reading.

E. E. WORDSWORTH

GOD'S PROVISION FOR HOLY LIVING

William Culbertson (Moody, \$2.00)

This is undeniably a book written with a strong desire on the part of the author to stimulate persons toward holy living.

But his inaccuracy of theological distinction does definite harm to the ministry of the book. The author does not carefully define "sin," does not accept the Greek tense for instantaneous cleansing of sin, and does not make a careful distinction between human frailty and Christian maturity.

With this theological difficulty in his path, the author does the best he can do in urging persons toward holy living, but his conception of holy living is badly hampered by his theological bias.

MORE NEW TESTAMENT WORDS

William Barclay (Harper, \$3.00)

The author is a highly respected professor in the University of Glasgow, a scholar of more than average ability. In *More New Testament Words* he gives practical, helpful, and warmly evangelical insights into especially meaningful and outstanding Greek words used in the New Testament. This is done in such a way that a minister who has not had Greek can yet obtain distinct help.

For the man who is looking for deep insights into New Testament truths, revealed only by careful study of the original language, this is an excellent book.

NOTABLE SERMONS FROM PROTESTANT PULPITS

Charles L. Wallace (Abingdon, \$2.95)

This is a compilation of twenty-four above-average sermons from the top-preaching names on the continent. The theological flavoring varies all the way from Paul S. Rees to Ralph W. Sockman. These sermons have much to commend them in the way of careful thought-content and some very splendid illustrations.

However, no book of sermons, with as wide a coverage as this, can be expected to be Wesleyan. Many of these are Calvinistic and many are quite highly liberal, but it is one of the choicest sets of sermons produced this year.

THEY TEACH US TO PRAY

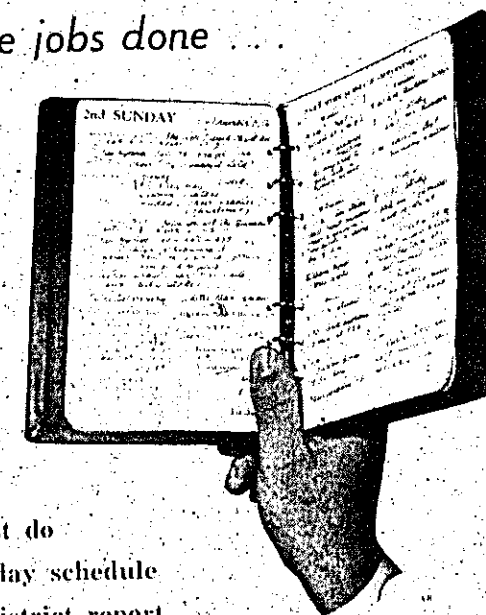
Reginald E. O. White (Harper, \$3.00)

As a book on prayer, this is rather different in that it covers the field of prayer with illustrations from the Bible. The studies are more than surface; prayer is given a depth treatment, and throughout there is a deeply devotional tone.

The eighteen chapters are arranged in alphabetical sequence in the matter of chapter headings. Each chapter is based on an outstanding Bible example of prayer. This becomes a helpful bit of research material for ministers developing a series of sermons on prayer.

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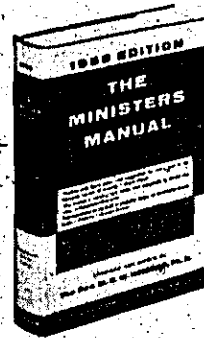
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The Preacher's Magazine

Volume 34

February, 1959

Number 2

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General Superintendents, Church of the Nazarene

FROM the EDITOR

The High Calling of Mr. Average Minister

IT IS TIME that voices should be raised in praise for the average minister, the man who seldom is seen in the limelight or who seldom is called "extraordinary." Perhaps we frequently in the past have made too much of the pulpit genius or the high-pressure church builder or the "front-page-news" individualist.

We are gratified to know that some are awaking to the fact that the ecclesiastical carriage does not move on the revolving of the "big wheels" but rather upon the smaller wheels of the common men, those whose hubs never need polishing and whose axels never need greasing.

In a message to the general conference of the Conservative Baptist church a little over a year ago, Dr. George J. Carlson of Chicago delivered an address entitled "A Philosophy of Ministerial Education." He treated this subject ably in this address. Excerpts from this, while pointed specifically to ministerial training at a theological school, are thought-provoking for every minister.

"We believe from these words of revelation (I Corinthians 1:26-31; II Timothy 2:2) that the focus of the Gospel ministry is not upon the spectacular on the one hand nor the mediocre on the other hand, but to faithful men.

"The focus is upon average men who are caught up unto Christ in this purpose, upon men loyal, men faithful, men of commitment of heart and soul

to the call of Christ, men taken from the ranks of average men. These ranks of average men being legion in number, the number of the ministers should be likewise many.

"The world is today being saved through the efforts of the average minister. He is performing a task at this very moment. While he does not seek recognition for his service record, his fruitfulness and importance in the Kingdom of God and the church of Jesus Christ must be reckoned.

"Consideration of the place and importance of the average minister is not news. In the year 1910, a date that gives us the remoteness of 47 years, Andrew W. Blackwood was saying things about the average minister:— "It is unfair to judge the profession by its dismal failures or by its brilliant successes. There are failures in the ministry today, as there have always been, although the percentage is lower than any other calling. Why, then, should an occasional misfit, a weakling here and there in the ministry, fill our young men with disgust and

Editor's Note: Dr. George J. Carlson was pastor of the Marquette Manor Baptist Church, Chicago, and an instructor at Northwestern University, Evanston, Illinois, at the time the message referred to here was delivered. He met an untimely death in a plane crash in the fall of 1957. Prior to going to Chicago, Dr. Carlson was pastor of the Lake Harriet Baptist Church in Minneapolis, Minnesota; was president of the Minnesota Baptist Convention and instructor at Northwestern Seminary. Reprints of the entire message are available at thirty-five cents each from the Central C. B. Press, 2105 Fremont Ave., N., Minneapolis 11, Minnesota.

Printed in "Central Conservative Baptist Quarterly," March, 1958. Used with permission.

cause them to enter other learned professions where failures abound? There are likewise men of power in the ministry, as there have always been, for where will you find such orators, such intellectual giants, such all-round men of might as Brooks, and Spurgeon, and Chrysostom, and Paul? It is better, however, that the rank and file be composed of strong, steady men than that there be a few giants and many dwarfs; hence it is well to study the life of the ordinary pastor.

"What the world needs is more ordinary or average pastors. We must give attention to the production of ministers from the ranks of Mr. Average Citizen in our churches. We must look to the kind of person who takes his place in faithful service. We must consider the person who represents the great army of toilers, as a result of whose faithfulness the milk is delivered to our door each morning, our corner grocery has bread, vegetables, and food stuff to sell; and the city transportation system delivers us to our daily work. We must direct our ministerial educational program toward him, his spiritual needs and personal salvation.

"In the face of the great New York campaign we must remember the importance of the average ministers. When God sends a great personality, our danger is to lionize this greatness. The *Chicago Daily Tribune*, in an editorial on May 20, 1957, page 22, gave an off-hand statement of this—it is worth quoting.

"While Dr. Graham deserves his fame, the honors heaped upon him should not be permitted to dim appreciation for thousands of less famous and less glamorous clergymen, who day after day are also carrying heavy burdens for the cause of religion. These are the ministers and priests who rarely get their names in big

newspapers and who never in their lives are likely to preach before a large congregation.

"Their evangelistic campaign runs continuously, altho they usually don't call it a revival. Sometimes they have to work for months or years to make one man a convert. Some of their best work is done outside the churches—at the bedside of the sick and dying, in the homes of parishioners who are in trouble, in the jails and other institutions for unfortunate people. Often they are obliged to work with meager equipment and unreliable lay helpers. Always the job is too big for them—too big for anyone.

"These unsung evangelists are not organized into a union and their pay scales, by labor union standards, are shockingly low. Yet somehow they remain cheerful, and each year more young men join their ranks, knowing that neither fame nor fortune will ever come to them. Long after Dr. Graham and other famous personalities of the religious world have left the front pages an army of faithful parish ministers and priests will still be carrying on the Lord's work.

"We must center our sights on men who will be forgotten in the glory of the Lord. The contrast between the Lord Jesus Christ and the ideal we have for our pastors must be reduced. It is altogether possible that we are not conscious of the contrast. Matthew 20: 25-28 speaks of this contrast and its need of reduction.

"This is a chapter out of the training of the twelve. The Lord Jesus Christ was going up to Jerusalem, 'the foreknowledge of death in His eyes, and set upon becoming a ransom by giving His life.' What a contrast He found in His disciples. They were occupied with their own self-aggrandizement. They were discussing among themselves who would be the greatest in the Kingdom (like who

went to the greatest seminary and has the greatest background, one Seminary bestowing greater intellectual regimentals upon its candidates for the ministry than the others). They were expecting to sit on thrones. Two of the disciples approached Him to ask Him if they might occupy the places of honor, on His right hand and on His left in His Kingdom."

Unless this amazing contrast is reduced, Dr. Carlson says, we shall never be able to produce (or be) the right pastors for the Lord's work.

This matter of the efficiency of the average minister is tied closely with adequate convictions. It is not enough that men be trained or highly skillful in the use of ministerial tools. Dr. Carlson points out:

"Some ministerial philosophy of education plays down the idea of strong and useful convictions in the Gospel. Their emphasis is upon a versatility in the theological encyclopedia. The whole thrust is a great familiarity with all of the theological writings, systems, and theories. They stress vastness of knowledge rather than a conviction of knowledge; a library of knowledge rather than a specific conviction of a true and consistence of knowledge. But the Gospel of redeeming grace of our Lord Jesus Christ is a conviction a dedicated heart is willing to suffer for and die.

"A good and true philosophy of ministerial education should seek to help men know what they know. This is knowing with a conviction. Fifty years ago an alert Christian said, 'It is one thing to know and another thing to know what you know. The difference is the difference between general information and intelligent conviction.' One may have considerable information, and lack power. He knows, but he does not know what he

knows. He possesses culture, but he lacks conviction. He is encyclopedic, but without force.' 'Another knows what he knows. He has himself well in hand. . . . He has culture, but he has culture plus convictions, which equals power. He is always felt. . . . He has gone to the bottom of his subject, and he has his facts well in hand. He can manage his craft on any waters. With a steady hand, a clear eye, a calm mind, and a peaceful heart he can say, 'I know.'

"What the church needs is not a scholarship that is encyclopedic, but one that is experimental. One man who knows thoroughly a few facts at first hand is worth a regiment of men who know only what someone else knows. Among the instructors in the seminary where I took my theological course was a man of rich culture and ripe scholarship, of profound erudition and faultless personal character, but of comparatively little influence among the students because he never had an opinion of his own. He could give with masterly ability and accuracy the various views of all the commentators on a certain passage of Scripture, but when asked for his own views he invariably dodged the issue. He knew what others knew, but he did not know what he himself knew; and his rich powers went much to waste in a position of vast opportunity. Let us have a revival of dogmatism. Let it be dogmatism of the right kind, to be sure . . .

"Intellectuals have a way of taking over our world even though they do not have a warranty deed. It is always implied that intelligence is a divine right and belongs to the aristocracy of the intelligentsia. This doctrine is an error. Intelligence is democratic and it is where you find it. Among the average people of the world one finds a great amount of wide-awake intelligence.

"William Warren Sweet in the volume *The Story of Religion in America* gives us a picture of the average minister in the West and Southwest capturing the frontier for Christ. These evangelical groups, Baptists and Methodists, were blessed with a great army of average ministers. Every page of history shows that they were men of conviction. They knew what they knew. When Andrew W. Blackwood wrote in 1910, 'The world is being saved largely through the efforts of the average minister,' he spoke an abiding truth."

With fear of being repetitious and of saying poorly what Dr. Carlson and his authorities have said so well, it would appear to your editor that each of us as ministers should search his soul at this point. There are all too

many of us who are basically unhappy in our respective tasks because we are so very conscious that we are only average and that probably we shall never gain the notoriety which some few preachers have received. Within another minority are those who are ineffective in their present task because of the time and efforts they are expending to "move up" the ecclesiastical ladder into the prominence to which they envision they have been called.

Let each of us pray God that we shall see that every seeming nook of Kingdom work is rather a limitless expanse, that there are no small men and no small tasks in the will of God. God has not called us to make the headlines; He has called us to be faithful.

When You Preach, Remember—

When you enter the pulpit, make no apologies. If you have a message from God, deliver it; or hold your peace. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you have done that. Better to leave people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over, and never stop growing. Do not harp too much on one string, but give the variety of the Bible. Take care of your character, and let God take care of your reputation.

Paul kept the faith but lost his head, but God will give it back to him, gloriously crowned. A setting star may rise again; but a falling star never. Do not abuse people for not liking you—perhaps you do not like yourself too well. Blame them for not loving Jesus. Do not run away from your hearers; and do not scream, for too much noise drowns sense.

Empty vessels ring loudest, and when a man is empty he often yells. Powder is not shot, and thunder is not lightning. You are not a preacher; no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit.

Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well, and to one rabbi at night.

Sent in by Ona J. Turner
—AUTHOR UNKNOWN

The Preaching of Charles Haddon Spurgeon

By James McGraw*

YOU MAY WRITE my life across the skies. I have nothing to conceal."

So spoke a tired but happy fifty-eight-year-old preacher named Spurgeon shortly before his death. And so wrote a host of biographers, students, preachers, and scholars who have "written his life across the skies," and have indeed found nothing that should be concealed. Conwell, Cook, Day, Ellis, Fuller, Lorimer, Needham, Pike, Shindler—how many more have found it worthwhile to record the life and ministry of Charles Haddon Spurgeon? And how many have been inspired and blessed as they have learned of his devotion to Christ, his passion for the lost, his love of humanity, his pulpit eloquence, his skill of Biblical exposition?

Born at Kelvedon, in Essex, England, in 1834, Spurgeon was the son and grandson of preachers. His father was a businessman, but he preached for sixteen years to a small congregation of independents. His grandfather, James Spurgeon, served as the pastor at Stambourne, in Essex, for more than fifty years.

Always religious-minded, Charles nevertheless felt deep conviction for about a year before his conversion, which took place in a definite crisis experience when he was fifteen. It was not long afterward that he preached his first sermon at the age of sixteen, and at seventeen he was pastor of his first charge. Richard Day writes of

his first year at Waterbeach, "He accepted the call after many hours of prayer. The salary was fixed at \$225 a year; insufficient to keep him, but the good people brought him bread, produce, and always thought of him when they killed a pig."

After serving at Waterbeach for something less than three years, he received and accepted a call to the New Park Street Church in London. Here he served as pastor for over thirty years, and here he published a weekly sermon continuously from 1855 until his death in 1892, without losing his freshness and originality.

A story went the rounds of shop, classroom, and parlor during Spurgeon's ministry. It seems a certain young lad was being quizzed by a stranger, who asked the boy who the prime minister of England was. "Mr. Spurgeon!" was the boy's emphatic reply. And perhaps the boy was correct, for Charles Hadden Spurgeon was indeed the "prime" minister of his country during those eventful years.

Opposed vigorously during those first months of his ministry to the largest nonconformist church in Britain, Spurgeon won his critics slowly but surely to an appreciation for his right to lead the congregation. One finds it difficult to analyze the opposition, which was at times bordering upon the extravagant and the emotional. Perhaps it was his boyish appearance, which brought people to hear him because of the novelty of it.

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Perhaps it was what people mistakenly thought was "immaturity," for he married only after he had been serving as pastor in London for some two years or more. But Russell E. Conwell in his biography of Spurgeon observes that his persecution helped him rather than hindered; for as many came to scoff, yet they recognized in the young preacher a confidence "born of confidence in God" as he spoke as one having authority.

An anonymous writer describes Spurgeon as being "somewhat below the middle height, with heavy features and a curious inequality in his eyes . . . the heavy eyes beamed with benevolence . . . there was a gleam of fun in almost every glance, and the impression his looks created was not only that of an honest and kindly nature, but of a genial and witty intelligence."

His hair, thick and black, was worn long and parted in the middle. The voluminous collar and tie that swathed his short neck did not lend dignity to the wearer. In later life his looks improved with the mellowness of experience, and it was said "he was always pleasant to look upon, and was always neat and well-groomed in appearance."

An individualist, Spurgeon was never one to be led around by the nose in his relation with his deacons. Soon after his coming to London his congregation had swelled in size until Spurgeon mentioned in the pulpit that soon the walls would have to be knocked out and the building enlarged. After the sermon one of the deacons approached the young preacher and told him they "would hear no more of it." Spurgeon abruptly replied that they would hear no more of it when it was done!

Andrew W. Blackwood has suggested that Spurgeon's use of the Scriptures played a significant part

in his effectiveness as a preacher. He quotes Spurgeon as saying that it is often the text, not the sermon, that saves the sinner. In examining the sermons of C. H. Spurgeon, one believes he practiced this philosophy. Most of his introductions are based on the text and context. Many of his illustrations are from the Bible. His divisions are, for the most part, a development of textual, inferential, or expository nature. His knowledge of the Scriptures is quickly apparent, and with the unusual knowledge is seen also a consuming love for the Bible. This transfers itself to the reader of Spurgeon's sermons, as it most certainly must have done to the listeners who heard him preach.

A significant characteristic of Spurgeon's preaching, in addition to its Biblical content, is the evangelistic fervor with which he delivered his sermons. Lorimer states that "he always planned for immediate results. He expected someone to be renovated or bettered by the words that fell from his lips."

Blackwood also sees this factor in Spurgeon's preaching, pointing out that in a volume of twelve sermons by Spurgeon, which were intended to be pastoral, they would "in present day terms be evangelistic." After each of the twelve is a printed appeal "to the unconverted hearer."

There was an intense moral earnestness in the preaching of Spurgeon which is particularly noteworthy, and which doubtless accounted, at least in part, for a measure of his evangelistic success. He was possessed with a passion for souls. His voice often broke into sobs, and tears streamed from his eyes, as he pleaded with the unconverted to be reconciled to God. One of his listeners declares that he sometimes preached in such agony that he could not keep his foot on the floor, but had to kneel on a chair while

speaking. No wonder such fervor had an effect on those who heard him.

Yet another factor on the effectiveness of his preaching was his spirit of prayer. Lorimer puts it aptly when he states, "He preached well because he prayed well." Ellis says of his prayers that they "have been a means of grace and a revelation of what prayer might more often be . . . prayers which ring in his heart still, and mingle with his holiest purposes, which indeed they inspired." His prayers in public services are said to have had a simplicity and directness, together with a subdued fervor and a childlike confidence, which made it seem that he was "talking with God reverently and humbly as became a creature, yet boldly and trustfully as became a saint." It has been said that Spurgeon attributed the success of his ministry to the fact that people were praying while he preached.

Homiletically, Spurgeon seemed to practice a system of reasoning from the known to the unknown, as Conwell has pointed out. The divisions of his sermons are clear and distinct. He announced them, and he emphasized them; and it was easy to reproduce them in substance for some days after listening to them. The divisions served as a set of "pegs" upon which to hang the truths and illustrations which came under them.

An example of the divisions of his sermons is seen in "Songs in the Night," preached from the text in Job 35:10: "But none saith, Where is God my maker, who giveth songs in the night?" It is as follows:

I. Songs in the night—their source. God giveth them.

II. Songs in the night—their matter. What do we sing about in the night?

III. Songs in the night—their excellence. They are hearty songs and sweet songs.

IV. Songs in the night—their uses. Their benefits to ourselves and others.

Spurgeon used many illustrations. He quoted Baxter and Brooks, Shakespeare, Dante, and Bunyan. He gave personal illustrations. He quoted poetry. In the sermon "The Leafless Tree," there are eight quotations of poetry; in "Songs in the Night," there are seven.

Vivid style kept the truth fresh and powerful. He would declare: "The orchestra shall be composed of damned men, and howling fiends, and yelling demons." In another sermon he says, "Fair professors once they were; they stood green among the church, like the very leaves of paradise; but in an evil hour they fell, the slaves of temptation."

Robert Wilmot studied the preaching of C. H. Spurgeon and noted his conversational manner at the outset, his soft, melodious pleadings and strong denunciations, with all the various tones, some of which cut like a knife and others as fragrant and tender as a mother's kiss. But he decided the secret of his power lay in his saturation with the Scriptures.

To this all must agree, but to this may well be added one thing more—his Christ-centered message. Some of the first words of Spurgeon in the Metropolitan Tabernacle, after the congregation had moved into their new sanctuary in March, 1861, show this vital element in his preaching:

"I would propose that the subject of the ministry of this house, as long as this platform shall stand, shall be the person of Jesus Christ . . . if I am asked what is my creed, I must reply, 'It is Jesus Christ' . . . Christ Jesus who is the sum and substance of the gospel, the incarnation of every previous truth, the all glorious embodiment of the way, the truth, and the life."

Stewards of God's Manifold Grace

By Ron Borden*

SCRIPTURE: I Peter 4:1-11

TEXT: . . . as good stewards of the manifold grace of God (I Peter 4:10).

The words "steward" and stewardship," though infrequently used by the masses today, are both scriptural terms. They come out of the vivid life of the Orient and are full of meaning. The steward was more than a servant; he was the personal representative of his master. He shared his plans, managed all his affairs, and was even so close that he knew his master's mind and aspirations, being taken completely into his confidence. This is clearly indicated by the account of Abraham's steward in Genesis 24:10. There we read that "all the goods of his master were in his hand."

It is with this connotation that the word should be applied to the Christian's relationship to God. True, the Christian is a child of light, a son of God, a joint heir with Christ, and a citizen of the heavenly kingdom; but he is also a steward.

The concept of Christian stewardship is basic to Christianity. It is not accidental nor incidental. It is fundamental. Why is this so? Because the concept of Christian stewardship has at its core the basic premise of divine ownership. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

As our text reveals, Peter conceives of all of God's benefits to man as expressions of grace, as unmerited gifts, as trusts. He speaks of three funda-

mental areas of stewardship—areas which are vitally related to us all.

I. Stewardship of Life

Combining the last seven words of the sixth verse with our text we have the following: "Live according to God in the Spirit . . . as good stewards of the manifold grace of God." But we are here for a reason. Life for each of us has been given as a sacred trust to be used purposefully and usefully. The Genesis account tells us that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life! Life was given to us by our Maker and it is therefore not to be wasted. "The great Giver of the universe is also the great Economizer." He will not smile upon a wasted life. He reserves the right to summon it at any time and demand an account. Stewardship, then, involves life itself. It involves not so much giving to the Lord as living for the Lord; living "according to God in the Spirit."

Jesus, of course, is the supreme Example for us. His life was motivated and dominated by an overwhelming sense of mission and purpose. On a number of occasions He indicated this by such statements as: "Wist ye not that I must be about my Father's business?"; "My meat is to do the will of him that sent me"; "The Son of man must suffer many things." Such a feeling must subordinate all else in our lives.

In this writer's experience the realization that life as a stewardship meant refusing a generous partnership in a business. This was not easy to do, es-

pecially when the offer was put in terms of "everything depends on your co-operation." But the choice had to be made and was. That is what was involved in the stewardship of life for one. For David Livingstone it meant pressing on into the unexplored regions of Africa. For you it has meant, or probably will mean something else. But whatever the consequences, we must consider life to be a stewardship.

If Christian stewardship entails life itself it also includes the possessions of life. They too have been entrusted to us. But how we love to use those possessive pronouns, especially in the first person! "That bank account is mine." "This car belongs to me." "This is my house." But we have no ultimate claim to the possessions and benefits of life. We are merely trustees. Because of this, "to own is to owe, and to live is to give."

Right here is the insurmountable obstacle for many. Right here many "rich young rulers" turn aside sorrowing. Why else are there some 1,565 references to giving in the Bible? Why else does Jesus have more to say about money and possessions than anything else? Why else do sixteen of his thirty-eight parables and one verse in seven relate to man's attitude to property? But you say, "God has me." God doesn't have you until He has yours. "If Christ is Lord of our lives He must also become Lord of our possessions." Though we can't serve God and mammon, we can serve God with mammon, and we must—"as good stewards of the manifold grace of God."

Here we come face to face with that five-letter word—tithe. When the preacher announces to his Sunday morning congregation that his message is on the subject of stewardship, 99 44/100 per cent instantly think of the tithe. This is both good and bad. The tithe is only one phase of Christian stewardship and ought not to be

confused with the whole. Yet it is an essential phase. The command still stands: "Bring ye all the tithes into the storehouse, that there may be meat in mine house."

This is an age of tips. It is proper to tip the waitress, the taxi driver, the bellhop. This "properness" has carried over into our churches until it is now proper to tip the Lord for the services He has rendered during the past week—as though He were a bellhop or a waitress. How dare we treat the Infinite like this! The tithe is God's, first and foremost. But the tithe is even more than just God's possession. It is an expression of acceptance of Christian stewardship in all of life. It is the least possible acknowledgment that God is the Owner of all. Can we be so small and ungrateful as to deny even this token of our stewardship?

It is in reality deep—deep enough to involve life, and everything related to it. Because of this, life equals opportunity—opportunity to prove worthy of God's confidence, to so serve as to one day hear His voice saying, "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord."

II. Stewardship of Love

Combining the first seven words of the eighth verse with our text we have the following: "And above all things have fervent love . . . as good stewards of the manifold grace of God." It may seem strange to some that love is a stewardship in the same sense that a man's life and possessions are. Yet it is a fact. John tells us that "God is love." As such He is the Source of all love. The basis of this stewardship lies in the glorious truth that "the love of God is shed abroad in our hearts by the Holy Ghost." We have been entrusted with His love. "If God so loved us, we ought also to love."

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"Freely ye have received, freely give." This divine love is to be shed abroad in the world.

The youth of today are, if not love-happy, then at least love-conscious. Turn on your radio or slip into a "quiet" little cafe for a sandwich and what do you hear? Sweet, melodious strains of—"Only One Love"—"True Love"—"Young Love"—"Chains of Love"—"Love Is a Golden Ring"—etc., indefinitely, *ad nauseum*. But this is a far cry from the love of God, from the *agape*-love of the New Testament. Today, as much as or more than ever before, the world must have some living object lessons of true love. It needs to have demonstrated the one-and-only love of God and the chains of love with which He would draw all men to himself. The greatest thing in all the universe is the love of God!

And, amazing truth above all truths, this love has been entrusted to us. It is a part of our Christian stewardship. What a stewardship! What a trust! God forbid that we should ever betray it. Peter is so impressed with the importance of this that he says, "And above all things have fervent love." Paul felt it so keenly that he penned the most sublime lines that ever flowed from human pen: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. And now abideth

faith, hope, charity, these three; but the greatest of these is charity" (I Corinthians 13:1, 4-8, 13).

The love of God is our greatest possession. Is it any wonder that Paul wrote to the Corinthian church, "It is required among stewards that a man be found faithful"? But we must beware of thinking of this stewardship on the level of duty alone—of one day giving account. Love is more on the plane of the beautiful than the dutiful. When love is betrayed a heart is broken. Calvary did that, and once is enough. Therefore I must be true to the stewardship of love.

III. Stewardship of Labor

Verse ten, from which our text is taken, reads: "As every man hath received . . . [a] gift, even so minister . . . as good stewards of the manifold grace of God." This third area of Christian stewardship is one that bulks large in the letters of both Peter and Paul. It involves the use of our God-given talents in service. Peter here writes, "As every man hath received" a *karisma*, or free gift, "even so minister the same." Our every endowment has come from the Lord. "Every good gift . . . is from above," writes James. An "ownership complex" is very evident here. We tend to feel that if we have a right to anything it is to our own abilities. But in the final analysis we have no more grounds for saying that talent is not in the stewardship category than for saying that life itself isn't.

This stewardship of labor, or service, is not restricted to a few. No Christian is exempt. "But I don't have any special ability," we say. While it is true that ability and talents vary, still, no one has been missed completely. Paul sought to impress this upon the Ephesians when he wrote, "Unto every one of us is given grace according to the measure of the gift of

Christ." To the Corinthians he wrote, "Each man hath his own gift from God, one after this manner, and another after that." Consequently we are responsible to discover our particular gifts. Timothy was exhorted to "neglect not the gift" that was in him and to "stir up the gift of God." Our particular ability has been given to us that we might make a unique contribution to the Kingdom.

It is time we ceased dwelling solely upon the extent of our talents and concentrated on the concept of service itself. Members of the business world today are constantly striving to improve the service they give to the public. They are "service-conscious." Thus we are greeted on every hand by such mottos as: "Service with a smile"—"Dependable Service"—"If service isn't good, it isn't service"—"Quick service"—"Service is our business." Friends, service is also the business of the Christian. God has

placed each one of us where he is to serve with what he has. Jesus said, "I am among you as he that serveth." Can we do any less? "As every man hath received the gift, even so minister . . . as good stewards of the manifold grace of God."

It is not within our power to alter the fact that we are "stewards of the manifold grace of God." It is within our power to determine what kind of stewards we shall be. Our motivation should be twofold. First, we shall one day give an account.

Second, true stewardship seeks to exalt God, who alone is worthy. True stewardship involves a response of love and adoration. True stewardship involves living, and loving, and laboring—"that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." Brethren, let us be good stewards of God's manifold grace."

CAN PEOPLE COME TO YOUR CHURCH???

By C. B. McCaul*

You say, "Of course they can, if they want to." But can they?

1. Can they find it? Is it hidden away on a side street without signs up as to where to find it?
2. In icy weather can they get up the steps? In damp weather is the door swollen shut? Can they find the main entrance since you remodeled last year?
3. Can they sit in the pews without sticking to the varnish or tearing their clothes on nails and rough places?
4. What about the temperature? Too hot? Cold? Drafty? Can they breathe the air, or is it filled with fumes, or empty of oxygen?
5. What about rest-room and drinking-water facilities?
6. What about acoustics? Can they hear what is said?
7. What about lighting? Unnecessary noise? Unswept floors?

Not only in the auditorium, but in the Sunday school classrooms? Can people come to your church? Oh, I know you have spent a lot of money on it and it might be big, and you are praying. But can they come?

*Pastor, Columbus, Kansas.

II. Importance of Maintaining Identity**

By Edwin Fair, M.D.*

AS THE TWO disciplines of the ministry and psychiatry work in closer relationship, each will benefit as it keeps its identity. The science psychiatry will progress as it gains new knowledge based on sound scientific principles. As the scientist explores man in the field of psychological medicine he may have his own religious belief. But as he departs from scientific inquiry into the realm of religion the adulteration weakens both science and religion. The nature of man is such that scientific inquiry in psychological fields leads into the concerns of man which fall into the field of religion. As new knowledge is acquired the spirit may be subjected to scientific investigation. In this respect science can contribute to religion. The science of psychological medicine recognizes psychic energy, which is studied. Spiritual energy, a concept of the religionist, could be subjected to the same method of scientific study.

Religion also, as it keeps its identity unadulterated by science, will gain new insights which can be shared with psychiatry. If religion fails to keep its identity it will become a hybrid, with the sterility characteristic of hybrids. The great thinkers in religion are challenged to new interpretations in light of present knowledge. As truth is sought and found in religion, these truths can be utilized in psychological medicine.

In both disciplines we are attempt-

ing to help man find his place in the world and we are sharing knowledge to the benefit of man. The religionist accepts the concept of the unconscious, a product of science, and deals with it knowingly as he counsels his parishioners. He seeks the psychiatrist's understanding of grief, love, hate, and guilt. The psychiatrist familiarizes himself with religious attitudes toward these same basic feelings. We can understand the attitude of each discipline, agree to disagree, and agree where possible in a spirit of mutual trust. As we in psychiatry realize the religionists have something to offer, and those in religion learn to trust us, we will achieve mutual trust. Then true co-operation will come. We will acknowledge differences in opinion and belief while each respects the other. Just as in the scientific method, we may disagree in belief and interpretation, but with this trust and respect for the other we can keep our identity and share knowledge. As each keeps its separate identity there will be greater security for both. In our co-operative efforts we must keep in mind that the best teacher of psychology for the minister is a fellow minister with a psychological orientation, while the psychiatrist with a religious orientation is more effective in teaching the psychiatrist. As we develop better communication between the two disciplines we will work together co-operatively in a more effective manner.

We shall consider three areas in which the two disciplines may work

co-operatively. The first is in the graduate schools of medicine and religion. As clinical pastoral training programs are extended and pastoral care is expanded, and as psychiatry and religion co-operate in teaching at this level, graduates with basic orientations will make a fertile field for future growth. This will be reflected at the local level by a greater ability to communicate with each other and a more effective co-operative effort. On the local level we can share knowledge among those already serving in their respective professions. Psychiatrists can participate in the various denominational pastoral schools of instruction. Ministers could be invited to appear before psychological meetings, and vice versa, to consider common problems and points of view. Regular weekly meetings of small groups, representing the two disciplines should be fruitful in sharing knowledge and considering areas of co-operation. The third area is that of cross referral of patient and parishioner between psychiatrist and minister. This activity in itself is evidence of mutual trust and a common goal.

When the minister refers his parishioner to the psychiatrist he is usually interested in the system of values to which the psychiatrist ascribes. Some psychiatrists have apparently caused concern among ministers in this respect because they feel this is unimportant in the therapeutic relationship. Since this may be a controversial point it deserves discussion as we consider how we may co-operate.

Every person has a set of values which reflects his inner self and system of choices as he lives in the world with other people. In the therapeutic situation, the goal toward which the therapist and the patient work will reflect to some extent the therapist's

concept of the world, which in turn depends upon his own system of values. Even though the therapist does take responsibility for his patient's decisions and purposely avoids doing so, his own sense of values is sensed by the patient during the course of therapy. Ginsberg^{11, 15} has written articles on values and the psychiatrist in which he states that the current trend in psychotherapy is toward considerable agreement that values play an important role in psychotherapy, whether the therapist knows it or not, and that it would make for better therapy for him to know it. In pointing out that cure cannot be divorced from value choices, Ginsberg¹⁶ states: "Every choice the patient makes has values involved in it, and much of the work of the therapist will reflect in his insight into these values. . . . The analyst, too, has values and must face them." Burgum,¹⁷ also writing on values and psychotherapy, states, "The trend in psychotherapy is increasingly toward the recognition of value systems." The Group for the Advancement of Psychiatry¹⁸ in a publication on family behavior stated, "There was no escaping from the ubiquitous and penetrating effect of cultural value orientations on every aspect of human behavior. We have no choice, but to add this area to our stock of information, and to familiarize ourselves with the conceptual tools necessary to an understanding of this field so far from home base in psychiatry."

¹¹Sol W. Ginsberg, "Values and the Psychiatrist," *American Journal of Orthopsychiatry*, 20:466-478, 1950.
¹⁵Sol W. Ginsberg, and John L. Herma, "Values and Their Relationship to Psychiatric Principle and Practice," *American Journal of Psychotherapy*, 7:546-573, 1953.

¹⁶Ibid.
¹⁷Mildred Burgum, "Values and Some Technical Problems in Psychotherapy," *American Journal of Orthopsychiatry*, 22:338-349, April, 1957.

¹⁸Group for Advancement of Psychiatry, Report No. 27, August, 1954.

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**From Lecture Series, Nazarene Theological Seminary, 1958.

Values are our basic attitudes toward life and are the principles we use in striving for goals. They reflect how we see ourselves in the world and in our relationship to our fellow man. This cannot be excluded in psychotherapy. As the minister refers his parishioner to the psychiatrist he may appropriately ask what is the psychiatrist's system of values.

As we have considered how the minister and the psychiatrist may work together we have seen how each looks at the wholeness of man. The religionist considers the "whole man" in terms of wholeness in body, mind, and spirit. Since many, including the author of this paper, in psychological medicine also include the spirit as well as the mind and body in the wholeness of man, further consideration of the roles of the minister and the psychiatrist is necessary.

Once again it is emphasized that each must keep his identity. The clergyman has as his aim the saving of the soul. While the related effects of this salvation make for a better state of mental health, the minister does not consider this as the primary aim. As he becomes more psychiatrically sophisticated the minister realizes the importance of adequate preparation for the practice of psychological medicine. He does not aspire to become a therapist at the expense of losing his identity as a clergyman. But as he prepares himself adequately he comes into an understanding of mental illness and personality function and uses this knowledge as he deals with his parishioner. While it is true that healing of the psyche, the aim of the psychiatrist, and salvation of the soul cannot always be sharply separated, the physician's goal is healing.

As the minister helps the person receive salvation of his soul and the psychiatrist helps him attain a more

healthy psyche, they can work together while keeping their respective roles. The individual looks to the minister for direction in receiving salvation and to the physician for assistance in gaining health for the sick spirit. He does not turn to the minister for therapy; neither does he expect the psychiatrist to assume the religious role of the minister. As the psychiatrist and the clergyman work together their respective roles will be determined by the competence each possesses. They will realize when cross referral is indicated and what treatment will best help meet the needs of the one who stands in need. The qualified clergyman, as well as the qualified psychiatrist, will realize his particular competence and responsibility in helping the individual receive proper care.

WALK TALL

Walk tall. Regardless of your height—walk tall!

By reaching for that extra inch or two, You might just lift your eyes above the wall

Which seems to block tomorrow from your view.

Think tall. Try stretching out your thoughts a bit;

You walk with freer stride. Quite soon you'll find

Your shoulders squared unconsciously to fit

That larger suit you've tailored for your mind.

Feel tall. Think tall. Walk tall—as soldiers do.

You'll be amazed. It really makes you taller

Inside and out. You'll be a bigger you. And anyhow, it cannot make you smaller.

—DON BLANDING in *Science of Mind*

The Preacher's Magazine

Preaching Scriptural Holiness

V. "Rich in Good Works"

By D. Shelby Corlett*

IN PREACHING the message of holiness much emphasis should be given to the life of a Christian after he has entered the experience of entire sanctification. Technically a distinction to keep in mind is that entire sanctification is an experience of divine grace in which the Christian is cleansed from all sin and filled with the Holy Spirit, and holiness designates the condition or state of life in which the entirely sanctified person lives. In other words, entire sanctification is the experience which brings one into the life of holiness.

In this life of holiness the Christian is to be "rich in good works" (I Timothy 6:18). Dr. J. Agar Beet said that holiness "implies the most intense mental and bodily activity of which we are capable. For it is the employment of all our powers and opportunities to work out God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires." This life of service or of good works is inspired by love for Christ, of which St. Paul is the example; "The love of Christ constraineth us" (II Corinthians 5:14).

It is a rich life because it is a disciplined life. An undisciplined life is ineffective and spiritually impoverished. The disciplines of such a life include a consistent practice of those

exercises of devotion, prayer, Bible reading, meditation, faithfulness in attendance upon the means of grace, and the like, which are so essential to spiritual development. They also include the temperate use of the legitimate powers of the physical body, as St. Paul said he did by keeping his body under (I Corinthians 9:27); the mastery of our minds, as St. Paul exhorted, in bringing every thought into subjection to Christ, and thinking on those things which are lovely, etc. (II Corinthians 10:5; Philippians 4:8); and the conquest of our moods, as suggested by the Psalmist when he questioned his soul, which was cast down (Psalms 42:5).

There is also the obedience to the Holy Spirit in His personal dealings with us, in His checks upon our hearts, His leadership in our lives, the avoiding of the appearance of evil, the endeavor to keep the unity of the Spirit in the bond of peace, and any effort required to keep our hearts and lives in the state of entire devotement to God.

This rich life is one of devotement to God in which there is a constant dependence upon God for life and holiness, and a moment-by-moment trust in Him for all things necessary for our life, victory, and service. There can be no holiness in human lives except by a constant dependence upon the holy God to impart His holiness to us. This dependence was indicated

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by St. Paul when he said: "... the life I now live in the flesh I live by the faith of the Son of God" (Galatians 2:20).

The life of devotement is an active participation in and the enjoyment of those activities which nurture and deepen the life of holiness. No better example of this relationship can be found than that of the relation of a devoted married couple to each other. Their hearts are open and responsive to each other in a deep and increasing devotion. The only life is where love and full confidence prevail and legalism is forgotten, a life where indeed love is found to be the fulfilling of the law; when a Christian truly loves God with all of his heart, soul, mind, and strength.

It is a rich life because there is a genuine desire to manifest the highest ethical standards in life and to adorn the doctrine of God, our Saviour, in all things (Titus 2:10). Every truly sanctified person seeks to live a life and to maintain relationships with other persons which will enable him to glorify God in all that he does. As the temple of the Holy Spirit, he will seek to glorify God in his body and spirit, which are God's (I Corinthians 6:20). The holy person seeks to increase his knowledge and to improve his life in his manner of living, his attitudes toward others, his spirit or disposition; so that in all that he does he may bring the greatest possible glory to Christ and credit to his church. This provides a large field for thought and development in the preaching of the message of holiness.

To be rich in the life of holiness means the development or progress in all phases of that life. The sanctified Christian seeks for maturity; he is vitally concerned about going on to perfection or maturity (Hebrews 6:1); of following the example of St. Paul

in pressing toward the mark for the prize of the high calling of God in Christ Jesus (Philippians 3:14); of giving himself to those practices and the taking advantage of those God-given ministries which make for the edification of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:12-13).

A few examples for preaching along these lines are given.

The Way of Holiness

TEXT: *And an highway shall be there, and a way, and it shall be called The way of holiness" (Isaiah 35:8a).*

THIS WAY OF HOLINESS IS:

- I. A Way of devotement to God—God is the center and all of life.
- II. A way of sacrificial service inspired by perfect love.
- III. A way of joyous obedience and of quenchless enthusiasm.
- IV. A way of victory and blessedness.

The Life of Holiness

TEXT: I Peter 1:13-16. (Note that in the King James Version this comprises one sentence.)

- I. *The inspiration for holy living*—"Hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ." (I Peter 1:13).
 - A. We gather inspiration for holy living, not from our circumstances, not from other people, even good and holy people.
 - B. But from looking unto Christ.
- II. *The call to a life of holiness*—"But as he which hath called you is holy, so be ye holy" (I Peter 1:15).

A. A call to holy living. There are not two kinds of holiness: one for God, who has called us; another for us, who are called.

B. God is the Source, the Giver of holiness. There is no holiness apart from God. His is absolute; ours is relative, consistent with our sphere of life.

III. *The pattern of holiness*—"As he which hath called you is holy, so be ye holy" (I Peter 1:15).

A. Our knowledge of God in human life is found in Jesus Christ, the incarnated God. He becomes our Pattern of holiness in human life. So as Jesus is holy, we are to be holy.

B. Holiness in Jesus was a life lived among men of all moral classes.

1. He did not withdraw himself from any moral situation; He associated with and helped sinners of all classes. Yet He himself was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26).

2. It was a life consistent with temptation, for He was tempted in all points as we are, yet without sin (Hebrews 4:15).

C. It was an active, benevolent life—He "went about doing good."

D. It was a life in which a love of righteousness predominated—He "loved righteousness, and hated iniquity" (Hebrews 1:9).

IV. *It is a life of holiness*—"in all manner of conversation" or "in every department of your lives" (Phillips).

A. Not after their former way of living (v. 13).

B. It is a life of devotion to God.

C. It is a life of dependence upon God.

D. It is a life consistent with our Pattern of holiness, Jesus, our Lord.

The Ethics of Holiness

Usually St. Paul in his discussion of holiness follows with exhortations on ethical living. Ephesians 4:24 is a good example. Here he uses the term "true holiness," then he proceeds with ethical exhortations consistent with this true holiness. These extend on to chapter 5:17.

A summary of St. Paul's teachings on ethics may follow this pattern.

I. *In home life*—Ephesians 5:22-23; Colossians 3:18-22

A. Husbands, love your wives.

B. Wives, respect your husbands.

C. Parent-child relations—Ephesians 6:1-4; Colossians 18:21.

II. *Employee-employer relationship*—Ephesians 6:5-9; Colossians 3:22—4:1. While these words are addressed to slaves and masters, they apply to the employee-employer relationships today. They also stress the kind of workmanship required to please God.

III. *Within the church.*

A. It is a fellowship, all members of each other or of one body—the body of Christ (Ephesians 4:4).

B. Each is to endeavor "to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3).

IV. *Toward society—all men.*

A. The Church is a holy cell in an unholy society—or as Jesus said, "salt" and "light."

B. Christians must love all—do good to all (Galatians 6:10).

C. Christians must overcome evil with good (Romans 12:21).

II. The Early Church

By Ralph Earle*

WITH REGARD to the Early Church, Pope makes this general observation:

The Patristic age furnishes no definition of inspiration, but a very high doctrine was maintained. The Apostolical Fathers quote the Old Testament exactly as the Apostles do: with the same reverent trust, and also with the same freedom.¹

This is clearly seen in the First Epistle of Clement to the Corinthians (ca. A.D. 95), the earliest extant Christian writing outside the New Testament and perhaps the only such document from the first century. This letter is filled with quotations from the Old Testament. Frequently one finds these quotations introduced by such expressions as "the Holy Ghost saith" (chapter 13), or "God said" (chapter 18). The typical New Testament expression, "It is written," is also to be found.

Perhaps the most definite statement of Clement of Rome on this subject is as follows:

Ye have searched the scriptures, which are true, which were given through the Holy Ghost; and ye know that nothing unrighteous or counterfeit is written in them.²

Ignatius and Polycarp both quote frequently from the Scriptures, especially the New Testament. In his letter to the Philippians the latter re-

fers to "the sacred writings" and quotes the New Testament as "scriptures."³

This usage becomes common in the writings of the latter part of the second century. Both Old and New Testaments are "holy Scriptures" (*hai hagiai graphai*) or "sacred writings" (*hiera grammata*). Sanday, in his Bampton Lectures for 1893 on inspiration, says:

That which gives to the Scriptures this authoritative and sacred character is more particularly the fact that they are inspired by the Holy Spirit. This too we find declared in set terms and evidently implied all through the Christian literature from the beginning of the last quarter of the second century onwards.⁴

Actually, one can find this a little earlier. In his *Dialogue with Trypho*, Justin Martyr (A.D. 150) deals with the problem of passages in the Bible that seem to contradict each other. He gives this sane advice:

If a Scripture which appears to be of such a kind be brought forward, and then if there be a pretext [for saying] that it is contrary [to some other], since I am entirely convinced that no Scripture contradicts another, I shall admit rather that I do not understand what is recorded, and shall strive to persuade those who imagine that the Scriptures are contradictory, to be rather of the same opinion as myself.⁵

In his *Hortatory Address to the Greeks*, Justin describes what he conceives to have been the manner of inspiration. He says that the writers of the Scriptures presented "themselves pure to the energy of the Divine Spirit, in order that the divine plectrum itself, descending from heaven, and using righteous men as an instrument like a harp or lyre, might reveal to us the knowledge of things divine and heavenly."⁶

One of the most definite statements on inspiration to come out of the second century is that by Theophilus of Antioch, a contemporary of Irenaeus. Eusebius says that he was the sixth bishop of Antioch in succession from the apostles.⁷ In his defense addressed to Autolytus, a heathen, Theophilus writes:

But men of God carrying in them a holy spirit [or, being filled with the Holy Spirit] and becoming prophets, being inspired and made wise by God, became God-taught, and holy and righteous. Wherefore they were also deemed worthy of receiving this reward, that they should become instruments of God, and contain the wisdom that is from Him, through which wisdom they uttered both what regarded the creation of the world and all other things.⁸

Theophilus also says that the things spoken by the prophets are "divine things."⁹ And he further declares that the writers of scripture spoke, "inspired by one Spirit of God."¹⁰ There is no questioning his belief in plenary inspiration.

Irenaeus (ca. A.D. 180) gives evidence of a belief in verbal inspiration, at least in relation to some passages. He held that the Holy Spirit guided Matthew in selecting exactly the right

word to confute a heresy that rose in the second century. The pertinent passage reads as follows:

Matthew might certainly have said, "Now the birth of Jesus was on this wise;" but the Holy Ghost, foreseeing the corrupters of the truth, and guarding by anticipation against their deceit, says by Matthew, "But the birth of Christ was on this wise;" and that He is Emmanuel, lest perchance we might consider Him as a mere man . . . ; and that we should not imagine that Jesus was one, and Christ another, but should know them to be one and the same.¹¹

In another place Irenaeus declares that "the Scriptures are indeed perfect, since they were spoken by the Word of God and His Spirit."¹²

It should be noted, in passing, that "Word of God" here does not refer to the Scriptures, but to Christ as the eternal Logos of God. That which made the Scriptures the Word of God was that they were God-breathed (*theopneustos*). This word, which is used of the Old Testament writings in II Timothy 3:16, is first applied to the New Testament by Clement of Alexandria, who speaks of "the inspired scriptures."¹³ It is also used by Origen, who refers to "the divine inspiration of the holy Scriptures."¹⁴ In another connection he affirms that "the divinity of Scripture . . . extends to the whole of it."¹⁵ He also says that "the sacred books are not the compositions of men, but that they were composed by inspiration (*epiphonias*) of the Holy Spirit, agreeably to the will of the Father of all things through Jesus Christ."¹⁶

Tertullian (ca. A.D. 195) expresses a high view of inspiration. In his *Apolo-*

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¹W. B. Pope, "A Compendium of Christian Theology" (2nd ed., New York: Phillips & Hunt, 1881), I, 178.
²"The Epistle of S. Clement to the Corinthians," chapter 45 ("The Apostolic Fathers," ed. J. B. Lightfoot, p. 32).

³Polycarp, "Epistle to the Philippians," chap. 12 (ibid., p. 99).
⁴W. Sanday, "Inspiration" (3rd ed., London: Longmans, Green & Co., 1896), p. 31.
⁵Justin, "Dialogue with Trypho," LXV (ANF, I, 230).

⁶Justin, "Address to the Greeks," VIII (ANF, I, 276).
⁷"Ecclesiastical History," IV, 20 (Grand Rapids: Baker Book House, 1955), p. 156.
⁸To Autolytus, 9 (ANF, II, 97).
⁹Ibid., II, 33 (ANF, II, 100).
¹⁰Ibid., III, 12 (ANF, II, 114).

¹¹Irenaeus, "Against Heresies," III: 16.2 (ANF, I, 441).
¹²Ibid., II, 28.2 (ANF, I, 399).
¹³"Stromata," VII, 16 (ANF, II, 553).
¹⁴"De Principiis," IV, 1.8 (ANF, IV, 355 (1)).
¹⁵Ibid., IV, 1.7 (ANF, IV, 354).
¹⁶Ibid., IV, 1.9 (ANF, IV, 357).

ampler and more authoritative knowledge at once of Himself, and of His counsels and will, God has added a written revelation." He then says that the writers of scripture were "men abundantly endowed with the Holy Spirit."¹⁷ The word here translated "abundantly endowed" is *inundatos*, "flooded." Westcott translates it "filled them to overflowing."¹⁸ That is the way Tertullian describes the measure of the inspiration experienced by the writers of the sacred Scriptures.

Eusebius (ca. A.D. 326) quotes Clement of Alexandria as saying that, in the composing of his Gospel, John was "divinely moved by the Spirit."¹⁹ The Greek here is *pneumati theophorethenta*; literally "having been God-borne in spirit (by the Spirit)." The language here is reminiscent of that in II Peter 1: 21—"But men spoke from God, being borne along by the Holy Spirit" (*hupo pneumatos hagian pheromenoi*).

Origen says that "Christ, the Word of God, was in Moses and the Prophets, . . . who spake and performed all they did through being filled with the Spirit of Christ."²⁰ He thus asserts, as did Irenaeus, that Christ, the eternal Logos of God, spoke by the Holy Spirit through the writers of the Old Testament. This is a majestic concept. But that it was widely held in the Early Church cannot be questioned. Westcott says that "Origen represents the doctrine of the Inspiration of the Bible as taught by the universal Church."²¹

The principal faults of Origen lay in the field of Biblical interpretations, where he used too freely the allegorical method. But in his views of inspiration he was at one with his con-

temporaries and with the Early Church fathers in general.

A contemporary of Origen was Hippolytus, who wrote early in the third century. He is said to have been a disciple of Irenaeus. He appears to have formed something of a link between the churches of Asia Minor, Alexandria, and Rome.

In his treatise, against Noetus, Hippolytus writes as follows:

And He gave the law and the prophets; and in giving them, He made them speak by the Holy Ghost, in order that, being gifted with the inspiration of the Father's power, they might declare the Father's counsel and will.²²

Hippolytus emphasizes the fact that it was the eternal Logos who spoke in the Old Testament and that these scriptures were intended to manifest Christ. This emphasis was echoed by Luther and has been stressed in our day by the neo-orthodox school. Christ is the central message of the Old Testament, as well as the New.

Here is what Hippolytus says on that subject:

Acting then in these [prophets], the Word spoke of Himself. For already He became His own herald, and showed that the Word would be manifested among men. . . . Let us look then at the testimony of Scripture with respect to the announcement of the future manifestation of the Word.²³

In his treatise on *Christ and the Antichrist*, Hippolytus states more specifically his view of inspiration. Again we note his emphasis on the living Word as expressing himself through the written Word of the Old Testament. This Logos theory bulks large in the early fathers. Here is what Hippolytus writes:

²²"Against Noetus," 11 (ANF, V, 227).

²³*Ibid.*, 12 (ANF, V, 227 f.).

For these Fathers were furnished with the Spirit, and largely honoured by the Word Himself; and just as it is with instruments of music, so had they the Word always, like the plectrum, in union with them, and when moved by Him the prophets announced what God willed. For they spake not of their own power. . . . neither did they declare what pleased themselves.²⁴

Hippolytus uses the same figure for the writers of scripture that Justin used, that of musical instruments. He says that they wrote as the Divine Plectrum—who was the eternal Logos—struck them. The plectrum was an instrument with which one would strike the lyre, to bring forth music.

It may not be amiss to call attention, in this connection, to the fact that though the same plectrum might be used to strike several lyres the resulting sounds would reflect the individuality of the instruments. However, the figure used here is at best very inadequate—if not actually misleading—because intelligent human beings, as the writers were, are more than passive instruments. Some place must be given to the factor of human freedom of will.

Sanday summarizes this early period of the Church by saying:

Testimonies to the general doctrine of inspiration may be multiplied to almost any extent; but there are some which go further and point to an inspiration which might be described as "verbal." Nor does this come in tentatively and by degrees, but almost from the very first. Both Irenaeus and Tertullian regard Inspiration as determining the choice of particular words and phrases.²⁵

My own meager study of this subject in the patristic writings leaves me with the impression that the fathers mentioned would apply the idea of

verbal inspiration—that is, guidance in the choice of the exact words—to certain passages but not necessarily to all the Scriptures. However, some of these writers do assert that the inspired authors wrote without error.

We feel we can do no better in closing this discussion of inspiration in the Early Church than to quote a part of the conclusion of Bishop Westcott's excellent survey of this period in his *Introduction to the Study of the Gospels*, Appendix B. He says of the church fathers:

They teach us that Inspiration is an operation of the Holy Spirit acting through men, according to the laws of their constitution, which is not neutralized by His influence, but adopted as a vehicle for the full expression of the divine Message. They teach us that Christ—the Word of God—speaks from first to last.²⁶

He then proceeds to make his personal appraisal as follows:

It is possible that objections . . . may be urged against various parts of the doctrine, but it cannot, I think, be denied that as a whole it lays open a view of the Bible which vindicates with the greatest clearness and consistency the claims which it makes to be considered as one harmonious message of God.²⁷

In general it may be said, then, that the Early Church fathers displayed toward the scriptures of both the Old and New Testaments much the same attitude as the writers of the New Testament took toward the Old. That attitude is one of reverent faith in the divine inspiration and authority of these writings. While no specific theory of inspiration is enunciated, the Scriptures are quoted as words uttered by God or by the Holy Spirit. Whether or not this involved a belief in what is now called verbal inspiration is a matter of dispute. The

²⁴"Christ and the Antichrist," 2 (ANF, V, 204).

²⁵Sanday, *op. cit.*, p. 34.

²⁶Westcott, *op. cit.*, p. 455.

²⁷*Ibid.*, pp. 445, 456.

¹⁷"Apology," 18 (ANF, III, 32).

¹⁸B. F. Westcott, "An Introduction to the Study of the Gospels," 17th ed., London: Macmillan and Co., 1888, p. 433.

¹⁹Eusebius, "Ecclesiastical History," VI, 14.7. ("Loeb Classical Library," "Eusebius," II, 49).

²⁰"De Principiis," "Preface," 1 (ANF, IV, 239).

²¹*Op. cit.*, p. 446.

evidence is not definite enough to preclude debate. But the general attitude of the Early Church—a faith in the Bible as the authoritative Word of God—cannot be questioned. And that is still the faith of all those who are fully loyal to the Christ, who said of the Scriptures: "These are they which bear witness of me" (John 5:39, A.R.V.).

A Pastor's Wastepaper Basket

By Forrest Woodward*

Important evidence is often found in a wastepaper basket. Of such importance is this "retriever" that investigators and detectives never fail to search for clues in one at the scene of a crime or the abode of the accused.

It is amusing, also, to study the contents of a pastor's wastepaper basket. The variety of discarded material is as numerous as a pastor's duties.

Recently I was cleaning up my study and as I emptied the cardboard box (which was a "poor pastor's" poor substitute for a much-needed, more appropriate container), I saw discarded letters, advertising, statements, circulars, etc. that renewed my curiosity.

Before taking the contents to the incinerator, I thought it might be wise to check through this matter to determine whether or not I had given proper consideration to each before placing it in file number thirteen.

Of course most prominent was the material from our Nazarene Publishing House and Headquarters. There was the letter from our Department of Church Schools informing me that the month of March was to be Sunday school enrollment month. The con-

tents had been previously noted and the suggested plans carefully filed. Then another letter from the Department of Evangelism, the secretary informing me of the evangelists who had reported some open dates during the next two months (this was a result of a hurried cancellation of another evangelist who had accepted a pastorate). A number of receipts were found, showing my accounts had been paid at the publishing house. A letter from our district *Herald of Holiness* campaign manager urging expediency in obtaining our quota. This letter was discarded because we had already exceeded the quota. Here is a *Signal* (our district paper), and happily I noticed that our budgets have been paid. Then a letter from the United Dry Forces, with information about the progress in fighting alcoholic beverages. A letter from the district superintendent with information about the change of speakers for the preachers' convention. A copy of the recommendation from the Ministerial Alliance to the City Council regarding the establishing of a youth program. A letter from an ex-convict, also one from a young man recently incarcerated—both having received my prayerful advice by return mail. Some preliminary, penciled sermon outlines were found. A number of

personal receipted bills. Some discarded church bulletins. A list of those taking part in our Christmas program. A number of letters from fellow pastors. Hospital admittance notices, circulars from magazine publishers, several empty postage stamp books, a package of literature from the Council of Churches, invitations to various civic affairs, unanswered letters from a candy sales company wanting our people to sell candy to raise money for the "poor" Lord. Then a sheet from a scratch pad, covered with "doodles" unconsciously made

while listening to an individual's marital difficulties. Then a letter from a dear pastor friend who recently lost his wife by sudden death. As my eyes fell on this, I was reminded of the many prayers of our church for his comfort and consolation.

All the above evidence from the pastor's wastepaper basket prove that his duties exceed by far the preaching of two thirty-minute sermons a week. It reminded me of the importance of the minister's correspondence and his all-important job of public relations.

A Lesson from a Dog's Tail

By R. B. Acheson*

I watched a puppy playing awkwardly by himself, playfully snapping at anything within reach. He stopped suddenly with a yelp of amazed pain; he had bitten his own tail! Just an immature pup with a lot to learn, but sad experience taught him that his tail, though clear on the other end, was still a part of himself.

Reminds me of an occasional local church that doesn't seem to realize it is part of a great whole. Its board looks with complete disinterest upon the district and the general church, as though they were unattached and unnecessary. "They are always advocating something," says the local grump, "and we have enough to do." He fails to see that "we" are a part of "they." He thinks immaturely. If he were a pup, he'd bite his own tail.

A pastor thinks only in terms of his own local church and community. He almost interprets the district program as "interference" with his work! He fails to see that his responsibility extends beyond Jerusalem to Judea, and even to the uttermost part of the earth. Mature thinking enables him to see that he can

discharge his responsibility to God and souls through the district and general setups.

There is that local treasurer who feels that he is appointed watchdog over the local treasury, and snarls and snaps at every request for funds that doesn't originate with himself. He is the exception, of course. But too often there exists a philosophy that only local needs are important. Budgets (representing lifelines to the upkeep of district and general organizations) are tolerated if they are easily paid, but they're not considered worthy of special of sacrificial attention. Times come in every church when supervision beyond the local level becomes an appreciated convenience.

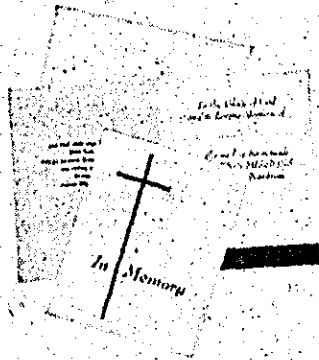
Nazarenes; God has given us a great work to do, and it takes all of us everywhere to get it accomplished. Strengthen your local work, have revivals and win souls, pay your bills, and keep a good name in the community. But neglect not to co-operate with your district and general leadership, invest in souls across the district and around the world; leave no stone unturned to meet every budget obligation. You cannot do better than your best, but God does require that much.

*District Superintendent, Pittsburgh District.

*Pastor, Wakeeney, Kansas.

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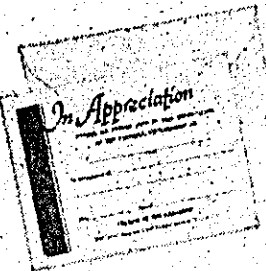
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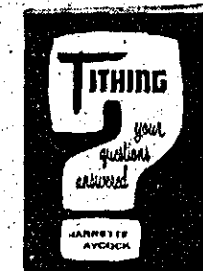
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II. Motives for Entering Full-time Evangelism

By Clayton Bailey*

WE DID NOT tarry long on the meaning of the term evangelist, nor with the message he is to convey. These points are more readily understood and accepted. The heart of the problem is the motive for entering the field of evangelism.

The field of evangelism is a means to an end and not an end in itself. Therefore the end must be divine and not finite, the goal spiritual and not material.

Perhaps the greatest impact can be made by listing some of the motives for entering the field of evangelism which are not divinely inspired.

1. The field of evangelism is not to be considered as part-time work for displaced persons. The "odd job" complex is defeating the value that ought to be placed on the call to evangelize. The "until something better comes along" attitude is not a call to be an evangelist even for a short period of time. The evangelistic field is not to be entered in order for one to get his bearings. Divinely called persons are divinely placed persons. No man needs to fling a coin or draw a straw to know the will of God, for "the steps [and stops] of a good man are ordered by the Lord." The true call to evangelize is a call to expend full-time efforts in this field of endeavor.

2. It is not to be the open road for those possessing a gypsy spirit. Men truly called of God into the field of

evangelism do not take undue advantage of the church in order to see the country at the expense of others. Sight-seeing temperately and soul winning compassionately ought to be the rule for those who are on the move for God and the church.

3. It is not to be the escape route for the irresponsible. There are some who would enter the field of evangelism to escape the grind and routine of the pressures of a local setting. Such individuals are in danger of losing the romance of soul winning. Often this condition is exposed by such remarks as, "The evangelist has it easy. He can leave the problems after two weeks and go on." An evangelist frequently goes from one problem setting to another problem setting, and if he has his heart in his ministry he feels a sense of frustration because he must leave without seeing solved the problems with which he has been dealing and for which he has been praying. Each field of endeavor has its privileges and responsibilities, and both have their problems. A desire to flee from constant problems is not a call to evangelize.

4. It is not to be the limelight for those who want to become better known across the church. District-phobia, the fearful pinch of territorial limitations, must not become the cause for evangelizing. A man who creates a demand for his life and ministry will not be long in waiting for a

place of service. For one to follow any other plan is to follow the law of reversed efforts. We do not need the guiding light of a revelation from God revealing to us His will. Recognition by leaders in the church can be beneficial to one's ministry, but we must still remember that divinely called men are divinely placed men. Let's leave the promotion to God!

5. It is not to be a cover-up for unresolved personality quirks. Some men find the field of evangelism more sympathetic with their ways and manners than a local setting. They are not willing to change ways and manners to be useful in a local church, and thus they hit the open road. The field of evangelism can swallow up such personality quirks quicker than a local setting, but in time such quirks create a feeling of nausea wherever the person goes. The philosophy of changing the place instead of the person is futile and fatal . . . it is not a call to evangelize!

6. It is not to be the race track for those who ride hobby horses. Opinionated persons find the field of evangelism a good outlet for their notions. They soon become devoted to principles instead of the Person . . . Jesus Christ. He who uses the field of evangelism as an opportunity to express his own ideas soon finds that the distance between meetings is long each time, and the stopping-off places fewer. Some have thus become self-styled martyrs, complaining that they have been put out of circulation because of their convictions. Self-pity is an awful snare. Evangelists called of God are divinely instructed and inspired. Ideas to sell alone is not sufficient grounds for entering the field of evangelism.

7. It is not to be thought of as a gravy train for the materially-minded. Some size up the evangelist's income as mostly profit. This is a laughing

point to those who know better. The material side of the field of evangelism should not be the motive for entering the field, nor should it become a motive while one is in the field. Evangelists should not take advantage of the fields of evangelism to sell items of material interest, unrelated to their spiritual ministry. The call to evangelize is not a side issue; it is the main issue. To think of the field of evangelism as a gravy train is to finally leave gravy stains on the ties between pastor and evangelist, and some church boards.

8. It is not to be a new honeymoon for the disillusioned. Some ministers hold revivals now and then, and the taste of success sometimes prompts the feeling that they must enter the field. They divorce themselves from their present setting and become engaged in their new-found love. A few poorly paid meetings and several barren altars offer a shock treatment that awakens the disillusioned. They then head back to their former field of service seeking a reconciliation. A taste of success in a revival meeting is not necessarily a call to evangelize.

While the above motives are apparent wrong motives for entering the field of evangelism, we must always guard our motives also for staying in the field, even though the initial leadings were of a divine order.

The strength of the voice of the evangelist is governed by three main factors, namely, the fact that he is an evangelist called of God, the fact that pastor and people recognize the importance of such an office of the ministry, and the fact that the voices above and around him are holding to the doctrine and practice in their effort to preach the full gospel of Jesus Christ. If this is not the case the evangelist appears to be a living Sputnik crisscrossing the country with only a beeping sound, and only the stargazers of

*Pastor, Cedar Rapids, Iowa.

the church will pay any attention to him, and even they will be watching for him to burn out and to fall from his orbit.

While the offices of the ministry are different, the purpose is the same: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:12-13).

Peter, inspired by the Spirit, exhorts: "If any man speak, let him

speaking as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (I Peter 4:11).

To sum up, this paper it would be well to call to mind words from a devotional book. The evangelist called of God

"IS GOD'S MAN,
IN GOD'S PLACE,
DOING GOD'S WILL,
IN GOD'S WAY."

Pulpit and Parish Tips

Proper Heating of the Church

By E. E. Wordsworth*

DR. BEVERLY CARRADINE used to say that two things will kill any religious meeting: "Bad air and the devil." I was traveling on a modern train one day when I thought my coach was a little too cold. The colored porter came through in a few moments and I registered my complaint with him. Smiling, he said, "I'll go and see what the temperature is." He did and reported, "It is seventy-two degrees." And he never changed it for anyone.

Often churches are overheated to please some "fussy" dear old lady. The chances are that very lady keeps the temperature of her home at eighty or eighty-five. I have known such; consequently the church is always cold to her.

When a church is stuffy and lacks oxygen it tends to kill the meeting, and dear old Grandpa takes his evening nap and Grandma nods. Cain went "to the land of Nod" to get a wife, but it is better to be wide-awake.

Dr. E. E. Zachary once said in a meeting: "The Lord gave us plenty of oxygen and He intended it for our use, but He did not intend for us to use it twice or more. Open the windows, please, and give us some fresh air."

Pastors and janitors should have an understanding about the heating, and both should remember that when the church becomes filled with people the body heat will increase the temperature about ten degrees.

*Evangelist, Redmond, Washington.

I Don't Have a Hard Time

By Milo L. Arnold*

I'M A PREACHER and I think I work hard, but when I look at the laymen of my church I see that they work hard too. I think I put in long hours, but I see that they too put in long hours. They work eight hours a day on the job and then work long shifts almost every night for the church and Sunday school. They're tired, too, and they have to get up and go to work by the clock the next morning. If I'm too tired tomorrow I might take a little time off to get away from things, but they can't. They would get fired if they took time off and got away from their jobs.

I think sometimes that finances are hard and that since I am a preacher I make a financial sacrifice, but I look at my people and find that my living standard is higher than the average they enjoy. I find that the car I drive, the clothes I wear, the food I eat, and the house in which I live are as good as theirs—often better than theirs. I have trouble with payments and debts, but so do they. I have to pay for and operate a car in doing my work, but so do they and usually they are given no gasoline allowance.

Sometimes it seems that my employers, the church and the board, are difficult to please and are un-cooperative, but I got to looking them over and discovered that they are the finest people, selected from the finest church in the community. They are Christians in whom the church has confidence and they are elected to give

me help and support and guidance. I checked on the people my folks work for and find that they are usually not even Christians. They consider their employees as a cash investment and drive them for every penny they can make them earn. The bosses curse them, impose on them, and often fire them without a cause. The atmosphere of their employment is not conducive to Christian enjoyment. I work in the quiet atmosphere of my study, surrounded by the best books, and protected by my profession from many invading distractions. My church does not treat me as an employee, but as a leader whom they revere as a man of God. They try to help me and seek in every way to encourage me and support me.

If I am sick for a day, a week, or a month, the people do not dock my pay check. Instead they bring extra things in and do many kind things for me. They may even help me bear the added expense of my illness. My folks don't have that kind of treatment. If they get sick the pay goes down and the expenses go up, with nobody to really take a personal interest in them.

Every day people for whom I work and with whom I mingle are telling me that they appreciate me. They are complimenting me for my work and boosting my morale in times when I have failed. My folks don't have that kind of treatment. Most of them could work for years without a single compliment for their work. They just get bawled out if they don't do it, and never praised if they do it well.

*Pastor, Moses Lake, Washington.

I've been looking back on nearly twenty-nine years of pastoring in small, medium-sized, and large churches. I have had some big assignments and some painful disappointments. I've known hard times and I've seen difficult people, but all in all I haven't had a hard time in the ministry. In fact, I've had it a lot easier than my people have had it. They've worked hard and so have I. All in all I guess we've all had some hard times and some pleasant times. If I've had

a hard time in life it hasn't been because I was in the ministry. Maybe it was because I was out of gear with the God I serve or the people I serve with. When I see the sacrifices of my laymen it always puts me under conviction to dig a little deeper to keep up with them. When I see their weariness through many labors I get ashamed of how little actually hard work I do. Really, when I get through praying for the good folks who are my church members, I realize that I don't have a hard time.

QUEEN of the PARSONAGE

It's Fun Being a Preacher's Wife

By Pauline E. Spray*

STICK TO YOUR schoolteaching! The last thing in the world I would want to be is a preacher's wife," my doctor advised just before my husband accepted his first full-time pastorate.

Considerable attention has been focused on the clergy in recent months. Statistics have alarmingly revealed the high mortality rate among ministers. Much has been said about the overworked and underpaid status of these professionals. But in spite of these dissuasive reports, consecrated men will continue to devote their lives in loving service to their fellow men, "not grudgingly, or of necessity," but cheerfully; remembering that "he which soweth bountifully shall reap

also bountifully." For "God loveth a cheerful giver."

And, like thousands of other women, I like being a minister's wife too.

The eldest of seven children, I was raised in a parsonage. We did not enjoy all the luxuries of life; but no family had more enjoyable experiences than we. From a child I carried the secret fondness to become a "preacher's wife."

Only a few days ago a friend asked our fourteen-year-old daughter, "What do you want to be, Sybil, when you finish school?"

"I want to be a 'preacher's wife,'" she quickly replied in all sincerity.

Life in the parsonage is a busy one. The minister is a much-sought-after

personage. He has to be shared with many people. But somehow it makes me feel "rather important" to know I have such a popular husband. Sharing lends to happiness—even if it means hubby has to be loaned just at mealtime, when the children are all clamoring to get at the mashed potatoes and gravy.

Certainly the minister is not the only one in the family who keeps happily occupied, either. His wife—contrary to some people's ideas—does not have much time to spend twiddling her thumbs. But "busy people are happy people." And since "the idle mind is the devil's workshop," perhaps this only makes walking the "straight and narrow" an easier proposition.

The ministerial wage does not drape the queen of the parsonage in mink or ermine. Neither does it refurbish the manse from basement to attic every time the notion strikes her majesty. Undoubtedly the ministry is among the underpaid professions, but to the wife of the parson, it furnishes golden opportunity for exercising her ingenuity.

It takes a spark of imagination to remodel a garment of several seasons so it will appear stylish and the latest thing in what the well-dressed lady is wearing. But it has been done.

And hats! It is amazing the variety of ways one can find to redecorate the faithful black felt. A trip to the five and ten every season, the purchase of a new flower, a feather, or ribbons and veiling, plus some imagination and a bit of cleverness, and the "crown of glory" is restored to its maiden charm and beauty.

With skillful practice the minister's wife can learn to arrange the furniture so that the worn spots in the living room rug are quite successfully concealed.

One must develop a smattering of dexterity to charmingly furnish an outdated monstrosity of one parish. She must then achieve a little bravado to discard the accumulated freight when a call is accepted by her husband to a parish where the parsonage is slightly larger than a house trailer.

The art of stretching a dime is not easily learned; however, the necessity is challenging, to say the least. In the kitchen this bit of cunning is worth a fortune. It is surprising how far one pound of ground beef will stretch when an egg and some flour are added. And unless the family has caught on to her tricks, they will think Mom has really become liberal with her cube steaks.

Personally, I find it interesting—almost intriguing—to count my pennies. In fact, budgeting one's money can be an interesting game. If she is alert, the parson's lady can dream up all sorts of schemes for stretching the household allowance.

Unbleached muslin costs only twenty-five cents a yard, if advantage is taken of the sales. It has a variety of uses. Percale is slightly higher priced but unbelievably adaptable for making a house into a home.

Orange crates are wonderful substitutes for cupboards, nightstands, and linen closets that are just not there. Of course they have to be trimmed up a bit. But fragments of paint may be found in a secluded corner of the basement, and the remnant table in the local department store often holds fascinating bargains.

As I said, it takes a mite of ingenuity. But I have a sneaking idea that I and many more women like me have much more "fun" stretching our meager allowances than some other women have—trying to find ways to spend theirs.

*Lansing, Michigan.

II. The Pastor and His Relationship to His People

By Roscoe Pershall*

THE RELATIONSHIP of pastor and people is the heartbeat of the ministry. It is what gives life and makes for service and effectiveness. If a pastor fails here he cannot succeed no matter how well qualified he may be otherwise. This is the contact that spells defeat or success.

Herein the apostle gives the location and dimensions of a proper and effective relationship.

Exemplary Conduct

What a challenge he threw out to the Thessalonians in these words: "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (I Thessalonians 2:10)! What exemplary conduct was his that he dared issue such a challenge without fear of contradiction! The Thessalonians had to testify to the unquestionable conduct of their pastor while he was with them. His holiness was unimpeachable, his justice without question, and his general conduct above reproach.

To the Corinthians he wrote: "... we have wronged no man, we have defrauded no man" (II Corinthians 7:2). He was so sure of his conduct that he called on the believers to follow his example. In I Corinthians 4:16 and 7:7 he invited men to follow him, and in I Corinthians 11:1 he

urged them: "Be ye followers of me, even as I also am of Christ." Twice he urged the Philippians to follow him. Said he, "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample" (Philippians 3:17). "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Philippians 4:9).

He expected other ministers to be exemplary in conduct. Timothy he exhorted thus: "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Timothy 4:12). Titus received the same kind of instruction; "In all things shewing thyself a pattern of good words" (Titus 2:7a).

No man will successfully preach Christ who does not present Him in his life, nor preach holiness if holiness is lacking in the preacher. The people must see in his actions, his attitudes, his bearing that he is a holy man. It must be the most obvious thing about him; it must be the carrier that projects his spirit and his ministry to the people. The people have a right—and demand it—that the preacher demonstrate that which he preaches. They do not want hollow phrases, but full and rich example.

Holy living demands a proper relationship between the preacher and

the members of the opposite sex. St. Paul gave a very pointed and practical injunction on the matter; "Rebuke not an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity" (I Timothy 5:1-2). He was aware of the fact that frequent associations and the high esteem in which the pastor is held break down natural barriers that would ordinarily protect others. No one else is given such privileges in that world of the home as the pastor is, and the privileges bring temptations.

We often hear of an apparently sudden moral break on the part of some pastor. It wasn't sudden. It began a long way back in the degeneration of pure attitudes toward one or more of the opposite sex. What appears to be sudden is the final collapse of the shell that has long hidden inner impurity. The highest type of association and attitudes must be maintained by the pastor at all times. "The elder women as mothers; the younger as sisters, with all purity" (I Timothy 5:2).

Sincerity

Sincerity on the part of the pastor was of great importance to Paul; in fact it was a matter of conscience with him: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward" (II Corinthians 1:12). "For," he said, "our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of

covetousness; God is witness:" (I Thessalonians 2:3-5).

His people never had reason to doubt the genuineness of Paul's profession. Always he was driving to the point, never approaching for personal gain or advantage. The consuming desire of his heart was to present the whole Word of God regardless of his own interests. A man might hate Paul for his zeal, oppose him in his beliefs, persecute him for his preaching; but none could honestly question his sincerity. Sincerity seemed to vibrate through every portion of his being. He was precisely what he pretended to be.

This was a part of his concept of the pastor, and thus it is vital to us today. Profession is relative. Words have a general connotation; testimony standing alone is questionable. It takes genuineness, complete sincerity, to make them specific. A message coming from an insincere life gives, at best, a hazy, indefinite picture of the plan of salvation; the same message coming from one with a boldly sincere life makes clear images and distinct patterns. Concepts crystallize; convictions gain distinct boundaries; sin is shown as sin; righteousness is given cardinal colors.

Sincerity must be an integral part of the character of the pastor, who would fulfill his task.

Gentleness

Gentleness stood out in Paul's concept of pastor-people relation, as shown by his testimony and his instruction. To the Thessalonians he professed his gentleness: "But we were gentle among you, even as a nurse cherisheth her children" (I Thessalonians 2:7). He pleaded with the Corinthians in these words: "Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you"

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(II Corinthians 10:1). He instructed Timothy: "... the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient" (II Timothy 2:24).

There was no place in his thinking for the raucous, driving, thoughtless approach. He would have the minister understand his people and be gentle in his dealings with them. The harsh and thoughtless word is more easily spoken than retracted, and the one offended by it may never recover, while a gentle approach would have saved the situation. The sincere Christian does not deserve rough treatment; the backslider can't endure it; and the sinner will rebel against it. If the angels dared not bring railing accusations against the devil, how much less can ministers resort to that method!

Love

St. Paul demonstrated and taught that love should be a basic element of the relationship between pastor and people. Covered somewhat by an almost superhuman round of activities, by a consuming drive, a sparkling, brilliant mind, was a burning love in a heart that beat as one with the people of his care. He asked, "Who is weak, and I am not weak? who is offended, and I burn not?" (II Corinthians 11:29).

The Apostle John was known as the apostle of love, but it took Paul to open the most superb, the most elevating, the most thorough tribute to love that has ever been written (I Corinthians 13).

Only a man who had experienced it could have conceived such things. His zealous care of the churches was the outpouring of his great love for his people; his love drove him to total service.

Distance and other responsibilities did not cool the love he bore for the Thessalonians, for he declared: "But

we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (I Thessalonians 2:17-18). The Thessalonians were not just another burden, not just a portion of the vast hordes of humanity that happened to fall under the sound of his voice. They were people, individuals, that were precious to him. "... for I have said before, that ye are in our hearts to die and live with you" (II Corinthians 7:3). There burned within this heart a flame of love for them. If a single one had been lost, Paul would have suffered loss. He could truly testify: "Ye are our epistle written in our hearts, known and read of all men" (II Corinthians 3:2).

The pastor of this day can well take his cue from this mighty man of God. The pastor does not reach the people with his head; he reaches them with his heart. A little five-year-old was playing in the dirt—as most five-year-olds will if they get a chance. Amidst the play with the other children he was hurt and went crying to his mother. A chubby fist, raised to help in the crying, smeared the tears over the begrimed face. Mother, unmindful of the dirt and grime, picked him up in her arms and kissed the upturned face. Why did she do it? She loved him. She didn't see dirty hands and face, the soiled clothing; she saw her own little boy, and he was hurt.

The love of the pastor must enfold the people of his care and see beyond their weakness, failures, sins, to the souls for which Christ died. They are his people; they are his care. If they suffer, he suffers; if they weep, he weeps; if they fail, his heart is broken. He enters into their experiences because he loves them.

When a people find that their pastor loves them in this fashion, the doors of their hearts are open to him, as well as the doors of their homes. The fears, hopes, aspirations, faults, failures are shared with him in a wonderful opportunity to guide them in spiritual development.

Paul's love brought an identity with his people. "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thessalonians 2:8). There would now be a completely common ground of their need and his help, their souls' need and his burden for souls, their problems and his understanding, their weaknesses and his strength, their fears and his assurance.

Faithfulness

He taught faithfulness in his relationship with his people. First, he taught faithfulness to God in relation to them. To Paul the people to whom he ministered were a trust from God. His sense of responsibility is voiced in I Thessalonians 2:4: "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts." Similar are the statements found in I Corinthians 9:17 and I Timothy 1:11-12, in which he declared that a dispensation of the gospel was committed to him and rejoiced that God had counted him worthy of the great trust.

His first responsibility was to God, for God had sent him with the message to the people. Paul loved his people, but there was some iron in his blood too. He could love, yet he could deal sternly with the people if they needed it. He wanted their love in return, but he didn't hesitate to bring the whole counsel of God at the risk of alienating them. Look at

his ringing denunciation of the sin of the Corinthians: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (I Corinthians 3:3-4) He was being faithful to the trust God gave him when he uncompromisingly condemned the sin of fornication in the Corinthian church.

Second, he taught faithfulness to the people. Of course, faithfulness to God and to the people are interwoven until distinctions are not always easy, but still they are present.

Faithfulness to them is seen in his reminder to the Thessalonians: "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory" (I Thessalonians 2:11-12). The love of a father was reflected in exhortation and comfort extended to them. He could love them and be gentle, but love and gentleness did not blind his eyes to their needs. Read his testimony in Acts 20:18-21: "And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

He expected his pastors to be faithful to the people also. To Timothy he wrote: "Preach the word; be instant in season, out of season; reprove, re-

buke, exhort with all longsuffering and doctrine" (II Timothy 4:2).

No doctor worthy of the name would fail to operate if he knew that the operation was necessary. Neither will a pastor worthy of the name fail to give the whole counsel of God. There are carelessnesses that must be stopped, sins that must be rebuked, blindness that must be corrected, weaknesses that must be strengthened. The pastor must not fail to charge his people. If he doesn't do it, there are not many people who will take up their burdens and obligations as members of the church and the Kingdom. If there are to be missionaries, the pastor must charge his people with the possibility of giving their lives or the lives of their children to the great work. If there are to be ministers, he must remind them to be looking for a

call. If he is to have a working team in the church, he must charge the people with their responsibility. He must be faithful to them.

Ministerial Dignity

Out of exemplary conduct, sincerity, gentleness, love, faithfulness came Paul's ministerial dignity. He showed that true dignity cannot be assumed, but is a by-product of these qualities in a minister. The pastor will lose his people if he tries to reach them across the wide chasm of assumed dignity. There is such an air of insincerity and melodrama about it that it is revolting. Ministerial dignity must be the natural dignity of oneness with the people, of personal piety, self-discipline, sanctified wisdom, a dignity born of pastoral love for all he meets.

SERMON WORKSHOP

Contributed by Nelson G. Mink

THE STORY OF A HYMN

"Don't worry, Papa; God will take care of us!" So said a little girl many years ago to her daddy, who was a country preacher. Every Sunday afternoon he had to drive several miles to preach in his appointment. His wife was very sick. He wondered this time if he should leave her.

Encouraged by the words of his young daughter he hitched the horse to the buggy and started off. On the way he began to think of the words of the little girl: "God will take care of us," and taking a piece of paper from his pocket he wrote: "Be not dismayed, whate'er betide: God will take care of you." Thus a famous hymn was born.

When Rev. C. D. Martin returned home that night he found that his little girl

had been right, for the mother was much improved.

—Selected

DEFINITION ON PREACHING:

Gideon Ousley, Irish preacher of early Methodism, once said that when he was called to preach a voice said to him:

"Gideon, go preach My gospel."

He answered, "How can I go, O God? I cannot speak, for I am a child."

The voice said again, "Do you know the disease?"

"Oh, yes, Lord, I do," says I.

"And do you know the cure?"

"Indeed I do, glory be to Thy name!"

"Go then," said the voice, "tell them about the disease and the cure. All the rest is just talk."

—Selected

The Preacher's Magazine

A SERMON ON CLOUDS

Text:

Thou hast covered thyself with a cloud, that our prayer should not pass through (Lamentations 3:44).

There are several lessons from the clouds, but here are some clouds that stand between us and our God.

I. Clouds of sin (Isaiah 59:1-2)

II. Clouds of insincerity

III. Clouds of excusing wrongdoing (Psalms 66:18)

IV. Clouds of unforgiving spirit (Matthew 5:23)

V. Clouds of selfishness (James 4:3)

VI. Clouds of doubt (James 1:6-7)

VII. Clouds in the home (I Peter 3:1-7)

VIII. Clouds of pride

IX. Clouds of robbing God (Malachi 3:1-10)

—Rev. C. G. Schlosser
Elkhart First Church

NEED OF PATIENCE—MODERN SETTING

At the intersection, when the light had turned green, the woman driver was still unable to get her car started. The man in the car just behind was impatient, so he honked his horn again and again. Finally the woman went back to him and said, "Mister, if you'll go up there and start my car, I'll stay here and honk your horn."

(Editorial thought in the
"Free Methodist")

NOTHING WRONG

A displaced person found entrance to America, where she was admitted to work in the home of a minister. One day her face showed she had been crying. The minister asked if something were wrong. She made this answer: "Anything wrong? Oh, no, sir, everything is so right in this good America. I have been praising the Lord for allowing me to come here. I am so grateful to Him. I love this land, and it puzzles me that your people aren't more happy and joyful and praising God. As for me, my big desire is to serve the Lord, and America."

—C. L. Howland

SENTENCE SERMONS

"Only part of us can learn by other people's experience—the rest of us have to be the other people."—Hal Chadwick.

"The trouble with most of us is that we would be ruined by praise than saved with criticism."—"Nuggets."

"Life is like any other trip. Half of the fun depends on the travelling companions."—"Redfield Review."

"If we would be a little more careful about where we step, those who follow us wouldn't stumble so much."—Anonymous.

"There is someone you know who will never get acquainted with God unless you introduce him."—Anonymous.

ARE YOUR SHORTCOMINGS RESPECTABLE?

"I know I ought to do better . . . but I am not as bad as . . ." or, "I don't drink to excess or beat my wife." The wife says, "I seldom throw dishes unless I am provoked beyond measure." One might think I John 2:1 should be paraphrased like this:

"Little children, I write unto you that you sin not, but certain 'shortcomings' are permissible, especially if they are in the category of those commonly accepted as respectable. This I write unto you that you confess them periodically, for this will enhance your standing as a humble Christian brother." (This is not found in the Bible.)

What are some of these "respectable shortcomings"?

1. I ought to read my Bible more frequently (but I am terribly busy).

2. I ought to pray more. (I will during the fall revival.)

3. I ought to witness more (if only folk wouldn't think me so queer).

4. I ought to think less of self. (I try—but I am rather special).

5. I ought to give more. (When the children get through college, and the mortgage is paid—I will.)

Just one question. How many times can I confess shortcomings before they become sins?

—Arthur Zahniser in the
"Free Methodist"

THE STEWARDSHIP OF SALVATION

SCRIPTURE: I Corinthians 18-20

INTRODUCTION: During the French and Indian War, a young Indian named Holdfast Gaines was given a message to take to a general in another unit. He was told, "In your hands lies the fate of a nation. Now go, and may the Lord God of Hosts bless your legs." Great was the trust given to him, for in his hand lay the fate of a nation. Yet a far greater trust has been committed to us who are called by the name of God—"the word of reconciliation." It is a:

I. TREMENDOUS TRUST

- A. It is a message to an alienated people:
 - 1. The word for all is, "Your iniquities have separated between you and your God . . ." (Isaiah 59:2).
 - 2. The first prerequisite for personal workers is a vision of lost souls, hell-bound.
 - 3. Jesus was not apologetic for preaching, for He meant to save sinners from hell.
- B. It is the message that God was in the world.
 - 1. Becoming sin for us, who knew none (v. 21).
 - 2. Not imputing our sins unto us (v. 19).
 - 3. Reconciling the world unto himself (v. 19).

II. TESTED TRUST

- A. By the first century Church and since:
 - 1. "... going from house to house . . ." (Acts 2:46).
 - 2. Converts won: Paul, Cornelius, the Samaritans, churches at Troas, Philippi, Ephesus, Corinth, Thessalonica, Rome, etc.
- B. Some of the greatest of saints have been won through efforts of a personal worker.

- 1. Besides above, Moody, Robinson, etc.
- 2. God has promised, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalms 126:6).

III. TANGENTIAL TRUST

- A. Tangential refers to a circle, which is exactly descriptive of the work of evangelism. Thus:
 - 1. "Go ye into all the world, and preach . . ."
 - 2. "But ye shall receive power, after that the Holy Ghost is come upon you . . ."
 - 3. "... they were all filled with the Holy Ghost . . ."
 - 4. "... they . . . went every where preaching the word." Thus a perfect circle, from command to fulfillment, from God's work to man's work.
- B. A circle is not complete without all parts.
 - 1. Command given to all Christians.
 - 2. Promise given to all Christians.
 - 3. Power given to those who receive command.
 - 4. Failure to complete circle causes breach; loss of part or all of circle may result. The Holy Ghost is given that we may win souls, but failure means forfeiture.

—ROBERT D. ROGERS
Pastor, Corona, California

THE STEWARDSHIP OF THE SOUL

TEXT: Philippians 2:12

INTRODUCTION: My life is like a building under construction. The most important of all things to me is that I must be saved. That is, I must have experienced Christ's regenerating power, and must be pursuing earnestly that

holy life without which, saith Paul, no man shall see the Lord. My spiritual life is like a house in the building—God does not give me the house, but gives me rock, mortar, and tools, and says, "Now build thyself a house." To do this requires much:

I. PREPARATION

- A. On what sort of foundation am I building?
 - 1. For example, Mexico City is slowly sinking, as though on quicksand.
 - 2. Jesus, who said He was the Rock, said a man was foolish to build on sand.
 - 3. The only sure foundation is a saving experience of grace.
- B. What sort of materials am I using? Paul mentioned four.
 - 1. Reading—of the Word, public and private.
 - 2. Exhortation—refers to public testimony to another.
 - 3. Doctrine—undoubtedly the preaching of Christ and Him crucified.
 - 4. "Pray without ceasing" (I Thessalonians 5:17).

II. PURPOSE

- A. On what sort of plan am I building?
 - 1. I well remember my "club-house" built by me. I had no plan, and it fell down flat.
 - 2. My blueprint must be drafted from the Word.
 - 3. My blueprint must be followed systematically.
- B. For what sort of reason am I building?
 - 1. Cost of building today precludes aimless construction.
 - 2. Cost of laxity precludes building "castles in the sand."
 - 3. Paul said, "In whom all the building fitly framed [planned] together groweth unto an holy temple in the Lord" (Ephesians 2:21).

III. PERSEVERANCE

- A. On what sort of determination am I building?
 - 1. Many cease to build when costs mount.

- 2. Many become discouraged with the time element.
- B. It takes a lot to "go through."
 - 1. Are you never tested? Better check up!
 - 2. The persecuted Church was a victorious Church.

CONCLUSION:

- A. My life is like a building under construction.
- B. My responsibility is to save my soul.
- C. John Bunyan looked at the bottom of a muddy stream, and said he saw a "pure, clear river." He said that, like the bottom of the river, the bottom of all in life is that we should be saved.

—ROBERT D. ROGERS
Pastor, Corona, California

STEWARDSHIP OF OUR SECURITY

SCRIPTURE: Malachi 3:7-10

INTRODUCTION: Samuel Pepys was an old English author of quaint honesty. His published diary carries this extraordinary account dated November 5, 1660, and recorded following his church attendance: "I did give ten shillings and no more, though I believe most of the rest did give more, and did believe that I did so, too."

The question of money has always been the question that perplexed as well as disturbed men. How to get money, how to hold on to it, how much to spend, and where to spend if are some of the all-time puzzling questions. This problem has found its way into Christian circles, and has not been left unanswered. The Bible teaches these things about it.

I. THAT GOD IS THE SOURCE OF ALL FINANCIAL INCOME.

- A. He is the One who makes possible the harvest.
 - 1. "He . . . gave us rain . . . and fruitful seasons . . ." (Acts 14:17).
 - 2. "The Lord gave . . ." (Job 1:21).
- B. He is the One who provides talents for earning.

1. "Every good gift and every perfect gift is from above, and cometh down from the Father . . ." (James 1:17).

2. R. G. LeTourneau, J. C. Penney recognized this.

C. He is the One who provides talents for earning.

1. "Fear not . . . ye are of more value than many sparrows."

2. "But my God shall supply all your need . . ." (Philippians 4:19).

II. THAT GOD HAS ALLOWED US TO BE STEWARDS OF MONEY.

His restrictions concerning it are twofold:

A. The acquisition of it

1. It is to be sincere, and purposeful—"Providing for honest things . . ." (II Corinthians 8:21).

2. It is not to be miserly or niggardly. God called such a one a fool (Luke 12:20).

3. If blessed of God, one may garner plentifully, E.g., Job, Abraham, Solomon, David, Cornelius.

4. Not dishonestly—Matthew, Zachaeus made restitution. Not money, but the love of it, is the root of evil (I Timothy 6:10).

B. The spending of it

1. God is to get the first one-tenth.

a. The very command is: "Honour the Lord with . . . the firstfruits" (Proverbs 3:9).

(1) "If the firstfruits be holy . . ." (Romans 11:16).

(2) "Bring ye all the tithes . . ." (Malachi 3:10).

b. The command, restated by Jesus, is:

(1). Commends tithing (Matthew 23:23).

(2) These do and observe (Matthew 23:1-3).

(3) "Render unto Caesar" (Matthew 22:21).

c. Command reiterated by Paul:

(1) "Let every one of you lay by him in store as God hath prospered him . . ." (I Corinthians 16:2).

(2) "God loveth a cheerful giver" (II Corinthians 9:7).

2. God is to receive offerings of love.

a. Tithe is given of purpose of system.

b. Offerings given to exemplify love.

III. THAT GOD IS THE SOVEREIGN WHO HOLDS MANY BLESSINGS FOR FAITHFUL STEWARDS.

A. Blessings are contingent upon faithfulness.

1. "Give, and it shall be given unto you; good measure" (Luke 6:38).

2. England made tithing law and has been an empire for 1,000 years.

B. God ignored those who robbed Him.

1. Israel had robbed God, and God left them (Malachi 3:7).

2. This punishment affected every stratum of their lives (Malachi 3:11).

CONCLUSION:

Ah, when I look up at that Cross
Where God's great Steward suffered loss,

Yea, loss of life and blood for me,
A trifling thing it seem to be
To pay the tithe, dear Lord, to Thee,
Of time or talent, wealth or store.

Full well I know I owe Thee more;
But that is just the reason why
I lift my heart to God on high,
And pledge Thee by this portion small

My life, my love, my all in all!
This holy token at Thy Cross
I know, as gold, must seem but dross.
But in my heart, Lord, Thou dost see
How it has pledged my all to Thee,
That I a steward true may be!

By Paul S. Reed

—ROBERT D. ROGERS
Pastor, Corona, California

THE STEWARDSHIP OF THE SANCTUARY

TEXT: Psalms 93:54

INTRODUCTION:

God builds no churches; by His plan
That labor has been left to man.
No spires miraculously arise;
No little mission from the skies
Falls on a bleak and barren place
To be a source of strength and grace.
The church demands its price
In human toil and sacrifice.
The humblest spire in mortal ken,
Where God abides, was built by men;
And if the church is still to grow,
Is still the light of hope to throw
Across the valleys of despair,
Man still must build God's house of prayer.

God sends no churches from the skies;
Out of our hearts they must arise.

—AUTHOR UNKNOWN

We who have been born from above have been given a tremendous charge: the stewardship of the sanctuary—the building and guarding of the house of God and things holy. The Psalmist spake of this when he wrote, "Holiness cometh thine house . . ." The summation of the charge then could be stated thus: The stewardship of the sanctuary is the maintenance of holiness in God's house.

I. WE MUST CONCERN OURSELVES WITH THE IMPORTANCE OF THIS STEWARDSHIP.

A. It is the house of God. It must be constantly ready for His visitation.

1. God taught Israel that He could not dwell among impurities.

2. Everything brought into the Tabernacle was washed or anointed.

B. It is the house where God meets His gathered flock.

1. We must have the presence of God; we cannot do without it!

2. Everything, worshipers included, need to be clean.

3. God will come to save sinners, but hypocrites will often drive Him away.

II. WE MUST CONCERN OURSELVES WITH THE INSTRUCTION RELATIVE TO THIS STEWARDSHIP.

A. It is first of all a place of worship.

1. Jesus said, "My Father's house shall be called the house of prayer."

2. He drove out those merchandising in it.

3. He loved its proper function ("As his custom was . . ." Luke 4:16).

B. It is a place of spiritual nourishment.

1. Jesus said and Peter reiterated, "Feed the flock."

2. This specified a double obligation—the minister to feed, the flock to be fed.

C. It is a place of salvation.

1. Wesley said, "You have nothing to do but save souls."

2. Halford Luccock: "The aim of preaching is . . . the transformation of a person."

III. WE MUST CONCERN OURSELVES WITH THE IMPLICATIONS OF FAILING THIS STEWARDSHIP.

A. To fail is inevitably to lose the presence of God.

1. To lose God's presence is to lose His protecting hand.

2. There came a time when God turned Israel over to her enemies. The reason, "They have defiled my sanctuary" (Ezekiel 23:38).

3. Many moderns have defiled the sanctuary; they have no redeeming gospel to preach.

B. To fail is to bring the wrath of God upon us.

1. Saul did it when he intruded into the priest's office (I Samuel 13:8-14).

2. The church at Ephesus did it by losing their zeal for souls and becoming a social-welfare group.

IV. WE MAY REJOICE IN THE INCREASE THIS STEWARDSHIP BRINGS.

A. By guarding God's house we insure our spiritual increase, by this process.

1. We protect our means of grace—sound doctrinal preaching.

2. Through this means we grow in

grace. Those who fall away do not.

3. Sam Jones was asked why he didn't lambast modernists. "I was taught never to speak evil of the dead."

B. By guarding God's house we insure our numerical increase.

1. Paul said, "God giveth the increase."

2. Now he spoke in numbers, but he also spoke of the spirituality of it.

—ROBERT D. ROGERS

Pastor, Corona, California

STEWARDSHIP, A SOLEMN CHARGE

TEXT: . . . it is required in stewards, that a man be found faithful (I Corinthians 4:2).

INTRODUCTION: George Jean Nathan said, "Bad officials are elected by good citizens who do not vote." This points out the fact that democracy is too often unintelligently unused. The commitment of vital principles by authorities to heirs of lesser personages we call stewardship. This commitment is made by the authority with the full persuasion that it shall be rightly administered. This commitment is also made with the understanding that the right administration of it will bring advantage, while the maladministration of it will bring disadvantage.

God has made a commitment to us of many vital principles, which we shall discuss in the next five weeks. This is a most solemn charge.

I. IT IS A SOLEMN CHARGE BECAUSE OF ITS NATURE.

A. It concerns itself with our welfare, present and future.

1. Being mortal, we have not the power over our destiny. This must be provided for by God.

2. This provision was made at Calvary, at the Resurrection, and at the intercessory throne for us.

3. The availability of the provision to us is made via:

a. The Holy Spirit, who is the Agency of provision.

b. The Scriptures, which are the diagram of the provision.

c. The Church, which is the testimony of the provision.

B. It concerns itself with others.

1. That is, our administration of the charge bears on the destiny of others.

2. To maladminister it is tantamount to catastrophe for some other soul.

3. To properly administrate it is to assure blessing for some other soul.

C. It carries such a multiplicity of ramifications.

1. It finds importance first in the necessity of personal salvation.

2. It finds importance secondly in the outliving of a sanctified life.

3. It finds importance thirdly in the handling of my manifold blessings.

II. IT IS A SOLEMN CHARGE BECAUSE OF ITS POTENTIAL BLESSINGS.

A. There are temporal rewards for good stewardship—Malachi 3:10; Luke 12:37.

B. There are also everlasting rewards for good stewardship—Matthew 25:46b; Luke 10:25.

III. IT IS A SOLEMN CHARGE BECAUSE OF ITS PENALTY FOR MALADMINISTRATION.

A. There are temporal punishments—Malachi 3:11 (by implication); I Corinthians 11:30; Luke 15 (the prodigal son in the pignen).

B. There are everlasting punishments (plural, because there are so many degrees and variations of punishments described in the Scriptures)—Matthew 25:46a; Luke 16:19-31; Luke 13:23-28; Luke 11:16-21.

CONCLUSION: The parable of the ten virgins, found in Matthew twenty-five, is an apt illustration of both the positive and negative sides of the administration of stewardship. One group administered well, and was rewarded; the second group administered poorly, and was punished. This story also points up God's serious consideration of the importance of stewardship.

—ROBERT D. ROGERS

Pastor, Corona, California

THE TITHE IS THE LORD'S

TEXT: Lay not up for yourselves treasures upon earth . . . (Matthew 6:19).

INTRODUCTION: How much? All your tithe—one-tenth. Many are ignorant about the importance of tithing or unaware of the fact that Jesus relates this to the kingdom of God and man's relationship to himself. Observe closely what the Bible has to say about this truth.

I. WHOSE IS THE TITHE?

A. It is God's.

B. Man has no authority to handle the tithe, and dispose of it as he sees fit.

C. Not to use it for gain—trade market—personal enterprises.

II. HOW SHOULD WE TITHE?

A. Consistently, regularly. Church has obligation to meet regularly—needs to be able to launch new projects.

B. Systematic tithing will equalize burdens. Rich and poor according to their ability (I Corinthians 16:1).

C. Jesus was interested in people's giving and that cheerfully.

III. HOW CAN I BENEFIT BY TITHING?

A. Inner consciousness that it pleases God; makes us partners with Him (I Corinthians 4:2).

B. Free from covetousness. Makes us liberal and not stingy.

C. Play major part in God's kingdom. He maintains His work through human agencies.

IV. WHAT IF WE FAIL TO TITHE?

A. Suffer spiritual depression. Lack interest or concern for things of God.

B. We treat the Bible as being uninspired.

C. We would fail in reaching the unsaved. Disobey God's command, "Go ye into all the world."

D. We would discount its binding obligations. "Honour the Lord with thy substance."

V. THE LAW OF THE TITHE.

A. God expects us to yield our tithe as His universe yields rain in due season.

B. Honor God in obeying His Word (Leviticus 27:30).

C. Giving under law was compulsory—under grace it is rendered cheerfully.

—HENRY T. BEYER, JR.

Pastor, Baton Rouge, La.

THE PRIMARY IMPORTANCE OF CHRISTIAN LOVE

SCRIPTURE: . . . but the greatest of these is love (I Corinthians 13:13).

INTRODUCTION:

A. There are various misconceptions of love.

1. Old clothes, Red Cross, etc.

2. Sentiment and feeling.

3. Identification with the sensual.

B. Love is of God.

1. Purifying, uplifting, unselfishness, Godlikeness.

2. A spiritual attitude that is basic to Christian life.

3. Love is the basic quality for all our actions and service.

C. "In this life we have three great lasting qualities—faith, hope, and love. But the greatest of them is love" (I Corinthians 13:13, Phillips' translation).

I. LOVE IS MORE IMPORTANT THAN ELOQUENCE OF SPEECH (v. 1)

A. Speech without love is empty and meaningless.

1. Talking power without love is noise without music, sounding brass, clanging symbols.

2. "I cannot hear what you say for what you are."

3. Flattery, insincerity—"brazenness of words without emotion."

B. Power of speech is dangerous without love.

1. Hitlerism.

2. Faultfinding.

C. Love is the key to our speech problem.

II. LOVE IS MORE IMPORTANT THAN KNOWLEDGE (v. 2a)

A. Knowledge is a valuable and indispensable gift for living.

B. Knowledge of itself is cold, indifferent, "nothing."

1. Knowledge minus God equals nothing.
2. To know about God can become Pharisaism, head knowledge without heart experience.

C. Knowledge without love is dangerous.

Dr. Benner in Seminary chapel—
"You are here to learn, but if in your learning you have lost the love for souls of men and love for a great God—you've lost everything."

III. LOVE IS MORE IMPORTANT THAN FAITH. (v. 2b)

A. Faith may accomplish the impossible, miracles, etc.

B. Love gives the proper direction and motivation lest we become Judases.

IV. LOVE IS IMPORTANT IN OUR GIVING AND SERVICE. (v. 3)

A. Stewardship is based upon a principle of love.

1. There may be a great deal of giving without love.

2. Story of Jesus watching the poor widow give her two mites.

3. Giving to be honorable must be motivated with love.

4. The Church is an expression of this principle.

B. Self-sacrifice has no virtue without Christian love.

1. Many have died for evil causes as well as for good causes. Japanese suicide squads, Communists.

2. Christ demonstrated to us the supreme revelation of Christian love (Romans 5:8).

CONCLUSION: The greatest commandment, Jesus said, is to love the Lord with all thy heart, soul, mind, and strength, and thy neighbor as thyself.

This is the only thing that will save us from legalism, Pharisaism, and a worldly spirit (Romans 5:5).

—CLAUDE E. PITTINGER
Pastor, Chanute, Kansas

SIN

Sin may be clasped so close we cannot see its face.—TRENCH.

THE IMPORTANCE OF FAITH IN WHAT WE ARE DOING

(Sermon used at school P.T.A.)

INTRODUCTION: We are not dealing with physiology, sociology, and theology for the sake of taking up precious time. Our main object and interest or the focal point is in children.

I. OUR ULTIMATE GOAL

A. To see children mature into seasoned citizens: morally clean, mentally alert, spiritually pure. This is why faith is so necessary—in God, self, child, and what we are trying to do. In training the child we give seeds of truths that will call for constant care—watering, pruning, cultivating—until maturity, when child becomes well fortified to face society unafraid.

1. Three phases of democracy represented here today. (home, church, and school)

2. Three represented heads (parents—home; principal—school; preacher—church)

3. Express purpose to project and present: character, culture, Christ.

B. Even though we are different and distinct in our particular fields, we are still dependent on each other. We say then the chief responsibility for the moral, mental, and spiritual welfare of the child rests upon the home, school, and church. Permit me to give a few verses of scripture for the bases of our remarks: Proverbs 22:6; 23:13, 25; 19:13; 13:24.

II. OUR PRESENT RESPONSIBILITY

A. Parental Responsibility

1. The home is primary in God's economy. It is the most potent influence in the development of personality. What a person is at home he is, to some extent, everywhere. Cannot expect first-rate children from second-rate parents.

2. Tendency to delegate responsibility or problems to others. They say, "If it were not for

other uncontrollable children, mine would be like a lamb."

B. School responsibility

1. The teacher has a super-herculean task.

2. Should exercise joy, spirit of compassion, understanding.

3. Must understand the familiar, backward, or overemotional child. Must be impartial to all concerned.

C. Church responsibility

1. This would include pastor, Sunday school teachers, etc.

2. Take personal interest in child, consult with parents when problems occur—try to get to the source of the trouble. Visit them when lack of interest is shown.

CONCLUSION: We all share in development of the child—our combined efforts get the job done.

—HENRY T. BEYER, JR.

Pastor, Baton Rouge, La.

THE PENALTY OF SIN

SCRIPTURE: Ezekiel 7:1-9

TEXT: Now is the end come upon thee (Ezekiel 7:3).

INTRODUCTION: In verse twenty-three we read, "... for the land is full of bloody crimes, and the city is full of violence." Israel had filled their cup of wickedness until it was running over. Note now.

1. Idol worship prevailed everywhere.

2. The Temple of God was defiled by godless priests.

3. Whoredoms were committed by men and women in the very gates and courts of the Temple in God's name.

4. The affections of men were unnatural.

5. The people worshiped the sun and other gods of nature.

6. The people made their children pass through fire and offered them to heathen gods.

Sin abounded and reached high heaven until, in verse eight, God declared that He would pour His fury upon that nation.

I. THE ETERNAL GOD SPEAKS.

A. Whenever God Almighty speaks, we had better listen.

B. God had spoken in times past through His prophets and seers; through judgments and mercies, through the thunder and lightnings on Mount Sinai.

C. But Israel cared not at all about God.

D. God is speaking to us today!

1. Bloody crimes fill America. Crime is on the increase.

2. God is cast aside by millions and the god of self and pleasure is worshiped.

3. Many have a little form of worship, a little show of spirituality is made. "Having a form of godliness, but denying the power thereof" (II Timothy 3:5).

E. Surely God Almighty speaks to us today. "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Revelation 2:16).

II. GOD DECLARES IN OUR TEXT THAT THERE IS AN END FOR YOU.

A. Sinner, do you think that you can sin forever and get by?

B. God says, "I see it all. It isn't hid from My eyes." When you think that you have God dethroned or fooled—He will come and declare your end!

Illustration of this fact:

1. God stopped Pharaoh in his mad-rush against God in the midst of the Red Sea (Exodus 14:27).

2. God stopped Nadab and Abihu (Leviticus 10:1-2).

3. God stopped Absalom in mid-air (II Samuel 18:9).

4. God stopped Herod and declared his end as he sat on his throne (Acts 12:21-23).

C. Do you think that you can get by, wayward soul?

III. GOD WILL NOT ONLY STOP YOU BUT WILL BRING TO JUDGMENT.

A. "Now is the end come upon thee, and I will send mine anger upon

thee, and will judge thee according to thy ways . . ." (Ezekiel 7:3).

- B. In verse seven we read, ". . . not the sounding again of the mountains." God is saying, "You have been hearing, O Israel, the shouts of the harvesters and the wine pressers, the sound of singing, shouting, and laughter in the mountains. But now it is the sound of the marching feet of the Chaldeans, the most cruel of all nations."
- C. Hark, O Israel! Judgment is marching with sure tread toward you.
- D. So God's judgment is swiftly marching toward America and toward you, sinner.
- E. God speaks in verse four, "I will not spare or have pity at that day."

IV. IN SPITE OF SIN AND THE DEVIL THE WORLD SHALL KNOW THAT OUR GOD IS THE TRUE GOD.

- A. In verse four God says, "And ye shall know that I am the Lord."
- B. When the end has come, poor sinner, it is too late. Seek Christ and pardon.

—IRA E. FOWLER

Pastor, Chelyan, West Virginia

SIN: ITS CONDITION, CAUSE, AND CURE

INTRODUCTION: Sin is the most ignoble fact of the universe. Sin exists everywhere that mortals dwell. "All have sinned," is the inspired indictment.

Sin drove the first wedge of willful doubt against God in the hearts of Adam and Eve in the Garden of Eden, and has made a hobby of the infernal practice ever since.

If it had not been for the Christ of God, who came down from heaven, lived among men on this earth, made a Sacrifice of himself for the sin of mankind, there would be no hope whatever. But He did come and live and die. Moreover, He rose again; and in that resurrection from the dead is our justification for faith in Him to effect a remedy and a cure.

I. SIN'S CONDITION

- A. It is universal—"All have sinned."
- B. It is all-pervasive.
1. The economic system
 2. The educational system
 3. Society
 4. Religion

II. SIN'S CAUSE

- A. Its cause does not lie in certain fields.
1. Satan
 2. Adam and Eve
 3. Any political party
 4. The worldliness of this world
 5. Hypocrites
- B. Its cause lies in the personality.
1. Don't blame Satan or anyone else for your sin.
 2. Take the blame yourself.
 - a. To say: "I can't live without sin," is to blame God.
 - b. To say: "I don't want to live it," is to state the real cause for sin.

III. SIN'S CURE

- A. It is not to be found in certain areas.
1. In education as such
 2. In economic security
 3. In good environment
 4. In good works
 5. In monastic living
 6. In practicing penance
 7. In purgatory
 8. Or even in denying sin's existence
- B. It is to be found revealed in the Bible.
1. Justification—Romans 5:1
 2. Sanctification—I Thessalonians 4:3
 3. Preservation, or being kept—Jude 24 and I Thessalonians 5:23

CONCLUSION: Yes, the condition of things sinful is awful to behold. The cause of sin is in the final sense both present and personal with each of us in his natural state; but Christ has provided a cure, both sufficient and satisfactory, for everyone who will accept it.

—S. A. SMITH

Pastor, Kankakee, Illinois

BOOK BRIEFS

Book of the Month Selection for December

MARKS OF DISTINCTION

Edward Kuhlmann (Wartburg Press, \$2.50)

The brilliant author of *Choosing Your Memories* gives us another "book of distinction." And this is no play on words, for *Marks of Distinction* is brilliantly written, studded with beckoning illustrations. The format is certainly unusual; the author uses eleven different punctuation marks as the basis of as many penetrating essays. To you this book guarantees several hours of stimulating reading.

Imagine finding so much interest and blessing in such commonplace things as a comma or a question mark! Yet from each, there marches forth a parade of fresh thoughts. And I will be surprised if you don't feel like planning a sermon series of your own. I can see a large card tacked to your bulletin board with only one thing on it—a semicolon. Under it this caption, "Problems of Mediocrity," and the invitation to hear the sermon next Sunday at 11:00 a.m.

Kuhlmann moralizes beautifully but his essays are not Biblically built. You can inject scripture galore and there you will have the ingredients of many splendid sermons—decidedly off the beaten track.

SEVEN SWORDS AND OTHER SERMONS

Robert G. Lee (Zondervan, \$2.00)

This is the title of the book and the first of five sermons by the famous Southern Baptist preacher. Each sermon is extremely well written, readable, and warmly evangelical. The author has a way of making words sing like a lark at sunset. Both laity and ministers would enjoy reading these sermons for the beauty of expression and the warmth of them. They are not heavily endowed with original thinking, but are clearly Biblical and devotional.

SERMON SEEDS FROM THE GOSPELS

Webb B. Garrison (Revell, \$1.95)

In a rather unique way this author has laid open the four Gospels, dissecting each one and lifting up those bits of Bible verse that have within them fertile little thought germs. Any preacher would find a lot of ideas for sermonic beginnings. It would have to be said in honesty that the thinking nowhere in the book could be termed unusual or profound. But the book does have its place in the sermonic list, even as my mother kept yeast close by her breadmaking board.

MEDITATIONS FOR YOUTH

Walter L. Cook (Abingdon, \$1.75)

There have been frequent requests for a volume of daily devotionals beamed for young people, in the language of youth—that distinctive flair of expression that youth dearly loves. This is such a book. The titles of the brief devotions are themselves intriguing and appetizing. The book does not avoid the pressing problems that youth faces nor does it attempt to pass the buck. It faces up to the moral decisions that youth must make without whimpering. Except for one favorable reference to the use of diamonds (which we assume to be basically unwise) these meditations can have a wholesome ministry to youth.

February, 1959

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WHEN GOD INVADED HISTORY

Guy D. Newman (Zondervan, \$2.00)

Eleven sermons that most assuredly are superior and which compliment the intelligence of the readers. Were it not for the author's tacit acceptance of the evolutionary hypothesis in the one sermon on "A Philosophy of History," this book might have had a more warmhearted acceptance by us. But the sermons are certainly above the average that have been reviewed by this book editor for quite some time. When you read them, you will scratch your head and perhaps lay the book aside while you ponder upon some of the penetrating thoughts etched on the pages.

A HANDBOOK FOR THE PREACHER AT WORK

Jeff D. Brown (Baker, \$1.75)

Utterly practical. A wealth of advice, concentrated in a very brief volume. Twenty-two chapters cover a vast variety of ministerial problems and needs. You can well assume that a book of less than a hundred pages cannot give to each of these problem areas very extended consideration. The advice throughout is rather elementary, but it is practical and earthy. This is a good beginning handbook for a preacher starting out in the ministry.

PAUL AND JESUS

H. N. Ridderbos (Baker, \$3.50)

This is a scholarly, timely, invaluable book on Christian apologetics. The author deals with modern schools of criticism and defends orthodox Christianity with vigor, careful research, and full understanding. He treats exegetically Paul's Epistles and especially as they are concerned with Christ, the Son of God, the world's Redeemer, and His creative fiat. It is truly a rare harmonization of Paul and Jesus.

E. E. WORDSWORTH

MAN IN NATURE AND IN GRACE

Stuart Barton Babbage (Eerdmans, \$1.50)

A "Pathway" book of real merit. Author Babbage clearly differentiates between "Man in Nature" and "Man in Grace." The work seeks to rehabilitate and re-establish the Christian doctrine of man. The author defends the Biblical doctrine of original sin as well as infinite grace in Christ meeting man's moral needs. He repudiates liberalism and humanism and with psychoanalytical skill affirms the true Christian concept of man and his redemption. It is a penetrating discussion enlightened by the Holy Spirit.

E. E. WORDSWORTH

STUDIES IN MARK'S GOSPEL

A. T. Robertson (Broadman, \$2.50)

This is a collection of studies in Mark's Gospel. It is different from most inasmuch as it is a discussion of the high lights rather than a chapter-by-chapter commentary. For example, the author treats the revelation, the parables, and the teachings of Christ in this Gospel, bringing out strongly the miraculous element.

Dr. Robertson also deals with John Mark as a person, with the date of the Gospel, and with its relation to Matthew and Luke.

An excellent and helpful book for preacher or layman studying this Gospel. It is authentic in scholarship and evangelical in its interpretation. It should be included in any listing of acceptable books on the Gospel of Mark.

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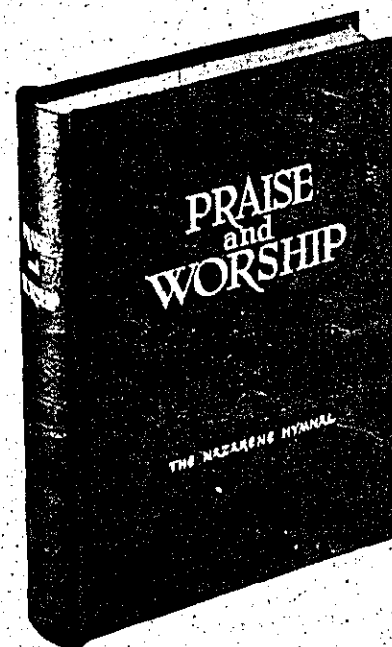
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